

# ORIGEN OF ALEXANDRIA

*Exegetical works*

*on*

*Ezekiel*







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EXEGETICAL WORKS ON EZEKIEL

ANCIENT TEXTS IN TRANSLATION 2

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No. 2

Origen of Alexandria  
Exegetical works on Ezekiel

*The Fourteen Homilies and the Greek fragments  
of the Homilies, Commentaries and Scholia*

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## EDITOR'S INTRODUCTION

Several excellent series of academic English translations of patristic texts already exist. These invariably feature both a translation and a commentary. The system of research funding, and the need to publish research, mean that it is difficult for any scholar to publish a translation without commentary and without a critical text. For some texts, therefore, the choice of “all-or-nothing” can only mean “nothing”.

This leaves a very large number of texts which have never received translations into any modern language. Many of these texts are of wide interest.

A commercial company can do things differently. We believe that there is room for another series of academic-quality translations with minimal notes, in order to facilitate access to some of these texts. The plan is to provide a translation, with minimal ancillary material. The text translated will be included, in response to feedback from potential purchasers.

In 2009 we decided to publish an English translation of the previously untranslated exegetical works of Origen on the book of Ezekiel, based on existing printed sources, in order to make the text much more widely accessible. The English translation of the *Homilies* had already been completed, when the translation by Thomas Scheck appeared. But the Greek fragments of this and the other works remain untranslated, and indeed there is not even a critical edition of them. These we have collected, translated, and made accessible here. The hope is that thereby a ‘virtuous circle’ of interest and research work may be encouraged.

Some of the material is necessarily rather technical, particularly where it relates to the fragments of the Greek text. An effort has been made to include enough elementary explanation to allow a reader unfamiliar with the subject to follow the discussion and find the relevant reference sources.

At various points the translator has made suggestions for textual emendation. For the homilies, these are based on the available printed sources, rather than a fresh study of the manuscripts. For the Greek fragments, however, the translator has collated one of the most important mss. against the existing printed sources, which has sometimes allowed him to correct and supplement the printed editions, in addition to noting select variant readings.

We hope that the volume is useful, and welcome suggestions for improvement.

## TRANSLATOR'S PREFACE

Translation is always an imperfect business, and in this case the problems of translation span many languages: Origen wrote these homilies in Greek, but we have only translations into Latin; we have, in Greek, imperfect reflections of his extensive comments on a difficult Greek text itself translated from a frequently difficult Hebrew, a language he knew to some degree.

These translations are intended to reflect as closely as possible Origen's understanding of the Biblical text, with notes to provide assistance to modern readers of varying levels of expertise in languages and the study of the Bible. The translations in this volume are more literal than not, but some paraphrase is frequently necessary to express the meaning of the Greek or Latin original to a contemporary audience, especially in a field such as commentary with its technical and terse manner of expression. I have sometimes added words in *brackets*, acknowledging that they are translating no specific words in Latin or Greek, but thereby providing mental supplements to focus the reader's attention on the train of thought or to make contextual clues more explicit. The citations from the Bible in the homilies are freshly translated on the basis of the text of the homilies itself. Boldface text highlights the Biblical passages Origen is progressively working through in his discussion."

The *footnotes* serve various purposes; not all will be useful or interesting to all readers. Some cite the words in the original languages, either to point out terminology of potential interest even to those who do not know those languages well (or at all), or to acknowledge the difficulty (or impossibility) of translating certain words or expressions. (For individual nouns, in such cases, the nominative case is usually cited, while verbs are normally left in the precise form in which they appear in the text, since the specific form is more likely to be part of the issue of translation.) Interpretive or discursive comments

point out where there is particular difficulty or uncertainty in understanding the text, or to note possible directions for further investigation.

I have also included footnotes to the homilies to cross-reference parallels and likely Greek fragments; less frequently, footnotes to the fragments point back to the text of the homilies. Biblical references in the footnotes identify quotes and allusions; in this context, standard LXX simply refers to the text as reconstructed by a modern critical edition such as Ziegler's for Ezekiel. For the text of the fragments, on the basis of my collation of cod. Ottob. 452 (O), selected variant readings, corrections, and supplements are identified in further footnotes; variants that may provide insight into Origen's Biblical text have been reported most systematically. Finally, note that the numbering of the footnotes to the original language text (i.e., the left-hand page) is independent of the numbering of the footnotes to the translation (the right-hand page).

My translation of the homilies was complete when Thomas Scheck's translation became available—but during the revision process, I compared them, adding some footnotes where I changed my mind on the basis of his translation, or where I felt that differences between our interpretations warranted mention; similarly, I have greatly benefitted from Borret's French translation, and have frequently referred in my footnotes to its details for discussion or interpretive issues.

This volume's goal is to make Origen's exegesis of Ezekiel more accessible generally; there is no introduction to orient the reader to the life and work of this enormously important Biblical interpreter more broadly. For a general introduction, the reader is encouraged to consult J. W. Trigg, *Origen* (London, 1998); for more specific detail on Origen's scholarship and exegesis, see especially recent contributions such as P. W. Martens, *Origen and Scripture: The Contours of the Exegetical Life* (Oxford, 2012); R. E. Heine, *Origen: Scholarship in the Service of the Church* (Oxford, 2010); A. Grafton and M. Williams, *Christianity and the Transformation of the Book: Origen, Eusebius, and the Library of Caesarea* (Cambridge, MA, 2006).

## **THE HOMILIES**



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## PRAEFATIO

1. Magnum est quidem, amice, quod postulas, ut Origenem faciam Latinum et hominem iuxta Didymi videntis sententiam alterum post Apostolum Ecclesiarum magistrum etiam Romanis auribus donem; sed oculorum, ut ipse nosti, dolore cruciatus, quem nimia impatiens lectione contraxi, et notariorum penuria, quia tenuitas hoc quoque subsidium abstulit, quod recte cupis, tam ardentem ut cupis, implere non valeo. Itaque post quattuordecim homilias in Hieremiam quas iam pridem confuso ordine interpretatus sum, et has quattuordecim in Ezechielem per intervalla dictavi, id magnopere curans ut idioma supradicti viri et simplicitatem sermonis, quae sola Ecclesiis prodest, etiam translatio conservaret omni rhetoricae artis splendore contempto res quippe volumus, non verba laudari.

## JEROME, PREFACE TO ORIGEN'S *HOMILIES ON EZEKIEL*

1. It is a great thing that you ask, my friend:<sup>1</sup> that I render Origen into Latin,<sup>2</sup> and thus present to Roman ears a man who, in the view of Didymus the *seeing*,<sup>3</sup> was the second teacher of the churches—second only to the Apostle.<sup>4</sup> But because of the torment of a pain in my eyes (as you know), which I contracted by unrestrained excessive reading, and because of my lack of stenographers (for poverty has taken away this assistance too), I do not have the power to carry out what you rightly desire as eagerly as you desire it. Therefore, after the fourteen homilies on Jeremiah which I translated long ago in a mixed-up order, I have also been rendering<sup>5</sup> these fourteen homilies on Ezekiel at intervals, taking great care to ensure that this man's style and the simplicity of language, which alone is beneficial for the Churches, should be preserved in the translation; I disdained all the brilliant effects of rhetorical art—for I want the *content* to be praised, not the *words*.

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1. This was the presbyter Vincentius, according to Rufinus, *Apology against Jerome* 2.13[16] [PL 21: 596]. Cf. Borret, pp. 15-16; S. Rebenich, *Jerome* (London, 2002), p. 12; id., *Hieronymus und sein Kreis*, pp. 132-33.

2. Scheck: "make Origen a Latin."

3. Or, "seer"; Lat. *videns*. Word-play on the fact that Didymus was physically blind.

4. Or, possibly, "the Apostles," if Baehrens' tentative suggestion (in his apparatus) is accepted. Rufinus cites the phrase with the plural as Jerome's (Preface to Origen, *On First Principles* 2).

5. Lat. *dictavi*. This certainly could indicate that he literally dictated them, and clearly that was his usual practice; but the verb could also be used more generically for literary "composition" (see Blaise, *Dictionnaire* s.v.), and so dictation of these homilies in particular, while likely, is not a necessary conclusion.

2. Et illud breviter admonens, ut scias Origenis opuscula in omnem Scripturam esse triplicia. Primum eius opus Excerpta sunt, quae graece σχόλια nuncupantur, in quibus ea quae sibi videbantur obscura aut habere aliquid difficultatis, summatim breviterque perstrinxit. Secundum homeliticum genus, de quo et praesens interpretatio est. Tertium quod ipse inscripsit τόμους, nos volumina possumus nuncupare, in quo opere tota ingenii sui vela spirantibus ventis dedit et recedens a terra in medium pelagus aufugit. Scio te cupere ut omne genus transferam dictionis; praemisi causam cur facere non possim. Hoc tamen spondeo quia, si orante te Iesus reddiderit sanitatem, non dicam cuncta, quia hoc dixisse temerarium est, sed permulta sim translaturus, ea lege qua tibi saepe constitui, ut ego vocem praebeam, tu notarium.

2. And I remind you, so that you will bear it in mind, that Origen's works on all the Scriptures are three-fold.<sup>6</sup> The first kind of work consists of the "Extracts,"<sup>7</sup> which in Greek are called *scholia*.<sup>8</sup> In these, he treated briefly and in summary fashion those matters which seemed to him to be obscure or to hold some difficulty. The second is the homiletic genre, from which the present translation is derived. The third, which he himself titled "Tomes,"<sup>9</sup> we may call "Volumes."<sup>10</sup> In these, he hoisted all the sails of his genius before the blowing winds, left the land behind and fled away into the open sea. I know you are eager to have me translate each of these categories; I have said already why I cannot do this. I do, however, promise you this: If, as you pray for me, Jesus restores my health, I shall translate—well, I would not say *all*, since it would be rash to say that—but I shall translate *a great deal* [of his works], under the same conditions on which we have often agreed: that I provide the words,<sup>11</sup> and you provide the stenographer.

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6. For these three kinds of work, see Quasten, pp. 45f. and Nautin pp. 372ff.; note that while Jerome delineates these three types here, he does not say that Origen produced all three for Ezekiel—in fact, only the "tomes" and homilies are attested directly, although it is likely that many of the surviving fragmentary comments come from Origen's *scholia*.

7. Lat. *excerpta*.

8. Gk. σχόλια.

9. Gk. τόμοι.

10. Lat. *volumina*. Scheck: "Commentaries." Both the Greek and the Latin term refer in the first instance to *papyrus rolls*, indicating collections of single volumes (or fascicles) making up a multi-volume commentary.

11. Lat. *vox*; lit., "voice."

## HOMILIA I

1.

(1) Non omnis, qui captivus est, propter peccata sustinet captivitatem. Nam cum multitudo causa peccati derelicta fuerit a Deo et captivitatem sustinens comprehensa sit a Nabuchodonosor atque eiecta de terra sancta in Babyloniam usque perducta sit, pauci tamen iusti, qui erant in populo, non ob culpam suam sustinuerunt captivitatem, sed ob id, ne peccatores, qui fuerant iugo captivitatis oppressi, omnino subsidium non haberent. Fingamus quippe peccatoribus in Babyloniam abductis iustos in antiquis finibus resedissee; fiebat, ut numquam peccatores remedium consequerentur. Disposuit igitur clemens et benignus et hominum amator Deus inter supplicia, quibus peccatores punit, etiam visitationis suae miscere pietatem nec immoderata poena miseros premere. Semper talis est Deus, excruciat nocentes, sed quasi pius pater tormentis clementiam sociat.

(2) Si autem vis agnoscere vera esse, quae dicimus, vide quid acciderit in Aegypto a fame. Si voluisset interficere tantum Aegyptios et punire cruciatos in septennali fame, fecisset utique quod voluerat et neque Ioseph in Aegyptum descendisset nec Pharaon vidisset somnium de his, quae Aegypto fuerant eventura, nec regi fuisset ostensum a principe vinariorum, esse quendam clausum in carcere, qui possit regi somnium interpretari. Nunc vero, ut cernis, Deus flagellat quasi pater, parcit autem non solum Istrahel, verum et Aegyptiis, cum alieni sint ab eo, propter propriam mansuetudinem. Et manifestum est quia boni Dei opus super eos exerceatur, dum Ioseph descendit in

## HOMILY 1

1.

(1) Not every captive undergoes captivity because of sins. Although it was because of sin that most of the people were abandoned by God and, as they underwent captivity, were seized by Nebuchadnezzar, cast out of the holy land, and taken all the way to Babylonia, nevertheless the few righteous ones who were among the people did not undergo captivity because of their own fault, but for this reason: so that the sinners who had been oppressed by the yoke of captivity should not be completely deprived of relief. Indeed, let us suppose that when the sinners had been taken away to Babylonia, the righteous settled back in their old territory; [in that hypothetical case,] the result would be that the sinners would never obtain healing. Therefore God, who is forbearing and generous and loving toward the human race, determined to temper with kind visitation the penalties whereby he punishes sinners, and not to crush the miserable with extreme punishment. God is ever thus—he inflicts pain on those who do harm,<sup>1</sup> but like a benevolent father includes mercy together with the torments.<sup>2</sup>

(2) Moreover, if you wish to recognize that what I say is true, consider what happened in Egypt because of the famine.<sup>3</sup> If God had only wished to kill the Egyptians, and to punish them by tormenting them with a seven-year famine, he would have done exactly what he wished—and neither would Joseph have gone down into Egypt, nor would Pharaoh have seen the dream about what was going to happen to Egypt, nor would the chief cup-bearer have disclosed to the king that there was a man confined in prison who could interpret the dream for the king. In fact, as you perceive, God scourges like a father, but he spares—not only Israel, but also the Egyptians, even though they are foreign to him—because of his own gentleness. And it is clear that the work of the good God is being done on their behalf, when Joseph goes down into Egypt, when Pharaoh

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1. The verb in Latin here is *excruciat*, which in other contexts would usually be translated “tortures”; as a description of God’s actions, however, which Origen is very much concerned to justify, the translation “torture” would inappropriately undercut his very point. That is, God does indeed cause pain, sometimes extreme pain; but not illegitimately or in a capricious fashion, as the term “torture” would connote.

2. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” on Chap. 1, “General Discussion.”

3. That is, the famine at the time of Joseph. See Gen. 39-41.

Aegyptum, dum Pharaos somniis admonetur, dum princeps vini interpretem indicat, dum interpretis disserit visa, atque ita ubertatis tempore frugibus congregatis posterioris famis penuria vincitur.

E quibus omnibus perspicuum est non esse immoderatam iram, quae ab haereticis in creatore reprehenditur. Poteramus quidem multas historias retexere ad haec probanda, quae dixi, sed ne videar a proposito recedere, compendium facio sermonis. Propositum quippe mihi est explanare de eo, quod propter peccata sua captivus adductus sit populus Istrahel.

2.

(1) Et ne forte aliquis arbitretur peccatores a Deo traditos ab eo ulterius non gubernari et semel in captivitatem redactos ultra dispensationem eius et misericordiam non mereri, praesentem locum diligentius consideremus. Daniel non peccavit, Ananias, Azarias, Misael a peccato immunes fuerunt et tamen captivi effecti sunt, ut ibi positi captivum populum consolarentur et per exhortationem vocis suae paenitentes in Hierusalem restituerunt castigatos pro tempore. Septuaginta quippe annis servitutis supplicia pependerit ac sic deinde in sedes proprias reversi sunt, quia sanctus prophetarum sermo deiectos animos sublevaverat. Verum non solum ii quattuor in captivitate prophetae exstiterunt; et Ezechiel unus ex iis fuit et Zacharias, filius Barachiae, captivitatis tempore sub Dario rege cecinit. Invenimus etiam Aggaeum multosque alios prophetarum hisdem prophetasse temporibus; ex quibus indicatur Deum non tantummodo punire peccantes, verum et misericordiam miscere suppliciis.

(2) Quod si dubitas, audi voces tormenta patientium, quomodo sacram et in cruciatibus suis clementiam Dei eloquantur: *Cibabis nos pane lacrimarum, et potabis nos in lacrimis in mensuram*; non ait indifferenter: *in lacri-*

is warned by dreams, when the chief cup-bearer points out an interpreter, when the interpreter discusses what Pharaoh saw, and thus the scarcity of the subsequent famine is overcome by the collection of grain at the time of plenty.

From all this, it is very clear that the immoderate anger which heretics criticize in the Creator does not exist. I could indeed have related many examples from history in order to prove what I have said, but so that I may not seem to move away from my subject, I am only giving a summary discourse. My subject, of course, is to give a clear exposition of the fact that the people of Israel was led away captive because of its sins.

2.

(1) But let us examine the topic before us more diligently, so no one will suppose that once sinners have been handed over [for punishment] by God, they are no longer guided by him, and that having once been brought into captivity they no longer deserve his supervision and mercy. Daniel did not sin; Hananiah, Azariah, and Mishael were free from sin, and yet they were made captives,<sup>4</sup> so that once placed there they might comfort the captive people, and by the encouragement of their words restore the repentant in Jerusalem after their temporary chastisement. And indeed, the exiles suffered the punishments over seventy years of servitude, and then, chastened, they returned to their own homes, because the holy discourse of the prophets had sustained their dejected spirits.

Not only those four, however, appeared as prophets in the captivity, but Ezekiel too was one of them, and Zechariah the son of Berechiah prophesied at the time of the captivity, under King Darius.<sup>5</sup> We also find that Haggai and many others of the prophets prophesied at those same times. From this, it is demonstrated that God not only punishes sinners, but also mixes mercy with the punishments.

(2) If you doubt this, however, listen to the voices of those who suffer the torments; hear how they declare God's kindness mystically even in the midst of their agonies: "You will feed us with the bread of tears, and you will

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4. See Dan. 1.6 etc.

5. Zech. 1.1.

*mis, sed in lacrimis in mensuram.* Misericordia quippe Dei in pondere. Si non esset utile conversioni peccantium adhibere tormenta peccantibus, numquam misericors et benignus Deus poenis scelera puniret; sed quasi indulgentissimus pater ad hoc corripit filium, ut erudiat, quasi providentissimus magister severitate frontis lascivum discipulum castigat, ne amari se sentiens pereat. Vide Solomonem sapientissimum omnium, quid de Dei correctionibus suspicetur: *Fili, noli esse pusillanimis in disciplina Dei, neque deficias correptus ab eo; quem enim diligit Dominus, corripit; flagellat autem omnem filium quem recipit. Nullus est enim inquit Apostolus filius, qui, cum peccaverit, non flagelletur a patre.* Et ad hoc mirabiliter addidit dicens: *In disciplina perseverate; tamquam filiis vobis offert se Deus, quis enim filius, quem non corripit pater? Quod si extra disciplinam estis, cuius participes facti sunt omnes, ergo adulteri et non filii estis.*

(3) Sed sit forsitan aliquis, qui ipso nomine “irae” offensus criminetur eam in Deo. Cui respondebimus non tam iram esse iram Dei quam necessariam dispensationem. Audi, quod sit opus irae Dei: ut arguat, ut corrigat, ut emendet: *Domine, ne in ira tua arguas me, neque in furore tuo corripias me.* Qui haec loquitur, scit furorem Dei non esse inutilem ad sanitatem, sed ad hoc adhiberi, ut curet aegrotantes, ut emendet eos, qui sermonem eius audire contempserint. Et idcirco nunc deprecatur, ne talibus remediis emendetur, ne cum poenali medela recipiat pristinam sanitatem, quasi si servus iam inter

give us drink in tears and in measure.”<sup>6</sup> It does not say without distinction *in tears*, but *in tears and in measure*. For the mercy of God is in balance.<sup>7</sup> If it were not useful for the conversion of sinners to inflict torments on sinners, the merciful and benevolent God would never punish crimes with penalties, but like the fondest father, he reproves his son for the purpose of educating him; like the most fore-seeing teacher, he chastises the wayward student with a stern brow so that [the student] will not perish because of the perception that he is loved. Consider what Solomon, the wisest of all, believes on the subject of God’s reproofs. “Son, do not be faint-hearted in God’s discipline; and do not quail when you have been reprovved by him. For whom the Lord loves, he reproves; moreover, he scourges every son whom he accepts.”<sup>8</sup> “For there is no son,” says the Apostle, “who” when he has sinned “is not scourged by his father.”<sup>9</sup> And he makes a marvellous addition to this, when he says: “Persevere in discipline. God is offering himself to you as to sons. For what son is there whom his father does not reprove? But if you are outside of discipline, in which we have all shared, you are bastards and not sons.”<sup>10</sup>

(3) But there might be someone who, taking offense at the very word “anger,” would complain of it in God. To such a one, I will answer that the anger of God is not so much anger as necessary providential direction.<sup>11</sup> Hear what the action of God’s anger is: to rebuke, to correct, to improve. “Lord, do not rebuke me in your anger, and do not reprove me in your fury.”<sup>12</sup> He who says this knows that the fury of God is not without use for health, but that it is applied for the purpose of curing those who are sick, for improving those who scorned to hear his words. And the Psalmist prays that he may not be “improved” by such remedies for this reason: that he may not receive back his former good health with the medicine of punishment. It is as if a slave who

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6. Ps. 79[80].6[5].

7. Lat. *in pondere*. Borret translates “pondérée” (balanced). Cf. *Hom. in Ps. 38*, 1.9 [PG 12: 1399C]: “...because for God, nothing is without measure, nothing is without weight / balance, but rather, all things stand firm for him in number and measure.”

8. Prov. 3.11-12; Heb. 12.5-6.

9. Heb. 12.7.

10. Heb. 12.7-8, order slightly adapted.

11. Lat. *necessaria dispensatio*. Cf. Origen’s discussion of divine anger in *Against Celsus* 4.72.

12. Ps. 6.2[1].

flagella positus dominum deprecetur repromittens ei se imperata facturum et dicat: *Domine, ne in ira tua arguas me, neque in furore tuo corripas me.* Omnia quae Dei sunt, bona sunt, et meremur corripi. Ausculta quid dicat: *Arguam eos in auditu angustiae eorum.* Ideo audimus ea, quae tribulationis sunt, ut emendemur. In maledictis quoque Levitici scribitur: *Si post ista non oboedierint, neque conversi fuerint ad me, apponam iis plagas septem super peccata eorum. Si autem post haec conversi non fuerint, emendabo eos.* Omnia Dei, quae videntur amara esse, ad eruditionem et remedia proficiunt. Medicus est Deus, pater est Deus, dominus est, et non asper, sed lenis est dominus.

(4) Si veneris ad eos, qui puniti sunt secundum eloquia scripturarum, compone scripturas scripturis, ut et te Apostolus docet, et videbis ibi esse dulcissima, ubi amarissima aestimantur. Scriptum est in propheta: *Non vindicabit in id ipsum in iudicio.* Vindicavit semel in iudicio per diluvium, vindicavit semel in iudicio super Sodomam et Gomorram, vindicavit semel in iudicio super Aegyptum et sescenta milia Istrahelitarum. Noli aestimare quia haec ultio poena tantum fuerit peccatoribus, quasi post mortem et supplicia iterum a supplicio excipiendi sint; puniti sunt in praesenti, ne in futuro iugiter punirentur. Cerne pauperem in evangelio: squalore et penuria premitur et postea in Abraham sinu requiescit. Recepit mala sua in vita sua. Unde scis, an rece-

has already been put into position in the midst of the whips were to beseech his master, promising again that he will carry out [the master's] orders, and were to say: "Master,<sup>13</sup> do not rebuke me in your anger, and do not reprove me in your fury." All things that are of God are good; and we deserve to be reprov'd. Listen to what he says: "I will rebuke them in the hearing of their distress."<sup>14</sup> We hear those things that have to do with tribulation for this reason: so that we may be improved. Also, in the curses of Leviticus, it is written: "If after this they do not obey, and do not return to me, I will apply seven afflictions to them for their sins. If, however, after this they do not return, I will improve them."<sup>15</sup> All the things of God which seem to be bitter contribute toward education and remedies. God is a doctor;<sup>16</sup> God is a Father; he is a Master—and not a harsh one, but a gentle Master.

(4) If you come to [i.e., if you want to think about] those who have been punished, according to the words of the Scriptures, then combine Scriptures with Scriptures, as the Apostle teaches,<sup>17</sup> and you will see that where the most bitter things are thought to be, the sweetest things are there. It is written in the prophet, "He does not take vengeance in his judgment twice in the very same matter."<sup>18</sup> He took vengeance once in his judgment through the Flood; he took vengeance once in his judgment on Sodom and Gomorrah; he took vengeance once in his judgment on Egypt, and on 600,000 Israelites.<sup>19</sup> Do not think that this vengeance on the sinners was only punishment, as if after death and [earthly] punishments they are to be met again by punishment. They were punished in the present so that they might *not* be punished perpetually in the future. Look at the poor man in the Gospel: he is crushed by squalor and want, and af-

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13. Lat. *Domine*, i.e., the same word translated "Lord" in the Psalm quotation.

14. Hos. 7.12 (LXX).

15. Lev. 26.27-28—significantly different from MT, LXX and Vulgate.

16. For numerous references to this theme, see Borret and Baehrens; Jerome too frequently refers to medicine in this vein: See A. S. Pease, "Medical Allusions in the Works of St. Jerome," *Harvard Studies in Classical Philology* 25 (1914), pp. 73-86. For Origen's references to medicine, cf. also Harnack, *Der kirchengeschichtliche Ertrag*, pt. 2, TU 42.4 (1919), pp. 102-4.

17. Cf. 1 Cor. 2.13.

18. Nah. 1.9. The phrase "in the very same matter" represents the Latin *in id ipsum* (Greek ἐπὶ τὸ αὐτό); Borret translates "pour la même faute."

19. Cf. Ex. 12.37 for this number of Israelites.

perint, qui in diluvio sunt necati, mala sua in vita sua? Unde nosti, utrumne restituta sint Sodomae et Gomorrae mala sua in vita sua? Audi testimonium scripturarum; vis testamenti veteris testimonium discere, vis novi edoceri? *Restituetur Sodoma in antiquum*, et adhuc dubitas, an bonus sit Dominus puniens Sodomitas? *Tolerabilius erit terrae Sodomorum et Gomorraeorum in die iudicii*, dicit Dominus miserans Sodomitas. Benignus ergo est Deus, clemens est Deus; *solem suum vere oriri facit super bonos et malos et pluit vere super iustos et iniustos*, non solum hunc quem oculis cernimus solem, sed et illum solem, qui oculis mentis adspicitur. Ego malus eram, et ortus est mihi sol iustitiae; ego malus eram, et venit super me pluvia iustitiae. Bonitas Dei est etiam in his, quae amara aestimantur.

3.

(1) Igitur in captivitate constitutus est propheta, et cerne quae videat, ne dolores sentiat captivitatis. Deorsum videt labores, sed sursum elevans oculos apertos suspicit caelos, cernit sibi reserata caelestia, videt similitudinem gloriae Dei, videt et quattuor animalia, de quibus multus sermo et difficilis interpretatio est. Cernit aurigam quattuor animalium, cernit rotas se invicem continentes.

terwards he rests in the bosom of Abraham; he received his ills in his lifetime.<sup>20</sup> How do you know whether those who were killed in the flood also received their ills in their lifetime? How do you know whether for Sodom and Gomorrah their ills were given to them as recompense<sup>21</sup> in their lifetime? Listen to the witness of the Scriptures. Do you wish to learn the testimony of the Old Testament? Do you wish to be taught that of the New? “Sodom will be restored to its ancient state.”<sup>22</sup> And do you still doubt whether the Lord is good as he punishes the inhabitants of Sodom? “It will be more bearable for the land of Sodom and Gomorrah in the day of judgment,”<sup>23</sup> says the Lord, pitying the inhabitants of Sodom. Therefore God is kind, God is merciful. Truly “he causes his sun to rise on the good and the evil” and truly “he sends rain on the just and the unjust”<sup>24</sup>—not only this sun which we perceive with our eyes, but also that sun which is beheld with the eyes of the mind. I was wicked, and the Sun of righteousness<sup>25</sup> rose for me. I was wicked, and the rain of righteousness came over me. The goodness of God is even in those things which are thought to be bitter.

3.

(1) So then, the prophet was placed in the captivity—now examine what he sees, so as not to feel the pains of captivity. He sees the struggles below, but lifting his eyes up above, he beholds the heavens opened; he perceives the heavenly things that are laid open to him; he sees a likeness of the glory of God; he also sees four living creatures, about which there is much discussion<sup>26</sup>—and interpreting them is difficult. He perceives the charioteer of the four living creatures; he perceives wheels enclosing each other in turn.<sup>27</sup>

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20. Lk. 16.20-25.

21. Latin *restituta*: i.e., their evils (the destruction) were “returned” in response to their wickedness.

22. Ezek. 16.55.

23. Mt. 10.15.

24. Mt. 5.45.

25. Cf. Mal. 4.2.

26. Lat. *multus sermo...est*. Borret sees a reference instead to Origen’s own upcoming discussion: “matière dont il y a beaucoup à dire”—but Origen’s treatment of the four living creatures is not particularly extensive; perhaps he means there is much to discuss about all these things, rather than specifically the living creatures.

27. Origen is freely referring to the details from Ezek. 1, especially verses 1, 5, 16, 26.

(2) Auriga quattuor animalium non totus est igneus, sed pube tenus a pedibus et exinde usque ad summum electri fulgore rutilat; non enim solum tormenta habet Deus, sunt in eo etiam refrigeria. Punit peccatores, sed per ea ministeria, quae deorsum sunt; neque enim propheta ignem vidit in capite, aut in his membris quae a lumborum confinio ad summa consurgunt. Igneus est Deus, sed a renibus usque ad pedes, ut demonstret eos, qui in generatione versantur, igne indigere; renis quippe coitus significatio est. *Adhuc in lumbis Abraham patris erat Levi, quando occurrit ei Melchisedech*; et in psalmo dicitur: *De fructu lumbi tui ponam super sedem meam*. Igneus est a renibus usque deorsum Deus; generationis enim et libidinis opera gehennae suppliciiis corripiuntur.

Igneus est Deus, sed non totus est igneus; superiora eius electrum sunt. Electrum autem non solum argento, verum et auro pretiosus est. Electrum autem pro exemplo fulgoris Scriptura posuit, non quod Deus vere elec-

(2) The charioteer of the four living creatures is not entirely made of fire,<sup>28</sup> but [only] from the feet as far as the mid-section, and from there up to the top he gleams with the brilliance of electrum.<sup>29</sup> You see, God does not only hold torments; in him there is also relief.<sup>30</sup> He punishes sinners, but does this through those functions which are below. For indeed, the prophet does not see fire in the head, or in those parts which rise from the area of the loins up to the top. The Lord is fiery, but [only] from the kidney-region<sup>31</sup> to the feet. [He is described in this way] in order to show that those who are involved in sexual generation<sup>32</sup> have need of fire. For the *meaning* of the kidney-region is sexual intercourse.<sup>33</sup> Levi “was still in the loins of his father” Abraham, “when Melchizedek met him.”<sup>34</sup> And in a Psalm it is said, “I will place on my throne [one] from the fruit of your loins.”<sup>35</sup> The Lord is “fiery from the kidney-region all the way down,”<sup>36</sup> because the works of sexual generation and lust are chastised by the punishments of Gehenna.<sup>37</sup>

God is fiery, but he is not all fiery: his upper parts are electrum. Electrum is not only more valuable than silver, but also more valuable than gold. The Scripture has used electrum here as an image of brilliance, not because God really *is* electrum. And as God is not actually the sort of electrum that was

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28. Lat. *igneus*. Note that the Greek fragment of this passage simply has “fire” (πῦρ).

29. Ezek. 1.27. *Electrum* in Latin (and Greek, as ἤλεκτρον) can mean either amber or the combination of gold and silver; Origen is attested to have interpreted it as the latter (See “Fragmentary Comments,” 1.26).

30. Lat. *refrigeria*.

31. The terms *lumbi* (“loins”) and *renes* (“kidneys”) are treated as equivalent here, and do roughly refer to the same area originally; and hence I have translated “kidney-region” rather than “kidneys.” *Renēs* is used as the equivalent of “loins” also in the Vulgate (Ex. 12.11; Dan. 10.5), and by Nemesianus, *Cynegetica* 112 [Lewis & Short s.v.]. *Pubes* (“pubic region”—which I have translated above as “mid-section”), although not originally in the same region, is used as an equivalent here – the metaphorical use of *lumbi* and *renes* has “spilled over” to allow *pubes* also to function as an equivalent. The Greek term Origen is using is ὀσφύς.

32. Lat. *generatio*.

33. Lat. *coitus*.

34. Heb. 7.10.

35. Ps. 131[132].11—conflated with Acts 2.30 for the term “loins”?

36. Ezek. 1.27.

37. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 1.26.

trum sit. Et quomodo non est tale electrum Deus, quale videbatur, sic non est talis ignis, qualis a renibus usque ad pedum finem apparuit.

Ignis iste consumit et non est appositum, quid consumat, ut tu quaerens reperias quid sit illud quod a Dei igne consumitur. (3) *Deus noster ignis consumens est.* Quid consumit ignis iste? Non ligna quae cernimus, non sensibile faenum, non stipulam quae videtur, sed *si superaedificaveris fundamento Christi Iesu opera peccati ligna, opera peccati faenum, opera peccati inferiora stipulam,* venit hic ignis et universa ista examinat. Quis est iste ignis, quem lex praedicat et evangelium non tacet? *Uniuscuiusque opus quale sit, ignis probabit.* Quis est, o Apostole, ignis iste, qui probat opera nostra? Quis est ignis iste sic sapiens ut custodiat aurum meum aut argentum meum splendidius ostendat, ut illaesum relinquat eum qui in me est lapidem pretiosum, ut mala tantum consumat quae feci, quae superaedificavi ligna, faenum, stipulam? Quis est iste ignis? *Ignem veni mittere super terram, et quam volo ut accendatur!* Iesus Christus dicit: *Quam volo ut iam accendatur!* Bonus enim est et novit quia si ignis iste fuerit accensus, malitia consumabitur.

(4) Scriptum est in prophetis: *Sanctificavit eum in igni ardente, et voravit tamquam faenum silvam;* et rursum: *Emittet Dominus Sabaoth in tuum honorem contumeliam, et in tuam gloriam ignis ardens accendetur,* id est, ut tu glorificeris, emittitur ignis in opera peccatorum tuorum. Vis adhuc a prophetis discere quia tormenta boni Dei sint ad utilitatem eorum, qui ea sustinent, constituta? Ausculta eundem prophetam dicentem: *Habes carbones ignis, sedebis super eos; hi erunt tibi adiutorio.*

seen [in the prophet's vision], so he is not the sort of fire that appeared from the kidney-region down to the ends of the feet.

This fire consumes, and the prophet did not specify what it consumes, so that you would have to find out by investigation what it is that is consumed by God's fire. (3) "Our God is a consuming fire."<sup>38</sup> What does this fire consume? Not wood that we can observe, not hay that is perceptible, not straw that can be seen; rather, "if you build upon the foundation of Jesus Christ with . . . wood"—that is, sinful deeds; "with hay"—that is, sinful deeds; or "with straw"<sup>39</sup>—that is, lesser sinful deeds—then this fire comes and tests all those things. What is this fire, which the Law proclaims, and about which the Gospel is not silent? "The fire will test the work of each one, [to see] of what sort it is."<sup>40</sup> What is this fire, O Apostle, which tests our works? What is this fire so wise<sup>41</sup> that it preserves my gold, that it displays my silver more brilliantly, that it leaves intact that precious stone which is within me, that it consumes only the evil things I have done—the wood, the hay, and the straw which I have built upon [the foundation of Jesus Christ]. What is this fire? "I have come to send fire upon the earth, and how I wish that it may be kindled!"<sup>42</sup> Jesus Christ said, "How I wish that it were already kindled"—because he is good, and he knows that if this fire is kindled, wickedness will be consumed.

(4) It is written in the prophets, "He sanctified him in a blazing fire, and devoured [his] forest like hay";<sup>43</sup> and again, "The Lord of Hosts will send forth reproaches for your honor, and for your glory a blazing fire will be kindled"<sup>44</sup>—that is to say, so that you may be glorified, a fire is sent forth into your sinful deeds. Do you wish to learn from the prophet also that the torments of the good God have been established for the benefit of those who undergo them? Listen to the same prophet when he says, "You have coals of fire; you will sit upon them. These will be a help to you."<sup>45</sup>

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38. Heb. 12.29.

39. 1 Cor. 3.12.

40. 1 Cor. 3.13.

41. Cf. Min. Fel. *Oct.* 35.3 and (especially Stoic) parallels [Borret].

42. Lk. 12.49.

43. Isa. 10.17.

44. Isa. 10.16.

45. Isa. 47.14-15 (LXX).

(5) Haec oportebat abscondere et in medium non proferre – sed haeretici nos impellunt, ut celanda efferamus in publicum – quia tecta sunt utiliter apud eos, qui adhuc parvuli iuxta animae aetatem sunt, qui metu indigent magistrorum, qui minis et terroribus corripiendi sunt, ut possint consequi sanitatem, ut per amara remedia a vulneribus peccatorum aliquando desistant. Semper enim sacramenta Dei propter parvulos auditores velaminibus quibusdam operiuntur. *Quam magna multitudo dulcedinis tuae, Domine, quam abscondisti timentibus te!* Legis et prophetarum *Deus abscondit* multitudinem bonitatis suae non diligentibus, sed *timentibus se*. *Parvuli* quippe sunt nec possunt cum emolumento suo discere quod amentur a patre, ne dissolvantur, ne despiciant bonitatem Dei.

(6) Quapropter cum audieris de populi captivitate, crede quidem vere accidisse eam iuxta historiae fidem, sed in signum rei alterius praecessisse et subsequens significasse mysterium. Nam et tu, qui vocaris fidelis, qui conspicias pacem – Christus quippe pax nostra est – in Hierusalem commoraris; si autem peccaveris, derelinquet te visitatio Dei et traderis captivus Nabuchodonosor et traditus duceris in Babylonem. Cum enim confusa fuerit anima tua a vitiis et perturbationibus, abduceris in Babylonem, quoniam Babylon ‘confusio’ interpretatur. Et si rursus paenitentiam egeris et per conversionem veri cordis misericordiam a Deo impetraveris, mittitur tibi Esdras, qui te reducat et aedificare faciat Hierusalem – Esdras quippe interpretatur adiutor – et mittitur tibi verbum iuvans, ut revertaris ad patriam tuam.

(5) It would have been proper to keep these things hidden, and not to bring them forward publicly, but the heretics drive me to bring out into public things that ought to be concealed—because among those who are still little children<sup>46</sup> according to the age of their souls, who need a fear of their teachers, who must be chastised with threats and terrors, such things were covered for a purpose: so that they may be able to obtain wholeness, so that by means of bitter medicines they may at some point be free from the wounds of their sins. For because of the infantile hearers, the mysterious teachings<sup>47</sup> of God are always enveloped by certain “veils.” “How great is the abundance of your sweetness, O Lord, which you have hidden away for those who fear you!”<sup>48</sup> The God of the Law and the Prophets has hidden away the abundance of his goodness—not for those who love him, but for those who fear him. You see, [the latter] are little children, and are not yet able profitably to learn that they are loved by the Father, lest they become careless, lest they despise the goodness of God.

(6) For this reason, when you hear about the captivity of the people, do believe that it happened truly, with regard to the trustworthiness of history, but believe also that it came before as a symbol of another matter, and signified a later mystery. Indeed, you also, who are called faithful, who contemplate peace—for Christ is our peace<sup>49</sup>—you are sojourning in Jerusalem. If you sin, however, the visitation of God will abandon you, and you will be handed over as a captive to Nebuchadnezzar, and, after being handed over, you will be led to Babylon. For once your soul has been thrown into confusion by vices and disturbances, you will be led off to Babylon, since Babylon is translated as ‘confusion.’<sup>50</sup> And if you once again practice repentance, and by the conversion of a true heart ask for God’s mercy, an Ezra is sent for you to lead you back and have you build up Jerusalem—for Ezra is translated ‘helper’<sup>51</sup>—and a helping word is sent to you so that you may return to your homeland.

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46. Cf. 1 Cor. 3.1.

47. Lat. *sacramenta* (“mysterious teachings”).

48. Ps. 30[31].20[19]. Note the dative case in the phrase “for those who fear you” – ambiguously either signifying that God’s goodness is hidden *from the perspective of* those who fear; or hidden away *for the benefit of* those who fear. Origen’s interpretation relies on the former.

49. Cf. Eph. 2.14. Origen is assuming the Philonic interpretation (*On Dreams* 2.250) of “Jerusalem” as meaning ‘vision of peace’; cf. also *Hom.* 12.2.3.

50. Cf. *Hom.* 12.2.3. For the etymology, see Wutz, *Onomastica Sacra*, pp. 153, 206.

51. See Wutz, p. 293.

(7) Sacramentum est et id quod in aenigmate a Daniele dicitur. Et ab Apostolo abscondente pariter et revelante narratur: *In Adam omnes morimur, et in Christo omnes vivificamur.* Fuit quippe Adam in paradiso, sed serpens captivitatis eius causa exstitit et fecit ut eiceretur sive de Hierusalem sive de paradiso et veniret in *locum* hunc *lacrimarum*. Serpens hostis est contrarius veritati. Contrarius autem non a principio creatus est neque statim super pectus et ventrem suum ambulavit nec fuit ab initio maledictus; sicuti Adam et Eva non statim, ut facti sunt, peccaverunt, ita et serpens fuit aliquando non serpens, cum in *paradiso deliciarum* moraretur. Unde postea corruens ob peccata meruit audire: *Tu es resignaculum similitudinis, corona decoris in paradiso Dei natus es; donec inventa est iniquitas in te, ambulasti immaculatus in omnibus viis tuis.* De quo etiam Iob memorat quia in conspectu omnipotentis Dei superbierit. *Cecidit quippe de caelo Lucifer, qui mane oriebatur, contritus est super terram.*

(7) Also, what is spoken of riddlingly by Daniel is a symbolic mystery.<sup>52</sup> The Apostle too, both concealing and revealing at the same time, says, “In Adam we all die, and in Christ we are all made alive.”<sup>53</sup> Adam, you see, was in Paradise, but the serpent came forward as the cause of his “captivity,” and saw to it that he was cast out—whether from Jerusalem or from Paradise—and that he arrived at this “place of tears.”<sup>54</sup> The serpent is the Enemy who is opposed to the truth. He was not created that way from the beginning, and he did not move around on his chest and stomach [as a serpent does] immediately [after being created], and he was not accursed from the beginning. Just as Adam and Eve did not sin immediately after they were made, so also the serpent at one time was not a serpent—when he was abiding in the Paradise of delights.<sup>55</sup> Afterwards, when he fell from there because of his sins, he deserved to be addressed [as follows]: “You are the perfect likeness;<sup>56</sup> you were born as the crown of beauty in the Paradise of God...until iniquity was found in you, you walked spotless in all your ways.”<sup>57</sup> Job also mentions about him that he was arrogant in the sight of Almighty God.<sup>58</sup> “For Lucifer,<sup>59</sup> who used to rise early, has fallen from heaven; he has been dashed to pieces upon the ground.”<sup>60</sup>

52. Lat. *sacramentum* (“symbolic mystery”; cf. Blaise, *Dictionnaire* s.v. ‘sacramentum,’ §13). I.e., the overtly symbolic nature of parts of Daniel is another example of the legitimacy of symbolic interpretation.

53. 1 Cor. 15.22, freely adapted.

54. Cf. Judg. 2.5, where the Greek term is κλαυθμῶνες, which Origen elsewhere interprets symbolically. E.g., in a comment on Ps. 83[84].6-7[5-6]: “...the ‘Valley of Weeping’ is either the human body, or the world, which is akin to it” [Pitra, p. 144]. Cf. also Jerome, *Comm. in Dan.* (on Dan. 3.37): “Some interpret this passage in reference to the heavenly Jerusalem, saying that souls which have descended to earthly realms and have been set in a ‘place of tears and distress,’ are bewailing their ancient transgressions...But the Church does not accept this interpretation” [PL 25: 25: 509C-510A].

55. I.e., the state of beatitude with God before Satan’s fall. Cf. *Hom.* 13.2.

56. Lat. *resignaculum similitudinis*, lit. “seal-impression of likeness.” Jerome notes and criticizes the rendering of LXX ἀποσφράγισμα as *resignaculum* in Latin mss. (instead of *signaculum*), because this term might call to mind the action of “unsealing” or “cancellation” rather than “sealing” [*Comm. in Ezech.*, PL 25:269B-C].

57. Ezek. 28.12, 13, 15, significantly different from LXX and MT, but reflecting some correction of LXX toward MT; cf. the quite similar wording in the Greek of *Against Celsus* 6.44, and Ziegler’s apparatus to this passage of Ezekiel.

58. Baehrens and Borret cite the narrative of Job 1.6ff., which has minor verbal parallels to this description.

59. I.e., the “morning star.”

60. Isa. 14.12 (LXX).

(8) Vide consonantiam prophetici evangelicique sermonis. Prophetes dicit: *Cecidit de caelo Lucifer, qui mane oriebatur, contritus est super terram.* Iesus loquitur: *Videbam Satanam quasi fulgur de caelo cadentem.* In quo differt dicere fulgur et Luciferum de caelo ruentem? Quod ad rem pertinet, omnis consonantia de *cadente* est. *Deus quippe mortem non fecit* nec malitiam operatus est; liberum arbitrium et homini et angelo ad universa permisit. Hic iam intelligendum est, quomodo per arbitrii libertatem alii ad bonorum conscenderint summitatem, alii corruerint in malitiae profundum. Tu vero, homo, quare non vis arbitrio te tuo derelictum? Quare aegre fers niti, laborare, contendere et per bona opera te ipsum causam tuae fieri salutis? An magis te delectabit dormientem et in otio constitutum aeterna prosperitate requiescere? *Pater meus* inquit *usque modo operatur, et ego operor* et tibi displicet *operari*, qui ad opera creatus es? Non vis tuum opus fieri iustitiam, sapientiam, castitatem, non vis tuum opus esse fortitudinem aliasque virtutes?

(9) Igitur in captivitatem ducuntur, qui propter peccata sua servitutis meruere supplicia. Et venit Iesus Christus *praedicare captivis remissionem et caecis visum*; iste clamat *iis, qui sunt in vinculis: Egredimini*; et *iis, qui versantur in tenebris: Videte.* Et nos fuimus in vinculis peccatorum, et nos aliquando *versabamur in tenebris adversum rectores tenebrarum mundi istius* concertantes; venit Iesus omnium prophetarum vocibus praedicatus dicens ligatis: Exite—et constitutis in tenebris: Adspicite.

(8) Note the agreement of the statements of the prophets and the Gospels. The prophet says, “Lucifer, who used to rise early, has fallen from heaven; he has been dashed to pieces upon the ground.” Jesus says, “I saw Satan falling from heaven like lightning.”<sup>61</sup> In what respect does it differ to speak of lightning and Lucifer<sup>62</sup> careening from heaven? What is relevant in this context is the full agreement regarding the falling. Indeed, “God did not make death,”<sup>63</sup> and he has not worked wickedness. He granted free will in all respects both to humans and to angels. In this context, one must understand how through the freedom of the will some have ascended to the heights of goodness, while others have plunged into the depths of wickedness. But you, O mortal, why do you not wish to be abandoned to your free will? Why can you scarcely bear to strive, to labor, to exert yourself, and by means of good works to become yourself the cause of your own salvation? Or will it delight you more to rest in eternal prosperity, asleep and in a state of leisure? Our Lord Jesus Christ says, “My Father is working even until now, and I am also working”<sup>64</sup>—and does it displease *you* to be working, you who were created in order to work? Do you not wish righteousness, wisdom, and chastity to become your work? Do you not wish fortitude and the other virtues to be your work?

(9) So then, those are led into captivity who have earned the punishments of servitude because of their sins. And Jesus Christ came “to proclaim release to the captives, and sight to the blind.”<sup>65</sup> He cries out “to those who are in chains, ‘Come out!’—and to those who dwell in darkness, ‘See!’”<sup>66</sup> We too were in the chains of sins; we too at one time dwelt in darkness, contending against the rulers of the darkness of this world.<sup>67</sup> Jesus came, predicted by the voices of all the prophets, and saying to those who were bound, “Come out!”—and to those who were placed in the darkness, “Look!”

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61. Lk. 10.18.

62. One should bear in mind that “Lucifer,” like the Greek *ἑωσφόρος*, is originally to be understood as a reference to the “morning star,” and so, like “lightning,” literally describes something visible in the sky.

63. Wis. Sol. 1.13.

64. Jn. 5.17.

65. Lk. 4.18 (19 Vulgate).

66. Isa. 49.9, slightly adapted, perhaps to align with the earthly deeds of Jesus as reported by the Gospels, as in the parallels cited by Borret (Lk. 8.27, 1.79; Mt. 9.30).

67. Cf. Eph. 6.12.

4.

(1) Si autem vis audire Ezechiel “filium hominis” in captivitate praedicantem, et iste typus erat Christi: *Et factum est, ait, in tricesimo anno, in quarto mense, in quinta mensis, et ego eram in medio captivitatis secus flumen Chobar, et aperti sunt caeli.* Secus flumen ergo Chobar Ezechiel, cum triginta esset annorum, apertos vidit caelos. Et Dominus Iesus Christus *incipiens erat quasi triginta annorum* secus flumen Iordanem, et *aperti sunt ei caeli.* Et per omnem prophetiam Ezechieli dicitur: “Fili hominis.”

(2) Quis autem sic filius hominis ut Dominus meus Iesus Christus? Respondeant mihi haeretici, qui nativitatem illius in phantasmate eludunt: Quare Christus filius hominis appellatur? Ego affirmo filium eum hominis fuisse. Nam qui passiones assumpsit humanas, necesse est ut ante passionem susceperit nativitatem. Neque enim potuit humanos affectus, verba, consuetudines, crucem, mortem recipere, si non reciperet humanitatis exordium. Et consequens erat nativitatem eius auferentes auferre etiam passionem et simpliciter dicere: Non est crucifixus Iesus. Nunc vero crucem confiteris et non erubescis *Iudaeis scandalum praedicans crucifixum et gentibus stultitiam* et minus *scandalum* passione vel morte erubescis nativitatem eius confiteri? Nimirum plus *scandali* est Iesum natum fuisse quam mortuum. Aut si *scandalum* christiana fides non veretur, cur times dicere minora, qui maiora confessus es? Praesertim cum nativitas illius non *ex semine viri et mulieris somno*

4.

(1) If, however, you wish to hear Ezekiel the “son of man”<sup>68</sup> making his proclamation in the midst of the captivity—and that man was a type of Christ<sup>69</sup>—he says, **“And it happened in the thirtieth year, in the fourth month, on the fifth of the month, and I was in the midst of the captivity by the river Chebar—the heavens were opened”**<sup>70</sup> Thus, by the river Chebar, when he was thirty years old, Ezekiel saw the heavens opened. And the Lord Jesus Christ, “when he began, was about thirty years old,”<sup>71</sup> by the river Jordan, and “the heavens were opened”<sup>72</sup> for him. And all through his prophecy, Ezekiel is addressed as “Son of Man.”

(2) But who is so properly the Son of Man as my Lord Jesus Christ is? Let the heretics who mock his nativity as mere appearance answer me this question: Why is Christ called the Son of Man? I assert that he *was* a son of man.<sup>73</sup> For it is necessary that the one who took on human passions took up *birth* before passion. Indeed, he could not receive human dispositions, words, habits, the cross, and death, if he did not receive the first stage of humanity. And it would follow logically for those who take away his nativity also to take away his passion, and say frankly, “Jesus was not crucified.” As it is, however, you confess the cross, and you do not blush to “proclaim him crucified—a stumbling block to the Jews, and foolishness to the Gentiles”;<sup>74</sup> and yet you do blush to confess his birth, which is less a stumbling block than his passion or his death? Surely it is less of a stumbling block that Jesus was *born* than that he *died*. Or if the Christian faith is not afraid of a stumbling block, why are you, who have already confessed greater things, afraid to say lesser things?—especially since *his* birth is not believed to have been “from the seed of a man and of a woman uniting in sleep,”<sup>75</sup> but in accordance with the declaration of the

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68. Ezek. 2.1 etc.

69. Baehrens and Borret punctuate here with a full stop.

70. Ezek. 1.1.

71. Lk. 3.23.

72. Lk. 3.21.

73. The words of course also mean “son of a human being.”

74. 1 Cor. 1.23, slightly adapted.

75. Wis. Sol. 7.2, but with the word “woman” substituted for the Biblical text’s “pleasure.”

*convenientis esse credatur, sed iuxta prophetae eloquium dicentis: Ecce, virgo in utero concipiet et pariet filium, et vocabis nomen eius Emmanuel. Hoc quod dicitur "Emmanuel," non vanum nomen sonat, sed rem significat; adveniente quippe Iesu dicimus: Nobiscum Deus.*

(3) Non frustra ergo in tricesimo anno prophetat Ezechiel, nam et nomen eius figura Christi est. Interpretatur quippe Ezechiel 'imperium Dei': imperium autem Dei nullus est nisi Christus Dominus. Filius quoque Buzi scribitur, quod interpretatur 'contemptus': Si venias ad haereticos et audias eos spernentes et pro nihilo ducentes creatorem et insuper etiam criminantes, videbis iuxta illos contemptissimi creatoris filium Iesum Christum Dominum nostrum.

Quod si quis reluctatur et non vult haec, quae exponimus, quasi prophetiam recipere, quaeram ab eo, cur scriptum sit in tricesimo anno vitae Ezechielis apertos fuisse caelos et vidisse eum eas visiones, quae in libro eius continentur. Quid mihi prodest annorum numerus, nisi hoc, ut discam tricesimo anno et Salvatori et prophetae caelos fuisse reseratos et, *spiritalibus spiritalia comparans*, cognoscam universa quae scripta sunt eiusdem esse Dei sermones? Quippe *verba sapientium ut stimuli et quasi clavi in altum confixi, qui a componentibus dati sunt a pastore uno.*

prophet who said, “Behold! A virgin will conceive in her womb, and will bear a son, and you will call his name Emmanuel.”<sup>76</sup> This word “Emmanuel” does not resound as a name only, but signifies a reality—for when Jesus comes, we say, “God is with us.”<sup>77</sup>

(3) Not without reason, then, does Ezekiel prophesy in the thirtieth year, since his name too is a figure of Christ. For “Ezekiel” is translated as ‘ruling power<sup>78</sup> of God.’<sup>79</sup> Now, no one except Christ Jesus is the “ruling power of God.” It is also written that he was the son of Buzi,<sup>80</sup> which is translated as ‘scorn.’<sup>81</sup> If you were to go to the heretics, and hear them despising the Creator, disregarding him completely, and furthermore even making accusations against him, you will see that our Lord Jesus Christ is truly the Son of a most scorned Creator, in terms of *their* opinion.<sup>82</sup>

But if anyone resists, and is unwilling to accept my expositions as [the meaning of] the prophecy, I would ask him why it was written that it was in the thirtieth year of Ezekiel’s life that the heavens were opened, and that he saw those visions which are contained in his book. Of what use is the number of years to me? Only this: that I should learn that the heavens were laid open both for the Savior and for the prophet in the thirtieth year, and that, by “comparing spiritual things with spiritual things,”<sup>83</sup> I should recognize that all the things that have been written<sup>84</sup> are discourses of the same God. Indeed, “the words of the wise are like goads, and like nails driven in deeply, which have been given by the compilers, from the one shepherd.”<sup>85</sup>

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76. Isa. 7.14.

77. As Mt. 1.23, citing Isa. 7.14, explains the name.

78. Lat. *imperium*, reflecting the Greek term κράτος.

79. See Wutz, pp. 807, 829, 959, 1009.

80. Ezek. 1.2.

81. See Wutz, pp. 145, 611.

82. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 1.1 (a) and (b).

83. 1 Cor. 2.13.

84. I.e., all the contents of the Scriptures, both Old and New Testaments.

85. Eccl. 12.11— “by the compilers” translates the Lat. *a componentibus*, a slight difference from the “compilations / collections” of LXX and MT. Origen’s point, however, is importantly tied to this: the “compilers” correspond to the individual authors of Biblical books; the “one shepherd” is the one God who speaks through them all.

(4) Ego et hoc quod dicitur: *In quarto mense quinta mensis*, iuxta possibilitatem sensus mei investigans, precor a Deo ut id possim intelligere quod scripturarum eius congruit voluntati. Novus annus imminet iam Iudaeis et primus mensis apud eos a novi anni numeratur exordio (alter autem Pascha de numero novus annus; *principium mensium iste vobis erit in mensibus anni*). Ab hoc anno numera mihi quartum mensem et intellige baptizatum Iesum in quarto mense novi anni. Eo enim mense, qui apud Romanos Ianuarius nuncupatur, baptismum Domini factum esse cognoscimus, qui est mensis quartus ab anno novo iuxta supputationem Hebraeorum. Et quia de quattuor elementis mundi subsistens corpus assumpserat recipiens etiam sensus humanos, ideo forsitan et in quarto mense et in quinta die mensis est intuitus visionem.

5.

(1) *Et ego eram in medio captivitatis*. Videtur mihi ironicos dictum: *Et ego eram in medio captivitatis*. *Et ego*, quasi si dicat iuxta historiam quidem propheta: Et ego, qui non detinebar in peccatis populi, eram in medio captivitatis; iuxta allegoriam autem Christus: Et ego veni in locum captivitatis, veni ad eos fines ubi servitia, ubi captivi detinebantur. Habes istiusmodi Salvatoris nostri voces in prophetis indignantis quia non faciamus homines digna dispensatione eius et maxime nos, qui in eum putamur credere. Dicit quippe ad patrem suum: *Quae utilitas in sanguine meo, dum descendo in corruptionem? Numquid confitebitur tibi pulvis, aut adnuntiabit veritatem*

(4) In investigating also the words used, **“in the fourth month, on the fifth of the month,”**<sup>86</sup> according to my intellectual ability, I pray to God that I may be able to understand what coincides with the intent of his Scriptures. The new year is now about to begin for the Jews, and the first month among them is counted from the beginning of the new year. (Passover, however, is enumerated as a different new year: “This will be the beginning of months for you...among the months of the year.”<sup>87</sup>) From this [new] year, count out for me the fourth month, and understand that Jesus was baptized in the fourth month of the new year. For we know that the Lord’s baptism was carried out in that month which is named January among the Romans, which is the fourth month from the new year according to the Hebrew reckoning.<sup>88</sup> And it was because he had taken on a body composed of the four elements of the world, and received in addition the [five] human senses—it was for this reason, perhaps, that he saw his vision both in the fourth month and on the fifth day of the month.

5.

(1) **“And I<sup>89</sup> was in the midst of the captivity.”**<sup>90</sup> It seems to me that the phrase “and I was in the midst of the captivity” was said ironically. “And I”—it is as if the prophet said, with regard to the historical sense, “Even I—who was not involved in the sins of the people—was in the midst of the captivity”; but with regard to the allegorical sense, Christ says, “Even I have come into the place of captivity; I have come to that region where slaves, where captives were being detained.”<sup>91</sup> You have in the prophets [other examples of] this kind of utterance of our Savior, angry because we humans are not doing deeds worthy of his providential direction—especially we who are thought to believe in him. For he says to his Father, “What usefulness is there in my blood, as I go down into destruction? Shall the dust praise you, or announce your truth?”<sup>92</sup> I also find

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86. Ezek. 1.1.

87. Ex. 12.2.

88. Cf. Jerome, *Comm. in Ezech.* [PL 25: 18C].

89. Lat. *et ego*, which could also be translated “I too” or “even I.”

90. Ezek. 1.1.

91. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 1.1 (c).

92. Ps. 29[30].10[9].

*tuam?* Invenio quoque et aliam istiusmodi vocem, quae ex Salvatoris nostri persona dicitur per prophetam, quaerentis animas plenas iustitiae, plenas sensuum divinorum, plenas sanctorum fructuum et quaerentis verae vitis veros botros, sed invenientis plurimos peccatores et inferaces bonorum et idcirco dicentis: *Heu mihi, quia factus sum sicut qui colligit stipulam in messe et sicut racemos in vindemia eo quod non supersit botrus ad manducandum primitiva! Heu mihi!* Quod dicitur: *Heu mihi!* non primogeniti totius creaturae, non est divinitatis vox, sed humanae animae quam suscepit. Unde infert: *Heu mihi anima, quia periit reverens a terra, et, qui corrigat inter homines non est! Omnes in sanguine iudicantur, unusquisque proximum suum tribulat tribulatione.*

(2) Haec idcirco memorata sunt, quia ait propheta: *Et ego eram in medio captivitatis iuxta flumen Chobar, quod interpretatur 'gravitudo.'* Gravis est autem huius saeculi fluvius, sicut et alibi sacrate dicitur (et iuxta simplices quosque historiam replicat; iuxta eos vero, qui spiritaliter scripturas audiunt, de anima significat quae in vitae istius inciderit turbines): *Super flumina Babylonis ibi sedimus et flevimus, dum recordaremur Sion; in salicibus in medio eius suspendimus organa nostra, quia illic interrogaverunt nos, qui captivos duxerunt nos, verba canticorum.* Ista sunt flumina Babylonis, iuxta quae sedentes et reminiscentes patriae caelestis lugent atque deplorant, ubi suspendunt organa sua in salicibus, in salicibus legis et mysteriorum Dei. Scriptum est enim in quodam libro, quia salignam omnes credentes accipiant coronam. Et

another utterance of this kind, which is spoken by the prophet in the character of our Savior, seeking souls full of righteousness, full of divine understanding, seeking true grapes of the true vine,<sup>93</sup> but finding instead very numerous sinners, unproductive of good fruit, and therefore saying: “Woe is me, because I have become like one who gathers the stubble at harvest-time, like [one who gathers] the [little] clusters at grape-harvest, for this reason: because no grapes are left for eating as first-fruits.”<sup>94</sup> “Woe is me!” The phrase “woe is me” is not the utterance of the “firstborn of all creation,”<sup>95</sup> not the utterance of divinity, but of the human soul that he took up. Hence he adds, “Woe is me, my soul, because the reverent one has perished from the earth, and there is no one among mortals to correct them! All are judged for blood;<sup>96</sup> each and every one afflicts his neighbor with trouble.”<sup>97</sup>

(2) I have called these things to mind because the prophet says, “**And I was in the midst of the captivity, near the river Chebar**”<sup>98</sup>—which is translated as ‘heaviness.’<sup>99</sup> Now the river of this world is heavy, just as is said symbolically elsewhere (and with respect to all the simple hearers, it is unfolding a historical fact; but with respect to those who hear the Scriptures spiritually, it is intimating something about the soul that has fallen into the whirlpools of this life):<sup>100</sup> “By the rivers of Babylon, there we sat down and wept while we remembered Zion; on the willows in the midst of it we hung our instruments, because those who led us captive asked us there the words of our songs.”<sup>101</sup> The rivers of Babylon are those near which they sit and recall their celestial homeland, and mourn and lament, where they hang their instruments on the wil-

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93. Cf. Jn. 15.1.

94. Mic. 7.1 (LXX).

95. Col. 1.15.

96. Lat. *omnes in sanguine iudicantur*. Borret translates, “Tous sont jugés pour le sang”; Scheck, likewise, “All are judged for blood.” Jerome, discussing the interpretation of the LXX text, suggests that *in sanguine* is a reference to great faults rather than small ones: *non in levibus parvisque peccatis, sed in maximis et ad sanguinem pertinentibus* (“not for light and small sins, but for the greatest ones, and those which have to do with blood”) [*Comm. in Michaeam*, PL 25: 1217A-B].

97. Mic. 7.1-2 (LXX).

98. Ezek. 1.1.

99. See Wutz, p. 479.

100. Cf. *Hom. on Jer.* 2.1: “[The soul] is in Babylon when it is thrown into confusion...” etc.

101. Ps. 136[137].1-3.

in Isaia dicitur: *Orientur quasi in medio aquae faenum et salix super aquam fluentem.* Et in sollemnitate Dei, quando tabernacula componuntur, salignos ramos in tabernaculorum fixione constituunt.

6.

*Secus flumen Chobar.* Secus flumen istud gravissimum saeculi. *Et aperti sunt caeli.* Clausi erant caeli et ad adventum Christi aperti sunt, ut reseratis illis veniret super eum spiritus sanctus in specie columbae. Neque enim poterat ad nos commeare, nisi primum ad suae naturae consortem descendisset. *Adscendit Iesus in altum, captivam duxit captivitatem, accepit dona in hominibus. Qui descendit, ipse est qui adscendit super omnes caelos, ut implet omnia. Et ipse dedit alios apostolos, alios prophetas, alios evangelistas, alios pastores et magistros, in perfectionem sanctorum.*

7.

(1) *Aperti sunt caeli.* Non sufficit unum caelum aperiri, aperiuntur plurimi, ut descendant non ab uno, sed ab omnibus caelis angeli ad eos qui salvandi sunt, angeli, qui adscendebant et descendebant super filium hominis et

lows, on the willows of the Law and the mysteries of God. For it is written in a certain book that all who believe receive a willow-crown.<sup>102</sup> And in Isaiah it is said, “They will rise up like grass in the midst of water, and like a willow by flowing water.”<sup>103</sup> And in the solemn festival of God, when the tabernacles are put together,<sup>104</sup> they set up willow branches in the construction of the tabernacles.<sup>105</sup>

6.

“**By the river Chebar.**”<sup>106</sup> That is, by that most weighty stream of the world. “**And the heavens were opened.**”<sup>107</sup> The heavens had been closed, and were opened at the arrival of Christ, so that once they had been thrown open, the Holy Spirit would come in the form of a dove over him.<sup>108</sup> For [the Spirit] was not able to make his way to us either, without having first come down to the one who shared his nature. Jesus “went up on high; he led captivity captive; he received gifts among mankind.’ He who descended is the very one who ascended above all the heavens in order to fill everything. And he himself gave some to be apostles, others prophets, others evangelists, others pastors and teachers, for the perfection of the saints.”<sup>109</sup>

7.

(1) “**The heavens were opened.**”<sup>110</sup> It is not enough for one heaven to be opened; very many are opened, so that not from one heaven but from all the heavens, angels may come down to those who are to be saved—the angels

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102. Cf. *Shepherd of Hermas, Similitudes* 8.1-8.2.3; Baehrens, however, contests the connection with the *Shepherd of Hermas*; for this and other examples of early Christian symbolic use of the willow, see Rahner, *Greek Myths and Christian Mystery* (London, 1963), pp. 298ff.

103. Isa. 44.4 (LXX).

104. I.e., the Feast of Tabernacles (Sukkot).

105. Cf. Lev. 23.40.

106. Ezek. 1.1.

107. Ezek. 1.1.

108. Mt. 3.16 and parallels.

109. Eph. 4.8, citing Ps. 67[68].19[18], agreeing with LXX in the reading “he received” against the reading of Eph. 4.8, “he gave.”

110. Ezek. 1.1.

accesserunt ad eum et ministrabant ei. Descenderunt autem angeli, quia prior descenderat Christus, metuentes ante descendere quam Dominus virtutum omnium rerumque praeciperet. Quando autem viderunt principem *militiae caelestis* in terrestribus locis commorari, tunc per apertam viam egressi sunt sequentes dominum suum, et parentes voluntati eius qui distribuit eos custodes credentium nomini suo. Tu heri sub daemonio eras, hodie sub angelo. *Nolite*, inquit Dominus, *contemnere unum de minimis istis*, qui sunt in ecclesia. *Amen amen dico vobis quia angeli eorum per omnia vident faciem patris mei qui est in caelis*. Obsequuntur saluti tuae angeli, confessi sunt ad ministerium filii Dei et dicunt inter se: Si ille descendit et descendit in corpus, si mortali indutus est carne et sustinuit crucem et pro hominibus mortuus est, quid nos quiescimus, quid parcimus nobis? Eia omnes angeli descendamus e caelo! Ideo et *multitudo militiae caelestis erat laudantium et glorificantium Deum*, quando natus est Christus.

(2) Omnia angelis plena sunt; veni, angele, suscipe senem conversum ab errore pristino, a doctrina daemoniorum, ab iniquitate in altum loquente et suscipiens eum quasi medicus bonus confove atque institue; parvulus est, hodie nascitur senex, novellus senex repuerascens; et, cum susceperis, tribue

who ascended and descended upon the Son of Man,<sup>111</sup> and came to him, and ministered to him.<sup>112</sup> Moreover, the angels descended because Christ had descended earlier, fearing to descend before the Lord of all Powers<sup>113</sup> and of [all] things went ahead of them.<sup>114</sup> When they saw, however, the leader of the heavenly host lingering in earthly places, then they came out through the opened way, following their Lord, and obeying the will of the one who apportioned them as guardians of those who believe in his name. Yesterday you were subject to a demon; today you are under an angel. The Lord says, “Do not despise one of these smallest ones” who are in the Church; “truly I say to you that their angels always behold the face of my Father who is in the heavens.”<sup>115</sup> The angels devote themselves to your salvation; they have declared themselves<sup>116</sup> for the service of the Son of God, and they say to each other, “If *he* descended, and descended into a body, if he was clothed with mortal flesh and endured the cross, and died on behalf of mankind, why do we rest? Why do we spare ourselves? Come, let us all descend, all the angels, from heaven!” For this reason, too, there was a multitude of the heavenly host praising and glorifying God, when Christ was born.<sup>117</sup>

(2) All things are full of angels: Come, angel, take up an old man who has been converted from his original error, from the teaching of demons, from iniquity speaking loftily,<sup>118</sup> and as you take him up, cherish and instruct him like a good physician. He is a little child: today an old man is born, an old man who becomes a little boy again. And when you have taken him up, grant

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111. Cf. Jn. 1.51.

112. Cf. Mt. 4.11.

113. Lat. *virtutum*. Cf. Ps. 47[48].9[8] etc. The phrase *Dominus virtutum* is the equivalent of “Lord of Hosts.”

114. Lat. *praeciperet*, which could alternatively be translated “commanded”—so Borret: “avant que l’eût ordonnée...” and Scheck: “...before ‘the Lord’...had ordered them to.”

115. Mt. 18.10, slightly adapted.

116. Lat. *confessi sunt*. Borret translates “ils se sont déclarés...”; Scheck, “they have pledged themselves...” Migne’s text has *concessi sunt* (“they were granted”); although Baehrens does not indicate a variant reading here, I wonder whether *concessi* is not in fact the correct reading. Either way, the text is somewhat problematic.

117. Cf. Lk. 2.13.

118. Cf. Ps. 72[73].8. Perhaps one should emend *iniquitate* to *iniquitatem*, in conformity with the Biblical text? Scheck implicitly does so.

ei baptisma secundae generationis et advoca tibi alios socios ministerii tui, ut cuncti pariter eos, qui aliquando decepti sunt, erudiatis ad fidem. *Gaudium enim est magis in caelis super uno peccatore paenitentiam agente quam supra nonaginta novem iustis, quibus non est opus paenitentia.* Exsultat omnis creatura, collaetatur et applaudit his qui salvandi sunt; nam *expectatio creaturae revelationem filiorum Dei expectat.* Et licet nolint hi, qui scripturas apostolicas interpolaverunt, istiusmodi sermones inesse libris eorum, quibus possit creator Iesus Christus probari, exspectat ibi tamen omnis creatura filios Dei, quando liberentur a delicto, quando auferantur de Zabuli manu, quando regenerentur a Christo.

Verum iam tempus est, ut et de praesenti loco aliqua tangamus. Vidit propheta non visionem, sed visiones Dei. Quare non vidit unam, sed plurimas visiones? Audi Deum pollicentem atque dicentem: *Ego visiones multiplicavi.*

him the baptism of second birth,<sup>119</sup> and summon to yourself others as companions<sup>120</sup> in your mission,<sup>121</sup> so that you may all together give an education in faith to those who at one time were deceived. For “there is more joy in the heavens over one sinner who repents than over ninety-nine righteous people who do not need repentance.”<sup>122</sup> All creation exults, rejoices together, and applauds those who are to be saved. For “the expectation of the creation awaits the revealing of the children of God.”<sup>123</sup> And although those who have adulterated<sup>124</sup> the Apostolic Scriptures do not wish there to be in their books statements of this sort, by which Jesus Christ could be proved to be the Creator,<sup>125</sup> nevertheless in that passage all creation awaits the children of God—awaits the time when they will be freed from transgression, when they will be taken out of the hands of the devil,<sup>126</sup> when they will be regenerated by Christ.

But it is now time also to touch on some matters regarding the passage before us. The prophet sees not *a* vision, but *visions* of God.<sup>127</sup> Why does he not see *one*, but *many* visions? Listen to the Lord, who says as a promise, “I have multiplied visions.”<sup>128</sup>

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119. Lat. *secunda generatio*. Cf. Tit. 3.5.

120. Lat. *socii*.

121. Lat. *ministerium*.

122. Lk. 15.7, slightly adapted.

123. Rom. 8.19.

124. Lat. *interpolaverunt*; Borret argues that this refers to removing material here, rather than adding it.

125. Borret, with a different interpretation: “...ne veuillent pas que des paroles de ce genre soient dans les livres de ceux par qui le Christ Jesus peut être prouvé Créateur...” (“...do not wish there to be statements of this sort in the books of those by whom Christ Jesus can be proved to be the Creator...”). Harnack, *Der kirchengeschichtliche Ertrag*, 2: 67, takes this to mean that Marcion excised Rom. 8.19 from his text.

126. Lat. *Zabulus*, a variant of the Greek διάβολος that appears in some Latin authors (e.g., Lactantius, *On the Deaths of the Persecutors* 16.5, 10). This should not be confused with the Israelite patriarch / tribe Zebulun / Zabulon.

127. Ezek. 1.1

128. Hos. 12.11[10].

8.

*Quinta mensis, hic annus quintus captivitatis regis Ioachim.* Tricesimo anno aetatis Ezechielis et quinto captivitatis Ioachim propheta mittitur ad Iudaeos. Non despexit clementissimus pater nec longo tempore incompositum populum dereliquit. Quintus est annus. Quantum temporis intercessit? Quinque anni interfluxerunt, ex quo captivi serviunt. Statim descendit Spiritus sanctus, aperuit caelos, ut hi, qui captivitatis iugo premebantur, viderent ea quae videbantur a propheta. Dicente quippe eo: *Et aperti sunt caelo*, quodam modo et ipsi intuebantur cordis oculis, quae ille etiam oculis carnis adspexerat.

9.

*Et factus est sermo Domini ad Ezechiel, filium Buzi, sacerdotem, sermo Domini, qui in principio erat apud patrem Deus Verbum, sermo, qui credentes efficit deos. Si enim illos dixit deos, ad quos sermo Dei factus est, et non potest solvi Scriptura* et ad quoscumque sermo Dei factus est, facti sunt dii, Ezechiel quoque deus<sup>1</sup> fuit, quia factus est sermo Dei ad eum. *Ego dixi: Dii estis et filii*

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1. *Deus* Baehrens.

8.

**“On the fifth of the month—this was the fifth year of the captivity of King Jehoiachin.”**<sup>129</sup> In the thirtieth year of Ezekiel’s life and the fifth of the captivity of Jehoiachin, the prophet is sent to the Jews. The most forbearing Father did not disdain, did not leave the people without warnings or reminders<sup>130</sup> for a long time. It is the fifth year. How much time has elapsed? Five years have flowed past while they have been slaving away in captivity—and immediately the Holy Spirit came down and opened the heavens, so that those who were being crushed under the yoke of captivity might see those things which were seen by the prophet. For when he said, **“And the heavens were opened,”**<sup>131</sup> in a certain way they themselves too contemplated with the eyes of the heart what he had also looked upon with the eyes of the flesh.

9.

**“And the word of the Lord came to Ezekiel<sup>132</sup> the priest, the son of Buzi”**<sup>133</sup>—that is, the word of the Lord that was with<sup>134</sup> the Father in the beginning—God the Word<sup>135</sup>—the word that makes those who believe into gods. For “if [the Psalmist] called ‘gods’ those to whom the word of God came, and the Scripture cannot be annulled,”<sup>136</sup> and therefore all people to whom the word of God has come have become<sup>137</sup> gods—then Ezekiel also was a god,<sup>138</sup> since the

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129. Ezek. 1.2.

130. Lat. *incommonitus*.

131. Ezek. 1.1.

132. Lat. *factus est...ad Ezechielem*, reflecting Greek ἐγένετο...πρὸς Ἰεζεκιηλ. The usual translation “came to Ezekiel” obscures the fact that the verb in the Greek normally means “to become” or “to come to be,” and the verb in the Latin normally means “to become” or “to be made”—and this terminology parallels some of the other language in this context, especially the idea of “becoming gods.”

133. Ezek. 1.3.

134. Lat. *apud Patrem*.

135. Cf. Jn. 1.1.

136. Jn. 10.35.

137. Lat. *facti sunt*, presumably reflecting Greek ἐγένοντο.

138. Lat. *Deus*, capitalized by both Baehrens and Borret, which would normally mean they are recommending a translation to the effect that “Ezekiel was God”—but Borret translates “*dieu*” (not capitalized). I have translated the sentence above on the assumption that the Latin word should not have been capitalized.

*altissimi omnes; vos vero ut homines moriemini, et quasi unus ex principibus cadetis.* Ubi habes in novo Testamento istiusmodi repromissionem? Si oportet instrumenta distinguere et dicere inter se dissidentes Deos – quod quidem nefas est etiam suspicari, sed iuxta abusionem dicimus – audacter profecto dicam multo maiorem in veteri Testamento ostendi humanitatem quam in novo. *Ego dixi: Dii estis et filii altissimi omnes.* Non ait: Quidam dii estis et quidam non estis, verum omnes dii estis. Si autem peccaveritis, ausculta quid sequitur: *Vos vero ut homines moriemini.* Non est hic culpa vocantis ad salutem, non ipse est causa mortis, qui invitat ad divinitatem et ad caelestis naturae adoptionem, sed in nostro peccato et in nostro scelere consistit, quod dicitur: *Vos autem ut homines moriemini, et quasi unus de principibus cadetis.* Multi principes erant et unus ex iis corrui, de quo et in Genesi scribitur: *Ecce, Adam factus est,* non quasi nos, sed *quasi unus ex nobis.* Ergo quando peccavit Adam, tunc factus est quasi unus cadens.

10.

(1) *Et factus est sermo Domini ad Ezechielem, filium Buzi.* Etiam si de Salvatore haec dicta volueris intelligere, ne timeas; habet et sic allegoria intellectum suum: venit sermo Dei ad eum, qui de virgine nascebatur, id est homi-

word of God came to him. “I said, ‘You are gods, and you are all children of the Most High’; but you will die like human beings, and like one of the rulers<sup>139</sup> you will fall.”<sup>140</sup> Where can you find in the New Testament a promise of this kind? If it were right to distinguish between the Testaments,<sup>141</sup> and thus to speak of gods disagreeing with each other—of course, it is abominable<sup>142</sup> even to contemplate this, but I am speaking by way of rhetorically pressing the matter<sup>143</sup>—then I tell you, I would say audaciously that much greater beneficence is displayed in the Old Testament than in the New. “I said, ‘You are gods, and you are all children of the Most High.’” He does not say, “Some of you are gods, and some are not,” but rather, “You are *all* gods.” If you sin, however, listen to what follows: “But you will die like human beings.” This result is not the fault of the one who calls us to salvation: the one who summons us to divinity and to the adoption of heavenly nature is not himself the cause of death. Rather, the statement, “But you will die like human beings, and like one of the rulers you will fall,” rests on *our* wickedness and *our* sin. There were many rulers, and one of them fell, with reference to whom it is also written in Genesis, “Behold! Adam has become”<sup>144</sup>—not like us, but—“like *one* of us.”<sup>145</sup> Therefore, when Adam fell, he became like the *one* who fell.

10.

(1) **“And the word of the Lord came to Ezekiel the son of Buzi.”**<sup>146</sup>

Even if you wish to understand that this was said with reference to the Savior, do not be afraid—the allegory has its own meaning also as follows: The Word of the Lord came<sup>147</sup> to him who was being born from the Virgin—that is, the

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139. Lat. *principes*; the LXX here uses the term ἄρχοντες. The Greek term was used for human magistrates and rulers, but Origen also seems to be assuming resonance with the notion of the Archons as wicked spirits, often prominent in Gnostic thought.

140. Ps. 81[82].6-7, the first part of which Jesus quotes in Jn. 10.34. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 1.3 (a).

141. Lat. *instrumenta*.

142. Lat. *nefas*.

143. Lat. *iuxta abusionem*.

144. Lat. *factus est*; LXX: γέγονεν.

145. Gen. 3.22.

146. Ezek. 1.3.

147. Lat. *venit*. Note the change from the usual *factus est*.

nem, sermo semper in patre manens, ut fierent *utraque unum* et consociaretur homo, quem ob sacramentum et salutem universae humanitatis induerat, divinitati eius et naturae unigeniti Dei.

(2) *Factus est sermo Domini ad Ezechielem, filium Buzi, sacerdotem in terra Chaldaeorum.* Chaldaei de caelestibus disputant, Chaldaei nativitates hominum ratiocinantur. *In terra Chaldaeorum*, quasi si dicat: Eorum, qui asserunt fatum, eorum, qui causas universitatis astrorum cursui vindicant. Iste ergo nunc error et ista mentis perversitas figuraliter in *Chaldaeorum terra* significatur.

(3) *In terra Chaldaeorum, secus flumen Chobar.* *Et facta est illic super me manus Domini.* Et sermo Domini factus est ad prophetam et manus, ut et factis ornaretur et verbis. *Et vidi visiones.* Aliqua perstringam et licet pro angustia temporis ea, quae dixi, possint sufficere, tamen etiam de toto corpore *visionis* summa quaeque libabo.

human being—[while still being] the Word always remaining in the Father, so that the two would become<sup>148</sup> one, and the human being, whom he had “put on”<sup>149</sup> for the sake of the mysterious plan<sup>150</sup> and the salvation of all humanity, would be united<sup>151</sup> to his divinity and to the nature of the Only-begotten God.

(2) **“The word of the Lord came to Ezekiel the priest, the son of Buzi, in the land of the Chaldaeans.”**<sup>152</sup> The Chaldaeans discuss heavenly entities; the Chaldaeans calculate the horoscopes<sup>153</sup> of human beings. He says, “in the land of the Chaldaeans,” just as if he were to say, “in the land of those who proclaim fatalism,<sup>154</sup> of those who attribute the causes of all things to the motion of the stars.” So then, this error and this mental corruption are figuratively indicated here, in the reference to the “land of the Chaldaeans.”

(3) **“..in the land of the Chaldaeans, by the river Chebar. And there, the hand of the Lord came<sup>155</sup> over me.”**<sup>156</sup> Both the word of the Lord and his hand came to the prophet,<sup>157</sup> so that he might be equipped with both deeds and words. **“And I saw visions.”**<sup>158</sup> I shall touch on a few further points, and although what I have said could be sufficient, considering the small amount of time I have, nevertheless I am going to deal with all the most important points of the vision as a whole.<sup>159</sup>

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148. Lat. *fierent*.

149. Lat. *induerat*.

150. Lat. *sacramentum*.

151. Lat. *consociaretur*.

152. Ezek. 1.3.

153. Lat. *nativitates*.

154. Lat. *fatum*.

155. Lat. *facta est*.

156. Ezek. 1.2-3.

157. Lat. *factus est ad prophetam*.

158. Ezek. 1.1.

159. Lat. *de toto corpore visionis*.

11.

(1) *Et vidi, et ecce, spiritus surgens veniebat ab Aquilone.* Diligenter considera rerum numerum, quae dicuntur: *Spiritus surgens* – sive *auferens* – *veniebat ab Aquilone*, ecce, una res. *Et nubes magna erat in eo*, ecce duae. *Et splendor in circuitu eius*, ecce tres. *Et ignis refulgens*, quattuor. *Et in medio eius sicut visio electri in medio ignis*, quinque. *Et lumen in eo*, sex. Post haec *similitudo quattuor animalium* et *visio eorum* et *narratio visionis*, septem. *Et in medio animalium quasi carbones ignis*, octo.

(2) Quis potest ista minutatim exponere? Quis ita est capax spiritus Dei, ut haec sacramenta dilucidet? Oportebat accusatores creatoris et Dei prophetarum primum intelligere quae dicuntur a prophetis, et postea criminari. Qui enim vere accusat, ea debet accusare quae novit. Si vero haeretici nec prope quidem sunt intellectui divino, quomodo rationabiliter accusant, quod eos nescire convincimus? Discant quis in hac visione sit sensus. Primum apparet spiritus auferens, secundo nubes magna in spiritu auferente,

11.

(1) **“And I looked, and behold! a spirit / wind,<sup>160</sup> rising,<sup>161</sup> was coming from the North.”<sup>162</sup>** Examine carefully the number of things that are mentioned. **“A spirit, rising,”** or **“taking away, was coming from the North.”** See—one thing. And there was **“a great cloud in it.”** See—two things. **“And a brightness round about it.”** See—three things. **“And a fire shining brightly”—four.<sup>163</sup> “And in the midst of it, as it were the appearance<sup>164</sup> of electrum in the midst of the fire”—five. “And a light in it”—six.<sup>165</sup> After this, “the likeness of four living creatures,” and the “appearance<sup>166</sup> of them,” and the narration of the vision—seven.<sup>167</sup> And “in the midst of the living creatures, as it were coals of fire”—eight.<sup>168</sup>**

(2) Who is able to explain these things one by one? Who is so receptive of the Spirit of God as to make clear these holy mysteries?<sup>169</sup> The accusers of the Creator and of the God of the prophets ought first to have *understood* what is said by the prophets, and only after that bring their charges. For one who accuses truly ought to accuse on the basis of knowledge.<sup>170</sup> But if the heretics are not even close to divine understanding, how can they reasonably bring as a charge something of which I prove their ignorance? Let them learn what meaning there is in this vision. First there appears a spirit that takes away. Second, a great cloud in the spirit that takes away. Third, a brightness

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160. Lat. *spiritus*; the Greek term used by LXX is πνεῦμα. Both terms can mean either “spirit” or “wind”; for the sake of simplicity, I translate the word as “spirit” hereafter.

161. Lat. *surgens*; the LXX ἐξίπρον could be intransitive (“rising”—less common) or transitive (“lifting up / taking away”). Jerome, following Aquila and the others, translates the Hebrew as *ventus turbinis* (“whirlwind”), by contrast with the LXX, which he renders *spiritus auferens, sive attollens* (“spirit that takes away, or lifts up”) [*Comm. in Ezech.*, PL 25:19C]—he does not mention “rising” as a possible interpretation in that context.

162. Ezek. 1.4.

163. The order follows LXX; in MT, “fire” comes before “brightness” [Borret].

164. Lat. *visio*, corresponding to LXX ὄρασις.

165. The first “six things” are all contained in Ezek. 1.4.

166. Lat. *visio*, corresponding to LXX ὄρασις.

167. Ezek. 1.5-12.

168. Ezek. 1.13.

169. Lat. *sacramenta* (“holy mysteries”—still here with the implication of symbolic teaching).

170. Lat. *ea debet accusare quae novit*: lit., “...ought to bring as accusations those things which he knows.”

tertio splendor in circuitu spiritus auferentis, quarto ignis refulgens, quinto in medio eius sicut visio electri, haud dubium quin in medio ignis; sexto splendor in eodem electro.

(3) Confiteor libenter a sapiente et fideli viro dictam sententiam, quam saepe suscipio: De Deo et vere dicere periculum est. Neque enim ea tantum periculosa sunt, quae falsa de eo dicuntur, sed etiam, quae vera sunt et non opportune proferuntur, dicenti periculum generant. *Margarita vera est, sed si porcis proiciatur, discrimen eius est, qui eam subicit pedibus eorum.* Sed iuxta nos aliquod ponamus exemplum: collectiones istae non solum in Aelia, non tantum Romae, non in Alexandria, sed in universo simul orbe, similitudinem referunt sagenae quae omne genus piscium capit.<sup>2</sup> Non possunt universa bona esse, quae incidunt in eam; ait quippe Salvator: *Cum extraxerint eam et secus litus sederint, eligent bona quidem in vasculis, mala vero foris proicient.* Oportet ergo in sagena totius ecclesiae esse et bona et mala. Si iam universa munda sunt, quid derelinquemus iudicio Dei?

(4) Et iuxta aliam parabolam et frumentum et paleae in area continentur, cum frumentum tantum in Christi horreis congregandum sit et discernantur paleae ab eo, *cuius ventilabrum in manu eius est, et mundabit aream suam et congregabit frumentum in horreum, paleas vero consumet igni inextinguibili.* Neque vero ego nunc assero aream totum esse mundum, sed *aream* intelligo coetum populi christiani. Quomodo enim unaquaeque area circumscribitur et est plena frumento vel paleis nec totum frumentum est nec totum rursus paleae, sic in ecclesiis terrestribus est frumentum alius, alius paleae.

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2. Baehrens' text has omitted the first mark indicating where he thinks the Biblical wording begins again.

round about the spirit that takes away. Fourth, a fire shining brightly. Fifth, as it were the appearance of electrum in the midst of it—that is, undoubtedly, in the midst of the fire. Sixth, a brightness in the same electrum.

(3) I gladly profess the opinion stated by a wise and faithful man, which I often cite: “It is dangerous to speak even truly about God.”<sup>171</sup> For not only are those false things which are said about God dangerous, but even those things which are true, and are not brought forward on the right occasion, produce danger for the one who speaks them. It is a true “pearl,” but if it should be “cast before swine,” it is a hazard for the one who throws it down at their feet.<sup>172</sup> But let me set forth an example in keeping with my view: Gatherings [of Christians like] this one—not only in Aelia,<sup>173</sup> not only in Rome, not only in Alexandria, but in the entire world altogether, recall the parable of the “fishing-net” that receives every kind of fish.<sup>174</sup> Those that are caught in it cannot all be good; for the Lord says, “When they have drawn it out and have sat down on the shore, they will select the good ones [and put them] into containers, but they will throw away the bad ones.”<sup>175</sup> Therefore, it is fitting that in the “fishing-net” of the whole Church, there are both good and bad. If all things are already pure, what do we leave behind for the judgment of God?

(4) And according to another parable, both grain and chaff are kept together on the threshing-floor, although only the grain is to be collected in Christ’s storehouses, and the chaff is set apart by the one “whose winnowing-fan is in his hand, and he will purify his threshing-floor, and will gather the grain in his storehouse; but the chaff he will burn with unquenchable fire.”<sup>176</sup> Now indeed, I do not claim that the “threshing-floor” is the whole world; rather, I understand the threshing-floor to be the gathering of the entire Christian community. For just as each and every threshing-floor is enclosed, and is full of grain or chaff, but not all grain or again all chaff, so also in the Churches on earth, one person is grain, another chaff. But in the parable the chaff is not

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171. *Sentences of Sextus*, no. 352, ed. H. Chadwick (Cambridge, 1959).

172. Cf. Mt. 7.6.

173. I.e., Jerusalem, officially called Aelia Capitolina.

174. Cf. Mt. 13.47.

175. Mt. 13.48, somewhat adapted.

176. Mt. 3.12; cf. Lk. 3.17.

Verum ibi non sui causa nec per voluntatem paleae paleae sunt, neque ex proprio arbitrio frumentum frumentum est; hic vero in tua potestate positum est, ut sis palea vel frumentum.

(5) Haec docere nos debent, ut, si quando aliquis in congregationibus nostris viderit peccatorem, non scandalizetur neque dicat: Ecce peccator in coetu sanctorum est; si hoc licet, si hoc conceditur, quare et ego non peccem? Dum in praesenti saeculo sumus, id est in area et in sagma, et bona et mala in eo continentur. Quando autem venerit Christus, fiet discretio et implebitur illud quod ab Apostolo dicitur: *Omnes nos assistere oportet ante tribunal Christi, ut reportet unusquisque propria corporis sui, quae gessit, sive bona, sive mala.*

Haec in prooemio de interpretationibus visionum aestuans animus est locutus et ambigens quae sileat, quae proferat, quae leviter tacta dimittat, quae ex his manifestius, quae obscurius exponenda sint, si tamen potuerimus implere quod cupimus.

12.

(1) Primum ergo videtur spiritus auferens. Id quod paulo ante diximus, quia Deus noster ignis consumens sit, etiam nunc repetimus et dicimus huic testimonio congruere. Quomodo ponitur spiritus auferens? *Deus spiritus est* et spiritus auferens cernitur. Quid a me aufert et ab anima mea, ut merito auferens praedicetur? Utique mala; et tunc sentio bonitatem eius, si a

chaff for its own sake or by its own volition, nor indeed is the grain grain by its own free will; in the Church, however, it *has* been placed in your power to be either chaff or grain.

(5) This ought to teach us that if someone at some time sees a sinner in our congregations, he should not be scandalized or say, “Look! There is a sinner in the assembly of the saints. If this is permitted, if this is allowed, why should I too not sin?” While we are in the present world,<sup>177</sup> that is, in the threshing-floor and in the fishing-net, both good and bad are contained in it. When Christ comes, however, the differentiation will take place, and that statement of the Apostle will be fulfilled: “We must all stand trial before the judgment-seat of Christ, so that each one may receive recompense for<sup>178</sup> the deeds done in the body, whether good or bad.”<sup>179</sup>

This much my mind has spoken by way of preface on the interpretation of the visions—but in a state of doubt and uncertainty about what to leave unspoken, what to bring forward, what to touch on briefly, then let go, what aspects of these visions should be explained more explicitly, what aspects more obscurely, if I am going to be able, for all that, to carry out fully my wish [to expound the prophecy].

12.

(1) First of all, then, there is seen a spirit that takes away.<sup>180</sup> What I said a little earlier, that our Lord is a consuming fire, I now bring up again, and I say that it is in harmony with this passage. In what sense is the phrase “spirit that takes away” used here? “God is a spirit”<sup>181</sup>—and is discerned here as the “spirit that takes away.” What does he take away from me, and from my soul, so that he would rightly be called a “[spirit] that takes away”? Bad things, of course.<sup>182</sup> And I perceive his goodness at this moment—when he has removed

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177. Lat. *saeculum*.

178. Lat. *reportet*. Another possible English equivalent would be “report”—i.e., give an account of one’s deeds. The Gk. word in the Biblical text, κομίσηται, does not have the same ambiguity.

179. 2 Cor. 5.10, somewhat adapted.

180. Ezek. 1.4.

181. Jn. 4.24.

182. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 1.4 (a).

me pessima quaeque sustulerit. Neque vero putandum est finem esse beatitudinis, si a malis liberemur: initium felicitatis est carere peccato.

(2) Et in Hieremia scribitur – omnia quippe, quae in prophetis scripta sunt, clementissimi Dei vindico: *Ecce, dedi sermones meos in os tuum; ecce, constitui te hodie super gentes et regna, eradicare et suffodere et disperdere et aedificare et plantare.* Benignus est Deus, dans sermones ad eradicandum. Verum quid est, quod eradicari debeat et subverti? Si qua plantatio in animo mala est, si qua secta nequam, hanc eradicat, hanc subvertit sermo propheticus. Utinam autem contingat, ut et mihi talis sermo donetur, qui eradicet haereticorum semina et doctrinam ex Zabuli fonte manantem, qui de eius anima, qui nunc primum ecclesiam ingreditur, idolatriae *auferat* plantationem!

(3) *Dedi sermones meos in os tuum; ecce, constitui te eradicare et suffodere;* scilicet ut, si qua aedificatio pessima est, destruat. Quam velim et ego suffodere, quidquid Marcion in auribus deceptorum aedificavit, eradicare et subvertere et disperdere, ut Iacob disperdidit idola. Usque ad hodiernum diem est disperdere et aedificare. Haeretici disperdere et subvertere tantum audierunt, in aedificationis autem plantationisque sermone surdas aures averterunt. Neque enim volunt inspicere quia tristia quaeque prima dicuntur et secunda, quae laeta sunt. Quare nunc ista memoramus? Videlicet ut manifestetur Dei sermonem subvertere mala et aedificare optima, eradicare vitia quasi agricolam bonum, ut in purgato campo uberrima virtutum messis oriatur.

all the worst things from me. One must not think, however, that it is the *end* of blessedness, if we are freed from evils; being without sin is the *beginning* of happiness.

(2) And it is written in Jeremiah (for I claim everything written in the prophets as belonging to God, who is most forbearing): “Behold! I have put my words into your mouth; behold! I have set you up over nations and kingdoms, to root out and to undermine<sup>183</sup> and to ruin and to build and to plant.”<sup>184</sup> God is benevolent, as he gives words for the purpose of “rooting out.” But what kind of thing must be rooted out and destroyed? If there is any bad thing planted in the mind, if any worthless sect, the prophetic word roots this out, destroys this. Oh, that it might fall to my lot to have bestowed upon me such a word as would root out the seeds of the heretics and the teaching that flows from the spring of the devil, such a word as would take away the implanted idolatry from the soul of one who is now first entering the Church!

(3) “I have put my words into your mouth; behold! I have set you up to root out and to undermine”—that is, in order that if there is any bad “building,” it may be destroyed. How I too would wish to undermine, overturn, and destroy whatever Marcion has “built” in the ears of the deceived, just as Jacob destroyed the idols.<sup>185</sup> Even until today [the task] is to destroy *and* to build. The heretics only heard about destroying and overturning, whereas at the talk of “building” and “planting,” they turned away their ears without hearing. For indeed, they do not wish to notice that all gloomy things are spoken of first, and those which are joyful second. Why do I mention this now? Obviously, so that it may be made manifest that the word of God destroys evil things and builds the best things, that it uproots vices like a good farmer, so that in the cleansed field, a very rich harvest of virtues will grow.

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183. Lat. *suffodere*, etymologically similar but different in usage from κατασκάπτειν (LXX), which normally means to “raze to the ground.”

184. Jer. 1.9-10.

185. Cf. Gen. 35.4 (LXX).

Haec propter spiritum auferentem.

(4) Videt enim primum spiritum auferentem, deinde nebulam magnam in eo. Quando purgatus fueris ab auferente spiritu in tantum ut auferatur a te omne malum et omne quod in tua anima nequitiae versatur, tunc incipies etiam magna nebula frui, quae in spiritu auferente consistit. Quae nebula proxima est ei nebulae, quam in Evangelio legimus, de qua *venit vox: Hic est filius meus, in quo bene complacui*. Spiritus ergo auferens, deinde nebula magna in eo, postea splendidissimum lumen in circuitu eius. Ablatum est a te malum; data est tibi nebula magna, ut pluat imbrem super vineam tuam, secundum illud quod alibi dicitur: *Mandabo nubibus, ne pluant super eam imbrem*, super pessimam scilicet vineam. Si autem hoc de mala iubetur, haud dubium est, quin e contrario, si bona vinea fueris, pluat super te nebula.

13.

*Et splendor in circuitu eius; deinde ignis fulgens, et in medio eius quasi visio electri.* Dupliciter aufert a nobis mala Deus, spiritu et igne. Si boni et intenti ad praecepta eius sumus et sermonibus eius erudimur, spiritu mala nostra aufert, secundum illud quod scriptum est: *Si autem spiritu opera carnis mortificatis, vivetis*. Si vero spiritus mala non abstulerit a nobis, purgatione ignis indigemus. Idcirco diligenter observa coniunctiones singulas. Prima coniunctio est spiritus et nebulae, secunda ignis et luminis, tertia

This suffices for the “spirit that takes away.”

(4) For the prophet first sees the “spirit that takes away,” and then a “great cloud” in it. When you have been purified by the “spirit that takes away,” such that everything bad is taken away, and all wickedness that resides in your soul, then you will begin to reap the benefit of the great cloud that exists in the “spirit that takes away.” This cloud is most like that cloud which we read about in the Gospel, from which came a voice: “This is my beloved Son, in whom I am well-pleased.”<sup>186</sup> So then, [first is] the “spirit that takes away,” next the great cloud in it, and after that, the most brilliant light round about it. The bad has been taken away from you; the great cloud has been given to you, so that it may shower rain<sup>187</sup> on your vineyard, in accordance with what is stated elsewhere: “I shall give orders to the clouds not to shower rain on it”<sup>188</sup>—that is, on the bad vineyard. If, however, this order is given regarding the bad vineyard, there is no doubt that in the opposite situation, if you have become a good vineyard, the cloud will rain on you.<sup>189</sup>

13.

**“And a brightness round about it,” then “a fire shining brightly, and in the midst of it, as it were the appearance of electrum.”**<sup>190</sup> God takes away the bad things from us in two ways: by Spirit and by fire. If we are good, and focused on his instructions, and are being educated by his words, he takes away our evils by the Spirit, according to that which is written, “But if by the Spirit you put to death the deeds of the flesh, you will live.”<sup>191</sup> But if the Spirit has taken away the evils from us, then we need the purification of the fire.<sup>192</sup> Therefore, carefully observe the individual combinations [in the text]. The first combination is of the spirit and the cloud; the second, that of the fire and the light;

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186. Mt. 17.5; Lk. 9.35.

187. Lat. *ut pluat imbrem*.

188. Isa. 5.6.

189. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 1.4 (d).

190. Ezek. 1.4.

191. Rom. 8.13.

192. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 1.4 (e).

electri et splendoris, ac singula quaeque, quasi si tristia videntur, iucundiorum vicinitate pensantur; sive enim spiritus oritur, statim sequitur nebula, sive ignis apparet, adiunctum est ei lumen, sive electrum praecedit, splendor in circuitu eius est. Oportet quippe nos *quasi aurum in fornace* et electrum vehementissimo igne conflari. Et in hoc propheta quem nunc exponimus, habes sedentem Dominum in medio Hierusalem et conflantem eos, qui commixti sunt argento et stanno et aeramento et plumbo, et querula voce causantem de his, qui habeant in se commixtionem materiae vilioris. *Argentum inquit commixtum facti estis, et tamquam granum de uva reprobum argentum facti estis.* Quando enim creaturae Dei, quae ab initio bona est, superinducimus de malitiis nostris vitia ac passiones, tunc auro et argento aes, stannum plumbumque miscemus et necessarius est ignis ad purgandum. Ideoque sollicite providendum est, ut, cum venerimus ad ignem istum, securi transeamus per eum et ad instar auri et argenti et lapidis pretiosi, quae sine fuco adulterii sunt, non tam uramur incendio quam probemur.

14.

*Ecce, spiritus auferens veniebat ab aquilone.* Et hoc, quod ab aquilone veniebat spiritus auferens et postea redit, habet rationem. Ab aquilone quippe exardescunt mala super habitantes terram. Aquilo violentissimus

the third, that of the electrum and the brightness. And all the individual [elements mentioned as the first in a pair], as though they seem gloomy, are balanced by the juxtaposition of more pleasant things. If the spirit arises, the cloud follows immediately; or if the fire appears, the light is there, joined to it; or if the electrum leads the way, the brightness is there round about it. For we must be melted “like gold in a furnace,”<sup>193</sup> and like electrum, with a most powerful fire. And in this very prophet whom I am now explaining, you have a reference to the Lord sitting in the midst of Jerusalem and melting those who have been mixed with silver, tin, bronze, and lead—and with a reproachful voice criticizing those who have in themselves a mixture of baser material: “You have become mixed silver; and you have become worthless silver, like the seed from a grape.”<sup>194</sup> For when we introduce vices and passions coming from our evils into the creation of God, which was good from the beginning, then we are mixing bronze, tin, and lead with silver and gold, and fire is needed for purifying them. And so, we must carefully exercise foresight, so that when we come to that fire, we will pass through it safely, and like gold and silver and precious stones that have no trace of adulteration, we will be not so much burned as proved by the flames.

14.

**“Behold! a spirit that takes away was coming from the North.”**<sup>195</sup>

This too—the fact that the “spirit that takes away” was coming from the North, and afterwards returned—has a reason of its own. For from the North evils will blaze out over the inhabitants of the earth.<sup>196</sup> The North Wind<sup>197</sup> is the most vi-

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193. Cf. Wis. Sol. 3.6.

194. The scene depicted is based on Ezek. 22.18-23; the criticism, “you have become mixed silver” (Lat. *argentum... commixtum facti estis*) appears to reflect Ezek. 22.19: ἐγένεσθε πάντες εἰς σύγκρασιν μίαν. The phrase “worthless silver” (*reprobum argentum*), however, appears in the somewhat similar context of Jer. 6.30: ἀργύριον ἀποδοκιμασμένον. The reference to the “seed from a grape” (*granum de uva*) comes from Theodotion’s translation, which in 22.18 reads: “They became silver like grape-seeds” (Gk. γιγαρτώδες ἀργύριον ἐγενήθησαν).

195. Ezek. 1.4.

196. Jer. 1.14—a fairly close paraphrase.

197. The word so far translated “North” has always been *Aquilo*, “the north wind” (Greek Βορρᾶς = Boreas), used metonymically for the direction North. Now, however, Origen turns to the original reference of the term.

ventus, quem alio nomine Dextrum vocamus, qui in quattuor cardinibus caeli, de quibus venti spirare dicuntur, frigidior est atque vehementior. Nec non et illud, quod de ordine castrorum apud Istrahel in Numeris scribitur, huius rei obtinet figuram. Novissima enim castra ad aquilonem ponuntur Dan. Prima castra Iuda contra orientem, deinde pone eum Ruben, postea secundum mare Effrem, in extremo, ut diximus, ad aquilonem Dan. Et olla, quae *succensa* describitur, *a facie aquilonis* accenditur. “Aquila” quippe figuraliter dicitur ‘contraria fortitudo,’ id est Zabulus, qui est vere durissimus ventus. Venit ergo ab aquilone spiritus iste auferens, unde scriptum est: *Spiritus auferens veniebat ab aquilone et nubes magna in eo*, ut iam exposuimus. *Et splendor in circuitu eius et ignis fulgens*. Potuit dicere ignis exurens, verum piguit Scripturam tristitiam nominare et opus eius adscribere ideoque pro poenali visu splendorem tantum ignis apposuit.

olent wind, which we also call by a alternative name, *Right-Hand / Fortunate*,<sup>198</sup> which, among the four compass-points of the heavens from which the winds are said to blow, is colder and more impetuous [than the others]. In addition, what is written in Numbers regarding the arrangement of the camp in Israel, contains a symbol of this reality. For the camp of Dan is set up last, toward the North.<sup>199</sup> The first camp is that of Judah, toward the East; next, after it, Reuben; after that, Ephraim, alongside the sea; and finally, as I have said, Dan, toward the North.<sup>200</sup> And the cauldron that is described as “having a fire burning under it,” is set on fire “from the North.”<sup>201</sup> For “North Wind” is used in a figurative sense to mean “Contrary power”<sup>202</sup>—that is, the devil, who truly is a very “harsh wind.”<sup>203</sup> So then, there comes from the North that “spirit that takes away,” and hence, it is written: “**A ‘spirit that takes away’ was coming from the North, and a great cloud in it,**”<sup>204</sup> as I have already explained. “**And a brightness round about it, and a shining fire.**”<sup>205</sup> It could have said, “a burning fire,” but it displeased Scripture to mention the harshness of the fire explicitly and to include a description of its action, and therefore it only added the “brightness” of the fire, instead of the appearance of punishment.

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198. Lat. *Dexter*. Origen is more or less paraphrasing Prov. 26.17 (LXX): βορέας σκληρὸς ἄνεμος, ὀνόματι δὲ ἐπιδέξιος καλεῖται.

199. Num. 2.25. For Dan’s significance as a symbol of evil—the tribe from which the Antichrist was supposed to come—cf. Irenaeus, *Against Heresies* 5.30.1-2; Hippolytus, *Antichrist* 14.

200. Num. 2.3, 10, 18, 25.

201. Jer. 1.13. The last phrase in Latin, *a facie Aquilonis*, literally means, “from the face of the North Wind.” Origen seems unusual in interpreting this phrase as the direction from which the *fire* is kindled, although the next verse does in fact identify the North as the direction from which trouble is going to come. (Jerome, PL 25:20B, confirms this as Origen’s interpretation: *olla illa terribilis a facie Aquilonis accenditur.*)

202. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 1.4 (b).

203. Cf. Prov. 26.17 (LXX); Prov. 25.23 and Sir. 43.20 (cited by Baehrens and Borret) also contain references to the cold North Wind.

204. Ezek. 1.4.

205. Ezek. 1.4.

15.

*Et in medio ignis quasi similitudo quattuor animalium; ista visio eorum: similitudo hominis in illis; et quattuor facies uni, et quattuor pennae uni, et crura eorum recta, et pennati pedes eorum.* Vides qualia sint, quae regantur a Deo, ut ibi: *Qui sedes, ait, super Cherubin, appare. Cherubin interpretatur 'plenitudo cognitionis,' et quicumque scientia plenus est, efficitur Cherubin, quae regit Deus.* Quid sibi volunt quattuor facies? Quae salvanda sunt, genu flectunt Domino Iesu et ab Apostolo tripliciter nominantur: *Ut in nomine Iesu omne genu flectatur, caelestium et terrestrium et infernorum.* Quae autem genu flectunt Domino Iesu, subiecta sunt ei. Et quae subiecta sunt, dicunt: *Nonne Deo subdita est anima mea? Apud eum enim salutare meum et: Oportet eum regnare, donec ponat omnes inimicos suos sub pedibus eius.* Quid est ergo quartum? Caelestia, terrena et inferna tria tantum sunt. Nempe illud: *Laudate Dominum, caeli caelorum, et aquae, quae super caelos sunt,<sup>3</sup> laudent nomen Domini.* Omnia ista reguntur a Deo et ducuntur a maiestate eius.

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3. Baehrens corrected this from *est* in the "Nachträge und Berichtigungen" to his edition, p. lvi.

15.

**“And in the midst of the fire as it were the likeness of four living creatures; this is their appearance:<sup>206</sup> the likeness of a human being was in them, and each had four faces, and each had four wings, and their legs were straight, and their feet were winged.”<sup>207</sup>** Here you see what kind of beings<sup>208</sup> are ruled by God, as in another passage: “You who sit above the Cherubim, appear!”<sup>209</sup> “Cherubim” is translated as ‘fullness of knowledge’<sup>210</sup>—and whoever is full of knowledge is made into Cherubim, whom God rules. But what do the four faces mean? Those beings which are to be saved bend the knee to the Lord Jesus, and are described with a triple designation by the Apostle: “So that at the name of Jesus every knee, of celestial beings, of terrestrial beings, and of underworld<sup>211</sup> beings, should be bent.”<sup>212</sup> Those beings which bend the knee to the Lord Jesus, moreover, have been made subject to him. And those which have been made subject say, “Is not my soul subjected to God? For with him is my salvation,”<sup>213</sup> and “He must reign, until he puts all his enemies under his feet.”<sup>214</sup> What, then, is the fourth category? Celestial, terrestrial, and underworld beings are only three categories. This one, of course: “Praise the Lord, you heavens of the heavens; and let the waters which are above the heavens praise the name of the Lord.”<sup>215</sup> All these beings are ruled by God and are led by his majesty.

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206. Lat. *visio*, reflecting Greek ὄρασις.

207. Ezek. 1.5-6 (LXX)—but more specific: “in the midst of *the fire*” rather than simply “in the midst.”

208. In this section, I have supplied “beings” quite freely with a number of adjectives, in keeping with Origen’s emphasis on the Cherubim and other sentient entities that can worship God.

209. Ps. 79[80].2[1].

210. Lat. *plenitudo cognitionis*. Philo, *Life of Moses* 2.97, translates Cherubim as “recognition and full knowledge” (ἐπίγνωσις καὶ ἐπιστήμη πολλή, tr. Colson, LCL); cf. Wutz, pp. 158, 742.

211. Lat. *infernum*, a common designation for underworld figures; the corresponding Greek term is καταχθονίων, spelling out “under the earth” explicitly.

212. Phil. 2.10.

213. Ps. 61[62].2[1], slightly adapted.

214. 1 Cor. 15.25.

215. Ps. 148.4-5. Origen’s point is that the fourth category is that of *supracelestial* beings.

16.

(1) *Quocumque spiritus ibat, ibant et animalia.* Haec ipsa animalia habent similitudinem super se hominis, cum sint quattuor facierum. Nec est dictum in principio quia facierum quattuor sint, sed quia inter quattuor facies emineat et principatum teneat facies humana, describitur, quae et dicitur *facies humana et facies leonis a dextris quattuor partium, et facies vituli a sinistris quattuor, et facies aquilae a quattuor partibus.* Videamus ergo an tripertitam animam significet, de qua etiam aliorum opinionibus disputatum est, et animae tripertitae alia quarta fortitudo praesideat. Quae est tripertitio animae? Per hominem rationabile eius indicatur, per leonem iracundia, per vitulum concupiscentia. Spiritus vero, qui praesidet ad auxiliandum, non est a dextris, ut homo vel leo, non est a sinistris, ut vitulus, sed super omnes tres facies consistit. Aquila quippe in loco alio nuncupatur, ut per aquilam spiritum praesidentem animae significet, spiritum autem hominis dico, qui in eo

16.

(1) **“Wherever the spirit went, the living creatures would also go.”**<sup>216</sup>

These living creatures themselves have a **“likeness of a human being upon them,”** while they have **“four faces.”**<sup>217</sup> And it is not said at first that they have four faces, but rather a human face is described as standing out and holding pre-eminence among the four faces, and this is said to be **“a human face and the face of a lion on the right-hand side of the four directions, and the face of a bull-calf on the left-hand side of the four, and the face of an eagle in the four directions.”**<sup>218</sup> Let us see whether perhaps this indicates the tripartite soul, about which there has been much discussion conducted conjecturally by others too,<sup>219</sup> and whether, [then,] a fourth faculty, a different one, presides over the tripartite soul. What is the tripartition of the soul? By the “human being” its rational faculty is shown; by the “lion” its tendency to anger; by the “bull-calf” its eager desire; the spirit, however, which presides over [the soul] in order to help it, is not on the right-hand side, like the human being or the lion; it is not on the left-hand side, like the bull-calf; rather, it takes its place over all three faces. For the “eagle” is mentioned explicitly in another passage to signify, by the word “eagle,” the spirit that presides over the soul; I mean,

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216. Ezek. 1.12, somewhat freely rendered.

217. Ezek. 1.5-6. Note that here, *super* appears for the Greek *ἐπί*, instead of *in* as at the beginning of ch. 15. Since the position of the human face is at issue in part of this chapter, it may be that here Origen gave a more explicit preposition here, such as *ὑπέρ*.

218. Ezek. 1.10—but the text is bizarre. The LXX text: *πρόσωπον ἀνθρώπου καὶ πρόσωπον λέοντος ἐκ δεξιῶν τοῖς τέσσαρσιν καὶ πρόσωπον μόσχου ἐξ ἀριστερῶν τοῖς τέσσαρσιν καὶ πρόσωπον ἀετοῦ τοῖς τέσσαρσιν*—in which “the four” consistently refers to the four creatures, in the dative case, meaning the creatures *had* each of these faces. Removing this redundant repetition, the passage is easily translated: “[the four living creatures had] the face of a human being, and the face of a lion on the right-hand side, and the face of a bull-calf on the left-hand side, and the face of an eagle.” In the extant Latin of the homily, “four” seems sometimes to agree with “directions / parts” (*partes*), sometimes to be a reference to the living creatures, as in the case of the calf-head; and it is clear from Origen’s discussion that he does *not* think of the four heads as each facing a different cardinal direction, but rather that both the human face and the lion-face were on the right, and that the eagle-face was above; and this is confirmed by the Greek fragment that also survives [see below]. It is tempting to try to connect the four *partes* (“directions / parts”) in this citation with the three “parts” of the soul plus the spirit that “presides,” but the similarity may only be a by-product of the Latin translation; no attested Greek variant reading confirms any reference to “parts.”

219. Lat., *aliorum opinionibus disputatum est*; lit., “discussion has been held in / by the opinions / conjectures of others.”

est. Atque ita omnia ducuntur nutu Dei caelestia et terrestria et inferna et ea quae super caelos sunt, et efficitur omnes Cherubin, quae sub pedibus Dei sunt, quibus coniunctae sunt rotae mundi et subsequuntur ea. Non enim iam sub rota neque sub saeculi ditione rebusque versamur, cum iam per passionem Christi sumus a mundi negotiis liberati.

(2) *Et rota in medio rotae.* Si consideres quomodo per contrarios eventus volvatur universitas rerum, sive in his, qui putantur errare, sive in his, qui ab errore dicuntur alieni, videbis quomodo *rota in medio rotae* sit. Haec autem omnia regit et quocumque vult, torquet totius universitatis Deus, in Christo Iesu, *cui est gloria et imperium in saecula saeculorum. Amen!*

however, the internal spirit of the human being.<sup>220</sup> And in this way, all things—celestial, terrestrial, underworld, and those which are supracelestial—are led by the will of God, and we are all made into Cherubim, which are under the feet of God: the wheels of the world have been joined to them, and follow them closely.<sup>221</sup> For we are no longer living under the dominion of the world<sup>222</sup> and its affairs, since through the passion of Christ we have been liberated from the troublesome business of the world.<sup>223</sup>

(2) **“And...a wheel in the midst of a wheel.”**<sup>224</sup> If you reflect on how the entirety of affairs in the universe rolls along through contrary occurrences, whether in those who are thought to be in error, or in those who are called strangers to error, you will see how there is a “wheel in the midst of a wheel.” The God of the whole universe rules all these things, and turns them in whichever direction he wishes—in Christ Jesus, “to whom belong the glory and the power for ever and ever. Amen.”<sup>225</sup>

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220. That is, not the Spirit of God but a human being’s own spirit.

221. Cf. Ezek. 1.19.

222. Lat. *saeculum*; the other instances of “world” in this context represent the Lat. *mundus*.

223. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 1.10.

224. Ezek. 1.16.

225. 1 Pet. 4.11.

## HOMILIA II

1.

Nullam speciem peccatorum Scriptura reticet, de qua non doceat legentes. Oportuit enim Verbum Dei missum ad sanandos eos qui audiebant, omnem speciem peccatorum perstringere et universis hominibus loqui, ut nemo fraudaretur remediis salutaribus et his medelis quae vulneribus possint prodesse curandis. Quomodo igitur dicuntur alia de populo et alia de sacerdotibus magnis et quaedam de presbyteris, ac nonnulla de dispensatoribus, et bonis quidem dispensatoribus laus, malis vero culpa adscribitur, ut alii exhortationem accipiant ad meliora, alii vero in peiora non corruant, sic oportet de falsis ac veris prophetis divinam edicere disciplinam, ut prophetae quidem accipiantur in eam partem qua verbis Dei ministrant, pseudo vero prophetae dicantur quidam Ecclesiarum magistri qui non recte seu sermone seu vita congruant ei quam praedicant disciplinae. Quapropter laeti sumus, si nos Scriptura commoneat dicens ut recedamus a vitiis, magis autem si ordinis nostri aliquos Dei Sermo perstringat, volentes sanari et converti a peccatis nostris.

2.

(1) *Factus est Sermo Domini ad prophetam Ezechiel dicens ei: Fili hominis, propheta mihi super prophetas Istrahel. Fuerunt quidem et alii prophetae Istrahel nomine potius quam veritate, sunt autem et hodie in vero*

## HOMILY 2

1.

Scripture does not remain silent about any category of sins, and thus fail to teach readers about it. For it was right that the Word of God, which had been sent in order to restore to health those who listened, should touch on every category of sins, and should speak to the whole human race, so that no one would be cheated of the medicines leading to salvation and of those treatments which could be useful for healing wounds. Therefore, just as some things are said about the people, other things about the chief priests, and certain things about the presbyters,<sup>1</sup> and quite a few things about the stewards<sup>2</sup>—and praise is bestowed on the *good* stewards, but blame on the bad—so that the one group would receive exhortation toward better things, but the other group would not plunge into worse things: in the same way the divine teaching about the false and true prophets ought to be explained—so that we should accept people as prophets to the extent that they render service to the words of God,<sup>3</sup> but should call false prophets certain teachers of the churches, whose speech or lives do not properly agree with the teaching they proclaim. For this reason, we are joyful if Scripture happens to advise us to move away from vices, and even more so if the Word of God happens to touch on some of our order<sup>4</sup>—since we wish to be made whole and to be converted from our sins.

2.

(1) **“The word of the Lord came to the prophet Ezekiel, saying to him: ‘Son of man, prophesy for me upon the prophets of Israel.’”**<sup>5</sup> There were indeed other prophets of Israel [who were prophets] in name more than in truth, and there are also today in the true Israel, that is, in the Church, cer-

1. Lat. *presbyteri*, which means “elders” originally, but “priests” in the fully developed ecclesiastical hierarchy.

2. Lat. *dispensatores*, that is, administrators or managers; this could be taken as a reference to deacons or in general to clergy as spiritual stewards.

3. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 13.2 (a).

4. I.e., the clergy in general (Lat. *ordo*). Origen had been ordained a presbyter / priest by the Caesarean clergy, although this was controversial in Alexandria; cf. Trigg, *Origen* (1998), p. 16.

5. Ezek. 13.1-2, very slightly adapted.

Istrahel, id est in Ecclesia, quidam pseudoprophetae et falsi magistri quibus haec Sermo praenuntiat. Si me arguit Dei Sermo, temptabo converti nec, quia adversum me aliqua dicuntur, qui videor doctor Ecclesiae, debeo tacere, verum mihimet ipsi non parcens cuncta revelabo quae dicta sunt, ut convertar a vitiis, ut fiam non ex his quos Scriptura nunc corripit, sed ex his qui Sermonem Dei verissime praedicantes in Ecclesia exstiterunt magistri.

(2) *Propheta super prophetas Istrahel qui prophetant de corde suo, et dices prophetis.* Quomodo habebat opus Spiritu sancto qui haec dicere iubebatur, sic eodem Spiritu opus est ei qui exponere cupit ea quae sunt latenter significata, ut monstret nunc ad eum fieri prophetiam qui contra Dei doceat voluntatem, qui prophetant de corde suo. Iuxta simplicem quidem intellectum quidam prophetarum de divino Spiritu loquentes non de suo corde locuti sunt, sed de sensu Dei, quidam vero simulantes se prophetas atque dicentes: Haec dixit Dominus, Domino non loquente in iis, pseudoprophetae exstiterunt.

(3) Potest autem et super eos qui docent in Ecclesiis, si aliter quam poscit veritas docent, praesens sermo congruere. Si quis enim ea quae Iesus Christus Dominus locutus est et intellexit in eo loco loquitur quo locutus est

tain false prophets and false teachers: and the Word makes this announcement to *them*. If the Word of God accuses me, I will attempt to be converted; I must not be silent because certain things are said against myself, when I<sup>6</sup> am seen as a teacher of the Church. Instead, not even sparing myself, I shall reveal everything that was said, so that *I* may be converted from my vices, so that I may become, not one of those whom Scripture is now rebuking, but one of those who have stood out as teachers in the Church by preaching the Word of God most faithfully.

(2) **“Prophesy upon the prophets of Israel who prophesy from their own heart; and you shall say to the prophets...”**<sup>7</sup> Just as he who was ordered to say these things had need of the Holy Spirit, so also there is need of the same Spirit for one who wishes to explain their hidden significance, in order to show that the prophecy before us<sup>8</sup> is directed against the one who teaches what is contrary to the will of God, against those “who prophesy from their own heart.” Indeed, according to the simple understanding, some of the prophets, since they spoke from the divine Spirit, did not speak “from their own heart,” but from the mind of God; while others, inasmuch as they pretended to be prophets, and said “Thus says the Lord,” when the Lord was not speaking in them, were false prophets.<sup>9</sup>

(3) The passage before us, however, can also [be seen as] properly regarding those who teach in the churches, if they teach otherwise than the truth demands. For if any [teacher] speaks what the Lord Jesus Christ spoke and un-

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6. Lit., “who am seen...”

7. Ezek. 13.2, altered (it appears) partially to reflect Aquila and Theodotion, who read, in agreement with MT, τοὺς προφητεύοντας, καὶ ἐρεῖς τοῖς προφήταις τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν [cited by Baehrens, marked with an asterisk in the Hexapla], “those who prophesy, and you shall say to the prophets who prophesy from their own heart.” LXX does not have “those who prophesy”; but reads instead, “you shall prophesy and say to them.” Origen’s “who prophesy from their own heart; and you shall say to the prophets” (Lat. *qui prophetant de corde suo, et dices prophetis*) looks like a compromise or emendation, although in the next section he cites the phrase in a form closer to the Aquila / Theodotion reading. Jerome adopts the reading of Aquila / Theodotion / MT: *qui prophetant, et dices prophetantibus de corde suo* [*Comm. in Ezech.*, PL 25: 108C].

8. Lat. *nunc*.

9. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 13.2 (d).

ipse qui docuit, non de corde suo, sed de Spiritu sancto loquitur sermones Filii Dei Iesu. Si consentit sancti Spiritus voluntati, eius qui in Apostolis locutus est, non de corde proprio loquitur, sed de corde Spiritus sancti, qui est locutus in Paulo, qui est locutus in Petro, qui et in ceteris Apostolis est locutus. Si quis vero legens Evangelium proprium sensum aptat Evangelio non ita intelligens ut Dominus locutus est, iste falsus propheta est loquens de corde proprio in Evangelio. Et de haereticis quidem nihil absurdum est haec dicta intelligere; disserunt quippe, quasi de Evangelii et quasi de Apostolis, αἰώνων suorum fabulas proprium cor exponentes, non cor Spiritus sancti; neque enim possunt dicere: *Nos autem sensum Christi habemus, ut videamus ea quae a Deo donata sunt nobis.*

(4) Cum autem et super me venerit, qui dicor ecclesiasticus, qui accipio librum sanctum et nitor eum interpretari, hoc quod de haereticis intelligi potest, quaeso audientes ut diligenter attendant, et accipiant gratiam Spiritus, de quo dictum est: *Discretionem spirituum*, ut *probatum trapezitarum* facti diligenter observent quando falsus magister sim, quando vere praedicem quae sunt pietatis ac veritatis. Si itaque invenio in Moyse et in prophetis sensum Christi, non de corde proprio, sed de sancto Spiritu loquor; si autem nihil congruum inveniens, mihimet ipse confingo quae loquar, fluctuans in sermonibus qui

derstood, and does this on the same subject<sup>10</sup> in which he himself who taught [it originally—i.e., Jesus—did so], then he speaks the words of Jesus, the Son of God, not from his own heart, but from the Holy Spirit. If he agrees with the wishes of that Holy Spirit who spoke in the Apostles, he does not speak from his own heart, but from the heart of the Holy Spirit, who spoke in Paul, who spoke in Peter, who also spoke in the other Apostles. But if any [teacher], while reading the Gospel, imposes his own opinion on the Gospel, not understanding it in the way the Lord spoke, that one is a false prophet, speaking from his own heart in the midst of the Gospel. And it is not at all ridiculous to interpret these words in reference to the heretics: for they give discourses on the fables about their Aeons,<sup>11</sup> as though from the Gospels and the Apostles, expounding their own heart, not the heart of the Holy Spirit. For indeed, they are not able to say, “But we have the mind of Christ,” “such that we see the gifts that have been bestowed on us by God.”<sup>12</sup>

(4) But when this text, which can be understood in reference to the heretics, also applies to me—I am called a “man of the Church”;<sup>13</sup> and I accept the holy Book and I strive to interpret it<sup>14</sup>—then I ask my listeners to pay close attention and receive the grace of the Spirit, about whom the reference to “discernment of spirits” was made,<sup>15</sup> so that they, becoming “approved money-changers,”<sup>16</sup> will observe when I am a false teacher, and when I am truly proclaiming what belongs to piety and truth. So then, if I find the “mind of Christ” in Moses and the prophets, then I do not speak “from my own heart,” but from the Holy Spirit; if, on the other hand, I find nothing consistent [with Christ] and simply fabricate for myself things to say, moving to and fro in the midst of

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10. Lat. *in eo loco*; alternatively, “in the same context...” or “with the same thrust...”

11. Common term for primordial beings in many Gnostic systems.

12. 1 Cor. 2.16, 12.

13. Lat. *ecclesiasticus*.

14. Scheck interprets this somewhat differently: “Now when he comes upon me, I, who am spoken of as a man of the church, I who receive the Holy Book and who depend on him for the interpretation...”

15. 1 Cor. 12.10.

16. Origen is alluding to a saying of Jesus, which he treats as Scriptural, but which is not found in the canonical books. Cf. *Comm. in Matt.* 17.31; Origen cites it in a context including the discernment of spirits at *Comm. in Matt.* 12.2. See also Schneemelcher and Wilson (eds.), *New Testament Apocrypha*, rev. ed., 1: 91.

sunt alieni a Deo, de meo potius corde quam de Dei sensibus loquor.

3.

(1) *Propheta, et dices prophetis qui prophetant*—non ait simpliciter de corde, sed *de corde suo*. *Et prophetabis et dices ad eos: Audite verbum Domini*. Haec ad me, haec ad eum dicuntur qui doctorem se esse promittit, ut timor Dei in nobis maior oriatur, ut periclitemur quasi sub commentario scripto non ab hominibus, sed ab angelis Dei, sic proferre sermonem. Novi quippe quia, cum in iudicio ille ordo consederit, de quo prophetavit Daniel, et libri fuerint aperti, omnes mei conatus, omnes meae expositiones proferentur in medium, sive in iustificationem sive in condemnationem meam. In iustificationem quidem mihi erunt quae bene dicta sunt, in condemnationem vero, ea quae secus quam veritas poscit sunt explanata. *Ex sermonibus*, inquit, *tuis iustificaberis, et ex sermonibus tuis condemnaberis*, quasi non omnes habenti sermones de quibus iustificaretur, neque rursus omnes sermones de quibus condemnaretur. Si aliquis fuerit a sermonibus purus alienis et iis qui sunt postea reprehendendi, ex sermonibus suis iustificabitur et non condemnabitur; si autem nonquam recte locutus est, sed semper protulit prava, ex sermonibus suis condemnabitur et non iustificabitur. Verum quia nos, qui non sumus ex omni parte perfecti, neque sic dicimus ut semper iustificemur, neque sic e contrario sumus peccatores ut semper condemnemur, et habemus alia verba ex quibus iustificemur, et alia ex quibus condemnemur, Deus super stateram suam utraque ponens expendit diligenter, et iudicat in quibus iustus sim et in quibus sermonibus condemnandus.

discourses that are alien to God, then I speak more from my own heart than from God's thoughts.

3.

(1) **“Prophecy; and you shall say to the prophets who prophecy”**—and it does not simply say “from the heart,” but **“from their own heart”**<sup>17</sup>—**“And you shall prophecy and say to them, ‘Listen to the word of the Lord.’”**<sup>18</sup> This is said to *me*; this is said to him who claims to be a teacher—so that a greater fear of God may arise in us, so that we may venture to bring forth our discourses as though [anticipating] a commentary written not by human [critics] but by the angels of God. For I know that when that “order”<sup>19</sup> sits at the tribunal prophesied by Daniel, and the books are opened,<sup>20</sup> all my endeavors, all my expositions, will be brought out into view, either for my justification or my condemnation. For my justification will be those things which have been said well, but for my condemnation, those explanations which were different from what truth demands. “For from your words you will be justified, and from your words you will be condemned”<sup>21</sup>—this statement is made as though to one whose words are not all of the sort that would justify him, nor again are they all of the sort that would condemn him. If anyone is unsullied by words that are “alien” [to God] and words that must be censured hereafter, then from his own words he will be justified and not condemned. If, however, he has never spoken rightly, but instead always put forth wicked words, then from his own words he will be condemned and not justified. We, however, who are not perfect in every way,<sup>22</sup> and do not speak in such a way as always to be justified, but are not on the other hand such sinners as always to be condemned, have both: some words from which we would be justified, and others from which we would be condemned. For this reason, God, placing both on his scales, weighs them carefully and judges which are the words for which I am just, and which are the words for which I am to be condemned.

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17. Ezek. 13.2. LXX does not have “from their own heart.” For the text, see the note in the previous chapter.

18. Ezek. 13.2.

19. I.e., the angels.

20. Cf. Dan. 7.10.

21. Mt. 12.37.

22. Cf. Eph. 6.13.

(2) Quod autem in sermonibus facit, hoc idem faciet in gestis; necesse est enim ut sint alia facta in quibus iustificemur, et alia in quibus condemnemur. Neque enim sic perfectus sum ut omnia facta habeam in quibus iustus existam, neque sic peccator ut talia cuncta fecerim quae me omni ex parte condemnent. Esse autem et alia facta istiusmodi et alia istiusmodi, ex hoc manifestum est quod dicitur: *Quorundam hominum peccata manifesta sunt praecedentia ad iudicium, quorundam autem et subsequuntur; similiter autem et bona facta manifesta sunt, et quae se aliter habent latere non possunt.* Aequè de intellectibus. Propter quod et *inter se invicem cogitationum accusantium sive satisfacientium* iudicium me exspectat de omnibus quae facio, quae intelligo, quae loquor, et incertus opperior quidnam mihi in illo iudicio sit futurum; quantoque magis timor Dei mihi incutitur ad recipienda cuncta quae feci, tanto magis custodire me debeo, utinam quidem ab omnibus peccatis, sin autem hoc non possum, saltem a maximis.

(3) Haec de eo quod proposuimus: *Qui prophetant de corde suo*, ad quos dicitur: *Audite sermonem Domini, Haec dicit Adonai Dominus: Vae iis qui prophetant de corde suo, qui ambulant post spiritum suum.* Duo peccata sunt, unum cordis at aliud spiritus. Primum de meliori parte videamus, ut possimus etiam ea quae contraria sunt considerare. Apostolus loquitur: *Orabo spiritu, orabo et sensu* — qui sensus habet in corde habitaculum — *psallam spiritu, psallam et sensu.* Igitur et spiritus est et sensus in nobis. Et quomodo sanctus

(2) Now, what he does in the matter of *words*, he will do likewise in the matter of *acts*; for it is necessary that there are some deeds for which we would be justified, and others for which we would be condemned. And indeed, I am neither so perfect that all my deeds would be such as to make me stand out as just, nor such a sinner that all the deeds I have done are of a sort that would condemn me in every respect. Moreover, the fact that there are some deeds of the one kind, and others of the other kind, emerges clearly from the statement, “The sins of some people are manifest, preceding them to judgment; but [the sins] of others follow them. In the same way also, good deeds are manifest, and those which are otherwise cannot stay hidden.”<sup>23</sup> This holds true equally in the matter of *thoughts*. For this reason, the judgment of “thoughts alternately accusing or satisfying each other”<sup>24</sup> awaits me, regarding everything that I do, that I think, that I say; and I wait, uncertain what the result of that judgment will be for me—and the more the fear of God is inspired in me at the prospect of receiving [a recompense for] everything I have done,<sup>25</sup> the more I ought to keep myself from sins—oh, would that I *could* keep myself from all sins; but if I am not able to do this, at least may I keep myself from the greatest ones.

(3) This much [have I said] on the subject of “Those who prophesy from their own heart”; to them it is [now] said: **“Listen to the word of the Lord: Adonai the Lord says this: ‘Woe to those who prophesy from their own heart, who walk after their own spirit.’”**<sup>26</sup> There are two sins [here], one of the heart, and the other of the spirit. Let us consider this first from the better side, so that we may be able to examine also the opposite. The Apostle says, “I shall pray with the spirit; I shall also pray with the mind”<sup>27</sup>—and the mind has its dwelling-place in the *heart*—“I shall sing with the spirit; I shall also sing with the mind.”<sup>28</sup> Therefore, there is both a spirit and a mind in us. And

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23. 1 Tim. 5.24-25.

24. Rom. 2.15, which, however, has “defending” rather than “satisfying.”

25. Lat. *ad recipienda cuncta quae feci*; Borret: “...pour recevoir le sanction de tout ce que j’ai fait...”

26. Ezek. 13.2-3. LXX does not have “who walk after their own spirit”; this apparently comes from Theodotion (following MT); on the other hand, MT does not have “those who prophesy from their own heart” here. Jerome follows MT: *Vae prophetis insipientibus, qui sequuntur spiritum suum...*

27. Lat. *sensus*, corresponding to the Greek νοῦς.

28. 1 Cor. 14.15.

orat spiritu, orat et sensu, psallit spiritu, psallit et sensu, sic iste qui est falsus propheta de corde proprio prophetat, et ambulat non post Spiritum Dei sed post spiritum suum. Est quippe quidam spiritus hominis, qui versatur in eo, post quem procul absit ut ego ambulem, sed intelligens sanctum Spiritum Dei post Dominum Deum meum ambulabo.

(4) Hi itaque prophetae qui prophetant de corde et ambulant post spiritum non tam Dei quam suum, *omnino* — quod graece dicitur καθόλου — *non vident*. Et est ambigua ex sermone sententia: sive enim ea quae sunt generalia, id est καθολικά, non vident, licet quadam ex parte conspiciant; sive, quod ego melius reor, omnino non vident, licet sibi videantur ex parte quadam videre. Alii quippe in nobis oculi sunt meliores his quos habemus in corpore. Qui oculi aut Iesum Dominum vident qui eos ad se intuendum creavit, aut certe omnino caeci sunt. Si peccator sum, nihil video nec possum veritatis lumen adspicere; *In iudicium* quippe, ait, *in mundum istum veni, ut non videntes videant et videntes caeci fiant*; sin autem iustus, accipio gratiam a Deo et de me quoque dicitur “videns”; Prophetae enim vocabantur ante “videntes.” *Et qui vides*, ait, *vade, descende in terram Iuda, et ibi commorare, et ibi prophetabis. In Bethel autem iam non adicies ut prophetizes*; et rursum alibi: *Visio, quam vidit*

just as the saint [i.e., Paul] prays with the spirit, and prays also with the mind, sings with the spirit, and sings also with the mind—so also that one who is a false prophet prophesies from his own heart, and walks after his own spirit, not the Spirit of God.<sup>29</sup> For a human being does have a certain spirit that dwells within—and far be it from me to follow *it*; instead, understanding the Holy Spirit of God, I will follow the Lord my God.

(4) These prophets, then, who prophesy from the heart and follow not so much the Spirit of God as their own spirit, “**do not see—wholly**”;<sup>30</sup> in Greek, [the word “wholly” is] *katholou*.<sup>31</sup> And the meaning produced by this word is ambiguous: for either it means that they do not see those things which are *general*, that is, *katholika*,<sup>32</sup> although they do perceive to a certain degree; or—and I think this is the better [interpretation]—it means that they do not see *at all*, although they seem to themselves to see to a certain degree. Indeed, there are better eyes in us than these eyes which we have in the body. These [better] eyes either see the Lord Jesus who created them to gaze at him, or they are certainly *altogether* blind. If I am a sinner, I see nothing, nor am I able to look upon the light of truth. For he said, “For judgment have I come into this world, so that those who do not see will see, and those who see will become blind.”<sup>33</sup> If, on the other hand, I am righteous, I receive grace from God, and the term “seer”<sup>34</sup> is used of me also—for prophets were formerly called “seers.”<sup>35</sup> [Scripture] says, “You, the *seer*,<sup>36</sup> go—go down into the land of Judah, and abide there, and there you shall prophesy. In Bethel, however, you shall not continue to prophesy”;<sup>37</sup> and again, in another place: “The vision, which Isaiah, the son

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29. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 13.3 (a).

30. Ezek. 13.3. Lat. *omnino non vident*.

31. Greek καθόλου.

32. Greek καθολικά.

33. Jn. 9.39.

34. Lat. *videns*, lit. “seeing one / one who sees.”

35. Lat. *videntes*. Cf. 1 Kgdms [1 Sam.] 9.9; Philo, *On the Unchangeableness of God* 39.

36. Lat. *qui vides*, corresponding to LXX ὁ ὀρῶν.

37. Amos 7.12-13.

*Isaias filius Amos.* Beatus cui revelabit Dominus oculos ad videnda mirabilia de lege Dei, iuxta obsecrationem prophetae dicentis: *Revela oculos meos, et considerabo mirabilia de lege tua.*

4.

(1) Videamus autem et alium sermonem, per quem pseudoprophetae et falsi magistri corripiuntur, a quo quaeso ut orantibus vobis ego purus inveniar. Quae est igitur correptio? *Sicut vulpes in deserto prophetae tui, Istrahel.* Vulpes animal nequam est, versutum est, indomabile est, ferum est. *Dicite,* ait Salvator, *vulpi isti: Ecce sanationes perficio, hodie et cras, et tertia die consummor.* Has vulpes necessarias habuit adversum alienigenas Sampson, quarum caudis cum igne vinctis — trecentas enim ceperat — in perditionem eas frugum misit hostilium. Istiusmodi sunt falsi magistri, versuti, maligni et bestiis similes. Si talis sum, vulpes sum, sed non simpliciter vulpes, verum vulpes in desertis, vulpes in parietinis, vulpes in rupibus; haec enim in diversis editionibus continentur. Versipelles isti et nequam semper in desertis, semper in solitudinibus morantur. Ubi cumque anima habitat a Deo et Spiritu sancto plena est, non potest haereticorum doctrina penetrare, non valet eorum sermo prorumpere. Ubi autem solitudo Christi est, ubi desertum iustitiae, ibi

of Amoz, *saw*.<sup>38</sup> Blessed is the one whose eyes the Lord will uncover,<sup>39</sup> for the purpose of seeing the marvellous things from the Law of God, in accordance with the supplication of the prophet who says, “Uncover my eyes, and I shall contemplate the marvellous things from your Law.”<sup>40</sup>

4.

(1) Moreover, let us look at another statement, by which the false prophets and false teachers are rebuked—and I ask [the Lord], with the help of your prayers, that I may be found safe from this reproach: **“Like foxes in the deserts are your prophets, O Israel.”**<sup>41</sup> The fox is a worthless animal; it is crafty; it is untamable; it is savage.<sup>42</sup> The Savior said, “Tell that fox, ‘Behold! I am... performing healings today and tomorrow, and on the third day I am finished.’”<sup>43</sup> Samson held these foxes to be necessary [helpers] against the foreigners;<sup>44</sup> with their tails bound together, and fire added—for he had caught three hundred foxes—he sent them to destroy the enemies’ crops.<sup>45</sup> False teachers are of this sort—crafty, malicious, and like wild beasts. If I am such a person, I am a fox; yet not simply a fox, rather, a fox in the deserts, a fox in the ruins, a fox in the rocks—for these terms are included in the different translations.<sup>46</sup> These shape-changing good-for-nothings are always lingering in deserts, always lingering in solitary places. For wherever a soul is inhabited by God and is full of the Holy Spirit, the teaching of the heretics is not able to penetrate it; their talk is not strong enough to break through. But where there is a solitude lacking Christ,<sup>47</sup>

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38. Isa. 1.1.

39. Lat. *revelabit*.

40. Ps. 118[119].18.

41. Ezek. 13.4.

42. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 13.4. On Origen’s characterization of the fox, cf. Neuschäfer, *Origenes als Philologe*, p. 195.

43. Lk. 13.32.

44. Lat. *alienigenae*, for LXX ἀλλόφυλοι, a term that LXX frequently uses in reference to the Philistines.

45. Judg. 15.4-5.

46. Lat. *editiones*. Jerome attests “ruins” for Symmachus and Theodotion, “deserts” for Aquila [*Comm. in Ezech.*, PL 25: 110A].

47. Lat. *solitudo Christi*.

nequissimae disciplinae venena versantur. Idcirco *Sicut vulpes, ait, in desertis prophetae tui Istrahel.*

(2) *Non steterunt in firmamento.* Si considerare volueris falsos magistros, videbis eos infirmos, instabiles, non valentes dicere: *Statuit supra petram pedes meos, et direxit gressus meos.* Et quia non sunt tales ut steterint robusta radice fundati, ideo non steterunt in firmamento, sed dilexerunt movere pedes suos. Est autem et hoc grande peccatum, saltem paululum pedes movere, ut David psalmista canit: *Quam bonus Istrahel Deus rectis corde. Mei vero paene moti sunt pedes.* Beatus ille multumque felix, cui robustissime consistenti firmos animae pedes habere concessum est, qui audire a Deo dignus est: *Tu vero ipse sta mecum.* Verum non tales pseudoprophetae, non tales falsi magistri; *neque enim steterunt in firmamento.*

5.

(1) *Et congregabant greges super domum Istrahel.* Quos docent, quod instituunt sive haeretici dogma impium praedicantes, sive falsi magistri decipientes eos quorum aures pruriunt,<sup>1</sup> colligunt greges schismatum adversum Ecclesiam Dei, adversum domum Istrahel. *Non surrexerunt qui dicerent: In*

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1. *proriant* codd.

a desert lacking righteousness,<sup>48</sup> there the poisons of the most worthless teachings are active. It is for this reason that [God] says, **“Like foxes in the deserts are your prophets, O Israel.”**<sup>49</sup>

(2) **“They did not stand on a firm foundation.”**<sup>50</sup> If you are willing to examine the false teachers, you will see that they are without strength, unstable, unable to say, “He has set my feet upon a rock and has made my steps straight.”<sup>51</sup> And because they are not of such a sort as to stand firmly established on a strong root,<sup>52</sup> for this reason they **“did not stand on a firm foundation,”** but instead were fond of moving their feet. Now, moving one’s feet, even a little bit, is actually a great sin, as David the Psalmist sings: “How good to Israel is God, to the upright in heart. *My feet, however, were almost*<sup>53</sup> *moved.*”<sup>54</sup> Blessed and most fortunate is that one to whom it has been granted to stand very firmly and to have a soul with strong feet, that one who is worthy of being addressed by God as follows: “But as for you yourself,<sup>55</sup> stand with me.”<sup>56</sup> The false prophets, however, are not like that; the false teachers are not like that. For indeed, **“they did not stand on a firm foundation.”**

5.

(1) **“And they gathered flocks against the house of Israel.”**<sup>57</sup> Whether it is the heretics, proclaiming their impious doctrines, or the false teachers, deceiving those whose ears itch,<sup>58</sup> [in either case] they assemble those they teach, those they instruct, as schismatic flocks against the Church of God, against the

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48. Lat. *desertum iustitiae*.

49. Ezek. 13.4.

50. Ezek. 13.5 (LXX).

51. Ps. 39[40].3[2].

52. Lat. *radix*.

53. Lat. *paene*; LXX παρὰ μικρόν.

54. Ps. 72[73].2-3.

55. Lat. *ipse*. LXX here has αὐτοῦ [“here”]—the Latin, however, seems based on a variant reading, αὐτός.

56. Deut. 5.31, addressed to Moses.

57. Ezek. 13.5 (LXX).

58. Cf. 2 Tim. 4.3.

*die Domini, videntes falsa.* Hi non surrexerunt; iusti vero surgentes dicunt: *Consepulti sumus Christo per baptismum, et consurreximus ei.* Habemus quippe ut pignus Spiritus sancti, quem accipiemus ad plenum, *postquam venerit quod perfectum est,* sic pignus resurrectionis, quia in resurrectione perfecta nemo adhuc resurrexit e nobis. Verum tamen resurreximus Paulo dicente: *Consepulti sumus Christo per baptismum, et consurreximus ei.* Non ergo resurrexerunt, hoc est necdum resurrectionis baptismum consecuti sunt falsi prophetae et falsi magistri qui *dicerent, in die Domini, videntes falsa;* cuncta quae vident falsa sunt, neque aliquando possunt conspiciere veritatem. Accipe exemplum. Qui Scripturam legit, et aliter eam quam scripta est accipit, Scripturam mendaciter videt; qui vero audit Scripturam et, ut se veritatis intellectus habet, sic eam interpretatur, videt veritatem.

(2) Et sancti quidem non divinant; *Non est enim divinatio in Iacob.* Peccatores vero divinant falsa, *dicentes: Haec dicit Dominus, et Dominus non misit eos.* Audi haereticos, quomodo traditionem Apostolorum habere se dicant. Audi falsos magistros, quomodo affirmant doctrinam suam Domini esse doctrinam, sensum suum sensui congruere prophetarum et dicunt: *Haec*

house of Israel.<sup>59</sup> **“Those who said, ‘In the day of the Lord,’ but were seeing false things, did not rise up.”**<sup>60</sup> These did not rise up; the righteous, however, rise and say: “We have been buried with Christ through baptism; and we have risen again with him.”<sup>61</sup> For just as we have a pledge of the Holy Spirit,<sup>62</sup> whom we shall receive in full after “what is perfect comes,”<sup>63</sup> so also we have a pledge of the resurrection, since as yet no one of us has risen again in the perfect resurrection. Nevertheless, we have risen, as Paul says, “We have been buried together with Christ through baptism,” and we have risen with him.<sup>64</sup> So then, they did not rise up; that is, they have not yet received the baptism of resurrection—these false prophets and false teachers, **“who said, ‘In the day of the Lord,’ but were seeing false things.”**<sup>65</sup> Everything they see is false, and they are not able at any time to perceive the truth. Listen to an example: One who reads the Scripture and takes it in a way other than the way it was written *sees* the Scripture deceptively; but one who hears the Scripture and interprets it in accordance with the true understanding<sup>66</sup> *sees* the truth.

(2) Also, the saints, at least, do not perform divination. “For there is no divination in Jacob.”<sup>67</sup> Sinners, however, do divine—false things—**“saying, ‘Thus says the Lord,’ and the Lord has not sent them.”**<sup>68</sup> Listen to the heretics—hear how they say that they hold the Apostolic tradition; listen to the false teachers—hear how they declare that their own teaching is the Lord’s teaching, that their own thoughts agree with those of the prophets, and they say, **“‘Thus says the Lord,’ and the Lord has not sent them. And they began**

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59. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 13.5 (b).

60. Ezek. 13.5-6 (LXX).

61. The first half of the statement is a quotation of Rom. 6.4; the second is a free reworking of the context, e.g., 6.5.

62. Cf. 2 Cor. 1.22.

63. 1 Cor. 13.10.

64. Rom. 6.4. The last part of the sentence is an interpretive paraphrase of the rest of the verse.

65. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 13.5 (c).

66. Lat. *ut se veritatis intellectus habet*.

67. Num. 23.23.

68. Ezek. 13.6; the references to divination allude to the previous words in the verse, “divining vain things” (Greek: *μαντευόμενοι μάταια*).

*dicit Dominus, et Dominus non misit eos, et coeperunt suscitare sermonem. Non visionem falsam vidistis? Et hi enim volunt in defensionem sui quendam pro se suscitare sermonem, sed redarguit eos Dominus et dicit: Non visionem falsam vidistis, et divinationes vanas locuti estis, et dixistis: Haec dicit Dominus, et ego non sum locutus? Propterea dic: Haec dicit Dominus; pro eo quod sermones vestri mendaces sunt.*

(3) Orate pro nobis ut sermones nostri non sint falsi. Licet quidam homines ignoratione iudicii eos asserant falsos, Dominus non dicat, et recte nobiscum agetur. Si vero milia hominum eos dixerint veros, iudicio porro Dei fuerint falsi, quid mihi proderit? dicunt et Marcionitae magistri sui veros esse sermones, dicunt et Valentini robustissimam sectam, qui fabularum eius commenta suscipiunt. Quae utilitas quia plurimae Ecclesiae haeretica pravitate deceptae in eorum conspiravere sententiam? Hoc est quod quaeritur, ut Dominus sermonum meorum testis adsistat, ut ipse comprobet quae dicuntur sanctarum testimonio Scripturarum.

(4) *Propter hoc ecce ego ad vos, dicit Adonai Dominus, et extendam manum meam ad prophetas qui vident mendacia.* Hae comminationes sunt adversum falsos magistros, et eos qui loquuntur mendacia. Videamus autem quid de eis comminetur: *In disciplina populi mei non erunt.* Non uno modo a Domino peccatores corripiuntur; aliter arguitur populus Dei, aliter alienus ab eo: *Fili, ne neglexeris disciplinam Domini, neque fatigeris dum ab eo argueris; quem enim diligit Dominus castigat, flagellat autem omnem filium quem recepit.*

**to stir up a word. Have you not seen a false vision?**<sup>69</sup> For these [false teachers] too wish to stir up some sort of word for themselves, in their own defense; but the Lord refutes them and says, **“Have you not seen a false vision? And have you not announced vain divinations, and said, ‘Thus says the Lord,’ and I have not spoken? Therefore, say: ‘Thus says the Lord: “Because your words are false...”**”<sup>70</sup>

(3) Pray for us that our words may not be false. Granted that some people, by their lack of acquaintance with discernment, claim [our words] are false, only let God not say so, and it will go well with us. If, however, thousands of people say they are true, but on the other hand, in the judgment of God they are false, what help will that be to me? The Marcionites also say that the words of their teacher are true; and the school of Valentinus is said to be very strong by those who adopt the lies expressed in his stories.<sup>71</sup> What good is it that very many churches, deceived by heretical wickedness, have come into agreement<sup>72</sup> with their opinion? This is what I am seeking: that the Lord will stand with me as witness of my words, that he himself will approve what is said through the testimony of the holy Scriptures.

(4) **“Because of this, behold! I am against you,’ says Adonai the Lord, ‘and I shall stretch out my hand against the prophets who see lies.”**<sup>73</sup> These are threats against the false teachers and those who speak lies. Moreover, let us see what he threatens in regard to them. **“They will not be in the discipline<sup>74</sup> of my people.”**<sup>75</sup> Sinners are not chided by the Lord in one way only; the people of God are rebuked in one way, the people foreign to him in a different way.<sup>76</sup> “Son, do not disregard the Lord’s discipline, and do not become weary when you are rebuked by him. For whom the Lord loves, he chastises;

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69. Ezek. 13.6-7.

70. Ezek. 13.7-8, with MT against LXX, which does not have the words, “and said, ‘Thus says the Lord,’ and I have not spoken.”

71. Lat. *fabulae*.

72. Lat. *conspiraverunt*.

73. Ezek. 13.8-9.

74. Lat. *disciplina*, reflecting LXX παιδεία.

75. Ezek. 13.9 (LXX).

76. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 13.9 (b).

*Argue nos, Domine, verum in iudicio, et non in furore; ista correptio populi Dei est. Correptio vero peccatoris et alieni illa est quam iustus rennuit dicens: Domine, ne in ira tua arguas me, neque in furore tuo corripias me. De falsis itaque magistris et pseudoprophetis dicitur: In disciplina populi mei non erunt, neque in Scriptura domus Istrahel scribentur. Sicut et alibi: Deleantur de libro viventium, et cum iustis non scribantur, et nunc In Scriptura, ait, domus Istrahel non scribentur, et in terram Istrahel non intrabunt. Extra repromissionis terram haeretici morabuntur quae est terra valde bona, et in quam ut introducatur oramus in libro viventium ante conscripti a Christo Iesu, cui est gloria et imperium in saecula saeculorum. Amen.*

moreover, he scourges every son whom he accepts.”<sup>77</sup> Rebuke us, O Lord, but with justice,<sup>78</sup> not with fury—this is the reproof of God’s people. The reproof of the sinner, however, and the foreigner, is that one which the righteous man opposes, saying, “Lord, do not rebuke me in your anger, and do not reprove me in your fury.”<sup>79</sup> And so, regarding the false teachers and false prophets, it is said: **“They will not be in the discipline of my people, and they will not be written in the record<sup>80</sup> of the house of Israel.”**<sup>81</sup> Just as is said in another passage, “Let them be blotted out from the book of the living; let them not be recorded<sup>82</sup> along with the righteous”<sup>83</sup>—so also in the present context [God] says, **“They will not be written in the record of the house of Israel, and they shall not enter into the land of Israel.”**<sup>84</sup> The heretics will stay outside the Land of Promise, which is a “very good land”<sup>85</sup> and one into which I pray we may be led, after first being enrolled<sup>86</sup> in the book of the living by Christ Jesus, “to whom belong the glory and the power for ever and ever. Amen.”<sup>87</sup>

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77. Prov. 3.11-12; cf. *Hom.* 1.2.2, with a significantly different text.

78. Cf. Ps. 71[72].2 [Borret].

79. Ps. 6.2[1].

80. Lat. *scriptura*.

81. Ezek. 13.9.

82. Lat. *scribantur*.

83. Ps. 68[69].29[28]. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 13.9 (c).

84. Ezek. 13.9.

85. Num. 14.7.

86. Alternatively, “having been enrolled beforehand...”

87. 1 Pet. 4.11.

## HOMILIA III

1.

(1) Primum de eo, quod dicitur: *Obfirma faciem tuam*, requirendum est; deinde, si Dominus dederit, investigare debemus *filiis populi prophetantes de corde suo*, et facientes ea in quibus eas *Dei Sermo* corripiat.

Et quia sit alia facies praeter hanc corporis nostri faciem, licet ex multis manifestum sit, attamen et ex his quae Apostolus memorat indicatur: *Nos vero omnes revelata facie gloriam Domini speculantes, in eandem imaginem transformamur a gloria in gloriam, quasi a Domini Spiritu*. Hanc faciem corporalem omnes homines habemus revelatam, nisi forte calamitatibus et angustiis premimur. Vultus autem ille de quo sermo Apostoli est, in multis tectus est et in paucis revelatus. Qui enim fiduciam habet in vita immaculata, in sensu sano, in fide vera, iste tantummodo non habet confusionis fraudulentae peccatique *velamen*, sed propter puram conscientiam *revelata facie gloriam Domini contempletur*. Procul autem absit a nobis ut velatam habeamus hanc faciem.

(2) Haec pauca de facie, ut possimus intelligere quid sit quod sequitur: *Obfirma faciem tuam super filias populi tui*. Ista facies, id est principale cordis

## HOMILY 3

1.

(1) First, it is necessary to look into the words, “**Set your face**”;<sup>1</sup> next, if God grants it, we ought to investigate the “**daughters of the people, [who are] prophesying from their own heart**”<sup>2</sup> and doing the kind of things for which the word of God rebukes them.

There is another “face” besides this corporeal face of ours. This is clear from many [passages of Scripture], but is also revealed on the basis of the Apostle’s words, as follows: “And all of us, beholding the glory of the Lord *with unveiled faces*,<sup>3</sup> are being transformed into the same image, from glory to glory, as it were by the Spirit of the Lord.”<sup>4</sup> All human beings have their corporeal face “unveiled”—unless we are overwhelmed by misfortunes and distress. By contrast, that [spiritual] visage about which the Apostle is speaking is occluded in many people, and unveiled in few. Someone who has confidence<sup>5</sup> in a spotless life, in a sound mind, and in true faith—that person not only does *not* have the “veil” of deceitful confusion and sin, but also, on account of a pure conscience, “beholds the glory of the Lord with unveiled face.”<sup>6</sup> Indeed, may I never have *this* [spiritual] face in a veiled state!<sup>7</sup>

(2) I have said these few things regarding the face, so that we may be able to understand what it is that follows: “**Set your face upon**<sup>8</sup> **the daughters**

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1. Ezek. 13.17 (LXX). Lat. *obfirma faciem tuam* (lit., “make your face firm / steadfast”), reflecting the Greek στήρισον τὸ πρόσωπόν σου (lit., “set your face firmly in place”). Both expressions are stronger than the Hebrew and translations based more closely on it. Jerome explicitly notes the difference between the Hebrew (which he translates using *ponere*) and the LXX (which he renders with *obfirmare*) [*Comm. in Ezech.*, PL 25:114C].

2. Ezek. 13.17.

3. Origen thus understands the “face” referred to by Paul as the intellectual / spiritual capacity of perception—the spiritual faculty by which humans could perceive the glory of God. The corporeal “face,” then, denotes physical perception.

4. 2 Cor. 3.18. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 13.17.

5. Lat. *fiducia*.

6. Cf. 2 Cor. 3.18.

7. Cf. 1 Cor. 11.4.

8. Lat. *super*, reflecting LXX ἐπί.

nostri, nisi obfirmata fuerit super eo quod intelligendum est, ut, quomodo videt, sic adnuntiet audientibus, illud quod adspicitur non videtur. Impossibile quippe est ut aliquis sine obfirmatione vultus, vagus et fluctuabundus et *circumlatus omni vento doctrinae*, videat quod debet, videat ut debet. Oportet ergo volentem intelligere habere faciem in eo quod intelligere nititur obfirmatam et ob hanc semper causam prophetaturis primum iubetur ut faciem suam obfirmet; ut nostram autem et nos possimus obfirmare faciem in Evangelio, in lege, in prophetis, in Apostolis, obfirma eam super Christo et non super saeculi negotiis. Sed cum in mundialibus curis anima nostra versetur, cum semper habendi ardeat fame, non obfirmamus faciem nostram super ea quae imperavit Deus, sed super ea quae Dei sunt adversa praeceptis. Quis putas in nobis mundus est ab obfirmatione faciei super his quae interdicta sunt, quis in tantum sollicitus et cautus, ut diebus ac noctibus in ea obfirmet cordis sui faciem quae iubentur?

**of your people.”** This “face”—that is, the ruling principle of our heart<sup>10</sup>—if it is not “firmly fixed” upon that which needs to be understood, so that one can make known [his perceptions] to his hearers just as he sees them, then what is looked at is not [really] *seen*. For without the “firm fixation” of the [spiritual] countenance, one is unsteady and vacillating, “carried around by every wind of teaching,”<sup>11</sup> and it is impossible to see *what* one ought, impossible to see *as* one ought. Therefore, it is necessary to have a “face” that wishes to understand, “firmly fixed” upon that which it is striving to understand—and for this reason, those who are going to prophesy are always first ordered to “set their face.” More than that, in order that we too may be able to fix our attention<sup>12</sup> upon the Gospel, the Law, the Prophets, and the Apostles, [I ask you to] direct<sup>13</sup> your attention toward Christ and not toward the business of the world. But since our souls are occupied in worldly cares, as they always burn with the desire for possessions, we do not fix our attention<sup>14</sup> upon those things which God has commanded, but upon those things which are opposed to God’s precepts. Who among us, do you think, is blameless and free of<sup>15</sup> any mental fixation<sup>16</sup> upon those things which have been forbidden? Who is careful and cautious to such a degree as to direct the attention<sup>17</sup> of his heart night and day upon those things which *are* commanded?

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9. Ezek. 13.17 (LXX). NRSV: “Set your face against the daughters of your people”; Origen, however, does not understand the expression as exclusively denoting hostility, but rather as a general reference to the directing of the prophet’s attention—playing on the idea of the “firmness” of spiritual perception and the fixation of this faculty “upon” its object, as licensed by the Greek wording.

10. Here, Origen is adding the idea that the (spiritual / intellectual) “face” is also equivalent to the Stoic *hêgêmonikon* (ruling principle) of the mind, sometimes located in the heart.

11. Eph. 4.14.

12. Lat. *obfirmare faciem*.

13. Lat. *obfirma*.

14. Lat. *obfirmamus faciem*.

15. Lat. *mundus* (“blameless and free of...”)

16. Lat. *obfirmatione faciei*.

17. Lat. *ut...obfirmet...faciem...*

2.

Nunc quoque si intellecturi sumus praesentem Scripturam, quomodo prophetae dicatur: *Obfirma faciem tuam super filias populi tui*, ut videat ea quae dicturus est, debemus obfirmare intelligentiam, et plenum in intentatione cordis habere tractatum quid sit hoc quod significetur, ut tandem ratione superati recedamus a littera. Ac secundum communem quidem intellectum videntur quaedam *filiae populi* prophetantes hoc quod sequitur admississe peccatum; *Adsumentes cervicalia, consuebant, et consuentes* non ponebant ea sub capite, sed *sub cubitu* audientium, et *velaminibus* quibusdam *tegebant capita universae aetatis*. Haec sunt quae prophetantibus filiabus populi reputantur quasi magna peccata. Quis autem potest in verbo consistens dicere quia, si quis cervicalia consuat et consuta sub cubito ponat alterius, delinquat et a Deo corripatur? Quis potest adserere quia, si quis velamina faciat ad tegendum caput universae aetatis, impie agat? Invisis nobis ab ipsa Scriptura necessitas imponitur, ut ab apicibus litterae recedentes, verbum et sapientiam et voluntatem eius requiramus ad aperienda quae clausa sunt, ad illuminanda quae caligant, ut possimus a maledicto extranei fieri, dum agnoscimus quid sit cui maledicatur.

2.

Now also, if we are going to understand the Scriptural passage before us—that is, in what sense it is said to the prophet, **“Set your face upon the daughters of your people,”**<sup>18</sup> so that he will see those things which he is going to say—then we must “make firm” our understanding, and conduct a full investigation, directing our heart to the question of what it is that is signified, so that ultimately we will depart from the *literal reading*, impelled<sup>19</sup> by *reason*. And according to the common understanding, indeed, certain “daughters of the people,” by prophesying, seem to have committed the sin that follows: **Taking up “pillows, they stitched them together;” and when they stitched them together, they did not put them under the heads, but under “the elbows” of their hearers, and they covered with certain “veils the heads of people of all ages.”**<sup>20</sup> These are the things that are ascribed to the prophesying daughters of the people as great sins. Who, however, while taking a stand on the literal wording, could say that if anyone were to stitch together pillows and place the stitched-together pillows under another’s elbow, she would be transgressing and would [therefore] be rebuked by God? Who could maintain that if anyone were to make veils to cover the heads of people of all ages, she would be acting impiously? *Against our will*, Scripture itself is imposing upon us the necessity of stepping back from the forms of the letters and asking for his word, wisdom and meaning, in order to open up what is closed,<sup>21</sup> to illuminate what is dark, so that we may be able to become strangers to the curse, while recognizing what it is that is put under the curse.

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18. Ezek. 13.17 (LXX).

19. Lat. *superati*; Borret translates, “...élevés...par la raison...”—*supero* does not seem to be used in this sense elsewhere. However, Scheck translates, “overcome.” The idea is that our natural inclination to understand the text simply and literally must be overcome by the rational arguments against literal understanding; in this instance, at least, as Origen says at the end of the chapter, we are brought to a non-literal understanding “against our will.”

20. Quite free rendering of the contents of Ezek. 13.18 (LXX).

21. Here I have partially followed Scheck’s translation: “...to ask that his word, wisdom and intention disclose what is closed off...”

3.

(1) *Vae* quippe, ait, *his qui adsuunt cervicalia sub omni cubito manuum* — sive *manus*. Qui in victu corporis occupati sunt et ne per somnium quidem spiritales vident delicias quas nos habere vult sermo dicens: *Delectare in Domino, et dabit tibi petitiones cordis tui*, qui non noverunt voluptatem beatorum, de qua scribitur: *Torrente voluptatis tuae potabis illos*, requirunt quasi amatores luxuriae et non amatores Dei semper in corporalibus esse deliciis. Signum autem mihi videtur voluptatis carnae sub cubito manuum cervical adsutum. Quia enim in tempore discumbendi ad reficienda corpuscula videmur uti consutis quibusdam et acu pictis sub cubito manuum nostrarum, forsitan Sermo divinus per istiusmodi figuram et argumentum eos culpet magistros qui per vaniloquentiam et beatas quasque repromissiones multitudinem audientium libidini, vitiis, voluptatique permittunt. Debet enim Dei Verbum et Deus homo ea proferre quae saluti sunt audienti, quae illum hortentur ad continentiam, ad conversationem sanorum actuum, ad cuncta in quae homo studiosus laborum et non libidinum debet incumbere, ut possit ea consequi quae a Deo sunt repromissa. Cum ergo aliquis aptus moribus populi, ut placeat

3.

(1) For he says, **“Woe to those who sew up pillows under every elbow of the arms”**—or **“of the arm.”**<sup>22</sup> Those who are occupied with the sustenance of the body, and do not even in a dream see the delights that the word wishes us to have, when it says, “Take delight in the Lord, and he will give you the requests of your heart”;<sup>23</sup> those who do not know the pleasure of the blessed, about which it is written, “You will cause them to drink from the torrent of your pleasure”<sup>24</sup>—they, like lovers of luxury and not lovers of God, need to be always in the midst of bodily delights. The “pillow stitched up under the elbow of the arms” seems to me to be a symbol of fleshly pleasure.<sup>25</sup> For because we, when we recline in order to refresh our poor bodies,<sup>26</sup> are seen to make use of certain [pillows], stitched together and embroidered with the needle, under the elbows of our arms, for this reason perhaps, the divine Word, by means of this kind of figure and representation, could be placing blame on those teachers who through empty words and all sorts of happy promises give the crowd of listeners license for lust, vices, and pleasure. For it ought to be the case that God the Word and God the man are bringing forth what makes for the salvation of the listener, the sorts of things that would exhort that listener toward self-control, toward a life of healthy actions, toward everything to which a person who is eager for hard work, not for lustful pleasures, ought to be devoted,<sup>27</sup> in order to be able to obtain what God has promised. Therefore, when someone in conformity with the habits of the people, in order to please those whose

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22. Ezek. 13.18 (LXX). Borret: “Malheur à celles qui cousent des bandelettes pour tout poignet des mains ou de la main” [“...bands for every wrist of the hands or of the hand”]. This is truer to the Hebrew text (referring to “bands” for “joints of the hands / arms”—interpreted in modern translations as some sort of magical ornaments or amulets for the wrists), but less so to the Latin here and to Origen’s understanding of the verse. NETS: “Woe to those who stitch together cushions for every bend of the arm.” The Greek word in LXX here, χεῖρ, normally translated “hand,” can mean the arm, especially the lower arm, yielding “elbow of the arm” rather than “elbow of the hand”; the Latin *manus* is usually more restrictive, but I have translated it with the word “arm” since that is clearly the understanding of Origen in his comments here.

23. Ps. 36[37].4.

24. Ps. 35[36].9[8]

25. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 13.18(d).

26. Lat. *corpuscula*.

27. Latin *incumbere*, metaphorically “to devote oneself,” but literally “to recline upon,” continuing the imagery of pillows and banquets.

iis quibus aures pruriunt, loquitur quae gratanter accipiant, loquitur quae vicina sunt voluptati, talis magister *consuit cervicalia sub omni cubito manus*.

(2) Sequitur hoc peccatum habentem ut faciat etiam *amictus ad velandum caput omnis aetatis*. Cuius autem rei figura sit etiam velamen, cautius consideremus. Qui fiduciam habet et vere vir est, velamen non habet super caput suum, sed intecto capite orat Deum, intecto capite prophetat, per signum corporalis rei etiam spiritalem latenter ostendens, ut quomodo non habet velamen super caput carnis suae, ita non habet velamen super principale cordis sui. Si quis vero confusionis opera gerit et peccati, iste quasi muliebria velamina habet super caput suum. Itaque cum aliquis docuerit ea quae aurem populi mulceant, et strepitum potius laudatorum quam gemitum moveant, si blandus inimicus palpaverit potius quam secaverit vulnera, talis homo amictus contextit in capite. Cum autem in luxuriosam orationem dicentis se sermo fuderit, et in lascivum persultaverit eloquium, contextit velamen super caput omnis aetatis, non modo puerorum et iuvenum, verum et senum. Quomodo enim *faciet signa et portenta ad decipiendos, si fieri potest, etiam electos falsus Christus et falsus propheta*, similiter et hi qui ad voluptatem meditata deportant, et ista semper inquirunt quae delectent potius audientes quam convertant a vitiis, faciunt velamina super caput non modo puerorum et iuvenum, sed, si fieri potest, senum quoque et patrum, in tantum ut etiam eos decipiant qui iuxta laborem animae in spiritali aetate et senio processerunt.

ears are itching, says what they would hear gladly, says things which are allied to pleasure, such a teacher **“stitches together pillows under every elbow of the arm.”**

(2) It follows [in the text] that one who has this sin also makes **“coverings”** in order to veil **“the head of people of all ages.”**<sup>28</sup> Let us investigate quite carefully what the veil also symbolizes. He who has assurance<sup>29</sup> and is truly a man does not have a veil upon his head; instead, he prays to God with an uncovered head, he prophesies with an uncovered head, displaying in concealed fashion a spiritual reality through the symbol of a corporeal thing, such that just as he does not have a veil upon his fleshly head, so also he does not have a veil upon the ruling principle of his heart. But if someone does the deeds of confusion and sin, that man has womanly veils, as it were, upon his head.<sup>30</sup> And so, when anyone has taught the sort of things that soothe the ears of the people and elicit flatterers<sup>31</sup> applause<sup>32</sup> rather than lamentation, if a fawning enemy has fondled rather than surgically operated on<sup>33</sup> their wounds, such a one has woven together coverings to put on the head. When, however, the speech of the one talking has gushed forth into a luxurious oration, and has jumped forth into licentious eloquence, he has woven together veils to put upon the heads of people of all ages—not only boys and youths, but even the elderly. For just as “the false Christ and the false prophet will perform signs and omens to deceive—if possible—even the elect,”<sup>34</sup> in similar fashion also those who are always turning their meditations toward pleasure, and are always searching out the sorts of things that would delight their hearers, rather than convert them from their vices: they make veils to put upon the heads, not only of boys and youths, but also, if possible, upon the heads of old men and fathers—and thus, they deceive even those who, according to the work of their soul, have advanced in spiritual maturity and old age.

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28. Ezek. 13.18.

29. Lat. *fiducia*.

30. There are Greek fragments with parallels to this section of the Homily (and the next); see “Fragmentary Comments” 13.18 (a)-(c).

31. Lat. *laudatores*.

32. Lat. *strepitus*.

33. Lat. *secaverit*.

34. Mk. 13.22, somewhat rearranged and adapted.

(3) Et potuit quidem dicere propheta: super filios populi tui qui prophetant, sed quasi omnes qui velamina contexant et cervicalia consuunt sub omni cubito manus, mulieres sint et nullus inter eos viri nomine dignus habeatur, ait propheta: *In filias populi tui quae prophetant de corde suo*, et ea faciunt quae sequuntur. Effeminatae quippe sunt eorum magistrorum et animae et voluntates, qui semper sonantia, semper canora componunt; et, ut quod verum est dicam, nihil virile, nihil forte, nihil Deo dignum est in his qui iuxta gratiam et voluntatem audientium praedicant; idcirco omnes filias potius quam filios dixit adsuentes cervicalia. Et observa proprietatem verbi: Adsuentes ait, non contextentes. An ignoras quod tunica Domini tui Iesu nihil in se habeat consutile, sed *ex omni parte contexta* sit? Ista ergo consuunt dicta dictis fraudulenter et callide adsuentes potius quam contextentes; et faciunt cervicalia, non in quibus capita reclinent, sed in quibus cubitum, id est ut manus eorum non sint in labore, non in opere lassescant, sed sint in requie, sint in otio, sint in his gestis quae voluptatibus serviunt.

4.

(1) Haec autem quae dicimus ita se habere ut a nobis intellecta sunt, sequens sermo prophetae lucidius ostendit dicens: *Haec, dicit Adonai Dominus: Ecce ego ad cervicalia vestra in quibus vos convertitis illic animas in dissolutionem.* Aperuit aenigma quod latebat perspicue ostendens consuta cervicalia in

(3) And indeed, the prophet could have said, “[Set your face] against the sons of your people, who prophesy,” but instead, as though all those who weave together veils and stitch together pillows under every elbow of the arm are women, and no one among them is considered worthy of the term “man,” the prophet says, “[Set your face] against the daughters of your people, who prophesy from their own heart,”<sup>35</sup> and who do those things which follow. For both their souls and their wills have been made feminine—those teachers who always produce impressive-sounding<sup>36</sup> and melodious compositions; and yet, to speak the truth, there is nothing manly, nothing strong, nothing worthy of God in these teachers who preach with a view to the favor and wishes of their hearers. For this reason, [the prophet] spoke of all the *daughters* stitching up pillows, rather than the sons. And observe the proper use of language: [the prophet] says “stitching up”<sup>37</sup> rather than “weaving together.”<sup>38</sup> Or do you not know that the tunic of your Lord Jesus was in no way stitched together, but was woven together as a whole?<sup>39</sup> Therefore, those [false prophetesses] deceitfully and cleverly stitch sayings together with sayings, stitching them up rather than weaving them together, and they make pillows—not for resting the head on, but the elbow—that is, so that their hands may not be involved in labor, or grow weary with tasks, but instead, may be at rest, may be at leisure, may be involved in those acts which serve their pleasures.<sup>40</sup>

4.

(1) The fact that these things I have been discussing are indeed as I have been interpreting them is demonstrated more clearly by the words of the prophet that follow: **“Thus says Adonai the Lord: ‘I am against your pillows, with which you turn souls around thither...to their destruction.’”**<sup>41</sup> He revealed a mystery<sup>42</sup> that was hidden, when he made known that the stitched-together

35. Ezek. 13.17.

36. Lat. *sonantia*.

37. Lat. *adsuentes*.

38. Lat. *contextentes*.

39. Cf. Jn. 19.23.

40. There is a Greek fragment with parallels to this section of the Homily; see “Fragmentary Comments” 13.18 (e).

41. Ezek. 13.20 (LXX).

42. Lat. *aenigma*.

dissolutionem animarum fieri. Quis autem potest haesitare super sermonem qui legitur, audiens Deum comminantem quia ipse disrumpat talem sutelam et talia cervicalia? ait enim: *Ecce ego* — non iubeo, sed — *ipse disrumpto cervicalia consuta sub omni cubito manus*. Dei opus est omnem arguere texturam et dissolvere universam sutionem pessimam quae nocet his qui nolunt manibus operari, sed otiosis iis uti. *Et disrumpam illa a brachiis vestris*, id est cervicalia. Comminatur autem Deus quasi clemens ut disrumpat a brachiis cervicalia, ne ulterius ea cubitis nostris subiecta habeamus. *Et emittam animas, quas vos subvertitis animas eorum*. Quae ergo subversio est consuere cervicalia et subicere cubitis? Sed ut sacramentum sermonis intelligas, videbis grandem subversionem esse delicatum hominem iuxta corpus efficere. (2) Talia autem sunt verba haereticorum, ubi non est conversatio rigida. Invenies Valentini discipulos moribus dissolutos, ad nihil forte, ad nihil virile tendentes, similiter et sectatores Basilidis; docet insuper et negare inverecunde quasi praecepto quod de martyrio est. Non id docent quod ostendunt ecclesiastici, *parati tollere crucem et sequi Salvatorem*. Disrumpit ergo qui haec comminatur Sermo, Filius Dei, consutiones nequissimas. Praesta mihi, Christe, ut disrumpam omnia cervicalia in animarum consuta luxuriam.

pillows are made for the destruction of souls. Moreover, who can be uncertain about the prophetic word which is read, if [the listener] hears God threaten that he himself tears to pieces such stitching and such pillows? For he says, “Behold! I myself tear to pieces the pillows stitched together under every elbow of the arm”<sup>43</sup>—not “I order [someone else to do this].” God’s work is to reprove every textile and to dissolve every wicked stitchery that harms those who are unwilling to work with their hands, but who wish rather to keep them [i.e., their hands] at leisure.<sup>44</sup> **“And I shall tear them”**—that is, the pillows—**“from your arms.”**<sup>45</sup> God threatens, however, to tear away the pillows from our arms as it were in a *forbearing* manner—so that we may no longer have them placed under our elbows. **“And I shall release the souls which you destroy, their souls.”**<sup>46</sup> What kind of destruction is it, then, to stitch together pillows and place them under elbows? But so that you may understand the symbolic mystery of the discourse, consider<sup>47</sup> that it is indeed a great act of destruction to make a person effeminate<sup>48</sup> with respect to the body. (2) Such, however, are the words of the heretics, in which there is no stern way of life. You will find that the disciples of Valentinus are dissolute in their character, not aiming at anything strong, not aiming at anything manly; and similarly also the followers of Basilides—he, moreover, even teaches [his followers] to refuse shamelessly, as it were by order, anything connected to martyrdom.<sup>49</sup> They do not teach that which men of the Church, who are “ready to take up the cross and follow”<sup>50</sup> the Savior, proclaim. So then, the Word who threatens these things, the Son of God, tears to pieces these most worthless embroideries. Grant to me [also], Christ, that I may tear to pieces all the pillows stitched together for the extravagance<sup>51</sup> of souls.

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43. Free citation of elements from Ezek. 13.20 (or 21) and 13.18.

44. There is a Greek fragment closely parallel to this section of the Homily; see “Fragmentary Comments” 13.20 (a).

45. Ezek. 13.20.

46. Ezek. 13.20 (LXX).

47. Lat. *videbis*.

48. Lat. *delicatus*. Throughout this section, Origen is relying on the association between luxury and effeminacy commonly assumed in Greek and Roman culture.

49. Lat. *quod de martyrio est*. Scheck construes this differently; he translates: His teaching goes so far as to shamelessly deny the command pertaining to martyrdom.”

50. Mt. 16.24.

51. Lat. *luxuria*.

5.

(1) Sed quid aliud sequitur? *Et velamina dirumpam.* Quae se disrupturum esse testatur? Non solum cervicalia, verum et velamina. Ideo autem disrupturum, ut caput nudum fiat, ut accepta fiducia, et *revelata* non solum *facie* sed etiam capite, constanter vir ecclesiasticus possit orare. *Dirumpam velamina vestra, et liberabo populum meum de manu vestra.* Licet vos subvertatis animas per cervicalia et velamina, ego ista dirumpens liberabo populum meum. Liberat autem populum Deus per conversationem austeram et a voluptatibus recedentem. *Et ultra non erunt in manibus vestris in subversionem.* In manibus vestris, qui decipitis audientes, iam non erunt ista cervicalia. *Et cognoscetis quia ego Dominus.* Si non conscissa fuerint cervicalia, si non velamina dirupero, non cognoscitis quia ego Dominus; deliciae quippe, et otium, et resolutio non sinunt cognosci eum qui dicit: *Ego sum Dominus. Pro eo quod evertitis cor iusti inique.* (2) Quomodo in loco signorum dictum est quia decipiant etiam electos Dei, sic evenit saepe ut iustos quoque haeretici supplantent. Amant enim homines voluptatem quia, statim ut apparuerit, tranquilla est et lasciva et delectans sensum et provocans nos ad usum sui. Fugimus amara licet salutaria sint, et nolumus laborare voluptatibus deliniti,

5.

(1) But what else follows? **“And I shall tear to pieces the veils.”**<sup>52</sup> What is it that he is declaring that he will tear to pieces? Not only pillows, but also veils. Moreover he will tear them to pieces for this reason: so that the head may be uncovered, so that with assurance<sup>53</sup> received, and with not only the face but also the head unveiled, the man of the Church may be able to pray with constancy.<sup>54</sup> Although you destroy souls by means of pillows and veils, I shall tear these to pieces and free my people. Now, God frees his people by means of an austere way of life, one that shrinks from pleasures. **“And no more will they be in your hands for destruction.”**<sup>55</sup> Those pillows will no longer be in your hands, you who deceive your hearers. **“And you will know that I am the Lord.”**<sup>56</sup> If the pillows are not ripped to shreds, if I do not tear the veils to pieces, you will not know that I am the Lord. For delights and leisure and relaxation do not allow you to recognize him who says, **“I am the Lord; because you wickedly overturned the heart of the righteous one...”**<sup>57</sup>

(2) Just as in the passage on signs it is said that they deceive even the elect of God, even so it often comes about that the heretics overturn the righteous as well.<sup>58</sup> For people love pleasure, because when it has first appeared, it is quiet and frisky, delighting the senses and inviting us to make use of it. We flee from bitter things, even if they are healthful,<sup>59</sup> and, when we have been charmed<sup>60</sup>

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52. Ezek. 13.21.

53. Lat. *fiducia*.

54. There is a Greek fragment with parallels to this section of the Homily; see “Fragmentary Comments” 13.21 (a).

55. Ezek. 13.21. “Destruction” translates Lat. *subversio*, which is more like the Hebrew (“prey”; *praeda* Vulg.) than the LXX reading, σιστροφή, which Jerome in his commentary renders with the word *congregatio* [*Comm. in Ezech.*, PL 25:114B].

56. Ezek. 13.21.

57. Ezek. 13.21-22 (LXX). There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 13.21 (b).

58. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 13.22 (a).

59. Lat. *salutaris*, which of course has the further connotation “salvific” / “pertaining to salvation,” since *salus* means health, safety, and also salvation in a Christian context.

60. Lat. *deliniti* [= *deleniti*].

nescientes quia impossibile est eundem esse amatorem voluptatis et amatorem Dei. Propter quod Apostolus ait de pessimis quia sint *amatores voluptatis magis quam amatores Dei*.

6.

*Et ego non avertebam ad confortandas manus iniquorum.* Ego non avertebam, sed omnia quae erant aedificationis dispensabam. Istaе vero prophetissae effeminae animae avertebant ad confortandas manus iniqui, hoc est, ut fortior manus in iniquitate fieret. *Ne omnino averteretur de via sua mala et vivificaretur*, id est nullus penitus converteretur a via sua pessima, et vivificaretur. *Propterea falsa non videbitis.* Qui docetis falsa, iam vos ultra non faciam conatu prospero pergere, ut possitis insinuare quae dicitis. *Et divinationes non divinabitis amplius, et liberabo populum meum de manu vestra.* Oramus ut et nos liberet Deus de manu talium magistrorum qui, ubicumque fuerint, ad voluptates audientium loquentes, scindunt ac dividunt Ecclesiam, quia plures sunt magis amatores voluptatum quam amatores Dei. *Et scietis*

by pleasures, we are unwilling to work hard,<sup>61</sup> not knowing that it is impossible for the same person to be both a lover of pleasure and a lover of God. For this reason, the Apostle says about the wicked that they are “lovers of pleasure more than lovers of God.”<sup>62</sup>

6.

“...And I did not turn [the heart of the righteous one] away,<sup>63</sup> to strengthen the hands of the wicked.”<sup>64</sup> I did not turn it away; rather, I distributed everything that pertained to building it up. But those prophetesses, the souls made feminine, did turn it away to strengthen the hands of the wicked one—that is, in order that his hand might become stronger in wickedness. “...so that not at all would one turn away from his evil path and be made alive”<sup>65</sup>—that is, so that absolutely no one would be converted from his most wicked path, and be made alive. “For this reason, you shall not see falsehoods.”<sup>66</sup> You who teach falsehoods, soon I will cause you to make progress no longer with prosperous efforts to stealthily introduce what you say.<sup>67</sup> “And you shall perform no more divinations; and I shall free my people from your hand.”<sup>68</sup> We pray that the Lord will free us as well from the hands of such teachers, who, wherever they may be, by speaking with a view to the pleasures of their audience, split and divide the Church, because quite a number of people are lovers of pleasures more than lovers of God. “And you will know

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61. Scheck appears to slightly misconstrue this: “We do not want to exert the effort to be coaxed away from pleasures...”

62. 2 Tim. 3.4.

63. Lat. *avertebam*. The Latin verb is not usually intransitive; nor is the Greek διαστρέφω, used by the LXX here—but Borret interprets it intransitively: “Je ne me détournais pas...” The translation above, with NETS, takes the previously mentioned “heart of the righteous one” as the implied object.

64. Ezek. 13.22 closer to LXX, than to MT.

65. Ezek. 13.22. “Be made alive” reflects Lat. *vivificaretur*; LXX has (causative?) ζῆσαι, perhaps reflecting the Hebrew causative (cf. Ps.118[119].37, cited by LSJ s.v. ζῶ I.3 for the causative sense).

66. Ezek. 13.23.

67. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 13.23.

68. Ezek. 13.23.

*quia ego Dominus. Si convertero divinationes vestras, si fecero silere mendacia, tunc scietis quia ego Dominus. Haec prior prophetia.*

7.

(1) Sequitur et alia, quae ita contextitur: *Et venerunt ad me viri seniorum Istrahel, et sederunt ante faciem meam.* Omnia Dei Sermo perstringit, et nullam speciem ordinum qui in Ecclesia constituti sunt, dimittit intactam, verum universa percurrens omnes sanare desiderat, veluti nunc quaedam ad presbyteros loquitur. Ea enim quae praecesserunt dicta sunt de magistris. Idcirco consideremus et de presbyteris quid dicatur, excutientes nosmet ipsos, ne quis nostrum presbyter talis sit qualis infra exponitur. *Et venerunt ad me viri seniorum Istrahel, et sederunt ante faciem meam. Et factus est Sermo Domini ad me dicens: Fili hominis.* Videamus accusationem, ut scire possimus utrumne eam in nobis deprehendamus. *An non viri isti posuerunt cogitationes suas in cordibus suis, et poenam iniquitatum suarum posuerunt ante faciem suam? Numquid respondens respondebo iis. Beati qui mundo sunt corde.* Qui enim mundum habent cor cogitationes suas non ponunt in cordibus suis, sed magis habent in Sermone Dei. Qui autem laborant in saecularibus curis, et nihil aliud requirunt nisi quomodo praesentam transigant vitam, hi cogitationes suas ponunt in cordibus suis; ut puta, si videris hominem nihil aliud cogitantem nisi mundi negotia et lucra corporalia et ciborum abundantiam, ex

**that I am the Lord.**<sup>69</sup> If I turn around your divinations, if I cause your lies to fall silent, then you will know that I am the Lord. This is the first prophecy.

7.

(1) There follows another prophecy, which is introduced as follows: **“And there came to me men [from among] the elders of Israel, and they sat down before my face.”**<sup>70</sup> The Word of God touches on all things, and leaves untouched no category among the ranks which have been established in the Church; rather, in going over everything briefly, he [shows his] desire to heal everyone—as for example now, he is saying some things to the presbyters.<sup>71</sup> For the words that came before were spoken to the teachers. For this reason, let us examine also what is said concerning the presbyters, searching out our very selves, so that none of us will be the sort of presbyter that is laid out in what follows. **“And there came to me men [from among] the elders of Israel, and they sat down before my face. And the word of the Lord came to me, saying: ‘Son of man.’”**<sup>72</sup> Let us look at the accusation, so that we may be able to know whether we may detect the fault in ourselves. **“Or did those men not focus<sup>73</sup> their own thoughts in their own hearts, and place the punishment of their own iniquities before their own faces? Shall I, answering, answer them?”**<sup>74</sup> **“Blessed are the pure in heart.”**<sup>75</sup> For those who have a pure heart do not focus their thoughts in their own hearts, but hold them in the Word of God. Those, however, who toil in the midst of worldly concerns, who do not ask for anything except how to pass through the present life—these do focus their thoughts in their own hearts—as, for example, if you see a person thinking about nothing other than the business of the world and corporeal profits and abundance of

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69. Ezek. 13.23.

70. Ezek. 14.1.

71. “Presbyters” originally meaning “elders,” although in the fully developed Church hierarchy, “priests.”

72. Ezek. 14.1-3.

73. Lat. *posuerunt*, the same word translated “place” in the next phrase.

74. Ezek. 14.3 (LXX)—but with the first words altered to make a question rather than a statement. Compare the citations a few lines later. In the final question, a more idiomatic Latin *numquid* is substituted for LXX *ei*, unlike in the subsequent Gk. citation (in Ch. 8) where *si* represents Gk. *ei*.

75. Mt. 5.8.

his quae indiguerit, in quibus sollicitus est, in quibus suspirat futuram tantum alimoniam cum dolore conquirens, poenam cogitationum suarum posuit in corde suo.

(2) Arguens igitur quosdam presbyteros istiusmodi, ait ad prophetam Sermo divinus: *Viri isti — id est supradicti presbyteri — posuerunt cogitationes suas in cordibus suis, et poenam iniquitatum suarum posuerunt ante faciem suam.* Nemo nostrum existimet cruciatus nobis ab alio quam a nobis irrogari; Deus non facit poenas, sed ea quae patimur ipsi nobis praeparamus. Itaque testimonio quo frequenter usi sumus, etiam nunc opportune utemur: *Ambulate in lumine ignis vestri et in flamma quam accendistis.* Non est ignis alterius nisi vester, qui ligna, qui stipulam, qui materiam futuro incendio coacervastis.

8.

(1) Dicit ergo de presbyteris — procul autem absit a nobis — *Viri isti posuerunt cogitationes suas in cordibus suis, et poenam iniquitatum suarum posuerunt ante faciem suam; si respondens respondebo iis?* Numquidnam dignum est istis me respondere qui venerunt ad te prophetam volentes discere sermones meos? *Propter hoc loquere ad eos, et dic iis: Haec dicit Adonai Dominus:*

food, then because of his deficiencies, his distress, and the sighs he heaves as he painfully searches out only his future nourishment, he has in effect placed the penalty of his own thoughts in his own heart.

(2) Therefore, the divine Word, rebuking certain presbyters of this kind, says to the prophet: **“Those men”**—that is, the aforementioned presbyters—**“have focused their own thoughts in their own hearts, and they have placed the punishment of their own iniquities before their own faces.”**<sup>76</sup> Let none of us think that torturous pains<sup>77</sup> are inflicted on us by anyone other than ourselves. God does not create punishments; rather, we ourselves prepare in advance for ourselves what we suffer. And so, now again I shall make opportune use of that [Scriptural] testimony which I have used frequently in the past: **“Walk in the light of your own fire, and in the flame which you kindled.”**<sup>78</sup> The fire belongs to no one but yourselves—you who have piled up wood and straw—material for the conflagration to come.<sup>79</sup>

8.

(1) So then, he says concerning the presbyters—but may [this fault] be far from myself!—**“Those men have focused their own thoughts in their own hearts, and they have placed the punishment of their own iniquities before their own faces. Shall I, answering, answer them?”**<sup>80</sup> Is it really fitting that I answer those men who have come to you, the prophet, wishing to learn my words? **“For this reason speak to them, and tell them, ‘Thus says Adonai the**

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76. Ezek. 14.3.

77. Lat. *cruciatu*s.

78. Isa. 50.11.

79. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 14.3 (a).

80. Ezek. 14.3. In the final question, the Latin literally reproduces the introductory conjunction *et* with *si*, unlike the prior citation of the same verse.

*Homo homo ex domo Istrahel.* Omnes homines nati sumus homines, sed non omnes homines homines sumus, sicut saepissime notavi id quod in Levitico scriptum est: *Homo homo filiorum Istrahel aut advenarum qui appositi sunt in vobis.* Estote homines homines, scilicet quia non omnes homines homines sunt. Ostendamus de Scripturis quomodo quidam homines non sint homines. *Homo in honore positus non intellexit; comparatus est iumentis insipientibus et assimilatus est iis;* iste non est homo homo, sed homo iumentum. *Generatio viperarum, quis ostendit vobis fugere ab ira ventura?;* talis non est homo homo, sed serpens homo. *Equi in feminas insanientes facti sunt, unusquisque super uxorem proximi sui hinniebat;* et iste non est homo homo, sed homo equus. Absit igitur a nobis ut tales simus qui mereamur audire non esse nos homines, sed aliud quid praeter homines. Si enim boni et mansueti sumus, duplicamus hominis nomen, ut sit in nobis non simpliciter homo, sed homo homo. Considera an invenire valeamus, quid sit illud quod nomen hominis duplicet. Quando iste homo qui est exterior homo fuerit, eo qui est interior homine serpente, non est in nobis homo homo, sed tantum homo. Quando vero et interior homo iuxta imaginem perseveraverit Conditoris, tunc nascitur homo,

**Lord:** “**Human human from the house of Israel...**”<sup>81</sup> We all, as human beings, were born human, but we are not all *human humans*, as I have very often remarked on what is written in Leviticus: “Human human of the sons of Israel, or of the foreigners who have been added among you.”<sup>82</sup> [Thus, the implied command is:] Be human humans—clearly because not all *are* human humans. Let us demonstrate from the Scriptures how some people are not truly humans. “A human being placed in a position of honor does not have understanding; he is compared to the senseless beasts of burden<sup>83</sup> and is likened to them.”<sup>84</sup> That man is not a human human, but a human *beast of burden*. “You progeny of vipers, who told you to flee from the wrath to come?”<sup>85</sup> Such a one is not a human human but a *serpent* human. “They became horses going mad after women; each one was neighing at the wife of his neighbor.”<sup>86</sup> That sort of man is not a human human, but a human *horse*. Therefore, let it be far from us to be the sort of people who deserve to be told that we are not truly humans, but something else apart from human. For if we are gentle and good, we double the term “human”—such that in our case there is not simply a human being, but a *human human* being. Now, consider whether we are able to discover what it is that would double the term “human.” When that “human” which is exterior is human, while that “human” which is interior is a serpent,<sup>87</sup> then what there is in our case is not a human human, but only a human. When, however, the interior human too continues steadfastly in accordance with the image of the Creator, then a human is born, and such a person becomes—in terms of the

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81. Ezek. 14.4. “Human human” translates the Lat. *homo homo*, which is a representation of the Greek ἄνθρωπος ἄνθρωπος. The Hebrew idiom behind all this, the repetition of the word *’ish*, originally meant “each one” / “person by person”—but Origen’s interpretation obviously goes in a different direction; he sees the repetition as characterizing *true / virtuous* humans as opposed to humans with animal characteristics, which he goes on to enumerate. Borret discusses this interpretation in more detail, pp. 462-3, citing (with Baehrens) Philo, *On the Giants* 33, as an antecedent: “The repeated word, ‘a man, a man,’ instead of the single word, is a sign that he means not the man who is compounded of soul and body, but the man whose life is one of virtue. For he indeed is the true man...” (tr. Colson and Whitaker, LCL).

82. Lev. 17.8.

83. Lat. *iumenta*.

84. Ps. 48[49].13[12].

85. Mt. 3.7.

86. Jer. 5.8.

87. Scheck seems to misconstrue this: “...while that which is inner is from the serpent man...”

et fit istiusmodi secundum exteriorem et interiorem hominem bis homo homo. Porro, si quis in hoc vocatus ut fiat homo homo, posuerit cogitationes suas in corde suo et poenam suam ante faciem suam et venerit ad prophetam, *Ego, inquit, Dominus respondebo ei in his quibus detinetur mens eius.*

(2) Docet nos sermo praesens quomodo oporteat singulis respondere, nec importuna admovere medicamina, sed pro qualitate morborum congrua quaequae proferre. Animadvertite quod dicimus. Ad medicum decem vadunt decem habentes species infirmitatum. Non omnes eodem modo curat, sed alium illo et illo, ut puta, sanat emplastro, alii aliud tribuit medicamentum, nonnullis quod cauterium nuncupatur imponit, alium amara alium dulci temperat potionem, cuiusdam vero vulnera crassiore unguine delinit. Sic et Sermo Dei pro qualitatibus hominum loquitur, nec passim sapientiae suae ingerit sacramenta. Ait itaque: *Ego respondebo ei in quibus detinetur mens eius, ut ista videlicet curem in quibus mens eius detinetur, ut non faciat declinare domum Istrahel.* Quicumque se ipsum non praebet exemplum bonae vitae, sed *perversus incedit*, iste per suam pravitatem, dum ad haec quae non debet inclinatur, facit quodammodo etiam Dei populum *declinare secundum corda eorum quae abalienata sunt a me*, et qui hoc facit *secundum alienatum cor*

outer and the inner human—a human human. Furthermore, if anyone who has been called to become a human human focuses his own thoughts in his own heart, and his own punishment before his own face, and comes to the prophet, [God] says, **“I, the Lord, shall answer him in regard to these things with which his mind is occupied.”**<sup>88</sup>

(2) The passage before us teaches us how we ought to respond to individuals:<sup>89</sup> not to apply unsuitable medicines, but to bring forth whatever medicines are appropriate, given the characteristics of the diseases present. Mark what I am saying. [Suppose that] ten people go to a doctor, having ten different kinds of illnesses. He does not cure them all in the same way. Instead, he heals one by means of this or that plaster, for example; another he treats with a different medicine.<sup>90</sup> A few he cauterizes.<sup>91</sup> One he regulates by means of a bitter drink, another by means of a sweet drink. He smears the wounds of one with a fatty ointment. The Word of God also speaks in this way—in keeping with the characteristics of the human listener; he does not bring out the sacred mysteries<sup>92</sup> of his wisdom indiscriminately. He therefore says, **“I shall answer him in regard to these things with which his mind is occupied”**—that is, so that I may cure those things **“with which his mind is occupied, so that he will not cause the house of Israel to stray.”**<sup>93</sup> Whatever [presbyter or teacher] does not present himself as an example of a good life, but “walks askew,”<sup>94</sup> that one, through his own depravity, as he bends in a direction he ought not, in a certain way causes also the people of God **“to stray in accordance with their hearts, which have become estranged from me”**<sup>95</sup>—and one who does this in accordance with a heart estranged from God does this **“in his own thoughts.”**<sup>96</sup> For

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88. Ezek. 14.4. The last words in Lat. read: *in his quibus detinetur*.

89. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 14.4 (a).

90. Cf. Ignatius, *Ep. to Polycarp* 2 [tacit allusion identified by Harnack, *Der kirchengeschichtliche Ertrag*, 2: 53].

91. Lit., “imposes what is called the cauter”—a heated metal tool for cauterization.

92. Lat. *sacramenta*.

93. Ezek. 14.4-5 (LXX), but with a negative added to the final clause.

94. Cf. Lev. 26.40.

95. Ezek. 14.5 (LXX).

96. Ezek. 14.5 (LXX).

a Deo, in *cogitationibus suis* facit. Propter quod respondetur iis in his in quibus detinetur cor eorum, et dicitur: *Dic ad domum Istrahel: Haec dicit Adonai Dominus: convertimini et avertite vos a studiis vestris.* Quia pollicitus est locuturum se iis ea in quibus detinetur cor eorum, ideo nunc quasi peccatoribus loquitur dicens: *Convertimini et avertite vos a studiis vestris, et avertite facies vestras.* Nonne tibi videtur hoc facere? Facies vestrae obfirmatae sunt super ea quae non debent, convertite eas et obfirmate in haec quae vestro sint emolumento.

(3) *Propter quod homo homo de domo Istrahel et de proselytis qui adveniunt in Istrahel, quicumque abalienatus fuerit.* Potest fieri et hominem hominem, sive creatum hominem hominem, seu per profectum sui hominem hominem effectum, abalienari, siquidem et iustus secundum eundem Ezechielem *convertitur aliquando a iustitiis suis et peccat.* Si ergo istiusmodi homo *posuerit cogitationes suas in corde suo et poenam iniquitatis suae ante faciem suam, et venerit ad propheten ut interroget eum in me, Ego, inquit, Dominus respondebo ei in ipso in quo detinetur, et obfirmabo faciem meam in hominem illum.* Considera quomodo in principio sponderit clementer se responsurum, ac deinde quomodo, si rursus venerit necdum curatus prioribus verbis, *Obfirmabo, dixit, faciem meam super hominem illum, et ponam eum in desertum.* Si enim non oboedierit sermonibus commonitionis, sed in delicto perseveraverit, *ponam eum in desertum et in exterminium, et tollam illum de*

this reason, a response is given to them in [the matter of] these [things] with which their heart is occupied, and it is said, **“Say to the house of Israel: ‘Thus says Adonai the Lord: ‘Be converted, and turn yourselves away from your pursuits.’”**<sup>97</sup> It is because he promised to say those things with which their heart is occupied that now, as though speaking to sinners, he says, **“Be converted, and turn yourselves away from your pursuits, and turn away your faces.”**<sup>98</sup> Does he not appear to you to be doing this? Your “faces” have been “made firm”<sup>99</sup> upon what they ought not; turn them around<sup>100</sup> and make them firm on that which would be beneficial to you.

(3) **“For this reason, human human from the house of Israel and from the proselytes who come to<sup>101</sup> Israel—whoever has become estranged...”**<sup>102</sup> It can happen that even a human human, whether one who was created a human human or one who was rendered a human human through his own progress, may become estranged, since according to this same Ezekiel a righteous person too is sometimes “converted away from his righteousness, and sins.”<sup>103</sup> Therefore, if a human of this kind **“places his own thoughts in his own heart, and the punishment of his own iniquity before his own face, and comes to the prophet to inquire of him about me, then I, the Lord,”** he says, **“shall answer him in regard to that very thing with which he is occupied, and I shall make firm my face against that man.”**<sup>104</sup> Observe how at first he promised to answer with forbearance, and then how, if [the person] went back and was not cured by the former words, **“I shall make firm my face upon that man, and I shall put him into the desert.”**<sup>105</sup> For if he does not obey the words of warning, but instead continues steadfast in his offense, **“I shall put him into the desert and into destruction, and I shall remove him from the midst of**

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97. Ezek. 14.6 (LXX). The word “pursuits” translates the Lat. *studia* (LXX ἐπιτηδεύματα).

98. Ezek. 14.6 (LXX).

99. Origen is reverting to the language of the earlier part of the homily, in which he explained that language about “making firm” one’s “face” refers to directing one’s attention at something.

100. Or, “convert them”; Lat. *convertite eas*.

101. The term “proselyte” is derived from the Greek word for “coming toward.”

102. Ezek. 14.7 (LXX).

103. Ezek. 3.20 (LXX).

104. Ezek. 14.7-8 (LXX).

105. Ezek. 14.8 (LXX).

*medio populi mei.* Ne auferas nos, Deus omnipotens, de medio populi tui, verum conserva nos in populo tuo! Iuste autem proicitur qui digna facit abiectioe ut auferatur a populo Dei et eradicetur ab eo et *tradatur Satanae.*

(4) Et in praesenti quidem potest quis egrediens de populo Dei rursus per paenitentiam reverti; si vero eradicatus fuerit illo ex populo, de quo in quadam parabola dicitur venisse et introisse et recubuisse quendam qui non habebat vestimentum nuptiale, dicente ad eum patrefamilias: *Amice, quomodo huc introisti non habens vestimentum nuptialem?* atque ita praecipiente ministris ut *vincientes eum manibus et pedibus mitterent in tenebras exteriores,* difficillime in locum pristinum revert[re]tur. Sed nos non eradicabimur, verum et in praesenti et in futuro saeculo in Domino nostro Iesu Christo plantabimur et in eo fructus uberrimos afferemus, *cui est gloria et imperium in saecula saeculorum. Amen!*

**my people.**<sup>106</sup> Do not take us away, omnipotent God, from the midst of your people, but preserve us within your people! One who does things deserving of ejection, however, is justly cast out, so that he is taken away from the people of God, and rooted out of it, and handed over to Satan.<sup>107</sup>

(4) And in the present [age], at least, one who leaves the people of God is able to return again through repentance. But if he has been rooted out from *that* people—about which it is said in a certain parable that a certain man who did not have wedding clothes came and entered and reclined at the table, and the head of the household said to him, “Friend, how did you enter here without having wedding clothes?” and just like that instructed the servants “to bind him hand and foot and send him to the outer darkness”<sup>108</sup>—then only with great difficulty will he return to his original place. But we shall not be rooted out; no, both in the present age and in the future age we shall be planted [firmly] in our Lord Jesus Christ, and we shall bear the richest fruit in him, “to whom belong the glory and the power for ever and ever. Amen.”<sup>109</sup>

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106. Ezek. 14.8 (LXX).

107. Cf. 1 Cor. 5.5.

108. Matt. 22.11-13.

109. 1 Pet. 4.11.

## HOMILIA IV

1.

(1) Sermo Domini, qui factus est ad prophetam, de peccatrice terra loquitur, quomodo propter delicta sua variis sit excruciatu suppliciiis, *fame, bestiis malis, gladio, morte*, morte autem repentina, quae aut ex corrupti aëris vitio sit creata, aut ex quocumque acciderit eventu, et dicitur: *Quodsi etiam quattuor ultiones meas misero in terram peccatricem, fuerint autem isti tres viri, Noë, Daniel et Iob in terra peccatrice, ipsi soli salvi erunt*. In comminatione prima, in qua poenam famis a poenis ceteris separavit, filiorum et filiarum nomina tacuit; in eo vero sermone, in quo bestias malas minatus est terrae, ait: *Si filii et filiae eorum salvi fient, sed ipsi soli salvabuntur, terra autem* — et cum paululum reticisset, adiecit: *et erit in interitu*. Rursum in comminatione gladii: *Non liberabunt*, ait, *filios aut filias*. Et in morte similiter est locutus: *Non derelinquentur filii aut filiae eorum, sed ipsi soli Noe et Daniel et Iob liberabunt animas suas*.

(2) Ingens igitur nobis cura expositionis incumbit, et ob id diligenter debemus attendere, et obsecramus auditores ut quasi ad aliquod grande spectaculum confluentes aciem mentis intendant, ne obscuritas relaxatis sensibus elabatur.

## HOMILY 4

1.

(1) The word of the Lord that came to the prophet speaks about a sinful land, about how because of its offences it has been made to suffer various punishments:<sup>1</sup> **“famine, evil beasts, the sword, and death”**<sup>2</sup>—indeed, a sudden death, which was produced as a result of defective, tainted air, or occurred because of some accident, and it is said, **“But even if I send my four [kinds of] vengeance against the sinful land, and these three men—Noah, Daniel, and Job—are in the sinful land, they themselves alone will be safe.”**<sup>3</sup> In [the passage detailing] the first threat, in which he distinguished the penalty of famine from the other penalties, he left out any reference to sons and daughters.<sup>4</sup> But in that speech in which he menaced the land with evil beasts, he said, **“Shall their sons and daughters be safe? Rather, they themselves alone will be saved. The land, however”**—and then, after falling silent briefly, he added, **“And it will be destroyed.”**<sup>5</sup> And again, in [the passage detailing] the threat of the sword, he said, **“They will not rescue sons or daughters.”**<sup>6</sup> And in [the passage on] death, he spoke similarly: **“Their sons and daughters will not be left behind; rather, they themselves alone—Noah, Daniel, and Job—will rescue their own souls.”**<sup>7</sup>

(2) So then, a vast responsibility of exposition hangs over me, and for this reason I must pay careful attention; and I beg those who are here listening to apply their mental powers, just as though they were flocking together to some great public spectacle, so that no obscurity may slip away from them because they have let their attention go slack.

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1. Ezek. 14.12-21.

2. Ezek. 14.21.

3. Free citation of Ezek. 14.21 and 16; the names are given in 14.14 and 20.

4. Ezek. 14.13-14.

5. Ezek. 14.16. Lat. *et erit in interitu* (lit., “it will be *in* destruction”). Baehrens suggests the correction *interitum*.

6. Ezek. 14.18.

7. Ezek. 14.20. The Biblical text, however, does not repeat the three names at this point.

Non dixit in praesenti: Si peccaverint civitatis aut loci alicuius accolae, sed: *Si terra peccaverit*. Et scio quia simplicior quisque, cum audierit: *Si terra peccaverit*, statim ad proclivem feratur intelligentiam, ut terram dicat nominatam pro his qui morentur in terra; verum sequentia Scripturae istam statim eximent expositionem. *Cum enim peccaverit terra* et in sua peccata corrue-rit, extenditur manus non super habitantes terram sed *super ipsam terram*, et prima correptione conteritur, ut *auferatur ab ea firmamentum panis*, videlicet quasi poena sit terrae, si fames in ea obtineat, ut fruges semini denegentur. Nam quomodo homo peccator sine prole et sterilis inter maledictos punitur, iuxta id quod in quodam loco scriptum est — ex contrariis enim contraria intelliguntur — et de iusto dicitur: *Non erit sine prole neque sterilis in vobis*, et peccatores sine liberis et posteritate sui aeterna infertilitate damnantur, ut *in domo Abimelech* factum est, et eorum quorum *concluserit Deus vulvam* propter peccatum quod in Isaac commissum est, sic et terra quodammodo sine prole et sterilis relinquitur fame missa in eam.

(3) Putas verum est hoc quod asserere Sermo praeludit, non de habitatoribus terrae, sed de ipsa terra dici? Possum paulisper ad altiora conscendens Scripturarum testimoniis approbare quomodo peccator terra dicatur; dicitur enim ad Adam: *Terra es et in terram ibis*. Possumus dicere quia et nunc delin-

The passage before us does not say, “If the *inhabitants* of a particular city or place sin,” but “**If a land sins.**”<sup>8</sup> I know that any fairly simple-minded person, when he has heard the words, “If a land sins,” would straightway rush to the easy interpretation, and say that the “land” has been mentioned as equivalent to “those who sojourn in the land.” The continuation of the Scriptural passage, however, will immediately do away with that explanation. For “**when a land sins**” and falls headlong into its sins, [God’s] hand is [said to be] extended, not over those who live in the land, but over the land itself—and by the first chastisement it is crushed, so that the “**support of bread**”<sup>9</sup> is taken away from it<sup>10</sup>—clearly, as though it is a punishment for the land, if famine takes hold of it, so that seeds are denied their [normal development into] crops. For just as a man who is a sinner is punished with childlessness and sterility among the accursed, according to what is written in a certain passage of Scripture—for opposites are understood from their opposites, and about the righteous man it is said, “There shall be no childless or sterile person among you”<sup>11</sup>—and sinners without children or posterity of their own are condemned to eternal infertility, as occurred in the house of Abimelech and of those whose wombs God closed because of the sin that had been committed against Isaac:<sup>12</sup> in the same way also a land is left without offspring and sterile, in a certain way, by the sending of famine upon it.

(3) Is it true, in your opinion, that what the Word declares by way of prelude is said not about the inhabitants of the earth,<sup>13</sup> but about the earth itself? Ascending a little towards higher things, I can show by the witness of the Scriptures that the sinner is called “earth.” For it is said to Adam, “You are earth, and into earth you shall go.”<sup>14</sup> We can say that also in the passage be-

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8. Ezek. 14.13.

9. Lat. *firmamentum panis*, reflecting LXX στήριγμα ἄφρου (lit., the “support / staff of bread”). The Hebrew, ambiguously represented by the LXX, presents the image of a staff (used to support oneself) as a metaphor for the nourishment supplied by bread. Cf. Lev. 26.26; Ps. 104[105].16.

10. Ezek. 14.13.

11. Ex. 23.26, although the Biblical text reads “in your land” rather than “among you.”

12. Gen. 20.18. But there is no reference to Isaac at this point. In Gen. 26.7-11, however, a very similar story is told about Isaac, Rebekah, and Abimelech.

13. Lat. still *terra*, translated until this point as “land.”

14. Gen. 3.19 (LXX).

quens terra peccator sit. Sed e contrario latissimam Scripturae silvam recensens coarctor ad suspicandum quia animalis sit terra ista quam cernimus. Si enim hoc quod scriptum est: *Qui adspicit super terram et facit eam tremere*, iuxta id quod scriptum est volumus accipere, intelligimus ad adspectum Dei terrae motus concitari, non quos Iudaei suspicantur; nam illi adserunt tremorem terrae commotionem eius esse, quod longe a veritate diversum est. Et nos quippe solliciti et trementes propter peccata nostra in terra sumus, nec tamen tremor noster corpus concutit ad tremendum, sicuti et in alio loco dicitur: *Super quem respiciam*, ait Dominus, *nisi super humilem et quietum et trementem sermones meos?* Ex quo manifestum est mansuete et humiliter Deo servientem ad sermones eius mente potius tremere quam corpore. Et haec quidem in medio dicta sint satisfactione eius testimonii quod intulimus: *Qui adspicit terram et facit eam tremere*. Accipe autem et alia dicta de terra: *Offenditur terra ab his qui insident in ea*. Quomodo offenditur terra, et quando aversatur ab his qui in se commorantur? Quando fuerint peccatores.

(4) Accipe et aliud exemplum: *Complacebit sibi terra in sabbatis suis*; e contrario enim quaedam terrae sabbata nuncupantur in quibus sibi complaceat et laetetur. Necdum dico: *Attende, caelum, et loquar; et audiat terra verba oris mei*; neque illud: *Audi, caelum, et auribus percipe, terra*; sed nec Hieremiae

fore us, the earth that commits a transgression is a “sinner.” But on the other hand, if I look over the whole broad “forest” of Scripture, I am constrained to suppose that this visible earth is a living creature.<sup>15</sup> For if we wish to interpret what is written—“He who looks upon the earth and makes it tremble”<sup>16</sup>—in accordance with what is written,<sup>17</sup> then we understand that at the gaze of God, earthquakes<sup>18</sup> are stirred up—but not as the Jews surmise. For they claim that the trembling of the earth is its *movement*, which is very much contrary to the truth. Indeed, we too are on earth, in a state of agitation and trembling because of our sins, and yet our trembling does not shake our body such that it trembles [physically]. This is said also in another passage: “Whom shall I look upon, if not the one who is humble, at rest, and trembles at my words?”<sup>19</sup> From this it is clear that one who serves God obediently and humbly trembles at his words *mentally* rather than physically. Let this much be said in the open by way of doing justice to that Scriptural passage which I cited: “He who looks upon the earth and makes it tremble.”<sup>20</sup> Furthermore, listen to another statement about the earth: “The earth is offended by those who dwell on it.”<sup>21</sup> When is the earth offended? And when does it turn away from those who sojourn in it? When they have been sinners.

(4) Listen to another example as well: “The earth will be pleased in its Sabbaths.”<sup>22</sup> By way of contrast [with the prior material], certain “Sabbaths of the earth” are mentioned, in which it would be pleased and rejoice. And I have not yet mentioned [this]: “Pay attention, O heaven, and I shall speak; and let the earth hear the words of my mouth”<sup>23</sup>—nor this: “Hear, O heaven, and listen with your ears, O earth”<sup>24</sup>—nor indeed the prophecy of Jeremiah:

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15. Lat. *animalis*.

16. Ps. 103[104].32.

17. I.e., to interpret Scripture from Scripture.

18. Lat. *terrae motus*.

19. Isa. 66.2.

20. Ps. 103[104].32.

21. Isa. 24.5 (*not LXX*).

22. Lev. 26.43 (*not LXX*); but cf. also 26.34.

23. Deut. 32.1.

24. Isa. 1.2.

prophetiam: *Terra, terra, audi sermonem Domini: Scribe virum istum abdicatum.* Multa nos latent propter paupertatem memoriae, ingenii tarditatem. Multa sunt quae condidit Deus rationabilia et sunt capacia, non solum *principatus et potestates, et rectores tenebrarum istarum,* verum etiam et in meliore parte *thronos, dominationes,* et cetera quae nostro intellectui Apostolus reliquit dicens: *Et super omne nomen quod nominatur, non solum in saeculo isto verum et in futuro.* Aër quoque animalibus plenus est, secundum eiusdem Apostoli testimonium praedicantis: *In quibus aliquando ambulastis secundum saeculum mundi huius, secundum principem potestatis et aëris spiritus, qui nunc operatur in filiis diffidentiae.* Est ergo terra et universa animalia et per partes animalium varietates; quando enim offenditur terra et rursus complacet sibi in sabbatis suis, non omnis offenditur, non omnis exsultat. Quodammodo enim erudita est cum habitatoribus suis, et didicit sabbata sive in umbra sive in veritate iuxta naturae suae agere qualitatem. Unde sacratiore quadam intelligentia sabbatismus exercetur post septem annos terrae sanctae, donec complaceat Deo in ea habitare; si vero peccatores in ea fuerint, iam non ultra per septem [milia] annos, sed per septuaginta terra sabbatum gerit. Habemus sermonem de

“Earth, earth, hear the word of the Lord...Record that man as rejected.”<sup>25</sup> Many things are hidden from us because of the poverty of our memory, the slowness of our mind. There are many beings which God created and endowed with reason, and they are powerful: not only “principalities and powers, and rulers of this darkness”<sup>26</sup> but also, in an even better category, “thrones and dominions”<sup>27</sup> and the others that the Apostle leaves to our understanding, saying, “And above...every name that is named, not only in this age but also in the age to come.”<sup>28</sup> The air too is full of living beings, according to the witness of the same Apostle, who says, “In which you walked at one time in accordance with the Aeon<sup>29</sup> of this world, in accordance with the ruler of the power and of the spirit of the air,<sup>30</sup> who is now at work in the children of disobedience.”<sup>31</sup> So then, there is the earth, and all the living creatures, and different varieties of living creatures in the [different] parts [of the earth].<sup>32</sup> For when the earth is offended, and thereafter is pleased in its Sabbaths, it is not offended in its entirety; it does not rejoice in its entirety. In a certain manner, you see, it has been educated along with its inhabitants, and it has learned to celebrate Sabbaths, whether in shadow or in truth,<sup>33</sup> in accordance with the characteristic quality of its own nature. Hence, with a more mystical understanding, Sabbath-keeping is practiced after “seven years” for the sake of the holy land,<sup>34</sup> until God is pleased to dwell in it; but if there are sinners in it, then no longer does the land have a Sabbath on a seven-year [cycle], but on

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25. Jer. 22.29-30 (LXX).

26. Eph. 6.12.

27. Col. 1.16.

28. Eph. 1.21.

29. Lat. *saeculum*, representing Greek αἰών; Aion / Aeon is not only the word for “age” or “lifetime” but also a spiritual being, and Origen appears to understand this as equivalent to the “ruler” mentioned next. Cf. NRSV: “...following the course of this world...”

30. Lat. *secundum principem potestatis et aëris spiritus...*; Borret translates “selon le prince de l’empire et de l’esprit de l’air...”—because of the word *et*, which does not reflect the standard NT text.

31. Eph. 2.2.

32. Borret: “il y a la terre, et tous les vivants, et des variétés par espèces de vivants...”

33. I.e., whether the Sabbaths of the Mosaic covenant or the “true” Sabbath as understood by Christians.

34. Lev. 25.4.

septuaginta annis, tam apud Hieremiam, quam apud Danielelem sanctis litteris consignatum.

(5) Et futurum est ut in iudicii die non solum homo, sed etiam universa conditio iudicetur; *Omnis quippe creatura congemiscit et condolet*. Si omnis creatura congemiscit et condolet, est autem creaturarum pars terra et caelum et aethera quaeque sub caelos sunt et quae super caelos et *liberabitur omnis creatura a servitute corruptionis in libertatem gloriae filiorum Dei*, qui scit et de terra, an secundum naturam suam in aliquo peccato teneatur obnoxia? Si enim animal est, si rationabilis est, si indiget auditione sermonis prophetici dicentis: *Attende, caelum, et loquar; et audiat terra verba oris mei* et: *Audi, caelum, et auribus percipe, terra*, cur non dicamus quia, ut inter homines est homo audiens et faciens verba quae iussus est facere, et alius est qui audit et non implet quod praecipitur, sicut et angelus praevaricatur — *Angelos enim non custodientes principatum suum, sed deserentes proprium habitaculum in iudicio magnae diei vinculis sempiternis sub tenebris servabit* — quomodo ergo et angeli praevaricantur, et alii sunt qui Dei praecepta custodiunt, et iudicium praestolantur non solum homines, verum etiam angeli Dei, ut frequenter diximus tam de his quae in Apocalypsi conscripta sunt, quam et ex aliis innumerabilibus, quare, inquam, non terrae et aëris iudicium sit futurum?

a seventy-year [cycle]. We have a statement about the seventy years attested in Holy Scripture both in Jeremiah and in Daniel.<sup>35</sup>

(5) And it will happen that on the day of judgment, not only humanity, but also all creation will be judged. For “the whole creation groans and suffers pangs.”<sup>36</sup> If the whole creation groans and suffers pangs, but the earth and heaven and aether are part of the creation, as well as all things that are under the heavens and those that are above the heavens, and “all creation will be liberated from the servitude of decay into the freedom of the glory of the children of God,”<sup>37</sup> then who knows whether the earth also is subject to some sort of sin according to its own nature, and held liable? For if it is a living being, if it is rational, if it needs to hear the prophetic word saying, “Pay attention, O heaven, and I shall speak; and let the earth hear the words of my mouth,”<sup>38</sup> and “Hear, O heaven, and listen with your ears, O earth,”<sup>39</sup> then why should we not say that just as among humans, there is one person who hears and carries out what he has been told to do, and another who hears but does not fulfill the instructions; just as even an angel transgresses—for “the angels who do not guard their position of preeminence, but abandon their proper dwelling-place, he will keep them under cover of darkness, in eternal chains, in the judgment of the great day”<sup>40</sup>— so, just as even angels transgress, and there are others who do keep God’s commandments, and [thus] not only human beings, but also the angels of God, await the judgment, as I have often said, both on the basis of what is written in the Apocalypse and on the basis of countless other passages: Why, then, I say, should there not be also a future judgment of the earth and the air?

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35. Jer. 25.11; Dan. 9.2. The texts from Lev. 25 and 26 refer to the land’s rest every seventh year. Some early Christians saw the history of the universe as a symbolic “week,” ending with a Millennial “Sabbath”—Origen seems to be alluding to this, as well as to the notion that a longer period of purification may be required for sinners.

36. Rom. 8.22. The verbs here, *congemit* and *condolet*, both have the prefix *con-* (“together”), as the Greek equivalents have the prefix *συν-*; Origen seems to be taking this as further confirmation that all creation groans and suffers pangs *together*.

37. Rom. 8.21; the Biblical text does not have the word “all.”

38. Deut. 32.1.

39. Isa. 1.2.

40. Jude 6, with some divergence from the NT text, e.g. *servabit* (future rather than past—as the participles “guarding” and “abandoning” are here in the present tense, but aorist in the NT text); *in iudicio* (“in judgment”) rather than *in iudicium* / εἰς κρισιν (“into / for judgment”).

Si autem non putas huic disputationi consentiendum, per quam asserimus omnem creaturam iudicandam, audi et aliud testimonium de terra. Interrogat Deus Cain, quis occiderit Abel fratrem eius, et post multos sermones quos in Genesi legimus, ad extremum de terra dicit: *Maledicta terra quae aperuit os suum ad excipiendum sanguinem fratris tui de manu tua*. Ego nec illud praetereo: *Maledicta terra in operibus tuis* et e contrario si quando benedicitur, legimus quippe et maledictam et benedictam Dei vocibus terram. Vides ergo quia merito dicitur: *Congemiscit omnis creatura*.

(6) Et ut praecedens revertar ad exemplum: *Offenditur terra in insidentibus sibi*, puto quia terra nos ut mater sustinens, et laetetur super bonis filiis et doleat super peccatoribus. *Ira quippe patri[s] filius insipiens et dolor est ei quae genuit eum*, non solum huic patri et matri, de quorum semine orimur, sed et illi matri quae vere mater nostra est. Accepitque Deus humum de terra et plas-mavit hominem; igitur terra mater nostra est. Laetatur, quando iustum filium sustinet. Laetabatur terra ferens Abraham, Isaac et Iacob, laetabatur terra in adventu Domini mei Iesu Christi dignam se cernens Filii Dei sustentatu. Quid necesse est dicere de Apostolis et prophetis, cum de Domini adventu scriptum sit: *Omnis terra clamat cum laetitia?* Confitentur et miserabiles Iudaei haec de Christi praesentia praedicari, sed stulte ignorant personam, cum videant impleta quae dicta sunt. Quando enim terra Britanniae ante adventum Christi in unius Dei consensit religionem, quando terra Maurorum, quando totus semel

But if you do not think that you ought to agree with this line of thought, by which I claim that all creation is to be judged, listen to yet another [Scriptural] testimony concerning the earth. God asks Cain who killed his brother Abel, and after many words [between them] that we read in Genesis, at the end he speaks about the earth: “Cursed is the earth, which opened its mouth to receive the blood of your brother from your hand.”<sup>41</sup> And I do not pass over this statement either: “Cursed is the earth in your works”<sup>42</sup>—or the reverse, if ever it is blessed—for we read that the earth is both cursed and blessed by the voice of God. Therefore, you see that it is rightly said, “The whole creation groans.”

(6) And to return to the previous example—“The earth is offended by those who dwell on it”<sup>43</sup>—I think that the earth, which sustains us like a mother, both rejoices over good children and is pained over sinners. For “a foolish son provokes a father’s anger, and causes pain to the [mother] who bore him”<sup>44</sup>—not only this [human] father and mother, from whose seed we are born, but also that mother which is truly our mother. And God took soil from the earth, and formed man;<sup>45</sup> therefore, the earth is our mother. It rejoices when it is supporting a righteous son. The earth rejoiced to sustain Abraham, Isaac, and Jacob; the earth rejoiced at the arrival of my Lord Jesus Christ, perceiving that she was [deemed] worthy of supporting the Son of God. What need is there to speak about the Apostles and prophets, considering that about the arrival of the Lord it is written, “The whole earth shouts with joy”<sup>46</sup>? Even the miserable Jews admit that these things are proclaimed concerning the presence of the Christ, but they foolishly disregard his person, although they see that what was said has been fulfilled. For when, before the arrival of Christ, did the land of Britain<sup>47</sup> agree together in the worship of the one God? When did the land of the Moors do so? When did the whole world at once do so? Now,

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41. Gen. 4.11, where however it is Cain rather than the earth that is cursed.

42. Gen. 3.17.

43. Isa. 24.5.

44. Prov. 17.25.

45. Free citation of Gen. 2.7.

46. Cf. Isa. 24.14 [Borret]—but this is not very close. The reference should be to Isa. 14.7 (LXX).

47. Scheck here sees a reference to Brittany, in mod. France, rather than to Britain; the Roman term for Brittany, however, was *Armorica*.

orbis? Nunc vero propter Ecclesias, quae mundi limites tenent, universa terra cum laetitia clamat ad Deum Istrahel et capax est bonorum secundum fines suos. *Statuitque fines gentium iuxta numerum filiorum Istrahel, et facta est pars Domini populus eius Iacob, funiculus haereditatis eius Istrahel.*

(7) Capax est, inquam, ut animal iuxta partium qualitates, et bonorum actuum et malorum, in quibus aut laudem mereatur aut poenam. Cum igitur dicitur: *Terra quae peccaverit mihi ut delinquat delictum*, mysterium quoddam significatur; aliter quippe de habitatoribus, aliter de ea dicitur quae inhabitatur. *Caelum et terra pertransibunt.* Cur caelum praetergreditur, cur terra pertransit, nisi quia transitus sui quaedam digna fecerunt? Et alio loco: *Corrupta est, ait, omnis terra.* Quando corrupta est? Ante diluvium, non quo per inundationem diluvii sit corrupta. Ait ergo: *Terra quae peccaverit mihi ut delinquat delictum, extendam manum meam et teram eius firmamentum panis. Extendens Deus manum suam super peccatricem terram, famem immittit in eam.*

(8) Possum et aliter interpretari, quia terra aliquando delinquat. “Terra” quippe est anima nostra, ut in parabola Evangelii significatur anima “petra,” anima “terra bona et fertilis” per multam patientiam. Ista igitur terra saepe peccat, saepe non peccat. Et si quidem peccaverit, extendit Deus manum super eam, et conterit omne firmamentum panis eius. Ne conteras, omnipotens Deus, firmamentum panis ab ista terra, id est anima nostra, quin potius largire nobis semen tuum, ut faciat in nobis fructum centuplum.

however, by virtue of the churches that occupy the borders of the world, the whole earth shouts with joy to the God of Israel and is capable of performing good actions according to its boundaries.<sup>48</sup> “He established the borders of the nations in accordance with the number of the children of Israel, and his people Jacob has become the Lord’s portion, Israel his allotted inheritance.”<sup>49</sup>

(7) Like any living creature in accordance with the characteristics of its parts, [the earth] is capable, as I say, of performing both good and bad actions, for which it would deserve either praise or blame. Therefore, the words, **“The land that sins against me, so as to commit a transgression,”**<sup>50</sup> signify a symbolic mystery—for in one sense, they are said about the inhabitants, and in another sense they are said about the [land] which is inhabited. “Heaven and earth shall pass away.”<sup>51</sup> Why does heaven pass on, and why does earth pass away, unless they did certain things worthy of [being punished by] passing away. And another passage says, “The whole earth has been corrupted.”<sup>52</sup> When was it corrupted? Before the deluge—it is not that it was corrupted by the inundation of the deluge. For this reason he says, **“The land that sins against me, so as to commit a transgression—I shall stretch out my hand and crush its support of bread.”** God stretches out his hand over the sinful land, he sends famine against it.

(8) I can also explain in another way the statement that the land sometimes transgresses. For “the land” is our soul—as in a parable in the Gospel, “rock” signifies a soul, and “a good and fruitful land” through great patience signifies a soul.<sup>53</sup> This land, then, often sins, [but] often does not sin. And if it indeed sins, God stretches out his hand over it, and crushes all its support of bread. Immortal God, do not crush the support of bread completely out of this land, that is, our soul; instead, bestow upon us your seed, so that it may bear fruit a hundredfold in us.

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48. Lat. *capax est bonorum secundum fines suos*. Borret: “...elle est capable d’actes bons dans ses bornes.”

49. Deut. 32.8-10; cf. *Hom.* 13.1.6.

50. Ezek. 14.13.

51. Mt. 24.35.

52. Gen. 6.11.

53. Cf. Mt. 13.3ff. [Borret]. Origen’s wording agrees best with Luke’s version (8.5-15) of the parable, which also contains the reference to patience, and bearing fruit a hundredfold only. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 14.13 (d).

2.

*Et emittam in eam famem, et tollam de ea hominem et pecus.* Quomodo possum tam reconditas res in publicum proferre? Unde mihi, ut exponere valeam cur fames, cur fertilitas, cur abundantia, cur egestas terrae accidant? *O profundum divitiarum sapientiae et scientiae Dei!* Utrum propter homines et animarum malitiam immittatur fames, an propter angelos quibus sunt commissa terrena, si peccaverint, in ea accidant quae videmus accidere? Si autem sunt quidam caelestis dispensationis ministri qui fructibus praesunt, forte et propter illos infertilitas terrae eveniat. *Plurima enim operum eius in absconsis sunt;* non possumus magnitudinem sapientiae effari. *Arenam maris et stillas pluviae et dies saeculi quis dinumerabit? Altitudinem caeli, et latitudinem terrae, et profundum sapientiae quis investigabit?* Varie ergo mittitur fames super peccatricem terram.

3.

*Et auferam* inquit *ex ea hominem et pecus.* Aliud est terra, aliud homo (nam habitatores terrae, ut quidam putant, nunc pro terra non nominat). Si enim habitatores terrae pro terra accipi velit, superfluum fuerat dicere: *Auferam ex ea hominem et pecus.* Gaudet enim terra quando plena est accolis, maeret cum id quod dicitur acciderit. *Auferam ab ea hominem et pecus.* De quibus,

2.

**“And I shall send famine against it, and I shall remove people and cattle from it.”**<sup>54</sup> How can I bring forward such hidden matters publicly? From what resource shall I have the power to explain why famine befalls a land, why fertility, why plenty, why deprivation? “O the depths of the riches of God’s wisdom and knowledge!”<sup>55</sup> Is famine sent because of humans, and the wickedness of [human] souls? Or is it that because of the angels to whom earthly things have been entrusted, if they sin, those things happen on [earth] which we see happening? If, however, there are certain “servants” of the heavenly management [of the world] who are in charge of crops, perhaps infertility may befall a land because of them too.<sup>56</sup> For “most of his works are in secret”;<sup>57</sup> we are not able to express the greatness of [his] wisdom. “Who will count out the sand of the sea and the drops of rain and the days of eternity? Who will trace out<sup>58</sup> the height of heaven, and the breadth of earth, and the depth of wisdom?”<sup>59</sup> Therefore, famine is sent upon the sinful earth in different senses.

3.

**“And I shall remove people and cattle from it,”** he says.<sup>60</sup> The earth is one thing, mankind another. For in this [context] he is *not* mentioning the inhabitants of the land in place of the land itself, as some think. For if he wished the inhabitants of the land to be understood as the equivalent of the word “land,” it would have been superfluous to say, “I shall remove people and cattle from it.” For the land rejoices when it is full of inhabitants, but grieves when what is spoken about here occurs. **“I shall remove people and cattle from it.”** About these, if God supplies us with understanding in response to

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54. Ezek. 14.13. The phrase “people and cattle” represents Lat. *hominem et pecus*, LXX ἄνθρωπον καὶ κτήνη. The terms for “cattle” would include sheep, but of course would exclude wild animals, as Origen draws out further at the end of chap. 3.

55. Rom. 11.33.

56. For Origen’s thoughts on intermediate powers such as angels and demons and their role in producing famines, and so on, see Borret’s note, citing *Against Celsus* 8.24-32, etc.

57. Sir. 16.21.

58. Lat. *quis investigabit*.

59. Sir. 1.2-3.

60. Ezek. 14.13. Baehrens points out a *contrasting* interpretation in *Sel. in Ezech.* 14.13 [See “Fragmentary Comments” 14.13 (a)].

si Dominus orantibus vobis ministraverit sensum — si tamen sensus Domini capaces fuerimus effecti —, volumus pauca disserere. Quomodo poena matris est in exilium destinatae privari filiis aut certe filios suos ad aliam videre provinciam destinari, sic quodammodo mater nostra terra flagellatur pro peccatis suis a Deo, quando aufertur ab ea homo et pecus, laetatur, quando homines habet, magis autem quando habet homines optimos et in Dei studiis viventes, sicut supra exposuimus. Dicitur ergo: *Quando terra peccaverit*, quasi dicatur: si, quando peccaverit mater, auferam de domo eius filium, sic et nunc auferam de ea hominem. Laetatur quippe terra non super bestiis rabidis et feris, sed super pecudibus, quia placida et mansueta animalia diligit.

4.

(1) *Et auferam de ea hominem et pecus. Et si fuerint isti tres viri in medio eius.* Quomodo potest in terra peccatrix trium istorum pariter numerus commorari? Quomodo tam diversis temporibus viventium potest inter se vita coniungi? In praesenti legimus in peccatrice terra eos pariter consistere, id est Noe, qui in diluvio fuit, et Daniele, qui in captivitate Babylonis commoratus est, et Iob, qui temporibus patriarcharum et Moysi vixisse perhibetur. Hoc enim tempus invenimus vitae Iob. Quid ergo possumus dicere?

Memnisse debemus, ut saepe iam diximus, quia, ut homo hominem generat, et Istrahel generat Istrahel: Istrahel quippe cum esset Iacob, generavit populum Istrahel. Et invenimus in Scripturis Istrahel nomen tam in uno homine quam in universo populo dici. Sic non solum Istrahel Istrahel, verum et Ruben generat Ruben, et Simeon Simeon, et Levi Levi, et Iudas Iudam, et reliqui omnes qui in tribu Iuda sunt ab illius stirpe venientes Iudas nuncupantur,

your prayers—if, at any rate, we are made capable of receiving the Lord’s meaning—I wish to offer a brief discussion. Just as it is the punishment of a mother condemned to exile to be deprived of her children, or to see her children sent off to a different province, so also in a certain way our mother, the earth, is afflicted by God for her sins, when “people and cattle” are taken away from her; but she rejoices when she has people, and more so when she has very good people, who live with a zeal for God, as I have explained earlier. So then, the phrase “When a land sins” is as much as to say, “If, when a mother sins, I shall take her son away from her house, so now also, I shall remove people from it.” Indeed, the earth does not rejoice over savage and wild beasts, but over cattle, because it loves gentle and tame animals.

4.

(1) **“And I shall remove people and cattle from it. And if these three men are in the midst of it...”**<sup>61</sup> How can this group of three men abide together in a sinful land? How can the lives of people who lived at such different times be joined together with each other? In the passage before us we read that they dwell together in a sinful land—that is, Noah, who was in the Deluge; and Daniel, who sojourned in the Babylonian captivity; and Job, who is said to have lived at the time of the patriarchs and of Moses (for we find that this was Job’s life-time). What, then, can we say?

We must remember, as I have often said, that just as a *human being* engenders a *human being*, so also *Israel* engenders *Israel*. For when Israel was Jacob, he engendered the people [called] Israel.<sup>62</sup> And in the Scriptures we find the name Israel being used both with regard to the one man and with regard to the whole nation. Thus, not only does Israel engender Israel, but also Reuben engenders Reuben, and Simeon Simeon, and Levi Levi, and Judah Judah—and all the others who are in the tribe of Judah are called Judah, since they come from his lineage; and the Scriptures are full of repeated mentions of “Judah” in reference to the *tribe* of Judah. The contents of the “Blessings of Jacob”<sup>63</sup> which

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61. Ezek. 14.13-14.

62. Lat. *populus Istrahel*. Usually this phrase would be translated “people of Israel,” but here Origen’s point is that the people bears the same name as their ancestor. See Gen. 32.29[28] for the change of Jacob’s name.

63. Gen. 49.3-27.

et replicatae sunt Scripturae in tribu Iuda nominibus Iuda. Ea quae in benedictionibus Iacob Moysi de Ruben et Simeon et Levi et Iuda dicuntur, et ceteris non sic conveniunt patriarchis ut his qui cognomines eorum propter familiae radicem exstiterunt.

(2) Benjamin lupus rapax; ad matutinum comedit, et ad vesperum dabit escam. Benjamin ille numquam fuit lupus rapax, Benjamin ille numquam in vesperam dedit escam; sed is qui natus est ex tribu Benjamin, Hebraeus ex Hebraeis, iuxta legem Pharisaeus, circumciscus octavo die, Benjamin praedicabatur lupus rapax ad matutinum comedens, quando iuvenis fuit, et in vesperam dans escam, quando credens spiritalem praebuit cibum a se Ecclesiis institutis. Igitur Benjamin Benjamin generat. Quomodo ergo homo ex homine, Benjamin ex Benjamin, sic Iuda ex Iuda, Ruben ex Ruben nascitur. Ruben quippe vivat et non moriatur, et sit multus in numero. In tantum non erat de patriarcha sermo, sed de populo qui de patriarcha descensurus erat.

(3) Cur haec dicta sunt? Videlicet ut praesentem locum exponerem de Noë et de Daniel et Iob. Quomodo enim Istrahel Istrahel generat, et Iacob Iacob, et Ruben Ruben, reliqui reliquos, sic Noë Noë. Et dicam quia de filiis Noë, Seth Noë fuerit, Cham vero non fuerit Noë; neque enim habuit similitudinem patris sui. Et ut non omnes qui ex Abraham, filii Abraham, licet sint de semine eius, non sunt filii ipsius, quoniam peccatores sunt, sic hi qui habent similitudinem factorum Daniel, Daniel sunt, qui imitantur patientiam Iob, Iob fiunt.

are spoken to Moses<sup>64</sup> regarding “Reuben” and “Simeon” and “Levi” and “Judah” and the others do not fit with the patriarchs themselves so much as with those who arose and bore those names because of their family’s point of origin.

(2) “Benjamin is a ravenous wolf; in the morning he devours, and at evening he will give out<sup>65</sup> food.”<sup>66</sup> That [original] Benjamin was never a ravenous wolf; that Benjamin never gave out food at evening, but the one who was born “of the tribe of Benjamin, a Hebrew [born] of Hebrews; with regard to the Law, a Pharisee; circumcised on the eighth day”<sup>67</sup>—*this* Benjamin is proclaimed as a ravenous wolf who devours in the morning—that is, when he was young—and gives out food at evening—that is, when, as a believer, he provided spiritual food for the churches that were established by him.<sup>68</sup> And so, Benjamin engenders Benjamin. Therefore, just as a human being is born from a human being, and Benjamin from Benjamin, even so Judah is born from Judah, Reuben from Reuben. For [the Scripture says,] “May Reuben live, and not die, and may he be great in number.”<sup>69</sup> These words were not so much about the patriarch; rather, they were about the people that would descend from the patriarch.

(3) Why have I said all this? Obviously, in order to explain the passage before us in its reference to Noah and Daniel and Job. For just as Israel engenders Israel, and Jacob engenders Jacob, Reuben Reuben, and the others likewise, so also Noah engenders Noah. And I shall say that out of the sons of Noah, Seth *was* Noah, but Ham was not Noah<sup>70</sup>—for he did not bear a resemblance to his father. And just as not all those who are from Abraham are sons of Abraham; even if they are of his seed, they are not *his* sons, because they are sinners; in the same way, those who bear a resemblance to the *deeds*

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64. That they were spoken *to* Moses would mean that the blessings were part of God’s revelation *to* Moses; alternatively, *Moyse* could be a dative of agent: “...spoken by Moses...”

65. Lat. *dabit*, but the underlying Greek (LXX: διαδώσει) refers more specifically to “distributing” rather than simple “giving.”

66. Gen. 49.27.

67. Phil. 3.5, slightly rearranged.

68. Cf. *Testament of Benjamin* 2.1-2 [allusion identified by Harnack, *Der kirchengeschichtliche Ertrag* 2: 49].

69. Deut. 33.6 (LXX).

70. Possibly scribal error accounts for this slip: Seth’s birth from *Adam* is recounted at Gen. 4.25; Noah’s son is *Shem* (Gen. 5.32).

Noli ergo dicere: beatus Noë quoniam dignus effectus est ut in diluvio solus eligeretur a Domino et ceteris inundatione pereuntibus cum suis servaretur incolumis; sed considera quia et tu, si feceris ea quae fecit Noë, eris Noë. Audi Salvatorem dicentem: *Si essetis filii Abraham, opera Abrahae faceretis*. Igitur si quis filius est Abraham, facit gesta Abraham, si quis filius est Noë, facit opus Noë, si quis filius est Danielis, facit id quod fecit Daniel. Si quis sequitur per quod *Iob* gloriosus effectus est, ut puta omnis qui substantiam suam perdit, et sustinens patienter tam iacturas rerum familiarum quam mortes filiorum dicit: *Dominus dedit, Dominus abstulit, ut Domino visum est, ita factum est, sit nomen Domini benedictum in saecula*, qui incenditur corporis malis et flagellatur vario malorum suorum dolore et nihilominus in ipsis suppliciis glorificat Deum, qui potest respondere divina et inter cruciatus propheticam vocem emittere qualem emisit *Iob*, imitator est *Iob*. Atque ita et in hunc modum et Noë et Daniel et *Iob* in eodem possunt tempore reperiri.

5.

(1) Quia autem nunc Ezechiel non de his dixerit, quos in Scripturis lectitamus, videlicet quos aut translatio aut mors de praesenti vita subtraxerit, de alio quoque loco approbare conabimur. Daniel, qui traditus est principi

of Daniel are Daniel; and those who imitate Job's patience are Job. Therefore, do not say, "Blessed is Noah, because he was rendered worthy to be the only one chosen by the Lord at the time of the Deluge, and to be kept safe with his family when the others were perishing in the flood. Instead, consider that you too, if you do what Noah did, will be Noah. Listen to the Savior, who says, "If you were Abraham's children, you would be doing Abraham's works."<sup>71</sup> And so, anyone who is a child of Abraham does the deeds of Abraham; anyone who is a child of Noah does the work of Noah; and anyone who is a child of Daniel does what Daniel did. Anyone who imitates what gave Job renown<sup>72</sup>—as, for example, everyone who loses his property, and while enduring patiently not only losses of private property but also the deaths of his children, says, "The Lord has given, the Lord has taken away; as it seemed good to the Lord, so it has happened; blessed be the name of the Lord forever"<sup>73</sup>—everyone who is "burned"<sup>74</sup> by the ills of the body, and is lashed by the various pains of his calamities, and nevertheless glorifies God in the midst of his sufferings; who is able to render divine responses, and in the midst of torments is able to utter a prophetic speech of the sort that Job uttered: such a person is an imitator of Job.<sup>75</sup> And in this way, in this manner, Noah, Daniel and Job can all be found at the same period of time.

5.

(1) Now, because Ezekiel has *not* spoken in this passage about those whom we read about habitually in the Scriptures—that is, those whom either "translation"<sup>76</sup> or death has taken out of the present life<sup>77</sup>—I shall attempt to make my demonstration also from another passage. Daniel, who was handed

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71. Jn. 8.39.

72. Cf. Job 40.5 [Borret].

73. Job. 1.21, adding the word "forever."

74. Lat. *incenditur*.

75. There is a Greek fragment parallel to this section of the Homily; see "Fragmentary Comments" 14.14 (a) - (c).

76. As in the case of Enoch; cf. Gen. 5.24; Sir. 44.16.

77. That is, Origen argues, Ezekiel *must be* talking about *living* "inhabitants of the land," not the dead or people otherwise removed from the earth like Enoch.

eunuchorum cum Anania, Azaria, Misaël, eunuchus fuit, et est in praesenti dictum: *Noë et Daniel et Iob filios et filias non liberabunt* et reliqua. Fingamus quippe, filios habuerit Noë, quomodo filii Daniel docebuntur, quam eunuchum fuisse Iudaei tradunt? Verum quia fertilis et sancta fuit anima illius et prophetis divinisque sermonibus multos liberos procreavit, idcirco dicitur: *Si fuerint in tempore isto vel illo ut Noë et Daniel et Iob, ipsi soli salvabuntur*. Et nos ergo possumus fieri Daniel et, ut non enumerem omnes sanctos, possum esse Paulus, si fuero imitator eius dicentis: *Imitatores mei estote*, si cauterium quo signatus est Paulus habuero, si eandem figuram qua ille figuratus est in Christo possedero, per quam ut bonus pater aiebat: *Filioli mei quos iterum parturio donec Christus formetur in vobis*. Si vero ex dissimilitudine signaculi coarguor quia aliam formam habuerit Paulus quam ego in anima habeam, me ipsum decipio dicens: filius eius es, semen Pauli.

(2) Noli mirari quod filius Apostoli fias; habeto virtutes et eris filius Christi. *Filioli*, inquit, *adhuc pusillum vobiscum sum*. Cum autem fueris Christi, eris et omnipotentis Patris, quia unius sunt inunctaeque naturae. Ad hoc laborat iustus, in hoc studium suum omne convertit, ut Danielis et Iob et Noë et Abrahae filius ascendat ad adoptionem Dei, et iam non vocetur hominum nominibus, sed vocabulis filiorum Dei.

over to the chief eunuch along with Hananiah, Azariah, and Mishael,<sup>78</sup> was a eunuch, and [yet] in the passage before us it is said, “**Noah and Daniel and Job will not rescue sons or daughters**”<sup>79</sup> and so on. Indeed, although Noah did have sons, let us try to imagine in what sense we are to learn about “sons of Daniel,” regarding whom the Jews’ traditional view is that he was a eunuch.<sup>80</sup> It was doubtless because his *soul* was fertile and holy, and because he produced many “children” by means of his prophetic and divine words, that it is said, “**If there are at this time or that time [any] like Noah and Daniel and Job, they themselves alone will be saved.**”<sup>81</sup> So then, we too are able to become Daniel, and, not to list all the holy ones, I can be Paul, if I become an imitator of him—and he said, “Be imitators of me”<sup>82</sup>—if I have the brand<sup>83</sup> with which he was marked, if I acquire the same *form* [as the one] with which he was formed in Christ, by virtue of which form he said, like a good father: “My little children, for whom I am again in labor until Christ is formed in you...”<sup>84</sup> If, however, because of the dissimilarity of the seal, I am convicted of having a different form in my soul than Paul had, I deceive myself if I say [to myself], “You are his son, the seed of Paul.”

(2) Do not be amazed that you might become the son of the Apostle; hold on to the virtues and you will [even] be the son of Christ. *He* said, “Little children, I am with you only a little while longer.”<sup>85</sup> Now, once you are [the son] of Christ, you will also be [the son] of Almighty God, since they have a single anointed<sup>86</sup> nature. For this goal the righteous one toils, to this end he bends all his pursuits, so that, as the son of Daniel, and Job, and Noah, and Abraham, he may ascend to adoption by God, and at that point no longer be called by the names of human beings, but by designations referring to children of God.

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78. Dan. 1.3-6.

79. Ezek. 14.18, although in the Biblical text the three names do not appear.

80. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 14.20.

81. Very free citation, on the basis of Ezek. 14.14, 16, etc.

82. 1 Cor. 11.1.

83. Lat. *cauterium*.

84. Gal. 4.19.

85. Jn. 13.33.

86. Lat. *inuncta*. Perhaps emend to: *unius sunt iunctaeque naturae* (“They have a single, united nature”)?

*Si ergo fuerint tres viri isti.* Non indiget Spiritus sanctus, ut etiam nunc Noë et Daniel et Iob ostendat.

6.

*Tres viri isti in medio eius.* Dicit mihi eruditus auditor: tres in praesenti nominantur, sermo vero tuus plurimos adfirmat, et Daniel et Iob et Noë. Cui sic respondebimus. Omnis multitudo similium unus est, et non sunt plures qui similes sunt plurima corpora, sed unum corpus omnes, iuxta id quod scriptum est: *Vos autem estis corpus Christi et membra ex parte.* Et Salvator noster venit quaerere et salvare quod perierat, in sacramento nonaginta et novem ovium non errantium et unius perditae. *Venit quippe Filius hominis quaerere et salvare quod perierat.* Quomodo enim unum corpus plura sunt corpora, et una ovis plures sunt oves quae perierant, hoc pacto omnes Noë, Daniel et Iob in unum Noë, Daniel et Iob rediguntur.

**“If, therefore, these three men [are in it]...”**<sup>87</sup> The Holy Spirit does not need to point out Noah and Daniel and Job here again [by name].

6.

**“These three men are in the midst of it.”**<sup>88</sup> A well-taught listener might say to me: “*Three* are mentioned explicitly in the passage before us, but your talk asserted [that there were] very many—many Daniels and Jobs and Noahs.” I will answer him as follows. Every plurality of similar things is *one*, and the many which are similar are not many bodies, but all are one body, according to what is written: “But you are the body of Christ, and individually members [of it].”<sup>89</sup> And our Savior came to seek and to save what had been lost, in the holy mystery<sup>90</sup> of the ninety-nine sheep that did not stray, and the one [that was] lost.<sup>91</sup> “For the Son of Man came to seek and to save what had been lost.”<sup>92</sup> For just as many bodies are a single body, and the many sheep that had been lost are a single sheep, in the same way all the Noahs, Daniels and Jobs are reduced to a single Noah, Daniel and Job.

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87. As the following comment makes clear, Origen is citing one of the repetitions of this phrase where the names are not explicitly mentioned—Ezek. 14.16 or 18 (although the full phraseology with the words “if, therefore” does not appear in these verses); Borret and Baehrens refer to 14.14, where the names do appear.

88. Ezek. 14.14 (LXX).

89. 1 Cor. 12.27.

90. Lat. *sacramentum*.

91. Cf. Mt. 18.12; Lk. 15.4.

92. Lk. 19.10.

7.

(1) *Ipsi in iustitia sua salvabuntur, dicit Adonai Dominus.* Prius nomen Dei quattuor litterarum est, quod interpretatur naturaliter Deus. Ergo *emittitur propter peccata terrae fames*, terra vero secundum omnes sensus quos superius diximus et quoscumque intelligentiae auditorum reliquimus, ut ex nostris dictis ipsi sibi alias intelligentias repperirent.

(2) Videamus autem et aliud opus irae divinae emittentis in terram peccatricem “bestias pessimas.” Aiunt etiam Iudaei, si quando lupi homines devoraverint impetum facientes in domos, et ceterae bestiae — ut historia refert leones quondam in humanum genus immissos, et alio tempore ursos —, istiusmodi devorationes ex Dei indignatione descendere. Et hunc interim sensum, ut sequamur litteram ab altiori intellectu recedentes, nunc sequi videmus prophetam. Qui autem *spiritalis est omnia iudicans et a nullo diiudicatur*, confidenter dicit multas esse bestias quas emittit Deus in peccatricem terram, si tamen terra nostra peccaverit: *Adversarius noster diabolus ut leo rugiens ambulat, quaerens quam devoret.* Illa quoque historia, quae Scripturas diligenter observantibus in planum se praebet intellectum, istiusmodi habet significationem, quando duo ursi ad parvulos missi sunt, qui contumelias faciebant

7.

(1) **“They themselves shall be saved in their righteousness, says Adonai the Lord.”**<sup>93</sup> The former name of God has four letters; it is naturally translated “God.”<sup>94</sup> So then, famine is sent forth because of the sins of the land—but the land [is to be understood] according to all the senses I mentioned earlier, and all the senses I left to the understanding of the listeners so that they themselves, on the basis of what I have said, could find [still] other interpretations for themselves.

(2) Moreover, let us examine yet another activity of the divine anger, which sends forth “evil beasts” into the sinful land.<sup>95</sup> Even the Jews say—if wolves ever devour people, attacking their homes, and [similarly] the other kinds of beasts, as history reports that lions at one time have been sent against the human race,<sup>96</sup> and bears at another time<sup>97</sup>—they say that depredations of this kind come down as a result of the indignation of God. And for the time being, to follow the letter and hold back from the deeper understanding, we do see the prophet pursuing this sense here. One who is “spiritual,” however, “judging all things, and is judged by no one,”<sup>98</sup> confidently asserts that there are many [other kinds of] beasts that God sends against a sinful land, at any rate if *our* land sins: “Our adversary the devil walks around like a roaring lion, looking for someone to devour.”<sup>99</sup> Also, that story which presents itself with a clear meaning to those who carefully attend to the Scriptures, has a significance of this same kind—when two bears were sent to the little boys who were launch-

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93. Ezek. 14.14. The reference to God in LXX is simply κύριος, but in Hebrew *Adonai YHWH*.

94. Presumably Origen is pointing out the Hebrew word used in the cited verse—but is “former” a reference to the word used for God “formerly” (i.e., by the Jews); or to the first word in the compound reference, *Adonai YHWH*. Both *Adonai* and *YHWH* in Hebrew have four letters, although of course the *latter* is the famous Tetragrammaton; of course, Origen may be getting the two confused here because it was Jewish custom to read *YHWH* as *Adonai* so as to avoid speaking the name of God. In Greek, θεός also has four letters. But what is Origen’s point in bringing up the issue? Perhaps some text has been lost here. Borret, pp. 466-7, has a note on the “name of God” and Origen’s references to the Tetragrammaton especially, but without attempting to resolve the issue of what Origen’s point is in the present passage.

95. Cf. Ezek. 14.15.

96. Cf. 4 Kgdms [2 Kgs] 17.25.

97. Cf. 4 Kgdms [2 Kgs] 2.24.

98. 1 Cor. 2.15, somewhat freely cited.

99. 1 Pet. 5.8; NT text has “your” rather than “our.”

prophetae, *dicentes: Adscende, calve, adscende calve.* Ursi namque illi in signo erant aliarum bestiarum, quae vere ferae, vere sunt rabidae, quae mittuntur in hanc peccatricem terram. Procul autem absit a nobis ut bestiae ad nos pro Dei ultione mittantur, quin potius in oratione dicamus: *Ne tradideris bestiis animam confitentem tibi.* Ego novi perseverantes in fide iustos feris traditos, et lacerator ab iis consummasse martyrium, nec tamen beatos esse desisse; non enim bestiis fuerant traditi spiritalibus et invisibilibus, quae lacerant animas peccatorum et dentes suos in impiorum corda defigunt. *Quemadmodum enim si pastor ex ore leonum evellat duo crura vel extremum auriculae, ita evellentur filii Istrahel.* Traditur ergo aliquando terra bestiis ad eversionem, *ut auferatur ab ea homo et pecus.*

8.

(1) Et observa diligenter differentias comminationum. In prima comminatione famis ait: *Ipsi soli salvabuntur Noë, Daniel et Iob.* In secunda vero, ubi bestias immissurum se esse testatur, filii et filiae nuncupatae sunt: *verumtamen ipsi soli salvi erunt, dicit Adonai Dominus.* Qui locus dupliciter intelligitur. Ac primum secundum communem sensum exponamus, ob nonnullorum insipientiam qui sensum animi sui Dei esse adserunt veritatem, et frequenter dicunt futurum est ut unusquisque nostrum precibus suis eripiat quoscumque voluerit de gehenna, et iniquitatem introducunt ad Dominum non videntes quoniam *iustitia iusti super eum erit et iniquitas iniqui super eum,*

ing abuse at the prophet, saying, “Go up, baldhead! Go up, baldhead!”<sup>100</sup> For indeed, those bears served as symbols of the other beasts that are truly wild, that are truly savage, and that are sent against *this* sinful land. Far be it from us that such beasts be sent against us for the sake of God’s vengeance; rather, let us say in our prayers, “Do not hand over to beasts a soul that praises you.”<sup>101</sup> I know that some righteous ones, standing firm in the faith, were handed over to wild beasts, were mutilated, and accomplished martyrdom, and yet did not cease to be blessed; for they had not been handed over to the spiritual and invisible beasts that mutilate the souls of sinners and clamp their teeth into the hearts of the impious. For “just as when a shepherd pulls two legs or the edge of an earlobe out of the mouth of lions, even so will Israel be pulled out.”<sup>102</sup> Therefore, sometimes a land is handed over to wild beasts for destruction, so that both people and cattle are removed from it.<sup>103</sup>

8.

(1) Consider also the differences between the threats. In the first threat, that of famine, [God] says, “They themselves alone—Noah, Daniel, and Job—will be saved.”<sup>104</sup> In the second threat, however, when he testifies that he is going to send beasts, sons and daughters are mentioned, “nevertheless, they themselves alone will be safe, says Adonai the Lord.”<sup>105</sup> This passage is understood in two ways. And let us first explain it according to the common understanding, because of<sup>106</sup> the stupidity of quite a number of people who claim the thoughts of their own minds as God’s truth and repeatedly say, “It will be the case that each one of us will rescue from Gehenna whomever he wishes, by means of his prayers.” They impute injustice to the Lord, not seeing that “the righteousness of the righteous will be upon him; and the wickedness

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100. 4 Kgdms [2 Kgs] 2.23-24.

101. Ps. 73[74].19 (LXX).

102. Amos 3.12.

103. Ezek. 14.17.

104. Ezek. 14.14, freely cited. The LXX text does not include “alone.”

105. Ezek. 14.16, fairly freely cited.

106. I.e., to counteract...

et unusquisque in proprio peccato morietur et in propria iustitia vivet. Nihil mihi conducit martyr pater, si non bene vixero et ornavero nobilitatem generis mei, hoc est testimonium eius et confessionem qua illustratus est in Christo. Nihil prodest Iudaeis dicentibus: *Nos de fornicatione nati non sumus, unum patrem habemus, Deum* et post modicum: *Abraham pater noster est.* Quaecumque dixerint, quaecumque adsumere sibi voluerint, si non habuerint fidem Abraham, incassum glorientur; neque enim ideo salvabuntur quia sunt filii Abraham. Quoniam ergo quidam non recte opinantur, necessario interposuimus etiam sensum litterae dicentis: *Filios et filias non liberabunt Noë, Daniel et Iob, sed ipsi soli salvi erunt.* Nemo nostrum confidat in iusto patre, in matre sancta, in fratribus castis. *Beatus homo qui spem habet in semet ipso,* et in vita recta. Ad eos autem qui in sanctis fiduciam habent, non incongrue proferimus exemplum: *Maledictus homo qui spem habet in homine* et illud: *Nolite confidere in hominibus,* sed et aliud: *Bonum est confidere in Domino, quam confidere in principibus.* Quod si necesse est in aliquo sperare, omnibus derelictis speremus in Domino, dicentes: *Si constiterint adversum me castra, non timebit cor meum.*

(2) Cum haec se ita habeant, etiam alia nobis quaestio oboritur quam diligenter debemus excutere ut Scripturarum veritas elucescat, quare, cum tan-

of the wicked upon him”;<sup>107</sup> and that “each one will die for his own sin,”<sup>108</sup> and “will live for his own righteousness.”<sup>109</sup> It is no use to me that my father is a martyr, if *I* do not live well and bring honor to the nobility of my ancestry—that is, his witness and confession, by which he became renowned in Christ. It is no use to the Jews when they say, “We were not born of fornication; we have one Father—God”;<sup>110</sup> and a little later, “Abraham is our father.”<sup>111</sup> Whatever they say, whatever they wish to claim for themselves, if they do not have the faith of Abraham, they boast in vain. For indeed, they will not be saved just because they are children of Abraham. So, because some do not have the correct opinion, I have of necessity put forward the literal understanding of the words **“Noah, Daniel and Job will not rescue sons and daughters; rather, they themselves alone will be safe.”**<sup>112</sup> Let no one of us rely on a righteous father, on a holy mother, or on chaste brothers. “Blessed is the man who has his hope in himself,”<sup>113</sup> and in an upright life. Moreover, to those who have confidence in saints, it is fitting to bring forward this instance: “Cursed is the man who has his hope in a man”;<sup>114</sup> and this: “Do not put your trust in men”;<sup>115</sup> but also this: “It is good to trust in the Lord, rather than to trust in princes.”<sup>116</sup> But if it is necessary to hope in someone, let us leave all others behind and hope in the Lord, saying, “If an army camp is established against me, my heart shall not fear.”<sup>117</sup>

(2) Since these things are so, another question arises for me, which I must diligently investigate, so that the truth of the Scriptures may shine forth: Why, when there are so many righteous people, are only three named in the

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107. Ezek. 18.20.

108. Ezek. 18.24, 26.

109. Ezek. 18.22.

110. Jn. 8.41.

111. Jn. 8.39.

112. Ezek. 14.18, although the Biblical text does not repeat the names in this verse.

113. Ps. 33[34].9[8], although the Biblical text has simply “him” (referring to God) instead of “himself,” which in the Latin is quite emphatic: *semet ipso*.

114. Jer. 17.5.

115. Ps. 145[146].3[2-3], freely cited.

116. Ps. 117[118].8; in the Biblical text, “man” rather than “princes”—but “princes” appear in the following verse, as in the Biblical text of the previous citation.

117. Ps. 26[27].3.

ti sint iusti, nunc tantummodo tres nominentur, Noë et Daniel et Iob. Audivi quondam a quodam Hebraeo hunc locum exponente atque dicente ideo hos nominatos, quia unusquisque eorum tria tempora viderit, laetum, triste et rursum laetum.

(3) Vide Noë ante diluvium, considera mundum integrum, et eundem post Noë in totius orbis naufragio solum cum filiis suis et animalibus in arca servatum, considera quomodo post diluvium egressus sit et plantaverit vineam quodammodo secundi rursus orbis creator existens. Talis est iustus, vidit mundum ante diluvium, hoc est ante consummationem, vidit mundum in diluvio, id est in corruptione et in interitu peccatorum, quae in die sunt eventura iudicii; rursum videbit mundum in resurrectione omnium peccatorum.

(4) Dicat mihi aliquis: Concedo de Noë ut tria tempora viderit; quid respondebis de Daniele? Et hic ante captivitatem in patriae floruit nobilitate et deinceps in Babylonem translatus eunuchus effectus est, ut manifeste ex libro ipsius intelligi potest; vidit et reversionem in Hierusalem. Ut autem probetur quia ante captivitatem in Hierusalem fuerit et post captivitatem eunuchus effectus sit, adsumamus id quod ad Ezechiam dictum est: *Accipient de filiis tuis et facient spadones in domo regis*. Deinde post septuaginta annos invenitur deprecans Deum, ut completo iam tempore captivitatis rursum ingrediatur Hierusalem. Habemus orationem eius in volumine proprio conscriptam, nec tamen possumus invenire ubi sit mortuus. Vidit ergo tria tempora, ante captivitatem, in captivitate, post captivitatem. Talis iustus est.

present passage—Noah, Daniel, and Job? I once heard a certain Hebrew<sup>118</sup> [teacher] who was explaining this passage and saying that these ones were named for this reason: because each one of them saw three different times—a joyful time, a sad time, and again a joyful time.

(3) Observe Noah before the Deluge; consider the pristine world—and the same Noah, in the “shipwreck” of the entire world, preserved in the ark along with his sons and the animals; [and] consider how after the Deluge he came out and planted a vineyard, emerging again as, in a certain manner, the creator of a second world. Such is the righteous one: he sees the world before the Flood, that is, before the consummation;<sup>119</sup> he sees the world in the Flood, that is, in the ruin and destruction of sinners—which is going to happen on the day of judgment; and again, he will see the world at the resurrection of all sinners.

(4) Someone might say to me: “I grant that Noah saw three times. But what will you say about Daniel?” He too [had a similar experience]: before the captivity, he flourished as a nobleman in his homeland; and then, when he was brought over to Babylon, he was made a eunuch, as one can understand clearly from his very own book; and he also saw the return to Jerusalem. Now, to prove that before the captivity he was in Jerusalem and that after the captivity he was made a eunuch, let us take up what was said to Hezekiah: “They will take some of your sons...and make them eunuchs in the house of the king.”<sup>120</sup> Then, after seventy years, he is found praying to the Lord that once the time of captivity has been completed he may enter Jerusalem again.<sup>121</sup> We have his prayer recorded in his own particular book, yet we are not able to discover where he died. Therefore, he saw three times: before the captivity, in the captivity, and after the captivity. Such is the righteous one.

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118. For Origen’s possible contacts with Jewish informants, see Trigg, *Origen* (London, 1998), p. 12; more extensively, de Lange, *Origen and the Jews* (Cambridge, 1978).

119. “Consummation” (Lat. *consummatio*) is a frequent way of referring to the *eschaton*, the “end of the world.”

120. Isa. 39.7 (LXX).

121. Cf. Dan. 9.2-3 and the following verses; in the Biblical text, however, Daniel is not depicted as praying for his own personal return to Jerusalem.

(5) Videamus autem an et Iob tria tempora habuerit. Fuit quidem locuples, erant quippe ei *oves septem milia, cameli tria milia, iuga boum quingenta et suppellex multa valde, filii septem filiae tres*. Deinde accepit Diabolus potestatem adversus eum; vide tempora commutata. Dives in liberis pater repente orbis efficitur, dives in censu dominus ad ultimam deducitur egestatem. Ecce duo tempora. Post haec apparet ei Dominus, et loquitur ei de nube, et ipse Iob ea quae sunt in libro eius scripta respondit. Igitur in primo tempore Dei laudibus praedicatur, in secundo tentationi traditur et saevissimo ulcere percussus a pedibus usque ad caput tristia et dura perpetitur. Ad extremum factae sunt ei *oves quattuordecim milia, cameli sex milia, iuga boum mille, asinae pascentes mille et nascuntur ei filii septem et filiae tres*. Atque ita et in Iob tria tempora deprehendimus quae in iustis hominibus repperimus. Tria vident iusti tempora, praesens, et commutationis quando iudicaturus est Deus, et futurum post resurrectionem mortuorum, id est vitae caelestis perpetuitatem in Christo Iesu, *cui est gloria et imperium in saecula saeculorum. Amen!*

(5) Let us consider whether Job too had three times. Indeed, he used to be rich; “he had 7000 sheep, 3000 camels, 500 pairs of oxen...very much household goods,”<sup>122</sup> “seven sons, and three daughters.”<sup>123</sup> Then, the devil received power over him; see [here how] the times have changed! The father rich in children is suddenly rendered childless; the master rich in property is reduced to extreme poverty. See: two times. After this, the Lord appears to him, and speaks to him from the cloud,<sup>124</sup> and Job himself answers, as is written in his book. So then, during the first time he is extolled by God’s praise; during the second he is handed over for testing and stricken with the most virulent sores from his feet to his head,<sup>125</sup> and he endures severe, harsh things; but in the end, he acquires “14,000 sheep, 6000 camels, 1000 pairs of oxen, 1000 female pasturing donkeys; and seven sons and three daughters are born to him.”<sup>126</sup> And so in the case of Job too we discern the three times that we [characteristically] find in [the lives of] the righteous. The righteous see three times: the present; the time of transformation, when God will judge; and the future time, after the resurrection of the dead—that is, the eternity of heavenly existence in Christ Jesus, “to whom belong the glory and the power for ever and ever. Amen.”<sup>127</sup>

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122. Job 1.3. The Latin *supellex* refers to inanimate objects, especially furniture (thus, here “household goods”); the LXX reading, ὑπηρέσια, however, like the Hebrew, refers to servants.

123. Job 1.2.

124. Job 38.1.

125. Job 2.7.

126. Job 42.12-13.

127. 1 Pet. 4.11.

## HOMILIA V

1.

(1) “Fames” quae propter peccatricem inducitur terram iuxta possibilitatem nostrarum virium discussa est, et post famem de “bestiis pessimis” diximus quas immittet Deus super peccatores. Quattuor enim ultiones in principio proposuimus, e quibus reliquae duae sunt de “romphaea” et de “morte.” Et in prima quidem “filiorum et filiarum” nomen tacitum est, in secunda vero et tertia, quam nunc conamur exponere, *filiorum* et *filiarum* nomen adnexum est, id est in *romphaea*, qua corruunt qui caede eius digna fecerunt. Quis est ergo iste gladius, id est romphaea, quam nos formidare debemus, ne quando mittatur super terram nostram, super terram quam figuraliter exposuimus, ne et nobis necesse sit transire per gladium, sed per gladium duplex aliquid habentem in poena? Habitus quippe ipsius gladii dividit et secat eum in quem infertur; si vero ad acumen aciei eius etiam tactus ipse poenalis est, dupliciter torquetur qui hoc gladio puniendus est; scriptum est enim: *Statuit igneam romphaeam et Cherubin custodire viam ligni vitae*. Et quomodo, si gladius acutus et candens inferatur in corpus, duplicem tribuit cruciatum, adustionis et caedis, sic et romphaea, quae ad custodiam paradisi statuta memoratur, quam nunc ob expositionem gladii praesentis assumpsimus, duplicia infert tormenta, dum adurit et dividit.

(2) Ut autem necessarium aliquid ex quibus Deus sensum nostrum illuminat in loco praesenti interponamus, accipe exemplum. Aiunt studiosi

## HOMILY 5

1.

(1) The “famine” which is inflicted because of a sinful land has been discussed to the extent of my ability; and following the famine, I spoke about the “evil beasts” that God will send against sinners. At the outset, I put forward four [kinds of] vengeance, of which two now remain: the “broadsword” and “death.” And indeed, in the first [of the four threats] the words “sons and daughters” were not mentioned, but the words “sons and daughters” were worked into the second and the third—[the third being the one] which I am now endeavoring to expound: the broadsword, by which those who have done things worthy of slaughter fall. What, then, is this sword,<sup>1</sup> or broadsword,<sup>2</sup> of which we must be afraid—[afraid] that it will be sent at some time over our land, over the land which I have explained figuratively—[afraid] that it will be necessary for us too to pass under a sword,<sup>3</sup> indeed, a sword with a certain double effect in punishment? The nature of the sword itself is to divide and cut that person against which it is wielded. But if even the very act of touching the keen edge of its blade is punitive,<sup>4</sup> one who is to be [truly] punished by this sword is tormented in two ways. For it is written, “He placed a flaming broadsword and Cherubim to guard the way to the tree of life.”<sup>5</sup> And just as any sword that is sharp and glowing-hot produces a double pain<sup>6</sup>—that of burning and that of cutting—if it is used on a body, so also the broadsword that is mentioned as having been put in place to guard [the way to] Paradise, which I have brought up for the sake of explaining the broadsword in the passage before us, causes double torments,<sup>7</sup> as it both burns and divides.

(2) Now, to introduce into the present discussion one indispensable thing out of all those by which God enlightens our understanding, listen to an

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1. Lat. *gladius*.

2. Lat. *romphaea*.

3. Lat. *transire per gladium*.

4. Lat. *poenalis*.

5. Gen. 3.24, somewhat adapted.

6. Lat. *cruciatu*s.

7. Lat. *tormenta*.

medicinalis disciplinae ad quasdam corporum curationes necessarium esse non solum sectionem ferri, verum etiam adustionem. Nam ad eos qui canceris veterno computrescunt, candentem sive novaculae laminam sive quodcumque acutissimi ferri genus adhibent, ut per ignem radices canceris evellantur, per incisionem autem et putrida caro truncetur et via pateat medicaminibus iniciendis. Quis, putas, nostrum canceris, ut ita dicam, habet simile peccatum, ut non ei sufficiat aut simplex acumen ferri aut sola ignis exustio, sed utraque adhibeantur, quo uratur et seceatur? Audi Salvatorem rationem ignis et ferri in duobus locis significantem. In alio loco ait: *Non veni mittere pacem super terram, sed gladium*; in alio vero: *Ignem veni mittere super terram, et utinam iam ardeat!* Igitur defert utrumque Salvator, gladium et ignem, et baptizat te gladio et igne. Eos enim qui non sunt curati baptismo Spiritus sancti igne baptizat, quia non potuerunt Spiritus sancti purificatione purgari.

(3) Sacramenta divina sunt et ineffabilia et soli Deo cognita, plus tamen in gratiarum donatione quam in tormentorum varietatibus constituta. Neque enim medici ex disciplina artis suae rationabiliter eos quibus medentur secant, urunt, dantque poculum amarissimi temperamenti multaue alia, prout causa postulat, faciunt, Deus autem universitatis Dominus sine rationabili quadam sapientia, et sine dispensatione digna maiestatis suae poenas tantum infert peccatoribus. Neque enim, ut existimant, ad hoc tantum adhibet supplicia, ut torqueat, sed quasi pater scit vulnera omnium nostrum, scit qua ex causa quod ulcus natum sit, quae putredo infelicis animae ex quo ducatur exordio, qualis

example. Those who pursue the study of medicine say that for some kinds of surgical remedies, not only cutting but also burning is applied. To those whose [flesh] is decaying from a long-lasting cancer<sup>8</sup> they apply the glowing-hot blade of a sharp knife or some sort of very sharp iron implement, so that the roots of the cancer may be eliminated by the heat, while by the incision, the decayed flesh will be cut off and a passageway for the introduction of medicines will lie open. Who among us, in your opinion, has a sin similar to a cancer, so to speak, such that neither the simple iron blade nor the fire's burning alone will be enough, but instead, both must be applied, so that he is burned and cut? Listen to the Savior indicating the system<sup>9</sup> of fire and iron, in two passages. In the one passage, he says, "I have not come to send peace upon the earth, but a sword,"<sup>10</sup> but in the other, "I have come to send fire upon the earth, and would that it were already burning!"<sup>11</sup> So then, the Savior brings both sword and fire, and he baptizes you with both sword and fire. For he baptizes with fire those who have not been healed by the baptism of the Holy Spirit, because they were not able to be cleansed by the purification of the Holy Spirit.

(3) The divine mysteries<sup>12</sup> are both inexpressible and known only to God, but they are established more in the giving of gracious gifts<sup>13</sup> than in the various kinds of torments. For it is not the case that<sup>14</sup> whereas *doctors*, on the basis of their medical knowledge, *rationaly* cut and burn those whom they are treating, and give them a cup of the bitterest mixture, and many other things, as [each] case demands, *God, the Lord of the universe*, by contrast, simply inflicts punishments on sinners, without a certain rational wisdom and a providential purpose worthy of his majesty. For he does not, as [some] think, apply penalties only for the purpose of torturing; rather, as a father he knows the wounds of us all, he knows what has caused any ulcer, [he knows] from what beginning any rottenness of an unhappy soul is derived, [he knows] what kind of pain

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8. Lat. *canceris veterno computrescunt*.

9. Lat. *ratio*.

10. Mt. 10.34, slightly adapted.

11. Lk. 12.49.

12. Lat. *sacramenta*.

13. Lat. *in donatione gratiarum*.

14. For this translation of *neque enim* (contrasting with Scheck's) see the note and translation of Borret.

species doloris ex quo peccato veniat; (4) scit et formas et modos et numeros peccatorum, qui semel, bis terque peccaverit, qui in una specie delictorum saepe ruit, qui in diversis vitiorum speciebus singulis tantum vicibus erraverit. Haec omnia nos iuxta sapientiam Dei quaerere, secundum illud quod scriptum est: *Scrutans corda et renes Deus*, et supplicia quae ab eo irrogantur, sic intelligere quasi digna Deo et convenientia dispensationi eius, nos vult, non tantummodo cruciari. *Omnia quippe ad hoc condidit, ut essent, et salutare fecit generationes mundi, et non est in iis medicamentum perditionis.* Sed quia quod ille voluit nos contemnendo non fecimus, et ille quod cupierat non exercuit in nobis. Disputatio nos coëgit ut aliquid de poenarum specie diceremus quae inferuntur ad terram.

2.

(1) Debemus autem nosse quia non statim, ubi fames fuerit, sequatur et mors. Potest quippe fieri ut aliquis famem sustinens perseveret in vita, licet inedia et squalore et macie discrucietur; potest fieri ut immissis bestiis malis statim non omnes pereant fugae auxilio reservati; potest evenire ut, caedente romphaea, cesset interitus. Modo vulnerantur quidam et secantur et, ut ita dicam, crebris ictibus confodiuntur nec tamen pereunt. Idcirco nunc poena novissima in enumeratione poenarum mortis infertur. Istiusmodi quiddam et sacratissimus Apostolus sentiens loquebatur: *Novissimus inimicus destruetur mors.* Audebo dicere: si novissimus inimicus destruetur mors, fuit quidam

comes from what sin; (4) he also knows the forms and modes and numbers of sinners: who has sinned once, twice, and three times; who often falls into one particular type of sin; who has gone astray in various types of sin, only turn by individual turn.<sup>15</sup> He wishes us not merely to be caused pain, but rather to search out all these things along with the wisdom of God, in accordance with this passage of Scripture, “He who examines hearts and minds—God”;<sup>16</sup> and to understand the punishments that God imposes as worthy of God and in keeping with his providential guidance. “For he created all things so that they might exist; and he made the generative processes of the world wholesome,<sup>17</sup> and there is no destructive poison<sup>18</sup> in them.”<sup>19</sup> But because we, in our disdain, did not do what he wished, he too did not put into operation in us what he had desired. The discussion has compelled me to say something about the type of punishments which are imposed on the land.

2.

(1) Now, we must know that death does not follow immediately when a famine has arisen. For it can happen that someone who is enduring famine continues in life, although in agony from hunger, filth, and leanness. It can happen that when evil beasts have been sent, not everyone perishes immediately; [some are] preserved by the device of flight. It can turn out that, even as the broadsword is striking, the killing pauses. Some are only wounded and cut and, so to speak, pierced by numerous blows, and yet do not perish. For this reason, the punishment of death is introduced as the last in the list of punishments. The most holy Apostle too had some such thought when he said, “The last enemy will be destroyed—death.”<sup>20</sup> I shall be daring, and say that if the last enemy to be destroyed is death, then before death there was a certain en-

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15. Lat. *singulis tantum vicibus*.

16. Ps. 7.10[9]. In Lat., *corda et renes*; lit., “hearts and kidneys.”

17. Lat. *salutaris*. The term could refer to physical health (“healthful”) or to salvation (“salvific”).

18. Lat. *medicamentum*, representing the Greek φάρμακον. Both terms can refer either to helpful medicines or harmful poisons.

19. Wis. Sol. 1.14.

20. 1 Cor. 15.26.

ante mortem inimicus, id est romphaea; fuit quidam ante bestias pessimas inimicus, fames. Haec omnia inimica sunt religionis inimicis. Si enim non vis amicus fieri Deo invitanti te ad reconciliationem et dicenti per Apostolum: *Obsecro vos per Christum reconciliari Deo*, quid de Deo causaris, cum tui causa sis qui sub inimicorum imperio esse voluisti? (2) An ignoras idcirco Deum in Aegypto immisisse *furorem et iram* et angustiam, immissionem per angelos pessimos, quia inimici illius erant et ab eius adversario regebantur? Procul autem absint a nobis quattuor istarum supplicia poenarum: fames, bestiae pessimae, gladius, mors. Quidquid enim horum fuerit illatum, ad eos venit qui inimici Dei sunt; amicos eius praeterit, neque ausum est eos contingere qui de eius necessitudine gloriantur. Et quomodo de igne bene creditum est, Scripturis testantibus, quia transeant per eum iusti et non comburantur — *Uniuscuiusque enim opus quale sit, ignis probabit* —, sic et in his suppliciis inveniatur aliquis Daniel, Noë et Iob, et nihil poenarum sustinebit.

3.

(1) Haec specialiter per singula supplicia exposuimus, quae in extrema parte in unum propheta consocians, ait: *Haec dicit Adonai Dominus: Si autem et quattuor vindictas meas pessimas, romphaeam et famem et bestias pessimas et mortem immisero. Quo? Non super terram, sed super Hierusalem. Terra enim si puniatur, sufficit ei una correptio. Si autem corripiatur Hierusalem, super quam invocatum est nomen Dei, quattuor ei cruciatus pariter inferuntur.*

emy—that is, the broadsword; before death<sup>21</sup> there was a certain enemy—wicked beasts; before the wicked beasts there was a certain enemy—famine. All these things are enemies to the enemies of religion. For if you are unwilling to become a friend of God, when he is inviting you to reconciliation, and saying through the Apostle, “I implore you to be reconciled to God through Christ,”<sup>22</sup> what complaint can you make against God, given that you are the one who on your own account wished to be in the power<sup>23</sup> of the enemies? (2) Or are you unaware that in Egypt, God sent his fury and wrath<sup>24</sup> and distress—and sent them through wicked angels—for this reason: that they<sup>25</sup> were his enemies and were ruled by his adversary? But may the torments of these four punishments be far from us: famine, wicked beasts, sword, and death. For whatever of these [torments] has been imposed comes to those who are enemies of God; it passes over his friends, and has not dared to touch those who take pride in their intimacy with him. And just as is rightly believed regarding the [punitive] fire, on the testimony of Scripture, that the righteous pass through it and are not burned up, so also in the midst of these torments a certain Daniel, Noah, or Job may be found—but will not *suffer* any of the punishments.

3.

(1) I have offered these explanations individually, going through the punishments one by one, which the prophet joins together in the last part [of the passage] and says, “**Thus says Adonai the Lord: ‘But if I even send forth my four terrible [modes of] vengeance—broadsword and famine and wicked beasts and death’**”—send them where? Not against the land, but “**against Jerusalem.**”<sup>26</sup> For if the land should be punished, a single chastisement is enough for it. But if Jerusalem, over which the name of God has been invoked, should be chastised, the four torments are brought against it at the same time.

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21. A typo or scribal error for *broadsword*? Cf. Scheck’s note.

22. 2 Cor. 5.20, somewhat adapted.

23. Lat. *sub inimicorum imperio*. Alternate translation: “under the command of the enemies.”

24. Cf. Ex. 15.7 [Borret].

25. “They” presumably are the Egyptians, although the Latin is ambiguous, and it could refer to the (wicked) angels.

26. Ezek. 14.21.

Multo nobis utilius fuerat divino non credidisse sermoni quam post credulitatem ad haec rursum peccata converti quae ante commisimus. Considera enim quomodo Scriptura super terram singillatim supplicia dicat inferri et non apponat quam terram; quando vero ad Hierusalem veniat: *Si autem et quattuor vindictas meas pessimas, romphaeam et famem et bestias pessimas et mortem immisero in Hierusalem*, nos indicans Hierusalem, quia peccantes quidem nos Hierusalem sumus quae destruitur, in praeceptis vero permanentes Hierusalem dicimur quae salvatur. Omnes lamentationes quas legimus in Hierusalem, omnes querimoniae quibus eam plangit Deus, ad nos pertinent *qui gustavimus sermonem Dei* et postea mandatis eius contraria fecimus. Non sic plectitur Solomonis iura contemnens, non sic punitur Lycurgi scita destituens. Aliud supplicium est eius qui legem Dei per Moysen traditam conculcat et despicit; (2) maxima omnium eius est poena qui praecepta Filii Dei pro nihilo duxerit. *Irritam enim quis faciens legem Moysi sine ulla miseratione duobus vel tribus testibus moritur; quanto magis putatis deteriora mereri supplicia, qui Filium Dei conculcaverit?* Hi ergo, quos enumeravimus, Filium Dei non conculcaverunt, sed tantum legem Dei praetergressi sunt, maximeque hi qui ante adventum Domini fuerunt. Sed neque hi qui crucifixerunt Salvatorem meum rei sunt ingentis poenae, sicut hi quibus Apostolus dicit: *Filium Dei conculcans, Spiritui gratiae contumeliam faciens* et si quid aliud significat in eo loco in quo eorum peccata replicat, qui post fidem in Deum peccaverunt.

It would have been much more beneficial for us not to have believed the divine word than after believing, to turn back again to those sins which we committed beforehand. Observe how the Scripture says that the punishments are imposed on the land individually, and does not specify which land. But when it comes to Jerusalem, it says, “But if I even send forth my four terrible [modes of] vengeance—broadsword and famine and wicked beasts and death—against Jerusalem,” referring to *us* as Jerusalem, because indeed when we sin, we are the Jerusalem that is destroyed, whereas when we remain in his commands we are the Jerusalem that is saved. All the lamentations that we read about regarding Jerusalem, all the complaints whereby God mourns for it, apply to *us*, who have “tasted the word of God,”<sup>27</sup> and afterwards have done things contrary to his injunctions. One who despises the laws of Solomon is not disciplined in this way; one who abandons the decrees of Lycurgus<sup>28</sup> is not punished in this way. There is another punishment for one who treads underfoot and despises the Law that was handed down through Moses; (2) but the greatest of all is the punishment for one who counts as nothing the precepts of the Son of God. For “anyone who nullifies the Law of Moses dies, on the testimony of two or three witnesses, with no mercy; how much more do you think deserving of worse punishments one who has trodden underfoot the Son of God?”<sup>29</sup> So then, those whom we enumerated did not tread underfoot the Son of God, but only transgressed the Law of God—and this is true especially of those who lived before the coming of the Lord. But those who crucified my Savior are not liable to such a huge penalty as those to whom the Apostle said, “one who treads underfoot the Son of God...and offering an insult to the Spirit of grace,”<sup>30</sup> and whatever else he indicates<sup>31</sup> in that passage in which he unfolds the sins of those who have sinned against God after [coming to] faith.

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27. Heb. 6.5.

28. Lycurgus was the semi-legendary lawgiver of the Spartans.

29. Heb. 10.28-29.

30. Heb. 10.29.

31. Scheck, understanding the Latin differently, translates: “And he indicates something else...”

4.

(1) Haec propter quattuor ultiones pessimas quae inducuntur super Hierusalem. Et omnes quidem qui didicimus divinas Scripturas, sive bene sive male vivamus, Hierusalem sumus; si male vivimus illa Hierusalem quae cruciatibus punitur et sustinet quattuor ultiones, si bene, illa Hierusalem quae in Dei sinu requiescit. Et est magna distantia, ut in reliqua terra, sic et in ipsa Hierusalem. Omnes enim qui in Ecclesia peccatores sunt, qui sermonem Dei gustaverunt et transgrediuntur eum, merentur quidem supplicia, verum pro modo graduum unusquisque torquebitur. Maiorem poenam habet, qui Ecclesiae praesidet et delinquit. An non magis misericordiam promeretur ad comparationem fidelis catechumenus? Non magis venia dignus est laicus, si ad diaconum conferatur, et rursus comparatione presbyteri diaconus veniam plus meretur? Quae autem sequantur, etiam me tacente cognoscitis. Idcirco formidans iudicium Dei et ante oculos mihi proponens illum iudicii ordinem qui in Scripturis continetur, recordor dicti illius: *Pondus ultra te ne leves*, sed et illud: *Noli quaerere fieri iudex, ne non valeas auferre iniquitates*. Quid mihi prodest quia prior sedeo in cathedra resupinus, honorem maioris accipio, nec possum habere dignitati meae opera condigna? Nonne maiori poena cruciabor, quia honor iusti mihi ab omnibus defertur, cum peccator sim?

(2) Necessarium fuit diligentius retractantem ea quae de quattuor terrae ultionibus dicebantur, id addere quod Hierusalem quippe erat in tribu Benjamin, et sacerdotes templi, et Levitae qui Dei ministeriis serviebant, et ceteri ordines quos Scripturarum sermo comprehendit, in ea morabantur.

4.

(1) So much concerning the four terrible [modes of] vengeance which are brought against Jerusalem. And indeed, all of us, who have learned the divine Scriptures, whether we happen to live well or badly, *are* Jerusalem. If we live badly, we are that Jerusalem which is punished with torments and suffers the four [modes of] vengeance; if we live well, we are that Jerusalem which rests in the bosom of God.<sup>32</sup> And there is a great diversity—as in the rest of the world, so also in Jerusalem itself. All those who are sinners within the Church, who have tasted the word of God and yet transgress it, indeed deserve punishments, but each one will suffer pain in keeping with the kind of rank [he holds]. One who presides over the Church, and then transgresses, has a greater punishment. Or does the catechumen not deserve mercy more, by comparison with one of the faithful? Is not the layperson more worthy of forbearance, when compared with the deacon; and again, does not the deacon merit forbearance more, by comparison with the presbyter? Now, you know what follows, even if I keep silent about it. Therefore, fearing the judgment of God, and placing before my eyes that order of judgment which is contained in the Scriptures, I recall this statement: “Do not lift a weight too heavy for you”<sup>33</sup>—and also this one: “Do not seek to become a judge, in case you may be unable to remove injustices.”<sup>34</sup> What good is it to me that I sit back in a teacher’s chair<sup>35</sup> in front [of the congregation], and receive the honor due to a more important person, but am not able to carry out<sup>36</sup> deeds worthy of my rank? Shall I not be made to suffer with a greater punishment, because the honor of a righteous person is attributed to me by everyone, when [in reality] I am a sinner?

(2) Re-examining what was said about the four [modes of] vengeance on the land, it would be necessary to add that, of course, Jerusalem was in the tribe of Benjamin, and that the priests of the temple, and the Levites who carried out service in the worship of God, and the other orders contained in the words of the Scriptures, dwelt in it. This city receives the four terrible [modes

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32. Cf. Gal. 4.26 for the “Jerusalem above.”

33. Sir. 13.2.

34. Sir. 7.6.

35. Lat. *cathedra*.

36. Lat. *habere*—lit., “to have”: i.e., to have good deeds, as it were, in one’s account.

Haec accipit quattuor ultiones pessimas, quae non sunt similes in his qui in ea habitant; neque enim eodem modo et ad populum et ad Levitas comminatio dirigitur. Istrahelites enim peccans in Istraheliticum delictum corrui; qui autem maior est ab Istrahelita, quanto nobilior fuerit in ordine, id est Levites et sacerdos, tanto maiora supplicia sustinebit. Si autem princeps sacerdotum peccaverit, dicit ad eum Heli consacerdos suus: *Si delinquens peccaverit vir in virum, orabunt pro eo; si autem in Domino peccaverit, quis orabit pro eo?* Haec in expositionem eius sermonis quo comminabantur et singulae specialiter in peccatricem terram ultiones et pariter congregatae in infelicem Hierusalem.

5.

(1) Videamus autem et sequentia Scripturae. Quae cum in parabola audierit propheta, nos tantum sensum debemus exponere, ipsum testimonii ordinem derelinqentes et auditorem mittentes ad librum. Lignum vitis, ut in fructu est honorabilius lignis omnibus, maxime his quae in saltu fructificant, sic ad cetera opera inutilius omnibus lignis est. Et vascula quaedam possunt fieri et in diversa opera necessarii usus ad ministrandum; de palmitibus autem vitis non solum vas aliquod et in opus utile quid fieri non potest, sed neque paxillus quidem est utilis. Ait ergo Sermo divinus quia, ut palmes vitis honorabilior fit ceteris lignis si afferat fructus, sic ab omnibus inferior iudicetur si id non habeat unde praecellit, atque in hunc modum eos qui imbuti sunt eloquiis Dei, honorabiliores esse omnibus et quocumque modo in vinae

of] vengeance, which are not similar [in their application to all] those who live in it. For the threat is not addressed in the same way both to the Israelites and to the Levites—that is to say, an Israelite who sins falls into an Israelite transgression, but one who is greater than a [simple] Israelite, for example, a priest or a Levite, the nobler he is in rank, the greater the punishments he will suffer. If, however, the chief priest sins, then Eli his fellow-priest says to him: “If a man sins in transgression against a man, they will pray for him; but if he sins against the Lord, who will pray for him?”<sup>37</sup> So much by way of explaining the passage in which the [four modes of] vengeance were threatened—individually, one by one, against the “sinful land”; and joined together, against unhappy Jerusalem.<sup>38</sup>

5.

(1) Let us also examine the subsequent passage of Scripture.<sup>39</sup> Since the prophet heard this as a parable, I need only explain the meaning, abandoning the precise order of the Scriptural passage and simply referring the listener to the text [for that information]. The wood of the vine is more honored in its fruit than all [other kinds of] wood, especially those that bear fruit in the woods; even so, for everything else it is more useless than all [other kinds of] wood. And [from other kinds of wood], small vessels of a certain kind can be fashioned that are indispensable in contributing towards various activities;<sup>40</sup> but from vine-branches, not only can no vessel of any kind be fashioned for any useful activity, but it is not even useful as a *peg*.<sup>41</sup> For the divine Word says that just as a vine-branch receives more honor than other [kinds of] wood if it should bear fruit, even so it would be judged inferior to all if it did not have that by which it excels; and in this same way those who have been imbued with God’s words are more honored than all [others] and placed in a position of

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37. 1 Kgdms [1 Sam.] 2.25.

38. As in 3.1 *supra*, the distinction made is between the individual modes operating individually, and all of them together—not, as Scheck translates the end of the sentence, “...and likewise those were threatened who were gathered together in wretched Jerusalem.”

39. Ezek. 15.

40. Lat. *vascula quaedam...et in diversa opera necessarii usus ad ministrandum*.

41. Lat. *paxillus*, reflecting Greek πάσσαλος. The possibility of a usable peg being fashioned from the vine-branch is dismissed rhetorically at Ezek. 15.3: “Does one take a peg from it on which to hang any object?” (NRSV)

positos dignitate, cum afferant fructus botros salutis, de qua scriptum est: *Ego vero te plantavi vineam fructiferam, totam veram*, et alibi: *Vinea Domini domus Istrahel est*; et rursum: *Vineam de Aegypto transtulisti*, et reliqua; si autem non attulerint fructus, in tantum ut a Deo dici possit: *Quomodo conversa es in amaritudinem vitis aliena?*, tunc multo deteriores inveniri ab his lignis, quae licet viliora sint, tamen suos afferant fructus.

(2) Quomodo enim praecellunt ligna silvarum vineas inferaces, eodem modo iuxta quandam dispensationem sapientiae divinae ex lignis vilioribus aliqua domui necessaria fabricantur. Neque vero turberis putans nos extra Scripturas affirmare quod dicimus, futurum esse ut de lignis silvae aliquid utile fiat, id est de me ipso si [non] attulero proprios naturae meae fructus si quidem et Apostolus imaginem quandam eorum vasorum quae sunt in humana conversatione adsumit dicens: *In magna autem domo non sunt tantum vasa aurea et argentea, sed et lignea et fictilia* — nota quia vasa lignea nuncupavit — *et alia quidem in honorem, alia vero in contumeliam*. Ista vasa lignea, quae esse in magna domo Apostolus praedicat, non sunt facta de vitibus, non de palmitibus vinearum, sed ex aliis lignis quae vilioris ordinis in nemoribus fructificaverunt. Quantum ergo malum est et quale discrimen, ut ligna quondam vilia inveniantur in magna patrisfamilias domo, et palmes vitis meae inutilis in domo sit

high rank in the vineyard,<sup>42</sup> on condition that they bear as fruit the grapes of salvation, about which it is written, “I planted you as a fruit-bearing vineyard, wholly true”;<sup>43</sup> and elsewhere, “The Lord’s vineyard is the house of Israel”;<sup>44</sup> and again, “You brought over a vineyard from Egypt”;<sup>45</sup> and so on. But if they do not bear fruit—to the extent that God can say, “How have you turned into bitterness, you foreign vine?”<sup>46</sup>—they are found much worse than those [kinds of] wood, which do bear their proper fruit, even if they are more worthless.

(2) For just as the trees of the forest surpass *unfruitful* vines, in the same way, by a certain providential arrangement due to God’s wisdom,<sup>47</sup> some things that are necessary for a house are constructed from cheaper wood. But do not be disturbed, thinking that I am making this declaration without the support of Scripture—that something useful will be made from the wood of the forest, that is, from myself, if I bear<sup>48</sup> the fruits which are appropriate to my own nature; since even the Apostle takes up a certain image of those vessels which are used in normal human life, saying, “In a great house there are not only gold and silver vessels, but also wooden and earthenware vessels”—note that he *did* mention wooden vessels—“and indeed, some are [made] for honor, others for abuse.”<sup>49</sup> Those wooden vessels, which the Apostle declares to be in a great house, were not made out of vines, nor out of the branches of vines, but out of other [kinds of] wood, which bore fruit in the forest—wood of a more worthless rank. What a terrible thing, and what a critical moment, that wood once deemed worthless may be found in the great house of a family patriarch, and that my vine-branch may be useless in the house, and be cast into the

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42. Lat. *in vineae positos dignitate...*

43. Jer. 2.21 (LXX).

44. Isa. 5.7.

45. Ps. 79[80].9[8].

46. Jer. 2.21 (LXX).

47. Lat. *dispensatio sapientiae divinae*.

48. Here Scheck translates *non* (“not”), which Baehrens marks as to be deleted.

49. 2 Tim. 2.20.

et in ignem proiciatur! Hoc enim scriptum est quia *annuam putationem eius consumat ignis*. Haec in Ezechiel.

(3) Salvator vero huius parabolae sensum in Evangelio ita perstrinxit dicens: *Ego sum vitis, vos palmites, Pater meus agricola. Omnem palmitem qui in me manet et fructum affert, Pater meus putat, ut fructus maiores afferat; palmitem qui manet in me et fructum non affert, Pater meus excidit et in ignem mittit*. Vides vicinitatem utrorumque sermonum? Vides, quomodo *Pater excidat et in ignem iaciat*? Nos insensati quasi negligenda quidem Scriptura sit, nolentes ea discere quae nobis incutiant metum, sed ea audire cupientes quae “prurientibus auribus” incutiunt voluptatem, libenter audimus quae nos subvertant, quae decipiant. Qui dicit proximo suo: “Ignoscit nobis peccata nostra Deus, siquidem et in talibus sacramentis Iudimus vicissim nobis pollicentes,” mappam mittet Deus. Et quia bonus est et omnium peccata dissolvit, oportebat nos sedere et sollicito corde dicere: “Si heri peccavimus, hodie paenitentiam agamus.” Verum huic palmiti — animal quippe est —, qui dicit: “Potens est Deus et bonus est agricola, qui non me excidat et in ignem mittat,” respondebit agricola: “Sed si talis est palme ut frustra sit in vite, numquid poterit relinqui? Nonne si dimittatur, impediet vitem, ne pro sicco palmitem

fire!<sup>50</sup> For this is written: “**Fire devours its annual pruning.**”<sup>51</sup> [All] this is in Ezekiel.

(3) Moreover, the Savior briefly treated the meaning of this parable in the Gospel, when he said, “I am the vine; you are the branches; my Father is the husbandman. Every branch that remains in me and bears fruit, my Father prunes, so that it may bear greater fruit. The branch that remains in me and yet does not bear fruit, my Father cuts it away and throws it into the fire.”<sup>52</sup> Do you see the similarity between the two passages? Do you see how the Father “cuts it away and throws it into the fire”? But we, foolishly, as though Scripture is to be disregarded, we are unwilling to learn that which produces fear in us, but desire to hear what produces pleasure for our “itching ears”: we gladly listen to that which would destroy and deceive us. One who says to his neighbor, “God forgives us our sins, since even in such mysteries we are playing games, making bets to each other in turn”—[for such a one] God will let fall the signal-cloth.<sup>53</sup> Actually, because he is good and does forgive the sins of everyone, for that very reason we ought to have sat still and said with a troubled heart, “If we sinned yesterday, let us carry out repentance today.” But to this branch, who says—for it is a living thing—“God is powerful, and he is a good husbandman, who would not cut me off and throw me into the fire,” the husbandman will say, “But if the branch is of a sort that it is in the vine to no purpose, how can it be [allowed to] remain? If it were to be forgiven, would it not hinder the vine

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50. Scheck’s translation interprets both parts of the sentence as bad, rendering the first part: “...that the woods that are in the householder’s large house one day be found to be worthless...” The wording of the Latin, however, and the way in which Origen introduces this image in the previous sentence both support the idea that the “critical moment” might go either way: originally vile material might be put to honorable use, and valuable material might be destroyed.

51. Ezek. 15.4 (LXX).

52. Jn. 15.1-2 (cited closely), 6 (freely paraphrased).

53. For “signal-cloth” the Lat. is *mappa*, a cloth used to give the starting signal for a chariot-race. the point of this sentence is obscure, but clearly expands on the thought of the previous one. One person talks *frivolously* to his neighbor about God’s forgiveness and God’s mysteries: thus, God will take action, described sarcastically in terminology taken from the games? Borret: “Qui dit a son prochain: Dieu nous pardonne nos péchés, puisque nous jouons jusqu’en de tels mystères, échangeant des paris, Dieu jettera la serviette.” Scheck interprets the sentence quite differently, and translates, “He who says to his neighbor: ‘God forgives us our sins, since indeed we enjoy such mysteries,’ and those who promise this to us in turn: ‘God will drop a napkin’; he also cites (p. 184 n.12) Erasmus’ interpretation of the *mappa*—God will *cover* our sins with it. Such a treatment, however, seems not to fit the context or sentence structure.

virides et fructuum feraces afferat palmites?” Quomodo enim boni agricolae est excidere et amputare quae sicca sunt, et tradere in escam ignis infructuosos ramos, sic boni Dei est de omnibus vitibus infructuosos palmites amputare et igni tradere in perditionem. Verum nos ipsi in nos ludimus et decepti pariter ac decipientes volumus magis errare cum plurimis quam ab errore converti, cum magis id quaerere debeamus quod aedificet, quod timorem Dei augeat, quod ad paenitentiam revocet, quod in confessionem sceleris adducat, quod nos faciat diebus ac noctibus cogitare quomodo Domino placeamus, ut fiamus in *vera vite* Christo Iesu fructiferi palmites et radici eius adhaerentes, *cui est gloria et imperium in saecula saeculorum. Amen.*

from bearing flourishing and fruitful branches in place of the dry branch?” For just as it is the task of a good husbandman to cut out and prune away what is dry, and to hand over unfruitful branches to serve as fuel for the fire, so it is the part of the good God to cut off the unfruitful branches from all vines, and to hand them over to the fire for destruction. *We*, however, play games with ourselves and, deceiving and being deceived at the same time, would rather go astray with the majority than turn away from our wandering,<sup>54</sup> when we ought instead to search out what would build us up, what would increase our fear of God, what would call us back to repentance, what would induce us to confess our sins, what would cause us to ponder day and night how we might be pleasing to the Lord, so that we would become fruitful branches in the “true vine” Jesus Christ, branches that remain attached to the root of him—“to whom belong the glory and the power for ever and ever. Amen.”<sup>55</sup>

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54. Lat. *error*.

55. 1 Pet. 4.11.

## HOMILIA VI

1.

(1) Consideranti mihi constantiam prophetarum, miraculum subit, quomodo vere credentes Deo magis quam hominibus contempserint mortem, pericula, contumelias et omnia quae passi sunt ab iis qui arguebantur, dum voluntati Dei in prophetatione deserviunt. Admirabar quondam Esaiam antequam compararem Ezechiel, et obstupescebam quomodo diceret: *Audite sermonem Dei, principes Sodomorum; attendite legem Domini, populus Gomorrhæ. Quo mihi multitudinem sacrificiorum vestrorum? dicit Dominus.* Dicebat enim haec, cum posset dicere vel tacere; neque enim, ut quidam suspicantur, mente excedebant prophetae et ex necessitate Spiritus loquebantur. *Si alii*, inquit Apostolus, *revelatum fuerit sedenti, prior taceat.* Ex quo ostenditur potestatem habere eum qui loquatur, cum velit, dicere, et cum velit, tacere. Et ad Balaam dicitur: *Verumtamen est verbum quod immitto in os tuum, hoc observa loqui*, quasi potestatem habente eo, ut accepto verbo Dei, diceret seu taceret.

(2) Quid est ergo quod Ezechiel admiror? Quia, cum ei fuisset imperatum ut *testaretur* et notas faceret *Hierusalem iniquitates eius*, non posuit

## HOMILY 6

1.

(1) As I contemplate the prophets' constancy, I am amazed at how those who trusted in God more than in human beings despised death, dangers, insults, and all that they suffered from those who were being rebuked, while they [i.e., the prophets] were zealously doing God's will in prophesying. I once marvelled at Isaiah, before I compared Ezekiel to him, and I was astounded at how he said, "Hear the word of the Lord, rulers of Sodom; pay attention to the Law of God, people of Gomorrah. To what end is the multitude of your sacrifices to me? says the Lord."<sup>1</sup> He was saying this, even though he was able either to speak or to remain silent—for indeed, it was not the case, as some people suppose, that the prophets went out of their mind<sup>2</sup> and spoke under the compulsion of the Spirit. The Apostle says, "If something is revealed to another, who is sitting, let the former be silent."<sup>3</sup> From this, it is proved that the one who speaks has the power to talk when he wishes and to be silent when he wishes. And to Balaam it is said, "However, there is a word which I am putting into your mouth: See that you speak this"<sup>4</sup>—as though he had the power, once he had received the word of the Lord, either to speak or to be silent.<sup>5</sup>

(2) Why is it, then, that I marvel at Ezekiel? Because, when he had been ordered to "bear witness" and to "make known to Jerusalem her iniquities,"<sup>6</sup> he did not picture the danger to himself that would result from his proclamation,

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1. Isa. 1.10-11.

2. Lat. *mente excedebant*—a slightly more graphic image than the usual Greek term for this experience of being outside one's normal mental state: *ecstasy* [ἔκστασις].

3. 1 Cor. 14.30.

4. Num. 22.35 and 23.12 (LXX; cf. also 22.20, 38); in particular, "see that you speak" closely resembles 22.35; words "put into your mouth" reflect 23.12. Borret refers to Num 23.5, 16, less usefully.

5. There is a likely Greek fragment of this section of the Homily; see "Fragmentary Comments" 16.2-3 (a). Note that the Greek version of the instructions to Balaam does *not* closely reflect the Biblical text. Also note that the fragment moves on to Jonah, who is dealt with in the Latin of the next chapter of the homily.

6. Ezek. 16.2, paraphrasing the Greek διαμάρτυραι by the Latin (*ut*) *testificaretur* ["bear witness"] and *notas faceret* ["make known"].

ante oculos suos periculum quod ex praedicatione erat secuturum, set ut Dei tantum praecepta servaret, locutus est quaecumque mandavit. Esto, sit mysterium, sit revelatio sacratae intelligentiae de Hierusalem et his, quaecumque super ea dicuntur, attamen prophetans et fornicationis illam arguit; quia *divaricaverit pedes suos omni transeunti*, maledica voce testatur, increpat scelerum civitatem. Sed quia confidebat Dei se facere voluntatem, paratus et mori et vivere loquebatur intrepidus.

2.

Videamus ergo ipsam prophetiam, et primo quidem quomodo in potestate sit positum prophetae utrum dicat an non, consideremus. *Factus est Sermo Domini ad eum dicens: Fili hominis, testificare Hierusalem iniquitates eius, et dices: Haec dicit Dominus.* Non in necessitate adspirationis, sed in voluntate dicentis Dominus posuit ut testificaretur ad Hierusalem iniquitates eius; et ait: *Dices.* Quid *dices?* Haec quae sequuntur. In propheta erat audiente: *dices*, utrum diceret necne, quomodo fuit positum et in Iona. In potestate quippe eius erat audientis: *Dic: adhuc tres dies, et Ninive subvertetur*, si velit dicere vel tacere. Et quia in arbitrio eius positum erat et noluit dicere, vide quanta eum sunt consecuta postea; periclitata est navis propter eum, sorte repertus est latens, cetus devoravit abiectum. Hi ergo prophetae, quicumque post Ionam fuerunt, considerantes forsitan ea quae venerunt ei sive aliis prophetis, videbant quoniam ex omni parte angustiae iis imminebant; secundum saeculum persecutio, si dicerent vera, secundum Deum offensa, si timentes homines proferrent falsa pro veris.

but instead, solely in order to keep the instructions of God, he said whatever God commanded. To be sure, there is a symbolic mystery here; there is a revelation of a mystical meaning regarding Jerusalem and the things that are said about her. Yet when he prophesies, he accuses her of fornication—that she “spread her legs for every passer-by.” He bears witness with foul language;<sup>7</sup> he rebukes the city for sins. But he spoke without fear, because he was confident that he was doing the will of God, equally ready to die or to live.

2.

Well then, let us look at the prophecy itself and examine first how it is placed in the power of the prophet [to decide] whether to speak or not. “The word of the Lord came to him, saying: ‘Bear witness to Jerusalem regarding her iniquities, and you shall say, “Thus says the Lord...”’”<sup>8</sup> The Lord placed it within the will of the one speaking, not in a forced inspiration, to bear witness to Jerusalem regarding her iniquities; and he says, “You shall say”—and *what* shall you say? That which follows. It was in the power of the prophet, as he heard the words “you shall say,” to speak or not, just as it was also placed in the power of Jonah; for when he heard the words, “Say: Three more days, and Nineveh shall be destroyed,”<sup>9</sup> it was in his power [to decide] whether he wished to speak or to remain silent. And because it had been placed within his free will, and he did not wish to speak, see what great [troubles] overtook him afterward: the ship was endangered because of him; he was discovered by lot when he was hiding; he was cast out [into the sea] and swallowed by a whale.<sup>10</sup> Those prophets, then, as many as lived after Jonah, perhaps took into consideration what happened to him or to other prophets, and saw that troubles hung over them on every side: with regard to the world, persecution threatened, if they spoke the truth; but with regard to God, divine displeasure, if for fear of men they put forth lies instead of the truth.

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7. Lat. *maledica voce*.

8. Ezek. 16.2-3.

9. Jonah 3.4 (LXX), although this is the proclamation he makes *after* shipwreck, the encounter with the fish, etc., and is narrated as Jonah’s words, not as part of God’s instructions (thus, the Biblical text in this verse does not include the word “Say”). The initial instruction to prophesy against Nineveh appears in 1.2—Jonah’s refusal to do this leads to the dramatic events of the shipwreck and fish-encounter.

10. Cf. Jonah 1.4-2.1[1.17].

3.

(1) Idcirco testificatus est Ezechiel et notas fecit Hierusalem iniquitates eius et dixit: *Haec dicit Dominus: Radix tua et generatio tua de terra Chanaan, pater tuus Amorrhaeus, et mater tua Chettaea.* Quae civitatum sic fuit elevata et altum sapuit in mundo ut civitas Dei? Et tamen haec ipsa sibi magna promittens, quasi proxima Dei et civitas eius, quia peccavit, arguitur a Spiritu sancto ut degener et extranea; pater enim eius Amorrhaeus, iam non Deus. Quamdiu non peccavit, pater eius erat Deus; quando vero peccavit, pater eius Amorrhaeus factus est. Quamdiu non peccavit, pater eius Spiritus sanctus fuit; quando peccavit, mater eius facta est Chettaea. Quamdiu non peccavit, radicem habuit Abraham et Isaac et Iacob; quando peccavit, radix eius Chananaea facta est. Saepe miratus sum id quod dictum est a Daniele ad presbyterum peccatorem, cui pro peccato nomen imponens: *Semen, inquit, Chanaan et non Iuda.* Magnus quidem et Daniel constantissime presbyterum peccatorem semen Chanaan appellans et non Iuda; maior vero comparatione eius Ezechiel non uni presbytero neque duobus hominibus nativatem obiciens contumeliosam, sed *radix, inquit, tua et generatio tua de terra Chanaan, pater tuus Amorrhaeus et mater tua Chettaea.* Quia Hierusalem multa peccata commisit, ideo increpans illam propheta, non uno neque duobus, sed tribus nominibus insignivit. Septem in Genesi gentes enumerantur a Deo in uno loco quem tradidit filiis Istrahel. Septem autem hae sunt. *In terram inquit Chananaeorum, et Chettaeorum et Amorrhaeorum et Pheresaeorum et Evaeorum et Gergesaeorum*

3.

(1) For this reason, Ezekiel bore witness and made known to Jerusalem her iniquities, and said: **“Thus says the Lord: ‘Your root and your origin are from the land of Canaan; your father was an Amorite and your mother was a Hittite.’”**<sup>11</sup> What city in the world was ever so exalted and had such “lofty thoughts”<sup>12</sup> as the city of God? And yet, this city, although she made such great promises to herself, as the closest to God, as his very own city, [nevertheless] because she has sinned, she is rebuked by the Holy Spirit as degenerate and foreign—for her father was an “Amorite,” no longer God. For as long as she did not sin, her father was God; but when she sinned, an Amorite became her father. As long as she did not sin, her father<sup>13</sup> was the Holy Spirit; but when she sinned, a Hittite became her mother. As long as she did not sin, she had Abraham and Isaac and Jacob as her “root”; but when she sinned, her root became Canaanite.<sup>14</sup> I have often marvelled at what Daniel said to the sinful elder, to whom, giving him a name in keeping with his sin, he said: “Seed of Canaan and not of Judah.”<sup>15</sup> Great indeed is Daniel, who most steadfastly calls the sinful elder “seed of Canaan, and not of Judah”; but greater by comparison with him is Ezekiel, who reproaches not one elder or two men with discreditable origins, but says, **“Your root and your origin are from the land of Canaan; your father was an Amorite and your mother was a Hittite.”**<sup>16</sup> It is because Jerusalem committed many sins that the prophet rebuked her and marked her with not one or two, but three names. In Genesis, seven nations are listed by God [as living] in the one area<sup>17</sup> that he handed over to the children of Israel, and here are the seven: [God] says, “...Into the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Gir-

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11. Ezek. 16.3.

12. Cf. Rom. 11.20, where the Greek equivalent of NRSV’s “do not become proud” literally means, “Do not think lofty [thoughts].”

13. I lean toward emending this to “mother.” (Baehrens *considers* such a emendation in his apparatus.) Note that in the Greek fragment, as expected, there *are* paired references to “father” and “mother” to a very similar effect.

14. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.2-3(b).

15. Dan. 13.56 = Sus. 56.

16. Ezek. 16.3.

17. Scheck translates *locus* here as “passage [of Scripture].”

*et Iebusaeorum.* Impossibile fuit et septem istas congregare, ut per eas ignobilitatem peccatricis Hierusalem exprobaret: fecisset utique propheta. Nunc vero quid fecit? Amorrhaeum eligit ex septem et Chananaeum, et ait habere communionem peccatricem Hierusalem, quippe ad Chananaeum iuxta radicem et nativitatem, proprie ad Amorrhaeum secundum patrem, proprie ad Chettaeum secundum matrem.

(2) Si in Hierusalem tanta dicuntur, de qua tam grandia et tam mira conscripta sunt quae ei sunt repromissa, quid futurum est misero mihi, si peccavero? Quis mihi erit pater aut quae mihi erit mater? Tanta talisque Hierusalem radix et generatio de terra Chananaeorum, pater eius Amorrhaeus et mater Chettaea nuncupatur. Ego, si peccavero, qui in Christo Iesu credo et tanto me magistro tradidi, quis mihi futurus est pater? Non utique Amorrhaeus, sed nequior quidam pater. Quis est iste? *Omnis qui peccatum facit, ex diabolo natus est;* et iterum: *Vos ex patre diabolo estis.* Si igitur Hierusalem dicitur de radice et nativitate terrae Chananaeae, quid dicetur ad nos? Invenientur et nobis patres qui nos generant in peccatis. Ut enim, si bonus fuero et in optimo actu constitutus, dicit mihi Iesus: *Fili, dimittuntur tibi peccata,* dicit mihi Paulus discipulus Iesu: *In Christo enim Iesu per Evangelium ego vos genui,* ita, si factus fuero peccator, generans, me in peccatis diabolus et adsumens sibi eam vocem qua Pater Deus ad Salvatorem locutus est, dicit ad me: *Filius meus*

gashites and the Jebusites.”<sup>18</sup> It was impossible to bring together all those seven nations, in order to reproach sinful Jerusalem with ignobility through them—otherwise undoubtedly the prophet would have done so. But as it is, what has he done? From the seven, he chose the Amorite and the Canaanite,<sup>19</sup> and said that sinful Jerusalem has kinship<sup>20</sup> with them—with the Canaanite indeed by virtue of her origin and birth, with the Amorite specifically on the father’s side, with the Hittite specifically on the mother’s side.

(2) But if [reproaches] so great are made against Jerusalem, about which so many grand and marvellous things have been written as promises made to her, what will happen to me, wretch that I am, if I sin? What father will there be for me, or what mother will there be for me? In the case of Jerusalem, with all her greatness and qualities,<sup>21</sup> her root and origin are from the land of the Canaanites, her father is called an Amorite, and her mother a Hittite. As for me, if I sin, I who believe in Christ Jesus and have handed myself over to so great a teacher, what father will there be for me? Clearly not an Amorite, but instead some more worthless father. Who is that? “Everyone who commits a sin has been born from the devil”;<sup>22</sup> and again, “You are from your father, the devil.”<sup>23</sup> So then, if Jerusalem is said to come from a root and origin in the Canaanite land, what will be said to us? For us too there will be found fathers who engender us in sins. If I am good, and firmly fixed in the best activity, Jesus says to me, “Son, your sins are forgiven”;<sup>24</sup> and Paul, Jesus’ disciple, says to me, “For in Christ Jesus, through the gospel, I have begotten you”<sup>25</sup>—but conversely, if I become a sinner, then the devil, engendering me in sins and taking up for himself the words that God the Father spoke to the Savior, says to

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18. Ex. 3.8, 17 (LXX); cf. Ex. 13.5; Borret wrongly cites Gen. 15.30.

19. Oddly, “Hittite” is not listed here, although it does appear at the end of the paragraph. One is tempted to imagine a scribal error skipping over one of the names listed.

20. Lat. *communio*.

21. Lat. *tantae talisque*.

22. 1 Jn. 3.8, adapted.

23. Jn. 8.44. Baehrens (p. 380 n.; followed by Borret) cites a Greek fragment for its partial *contrast* (“etwa anders”) with the present context; see “Fragmentary Comments” 16.2-3 (c).

24. Mt. 9.2.

25. 1 Cor. 4.15.

*es tu, ego hodie genui te.* Et alii autem plures patres mei erunt, ad quos iturus sum. Unusquisque ad suos proficiscitur patres. Si quis est ab Abraham, dicitur ad eum: *Tu autem vade ad patres tuos cum pace educatus in senectute bona.* Si quis vero egreditur de saeculo non cum pace, sed cum peccatorum bello et *senectute non bona, inveteratus dierum malorum,* utique dicitur ad eum: “Tu autem vadis ad patres tuos cum bello, nutritus in senectute mala.” Docemur a Deo sub aliis nominibus quid facere debeamus.

4.

(1) *In qua die nata es, non alligaverunt mammas tuas, sive non est excisus umbilicus tuus;* in Hebraeo quippe sic habet: *Non est excisus umbilicus tuus.* Allegorice inducit Hierusalem quasi puellam ab infantia genitam. Quae autem de Hierusalem dicuntur, sciamus ad omnes homines qui in Ecclesia sunt pertinere. Primum eius tempus tale est, [secundum] quale describitur; procul autem absit a nobis ut tertium tempus tale habeamus, quale dicitur ad Hierusalem. Omnes enim qui primum fuimus peccatores, Hierusalem vocamur a Deo, et habemus ea quae prima dicuntur; secunda autem, si post visitationem et notitiam Dei perseveraverimus in peccatis, ad nos pertinent; tertia vero mala, quae penitus detestamur, secundum ordinem prosequemur.

(2) Nunc, ut ad primum redeam, scriptum est quasi de Hierusalem: *In qua die nata es, non est excisus umbilicus tuus.* Adiutorio Dei indigemus, ut possimus umbilicum non praecisum peccatricis Hierusalem invenire, aut certe

me, “You are my son; today I have begotten you.”<sup>26</sup> And many others besides will be my fathers, to whom I will be going. Each and every person sets out in the direction of his fathers.<sup>27</sup> If someone is from Abraham, it is said to him, “As for you, however, go to your fathers with peace, having been fostered in a good old age.”<sup>28</sup> If, however, anyone departs from this world not with peace, but with the “war” of sins, and with an old age that is *not* good, “having grown old in evil days,”<sup>29</sup> surely it is said to him: “You, however, are going to your fathers with war, having been nourished in a wicked old age.” Under the [symbolic surface of] different names, we are being taught by God what we ought to do.

4.

(1) **“On the day you were born, they did not bind up your breasts”—**or, **“your umbilical cord was not cut off”**—for in the Hebrew text, it reads thus: **“Your umbilical cord was not cut off.”**<sup>30</sup> It is by way of allegory that he introduces Jerusalem as a newborn girl in her infancy; but we must know that what is said about Jerusalem applies to all people who are in the Church. Her first time period is such as is described—but far be it from us to have a third time of the sort that is mentioned for Jerusalem.<sup>31</sup> For all of us, who at first were sinners, are called Jerusalem by God, and we are in possession of those things which are mentioned first [in this passage]. The second things, however, apply to us if we continue in our sins after the visitation of God and our coming to know God; but the third things, which I solemnly pray [that we may avoid], I shall go through in proper order.

(2) Now, to return to the first point, it is written, as it were about Jerusalem, **“On the day you were born, your umbilical cord was not cut off.”**<sup>32</sup> We need God’s help in order to discover [the meaning of] sinful Jerusalem’s uncut

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26. Ps. 2.7.

27. Lat. *ad suos proficiscitur patres*.

28. Gen. 15.15, with variants or alterations.

29. Dan. 13.52 = Sus. 52.

30. Ezek. 16.4.

31. The different stages has in mind seem to be marked by (1) Jerusalem’s birth, as discussed in the early chapters of this homily; (2) the visitation of God’s “passing by” in chap. 7; (3) the fornication and abandonment in chap. 10-11, *after* the espousal by God.

32. Ezek. 16.4.

praecisum umbilicum eius quae non peccavit exponere. Sive igitur Hierusalem, sive cuiuscumque alterius de alia Scriptura quaero umbilicum, ut *spiritibus spiritalia comparans*, inveniam quomodo non sit praecisus umbilicus Hierusalem. Scriptum est in Iob de dracone: *Virtus eius in umbilico, et fortitudo eius super umbilicum ventris*. Scio ex his quae mihi gratia divina largita est, cum praesentem locum exponerem, me dixisse quia draco sit fortitudo contraria. Iste est enim *draco, serpens antiquus, qui vocatur diabolus et Satanas, decipiens orbem terrarum universum*. Istius fortitudo in umbilico est; nec dubium, nam principium malorum omnium in lumbo versatur. Et ideo “adhuc in lumbo patris constitutus,” qui nasciturus erat, refertur, quia in lumbo semina humana collecta sunt. Fortitudo ergo contraria, ubicumque sunt semina, ibi insidiarum suarum vim conatur ostendere. Adversum masculos virtus eius in lumbo est, adversum feminas virtus eius in umbilico ventris est. Et vide quomodo honeste viri mulierisque genitalia obtectis nominibus Scriptura nuncupaverit, ne per ea vocabula quae in promptu sunt turpitudinem significaret. Si intellectum est exemplum quod protulimus de Iob, intellige mihi quia, ut in viro praeputium circumciditur, sic in femina umbilicus amputetur. Cum enim pudica fuerit mulier, et mundis usa mutationibus feminarum, scilicet ne in sordidas res et in peccatorum turpitudines ruat, tunc umbilicus eius abscisus est;

umbilical cord—or indeed, to explain the *cut* umbilical cord of the one who has not sinned. So then, I am looking for an umbilical cord or navel,<sup>33</sup> whether that of Jerusalem or that of anyone else, from another passage of Scripture, so that, by “comparing spiritual things to spiritual things,”<sup>34</sup> I can discover in what sense the umbilical cord of Jerusalem was not cut off. In Job, it is written about the dragon, “Its strength is in its navel, and its power is upon the navel of its belly.”<sup>35</sup> I know that on the basis of what God’s grace bestowed upon me [earlier], when I was expounding the current passage [of Job], I said that the dragon is the “contrary power.” For it is that “dragon, the ancient serpent, which is called the devil, and Satan, who deceives the whole world.”<sup>36</sup> His power is “in his navel”—there is no doubt of this, for the beginning of all evils is located in the loins. And for this reason, someone who is about to be born is described as existing “in the loins of his father,” since human seeds are gathered together in the loins. Therefore, the *contrary power* attempts to display the force of its deception wherever there are seeds. Against males, his power is in the loins, against females his power is in the navel of the belly. And see how honorably the Scripture has mentioned the genitals of men and women with euphemistic terminology,<sup>37</sup> so as not to refer directly to shamefulness by using the terms which are more obvious. If the example which I have drawn from Job has been understood, understand [also], I ask you, that just as in a male the foreskin is circumcised, so in a female the umbilical cord is cut off. For when a woman has been chaste, and has exercised purity in her womanly “changes”<sup>38</sup>—that is, so as not to fall<sup>39</sup> into filthy affairs and into the shamefulness of sins—then her umbilical cord is cut off; but if she has sinned, her umbilical cord is not cut off.

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33. Lat. *umbilicus* (and Greek ὀμφαλός) can refer to the umbilical cord or the navel.

34. 1 Cor. 2.13.

35. Job 40.16, on Behemoth, although in the Biblical text the first anatomical reference is to the loins, not the navel. Origen takes the two as synonymous, however, since, a little further on, he glosses “navel” with “loins.” Alternatively, one could emend *umbilico* here to *lumbo*.

Baehrens quotes a catena-fragment on Job that corresponds somewhat to Origen’s interpretation here [= PG 17:100]. See Borret, p. 11, for this reference as an indication that Origen treated the Wisdom books before the Prophets.

36. Rev. 12.9.

37. Lat. *obtectis nominibus*.

38. Lat. *mundis usa mutationibus feminarum*.

39. Lat. *ne...ruat...*

si vero peccaverit, non est umbilicus eius abscisus. Increpat ergo Hierusalem quasi mulierem cui non sit praecisus umbilicus.

(3) Septuaginta interpretati sunt in hoc loco: *Non alligaverunt ubera tua*, sensum magis eloquii exponentes quam verbum de verbo exprimentes. Ubera autem in Cantica Canticorum assumpta sunt in cogitationum tuarum et mentis loco: *Quia bona ubera tua super vinum. Et recubuit super pectus Iesu*, ubi ubera tua sunt, is qui communionem intellectuum eius habiturus erat. Quando ergo sensus est rigidus et notio constricta atque solida nec defluit sermo, manifestum est quia alligata sunt ubera tua. Cum vero ea quae dicuntur dissoluta sunt et defluunt, non sunt ubera colligata.

5.

*Aqua non es lota in salutem.* Videamus ea quae sunt Hierusalem, ne forte et in nobis eadem reperiantur. Verbi gratia dictum sit: est quaedam mulier nunc lota, verum quaeritur an et in salutem, ut et nos timeamus propter hoc quod addidit: *in salutem*. Non lavantur in salutem omnes. Qui accepimus gratiam baptismi in nomine Christi, loti sumus, sed nescio quis lotus sit in salutem. Simon *lotus est et baptisma consecutus perseverabat in Philippi societate*; verum quia non erat lotus in salutem, condemnatus est ab eo, qui in *Spiritu*

So then, [God] is rebuking Jerusalem as a woman whose umbilical cord has *not* been cut off.

(3) At this point the Seventy translated, **“They did not bind up your breasts”**<sup>40</sup>—explaining the sense of the passage rather than rendering it word for word. Now, in the Song of Songs, the breasts are used in place of your thoughts and mind—“Because your breasts are good—more than wine.”<sup>41</sup> And “he reclined on the chest of Jesus,”<sup>42</sup> where your breasts are—he, that is, who was going to share in [Jesus’] thoughts. Thus, when your mental powers are firm, when your cognition is tight and solid, and your discourse does not dissipate itself, it is clear that “your breasts” are bound up. When, however, said [mental processes] are relaxed and dissipate themselves, the breasts are *not* bound up.

5.

**“You were not washed with water into salvation.”**<sup>43</sup> Let us see what [characteristics] belong to Jerusalem, lest perchance the same things be found in us too.<sup>44</sup> For example, it may be said that there is a certain woman who has now been washed; but then the question is asked whether [the washing was] also *into salvation*—so that we too might be afraid, because of the fact that he added the words *into salvation*. Not everyone is washed *into salvation*. We who have received the grace of baptism in the name of Jesus have been washed—but I do not know who has been washed *into salvation*. Simon “was washed, and after obtaining baptism, he continued in Philip’s company”<sup>45</sup>—but because he was not washed *into salvation*, he was condemned by the one who said to him,

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40. Ezek. 16.4 (LXX).

41. Song 1.1. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.4 (c).

Cf. the “heart” as location of the Stoic ruling principle of reason (allusion in *Hom.* 3.1.2).

42. Jn. 13.25.

43. Ezek. 16.4. The words “into salvation” represent the Lat. *in salutem*, in which the Lat. *salus* could be interpreted as simple physical health, the phrase then meaning “for the sake of health”; to Christian eyes, such as Origen’s here, *salus* often means “salvation.” Borret points out that the words reflect a Hebrew *hapax legomenon* which is *not* rendered in LXX, but which is usually interpreted to mean “for being cleaned.”

44. Scheck here, by contrast, takes the neuter plurals to refer to *punishments* rather than characteristics.

45. Acts 8.13, fairly freely adapted.

*sancto* dixit ad eum: *Pecunia tua tecum sit in perditionem*. Ingentis est difficultatis eum qui lavatur lavari in salutem. Attendite, catechumeni, audite, et ex his quae dicuntur, praeparate vosmet ipsos, dum catechumeni estis, dum necdum estis baptizati, et veniatis ad lavacrum et lavemini in salutem nec sic lavemini ut quidam qui loti sunt, sed non in salutem; accipit aquam, non accipit Spiritum sanctum; qui lavatur in salutem, et aquam accipit et Spiritum sanctum. Quia non fuit Simon lotus in salutem, accepit aquam, et non accepit Spiritum sanctum, *putans quia possit donum Spiritus pecunia comparari. In aqua non est lota in salutem*. Ad omnem animam peccatricem quae videtur credere, ista dicuntur quae nunc dicta legimus ad Hierusalem, ut non ad maiora conscendam, et ea quaeram quae ultra meas vires sunt et ingenium.

6.

(1) *Neque sale salita*. Et hoc crimen est Hierusalem, quia non fuerat digna sale Dei. Ego si credidero Domino meo Iesu Christo, ipse *me* sal faciet, dicetque mihi: *Vos estis sal terrae*. Si credidero Spiritui qui in Apostolo locutus est, sale condior, et possum praeceptum custodire dicens: *Sermo vester sit semper in gratia sale conditus*. Grande opus est insaliri. Qui sale conditur, gratia plenus est. Nam et in communi proverbio salsus dicitur gratiosus, et e contrario insulsus qui non habet gratiam. Si igitur gratia nobis a Deo venit et complemur dono eius, sale salimur.

in the Holy Spirit, “May your money perish along with you!”<sup>46</sup> It is a matter of great difficulty for the one who is washed to be washed *into salvation*. Pay attention, catechumens; listen, and on the basis of what is said prepare yourselves while you are catechumens, while you have not yet been baptized—and then may you come to the “bath”<sup>47</sup> and be washed *into salvation*, and not be washed like some who have been washed, but not into salvation: [such a person] receives the water, but does not receive the Holy Spirit; but one who is washed into salvation receives both the water and the Holy Spirit. Because Simon was not washed *into salvation*, he received the water, and did not receive the Holy Spirit, thinking that the gift of the Spirit can be obtained with money.<sup>48</sup> She was “**not washed in water into salvation.**”<sup>49</sup> To every sinful soul that [only] seems to believe, those things are said which, [as] we have now been reading, were said to Jerusalem—not to climb up to greater meanings, not to inquire after what surpasses my strength and talent.<sup>50</sup>

6.

(1) “**Nor salted with salt.**”<sup>51</sup> This too was a reproach against Jerusalem, that she had not been worthy of God’s “salt.” But as for me, if I believe in my Lord Jesus Christ, he himself will make me into salt, and will say to me, “You are the salt of the earth.”<sup>52</sup> If I believe in the Spirit who spoke in the Apostle, I am seasoned with salt and I am able to keep the commandment that says, “Let your speech always be gracious, seasoned with salt.”<sup>53</sup> It is a great task to be salted. One who is seasoned with salt is full of grace. For even in the common proverb, one who is *gracious* is described as “salted,” and by contrast, one who has no grace is “unsalted.” If, therefore, grace has come to us from God, and we are filled by his gift, then we are “salted with salt.”

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46. Acts 8.20.

47. Lat. *lavacrum*.

48. The last phrase freely renders part of Acts 8.20. The reception of the Holy Spirit by those who were baptized is discussed in Acts. 8.17-19.

49. Ezek. 16.4.

50. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.4(d).

51. Ezek. 16.4.

52. Mt. 5.13.

53. Col. 4.6.

(2) Rursum peccatrix *Hierusalem non est involuta pannis*. Observa quod dicimus. Anima renascens et primum in lavacro edita involvitur pannis. Ipse Dominus meus Iesus *pannis involutus est*, ut scriptum refertur in Evangelio secundum Lucam. Oportet ergo eum qui renascitur, utique in Christo renascentem, rationabile et sincerum lac desiderare; et priusquam *rationabile et sine dolo lac desideret*, debet sale saliri, et pannorum involucris colligari, ne dicatur ad eum: *Sale non es salita, et pannis non es involuta*. Quia autem ista Hierusalem sint crimina, non circumcidi eam umbilico, et sale non saliri, et pannis non involvi, et aqua non lavari in salutem, sermo indicat reliquus, qui ita contexitur: *Neque pepercit in te oculus tuus, ut facerem tibi unum ex omnibus istis*. Propterea nihil tibi horum feci, ut paterer aliquid super te, dicit Dominus.

(3) Exemplum ab hominibus accipiam, deinde si Spiritus sanctus dederit, ad Iesum Christum et ad Deum Patrem transmigrabo. Quando ad hominem loquor et deprecor eum pro aliqua re ut misereatur mei, si sine misericordia est, nihil patitur ex his quae a me dicuntur; si vero molli est animo et nihil in eo rigidi cordis obduruit, audit me et miseretur mei, et molliuntur viscera eius ad meas preces. Tale mihi quiddam intellige super Salvatore.

(2) Again, sinful Jerusalem **“was not wrapped in swaddling-clothes.”**<sup>54</sup>

Pay attention to what I say: A soul that is reborn and has just been brought forth in the baptismal water<sup>55</sup> is wrapped in swaddling-clothes. My Lord Jesus himself was wrapped in swaddling-clothes, as the Scripture reports in the Gospel according to Luke.<sup>56</sup> And so, it is proper that one who is being reborn—at least, one who is being reborn in Christ—desires rational and genuine milk; and before one desires the rational and guileless milk,<sup>57</sup> he must [first] be salted with salt, and bound up with the coverings of swaddling-clothes, so that it will not be said to him, **“You were not salted with salt, and you were not wrapped in swaddling-clothes.”**<sup>58</sup> Furthermore, because those are the reproaches on Jerusalem, the remainder of the text<sup>59</sup> indicates that she is not “circumcised” in her umbilical cord, and not salted with salt, and not wrapped in swaddling-clothes; it is interwoven as follows: **“Nor did your eye have mercy on you, so that I would do for you any of those things”**—therefore, I did none of these things for you **“so as to suffer anything over you,”**<sup>60</sup> says the Lord.

(3) I shall take an example from the human realm, and then, if the Holy Spirit grants it, I shall pass over to Jesus Christ and God the Father. When I speak to a man and beg him to have mercy on me on account of something, if he is without mercy, he suffers nothing from what I say; but if he has a soft spirit and no stiffness of heart has hardened within him, he hears me and has mercy on me, and his *viscera*<sup>61</sup> are softened in response to my entreaties. Understand something like that to be the case for the Savior. He came down to

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54. Ezek. 16.4.

55. Lat. *lavacrum*.

56. Lk. 2.7 and 12.

57. An allusion to 1 Pet. 2.2.

58. Ezek. 16.4.

59. The Lat. here, *sermo...reliquus*, seems to indicate a move away from the previous elements, but the content alleged is once again back to the business of the umbilical cord, etc. The progression is unclear. Perhaps *indicat* is to be understood with the quotation as its object, and the sequence of infinitives as in apposition to *ista*? This would be difficult to reconcile with the phrase *qui ita contexitur*, however, since *ita* appears to be introducing the quotation itself. (Scheck translates with a sort of combination of these possibilities: “the remaining words that are woven into the context point out the following...”)

60. Ezek. 16.5. The Biblical text has “my eye” rather than “your eye.”

61. For the Biblical language of “bowels” / *viscera* (Gk. τὰ σπλάγχνα) as the symbol or seat of compassion and mercy, see, for example, Lk. 1.78.

Descendit in terras miserans humanum genus, passiones perpessus est nostras, antequam crucem pateretur et carnem nostram dignaretur assumere; si enim non fuisset passus, non venisset in conversatione humanae vitae. Primum passus est, deinde descendit et visus est. Quae est ista quam pro nobis passus est passio? Caritatis est passio. Pater quoque ipse et Deus universitatis, *longanimis et multum misericors* et miserator, nonne quodammodo patitur? An ignoras quia, quando humana dispensat, passionem patitur humanam? *Supportavit enim mores tuos Dominus Deus tuus, quomodo si quis supportet homo filium suum*. Igitur mores nostros supportat Deus, sicut portat passiones nostras Filius Dei. Ipse Pater non est impassibilis. Si rogetur, miseretur et condolet, patitur aliquid caritatis, et fit in iis in quibus iuxta magnitudinem naturae suae non potest esse, et propter nos humanas sustinet passiones.

7.

(1) *Non pepercit ergo oculus tuus, inquit, in te, ut facerem tibi unum ex omnibus istis, ut paterer aliquid super te. Et, quia talis effecta es, proiecta es in faciem campi. Deus, ne nos tales esse patiaris, ut proiciamur a te et ab Ecclesia tua in faciem campi, sed magis ut ab angustiis sensuum egrediamur*

earth out of mercy for the human race; he fully suffered our passions,<sup>62</sup> before he suffered the cross and deigned to take on our flesh. For if he had not suffered them, he would not have come to dwell in the midst of human life.<sup>63</sup> First he suffered; then he descended and was seen. What is that passion which he suffered for us? The passion of *charity*.<sup>64</sup> The Father himself too—the God of the universe—who is “long-suffering and very merciful”<sup>65</sup> and one who pities—does he not suffer in some way? Or are you unaware that when he manages human affairs, he suffers human passion? For “the Lord your God sustained” your ways, “just as if a man were to sustain his own son.”<sup>66</sup> Therefore, God sustains our ways, just as the Son of God carries our passions. The Father himself is not impassible.<sup>67</sup> If he is asked, he has mercy and compassion, he “suffers” some charity, and he comes to be among those things among which he cannot be, [strictly speaking,] in view of the greatness of his nature—and he sustains human passions on our behalf.

7.

(1) **“Your eye did not have mercy on you,”** he says, **“so that I would do for you any of those things so as to suffer anything over you,”** and because you became like this, **“you were cast out into an open field.”**<sup>68</sup> God, do not suffer us to be of such a kind as to be cast out into an open field far from you and your Church, but rather, [of such a kind as] to come out of the narrows of the senses into the field [of higher understanding]. **“And you were cast out**

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62. For “passions” here (Lat. *passiones*, equivalent to Gk. πάθη), note that the word’s range of meaning (in Greek) covers both simple passive experiences, sufferings (including the crucifixion as the quintessential Passion), as well as the strong / potentially harmful emotions (grief, fear, etc.) delineated in various philosophical systems. This last meaning, however, does not seem to be anywhere on the surface in this passage.

63. Lat. *non venisset in conversatione humanae vitae*.

64. Lat. *caritas*.

65. Ps. 102[103].8.

66. Deut. 1.31.

67. Lat. *impassibilis*—“without suffering / without passion.”

68. Ezek. 16.5. The words “open field” represent Lat. *facies campi*, from the LXX πρόσωπον τοῦ πεδίου, which Origen seems to be taking as an allusion to the *surface* world of sense perception as opposed to the deeper understanding he hopes for.

ad campum! *Et proiecta es in faciem campi.* Quare? *Pravitate animae tuae in qua die nata es.* Potestne aliquis, in ea die qua natus est, habere animae pravitatem? Describit ergo passiones nostras et humana vitia et solitas pravitates. Pravitate enim nostra, si non rectum fuerit cor, proicimur in campum in die qua nascimur. Si post regenerationem lavacri, si post sermonem Dei rursus peccaverimus, in die qua nascimur, proicimur. Tales saepissime reperiuntur lavati *lavacro secundae regenerationis* et non *facientes dignos fructus paenitentiae*, neque exhilarantes mysterium baptismi timore maiore ab eo quem dum catechumeni essent habuerunt, caritate ampliori ab ea quam exercuerunt dum auditores sermonis essent, sanctoribus gestis quam ante gesserunt. Sequitur istiusmodi homines hoc quod dicitur: *Proiecta es in faciem campi pravitate animae tuae in die qua nata es.*

(2) Sed vide misericordiam Dei, vide clementiam singularem. Licet proiecta sit Hierusalem in faciem campi, non ita eam despicit ut proiecta sit semper, non ita pravitati suae relinquit ut in totum eius obliviscatur, ut non ultra elevet iacentem. Attende quid sequitur: *Et transivi per te.* Proiecta es, ego tamen rursus veni ad te, visitatio mea non tibi defuit post ruinam.

**into an open field.**<sup>69</sup> Why? **“By virtue of the perverseness of your soul on the day you were born.”**<sup>70</sup> Can anyone have “perverseness of soul” on the day he is born? [No:] therefore, he is talking about our [human] passions, and human vices, and our customary perverseness. For by virtue of our perverseness, if our heart is not upright, we are cast out into the field on the day we are born. If we sin again after the rebirth of the “bath,” after [hearing] the word of God, then we are cast out on the day we are born. This is very often found to be the case with those who have been washed with the bath of second birth<sup>71</sup> and who do not produce fruit worthy of repentance<sup>72</sup> or delight the mystery of baptism with a fear greater than the one they had while they were catechumens,<sup>73</sup> with charity more copious than the one they practiced while they were only hearers of the word, with deeds more holy than those they did before. What is said here applies to people of that kind: **“You were cast out into an open field by virtue of the perverseness of your soul on the day you were born.”**<sup>74</sup>

(2) But consider the mercy of God! Consider his extraordinary forbearance! Even though Jerusalem is cast out into the open field, [God] does not hold her in such contempt that she is *always* cast out; he does not abandon her to her perverseness to such a degree that he forgets her entirely, that he never again lifts her up from her lowly state. Note what follows: **“And I passed near you.”**<sup>75</sup> You were cast out, yet I came to you again—my visitation did not desert you after your ruin.

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69. Ezek. 16.5.

70. Ezek. 16.5.

71. Cf. Tit. 3.5.

72. Cf. Lk. 3.8.

73. Non-classical use of *ab*-phrase (rather than *abl.* or *quam*-phrase) following a comparative (cf. Blaise, *Dictionnaire* s.v. “a, ab, abs”); Scheck reads this phrase differently, translating it “...with a greater fear of him whom they held in regard when they were catechumens,” but in the next phrase he agrees with this analysis: “...a deeper love than they practiced when they were only hearers of the word.”

74. Ezek. 16.5.

75. Ezek. 16.6.

8.

(1) *Et vidi te conspersam in sanguine tuo.* Quasi dicat: vidit te ream homicidiorum, ream sanguinis et mortalium peccatorum. *Et dixi tibi: De sanguine tuo vita adimplere; surge de sanguine tuo, et adimplere vita; sicut ortus agri dedi te.* Misertus sum tui postquam proiecta es, vidi te sanguine peccatisque conspersam, effeci te sicut ortus est agri. *Et multiplicata es.* Quia ad te veni et visitavi te proiectam, causa tui factus sum ut multiplicareris. *Et multiplicata es et magnificata.* Dedi te in multitudinem et in magnitudinem, id est crescere te et multiplicari. Per id enim quod crescimus, et multiplicamur.

(2) *Et intrasti in civitates civitatum.* Rursum errores exponit Hierusalem introeuntis in civitates civitatum. Quomodo autem ingressa sit criminose in civitates civitatum consideremus. Si per singulas civitates in quibus haereses sunt et doctrinae alienae a Deo, ingrediatur quispiam ecclesiasticus, et participes fiat talium civitatum, audit: *Intrasti in civitates civitatum.*

8.

(1) **“And I saw you besprinkled with your own blood”**<sup>76</sup>—it is as if he said, he saw you guilty of homicides,<sup>77</sup> guilty of bloodshed and mortal sins. **“And I said to you, ‘From your blood be filled with life’”** —[that is,] rise up from your blood and be filled with life; **“like the young growth of the field I placed you.”**<sup>78</sup> I had mercy on you after you were cast out; I saw you besprinkled with blood and sins; I made you like the young growth of the field. **“And you were increased.”**<sup>79</sup> Because I came to you and visited you when you had been cast out, I became the cause of your increase. **“And you were increased and made great.”** I made you into multitude and magnitude—that is, [I caused] you to grow and increase. For inasmuch as we grow, we are also increased.

(2) **“And you entered into cities of cities.”**<sup>80</sup> Again, he is expounding the errors of Jerusalem, who is entering into cities of cities. But let us examine in what sense her entrance into cities of cities was a matter of reproach. If any churchman<sup>81</sup> enters by way of those individual cities in which there are heresies and teachings foreign to God, and [thus] become a participant in such cities [i.e., heresies], then he hears [this reproach]: **“You entered into cities of cities.”**<sup>82</sup>

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76. Ezek. 16.6.

77. Lat. *vidit te ream homicidiorum* (Baehrens). Borret prints a different text, *vidit terram homicidiorum*, but without any indication of ms. variants, and hence this is most likely a simple misprint, which, however, Scheck follows. The verb *vidit*, furthermore, is meant to be repeating the Biblical language, and given the preservation of the 2nd person pronoun *te*, it seems likely that the 1st person verb, *vidi* (“I saw”) should be preserved here too (so Delarue).

78. Ezek. 16.6-7, understanding “life” in the dative case rather than the nominative, and connected to the following verb rather than separated from it; the phrase, “rise up...with life” is not attested as a variant reading, and is most likely an explanatory paraphrase of the preceding text, although there are no explicit cues to that effect.

79. Ezek. 16.7.

80. Ezek. 16.7.

81. Lat. *ecclesiasticus*.

82. Ezek. 16.7.

(3) *Mammae tuae erectae sunt.* Post tanta crimina rursum floruiisti et *venit tibi tempus et tempus devertentium.* Dicitur mihi: noli allegorizare, noli per figuram exponere. Respondeat, quaeso: Hierusalem mammas habet, et est quando non colligentur, est quando erigantur, et *umbilicum* habet et, qui *non est praecisus*, arguitur. Quomodo possunt ista sine allegorica expositione intelligi?

(4) *Mammae tuae erectae sunt, et capillus tuus exortus est.* Cum omni honestate, ea quae solent virginum evenire corporibus, describit sermo divinus. *Et capillus tuus exortus est, tu vero eras nuda, et dehonestata.* Qui non est *Christum Iesum indutus*, hic nudus est; qui non est *indutus viscera miserationis, benignitatis, humilitatis, mansuetudinis, longanimitatis, ut proximum sustineat*, iste *dehonestatus* est. *Tu vero eras nuda et dehonestata. Et transivi per te.* Secunda vice venit ad eam, vidit eam peccantem, iterum propter peccata discedit, et tamen rursum revertitur, iterum visitat clemens et benignus Deus.

(5) *Et veni ad te et vidi te, et ecce tempus tuum et tempus devertentium.* Quid est hoc quod ait: *tempus tuum*? Tempus significat adolescentium, in quo iam per aetatem possunt fornicari. Et rursum: *et tempus* inquit *devertentium.*

(3) **“Your breasts were formed.”**<sup>83</sup> [That is,] after so many sins you flourished once again, and **“the time came for you, and the time of lodgers.”**<sup>84</sup> Some say to me, “Do not allegorize! Do not explain [Scripture] using figures!” Let them answer this, I ask: Jerusalem has breasts, and at one time they are not bound up, at another time they are formed; and she has an umbilical cord, and because it was not cut off, she is reproached—How can these things be understood *without* an allegorical explanation?!

(4) **“Your breasts were formed, and your hair came forth.”**<sup>85</sup> With all [possible] respectability, the divine word is describing those things which typically happen to the bodies of maidens. **“And your hair came forth; but you were naked, and dishonored.”**<sup>86</sup> Whoever has not put on Christ Jesus is [counted as] naked; whoever has not “put on the ‘bowels’ of mercy, of goodness, of humility, of gentleness, of patience,” to support a neighbor<sup>87</sup>—that one is dishonored. **“But you were naked, and dishonored. And I passed near you.”**<sup>88</sup> He comes to her a second time: he sees her sinning, he goes away again because of her sins, and yet comes back again—the forbearing and forgiving God visits her again.

(5) **“And I came to you, and I saw you, and behold! [it was] your time, and the time of lodgers.”**<sup>89</sup> What is the [meaning of] the phrase “your time”? It indicates the time of adolescence—at which now, because of their age, they are able to commit fornication. And again, he says, **“and the time**

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83. Ezek. 16.7. Lat. *mammae tuae erectae sunt*; LXX: οἱ μαστοὶ σου ἀνωρθώθησαν.

84. Ezek. 16.8. Lat. *venit tibi tempus et tempus devertentium*; LXX: ἰδοὺ καιρὸς σου καιρὸς καταλύοντων. “Le temps des *séducteurs*” (Borret: “the time of *seducers*”; cf. Scheck: “the time of those who lead astray”) is a fairly bold translation of the Latin, but perhaps warranted by the context of this passage; unlike LXX, the Hebrew clearly refers to a “time of *lovers*.” The Greek and Latin terms, however, refer to the act of taking up lodging or turning aside from the road to a lodging-place, and so a less loaded translation would be “the time of *lodgers*”; especially because, as Origen explains, the term is not necessarily negative—both good angels and wicked demons could be said to “lodge” in one’s soul.

85. Ezek. 16.7.

86. Ezek. 16.7.

87. Col. 3.12-13, at first fairly literal but ending with paraphrase. The repeated “of” reflects a string of words in the genitive case, which is a difference from the Biblical text, but agrees with Origen’s citation in Chap. 3 of the next homily.

88. Ezek. 16.7-8.

89. Ezek. 16.8, slightly different from prior citations.

Qui sunt isti devertentes? Dum sumus parvuli, hi qui devertere volunt ad nos, qui nituntur evertere, id est christiani pessimi, daemona immunda, angeli diaboli, non habent locum quomodo ad nos possint devertere. Cum autem fuerimus aetate maiore, et iam peccare possumus, quaerunt aditum ad nos devertendi, et hoc tam angeli Dei quam angeli Satanae. Impossibile autem est ut utrique ad nos devertant. Si peccamus, angeli diaboli devertunt ad nos; si stamus fixo gradu, devertunt ad nos angeli Dei.

(6) Venit ergo *tempus tuum et tempus devertentium*. Quia tempus venerat devertentium, et Dominus Iesus Christus Deus noster rursus visitat miseram Hierusalem, id est peccatricem animam nostram. *Expandi alas meas super te*. Consuevit Scriptura pennas nuncupare vestium summitates, ut in Ruth quae *venit abscondite et discooperuit ad pedes* Booz et dormivit sub *ascella* vestimenti eius. Deus ergo quasi veste loquitur indutus: *Expandi alas meas super te et operui confusionem tuam*. Beatus cuius alis suis Deus protegit confusionem, si tamen perseveraverit in beatitudine, in qua Hierusalem noluit perseverare. *Et iuravi tibi in testamentum et intravi in testamentum tecum*. Post tanta ob quae rursus reveritur, rursus recedit, post tam frequentem visitationem nunc primum ingreditur in testamentum cum ea.

**of lodgers.”** Who are these “lodgers”? When we are little children, those who wish to lodge with us, who attempt to destroy us—that is, bad Christians, unclean demons, the devil’s angels—do not have a place in which to lodge with us. When we have grown older, however, and are now able to sin, they look for an entry point for their lodging, and this [is true of] both the angels of God and the angels of the devil. Moreover, it is impossible that both [these groups] take up lodging with us. If we sin, the devil’s angels are lodging with us; if we stand with feet firm, God’s angels are lodging with us.

(6) So then, **“your time, and the time of lodgers”** has come—[that is,] *because* the time of lodgers had come, the Lord Jesus Christ, our God, also visits miserable Jerusalem again—that is, our sinful soul. **“I stretched out my wings<sup>90</sup> over you.”<sup>91</sup>** Scripture is accustomed to call the edges of garments “wings,”<sup>92</sup> as in the case of Ruth, who “came secretly and uncovered [a place] at the feet” of Boaz, and slept under the “wing”<sup>93</sup> of his garment.<sup>94</sup> God speaks [in Ezekiel], then, as though he is wearing a garment: **“I stretched out my wings over you and I covered up your confusion.”<sup>95</sup>** Blessed is the one whose confusion God covers over with his wings—provided that he remains steadfast in that blessedness in which Jerusalem was *not* willing to remain steadfast. **“And I swore to you [to make] a covenant; and I entered into a covenant with you.”<sup>96</sup>** After so many [events] because of which at one time he returns, at another time he withdraws—after visitation so frequent—now for the first time he enters into a covenant with her.

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90. Lat. *alae*.

91. Ezek. 16.8.

92. Lat. *pennae*.

93. Lat. *ascella*.

94. Ruth 3.9.

95. Ezek. 16.8.

96. Ezek. 16.8.

9.

*Et facta es mihi. Et lavi te in aqua.* Post haec omnia assumpsi te et ipse lavi te in salutem. *Et ablui sanguinem tuum abs te.* Haec intelligentes, oremus ut veniat misericordia Dei super nos, et abluat sanguinem ab animabus nostris; si quid enim morte dignum fecimus, istud sanguis est noster. *Ablui sanguinem tuum a te, et unxi te oleo.* Et Christos nos vult facere Deus. *Et indui te versicoloria.* Quanta est benignitas Dei in unamquamque animarum Hierusalem; non unius coloris tunicam, sed multae varietatis largitur credentibus sibi. Hanc versicolorem tunicam iam tunc in signum fecit Iacob induens filium suum Ioseph et vestivit eum versicoloria. Si consideres intellectus sacros, facta bona, vere videbis variam tunicam, quam visitatio Dei largitur his qui vocati sunt in salutem. Legem intelligo, prophetas comprehendo, agnosco Evangelia, non me latet Apostolus, cautus sum, iustus sum, misericors sum, et adhuc quaeris aliam tunicam versicolorem quam induit Deus Hierusalem dicens: *Et vestivi te versicoloria et calciavi te hyacintho?* Vult calciamenta nostra

9.

**“And you became mine. And I washed you with water.”**<sup>97</sup> That is, after all these things, I took you to myself and I myself washed you into salvation. **“And I washed your blood away from you.”**<sup>98</sup> Understanding this, let us pray that God’s mercy may come upon us and wash the blood from our souls: for whatever we have done that is worthy of death, that is our blood. **“And I washed your blood away from you, and I anointed you with oil”**<sup>99</sup>—God also wishes to make us into *Christs*.<sup>100</sup> **“And I clothed you with a multi-colored garment.”**<sup>101</sup> How great is God’s beneficence toward each one of the souls of Jerusalem! He bestows upon those who believe in him a tunic, not a monochrome tunic, but one with a great variety of colors. Jacob earlier made this “multi-colored tunic” into a sign, at the time when he put it on his son Joseph, and clothed him with a multi-colored garment.<sup>102</sup> If you consider holy thoughts<sup>103</sup> [and] good deeds, you will truly see [the significance of that] variegated tunic, which the visitation of God bestows on those who have been called to salvation.<sup>104</sup> I understand the Law, I grasp the Prophets, I recognize the Gospels, the Apostle is no stranger to me;<sup>105</sup> I am careful, I am righteous, I am merciful—and yet you are still looking for something else, the multi-colored tunic that God puts on Jerusalem, saying, **“And I clothed you with multi-colored garments, and I shod you with hyacinth”?**<sup>106</sup> He wishes our footwear

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97. Ezek. 16.8-9.

98. Ezek. 16.9.

99. Ezek. 16.9.

100. That is, by anointing us—“Christ” means “anointed one.”

101. Ezek. 16.10—for “multi-colored,” the Lat. term is *versicolor*.

102. Gen. 37.3.

103. Lat. *intellectus sacrati*. Scheck translates, “mysterious interpretations”; but the more general “holy thoughts” matches the Greek fragment somewhat better, albeit not perfectly. For the same reason, Scheck’s restriction of the meaning of the tunic to “good works” seems too narrow.

104. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.10 (a).

105. Lat. *non me latet Apostolus*.

106. Ezek. 16.10. “Hyacinth” refers either to a *flower* (blue in color) or to a *precious stone* of the same color.

esse florentia et bene tincta. Quae sunt calciamenta? Audi Paulum apertius praedicantem: *Calciati pedes in praeparatione Evangelii pacis.*

10.

(1) *Et praecinxi te bysso.* Manifestius de hoc “cinctorio” Apostolus loquitur: *Stantes praecinxi lumbos vestros in veritate.* “Veritas” enim pro bysso accipitur. *Et operui te trichapto.* Non inveniens neque intelligens quid esset trichaptum, inveni in alia editione pro trichapto “florens,” et in alia “indumentum.” Igitur induit nos Deus post variam vestem et florenti tunica. *Et ornavi te ornamento, et imposui tibi armillas circa manus tuas.* Cum mihi dederit occasiones bonorum actuum, armillas circumdat manibus meis. *Et catena circa collum tuum.* Si me post gesta iustitiae intellectu ornaverit veritatis, tunc mihi ornamentum nuptiale, tunc catena collo decora circumdatur. *Et dedi inaurem*

to be blooming and well tinted.<sup>107</sup> What footwear is this? Listen to Paul, who proclaims more manifestly, "...having your feet shod with the preparation of the gospel of peace."<sup>108</sup>

10.

(1) **"And I girded you with fine linen."**<sup>109</sup> The Apostle speaks about this "girding" more clearly: "Standing with your loins girded about with *truth*."<sup>110</sup> For "truth" is understood as [the symbolic meaning] of fine linen.<sup>111</sup> **"And I covered you with *trichapton*."**<sup>112</sup> I do not know, nor [can] I discover, what *trichapton* is; but I have found in another translation<sup>113</sup> the word "blooming / radiant"<sup>114</sup> instead of *trichapton*, and in yet another, the word "outer garment."<sup>115</sup> Therefore, after the variegated tunic, God clothes us with a "blooming / radiant tunic." **"And I adorned you with ornament, and I placed bracelets for you on your arms."**<sup>116</sup> When he gives me opportunities for good actions, he is placing bracelets around my arms.<sup>117</sup> **"And a chain around your neck."**<sup>118</sup> If, after [enabling me to perform] deeds of righteousness, he adorns me with the understanding of truth, at that time the wedding ornament, at that time the beautiful chain is being placed around my neck. **"And I put a ring upon your nose."**<sup>119</sup>

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107. Lat. *florentia et bene tinctoria*. The first term, *florentia*, does literally refer to a flower's blooming, but can also mean bright or flourishing more generically, and so it continues the ambiguity of *hyacinth* itself.

108. Eph. 6.15. Cf. NRSV's paraphrase: "As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace."

109. Ezek. 16.10.

110. Eph. 6.14, substituting *stantes* ("standing") for *state* ("stand").

111. There is a Greek fragment parallel to this section of the Homily; see "Fragmentary Comments" 16.10 (d).

112. Ezek. 16.10.

113. Lat. *editio*.

114. Lat. *florens*.

115. Lat. *indumentum*: i.e., a garment worn over another. There is a Greek fragment parallel to this section of the Homily; see "Fragmentary Comments" 16.10 (f).

116. Ezek. 16.11.

117. There is a Greek fragment parallel to this section of the Homily; see "Fragmentary Comments" 16.11.

118. Ezek. 16.11.

119. Ezek. 16.12.

*circa narem tuam.* Quando vere possum suavitatis et boni odoris sacramenta suscipere, tunc mihi ornat Deus inauribus narem. *Et rotulas in auriculas tuas,* ut non solum inauriculae, sed etiam grandis rota aurea sit circa auditum meum. Aurea vero rota est, quae intellectibus volvitur sacris. *Et corona glorificationis super caput tuum.* Omnipotens Deus, et nobis tribue ut digni efficiamur corona glorificationis super caput nostrum. *Et ornata es auro,* id est divinis sensibus, *et argento,* sermonibus sacris. *Et opertoria tua byssina.* Profunditas sensuum opertorium est byssinum. *Et florentia,* pro quo verbo Septuaginta τρίχαπτα posuerunt subtilem nimis amictum et quasi ad capillorum similitudinem attenuatam vestem significantes. *Et versicoloria.* Ecce, lota est Hierusalem, protecta alis, vestita variis, ornata gemmis.

When I am truly able to receive the *holy mysteries*<sup>120</sup> with their sweetness and good smell,<sup>121</sup> at that time God is adorning my nose with rings.<sup>122</sup> **“And little rings in your ear”**<sup>123</sup>—so that not only little earrings, but also a large golden ring may be [placed] around my hearing. Now the golden ring is that wheel which revolves around by means of mystical understanding<sup>124</sup> [of Scripture].<sup>125</sup> **“And a crown of glorification upon your head.”**<sup>126</sup> Almighty God, grant to us also that we may be made worthy of a “crown of glorification” upon our heads. **“And you were adorned with gold”**—that is, with divine thoughts—**“and with silver”**—that is, with sacred discourses<sup>127</sup>—**“and your coverings were of fine linen”**—the fine linen covering signifies depth of understanding—**“and blooming / radiant”**—for which term the Seventy set down *trichapta*, meaning a very fine fabric, a very thin cloth,<sup>128</sup> something like hair—**“and multi-colored.”**<sup>129</sup> See: Jerusalem has been washed, covered with [God’s] wings, clothed with variegated garments, and adorned with precious materials.<sup>130</sup>

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120. Lat. *sacramenta*.

121. Lat. *suavitas et bonus odor*.

122. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.12 (a).

123. Ezek. 16.12.

124. Lat. *sacri...intellectus*. See the Greek fragment for further discussion.

125. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.12 (b). In it, the reference to the “large golden earring” seems to clarify the Latin somewhat. The “little rings” are the equivalent of a “large ring”—which signify the Scriptures and the intellectual activity of interpreting and understanding them so as to come to a knowledge of the truth. Whether this is assumed to be the same as the “ring” upon the nose is not clear, but probable. In the same context, Jerome speaks of having *aureum circulum sensuum ac dogmatum divinatorum in naribus* (“a golden ring [sg.] of divine thoughts and opinions in our nostrils”), although he interprets differently the “little rings” themselves (*Comm. in Ezech.*, PL 25:134D).

126. Ezek. 16.12. Borret cites an additional interpretation from the *Selecta* [see “Fragmentary Comments” 16.12 (c)], which does not actually parallel the homily, so is presumably not a possible Greek fragment of it.

127. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.13 (a).

128. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.13 (b).

129. Ezek. 16.13.

130. Lat. *gemmae*.

(2) Quid post haec facit magnus et hominum amator Deus? Alit eam delicatis cibis. *Similam et mel et oleam manducasti*. Non ait simpliciter “farinam” neque “hordeaceum panem”; hoc quod modo ad vos loquimur simila est. Sed miserabilis Hierusalem post *similam*, post mella, post oleum, rursum quasi meretrix increpatur. Idcirco caveamus attentius ne forte et nos post verba munda *similae*, post sermones dulcissimos prophetarum, post oleum, quod *laetificat faciem*, quo volumus *perungere caput*, ut *ieiunium* nostrum *acceptabile* fiat, iterum delinquamus. Non solum autem perungimur hoc oleo, sed et vescimur. *Et facta es pulchra valde nimis*. Laudat pulchritudinem eius, laudat speciem, praedicat formam. *Et directa es in regnum*. Quantus profectus, ut etiam ad regnum dirigatur! *Et exiit nomen tuum in gentibus*. Haec apta sunt ei qui, postquam liber esse coepit a mundo, in conversatione proficiens ad beatam vitam, nomen quoque gloriosum in saeculo consecutus est.

(3) Sed procul absit id quod sequitur; ad hoc enim scriptum est, ut incutiat audientibus metum. Post pulchritudinem, post *nomen* magnum, *Hierusalem* misera *fornicatur*. Ideo *ne glorieris in crastinum; non enim scis quid pariat adveniens dies*, et alibi: *Fratres, etiam si praeoccupatus fuerit homo in aliquo peccato, vos ut spiritales sustinete istiusmodi in spiritu mansuetudinis; et rursum: Considerans te ipsum, ne et tu tenteris*.

(2) After this, what is it that God, who is great and a lover of humanity, does? He nourishes her with luxurious foods. **“You ate fine wheat-flour and honey and oil.”**<sup>131</sup> He does not say simply “flour”—and he does not say “barley-bread.” What I have just said to you is “fine wheat-flour.” But after the fine wheat-flour, after the honey, after the oil, wretched Jerusalem is once again rebuked as a prostitute. For this reason, let us beware more carefully still lest perchance we too may sin again, [even] after [hearing] pure words of fine wheat-flour, after [hearing] the sweetest discourses of the prophets, after [being granted] the oil, “which gladdens the face,”<sup>132</sup> with which we wish to “anoint the head,” so that our fast may become acceptable.<sup>133</sup> Moreover, not only are we anointed with this oil—we also feed on it. **“And you became very beautiful.”**<sup>134</sup> He praises her beauty, he praises her appearance, he proclaims her form. **“And you went straight into royalty.”**<sup>135</sup> What progress! To go straight into royalty! **“And your name went forth among the nations.”**<sup>136</sup> These words are well-fitted to one who, after he has begun to be free of the world, while making progress in his behavior toward the blessed life, has also acquired a glorious name for himself in the world.

(3) But may what follows be far from us! Indeed, it was written for this purpose—to strike fear into the listeners. After [acquiring] beauty and a great name, wretched Jerusalem commits fornication. Therefore “do not take pride in tomorrow, for you do not know what the coming day may bring forth”;<sup>137</sup> and in another passage [similarly], “Brothers, if a person is caught in some sin, you, as spiritual ones, must sustain<sup>138</sup> such a person in a spirit of gentleness,” and again, “examining yourself, so that you may not be tempted too.”<sup>139</sup>

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131. Ezek. 16.13.

132. Ps. 103[104].15.

133. Cf. Mt. 6.17-18.

134. Ezek. 16.13.

135. Ezek. 16.13 (*not* LXX). Lat. *directa es in regnum*.

136. Ezek. 16.14.

137. Prov. 27.1.

138. Lat. *sustinete*—an odd translation if Gk. is *καταρτίζετε* (“restore, make ready”).

139. Gal. 6.1—oddly, the quotation is broken up by the words, “and again,” as though there were two quoted passages rather than just one.

11.

(1) *Et exiit nomen tuum in gentibus in specie tua, quoniam consummatum erat in decore speciei quam constitui in te, dicit Adonai Dominus; et confisa es in decore tuo.* Magna sapuit et conscientia pulchritudinis suae erecta est speciosa Hierusalem. Et quia *alta sapuit*, nec se humiliavit et glorificavit Deum, audi quid dicatur ad eam: *Et fornicata es in nomine tuo, et effudisti fornicationem tuam in omni transitu.* Quid est hoc quod ait: *Effudisti fornicationem tuam in omni transitu?* Circuit animas nostras fortitudo contraria et varie perlustrans quaerit locum per quem possit irrupere. Ira suo nomine vult fornicari mecum iuxta coniuncta moribus meis, suo nomine tristitia et vult me facere maerentem, sua parte [aliud] desiderium auri et argenti et quorumcumque similium; si me non custodiero et clusero ostium meum, sed suscep-

11.

(1) **“And your name went forth among the nations, for your beauty, because it was perfect in the beauty of the appearance that I placed in you, says Adonai the Lord; and you trusted in your beauty.”**<sup>140</sup> She had thoughts of greatness,<sup>141</sup> and in the consciousness of her beauty, beautiful Jerusalem stood up straight. And now hear what is said to her because she had exalted thoughts,<sup>142</sup> and did not humble herself or glorify God: **“And you committed fornication in your name,<sup>143</sup> and you poured forth your fornication at every crossing.”**<sup>144</sup> What does “you poured forth your fornication at every crossing” mean? The *contrary power* goes around our souls, and by covering all the ground in different trajectories,<sup>145</sup> he is looking for a place by which he might be able to break in. Anger, in its own name, wishes to fornicate with me by a close connection to my habits; in its own name, sadness also wishes to make me sad; and in its turn, desire for gold and silver and whatever else is of that sort [operate similarly].<sup>146</sup> If I fail to keep guard over myself and keep my gate closed, and instead take in every speech of the enemy, then it is said to me,

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140. Ezek. 16.14-15.

141. Lat. *magna sapuit*.

142. Lat. *alta sapuit*.

143. I.e., using your good name to attract lovers? Scheck, on the other hand, translates, “against your name.” But see the further interpretation and discussion of the following sentences.

144. Ezek. 16.15. “At every crossing” translates Lat. *in omni transitu*; it is not clear how “at every crossing” has come into Origen’s version instead of “to / with every passer-by” (Lat. *omni transeunti*, as in the Vulgate; LXX ἐπὶ πάντα πάροδον), although clearly this forms an important part of Origen’s interpretation, and hence one should not, with Scheck, implicitly correct this to the standard reading; he translates, “every passerby.”

145. Lat. *varie perlustrans*.

146. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 16.15. The second extant Latin sentence corresponding to this fragment is quite obscure in its reference to “anger, in its own name...” etc. On the one hand, it is clearly delineating the different avenues by which the devil might entice—anger, sadness, greed—and at the same time, it is tying in with and implicitly commenting on the phrase “in your name” just cited. The devil, here called the “contrary power,” has different *names* depending on his actions: he is (in the words of the Greek fragment) “the demon of anger,” the “demon of sadness,” and so on. Further, the different vices / passions *make the one who is influenced like them*: anger makes you angry; sadness makes you sad; greed makes you greedy. Perhaps the further thought is: If one does not guard against these influences but takes them in repeatedly, one *does become like them* and thus Jerusalem is said to fornicate *in her own name*. Meanwhile, more clearly, “at every crossing” is interpreted by Origen to mean “at every point at which the devil makes an attempted inroad.”

ero omnem orationem inimici, dicitur mihi: *Effudisti fornicationem tuam in omni transitu. Et accepisti vestes tuas, et fecisti tibi idola sutilia.*

(2) De his quibus *te ornavi*, quibus *pulchra facta es, fecisti tibi idola sutilia*. Volo adhuc exponere quae sint idola sutilia, quae quidam de vestibus consuerunt. Vestes divinae Scripturae sunt et sensus qui est in eis. Consciderunt has vestes haeretici et consuerunt dictum dicto, verbis verba iungentes, sed non cum opportuna aptaque iunctura et consuantes impia sibi simulacra fecerunt, quibus illexerunt quosdam credere et consentire ad cultum eorum et fictam suscipere disciplinam. Deus vero omnes nos et ab his et aliis liberet simulacris, ut magnificemur in Christo Iesu, *cui est gloria et imperium in saecula saeculorum. Amen!*

**“You poured forth your fornication at every crossing. And you took your clothes, and you made for yourself sewn idols.”**<sup>147</sup>

(2) From those things by which I adorned you, by which you became beautiful, **“you made for yourself sewn idols.”**<sup>148</sup> I would like to explain further what the “sewn idols” are, which some people sewed together from their clothing. The clothes are the divine Scriptures and the meaning which is in them. The heretics have torn up these clothes, and have sewn together one saying with another saying, joining words with words, but not with an appropriate and fitting kind of join—and by sewing them together they have made for themselves impious images,<sup>149</sup> by which they have entangled some people to believe and agree with their form of religion and to take up their false teaching.<sup>150</sup> But may God free us all from these and any other images, so that we may be exalted in Christ Jesus, “to whom belong the glory and the power for ever and ever. Amen.”<sup>151</sup>

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147. Ezek. 16.15-16.

148. Ezek. 16.16.

149. Lat. *simulacra*.

150. Scheck translates, “artificial church order,” and notes (n. 28) a more literal translation, “fabricated discipline.” The Latin word *disciplina* extends from the more generic “teaching” to learned habits and the regulation of behavior; but while Origen is probably criticizing heretics’ behavior, there does not seem to be an indication of something as specific as an alternative code of conduct. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 16.16; it makes explicit reference to action as well as thinking, but does not help to clarify the implications of *disciplina* here.

151. 1 Pet. 4.11.

## HOMILIA VII

1.

(1) Catalogus peccatorum Hierusalem, utcumque fuerit intellectus, aedificat audientem. Quomodo enim, si in domo sua quempiam de familia dominus corripiat et peccata eius exponat, alius qui nuper emptus est servus videns patris familiae disciplinam, quae culpat quaeve collaudet, instruitur ad non facienda ea quae priores fecere conservi, et ad hoc omni labore festinat ut ea faciat per quae alii honorem et libertatem a domino promeruerunt, ita et nos audientes, in quibus culpet Deus sive Hierusalem sive universam Iudaeam sive unam quamlibet ex tribus specialiter delinquentem, non parum utilitatis accipimus, ne et in haec corruamus in quae ceteri corruerunt.

(2) Est autem principium hodiernae lectionis quia *vestes* a Deo *acceperit Hierusalem, et fecerit ex his sibi sutilia* quaedam<sup>1</sup> *simulacra et fornicata sit super iis*. De quibus iuxta possibilitatem meam in priori sermone disserui, docens istos qui Scripturas lacerant et a verbis verba dirumpunt consuetes ea et commentitia dogmata componentes, servire idolis quae earum vestibus induerunt. *Non intrabis* in tabernaculum meum, foris es et foris manebis. Scit Scriptura sanctos intus, peccatores foris esse. Igitur quia Hierusalem talia peccata commisit, ut non mereatur intrare in repromissiones Dei, et dicatur ad eam: *Et non intrabis*, caveamus ne forte et nobis aliquando dicatur: *Et non*

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1. Baehrens (followed by Borret) has the misprint *quaedem*.

## HOMILY 7

1.

(1) The list of the sins of Jerusalem, in whatever sense it is understood, edifies the listener. For just as, if the master chastises in his house some slave of the household, and exposes his sins, *another* slave who has been bought only recently, when he sees the head of the household's disciplinary measures<sup>1</sup>—what sorts of things he blames or praises—he is instructed, so as not to do those things which the former fellow-slaves did, and with the utmost care he hurries to do those things by which the others have earned honor and freedom from the master: so too, when we hear that for which God blames Jerusalem, or all Judaea, or one or another of the tribes that is offending in a particular way, we receive no small advantage, to keep us from falling into those things into which the others fell.

(2) Now, the beginning of today's reading is that Jerusalem took clothes from God, and from them made for herself certain **“sewn images, and committed fornication with them.”**<sup>2</sup> I discussed these as far as I was able in my previous homily,<sup>3</sup> indicating that those who mutilate the Scriptures and break [some] words away from [other] words, [then] sew them together and compose false doctrines—that they are serving the idols on which they have put their clothes.<sup>4</sup> **“You shall not enter”**<sup>5</sup> into my tabernacle; you are outside and you shall remain outside. The Scripture knows that the saints are inside, the sinners outside. Therefore, since Jerusalem has committed such sins that she does not deserve to enter into the promises of God, and it is said to her, “And you shall not enter,” let us beware that at some point it may be said to us

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1. Lat. *disciplina*.

2. Ezek. 16.16, at first paraphrased, but at the end a close quotation. The Hebrew refers to high places / shrines, rather than to images, and thus *super iis* (“with them”; lit., “upon them”) makes better sense in that context.

3. I.e., in *Hom.* 6.11.2

4. Lat. *earum vestibus*. Since *earum* is feminine, it should perhaps be taken as a reference to the Scriptures—thus, to be more specific: “...on which they have put the clothes [consisting] of them [= the Scriptures].” Scheck, understanding the Latin differently, translates: “...the idols that they wear as their clothes.”

5. Ezek. 16.16 (LXX).

*intrabis neque fiet.* Non est completum hoc quod dicitur: *neque fiet* et ideo subaudiendum extrinsecus, ut sensus possit expleri. Ea quae tibi repromissa sunt bona et acceptura eras, *non fient.*

2.

Sequitur aliud delictum. *Et accepisti vasa gloriationis tuae de argento tuo et de auro tuo, ex quibus dedi tibi, et fecisti tibi imagines masculinas.* Secundum communem sensum sic intelligi potest: *Vasa gloriationis* — de quibus Moyses scripsit in Numeris, *turibula, phialas, candelabrum aureum, arcam ab intus et a foris deauratam*, et cetera — *accepisti* et conflasti ea, et *fecisti effigies masculinas et fornicata es in eis.* Secundum allegoriam vero ita explanabitur: vasa aurea et argentea, id est turibula, phialas et cetera istiusmodi habemus in sacris litteris; quando ergo torquemus sensum Scripturae in alterum sensum qui est contrarius veritati, verba divina conflamus et res Dei in alias mutamus effigies. Quae facientes incidimus in peccatum quod nunc commiserat Hierusalem. Vasa gloriationis nostrae sunt lex et prophetae; super his exultamus, in his efferimur. Quos cum aliter exponimus quam se veritas habet, convertimus vasa gloriationis nostrae de argento rationabili et de auro sensibili, quod nobis dedit Deus, et facimus nobis imagines masculinas et fornicamur in iis.

too, **“And you shall not enter, nor shall it happen.”**<sup>6</sup> The clause “nor shall it happen” is not complete<sup>7</sup>—and so, something must be mentally supplied from outside [the sentence], so that the meaning can be filled out. It is the good things that were promised to you and that you were going to receive that “shall not happen.”

2.

There follows another offense. **“And you took the vessels of your exultation<sup>8</sup> [made] from your silver and from your gold, from what I gave to you, and you made for yourself masculine images.”**<sup>9</sup> According to the common understanding this can be interpreted as follows: **“The vessels of exultation,”** about which Moses wrote in Numbers—the incense-pans, the libation-bowls, the golden lampstand, the ark overlaid with gold inside and outside,<sup>10</sup> and so on—**“you took”** and melted them down, and **“you made masculine likenesses and fornicated with them.”**<sup>11</sup> According to allegorical interpretation, however, the passage will be explained in this way: The golden and silver vessels, that is, the incense-pans, libation-bowls, and so on, are what we have in the sacred writings; therefore, when we twist the meaning of Scripture into another meaning, which is contrary to the truth, we [metaphorically] melt down the divine words and change the things of God into other likenesses. If we do this, we have fallen into the sin which Jerusalem had now committed. The vessels of our exultation are the Law and the Prophets; we exult over these; in these we are raised up. But when we expound them in a way different from the truth, we are transforming the vessels of our exultation [which are made] from the rational silver and the perceptible gold, which God has given to us, and we are making for ourselves masculine images, and fornicating with them.

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6. Ezek. 16.16 (LXX).

7. I.e., no subject is stated; “it” in English is entirely derived from the 3<sup>rd</sup>-person-sg. verb form, and of course has no clear referent in the context.

8. Lat. *gloriatio*. I.e., “the vessels you exult in / boast about...”

9. Ezek. 16.17.

10. These are mentioned in various passages of Numbers (4.7; 7.13-14; 8.2-3; 3.31); but the descriptions of the lampstand and the ark correspond better with Exod. 25.10-11, 31; 37.1-2, 17—in which context there is fuller description of the vessels of the tabernacle in general.

11. Ezek. 16.17.

3.

(1) Sequitur: *Accepisti vestimenta varia et operuisti illa. Varia vestis est et hic unus in Scripturis locus, quo induimur adsumentes viscera misericordiae, benignitatis, humilitatis, mansuetudinis, longanimitatis ad sufferendum invicem.* Has varias vestes et pulchros amictus, quos nobis largitus est Deus, si laceramus atque conscindimus, et circumdamus falsae doctrinae ad deceptionem hominum, non dubium est quin variis vestibus operiamus idola. Intelliges autem hoc quod dicitur, si ipsam rem manifestius describamus. Vide mihi aliquem Marcionitam sive discipulum Valentini aut certe cuiuslibet haeresis defensorem, et considera quomodo idola sua, id est figmenta quae ipse composuit, mansuetudine et castitate vestiatur, ut in aures audientium facilius ex vitae bonitate ornatus sermo subrepat. Et cum hoc fecerit, intellige eum adsumpsisse vestem variam morum et conversationis optimae et idolis superiecisse quae ipse construxit. Ac iuxta mei quidem animi sensum, multo nocentior est haereticus bonae vitae, et plus in doctrina sua habet auctoritatis eo qui doctrinam conversatione maculat. Qui enim vitae pessimae est, non facile homines ad falsum dogma sollicitat nec potest per umbram sanctitatis audientium decipere simplicitatem. Qui vero sermone perversus est et disciplinis saluti contrarius, mores autem compositos et ornatos habet, nihil facit aliud nisi accipit indumenta varia instituti boni et conversationis quietae, et circumdat ea idolis suis, ut magis decipiat audientes.

3.

(1) Next: **“You took the multi-colored garments and covered them.”**<sup>12</sup> The “multi-colored garment” is here too [the subject of] one passage in the Scriptures, where we “clothe ourselves with the ‘bowels’ of mercy, of goodness, of humility, of gentleness, of patience, to bear with each other.”<sup>13</sup> If we mutilate and rip to pieces these multi-colored garments and beautiful cloaks, which God has bestowed on us, and wrap them around false teaching in order to deceive people, there is no doubt that we are covering idols with multi-colored garments. But you will understand what is being said, if I set forth the matter itself more clearly. Look at some Marcionite, I ask you, or a disciple of Valentinus, or indeed a defender of whatever heresy you like, and consider how he clothes his *idols*, that is, the fictions which he himself has composed, with gentleness and chastity, so that his words, ornamented by the goodness of his way of life, may creep more easily into the ears of his audience. And when he has done this, understand that he has taken up a multi-colored garment of excellent habits and lifestyle and has thrown it over the idols which he himself constructed. And in my opinion, at least, the heretic with a good way of life is much more harmful, and has more power in his teaching than does the one who brings disgrace on his teaching by his lifestyle. For one who lives a wicked life does not easily attract people to his false doctrine, and is not able to beguile the naïveté of the audience by means of a shadow of sanctity. The one who is corrupt in his discourse and contrary to salvation in his teachings, but has well-ordered and adorned habits, is doing nothing other than receiving the multi-colored clothing of good practices and a tranquil lifestyle and putting them around his idols, the better to beguile his audience.

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12. Ezek. 16.18. The word “them” translates Lat. *illa*, which grammatically ought to be a reference to the (neut. pl.) garments, but at the end of this chapter, Origen glosses “them” as a reference to “the vessels” (neut. pl.). In LXX, the equivalent (neut. pl.) pronoun αὐτά does not correspond to the (masc. sg.) garment mentioned, nor with the (fem. pl.) images mentioned in the previous verse, but could be taken as a ref. to the (neut. pl.) vessels, although they appear quite far back (at the beginning of verse 17).

13. Col. 3.12-13, slightly different from the standard text in including a string of genitives and an expression of purpose rather than a present participle (similar, however, to the citation of this passage in Chap. 8 of the previous homily).

(2) Idcirco sollicitè haereticos caveamus, qui conversationis optimae sint, quorum forte vitam non tam Deus quam diabolus instruxit. Nam quomodo quasdam illecebras escarum aucupes proponunt, ut facilius aves capiant per oblectamentum gulae, sic, ut audacius dicam, est quaedam castitas diaboli, id est decipulae humanae animae, ut per istiusmodi castitatem et mansuetudinem et iustitiam possit facilius capere et falsis sermonibus irretire. Diversis diabolus pugnat insidiis, ut miserum perdat hominem, et bonam malis tribuit vitam ad decipiendos videntes et malam bonis inurit conscientiam.

(3) Mihi ipsi qui in Ecclesia praedico laqueos saepe tendit, ut totam Ecclesiam ex mea conversatione confundat. Et ideo plus hi qui sunt in medio oppugnantur ab inimico, per ruinam unius hominis quae celari non potest, ut omnibus scandalum fiat, et impediatur fides per conversationem pessimam clericorum. Omnia, ut diximus, diabolus inoperatur, et ea quae videntur esse bona nec sunt, et ea quae per naturam suam mala sunt, omnia adversum humanam commentatur naturam. Unde, qui curam habet vitae suae neque mansuetudine haereticorum capitur ad consentiendum doctrinae eorum, neque meis delictis, qui videor in Ecclesia praedicare, scandalizabitur, sed ipsum dogma considerans et pertractans Ecclesiae fidem, a me quidem aversabitur, doctrinam vero suscipiet secundum praeceptum Domini, qui ait: *Super cathedram Moysi sederunt scribae et Pharisei; omnia enim quaecumque vobis dicunt, audite et facite. Iuxta opera autem illorum nolite facere; dicunt quippe et non faciunt.*

(2) Therefore, let us painstakingly beware of heretics who have an excellent lifestyle: perhaps it is not God but the devil who has taught them their way of life. For just as bird-catchers put out certain [kinds of] enticing bait, in order to catch birds more easily through an appeal to the pleasure of their palates, so also, to speak a little audaciously, there is a certain [form of] chastity that belongs to the devil, that is, [one that serves as] a snare for the human soul, so that through chastity and gentleness and righteousness of that kind he may be able to catch [souls] more easily and trap them in the net of false discourses. The devil fights using diverse kinds of stratagems, in order to destroy the wretched, and he grants a good way of life to the wicked so as to beguile the spectators, and thus he brands a bad conscience into the good.

(3) [Furthermore,] for me, as one who preaches in the Church, he often lays snares, with the intention of throwing the entire Church into confusion because of my mode of life.<sup>14</sup> And for this reason, those who are on public view<sup>15</sup> [as teachers] are assaulted more by the enemy, so that through the downfall of a single man that cannot be hidden there may be a stumbling-block for all, and the faith of all may be obstructed by the wicked lifestyle of the clergy. The devil, as I have said, works to accomplish all sorts of things, both those which seem to be good but are not, and those which are wicked by their own nature—all these things he devises against human nature. Hence, one who takes care for his own life is not caught by the gentleness of heretics so as to go along with their teaching, and will not be made to stumble by the offenses of [anyone like] me who is seen preaching in the Church, but instead, examining the doctrine itself and investigating the faith of the Church, will turn away from a focus on *me*, and will receive the teaching in keeping with the command of the Lord, who said, “The scribes and the Pharisees have sat upon the seat of Moses. Everything indeed—whatever they tell you—listen to it and do it. Do not, however, act in accordance with their deeds. For they preach, but do not practice.”<sup>16</sup>

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14. That is, if the devil were successful in tempting Origen to adopt a wicked lifestyle, that lifestyle would end up sowing confusion in the Church.

15. Lat. *in medio*.

16. Mt. 23.2-3, with slight variants.

(4) Iste sermo de me est, qui bona doceo et contraria gero, et sum sedens super cathedram Moysi quasi scriba et Pharisaeus. Praeceptum tibi est, o popule, si non habueris accusationem doctrinae pessimae et alienorum ab Ecclesia dogmatum, conspexeris vero meam culpabilem vitam atque peccata, non habeas iuxta dicentis vitam tuam instituere, sed ea facere quae loquor. Nullum imitemur et, si volumus imitari quempiam, propositus est nobis ad imitandum Christus Iesus. Descripti sunt actus Apostolorum, et prophetarum gesta de sacris voluminibus agnoscimus; illud exemplar firmum est, illud propositum solidum, quod qui sequi cupit securus ingreditur. Si vero quaerimus nobis culpabiles ad aemulandum, ut cum dicamus: ille docet, et his quae docet facit ipse contraria, adversum praeceptum Domini facimus, qui mandavit doctrinas magistrorum magis considerari debere quam vitas. Haec diximus de eo quod scriptum est: *Accepisti vestem tuam versicolore et operuisti illa*, id est *vasa gloriationis*, quae in *idola* commutasti.

4.

(1) Sequitur: *Et oleum meum et incensum meum posuisti ante faciem eorum*. Scriptura docente didicimus quia sanctorum oratio sit incensum; ait enim: *Incensum autem orationes sanctorum sunt*. Si ergo instituti ad orationem, cum illam Deo debeamus offerre, id est Deo legis et prophetarum, Deo Abraham, Deo Isaac, Deo Iacob, et Patri Iesu Christi, offerimus his quae

(4) This speech is about *me*, if I teach good things but do the opposite, and I am sitting upon the seat of Moses like a scribe and a Pharisee. The command has been given to you, the congregation,<sup>17</sup> that if you do not have a complaint [against someone] for wicked teachings and doctrines foreign to the Church, but you do perceive my blameworthy way of life and my sins, you should not regulate your life in accordance with that of the teacher, [that is, me,] but instead should carry out that which I say. Let us not imitate anyone—and if we do wish to imitate someone, there is one who has been put on display to be imitated: Christ Jesus. The acts of the Apostles have been described, and we know the deeds of the prophets from the holy books: that is the steadfast pattern, that is the unshakeable purpose, and one who desires to follow it walks securely. If, however, we look to the blameworthy for ourselves to imitate, as in a case when we might say, “That man teaches, and he does the opposite of what he teaches,” then we are acting contrary to the command of the Lord, who instructed us to consider the doctrines of teachers rather than their lives. This much I have said about the passage: **“You took your multi-colored garment and you covered them”**<sup>18</sup>—that is, the “vessels of exultation,” which you transformed into “idols.”<sup>19</sup>

4.

(1) Next: **“And you placed my oil and my incense in front of them.”**<sup>20</sup> By the teaching of Scripture we have learned that incense is [a symbol of] the prayers of the saints;<sup>21</sup> for Scripture says, “...incense is the prayers of the saints.”<sup>22</sup> If, therefore, we have been trained for prayer and although we ought to be offering it to God—that is, to the God of the Law and the Prophets, the God of Abraham, the God of Isaac, the God of Jacob, and the Father of Jesus Christ—we offer it instead to that which we ourselves have fabricated, to such

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17. Lat. *populus*.

18. Ezek. 16.18.

19. Ezek. 16.17.

20. Ezek. 16.18.

21. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.18.

22. Rev. 5.8, slightly adapted. The word “is” translates the Lat. *sunt*, a plural form that makes better sense in the Biblical text.

ipsi confinximus, in tantum ut incensum Dei proponamus idolis, facimus id quod dicitur in praesenti: *Oleum meum et incensum meum posuisti ante faciem eorum*. Verum iste de incenso sit intellectus. Quid respondebimus de oleo? Oleum est quo vir sanctus ungitur, oleum Christi, oleum sanctae doctrinae. Cum ergo acceperit aliquis hoc oleum quo utitur sanctus, id est Scripturam instituentem quomodo oporteat baptizari in nomine Patris et Filii et Spiritus sancti, et pauca commutans unxerit quempiam, et quodammodo dixerit: iam non es catechumenus, consecutus es *lavacrum secundae generationis*, talis homo accipit oleum Dei et incensum, et ponit illud ante faciem idolorum.

(2) *Et panes meos quos dedi tibi, simila et melle et oleo cibavi te*. Ecce panes nostri, simila mundissima in Scripturis et mella apum prophetarum. Ista omnia dedit nobis Deus, et cibavit nos de panibus prophetarum, de simila legis, melle Evangelii, e quibus cibati ponimus eadem ipsa idolis. Cum enim dogmatibus falsis volentes adsumere defensionem dixerimus: Scriptum est in propheta, testatur Moyses, loquitur Apostolus, quid aliud facimus quam accipientes panes veritatis proponimus eos simulacris quae ipsi finximus? Marcion fecit idolum et proposuit ei panes Scripturarum; Valentinus, Basilides, omnesque haeretici fecerunt similiter. *Et posuisti illa ante faciem eorum in odorem suavitatis*. Naturaliter suavissimi odoris sunt haec quae nobis largitus est Deus. Quem odorem suavissimum ante idola ponit, qui adversum potestatem Scripturarum aut gerit aut intelligit.

an extent that<sup>23</sup> we place the incense of God before idols, then we are doing what is described in the passage before us: **“You placed my oil and my incense in front of them.”** But that is [only my] understanding of the incense. What shall I give for an answer about the oil? Oil is that by which a holy man is anointed: the oil of Christ, the oil of holy teaching. Therefore, when someone takes this oil that the holy man uses—that is, the Scripture which teaches how we ought to be baptized in the name of the Father and of the Son and of the Holy Spirit—and, changing a few things, anoints someone and says something like, “You are no longer a catechumen; you have received the ‘bath of the second birth’<sup>24</sup>: such a person takes the oil of God as well as his incense, and places it in front of idols.

(2) **“And my bread, which I gave you—I fed you with fine wheat-flour and honey and oil.”**<sup>25</sup> Behold our bread: the most pure fine wheat-flour contained in the Scriptures, and the honey of the bees which are the prophets. God gave us all those things, and he fed us on the bread of the prophets, on the fine wheat-flour of the Law, the honey of the Gospel; but when we have been fed with them, we offer these very same things to idols.<sup>26</sup> For when we wish to take up a defense for false doctrines and say, “It is written in the prophet; Moses bears witness; the Apostle says...”—then what are we doing other than taking the bread of truth and placing it before the images that we ourselves have formed? Marcion made an idol and placed before it the bread of the Scriptures; Valentinus, Basilides, and all the heretics have acted similarly. **“And you placed them in front of them for a pleasant odor.”**<sup>27</sup> These things which God has bestowed upon us have a most pleasant odor by nature, and one who either acts or thinks in a manner contrary to the meaning of the Scriptures is placing this most pleasant odor before idols.

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23. Lat. *in tantum ut...* Borret translates differently: “dans la mesure où nous présentons l'encens de Dieu aux idoles, nous faisons ce qui est dit...”

24. Tit. 3.5 (Lat. *lavacrum secundae generationis*; compare NRSV: “the water of rebirth”).

25. Ezek. 16.19.

26. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.19.

27. Ezek. 16.19.

5.

(1) *Et factum est, dicit Adonai Dominus, et accepisti filios tuos, et filias tuas, quas genuisti, et immolasti illos in consumptionem.* Cum genuerit peccatrix Hierusalem filios et filias, finis eorum qui nascuntur occisio est; neque enim salus finis est pessimorum. Idcirco scriptum est: *Immolasti eos in consumptionem. Quam modica fornicata es, interfecisti natos meos et dedisti eos.* Proprie ait: *Accepisti filios tuos,* significanterque addit *Occidisti natos meos.* Quicumque enim nascuntur in haereticorum doctrinis, et ibi fidei suae principia sumpserunt, hi filii sunt fornicariae et peccatricis Hierusalem. Qui autem natus est in Ecclesia, et deceptus postea fuerit haeretica falsitate, iste, cum filius Dei sit, apprehensus est a peccatrice Hierusalem et positus victima idolis eius.

(2) *Hoc supra omnem fornicationem tuam et abominationes tuas.* Filios Ecclesiae accipere et immolare idolis, hoc supra omne peccatum tuum est. *Et non fuisti memor diei infantiae tuae, cum eras nuda et turpiter agens.* Praefatus est de nuditate et turpitudine Hierusalem. Oportuit ergo in iniquitate meminisse quomodo *pennas meas expanderim super te et adsumpserim te de sanguine tuo et laverim te.* Tu vero horum omnium oblita fecisti haec quae condecet nudam et turpiter agentem et commixtam in sanguine suo.

5.

(1) **“And it happened, says Adonai the Lord, that you took your sons and your daughters, whom you engendered, and you sacrificed them wastefully<sup>28</sup>.”**<sup>29</sup> When the sinful Jerusalem has engendered sons and daughters, the end of those who are born is slaughter; for indeed, the end of the wicked is not salvation. For this reason it was written, **“You sacrificed them wastefully. How small [a thing is it that] you committed fornication! You killed my<sup>30</sup> children, and you gave them...”**<sup>31</sup> He says “you took *your* sons” in the proper sense, and adds “you killed *my* children” with a special significance. For all those who are born among the teachings of heretics and have received the beginnings of their faith there are the sons of the fornicating, sinful Jerusalem. One who was born in the Church, however, and afterwards has been beguiled by heretical falsehood, that one, even though he is a son of God, has been caught by the sinful Jerusalem and placed before her idols as a sacrificial victim.

(2) **“This surpasses all your fornication and your abominations.”**<sup>32</sup> To take the children of the Church and sacrifice them to idols—this surpasses all your sins.<sup>33</sup> **“And you did not remember the day of your infancy, when you were naked and in a shameful state.”**<sup>34</sup> He spoke earlier about the nakedness and shamefulness of Jerusalem. So then, it would have been proper to remember in adversity how “I stretched out my wings over you” and “I took you up out of your blood and I washed you.”<sup>35</sup> But you, forgetting all these things, did what was fitting to one who was naked and in a shameful state and mixed up with her own blood.

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28. Lat. *in consumptionem* (lit., “into consumption”), reflecting LXX εἰς ἀνάλωσιν. These terms for “consumption” are less amenable to an interpretation involving cannibalism than to the idea that the sacrifices squander the children.

29. Ezek. 16.20.

30. Lat. *meos*, unlike LXX σοῦ.

31. Ezek. 16.20-21.

32. Ezek. 16.22 (a common variant conflating LXX and MT).

33. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.21-22.

34. Ezek. 16.22.

35. Ezek. 16.8-9, although the second is not a very close citation.

6.

*Et factum est post omnes malitias tuas; vae, vae tibi, dicit Adonai Dominus, et aedificasti tibi domum meretriciam, et fecisti tibi expositionem in omni platea.* Si consideres animam expositam amatoribus suis, videbis quomodo faciat domum meretriciam et suscipiat omnes quos praediximus amatores. Intellige vero quod dicimus ex sequentibus, id est qui sint amatores Hierusalem. Anima humana multum speciosa est et mirabilem habet pulchritudinem. Artifex quippe eius, cum eam primum conderet, ait: *Faciamus hominem ad imaginem et similitudinem nostram.* Quid hac pulchritudine et similitudine pulchrius? Quidam ergo adulteri et sordidi amatores, decore eius illecti, desiderant eam corrumpere et *fornicari super eam*. Quamobrem sapiens vir Paulus dicit: *Timeo autem ne forte, ut serpens decepit Evam in nequitia sua, sic corrumpantur sensus vestri.* In fornicatione carnali corpora corrumpuntur, in spiritualibus vero stupris sensus corrumpitur et ipsa anima vulneratur.

7.

(1) *Et contaminasti speciem tuam.* Etiam si non sit homo in peccatis maximis constitutus, tamen, quia ingens est animae pulchritudo, minorum quoque societate turpatur. Respice virtutes animae, quae si insitae sint a Deo, vide pulchritudinem eius, inventionem, dispositionem, elocutionem, memoriam, pronuntiationem, cuius sit ingenii, quomodo primum intelligat, deinde intellecta diiudicet, ut incitetur ad sensus, ut menti sensa commodet, quos habeat impetus, quos cogitatus de Deo. Haec possidens magnae pulchritudinis

6.

**“And it happened that after all your wicked behavior<sup>36</sup>—Woe, woe to you, says Adonai the Lord—you built for yourself a house of prostitution, and you made an exhibition for yourself in every open space.”<sup>37</sup>** If you examine a soul that is exposed to its lovers, you will see in what way it makes a house of prostitution and receives all the aforementioned lovers. But understand what I am saying on the basis of what follows, that is, who the lovers of Jerusalem are. The human soul is very good-looking, and has a marvellous beauty. Indeed, its craftsman, when he first created it, said, “Let us make a human being in our image and likeness.”<sup>38</sup> What is more beautiful than this beauty and likeness? Thus, certain adulterers and despicable lovers, enticed by its splendor, desire to corrupt it and fornicate with it. And for this reason the wise man, Paul, says, “But I am afraid that perchance, as the serpent deceived Eve by its villainy, your thoughts may be corrupted.”<sup>39</sup> Bodies are corrupted by carnal fornication, but the thoughts and the soul itself are wounded by spiritual debauchery.<sup>40</sup>

7.

(1) **“And you have defiled your appearance.”<sup>41</sup>** Even if a person is not stuck in the greatest sins, still, because the soul’s beauty is extraordinary, it is sullied by association with smaller ones as well. Consider the faculties<sup>42</sup> of the soul—and if they have been implanted there by God, look at [the soul’s] beauty, its capacity of invention, arrangement, expression, memory, delivery;<sup>43</sup> consider what talent it has, how first it understands, then judges what it has understood, so as to be stimulated toward thinking, in order to make its thoughts usable for the mind; consider what keen impulses it has, what thought processes

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36. Lat. *malitiae*.

37. Ezek. 16.23-24 (LXX).

38. Gen. 1.26.

39. 2 Cor. 11.3.

40. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 16.24.

41. Ezek. 16.25.

42. Lat. *virtutes*.

43. These abilities (from “invention” to “delivery”) are traditional parts of rhetorical training.

est, sed haeticorum sectis et extranea religionis institutione corrumpitur.

(2) *Et transierunt crura tua per omnem transitum, et multiplicasti fornicationem tuam.* Est fornicatio a fornicatione differens, et quomodo in fornicatione carnis est aliquis non nimiae fornicationis et tamen fornicatione pollutus, alius vero multiplicans fornicationem suam, sic et in ea fornicatione quae animam sensumque commaculat, alius multitudine fornicationis obruitur, alius vero non iam a fornicatione est seiunctus. Idcirco *qua mensura mensi fuerimus, remetietur nobis.*

8.

(1) *Et fornicata es in filios Aegypti confines tuos.* Filii Aegypti contrariae fortitudines sunt. Nec mirum est, si confines nostri Aegyptii dicantur, cum fines Aegypti et Hierusalem in sui vicinitate sint positi; qui sunt *magnis carnibus*, non quia isti Aegyptii ingentes carnes habeant — et quidem honeste videtur pudenda eorum immutato vocabulo significasse, id est magnis carnibus — sed quia carnei intellectus magnarum nos carnum faciant, ut contrario est quaedam caro, Dei facies, de qua dicitur: *Quomodo caro mea in terra deserta, et invia, et inaquosa, sic in sancto apparui tibi.* Fornicatur igitur Hierusalem super filios Aegypti, confines suos et magnarum carnum. *Et*

relating to God. When it possesses these faculties, it has great beauty; but it is corrupted by heretical doctrines and a foreign religious system.<sup>44</sup>

(2) **“And your legs passed through every passing-point, and you multiplied your fornication.”**<sup>45</sup> One kind of fornication differs from another. Just as in the case of carnal fornication one person engages in more moderate fornication and yet is still defiled by fornication, while another “multiplies” his fornication, so too in the case of the kind of fornication that besmirches the soul and the thoughts, one person is overwhelmed by copious fornication, while another is still not entirely free of fornication. For this reason, “with the measure you use it will be measured back to you.”<sup>46</sup>

8.

(1) **“And you committed fornication with the sons of Egypt, your neighbors.”**<sup>47</sup> The “sons of Egypt” are the *contrary powers*. And it is no wonder if the Egyptians are called “our neighbors,” since the boundaries of Egypt and Jerusalem are located in proximity to each other. [The Egyptians,] who are **“large in flesh”**:<sup>48</sup> [he uses this term] not because those [literal] Egyptians have huge flesh—and indeed, he seems to have referred to their shameful parts<sup>49</sup> decently, by means of a euphemistic expression, that is, “large in flesh”—but because the fleshly intellect renders *us* “large in flesh.”<sup>50</sup> (And by way of contrast, there is [another] sort of “flesh” [which signifies] the *face of God*, about which it is said, “My flesh in a desert and trackless and waterless land: thus I appeared to you in the sanctuary.”<sup>51</sup>) So then, Jerusalem fornicates with the sons of Egypt, her neighbors, who are large in flesh. **“And you committed for-**

44. Lat. *extranea religionis institutione*. Borret tr. “un système religieux étranger,” and cites Le Boulluec, *La notion d'hérésie*, 2: 469 and n. 125, for justification of the translation. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.25(b).

45. Ezek. 16.25 (LXX).

46. Mt. 7.2.

47. Ezek. 16.26.

48. Ezek. 16.26. Lat. *magnis carnibus*, reflecting LXX μεγαλοσάρκους, which NETS tr. “great in flesh”; this is a literal rendering of the Hebrew, which NRSV tr. “lustful.”

49. Lat. *pudenda*.

50. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.26.

51. Ps. 62[63].2-3[1-2], understanding it as God speaking, rather than the Psalmist.

*multipliciter, inquit, fornicata es ad me exasperandum. Multas species fornicationis commisisti ad me concitandum. Quodsi extendero manum meam in te, et auferam legitima tua, et tradam te in animas eorum qui te oderunt, filios alienigenarum.* Vides quia in animas alienigenarum traditur, quae indigna sit usu legis, et sermonum Dei.

(2) *Quae te deverterunt de via tua. Impie egisti et fornicata es super filios Assur.* Primum super filios Aegypti, deinde super filios Assur. Haec species peccatorum sunt. Nam et cum captivos acceperunt Assyrii filios Istrahel, factum est quidem id quod historia refert, scriptum est autem propter frequentem nostram captivitatem quae ab spiritalibus Assyriis perpetratur, de quibus Apostolus dicit: *Non est nobis certamen adversus carnem et sanguinem, sed adversum spiritalia nequitiae.*

9.

*Et nec sic satiata es; et fornicata es et non satiabaris.* Quando quis non impletur delinquens, sed semper prioribus peccatis nova peccata coniungit *colligans ut fune longo et sicut loro iugi vitulae iniquitates*, numquam se ad meliora convertens neque paenitentiam agens super malis suis, dicitur ad eum: *Et non satiabaris. Et multiplicasti testamenta mea ad terram Chanaan.* Quando Deus

nication in many ways,<sup>52</sup> in order to provoke me.”<sup>53</sup> That is, you committed many kinds of fornication, in order to incite me [to anger]. **“But if I stretch out my hand against you, I shall both take away your statutes,<sup>54</sup> and hand you over to the souls of those who hate you, the daughters of foreigners.”**<sup>55</sup> You see that she is handed over to the souls of foreigners—she who is unworthy to practice the Law and the words of God.

(2) **“...who turned you aside from your way. You acted impiously and committed fornication with the sons of Assyria.”**<sup>56</sup> First with the sons of the Egyptians, then with the sons of Assyria. These are different categories of sins. For it is also the case that when the Assyrians took the children of Israel captive, that which the literal sense<sup>57</sup> reports did take place; however, this was written on account of our repeated captivity which is brought about by the spiritual Assyrians, about whom the Apostle says, “Our struggle is not against flesh and blood, but against...the spiritual forces of wickedness.”<sup>58</sup>

9.

**“And even so you were not satisfied; and you fornicated and were not satisfied.”**<sup>59</sup> When someone is not filled up by transgressing, but always adds new sins to former sins, binding together “iniquities as with a long rope and as it were with the yoke-strap of a young cow,”<sup>60</sup> never going through conversion to better things, nor repenting for his sins, then it is said to him: **“And you were not satisfied. And you multiplied my covenants with the land of**

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52. Lat. *multipliciter*, reflecting LXX πολλαχῶς.

53. Ezek. 16.26.

54. Lat. *legitima*.

55. Ezek. 16.27. The LXX equivalent for the term here translated “foreigners” usually refers to the Philistines. The reference to “daughters” is clear from LXX, although ambiguous in Jerome’s Latin.

56. Ezek. 16.27-28 (LXX, slightly altered). LXX: “daughters of Asshur”; MT: “sons of Asshur.”

57. Lat. *historia*, contrasted here with the spiritual / symbolic significance mentioned next.

58. Eph. 6.12.

59. Ezek. 16.28 (LXX).

60. Isa. 5.18 (LXX), slightly rearranged.

ad nos facit testamenta et nos consentimus ei, beati sumus; quando vero fornicamur ad spiritalia nequitiae, tunc convertimus Dei testamenta ad terram Chanaan, et pactum statuimus cum ea. Hoc autem mihi intellige et in Chaldaeis et in ceteris gentibus, quando in quolibet alio peccato reprehendimur. *Et testamenta ad Chaldeos, et nec sic satiata es.*

10.

(1) Post catalogum peccatorum ad peccatricem loquitur Hierusalem: *Quid constituam in te, dicit Adonai Dominus, cum facias tu haec omnia opera mulieris fornicariae procacis?* Adscendamus paulisper eloquio, quia non semper utile est de fornicationibus loqui, et procul absit ut aliquis in Ecclesia sit qui dehortatoriis a fornicatione indigeat sermonibus. Nam si quis necesse habet audire: *Non fornicaberis*, sed et illud: *Si quis templum Dei violaverit, disperdet illum Deus*, iste similis est his quos Apostolus dicit: *Iusto lex non est posita, sed iniquis et non subditis, impiis et peccatoribus*. Quomodo ergo iusto lex non est posita, verum iniquis et non subiectis, sic doctrina ea quae a fornicatione monet recedendum, casto non est posita, sed iniquis et fornicatoribus et inobedientibus.

**Canaan.**<sup>61</sup> When God makes covenants with us and we are in agreement with him, we are happy. But when we fornicate with the spiritual forces of wickedness, then we are diverting the covenants of God to the land of Canaan, and establishing a pact with it. Moreover, you should understand this to be true also in the reference to the Chaldaeans and the other nations, when we are rebuked for any other sin.<sup>62</sup> **“And...the covenants...with the Chaldaeans, and not even so were you satisfied.”**<sup>63</sup>

10.

(1) After the list of sins, [God] says to the sinful Jerusalem, **“What shall I determine against you, says Adonai the Lord, considering that you are committing all these acts of a wanton harlot?”**<sup>64</sup> Let us rise a little above the literal wording,<sup>65</sup> because it is not worthwhile always to talk about fornications—and may it not be the case that there is anyone in the Church who would need sermons of exhortation against fornication! For if anyone finds it necessary to hear [the command] “You shall not commit fornication,”<sup>66</sup> as well as the [threat], “If anyone violates the temple of God, God will destroy him,”<sup>67</sup> that man is like those of whom the Apostle says, “The Law was not established for the righteous but for the wicked and insubordinate, the impious and the sinners.”<sup>68</sup> Therefore, just as the Law was not established for the righteous, but for the wicked and the unsubmitting, even so that teaching which advises withdrawal from fornication, was not established for the chaste, but for the wicked and the fornicators and the disobedient.

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61. Ezek. 16.29 (LXX), altered: the Biblical text reads “your” rather than “my.” Rather than “land of Canaan,” newer translations understand the Hebrew as meaning “land of merchants,” as in NRSV: “You multiplied your whoring with Chaldea, the land of merchants.”

62. Apparently, the idea here is that Scriptural references to such nations can usually be taken as rebukes for various sins, as the previous section interpreted references to the Egyptians and Assyrians.

63. Ezek. 16.29.

64. Ezek. 16.30, slightly adapted at the beginning of the sentence.

65. Lat. *eloquium*.

66. Borret cites Exod. 20.13[14], “You shall not commit adultery”; but the terminology is not equivalent, either in Greek or Latin, to Origen’s *non fornicaberis* here, for which *Didache* 2.2 is perhaps a better match. Cf. also 1 Cor. 10.8.

67. 1 Cor. 3.17.

68. 1 Tim. 1.9.

(2) Non habemus itaque necessarium ut discamus a fornicatione discedere, verum ad perfectiora tendamus a principiis elementorum Christi. *Etenim cum deberetis ait magistri esse propter tempus, rursus indigetis ut vos doceamini quae sint elementa exordii sermonum Dei, et facti estis quibus lacte opus sit, non solido cibo.* Omnis sermo qui praecepit: *Non fornicaberis, non adulterabis, non furaberis,* non est *solida esca*, sed quasi *lac* praebetur *infantibus*. Athletarum cibus est de omnipotenti Deo, de mysteriis eius quae tecta sunt et latenter in Scripturis significata. Vide quomodo ad Corinthios Paulus loquitur: *Lacte vos potavi, non cibo, necdum enim poteratis; sed neque nunc potestis.* Et quia *lacte* adhuc *indigebant*, ea discunt quae discere *parvuli* solent: *Bonum est homini mulierem non tangere; propter fornicationem autem,* et cetera. Rursumque instituuntur ne *idolothyta comedant*. (3) Ista omnis doctrina *lac parvulorum* est et adhuc *infantium* in Christo. Quando vero Ephesiis scribit, *solidum* illis praebet *cibum*. Non *auditur* quippe in Epheso *fornicatio*, non *auditur* in Epheso idolatria et esus *idolothytorum*. Ex quibus docemur quid sit *solidus cibus*, et quod *rationabile et sine dolo lac* moralis locus, et *solidus cibus* mysticus intellectus. Beatum est igitur ut festinemus ad ea quae perfectiora sunt, principia transeuntes. Et quoniam moralis locus *lac* sit, Apostolus docet, cum iam aliqua de *lacte* dixisset, addens: *Non rursus iacentes fundamentum*

(2) And so, we have no need to learn to draw back from fornication, but rather to press on from the beginning rudiments of Christ toward more perfect matters. “For indeed, although you ought to be teachers by this time, you have need once again to be taught what the elementary rudiments of the words of God are, and you have become such as have need of milk, not solid food.”<sup>69</sup> Every word that commands, “You shall not commit fornication, you shall not commit adultery, you shall not commit theft,”<sup>70</sup> is not “solid food,” but like “milk,” is provided for infants. The food of *athletes* is [teaching] about Almighty God, about his mysteries,<sup>71</sup> which have been veiled and secretly indicated in the Scriptures. See how Paul speaks to the Corinthians: “I gave you milk, not solid food, for you were not yet ready—but even now you are not ready.”<sup>72</sup> And because they still needed milk, he taught them those things which little children are accustomed to learn: “It is good for a man not to touch a woman; but because of fornication...”<sup>73</sup> and so on. And again, they are instructed not to consume food offered to idols.<sup>74</sup> (3) All this teaching is milk for little children and those who are still infants in Christ. But when he is writing to the Ephesians, he provides them “solid food.” No fornication is heard of in Ephesus, no idolatry and eating of food offered to idols is heard of in Ephesus. From this, we are taught what solid food is, and that “rational and guileless milk” is moral discussion,<sup>75</sup> and “solid food” is symbolic understanding.<sup>76</sup> It is therefore [our] blessed [duty]<sup>77</sup> to hasten towards those things which are more perfect, passing on from the rudiments. And since the milk is moral discussion, the Apostle adds, after he has already said something about milk, “...not

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69. Heb. 5.12.

70. Borret cites Rom. 13.9, which again is not a perfect match. *Didache* 2.2 has all the elements, although in a different order.

71. Scheck, understanding the Latin differently, translates: “...from the Almighty God, from his mysteries...”

72. 1 Cor. 3.2.

73. 1 Cor. 7.1-2.

74. Lengthy discussion in 1 Cor. 8 and 10.

75. Lat. *moralis locus*.

76. Lat. *mysticus intellectus*.

77. Lat. *beatum est*—lit., “it is blessed”; i.e., this is what constitutes our blessedness, or our path toward the heavenly state of beatitude.

*paenitentiae ab operibus mortuis.* Tales omnes sunt qui adhuc lacte potantur, perfectus autem aliis indiget disciplinis. Haec in medio dicta sint, quia a sermone conscenderam, ne ab alterius expositione fornicationis statim in aliam fornicationem incurrerem, quam nunc explanabo.

(4) Dicitur quippe ad Hierusalem: *Et fornicata es tripliciter in filiabus tuis.* Quid est quod ait, tripliciter fornicatam in filiabus suis Hierusalem? Dei indigemus auxilio, ut ipse nobis obscuritatem istius loci edisserat. Et quomodo Moyses audiebat Deum et deinde ea quae a Deo audierat proferebat ad populum, sic nos indigemus Spiritu sancto loquente in nobis mysteria, ut orationibus vestris Scripturam possimus audire, et rursum quod audivimus populis intimare. Quid ergo: *Tripliciter fornicata es in filiabus tuis?* Si intelligas fornicationem carnis et animae et spiritus, et videas aliquem in his fornicari, videbis tripliciter fornicantem Hierusalem. Qui vero tripliciter castus est, iste ab Apostolo meretur audire; *Deus autem pacis sanctificet vos per omnia, et integrum*

once again laying the foundation of repentance from dead works.”<sup>78</sup> Such<sup>79</sup> are all those who are still being nourished with milk; but the full-grown need other teachings. Let this [much suffice to] be said before you,<sup>80</sup> because I had risen above the [literal] discourse so as not to come immediately from the explanation of one fornication into another fornication: but this I will now expound.

(4) For it is said to Jerusalem, **“And you committed fornication in three ways in your daughters.”**<sup>81</sup> What does it mean that he says Jerusalem fornicated in three ways in her daughters? We have need of God’s help, so that he himself may unfold the obscurity of this passage to us. And just as Moses would listen to God and then bring forth before the people what he had heard from God, so we have need of the Holy Spirit who speaks mysteries in us, so that we may be able to hear the Scripture—by the aid of your prayers—and again to make known to the people what we have heard. What then does it mean to say **“You committed fornication in three ways in your daughters”**? If you understand that there is fornication of the flesh and of the soul and of the spirit, and you see someone committing fornication in these [three respects], you will see Jerusalem fornicating in three ways. But the one who is *chaste* in three ways is entitled to hear the Apostle [addressing him as follows:] “But may the God of peace sanctify you completely, and preserve your spirit, soul

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78. Heb. 6.1.

79. I.e., still laying this foundation.

80. Lat. *in medio*.

81. Ezek. 16.30-31 (LXX, with different sense-division).

*spiritum vestrum et animam et corpus sine querela in adventu Domini nostri Iesu Christi servet, cui est gloria et imperium in saecula saeculorum. Amen!*

and body, intact without blame at the coming of our Lord Jesus Christ,”<sup>82</sup> “to whom belong the glory and the power for ever and ever. Amen.”<sup>83</sup>

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82. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.30(b). Origen’s sense that he needs special help from God to explain the current passage and its obscurity would seem to imply a somewhat more elaborate exposition than the brief reference to “flesh, soul, and spirit” in the text of the homily as extant. The *catena*-note may give some idea of an originally longer explanation; so too may Jerome’s treatment of the passage in his *Comm. in Ezech.* (PL 25: 147B-148A), which is heavily dependent on Origen’s exegesis:

The [clause] which, as I have already mentioned, is not included in the Hebrew, “You committed fornication in three ways in your daughters,” is said either to Jerusalem according to the letter, because she committed fornication in every way in her towns and districts, and no corner or broad street was left where she did not set up the signs of idolatry; or to the Church and to those who believed [but] are deceived, who did not hear the [wish] of the Apostle—“But may God himself sanctify you completely, so that your spirit and soul and body may be preserved intact, without blame, at the day of the coming of our Lord Jesus Christ” [1 Thess. 5.23]—but instead committed fornication in every way, in body and soul and spirit. We read in the Proverbs, “But [as for] you, write them in three ways, so that you may answer with the words of truth, which are placed before you” [Prov. 22.20-21 (LXX)]. And we are commanded to understand the words of Truth, that is, the holy Scriptures, in three ways. First, according to the letter; second, medially, through tropology [i.e., moral interpretation]; third, in a higher fashion, in order to grasp all the mystical [teaching]. According to the letter: that is, “And let us not commit fornication, as some of them have committed fornication, and there fell on a single day twenty-three thousand” [1 Cor. 10.8]; and, “Do not grumble, as some of them grumbled and perished at the hand of the destroyer” [1 Cor. 10.10]. Medially, however, and according to tropology, when we retire from the literal meaning, and ascend a little toward higher things, as the Apostle says, “It is written: Do not muzzle the mouth of an ox that is treading out the grain,” and immediately follows [with], “Is God concerned about oxen? or did he indeed say [this] about us?” [1 Cor. 9.9]. But the last, that is, the third, higher, sacred interpretation [is carried out] in accordance with the [words] of the same Apostle: “For this reason a man leaves his father and mother, and cleaves to his wife. This is a great mystery. But I am speaking about Christ and the Church” [Eph. 5.31-32]. Now, the daughters of the fornicating Church are the souls of those who believe at first, [but] are afterwards deceived by heresy; their fault is referred back to their mother.

These remarks strongly parallel Origen’s discussion of three-fold Biblical interpretation at *On First Principles*. 4.2.4ff. (= 4.1.11-12 in ANF tr.), which like Jerome here includes citations of Prov. 22.20-21 and 1 Cor. 9.9.

83. 1 Pet. 4.11.

## HOMILIA VIII

1.

(1) Quae primum lecta sunt, exposuimus; hodie sumamus exordium ab eo quod scriptum est: *In quo constituam cor tuum, dicit Adonai Dominus, cum facias tu haec omnia opera meretricis procacis et fornicata es tripliciter in filiabus tuis?* Hucusque iam diximus. Sequitur: *Quando lupanar tuum aedificasti in capite omnis viae, et basem tuam fecisti in omni platea. Et non es facta ut meretrix congregans mercedes; mulier quae moechatur, similis tibi, a viro suo accepit mercedes, omnibus amatoribus suis dedit mercedes; et tu dedisti mercedes omnibus amatoribus tuis, et onerabas<sup>1</sup> eos, ut venirent ad te in circuitu in fornicatione tua.*

(2) Et homo hominem constituere potest, malus in malo, bonus in bono. *Corrumpunt enim mores bonos confabulationes pessimae.* Nec dubium quin loquentis sermo auditorem ad peiora sollicitet, cum haereticus loquens

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1. *honorabas* codd. Baehrens.

## HOMILY 8

1.

(1) I have already explained what was read first. Today, let us begin with the passage, **“Adonai the Lord says: What shall I dispose your heart toward,<sup>1</sup> considering that you are committing all these acts of a wanton harlot, and you have committed fornication in three ways in your daughters?”**<sup>2</sup> I have already spoken [about the text] up to this point. Then follows: **“...when you built your brothel at the head of every road, and you made your platform in every broad street. And you have not become like a prostitute who collects her payments.<sup>3</sup> Like you is a woman who commits adultery—she has received payments<sup>4</sup> from her husband, she has given payments to all her lovers. You too have given payments to all your lovers, and you loaded<sup>5</sup> them [with gifts] so that they would come to you from all around for your fornication<sup>6,7</sup>”**

(2) A man too is able to “dispose” another man—an evil man can dispose someone to evil, a good man to good.<sup>8</sup> For “wicked associations pervert good character.”<sup>9</sup> And there is no doubt that the words of a speaker arouse the

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1. Lat. *In quo constituam cor tuum...?* (lit., “In what shall I establish / set in place / arrange your heart?”), reflecting the Greek verb διατίθημι, which means “to dispose”—i.e., to arrange or put something in a particular condition or disposition; the original idea is thus stronger than the English translation adopted here and in similar expressions below for lack of a better alternative. Thus, in Origen’s quotation as he understands it, God is asking what good thing he could possibly bring Jerusalem to *espouse*, not simply what good thing he could nudge her toward.

2. Ezek. 16.30 (“your heart” represents a variant correcting toward MT); note the slight difference (at the beginning) from the citation of this verse in *Hom.* 7.10.1.

3. Lat. *mercedes*.

4. Lat. *mercedes*, as in the previous sentence, although of course this is a surprising way for Ezekiel to describe monetary or other support received from a husband!

5. Lat. *onerabas*, which I have printed as a correction rather than Baehrens’ *honorabas* (“you honored”); the former reflects the LXX reading (ἐφόρτιζες), and the scribal error assumed is quite trivial; cf. the similar textual variant in Jerome’s *Comm. in Ezek.* at this verse (PL 24: 148C).

6. Lat. *in tua fornicatione*.

7. Ezek. 16.31-33 (LXX, with some variations).

8. This beginning comment looks back to the beginning of the quoted text: it is God who talks in the Biblical text about “disposing” Jerusalem’s heart toward something, but “disposing” (Lat. *constituere...in*) is an action that human beings can perform on each other.

9. 1 Cor. 15.33.

constituat auditorem suum in haeretica pravitate. Et ut ad meliora veniamus, si potest prodesse qui loquitur, et vita eius cum sermone consentit, in bonis constituit auditorem suum. Nos, qui minimi loci sumus, si audierimus verbum de castitate praecipiens, constitui super eo conamur. Si ipsi loquimur de pudicitia, et nosmet ipsi auditores statuimus in pudicitia; si de iustitia praedicamus, ad iustitiam impellimus; si de fide, fidem insinuamus, ut digne maiestate divina oboediamus in Domino. Si ergo nos homines, cum simus mali, solemus constituere cor audientis sive in bonis, si boni sumus, sive in malis, si male agimus, putasne quia Deus non habeat potestatem quempiam in melioribus constituere, aut certe derelinquens eum, fieri ei occasio, ut in pessimis constituatur? Multum iuxta praesens eloquium peccavit misera Hierusalem, quam saepissime voluit Deus per prophetas suos in melioribus constituere, sed quia noluit audire consilia, noluit Dei recipere praecepta, dubitat Deus et se dicit nescire quid faciat: *In quo constituam cor tuum, dicit Adonai Dominus? Quid faciam? In quo te constituam? Multis peccatorum vinculis stringeris, delicta tua prohibent vitam tuam, ut a meis sermonibus constituaris. Ego ipse frequenter te constituere volui loquens tibi per sanctos meos, et non audisti. Nunc ignoro quid faciam et dico tibi: In quo constituam cor tuum, dicit Adonai Dominus, cum tu facias haec omnia opera mulieris meretricis procacis?*

(3) Saepe diximus quia fortitudines contrariae ament pulchritudinem animae humanae et, quando suscipiat humana anima semina amatorum suorum, quodammodo fornicetur cum iis; sed quia et in communi vita sunt aliquae meretrices, quae fornicantur cum verecundia latere cupientes, aliae vero, quae non solum pudore delicta non velant, sed cum omni se procacitate

hearer toward worse things, when the heretic by his talk disposes his hearer to heretical perversity. And, to come to better things, if the one who speaks is able to be of assistance, and his life agrees with his words, then he disposes his hearer to good things. We, who are in the lowest place, if we hear talk instructing us about chastity, we attempt to be disposed to it. If we ourselves speak about purity, we place ourselves too in chastity, as our own audience; if we preach about righteousness, we urge ourselves toward righteousness; if we preach about faith, we bring faith into ourselves, so that we may show obedience worthy of the divine majesty in the Lord. Therefore, if we human beings, even though we are wicked, are accustomed to “dispose” the heart of the listener, whether to good things if we are good, or to wicked things if we act wickedly, do you think that God does not have the power to dispose anyone at all to better things, or, by abandoning him, to become for him an opportunity to be disposed to very wicked things? According to the passage before us, wretched Jerusalem sinned much—she whom so often God wished to dispose to better things through his prophets, but because she was unwilling to hear his counsels, was unwilling to accept God’s instructions, God hesitates and says that he does not know what to do: **“Adonai the Lord says: What shall I dispose your heart toward?”**<sup>10</sup> What shall I do? To what shall I dispose you? You are held in check by the chains of many sins; your transgressions hamper your path from being “disposed” [toward good things] by my words. I myself frequently wished to “dispose” you [toward good things], by speaking to you through my holy ones, and you did not listen. Now I do not know what to do, and I say to you, **“Adonai the Lord says: What shall I dispose you toward, considering that you are committing all these acts of a wanton harlot?”**<sup>11</sup>

(3) I have often said that the *contrary powers* love the beauty of the human soul, and when a human soul receives the “seed” of its lovers, then it is in some way committing fornication with them. Even in regular<sup>12</sup> life, however, there are some prostitutes who commit fornication with a sense of shame, wishing to remain hidden, and there are others who not only do not veil their transgressions with modesty, but prostitute themselves with all wantonness—

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10. Ezek. 16.30.

11. Ezek. 16.30.

12. Lat. *communis*.

prostituunt, ideo adsumpsit exemplum animae meretricantis in peccatrice ista Hierusalem, et ait eam similem factam mulieris fornicariae procacis in fornicatione sua. Saepe et a nobis talia committuntur. Qui enim a religione non penitus recesserunt, vincuntur vero a peccato et peccantes latere desiderant, similia faciunt meretrici erubescenti. Qui vero religionem penitus aversantur in tantum ut non curent de episcopo, de presbyteris, de diaconibus, de fratribus, sed cum omni procacitate delinquant, similes fiunt meretrici cum fiducia prostitutae. Queritur ergo in praesenti loco de peccatrice Hierusalem Deus, quia facit opera mulieris meretricis inverecundae, et dicit ad eam: *Et fornicata es tripliciter in filiabus tuis. Exposuimus hoc quando nobis dictum est: Aedificasti lupanar tuum in capite omnis viae, et basem tuam fecisti in omni platea.*

2.

(1) Volumus autem et nunc interpretari, quid sit “aedificare lupanar” non simpliciter in omni via, sed in capite omnis viae, nec suffecisse aedificare lupanar in capite omnis viae, sed insuper et basem suam posuisse in omni platea. Duo ergo generalia peccata peccavit, cum aedificavit lupanar suum in capite omnis viae, et cum fecit basem et constituit eam in omni platea meretrix Hierusalem.

(2) Quae sunt istae viae? *State in viis et interrogate semitas Domini aeternas, et videte quae sit bona via, et ambulate in ea.* Multae sunt viae sempiternae. Si retinetis eam expositionem quam frequenter exhibui, scitis et Moysen viam et singulos prophetarum. Et quomodo multae sunt margaritae, quas necesse est possidere eum qui venturus est ad *unam pretiosissimam margaritam,*

for this reason, [God] took up the image of a soul that plays the whore for that sinful Jerusalem, and says that she has become similar to a harlot who is wanton in her fornication. We also frequently act in such ways. For those who have not completely withdrawn from religion, but are overcome by sin, and even as they sin desire to stay hidden—*they* act similarly to a “blushing” prostitute. Those, on the other hand, who turn away from religion to such a degree that they do not care about the bishop, the presbyters, the deacons, or the brethren [in general], but commit transgressions with all wantonness, become similar to the prostitute who plays the whore with confidence. So then, in the passage before us, God complains about sinful Jerusalem, because she commits the acts of a shameless harlot, and he says to her, **“And you committed fornication in three ways in your daughters.”**<sup>13</sup> I expounded this, when it was said to us, **“You built your brothel at the head of every road, and you made your platform in every broad street.”**<sup>14</sup>

2.

(1) But I want at this point as well to interpret for you what it means to “build a brothel” not simply in every road, but “at the head of every road”—and that it was not enough that she “built a brothel at the head of every road,” but in addition, she “placed her platform in every broad street.” So then, Jerusalem the prostitute committed two kinds of sins, [the first] when she “built her brothel at the head of every road,” and [the second] when she “made a platform” and put it in place “in every broad street.”

(2) What are those “roads”<sup>15</sup>? “Stand in the roads and ask the eternal paths of the Lord, and see what the good road is, and walk in it.”<sup>16</sup> There are many everlasting roads. If you recall that exposition which I have frequently presented, you know that Moses is a road, and each individual prophet likewise. And just as there are many pearls, which the one who is going to arrive at the “single most precious pearl”<sup>17</sup> must necessarily acquire, so it is fitting for

13. Ezek. 16.30-31 (LXX).

14. Ezek. 16.31. Cf. Origen’s explanation of the former citation at the end of the previous homily (*Hom.* 7.10.4).

15. Lat. *viae*. I am translating this word sometimes as “road,” sometimes as “way.”

16. Jer. 6.16 (LXX).

17. Cf. Mt. 13.46.

sic oportet ingredi multas vias Moysi et prophetarum omnium eum qui venturus est ad dicentem, *Ego sum via*. Sed dicit mihi aliquis: Quid ad propositum pertinet, quod locutus es? Cui sic respondebo. Aedificavit in omni via Hierusalem lupanar suum. Si consideraveris haeticos omnes alienos a veritate aedificantes domum ex his sermonibus qui in Moyse leguntur, ex his quos in Isaia et Hieremia et prophetis reliquis invenerunt, intelligis novas doctrinas fornicationem esse Hierusalem, quae aedificat lupanar suum non in omni via, sed in capite omnis viae.

(3) Si enim praeventus quis fuerit post principium Moysi, exordium prophetarum, ad profundum eius et scientiam omnium pervenire, nihil potest facere ista meretrix aedificans lupanar <in capite><sup>2</sup> omnis viae; eum quaerit, qui primum ecclesiam ingreditur, qui fidei elementa suscepit, qui rudis est in sacramentis; eum, qui in exordio fidei constitutus est, vult introducere in lupanar suum aedificans meretricum domum. Et quia frequenter “fornicatio” in scripturis nominatur, exponere volo sermonis istius causam. Ecclesiastici, qui in ecclesia sunt magistri, mores purgant tam suos quam suorum et ex hac diligentia aedificant domum Dei ecclesiam et opus eorum aedificatio Dei est. Haeretici aedificant lupanar in omni via, ut puta magister de officina Valentini, magister de coetu Basilidis, magister de taberna<sup>3</sup> Marcionis et ceterorum haeticorum, aedificant meretrici domum. Congregatio enim omnium malignorum lupanar est. Sed quid dicit Scriptura? *Fili, ne intendas in malam mulie-*

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2. So Delarue; Baehrens considers this possibly correct, but neither he nor Borret print it in their text.

3. So ms. g, followed by Borret; *tabernaculo* Baehrens.

the one who is going to arrive at him who says, “I am the way,”<sup>18</sup> to enter first on the many “ways” of Moses and all the prophets. But someone may say to me, “What does this talk have to do with the subject?” To such a questioner I will answer as follows: Jerusalem built her brothel in every road—and if you examine all the heretics, who are foreign to the truth, [and see that they are] building a house with those words which are read in the books of Moses, with the words which they have found in Isaiah and Jeremiah, and the rest of the prophets, you will understand that their strange teachings *are* the meaning of the fornication of Jerusalem, who built her brothel, not *in* every road, but *at the head* of every road.

(3) For if anyone, after going through the beginning that is Moses and the introduction that is the prophets,<sup>19</sup> is forewarned to go all the way to its depths and to complete knowledge,<sup>20</sup> that prostitute who builds a brothel at the head of every road is powerless—she looks for one who is first entering the Church, who is receiving the rudiments of the faith, who is inexperienced in the holy mysteries;<sup>21</sup> she wishes to bring one who is in the beginning stages of faith into her brothel, as she builds a house of prostitutes. And because “fornication” is often mentioned in the Scriptures, I wish to explain the reason for this word. Men of the Church,<sup>22</sup> who are teachers in the Church, purify their characters, and those of their congregations, and on the basis of this carefulness they are building up the house of God, the Church, and their work is the building that belongs to God. Heretics build a brothel in every road—for example, the teacher from the workshop of Valentinus, the teacher from the gathering of Basilides, the teacher from the tavern of Marcion and the other heretics—all are building a house for a prostitute. For a brothel is a gathering of all the wicked people! But what does Scripture say? “My son, do not pay at-

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18. Cf. Jn. 14.6.

19. I.e., the “head” of the road is interpreted as the heretic’s attempt to forestall the good influence of the “beginning” constituted by Moses and the prophets, in particular by misinterpreting or misusing them.

20. Lat. *scientiam omnium*.

21. Lat. *sacramenta*.

22. Lat. *ecclesiastici*.

*rem; mel enim distillat de labiis mulieris meretricis.* Unde ei mel distillat? *Distillat enim mel de labiis mulieris meretricis.* Ingressa est ad Moysen, ad Isaiam, ad Hieremiam et de scripturis eorum sibi mella collegit. Vade ad haereticos loquentes, Haec dicit Moyses, haec Isaias, haec Ieremias;<sup>4</sup> et videbis quomodo de labiis eorum non fluant mella, sed distillent decerpentium de scripturis verba paucissima. Et ideo *mel distillat de labiis mulieris meretricis.* *In capite ergo omnis viae aedificat lupanar.*

(4) Esto, intellectum sit lupanar, interpretetur et basem quam in omnibus plateis posuit meretrix Hierusalem. Scriptum est in alio loco, quomodo *in plateis manifeste advocat praetereuntes meretrix;* varie quippe peccatum nos ad se trahere festinat, sive per haeresim sive per gentilem conversationem. Et per haeresim quidem, quando aedificat lupanar in capite omnis viae, per gentilem autem conversationem, quando basem ponit in omnibus plateis. *Lata est enim et patens via quae ducit ad perditionem.* Cum ergo, quae dicit et in quibus audientes instituere conatur, de scripturis asserit, *aedificat lupanar in capite omnis viae.* Cum vero moralis locus fuerit dissolutus et luxuriosa praecipiens lascivum fecerit auditorem, quid aliud fecit quam basem posuit in omni via?

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4. Baehrens and Borret endorse the words *haec Ieremias (m, Delarue)* as likely correct here, although Baehrens does not print them in his text.

tention to a bad woman; for honey drips from the lips of a harlot.”<sup>23</sup> From what source does honey drip from her? “For honey drips from the lips of a harlot.”<sup>24</sup> She has gone into the books of Moses, Isaiah, and Jeremiah, and from their writings she has gathered honey for herself. Go to the heretics, who say, “Thus says Moses, thus says Isaiah, thus says Jeremiah,” and you will see that from their lips there is no *flow* of honey, but a very few words, belonging to people who have culled them from the Scriptures, drip down. And thus, “honey drips from the lips of a harlot.”<sup>25</sup> It is for this reason that [Scripture says], “At the head of every road she builds a brothel.”<sup>26</sup>

(4) Let that be so—let the “brothel” be taken as understood; let us also interpret the “platform”<sup>27</sup> which Jerusalem the prostitute placed in every broad street. It is written in another passage that “in the broad streets the prostitute openly calls the passers-by to herself”<sup>28</sup>—for indeed, sin hurries to draw us to itself in various ways, whether through heresy or through a pagan lifestyle. This happens through heresy on the one hand, when she builds a brothel at the head of every road; through a pagan lifestyle on the other hand, when she places a platform in every broad street. “For broad and wide-open is the road that leads to destruction.”<sup>29</sup> Therefore, when she declares out of the Scriptures that which she says and with which she attempts to instruct the audience, she is “building a brothel at the head of every road.” When, however, the moral exhortation is done away with, and she makes her hearer wanton by teaching extravagant ways, what else has she done but place a platform in every road?

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23. Prov. 5.3 (LXX), with the initial vocative from 5.1.

24. Prov. 5.3.

25. Prov. 5.3.

26. Ezek. 16.31, rearranged.

27. Lat. *basis*, which simply transliterates the Greek βάσις, which NETS tr. “pedestal”—but in any case, the word in this context must be understood as a place of prostitution; cf. NRSV: “lofty place.”

28. Prov. 9.15.

29. Mt. 7.13.

3.

(1) *Non es[t] facta ut meretrix congregans mercedes.* Videamus meretricem mercedes congregantem et aliam rursus non congregantem; de hac enim quaeritur quasi de meretrice non congregante mercedes. Cum videro esse meretricem, quae non congreget mercedes, et legero ad istam dictum quia facta sit ut meretrix non congregans mercedes, dicam congregare mercedes esse peccando divitem fieri, peccando gloriam in saecularibus comparare, peccando feliciter in mundo agere. Quando per peccatum, ut dixi, ista nascuntur, fornicatur anima et congregat mercedes fornicationis suae, gloriam, divitias et reliqua, quae in perditionem animae suae conquisivit; quando vero fornicatur et non agit prospere in saecularibus rebus, sed per hoc quod peccavit etiam infeliciter vivit in saeculo, meretrix est mercedes non congregans, sed contraria faciens, id est fornicans mercedes ultro tribuens.

(2) *Et tu dedisti mercedes omnibus amatoribus tuis.* Nonnumquam anima divites facit amatores suos laetantes in eo, quia acceperint mercedes ab ea. Sed dicit mihi auditor: Expone quomodo fornicetur anima mercedes tribuens de rebus viri sui. Sic enim ait et in praesenti et in aliis frequenter locis sermo divinus, quia sustulerit ea quae sunt viri, et dederit meretrix Hierusalem amatoribus suis. Quid est hoc, quod largitus est ei vir suus, quae postea facta adultera omne quod accepit donat amatoribus suis?

3.

(1) **“You have not become like a prostitute who collects her payments.”**<sup>30</sup> Let us see the prostitute who collects her payments, and the other prostitute, on the other hand, who does not collect them. For our investigation is<sup>31</sup> about this city as about a prostitute who does not collect payments. Once I have seen that there is a kind of prostitute who does not collect payments, and have read that it is said to this city that she has become like a prostitute who does not collect payments, then I will say that to collect payments is to become rich by sinning, to acquire glory in worldly affairs by sinning, to live fortunately in the world by sinning.<sup>32</sup> When those things arise through sin, as I have said, then the soul is fornicating and collecting the payments of its fornication: glory, riches, and the rest, which one has acquired to the destruction of his own soul. When, however, one commits fornication and yet does not live prosperously in worldly affairs, but instead by virtue of his sin he actually lives with misfortune in the world, then he is a prostitute who does not collect payments, but who does the opposite, that is, gives out payments willingly while committing fornication.

(2) **“You too have given payments to all your lovers.”**<sup>33</sup> Sometimes the soul makes its lovers rich, while they rejoice in the fact that they have received payments from her. But a listener may say to me: “Explain how the soul commits fornication, while giving out payments from the resources of her husband.” For that is what the divine word says, both in the passage before us and frequently in other passages, that Jerusalem the prostitute has taken up what belongs to her husband and has given it to her lovers. What is it that her husband bestowed upon her—and she, subsequently becoming an adulteress, gives all that she received to her lovers?

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30. Ezek. 16.31 (with “not” a common variant of the LXX text, a correction toward MT). Scheck, following the ms. reading *est* rather than Baehrens’ correction *es* (which restores the LXX wording), translates “it was not done”; cf. the quotation of the same words in *Hom.* 8.1.1.

31. Lat. *quaeritur*.

32. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 16.31(b).

33. Ezek. 16.33.

(3) Vir animae sermo Dei est, sponsus amator verus, qui dedit ei castitatem, dedit iustitiam, dedit cetera bona. Quando ergo voluerit anima sequi fortitudines contrarias, id est, ut planius dicam, decem annis pudice vivens ad extremum fuerit fornicata, accipit bona viri sui, quae multo tempore cum labore quaesierat, et dat ea amatoribus suis. Qui sanguinarii amatores rapiunt ad se virtutes miserae animae et incedunt iactabundi super divitiis eius et dicunt: Abstuli ei decennalem castitatem, eripui ab ea quinquennii iustitiam, vindicavi mihi fortitudines eius, oblitus est omnium bonorum eius Deus, quae aliquando fecit, quoniam comprehensa est in peccato et oblitus est eius, quia confessa est nobis amica nostra secreta, quae audierat, et tradidit omnia bona nobis amatoribus suis. Quae discentes *omni custodia servemus cor nostrum* et attendamus, ne quando ea, quae viri sunt, tradantur amatoribus malis; quin potius invitemus sponsum sermonem et veritatem, ut nobis faciat ornamenta aurea variis expressa signis per varia praecepta et ornati effecti praeparemur viro nostro Christo Iesu, *cui est gloria et imperium in saecula saeculorum. Amen!*

(3) The soul's husband is the Word of God, her bridegroom and true lover, who has given chastity to her, has given righteousness, has given all the other good things. Therefore, when the soul wishes to follow the *contrary powers*, that is, to speak more clearly, when, after living in purity for ten years, she commits fornication in the end, then she has received the goods of her husband, which he had worked to acquire for a long time, and is giving them to her lovers.<sup>34</sup> These bloodthirsty lovers seize for themselves the virtues of the wretched soul and walk around, boasting over her riches, and say, "I have taken away from her a ten-year chastity; I have snatched away from her a five-year righteousness; I have claimed for myself her powers; God has forgotten all the good things that she once did, because she has been caught in sin, and he has forgotten her, because she—our paramour<sup>35</sup>—has openly told the secrets that she had heard, and has handed over to us—her lovers—all her goods." As we learn these things, "let us keep our heart with all vigilance,"<sup>36</sup> and let us be careful that what belongs to the husband is never handed over to wicked lovers—no indeed! rather, let us invite the bridegroom, the Word and Truth, to make for us golden adornments, engraved with various signs, by means of his various commandments, and when we have been so adorned, let us prepare ourselves for our husband Christ Jesus, "to whom belong the glory and the power for ever and ever. Amen."<sup>37</sup>

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34. There is a likely Greek fragment of this section of the Homily; see "Fragmentary Comments" 16.33.

35. Lat. *amica*.

36. Prov. 4.23.

37. 1 Pet. 4.11.

## HOMILIA IX

1.

(1) Qui legit in principio prophetiae Hierusalem quomodo increpata sit quasi habens *radicem et generationem de terra Chanaan*, patrem Amorrhaeum, matremque Chettaeam, is, si legerit etiam haec quae nunc interpretari nitimur, putabit eadem repeti et unum sermonem dupliciter praedicari. Sed qui diligens lector est et ad curam eius divinae scripturae significantia pertinet et confert praeterita praesentibus et verbum verbo componit, videbit differentiam non fortuitam. Ibi quippe *radix inquit tua et generatio tua de terra Chanaan*, quod in praesenti non dicitur, *pater tuus Amorrhaeus, et mater tua Chettaea*, quod nunc non significatur. Et iterum ibi primum ponitur, *pater tuus Amorrhaeus*, secundum, *mater tua Chettaea*, hic vero *mater vestra Chettaea et pater vester Amorrhaeus*. Ibi quasi ad unam sermo fit, hic quasi ad plurimas. Nec enim, ut superius dixerat, ait, *mater tua*, sed *mater vestra*. Quando ergo diffunditur peccatum et longius malitia procedit et peccatores sua inter se peccata discerpunt, tunc non peccator est unus, verum in uno sunt plurimi, sicuti in exordio, quando erat principium delinquendi, nondum erant tantae, quantae nunc sunt, multitudines. Unde utile mihi videtur a praesenti sermone paululum recedentem naturam considerare peccati atque virtutum.

(2) Ubi peccata sunt, ibi est multitudo, ibi schismata, ibi haereses, ibi dissensiones; ubi autem virtus, ibi singularitas, ibi unio, ex quo omnium credentium erat *cor unum et anima una*. Et ut manifestius dicam, principium malorum omnium est multitudo, principium autem bonorum coangustatio

## HOMILY 9

1.

(1) If someone has read, at the beginning of the prophecy, how Jerusalem was rebuked as having her “root and origin from the land of Canaan,” having an Amorite father and a Hittite mother,<sup>1</sup> and then reads also what I am now attempting to interpret, he will think that the same things are being brought up again, that a single discourse is proclaimed twice. But the reader who is careful and is concerned with the significance of the divine Scripture and compares the former passage with the present passage, placing the words [of one] side by side with the words [of the other], will see a difference that is not fortuitous. For in the prior passage, God says, “Your<sup>sg</sup> root and origin are from the land of Canaan,” which is *not* stated in the passage before us, and “Your<sup>sg</sup> father was an Amorite and your<sup>sg</sup> mother was a Hittite,” which is *not* indicated in the present passage. And again, in the prior passage, it is said first, “Your<sup>sg</sup> father was an Amorite,” and secondly, “Your<sup>sg</sup> mother was a Hittite”; but here, **“Your<sup>pl</sup> mother was a Hittite and your<sup>pl</sup> father was an Amorite.”**<sup>2</sup> There, the speech is made as if to a single addressee; here, as if to many. For he does not say “your<sup>sg</sup> mother,” as he had said before, but “your<sup>pl</sup> mother.” Thus, at the time when sin spreads and wickedness advances further and sinners disperse their sins amongst each other, there is not a single sinner; instead, there are very many in the one, just as at the start, when there was only a beginning of transgression, there were not yet so many multitudes as there are now. Hence, it seems worthwhile to me to step back a little from the passage before us and consider the nature of sin and virtue.

(2) Where there are sins, there is a multitude, there are schisms, there are heresies, there are disagreements; but where there is virtue, there is singleness, there is unity—and thus all the believers had “one heart and one soul.”<sup>3</sup> And, to speak more clearly, the principle<sup>4</sup> of all evils is plurality, while the principle of good things is the narrowing and reduction of crowds to a state of

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1. Ezek. 16.3.

2. Ezek. 16.45.

3. Acts 4.32.

4. Lat. *principium*.

et a turbis in singularitatem redactio; ut puta nos omnes si salvandi sumus ad unionem, ut *perfecti efficiamur in eodem sensu et in eadem sententia* et simus *unum corpus et unus spiritus*. Si vero tales sumus, ut non nos unitas circumscribat, sed et de nobis dici possit: *Ego quidem sum Pauli, ego vero Apollo, ego Cephae*, et adhuc a malitia scindimur atque dividimur, non sumus futuri, ubi sunt illi, qui rediguntur in unionem. Nam ut Pater et Filius unum sunt, sic, qui unum Spiritum habent, in unionem coartantur; ait quippe Salvator, *Ego et Pater unum sumus*, et *Pater sancte, sicut ego et tu unum sumus, ut et isti in nobis unum sint*, et in Apostolo legitur, *Donec occurramus omnes in virum perfectum et in mensuram aetatis plenitudinis in unitatem Christi*, et rursum, *Donec perveniamus omnes in unitatem corporis et spiritus Christi*. Ex quo significatur quia virtus ex plurimis unum faciat et necesse nobis sit unum per eam fieri et fugere multitudinem. Et haec quidem dicta sint, quia in praeterita lectione conscriptum est, *Pater tuus et mater tua et radix generationis tuae*, in praesenti vero, *Mater vestra et pater vester*.

(3) Ibi non didicimus, licet fuerit sermo de patre Amorrhaeo et matre Chettaea, sorores habere Hierusalem; hic vero addidit *mater* inquit *vestra Chettaea et pater vester Amorrhaeus, et soror vestra senior Samaria, haec et filiae eius, quae habitat a sinistris tuis, et soror tua iunior, quae habitat a dextris tuis, Sodoma*. Quomodo virtus facit me filium Abraham, si secundum eam vixero – *opera quippe Abraham faciens filius est Abraham* – sic vitia faciunt me filium

singleness—as, for example, all of us, if we are to be brought safe<sup>5</sup> to unity, so that we will be made “perfect in the same mind and the same opinion,”<sup>6</sup> and will be “one body and one spirit.”<sup>7</sup> If, however, we are of such a sort that unity does not encompass us, and instead it can be said about us, “I am Paul’s; I am of Apollos; I am of Cephas,”<sup>8</sup> and if we are still split and divided by wickedness, then we are not going to be where those are who are brought together into unity. For as the Father and Son are one, even so those who have one Spirit are compressed together into unity; indeed, the Savior says, “I and the Father are one”;<sup>9</sup> and “Holy Father, just as you and I are one, [I pray] that these may be one in us”;<sup>10</sup> and in the Apostle we read, “Until we all come...to a perfect man and the measure of fullness of age in the unity of Christ”;<sup>11</sup> and again, “Until we all arrive at the unity of the body and spirit of Christ.”<sup>12</sup> The meaning of this is that virtue produces unity out of plurality, and that it is necessary for us to become one by means of it, and to flee from the many. And let this much be said because in the earlier reading, “your<sup>sg</sup> father” and “your<sup>sg</sup> mother,” and the root of “your<sup>sg</sup> origin” were written about, but in the reading before us, “your<sup>pl</sup> mother” and “your<sup>pl</sup> father.”

(3) In the prior passage, we did not learn that Jerusalem had sisters, even though there was talk about her Amorite father and Hittite mother; in this passage, however, God says, “**Your mother was a Hittite and your father was an Amorite,**”<sup>13</sup> but adds, “**And your elder sister is Samaria—she and her daughters—who dwells on your left, and your younger sister, who dwells on your right, is Sodom.**”<sup>14</sup> Just as virtue makes me a son of Abraham, if I live in accordance with it—for “He who does the works of Abraham is a son

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5. Lat. *salvandi sumus*—and of course, the verb in a Christian context alludes strongly to “salvation.”

6. 1 Cor. 1.10.

7. Eph. 4.4.

8. 1 Cor. 1.12.

9. Jn. 10.30.

10. Jn. 17.11, somewhat adapted.

11. Eph. 4.13.

12. This quotation seems to be conflated from wording in Eph. 4.3-4, 12-16.

13. Ezek. 16.45.

14. Ezek. 16.46.

diaboli; *omnis enim qui facit peccatum, ex diabolo natus est.* Virtus me facit etiam fratrem habere Christum, ut, cum bonus ac bene moratus fuero, dicat patri suo: *Narrabo nomen tuum fratribus meis, in media ecclesia cantabo te.* Et loquitur ad eam, quae nuntiare poterat verba eius: *Vade, et dic fratribus meis.* Quomodo autem virtus fratrem mihi facit Dominum Iesum, ita malitia plurimos fratres acquirit et hos peccatores, et haec ipsa tunc mihi fratres generat, cum creverit.

(4) Siquidem quando exordium erat peccatricis Hierusalem, necdum habebat sororem Samariam necdum ei erat germana Sodoma; cum vero processit in scelere, ut praeteritus sermo monstravit, effecta est media duarum sororum, senioris Samariae et iunioris Sodomae. Quae sunt istae duae sorores peccatricis Hierusalem? Schisma et separatio populi fecerunt Samariam. Siquidem eo tempore, cum decem tribus cesserunt dicentes, *Non est nobis pars in David nec sors in filio Iesse,* tunc duae vaccae aureae constitutae sunt a Iero-boam et facta est Samaria scissio; quae magis post captivitatem decem tribuum crevit, quando “custodes” ab Assyriis ad Istrahelis terram missi sunt, qui vocantur “Samaritani”; “somer” enim ‘custos’ interpretatur lingua Hebraeorum. Ergo, ut dicere coeperam, necdum soror mea est Samaria, quamdiu a peccatis longe sum; quando autem peccavero, crescunt mihi duae sorores, senior Samaria et iunior Sodoma. Quae cuius figuram habeat, consideremus.

(5) Quicumque promittunt verba divina et non, sicut pollicentur, habent in se praedicationis veritatem, hi in scripturis figuraliter Samaria nominantur. *Vae inquit spernentibus Sion et fidentibus in monte Samariae; vinde-*

of Abraham”<sup>15</sup>—by the same token, vices make me a son of the devil—for “Everyone who commits sin is born of the devil.”<sup>16</sup> Virtue causes me also to have Christ as a brother, so that once I am good and have lived well, he will say to his Father, “I will tell your name to my brothers; in the midst of the assembly<sup>17</sup> I will sing of you.”<sup>18</sup> And he says to the woman who was able to announce his words, “Go, and say to my brothers...”<sup>19</sup> Moreover, just as virtue makes the Lord Jesus a brother to me, so also wickedness acquires many brothers, these being sinners, and this [same wickedness] itself produces brothers for me, when it has grown up.

(4) Indeed, when sinful Jerusalem was only beginning, she did not yet have Samaria as a sister, nor yet was Sodom her sister; but when she advanced in wrongdoing, as the former discourse has put on display, she came to be in the middle between two sisters, Samaria the elder and Sodom the younger. Who are those two sisters of sinful Jerusalem? Schism and the division of the people made Samaria—because at that time, when the ten tribes withdrew [from the kingdom], saying, “We have no part in David, no portion in the son of Jesse,”<sup>20</sup> at that time the two golden calves were set up by Jeroboam, and Samaria became the schism, which grew further after the exile of the ten tribes, when “guards” who were called “Samaritans” were sent by the Assyrians to the land of Israel—for in the Hebrew language, *somer* means “guard.”<sup>21</sup> Therefore, as I began to say, Samaria is not yet my sister, as long as I am far from sins; but when I sin, there grow for me two sisters, Samaria the elder and Sodom the younger. Let us investigate what this represents.

(5) All those who hold out the promise of divine words and do not have in themselves the truth of their preaching in keeping with their promise—they are figuratively called “Samaria” in the Scriptures. [Amos] says, “Woe to those who despise Zion and have confidence in the mountain of Samaria; you

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15. Jn. 8.39.

16. 1 Jn. 3.8.

17. Lat. *Ecclesia*, reflecting LXX ἐκκλησία. Both terms in a Christian context mean “church.”

18. Ps. 21[22].23[22].

19. Jn. 20.17.

20. 3 Kgdms [1 Kgs] 12.16.

21. Cf. Wutz, p. 62.

*miasti principatus gentium.* Quasi dixerit, Vae his, qui spernunt ecclesiam et confidunt super arrogantia et verbis tumentibus haereticorum! Hoc est enim spernere Sion et confidere in monte Samariae. Si ergo peccamus et nos ecclesiastici, non sunt a nobis alieni haeretici in dogmatum pravitate. Male enim credit, quicumque peccat. Si conversationem malam habemus, Sodoma soror nostra est; gentiles quippe sunt Sodoma. Atque ita fratres sumus haereticorum atque gentilium, quando delinquimus, quia Samaria accipitur in haeresi et Sodoma in gentilitate.

(6) *Habitat autem a sinistris peccatricis Hierusalem Samaria, a dextris Sodoma.* Honorabilius quippe apud eam peccatum est, quod facto committitur, et ideo a dextris eius Sodoma est. Rursumque nec Samaria longe est, quia a sinistris eius commoratur, et increpatur quia ambulaverit cum filiabus suis et sororibus in omnibus iniquitatibus et in tantum ambulaverit, ut comparatio delictorum eius illarum iniquitates fecerit iustitiam. Unde oportet agnoscere iniquitates Sodomorum, ut edoctus custodiam me ab iis nec capiar ignorantie, quae sunt iniquitates Sodomorum.

2.

(1) *Verumtamen iniquitas Sodomae sororis tuae—Quae iniquitas?—superbia; in saturitate panum et in abundantia affluebant ipsa et filiae eius; et manum pauperis et indigentis non suscipiebant.* Quia inaequalia sint peccata, Scripturis docentibus nulli dubium est. Alia quippe “magna,” alia “minora” ab his esse dicuntur. Cum autem sint inaequalia, hoc est “parva” vel “maxima,” forsitan aliquis inquirat, quod inter universa peccata sit maius, et proclive suscipitur omnium peccatorum esse maius sive fornicationem sive immunditiam

have plucked like grapes the sovereignties of the nations”<sup>22</sup>—as if to say, “Woe to those who despise the Church, and have confidence in the arrogance and the puffed-up words of the heretics”; for this is what it means to despise Zion and to have confidence in the mountain of Samaria. So then, if we men of the Church also sin, the heretics are not foreign to us in the perversity of their doctrines. For everyone who sins has a false belief.<sup>23</sup> If we have a wicked lifestyle, Sodom is our sister; for Sodom represents the pagans. And thus, we are “brothers” of both heretics and pagans when we commit transgressions, because Samaria is taken as a reference to heresy, and Sodom as a reference to paganism.

(6) Moreover, Samaria “dwells on the left” of sinful Jerusalem, Sodom “on the right.” For indeed, in her view, the sin which is in fact committed is more honorable, and therefore Sodom is on her right. And again, Samaria is not far off, since she abides on [Jerusalem’s] left; and [Jerusalem] is rebuked because she walked with its daughters and sisters in all their iniquities<sup>24</sup>—and did so to such a point that the comparison with *her* transgressions made *their* iniquities [seem] righteousness.<sup>25</sup> Hence, it is necessary to come to understand the iniquities of Sodom, so that once I have been so educated I can guard myself from them, and not be caught by ignorance of what the iniquities of Sodom are.

2.

(1) **“Nevertheless, the iniquity of your sister Sodom”—what iniquity?—“pride: she herself and her daughters overflowed with fulness of bread and with abundance; and they did not support the hand of the poor and needy.”**<sup>26</sup> There is no doubt for anyone that, according to the teaching of the Scriptures, their sins are unequal. For the one set is called “great,” the other “smaller” by these Scriptures. Now, since sins are unequal, that is, either “small” or “very great,” someone might perhaps ask what the greatest among all sins is, and the answer is readily [but wrongly] given that either fornication

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22. Amos 6.1.

23. Lat. *male...credit*—lit., “believes badly”; Scheck tr. “is a bad believer.”

24. Ezek. 16.47-48, heavily paraphrased.

25. Ezek. 16.51, paraphrased.

26. Ezek. 16.49.

sive quodcumque libidinis inquinamentum. Sunt quidem et ista vere abominabilia atque polluta, sed non talia, quale hoc quod nunc a Scriptura quasi maius omnium condemnatur, a quo nos observare debemus.

(2) Quod ergo peccatum maius omnibus peccatis? Utique illud propter quod et diabolus corrumpit. Quod est hoc peccatum, in quo tanta sublimitas cecidit, ut *elatus in iudicium incidat diaboli* ait Apostolus? Inflatio, superbia, arrogantia peccatum diaboli est, ob haec delicta ad terras migravit de caelo; unde *Deus superbis resistit, humilibus autem dat gratiam*. Et *quid superbit terra et cinis*, ut homo arrogantia sublevetur oblitus quid erit et quam fragili vasculo contineatur et quibus stercoribus immersus sit et qualia semper purgamenta de sua carne proiciat? Quid enim ait Scriptura? *Quid superbit terra et cinis?*—et: *In vita eius proiecit interanea eius*. Superbia peccatis omnibus maior est et ipsius diaboli principale peccatum. Si quando Scriptura diaboli peccata describit, invenies ea de superbiae fonte manantia; ait quippe: *Viribus faciam, et sapientia intellectus auferam fines gentium, et fortitudines eorum depascar; et commovebo civitates quae inhabitantur, et orbem terrarum universum comprehendam ut nidum, et quasi confracta ova auferam*. Vide sermones eius, quomodo superbi sint, quomodo arrogantes, et universa pro nihilo ducat. Tales sunt omnes iactatione et superbia inflati. Materia superbiae divitiae, dignitas, gloria saecularis.

or impurity or some other pollution of lust is greater than all other sins. And indeed, those are truly abominable and filthy sins too, but they are not as bad as this one, which is condemned by Scripture here as greater than all the others, from which we must guard ourselves.

(2) Then which sin is greater than all other sins? Clearly it is that sin because of which even the devil tumbled down [from heaven]. What is this sin, in which so great an eminence fell, that, as the Apostle says, “being puffed-up, he may fall into the judgment of the devil.”<sup>27</sup> The devil’s sin is being puffed up—pride, arrogance; because of these faults he passed from heaven to earth.<sup>28</sup> Hence “God opposes the proud, but gives grace to the humble.”<sup>29</sup> And “why is earth and ash proud,”<sup>30</sup> so that a man would be lifted up with arrogance, forgetting what he will become, and in how fragile a little vessel he is contained, and in what piles of manure he is submerged, and what sort of excretions he constantly ejects? For what does Scripture say? “Why is earth and ash proud?” and “In his life he ejects his innards.”<sup>31</sup> Pride is greater than all other sins, and is the primary sin of the devil himself. Whenever Scripture describes the devil’s sins, you will find that they flow from the spring of pride; for he says, “I shall act with strength, and by the wisdom of my understanding I shall remove the boundaries of peoples, and I shall consume their powers; and I will move their cities which are inhabited, and I shall seize the entire world like a bird’s nest, and I shall take them away like broken eggs.”<sup>32</sup> See how proud his words are, how arrogant, and how he considers everything as worth nothing. Such are all who are puffed up with boasting and pride. The raw materials of pride are riches, positions of honor,<sup>33</sup> and worldly glory.

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27. 1 Tim. 3.6, referring to the danger of selecting a “neophyte” as bishop, but cited by Origen for its reference to the “judgment of the devil.” Origen’s sentence is not exactly logical because of this incongruous switch of subject.

28. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.48(c).

29. Jas. 4.6.

30. Sir. 10.9.

31. Sir. 10.9.

32. Isa. 10.13-14.

33. Here and in the following paragraph, “position(s) of honor” translates the Lat. *dignitas*.

(3) Frequenter causa superbiae est ei, qui ignorat habere ecclesiasticam dignitatem, sacerdotalis ordo et Leviticus gradus. Quanti presbyteri constituti obliti sunt humilitatis! Quasi idcirco fuerint ordinati, ut humiles esse desisterent. Quin potius humilitatem sequi debuerant, quia dignitatem fuerant consecuti, dicente Scriptura: *Quanto magnus fueris, tanto humilia te ipsum*. Et delectum synagoga te facit: humilius summitte caput tuum; ducem te constituerunt: noli elevari, fieri in iis quasi unus ex ipsis. Oportet humilem, oportet esse deiectum, oportet fugere superbiam malorum omnium caput. Considera Evangelium, quali condemnatione Pharisaei superbia et iactatio feriat. *Stabat Pharisaeus et talia intra se orabat: Deus, gratias ago tibi quia non sum ut ceteri homines, raptores, iniqui, adulteri, et ut iste publicanus; ieiuno bis in sabbato*. At vero publicanus humiliter et mansuete longius stans, *non erat ausus neque oculos levare et dicebat: Propitius esto, Deus, peccatori mihi*. Et descendit in domum suam publicanus iustificatus—non simpliciter iustificatus, sed iustificatus comparatione Pharisaei.

(4) Observandus quippe est diligentissime omnis Scripturae sermo, ordo, iunctura. Aliud est iustificari, aliud ex alio iustificari. Simile est publicanum a Pharisaeo iustificatum fuisse illi, quod Sodoma et Samaria ex compara-

(3) Frequently, the priestly office and Levitical rank are a cause of pride for one who does not know how to hold an ecclesiastical position of honor [properly]. How many, after being made presbyters, have forgotten humility! It is as though they were ordained specifically in order to stop being humble. Indeed, they ought to have pursued humility more, because they had acquired a position of honor—as Scripture says, “The greater you are, the more you should humble yourself.”<sup>34</sup> And it is the assembly<sup>35</sup> that chooses you; lower your head more humbly. They have made you a leader; do not be puffed up. Be among them like one of themselves. It is fitting to be humble, fitting to be lowly, fitting to flee from pride, the chief of all evils. Examine the Gospel: See with what kind of condemnation the Pharisee’s pride and boasting are attacked. “The Pharisee was standing and praying as follows within himself: ‘God, I thank you that I am not like other people—robbers, wicked people, adulterers, and even like this tax collector; I fast twice a week.’”<sup>36</sup> But the tax collector, on the other hand, standing humbly and quietly at a greater distance [from the temple], “did not even dare to raise his eyes...and he was saying, ‘God, be merciful to me, a sinner.’”<sup>37</sup> And the tax collector “went down to his home justified”—not justified in a simple sense, but justified by comparison with the Pharisee.<sup>38</sup>

(4) For we must examine very diligently every word, ordering, and juxtaposition in the Scripture. It is one thing to “be justified,” another thing to “be justified more than another.”<sup>39</sup> The tax collector’s justification—greater than the Pharisee’s—is similar to the justification of Sodom and Samaria, who

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34. Sir. 3.18.

35. Lat. *synagoga*, meaning in this context the Church.

36. Lk. 18.11-12.

37. Lk. 18.13; the beginning of the sentence gives the content of the verse in more paraphrastic fashion.

38. Lk. 18.14; the final words also paraphrase part of the verse.

39. Lat. *ex alio iustificari*; lit., “to be justified *from* another”—because of the use of “from” in Biblical Greek (and Latin), following Hebrew idiom, to express comparison (“[more] than”), I have used the translation, “to be justified *more than* another,” as in similar expressions in this and later sentence; however, the phrase can also be interpreted to mean “to be justified *on the basis of* another[’s worse actions],” which is clearly also in Origen’s mind as he cites Ezek. 16.51 in the following chapter. It does not seem to be the case that Jerome (or Origen) is thinking of expressing an *agent* of a passive verb, as Scheck translates similar phraseology (with *a* rather than *ex*) in the next sentence, “the tax collector was justified by the Pharisee,” and elsewhere.

tione peccatricis Hierusalem iustificatae sunt. Et necesse est nos id scire quia unusquisque nostrum in die iudicii ab alio iustificetur et ab alio condemnetur. Etiam cum fuerimus iustificati ex alio, iustitia illa non tam laudis quam criminis loco ponitur. Ut puta si inventus fuero Sodomitica habere peccata et alius protrahatur in medium qui duplicia scelera commiserit, iustificor quidem, sed iustificor non ut iustus, verum ut ex comparatione eius, qui plura commisit, iudicor iustus, cum a iustitia longe sim.

(5) Vae illi homini, qui a multis peccatoribus iustificatur, ut e contrario multum beatus, qui comparatione iustorum iustus ostenditur. Invenimus in Scripturae laudibus positum bonis esse meliorem, ut puta nullus sic fecit rectum ante faciem Domini ut ille et ille, *nullus sic pascha celebravit ut Iosias*. Ex quo ostenditur comparationem fieri iustorum et illum vere esse iustum, qui sic iustificari mereatur. Utinam et ego collatus sapientibus sapiens reperiar et iustis iudicer iustus! Nolo quippe iustificari ab iniquis, quia talis iustitia criminosa est.

3.

(1) Haec anticipans locutus sum, quia in his quae lecta sunt dicitur: *Iustificasti sorores tuas in omnibus iniquitatibus tuis quas fecisti*. Iustificatae sunt enim Samaria et Sodoma ex iniquitatibus Hierusalem. *In omnibus iniquitatibus tuis quas fecisti, iustificasti illas super te*. Idcirco diligentius attendamus, ut

were justified by comparison with sinful Jerusalem. And we need to know that at the day of judgment, each one of us will be more justified than someone else *and* more condemned than someone else. Even when we are justified more than another, that state of justice may well be counted as grounds for accusation rather than of praise.<sup>40</sup> For example, if I am found to have the sins of Sodom, and another person is dragged out into view who has committed double the sins, I am indeed justified, yet not justified as a truly just person, but only by comparison with the one who has committed more sins am I judged to be just, since I am in fact far from justice.

(5) Woe to that person who is more justified than many sinners, just as, by contrast, blessed is the one who is shown to be just by comparison with the just. We find it laid down in the praises of Scripture that some are better than the good, as for example that no one has done right before the Lord in such a way as this man or that man: “No one celebrated the Passover in such a way as Josiah.”<sup>41</sup> From this, it is demonstrated that a comparison of the just is carried out, and that only the one who merits justification in that sense is truly just. If only I too may be found wise, compared to the wise, and be judged just, compared to the just. For I do not wish to be justified more than the wicked, because such justice is in fact subject to reproach.

3.

(1) I have said these things by way of anticipation, because in what was read are the words, “**You justified your sisters by all the iniquities you committed.**” For Samaria and Sodom were justified more than<sup>42</sup> the iniquities of Jerusalem. “**By all the iniquities you committed,**” you made them more just than yourself.<sup>43</sup> Therefore, let us pay closer attention, so that we may be

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40. The Latin term for “justice” here and elsewhere in the homily is *iustitia*, which could equally be translated “righteousness.” Similarly, in the context of this homily I have usually translated *iustus* as “just,” although “righteous” would equally be possible. “Justice” and “just” show more clearly in English the connection with the verb “to justify” (Lat. *iustificare*). In this terminology, of course, the Latin translation is reflecting the interrelated Greek terms *δικαιος*, *δικαιοσύνη*, and *δικαιοῦν*.

41. 2 Chron. 35.18, loosely cited. At 34.2, Josiah is described as “doing right before the Lord.”

42. Lat. *ex iniquitatibus Jerusalem*, lit., “from the iniquities of Jerusalem”—“justified *on the basis of* the iniquities of Jerusalem” seems to be a second interpretation in Origen’s mind here.

43. Ezek. 16.51, partly quoted and partly paraphrased.

possimus agnoscere omnes nos in die iudicii a peioribus nostris iustificandos et rursus a nobis alios iustificari. Unus solus est qui iustificatur ab omnibus et ipse nullum iustificat. Ut puta, Sodoma iustificatur ab Hierusalem, quia ab se sceleratiora commisit, et forte Hierusalem ab alia aliqua, quae se peior est, civitate. Sic est quidam iustificandus ab Antichristo, qui ad illum comparatur et illius iniquitate ac sceleribus minor repperitur; pessimus vero daemon est et, ut aiunt, miser qui ab illo iustificatur. Forte et pater illius ab eo non iustificetur multo illo sceleratior repertus.

(2) Dominus vero meus Iesus Christus iustificatur iuxta dispensationem carnis, quam ob nostram salutem circumtulit, ab Abraham, ab Isaac, ab Iacob et a reliquis prophetis. Quando enim omnibus iustis et prophetis ac beatis quibusque in comparationem missis invenitur contrarium huic quod dicitur de Sodoma et Hierusalem, magis glorifico Salvatorem nostrum. Quod autem dico istiusmodi est, et Deo largiente orantibus vobis praebebo de Scripturis explanationem.

(3) Fecit Sodoma peccatum, Samaria quoque peccavit, iniquitatibus obruta est Hierusalem, sed minora peccata a maioribus iustificantur sub exemplo quo Sodoma iustificatur a sorore sua Hierusalem. Quomodo igitur iniquitas iustificat, sic condemnat aliquando iustitia. Verum, quaeso, exspecta paulisper, donec docearis quemadmodum dicatur condemnare iustitia. Iniquitas mea iustitia est comparatione maioris iniquitatis. Sic et iustitia mea ex comparatione multiplicis iustitiae iniquitas reputatur. Propterea *non iustificabitur in conspectu tuo omnis vivens*. Fuerit licet iustus Abraham, iustus Moyses, iustus unusquisque illustrium virorum, sed ad comparationem Christi non sunt iusti; lux eorum cum eius luce composita tenebrae repperiuntur. Et quomodo lumen lucernae ad solis radios obscuratur et velut alia quaedam caeca materies contenebrescit, sic, licet fulgeat iustorum omnium lumen ante homines, non tamen

able to recognize that on the day of judgment, all of us are to be justified more than our inferiors, and again that others will be justified more than us. There is only one who is justified by all others, and he himself justifies no one [by comparison with his acts]. For example, Sodom is justified by Jerusalem, because *she* committed more wicked deeds [than Sodom], and perhaps Jerusalem is justified by some other city which is worse than she is. In this way, there is even someone who is to be justified by the Antichrist—one who is compared to him and is found less than him in iniquity and wickedness. But it is the worst demon and, as they say, a miserable wretch who is justified by comparison with *him*. Perhaps also his father may not be justified by him, being found much more wicked than him.

(2) But my Lord Jesus Christ, in accordance with his incarnation in the flesh, which he put on for our salvation, is justified by Abraham, by Isaac, by Jacob, and by the rest of the prophets. For when, after all the just and the prophets and the blessed have been placed into a comparison with him, the opposite of what has been said about Sodom and Jerusalem is found; I glorify our Savior the more. But this is the kind of thing I am talking about, and with God's provision in response to your prayers, I shall provide an explanation from the Scriptures.

(3) Sodom committed sin; Samaria also sinned; Jerusalem was overwhelmed by iniquities—but the lesser sins are justified by the greater, in the same manner as Sodom is justified by her sister Jerusalem. So then, just as iniquity justifies, so justice sometimes condemns. Wait a little, however, I ask, until you may be taught in what sense I am saying that justice condemns. My iniquity is justice by comparison with greater iniquity. Likewise also my justice is counted as iniquity by comparison with a more extensive justice. For this reason, “no one living will be justified in your sight.”<sup>44</sup> Even though Abraham was just, Moses was just, and all the famous men<sup>45</sup> are just, yet by comparison with Christ they are not just; their light, when placed next to his light, is found to be darkness. And just as the light of a lamp is obscured by the rays of the sun, and grows dim like some other, darker material, in the same way, even though the light of all the just shines before mortal men, yet it does not shine

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44. Ps. 142[143].2.

45. I.e., Biblical heroes.

fulget ante Christum. *Luceat* quippe *lumen vestrum* non simpliciter dictum est, sed *luceat ante homines*. Ante Christum non potest lumen fulgere iustorum. Ut splendor lunae et micantia caeli sidera, priusquam sol oriatur, in stationibus suis rutilant, orto vero sole absconduntur, sic lumen ecclesiae, ut lumen lunae, priusquam oriatur lumen illud verum “solis iustitiae,” resplendet et clarum est ante homines, cum autem Christus venerit, ante eum contenebrescet. Dicitur et alibi: *Lux in tenebris lucet*. Quae est illa lux quae lucet in tenebris? Iustorum lux in tenebris lucet. In quibus tenebris? *Ubi est nobis certamen adversus rectores tenebrarum istarum*. Haec qui diligentius longiusque discussit, non poterit inflari videns lumen suum ad comparisonem maioris luminis tenebras reputari. Quid est iustitia mea, etiamsi Paulus Apostolus fiam, quid castitas, etiamsi Ioseph, quid fortitudo, etiamsi Iudas Macchabaeus existam, quid alia virtus sapientiae, etiamsi Solomon appaream, ad comparisonem Dei [ad eorum, qui meliores sunt]? Ergo, ut dicere coeperamus, iniquitas iustificat et iustitia aliorum comparatione condemnat.

(4) Idcirco *ut iustificeris sermonibus tuis, et vincas cum iudicaris* dicitur ad Deum. Si me salvare vult Deus, non affert in iudicium lumen suum; si vult esse incolumem, non defert lumen Christi sui – alioquin puniet me – defert vero lumen minorum, comparat mihi inferiores quosque. Quanto amplius maiores mihi melioresque contulerit, tanto plus iustus ero, si illi a me reperti fuerint minores. Similiter est illud intelligere, quod ab Apostolo dicitur: *Alia*

before Christ. For it is not said, “let your light shine” simply, but “let it shine before men.”<sup>46</sup> Before Christ, the light of the just cannot shine. The brightness of the moon, and the twinkling stars of heaven, shine in their places before the sun rises, but when the sun has risen they are hidden; in the same way, before that true light of the “Sun of righteousness” rises, the light of the Church, like the light of the moon, shines forth and is bright before men, but when Christ comes, it will darken before him. Also, in another place it is said, “The light shines in the darkness.”<sup>47</sup> What is this light that shines in the darkness? It is the light of the just that shines in the darkness. In which darkness? In the place where “our struggle is...against the rulers of this darkness.”<sup>48</sup> One who considers these things quite diligently and for quite a long time will not be able to be puffed up, when he sees that his own light is counted as darkness by comparison with the greater light. What is my justice, even if I were to become the Apostle Paul; what is my chastity, even if I were to become Joseph; what is my courage, even if I were to be Judas Maccabaeus; what is another virtue, wisdom, even if I were to appear as Solomon, by comparison with God? Therefore, as I had begun to say, iniquity justifies and justice condemns—by comparison with others.

(4) For this reason, it is said to God, “...so that you will be justified in your words, and prevail when you are judged.”<sup>49</sup> If God wishes to save me, he does not bring forward<sup>50</sup> his own light into the process of judgment; if he wishes me to be safe, he does not call in<sup>51</sup> the light of Christ [for comparison]—otherwise, he will punish me!—but rather, he calls in the light of those who are less, he compares all those who are inferior to me. The greater and better those he compares with me are, the more just I shall be, if they are still found to be worse than I am. We may understand in a similar fashion what the Apostle says: “There is one glory of the sun, another glory of the moon,

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46. Mt. 5.16.

47. Jn. 1.5.

48. Eph. 6.12.

49. Ps. 50[51].6[4] (LXX).

50. Lat. *affert*.

51. Lat. *defert*—a term used of bringing charges in court against someone, here with the sense that God does not call before the judgment seat Christ’s virtue as an implicit comparison with “my” virtue.

*gloria solis, alia gloria lunae, alia gloria stellarum; stella enim a stella differt in claritate; sic et resurrectio mortuorum.* Verbi gratia, fulgens <illud> et illud sidus non in conspectu lucidioris stellae, sed obscurioris micat. Quis nostrum potest ad instar fulgere lunae, quis lucidiorum siderum coruscare lumine, secundum id quod scriptum est in Daniel: *Fulgebunt sicut stellae in saecula?*

4.

(1) Et haec quidem necessario disputavimus, ut procul a superbia recedamus; Sodomiticum quippe peccatum est superbia. *Iniquitas haec Sodomorum sororis tuae superbia.* Unde nascatur superbia et quas habeat radices, adiungit: *In saturitate panum et in abundantia affluebant.* Si soli litterae intendas, multa abundantia antiquitus in Sodomis fuit. Erat quippe terra eorum *ut paradisus Dei et ut terra Aegypti.*

(2) Si autem a carnali intellectu ad spiritalem conscenderis, ut videas quomodo *superbia Sodomorum in saturitate panum et in abundantia fluxerit,* utilitatem capies et ad vitae officium et in alia quaedam maiora maioribus corrigenda. Proponamus primum id quod ante multos dies lectum est, *vestitum bysso et purpura divitem cotidie deliciis luxuriaque laetantem* et Lazarum vul-

another glory of the stars, for one star differs from another star in brightness; so also will be the resurrection of the dead.”<sup>52</sup> For instance, this or that star sparkles only in the presence of a dimmer star, not a brighter star. Who of us is able to shine like the moon? Who can gleam with the light of the brighter stars, in accordance with what is written in Daniel: “They will shine...like the stars forever”?<sup>53</sup>

4.

(1) I have engaged in this discussion too out of necessity—in order that we may stay far away from pride. For the sin of Sodom is pride. **“This was the iniquity of Sodom your sister: pride.”**<sup>54</sup> And regarding where pride comes from and what roots it has, he adds, **“they overflowed with fullness of bread and with abundance.”**<sup>55</sup> If you pay attention only to the letter, [this means that] there was much abundance in Sodom in ancient times. For their land was “like the Paradise of God and like the land of Egypt.”<sup>56</sup>

(2) If, however, you ascend from the fleshly understanding to the spiritual, in order to see in what sense **“the pride of Sodom flowed with fullness of bread and with abundance,”**<sup>57</sup> you will derive utility both for the duties of life and for certain other, greater [duties] which must be set in order by greater [souls].<sup>58</sup> Let me first bring forward what was read many days ago: “a rich man clothed in fine linen and purple, every day enjoying” pleasures and luxury, and [on the other hand] Lazarus, worn out by the plague of sores and stink of

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52. 1 Cor. 15.41-42. The Biblical text repeats “glory” where Origen substitutes “brightness.”

53. Dan. 12.3.

54. Ezek. 16.49.

55. Ezek. 16.49.

56. Gen. 13.10.

57. Ezek. 16.49, slightly adapted.

58. Lat. *ad alia quaedam maiora maioribus corrigenda*. The phraseology is obscure; I have translated on the assumption that Origen is distinguishing arrogance and compassion in the material realm (in the “duties of life”) with the pride and humility with no direct connection to the material realm (alluded to in the reference to the “arrogant souls” at the end of the chapter, and then more fully explained in the following chapter). Thus, the “greater duties” incumbent on “greater [i.e., more advanced] souls” are a reference to the avoidance of spiritual pride, a pride that is connected to superior wisdom and spiritual gifts. Borret tr. “pour d’autres devoirs plus grands qui doivent être corrigés par de plus grands.” Compare Scheck: “for certain other very great things that need to be chastised.”

nerum tabe et vermium paedore confectum quaerentem solacium famis suae micas quae *de mensa eius decidebant*. Opportune autem nunc in hunc locum exemplum istud incidit, ut perspicuum fiat, quae iniquitas divitis fuerit: locuples erat, abundabat deliciis. Non eum accusavit Scriptura, quasi divitias ex iniquitate possederit, non eum criminatus est sermo divinus aut meretricibus deditum aut homicidam aut aliud quodcumque scelerum facientem.

(3) Sed si consideres hoc quod in praesenti scriptum est, et illud quod in Evangelio dicitur, videbis quia et illius maximum peccatum inter universa peccata superbia fuerit; *in saturitate panum et in abundantia affluens* non habuit miserationis affectum ad eum, qui *ante portas suas confectus ulceribus iacebat*, sed in tantam superbiam elatus est despiciens paupertatem, ut non computaret neque inferiorum supplicia neque communia humanitatis iura, quia oporteret hominem humana sapere et in alienis calamitatibus pro simili conditione sui quodammodo misereri. Est igitur et dives ille Sodomita. Si enim talia erant peccata Sodoma, ut *in saturitate panum et in abundantia* fuerit, talis autem est et dives, qui in Evangelio describitur, nulli dubium quin dives ille Sodomita sit. Quomodo autem Sodoma et filiae Sodomorum superbae fuerunt, tales sunt arrogantes animae; et filiae Sodomorum, quaecumque nesciunt dictum: *Omnis qui se exaltat, humiliabitur, et qui se humiliat, exaltabitur*.

worms, seeking relief for his hunger in the crumbs which “fell down from [the rich man’s] table.”<sup>59</sup> That example, moreover, comes to us opportunely now, in this context, in order to make very clear what the rich man’s iniquity was. He was wealthy; he enjoyed abundance of pleasures. The Scripture did not accuse him of having acquired his riches by iniquity; the divine Word did not charge him with being given over to prostitutes or being a murderer or one who commits any other crime whatsoever.

(3) But if you were to examine what is written in the passage [of Ezekiel] before us, and what is said in the Gospel, you will see that his sin too was the greatest among all sins: pride. Although he was “overflowing with fullness of bread and with abundance,” he did not have the disposition of mercy toward him who “was lying before his gates, consumed by sores,” but instead, he was puffed up with such pride, as he despised [Lazarus’] poverty, that he did not take into account the supplications<sup>60</sup> of his inferiors or the common laws of humanity<sup>61</sup>—because it would have been right for a human being to have human feelings and to show mercy in some fashion for another’s calamities because of [Lazarus’ human] condition that was similar to his own. Therefore, that rich man too is a Sodomite. For if such were the sins of Sodom, that it was “in fullness of bread and in abundance,” and moreover such too is the rich man who is described in the Gospel, then there is no doubt that this rich man is a Sodomite. Moreover, in the same way in which Sodom and the daughters of Sodom were proud, even so are arrogant souls; and the daughters of Sodom are all those [souls] who are ignorant of this saying: “Everyone who exalts himself will be humbled; and one who humbles himself will be exalted.”<sup>62</sup>

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59. Lk. 16.19-21, largely paraphrased.

60. Lat. *supplicia*, which could also be translated “torments.”

61. Lat. *humanitas*; this is not a reference to shared human laws in a formal sense, but to a shared conception of humane treatment with regard to the unfortunate; an alternative translation is “kindness.”

62. Lk. 18.14. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 16.48(b).

5.

(1) *Hoc erat ei et filiabus eius.* Dehinc sequitur aliud Sodomae delictum, quod debemus dicere, ne in simili crimine repperiamur: *Et manum pauperis et egentis non suscipiebat.* Considera diligenter enumerationem peccatorum Sodomae. Ego ipse, si iuxta vires meas manum pauperis et egentis non adiuvero, Sodomiticum habeo peccatum. Sequitur alia accusatio: *Et superbe gloriabatur.* Et iactatio gloriae Sodomiticum crimen est. Sunt autem quaedam Aegyptia peccata, quaedam Sodomitica, sunt alia Babylonia, alia Assyria, alia Moabitica, alia Ammanitica. *Quis sapiens et intelliget ista, aut quis intelligens et agnoscet ea?* (2) Quotiescumque legimus ea quae de Sodomorum subversione conscripta sunt, non dicamus: Miserabiles Sodomitae, quorum ulterius fructus terra non affert, miserabiles multumque plangendi, qui tam lugubria et tam dira perpessi sunt – quin potius convertamus hunc in corda nostra sermonem, scrutemur renes et cogitationes nostras, et tunc videbimus eos, quos plangimus, in nobis intrinsecus contineri et quia Sodomitica et Aegyptia et Assyria et alia universa peccata, quae castigans Scriptura enumerat, versentur in nobis.

(3) Polliciti supra sumus maius aliquid de Scriptura nos esse dicturos. Sodomae in saturitate panis et in abundantia atque deliciis et istiusmodi peccatis delinquenti lex loquitur: *Attende tibi, ne comedens et bibens repletus et domos bonas aedificans, ovibus tuis et bobus tuis multiplicatis tibi, argento et auro multiplicatus obliviscaris Dominum Deum.* Et in alio loco: *Manducavit*

5.

(1) **“This belonged to her and to her daughters.”**<sup>63</sup> After this there follows another transgression of Sodom, which we must speak about, so as not to be caught in a similar crime: **“And she did not support the poor and needy.”**<sup>64</sup> Examine carefully the list of the sins of Sodom. I myself, if I do not support the poor and needy in keeping with my power, have a sin of Sodom. There follows another charge: **“And she boasted proudly.”**<sup>65</sup> Vainglorious boasting is also a crime of Sodom. There are some sins, however, which are Egyptian, some which belong to Sodom, others which are Babylonian, others which are Assyrian, others which are Moabite, others which are Ammonite. “Who is wise and will understand these things, or who has understanding and will recognize them?”<sup>66</sup>

(2) As often as we read what was written about the destruction of Sodom, let us not say, “Miserable Sodomites, whose land no longer bears fruit; miserable and greatly to be mourned, who suffered such lamentable and dreadful things!” No—let us rather turn these words toward our own hearts; let us search our minds<sup>67</sup> and our thoughts, and then we shall see that those whom we lament are contained within *ourselves*, and that the sins of Sodom and Egypt and Assyria and all the rest that Scripture lists and rebukes reside in *us*.

(3) Earlier, I promised that I would say something greater on the basis of the Scripture. The Law speaks to Sodom, who, in the fullness of bread and in abundance and pleasures, is committing sins of this kind: “Watch yourself, lest when you eat and drink and become full, when you build fine houses, when your sheep and cattle have become numerous for you, when you have become well-supplied with gold and silver, you may forget the Lord God.”<sup>68</sup> And in another passage: “The beloved ate and drank and was satiated and became fat,

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63. Ezek. 16.49 (LXX).

64. Ezek. 16.49 (LXX), but singular instead of plural. The Lat., *manum pauperis et egentis non suscipiebat*, literally means, “She did not take up / support *the hand* of the poor and needy.”

65. Ezek. 16.50, but singular instead of plural.

66. Hos. 14.10[9].

67. Lat. *renes*, lit. “kidneys.” For the image, cf. Rev. 2.23 [Borret], although there it is Christ who is performing this action; cf. also Ps. 7.9[10].

68. Deut. 8.11-14, quite freely cited and truncated.

*et bibit et saturatus est et incrassatus et recalcitravit dilectus.* Similia his Solomon in Proverbiis ait: *Constituete mihi autem necessaria et sufficientia, ut non repletus mendax fiam et dicam, Quis me videt? aut egens furer, et iurabo nomen Dei.* Simpliciterque dicendum quia nihil sic in arrogantiam elevet, ut divitiae et saturitas et cibus opum plurimarum, dignitas quoque et potestas.

(4) Est autem etiam ad altiora transgressum videre, quia superbiam frequenter nutriam, si divinum sermonem intellexero, si sapientior ceteris fuero. *Scientia* quippe *inflat*, non ego dico, sed Apostolus. Et ideo vereor, ne et ipse sustollar. Dantur et charismata ad id quod expedit. Si ad hoc dantur, quod expedit, quis est ille, cui non expedit? Et cur non expediat, audi. Inferiori subicit inflationem et quandam placitionem sui, dum se putat inter ceteros eminare. Saepe igitur saturitas panum et abundantia materia est arrogantiae, saepe autem et de spiritalibus donis superbiae crimen exoritur et est utrobique discrimen. Tantus vir Apostolus Paulus necessarium habuit *colaphum angeli Sata-nae, ut eum colaphizaret, ne elevaretur multum*, quia orans et deprecans Deum impetravit pro multis saepe quod petiit; cum autem etiam pro hoc petisset nec esset quod petierat consecutus, dictum est ei: *Sufficit tibi gratia mea; virtus enim in infirmitate perficitur.* Oportet itaque timere eum, qui adhuc in genere humano et in hac praesenti luce versatur, non solum ea, quae bona putantur in

and kicked.”<sup>69</sup> Solomon says things similar to these in Proverbs: “Provide for me what is necessary and sufficient, so that I will not be filled up and become a liar, and say, ‘Who sees me?’—or be in need and steal, and I will swear by the name of the Lord.”<sup>70</sup> And quite simply, we must say that nothing exalts one to arrogance like riches and satiety and extremely expensive food,<sup>71</sup> as well as high rank and power.

(4) One can see, however, a path-way toward still higher [dangers], since I often foster pride if I understand the divine word, if I am wiser than others. For “knowledge puffs up”<sup>72</sup>—it is not I who say this, but the Apostle. And for this reason I fear that I too may be lifted up. Also, spiritual gifts<sup>73</sup> are given for the sake of what is useful. If they are given for the sake of what is useful, who is that one for whom it is not useful? Hear too *why* it is not useful. In the inferior person it supplies a puffed-up attitude and a certain self-satisfaction, as he considers himself to stand out among others. Therefore, often fullness of bread and abundance are the material for arrogance, but frequently also the crime of pride arises from spiritual gifts, and there is danger on both sides. So great a man as the Apostle Paul needed to have the slap of “an angel of Satan, to slap him, so that he would not be exalted” too much<sup>74</sup>—since when he prayed and interceded, he frequently obtained what he asked on behalf of many; and yet when he had also asked for this, but had not received what he asked, it was said to him, “My grace is sufficient for you; for power is made perfect in weakness.”<sup>75</sup> And so, one who is still among the human race and is lingering in this present life<sup>76</sup> ought to fear—not only those things which are considered

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69. Deut. 32.15, very freely rendered, including by expansion. “Beloved” (Lat. *dilectus*) represents the Heb. Jeshurun.

70. Prov. 30.8-9 (LXX).

71. Scheck understands “food” (Lat. *cibus*) here metaphorically, translating “the nourishment of having abundant resources.”

72. 1 Cor. 8.1.

73. Lat. *charismata*.

74. 2 Cor. 12.7, cast in the 3<sup>rd</sup> person instead of the 1<sup>st</sup>. “Slap” here translates the Lat. noun *colaphus* and verb *colaphizaret*; in the Greek Biblical text, the affliction is called σκόλοψ (a “goad / thorn”) and is identified as a “messenger (ἄγγελος) of Satan”; its action, as here, is κολαφίζειν (lit., “slap”; NRSV: “torment”; KJV: “buffet”).

75. 2 Cor. 12.9. In verse 8, Paul recounts his prayers for the removal of the “thorn.”

76. Lat. *lux*, lit. “light.”

saeculo, sed etiam, quae vere bona sunt, quia magna non possumus sustinere.

(5) Exhibebo ad probationem praesentis sententiae historiam David, in qua conscribitur in Uriam eum commisisse peccatum. Ante Uriam nullum delictum repperitur in David, beatus homo erat et sine querela in conspectu Dei. Quia vero conscius sibi vitae immaculatae locutus est, quod non debuerat, dicens: *Exaudi, Domine, iustitiam meam, intende deprecationi meae; auri-bus percipe orationem meam non in labiis dolosis. De vultu tuo iudicium meum prodeat, oculi tui videant aequitates. Probasti cor meum, et visitasti nocte; igne me examinasti, et non est inventa in me iniquitas*—et haec dixit, quia visitatio Dei propter conscientiam et vitae beatitudinem eidem praesentaretur, tentatus est et nudatus auxilio, ut videret quid humana possit infirmitas. Recedente quippe praesidio Dei ille castissimus, ille admirabilis in pudicitia, qui audierat, *Si mundo pueri, maxime a muliere*, et acceperat eucharistiam quasi mundus, non potuit perseverare, sed in eo repertus est crimine, in quo sibi quasi continens applaudebat.

(6) Si quis ergo conscius puritatis suae se ipsum glorificaverit non habens memoriam illius dicti: *Quid autem habes, quod non accepisti? Si autem accepisti, quid gloriaris quasi non acceperis?*—relinquitur et derelictus discit experimento quia in his bonis, quorum sibi conscius erat, non tam ipse sui

good in the world, but even those which are truly good, because we are not able to endure great things.

(5) In order to prove the opinion that I have presented to you, I will bring forward the story of David, in which it is written that he committed sin against Uriah. Before Uriah, no transgression is found in David; he was a blessed man, and without reproach in the sight of God.<sup>77</sup> But being conscious of his spotless life, he spoke what he ought not to have spoken, saying, “Lord, listen to my righteousness;<sup>78</sup> attend to my supplication; give ear to my prayer [which is] not [spoken] with treacherous lips. May my judgment come forth from your face; may your eyes see equity. You have tested my heart, and you have visited me by night; you have proved me with fire, and no iniquity was found in me.”<sup>79</sup> He said this because the visitation of God was made present to him, on account of his good conscience and the blessedness of his life. Because of all this, he was tempted and deprived of help, so that he would see how [small] the power of human weakness was. For when the protection of God withdrew, that most chaste man, that man who was amazing in purity, who had heard the words, “If the boys are pure, especially from [defilement with] women,”<sup>80</sup> and had received the *eucharist*<sup>81</sup> as one who was pure,—that man was not able to persevere [in purity], but was caught in that crime, which he was congratulating himself for avoiding.

(6) Therefore, if anyone, conscious of his own purity, glorifies himself and fails to keep the memory of this saying—“But what do you have, that you did not receive? And if you received it, why do you boast as though you did not receive it?”—he is abandoned, and once forsaken he learns by experience that he himself was not so much the cause of those good things of which he

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77. Borret and Baehrens cite Sir. 10.5 as a parallel, but nothing there seems to be echoed here; 48.22 has a similar phrase regarding Isaiah, who in the Vulgate [vs. 25] is described as *fidelis in conspectu Dei*; in the Greek text, however, the reference is to his prophetic vision: ...πιστός ἐν ὁράσει αὐτοῦ. In Lk. 1.6, Zechariah and Elizabeth are “righteous before God and...blameless.”

78. Lat. *iustitia*. NRSV: “just cause.”

79. Ps. 16[17].1-3. LXX: “my eyes.”

80. 1 Kgdms [1 Sam.] 21.5[4]. This is part of the story of how David received consecrated bread from the priest Ahimelech—since there was no ordinary bread, the priest agreed to give him and his companions the consecrated bread, provided they were in a state of purity.

81. Lat. *eucharistia*; in the Biblical passage, the references are to “holy bread” and “bread of the Presence”; Origen is assimilating this holy bread to the bread of the Eucharist.

exstitit causa, quam Deus, qui virtutum omnium fons est. Ex quibus apparet et saturitatem panum et dona spiritalia ei, qui ea non potest sustinere, generare superbiam. Idcirco fugiamus a Sodoma et peccatis eius, fugiamus a Samaria et criminibus quibus castigatur misera Hierusalem, ut in universis Deo nobis fortitudinem ministrante humilitatem et iustitiam consequamur in Christo Iesu, *cui gloria et imperium in saecula saeculorum. Amen!*

had been conscious, as was God, who is the source of all virtues. From this, it is clear that both “fullness of bread” and spiritual gifts produce pride in one who is not able to endure them. For this reason, let us flee from Sodom and her sins, let us flee from Samaria and the crimes for which wretched Jerusalem is rebuked, so that, with God providing power to us in all things, we may achieve humility and righteousness in Christ Jesus, “to whom belong the glory and the power for ever and ever. Amen.”<sup>82</sup>

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82. 1 Pet. 4.11.

## HOMILIA X

1.

(1) Primum quidem est nullum opus facere confusionis, sed omnia talia quae possunt Deum libera fronte respicere. Quia vero ut homines saepe peccamus, sciendum secundam, ut ita dicam, navem post confusionis opera esse erubescere et pro sceleribus suis verecundos oculos deicere neque sic procaci vultu incedere, quasi nihil omnino peccaverit.<sup>1</sup> Bonum est quippe post confusionis opera confundi, quia saepe et hoc malitiae artifex inoperatur, ne peccator ad paenitentiam redeat et sic agat quasi adhuc in iustitia perseveret. Videre possumus et ex cotidiana vita discere multos hominum post peccata sua non solum non lugere quod fecerint, verum etiam procaci fronte defendere proprias ruinas. Grande itaque beneficium in Hierusalem conservatur, si tamen credat dicenti Domino: *Et tu confundere*.

(2) Neque putes ad Hierusalem tantum haec esse dicta et non ad singulos nostrum, qui delictis tenemur obnoxii. *Unusquisque enim se ipsum consideret*, quid fecerit confusione dignum, quid turpe locutus sit, super quo non habeat audaciam quasi dicto bono, quid cogitarit tale quod rubore dignum videtur ab eo qui cordis et renis occulta considerat; et cum diligenter perviderit cogitationes, facta, sermones, tunc audiens prophetam dicentem, *Et tu confundere*, confundatur. Post quod a propheta iungitur: *Et accipe ignominiam*

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1. *peccaveris* Borret (conjecture).

## HOMILY 10

1.

(1) The first [goal] is to do no disgraceful deed,<sup>1</sup> but instead to do only such things as are able to look at God with a bold countenance. But because, being human, we often sin, you must know that there is a “second ship,”<sup>2</sup> so to speak: to blush after committing disgraceful deeds and to cast down one’s eyes in shame for one’s wicked acts, and not to walk along with an impudent face as though one has not sinned at all. For it is good to be ashamed after committing shameful deeds, because often the artificer of wickedness even manages to ensure that the sinner does not return in repentance and instead acts just as though he still continued in righteousness. We can see and learn, even in everyday life, that many people not only do not mourn after committing their sins, but even defend their own downfalls with an impudent expression. And so, a great favor is saved up for Jerusalem, if at any rate she would trust in the Lord when he says, **“And as for you, be ashamed.”**<sup>3</sup>

(2) And you must not think that this was said only to Jerusalem, and not to each one of us who are caught in transgressions and are subject to them. “For each one should examine himself,”<sup>4</sup> [to determine] what he has done that is worthy of disgrace; what shameful things he has said, over which he should not have the self-assurance that he would over noble speech; what thoughts he has had of the sort that they would seem worthy of embarrassment before him who examines the secret things of the heart and mind.<sup>5</sup> And after one has fully examined one’s thoughts, deeds, and words, then, when he hears the prophet saying, **“And as for you, be ashamed,”**<sup>6</sup> he would be ashamed. After this, the

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1. Lat. *opus...confusionis*, lit., “deed of confusion”—with confusion taken as equivalent to shame or disgrace here and elsewhere in the homily, as in Ezek. 16.52 the Lat. *confundere* (“be confused / be confounded”) reflects the LXX αἰσχύνθητι, “be ashamed.” Cf. Blaise, *Dictionnaire* s.v. “confusio.”

2. Cf. Socrates’ “second sailing”; that is, his second-best option (*Phaedo* 99d).

3. Ezek. 16.52.

4. 1 Cor. 2.18.

5. For “mind,” the Lat. is *ren*, lit. “kidney.” Cf. Ps. 7.9[10].

6. Ezek. 16.52.

*tuam in eo quod iustificasti sorores tuas.* Sequitur confusionem ignominia et dat Deus ei, qui confusione digna gessit, etiam ignominiam, dicitque ad eum: *Et accipe ignominiam tuam.*

(3) Poteris autem intelligere quod dicitur, si consideraveris quae cotidie in civitatibus fiant. Inhonoratio civi est de patria sua exulare et infamia decurioni eradi de albo curiae et cuiuscumque alterius conditionis homini relinqui quidem in vita, sed cum ignominia sive in operibus publicis sive in insula aliqua solitudinis vivere. Intellige autem mihi iustum iudicem ei, qui digna infamia fecerit, dicentem: O tu, qui poenae reus es, noli exilium tuum cum maerore suscipere; non enim mereberis misericordiam, si irasceris ad poenam, quin potius intellige digne te pati quod pateris et cum te humiliaveris atque dixeris iustum de te factum esse iudicium, forsitan misericordiam consequeris ab eo, qui potest post condemnationem ad pristinum te statum revocare. Quomodo enim licet magno principi liberare aliquem de insula et de exilio et de publicis vinculis, multo magis licet universitatis Deo eum, qui inhonoratus est, in honorem pristinum restituere, si tamen sentiens delictum suum confessus fuerit se digne sustinuisse quod passus est.

(4) Dabo et aliud exemplum de ecclesiastica consuetudine. Infamia est a populo Dei et ab ecclesia separari, dedecus est in ecclesia surgere de consessu presbyterii, proici de diaconatus gradu. Et quidem eorum, qui abiciuntur, alii seditiones commovent, alii vero iudicium in se factum cum omni humilitate

prophet adds, “**And accept your dishonor for justifying your sisters.**”<sup>7</sup> Dishonor<sup>8</sup> follows shame, and God adds dishonor to the one who has done things worthy of shame, and he says to him, “**And accept your dishonor.**”<sup>9</sup>

(3) Now, you will be able to understand these words if you consider what is done every day in cities. It is a dishonor for a citizen to be exiled from his homeland, a disgrace for a council-member<sup>10</sup> to be removed from the white tablet of the council,<sup>11</sup> and for a person of whatever other station to be left living, indeed, but living with dishonor either in state-imposed hard labor<sup>12</sup> or on some deserted island. Furthermore, you should understand that the judge is just when he says to the one who has done things worthy of infamy, “O you who are condemned to punishment, do not bear your exile with self-pity.<sup>13</sup> For you will not deserve mercy, if you are angry at the punishment—no: understand that you are suffering deservedly what you are suffering; and once you humble yourself and say that the judgment that has been executed on you is just, you will perhaps obtain mercy from him who is able to call you back after your condemnation to your former estate.” For just as it is permissible for a great ruler to free someone from an island and from exile and from state-imposed confinement,<sup>14</sup> it is all the more permissible for the God of the whole universe to restore one who has been dishonored to his former position of honor, if, that is, he recognizes his transgression and confesses that he underwent his suffering deservedly.

(4) I will give yet another example, from the practice of the Church. It is a disgrace to be separated from the people of God and from the Church; it is a dishonor to have to get up in church and leave the seats of the presbyters,<sup>15</sup> or to be cast out of the rank of deacon. And indeed, some of those who are so cast out start rebellions, but others accept the judgment that has been executed on

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7. Ezek. 16.52.

8. Lat. *ignominia*.

9. Ezek. 16.52.

10. Lat. *decurio*, i.e., a member of the municipal equivalent of the Roman Senate.

11. Lat. *album curiae*. This tablet was the publicly posted list of the *decuriones*.

12. Lat. *opera publica*; lit., “public works.”

13. Lat. *maeror*.

14. Lat. *de publicis vinculis*.

15. Lat. *surgere de consessu presbyterum*.

suscipiunt. Quicumque igitur eriguntur et dolore depositionis suae congregant populos ad schisma faciendum et sollicitant multitudinem malignorum, non accipiunt inhonationem suam in praesenti, sed *thesaurizant sibi thesaurum irae*. Qui autem cum omni humilitate, sive digne sive indigne depositi sunt, Deo iudicium derelinquunt et patienter sustinent quod de se iudicatum est, isti et a Deo misericordiam consequentur et frequenter etiam ab hominibus revocantur in pristinum gradum et in gloriam quam amiserant. Doctrina igitur optima est, quomodo hoc quod dicitur, *Et tu confundere*, sic et illud quod sequitur, *Et accipe ignominiam tuam*.

(5) Et haec dico ut profundiosem aliquem sensum de futura inhonatione interponam. Et ibi quippe erit aliqua ignominia his qui dignum opus ignominia fecerunt, si quidem *resurgent alii in vitam aeternam et alii in opprobrium et confusionem aeternam*. Quid autem est hoc aliud nisi poenam infamiae sustinere? Dum ergo adhuc licet nobis, debemus minorationem nostram patienter ferre, ut, cum hic tristitiam fortiter sustinuerimus, in futuro saeculo moveamus, ut ita dicam, viscera misericordiae Dei et benignitatem eius, ut nos revocet in pristinum statum de ignominia et confusione; (6) quomodo e contrario impossibile est lapidei cordis aliquem et penitus non sentientem delictum suum et ante vultum Dei omnipotentis superbientem misericordiam consequi. Videmus enim quosdam bonos quidem libenter de se latam ferre sententiam et ob salutem suam Dei iustificare iudicium, malos vero blasphemare adversus providentiam Dei et dicere: Non sum digne adiudicatus huic infamiae, iniuste ista perpetior. Si iustificamus providentiam, solvimus nostram infamiam; si vero non recipimus iudicia Dei, multiplicamus infamiam. Quomodo autem

them with all humility. So then, all those who rise up and because of resentment at their deposition gather people together to make a schism, and stir up a multitude of the malicious—they are not accepting their dishonor for the present, but are “storing up for themselves a treasure of wrath against themselves.”<sup>16</sup> Those, however, who with all humility, whether they have been deposed rightly or wrongly, leave judgment to God and patiently endure what has been determined<sup>17</sup> concerning them—they will also obtain mercy from God and often they are called back even by men to their former rank and the glory which they had lost. Therefore the teaching is very good—both the words, “**And as for you, be ashamed,**” and what follows: “**And accept your dishonor.**”<sup>18</sup>

(5) I am saying this also with a view to introducing a certain deeper meaning, regarding the *future* deprivation of honor [at the Last Judgment]. For there too, there will be a certain dishonor for those who have committed deeds worthy of dishonor, since “some will rise again to eternal life, and others to reproach and eternal shame.”<sup>19</sup> Moreover, what else is this but to endure the punishment of dishonor? Therefore, while it is still permitted to us, we ought to bear our abasement patiently, so that, after we have endured harshness here with courage, in the future age we may arouse God’s compassionate mercy,<sup>20</sup> so to speak, and his goodness, so he may call us back from dishonor and shame to our former state. (6) By the same token, it is impossible for someone with a heart of stone, who absolutely does not recognize his own transgression and vaunts himself before the face of God Almighty, to obtain mercy. For we see that good people willingly bear the sentence passed on them, and for the sake of their salvation justify God’s judgment, but wicked people blaspheme against God’s Providence and say, “I have not been rightly condemned to this disgrace; I suffer these things unjustly.” If we justify God’s Providence, we remove our disgrace; but if we do not accept God’s judgments, we increase our disgrace. Moreover, as with the disgrace, so also with the torments, so also with the other

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16. Rom. 2.5, loosely cited.

17. Lat. *iudicatum est*.

18. Ezek. 16.52.

19. Dan. 12.2.

20. Lat. *viscera misericordiae Dei*; lit., “the innards of God’s mercy” (cf. Lk. 1.78). It seems to be this metaphor, albeit a frequent one in Biblical language, that motivates Origen’s softening phrase, “so to speak.”

infamiam, sic et supplicia, sic et cetera, quae [saepe etiam huic] accidere consueverunt his, qui a Deo pro delictis propriis condemnati sunt.

2.

(1) *Et tu confundere et accipe ignominiam tuam in eo quod iustificasti sorores tuas.* Plus meremur ignominiam, quando talia facimus quibus peccatores alii iustificentur, ut comparatione delictorum meorum malorum scelera antiquitus condemnata misericordia liberet, eo quod ego subsequens peiora commiserim. Dicitur ergo ad peccatricem Hierusalem: *Accipe ignominiam tuam in eo quod iustificasti sorores tuas.* Deinde, si quis complevit hoc, quod scriptum est, *Confundere*, si quis persecutus est sententiam Dei sequentem, *Accipe ignominiam tuam in eo quod iustificasti sorores tuas*, videat etiam gratiam, quomodo pro confusione vicissitudo clementiae restituatur, quia non contempserit iudicium Dei, sed cum omni humilitate susceperit quod de se fuerat iudicatum.

(2) Quid ergo repromittitur? *Avertam aversiones eorum aversione Sodomorum et sororum eius, in eo quod iustificasti sorores tuas Sodomam et Samariam*—Sodomam iuniorem et Samariam seniorem, ut in praeteritis diximus. *Avertam aversionem eorum*, id est, trium, quarum averterat aversionem, ad meliora convertet, primo Sodomorum, deinde Samariae, tertio vero Hierusalem. Cum autem, ait, avertero aversionem Sodomorum et Samariae

things which customarily happen to those who have been condemned by God for their own transgressions.

2.

(1) **“And as for you, be ashamed, and accept your dishonor for justifying your sisters.”**<sup>21</sup> We deserve dishonor more, when we do the sorts of things whereby other sinners would be justified, so that by comparison with my transgressions, [God’s] mercy would forgive<sup>22</sup> the sins of the wicked which were condemned of old, because I committed worse sins afterward. And therefore it is said to sinful Jerusalem, **“Accept your dishonor for justifying your sisters.”**<sup>23</sup> Then, if anyone has fulfilled what was written—**“Be ashamed”**—if anyone has also followed up the following sentence of God—**“Accept your dishonor for justifying your sisters”**—he would also see grace, would see how clemency is restored in exchange for shame, because he did not despise the judgment of God, but accepted with all humility the sentence that had been passed on him.

(2) What, then, is promised in return? **“I shall turn aside their turnings away with the turning back of Sodom and her sisters, because you have justified your sisters Sodom and Samaria”**<sup>24</sup>—Sodom the younger and Samaria the elder, as I have said earlier. **“I shall turn aside their turning away”**—that is, of the three whose turnings away he will turn aside, he will bring around to a better state first Sodom, next Samaria, and third Jerusalem. Moreover, when I turn aside the turning away of Sodom and Samaria and Je-

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21. Ezek. 16.52.

22. Lat. *liberet*, lit. “liberate.”

23. Ezek. 16.52.

24. Ezek. 16.53, although the last clause seems to have been repeated from vs. 52. The first words of the citation are very difficult to render into English; the root meaning “turn away” is repeated with different significances. Lat. *Avertam aversiones eorum aversione Sodomorum...*, slightly different from LXX ἀποστρέψω τὰς ἀποστροφὰς αὐτῶν τὴν ἀποστροφὴν σοδομῶν, in which the last instance of this root is in the accusative case (in Jerome’s Latin, the ablative case is used), meaning the “turning away of Sodom” is in *opposition* to “their turnings away.” As for the interpretation of the clause, the noun (*aversio*) would mean the act of *turning away* or *being turned away*, i.e., exile or abandonment [hence Borret’s “captivité”]; cf. KJV “I shall bring again their captivity”]; and the verb (*avertere*) would mean to *turn away* in the sense of *reversing* or *removing* the miserable situation described by the noun. The Hebrew original has similar etymological play, which is not necessarily reflected in translations; cf. NRSV: “I will restore their fortunes...”

et Hierusalem, tunc in antiquum restituentur primum Sodoma, cuius priores averterit aversiones, secundo Samaria, quam converterit <secundo>, tertio Hierusalem, cuius tertiae aversiones. Tribuuntur igitur sanitates peccantibus in aversione Sodomorum et filiarum eius, in aversione ipsius Hierusalem, et tribuuntur his, qui magis amantur a Deo, tardius. Sodoma quippe iustificata ab Hierusalem prima consequitur misericordiam, id est gentiles, Samaria vero, hoc est haeretici, in secundo loco accipiunt sanitatem, tertio vero, quasi indigni velocioris medelae, in pristinum statum restituuntur qui fuerunt de Hierusalem. Ante ergo gentiles, ante haeretici clementiam consequentur quam nos, si tamen fuerimus impii, si et nos peccata depresserint. (3) Quanto enim proximi fuerimus Deo et ad beatitudinem vicini, tanto, cum peccaverimus, longius fiamus ab ea, proximi terribilium maximarumque poenarum. Iustum est quippe iudicium Dei, et *Potentes potenter tormenta patiuntur*. Qui autem minimus est, meretur citius misericordiam. Minima est Sodoma et post eam in comparatione Hierusalem minima, non tamen sicut Sodoma, Samaria est; et ideo primum illarum avertit aversiones et postea Hierusalem dicens, *Et avertam aversionem tuam*; tertio enim gradu hoc dicitur ad Hierusalem. Verum quando avertit aversionem meam, si inventus fuero Hierusalem et peccator in medio sororum mearum? Cum audiero: *Ut feras tormentum tuum*. Ideo tertio loco ait, *Avertam aversionem tuam*, et post omnes, *Ut feras tormentum tuum et dehonesteris de omnibus quae fecisti*.

rusalem, he says, then they will be restored to their ancient state—first Sodom, whose turnings away he turns aside first; second, Samaria, which he turns around second; third, Jerusalem, whose turnings away are third.<sup>25</sup> So then, restorations to health are given to the sinners in the turning back of Sodom and her daughters, in the turning back of Jerusalem herself, and they are given more slowly to those who are more beloved by God. For Sodom, who was justified by Jerusalem, receives mercy first—that is, the pagans—but Samaria—that is, the heretics—receives restoration of health in second place, and third, as though unworthy of more rapid healing, those who were of Jerusalem are restored into their former condition. Thus pagans and heretics obtain mercy before we do, if at any rate we have been impious, if we too have been pressed down by sins. (3) For the closer we were to God and the nearer neighbors we were to blessedness, so much the farther away from it shall we be when we have sinned, and are closest to very great and frightful punishments. Indeed, the judgment of God is just, and “the mighty suffer torments mightily.”<sup>26</sup> The one who is smallest, however, merits mercy more quickly.<sup>27</sup> Sodom is very small, and after her by comparison with Jerusalem Samaria is very small, yet not as small as Sodom—and therefore God turns aside their turnings away first, and afterwards those of Jerusalem, saying, **“And I shall turn aside your turning away.”**<sup>28</sup> For this is said to Jerusalem only in the third place. But when does he turn aside my turning away, if I am found to be Jerusalem and a sinner in the midst of my sisters? When I hear, **“...so that you may bear your torment.”**<sup>29</sup> For this reason, he says [to Jerusalem] in the third place [in the sequence], **“I shall turn back your back-turning”**;<sup>30</sup> and after all [three], **“so that you may bear your torment, and may be dishonored for all that you have done.”**<sup>31</sup>

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25. Cf. Ezek. 16.55.

26. Wis. Sol. 6.6.

27. Borret and Baehrens cite 1 Cor. 15.9, but in fact Wis. Sol. 6.6 is a closer parallel.

28. Ezek. 16.53.

29. Ezek. 16.54.

30. Ezek. 16.53.

31. Ezek. 16.54.

(4) Est quaedam “mensura” peccati, quam unusquisque recipiet pro eo quod peccavit. Si habuero quinquaginta peccata, quinquaginta habeo ignominias; si centum, duplicabitur mihi poena pro factis et pro magnitudine delictorum tribuetur mihi ignominia. Maximis peccatis magnus cruciatus adiungitur. Deus autem solus verus iudex magnitudines peccatorum et ignominiae qualitates et peccati numerum potest pervidere. Dicitur itaque ad Hierusalem: *Ut feras tormentum tuum et dehonesteris de omnibus quae fecisti in exacerbando me.* Vide econtrario satisfacientem Deum et quodammodo per haec verba testantem quia iram ipse non habeat, sed peccator sibi ad iram concitet Deum. Unde et Apostolus ait: *An divitias bonitatis et mansuetudinis eius et longanimitatis contemnis, ignorans quoniam bonitas Dei ad paenitentiam te adducat? Iuxta autem duritiam tuam et impaenitens cor thesaurizas tibi iram.* Separavit hic sermo iracundiam a Deo. Revera enim iracundia aliud quiddam a Deo est, ut nec ei ut insita copuletur. Unde et de peccatoribus dicitur: *Emisisti iram tuam, et comedit eos.* Nemo, quod sibi socium est et cognatum, emittere potest, verum emittitur quod aliud est ab eo, qui emittit. Sic et nos peccando irritamus Deum, ut mittat iram, quam ipse non habet.

3.

(1) Post haec, id est post “aversionem,” dicitur: *Sodoma soror tua et filiae eius restituentur sicut erant ab initio.* Venio ad imagines et figuras et video

(4) There is a certain “measure”<sup>32</sup> of sin, which each one will receive in return for the sin he has committed. If I have 50 sins, I will have 50 disgraces. If I have 100, the punishment will be doubled for me, in keeping with my deeds, and disgrace will be allotted to me in keeping with the magnitude of my transgressions. Great torment will be attached to the greatest sins. God alone, however, the true judge, is able to see clearly the magnitude of sins and the types of disgrace and the number of sins. And so, it is said to Jerusalem, “...so that you may bear your torment and may be dishonored for all that you have done in provoking me.”<sup>33</sup> Note too, by contrast, that God is offering a self-defense<sup>34</sup> and in a certain manner testifying by these words that he himself does not have anger, but that the *sinner* stirs God to anger, to his own detriment. Hence, also the Apostle says, “Or do you despise the riches of his goodness and gentleness and patience, not knowing that the goodness of God draws you toward repentance? But in accordance with your hardness and your unrepentant heart, you are storing up wrath for yourself.”<sup>35</sup> This statement separates wrathfulness from God. For in truth, wrathfulness is something different from God, such that it is not joined to him as something inherent in him. Hence it is also said regarding sinners, “You have sent forth your anger, and it consumes them.”<sup>36</sup> No one is able to “send forth” what is allied and akin to him;<sup>37</sup> rather, what is sent forth is different from the one who sends it forth. In this way, we too provoke God by sinning, so that he sends wrath that he himself does not have.

3.

(1) After this, that is, after the “turning aside,” it is said, “**Sodom your sister, and her daughters, will be restored to be as they were from the outset.**”<sup>38</sup> I am coming to the images and figures, and I see after how long a

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32. Lat. *mensura*.

33. Ezek. 16.54 (LXX).

34. Lat. *satisfactio*. Similarly, Borret tr. “accordant une justification” (i.e., not “justification” in the theological sense, but self-justification).

35. Rom. 2.4-5.

36. Exod. 15.7.

37. Lat. *quod sibi socium est et cognatum*.

38. Ezek. 16.55.

quanto tempore excruciatam Sodomam restituatur in antiquum. Si autem id quod per figuram dictum est ita se habet, quid de eo fiet, qui vere Sodoma fuerit? Statim post diluuium decima generatione passa est Sodoma ea quae in Genesi scribuntur. Erat enim prius *quasi paradisus Dei et quasi terra Aegypti*, verumtamen factum est Sodomae id quod etiam nunc vestigiis regionis eius perspicitur. Ecce quanti iam temporum circuli transierunt; prop[ri]e tria milia anni sunt et Sodoma nondum est restituta, non illa Sodoma quae in signo et in aenigmate ponitur, sed illa quae in veritatis ratione perspicitur. Aiunt Hebraei Sodomam in eundem statum restituendam in quo et antea constitit, ut rursus paradiso Dei et terrae Aegypti comparetur. Si hoc se sic habet et sive futurum est sive non – quaerantur enim istiusmodi res apud eos qui doctissimi sunt – ut autem fiat quod dicitur, complebuntur mihi anni tria milia et tunc restituatur excruciatam tribus milibus annis Sodoma, id est anima mea, Sodoma, mens plena peccatis. Grande intervallum temporis inter restitutionem et ruinam positum est. Etiam si restituaris ita ut antiquitus eras, vide quanta exhaustas mala, quantis primum calamitatibus opprimaris.

(2) Hoc autem, quod de Sodomam diximus, et de Samaria quoque intelligere debebis. Et ipsa quippe necdum est restituta, sed ex eo tempore, quo decem tribus eiectae sunt de Iudaea, Samaria et captivitatem sustinuit et nomen accepit non habens accolae suos. Restituatur autem et illa, sicut in principio fuit, cum decem tribus fuerint reversae, ut solvatur id quod scriptum est: *Captivus ductus est populus in Assyrios usque in hodiernum diem*. Si autem tanto

time of torment Sodom is restored to her ancient condition. But if that is how it is for what is spoken of as a figure, what will happen regarding the one who truly is Sodom? It was in the tenth generation immediately<sup>39</sup> after the flood that Sodom suffered those things which are written in Genesis. For it was formerly “like the Paradise of God and like the land of Egypt,”<sup>40</sup> but nevertheless that disaster happened to Sodom which even now can be discerned by the remnants in its former location. See how many cycles of time have passed: it has been close to 3000 years, and Sodom has not yet been restored—[and now I do] not [mean] that Sodom which is set down as a sign and a mystery, but the one which is discerned with true understanding.<sup>41</sup> The Hebrews say that Sodom is to be restored to the same condition in which it was before, so that once again it will be compared to the Paradise of God and to the land of Egypt. If this is how it is, and whether it is going to happen in the future or not—for matters of this sort must be investigated among those who are most learned—yet in order for what is said to occur, 3000 years will be completed *for me*, and then, after being tormented for 3000 years, Sodom will be restored—that is, the Sodom of my soul, the mind full of sins. A long interval of time has been set down between the restoration and the destruction. Even if you should be restored to be as you were of old, see how many evils you must endure,<sup>42</sup> see by how many disasters you must first be crushed.

(2) Moreover, what I have said about Sodom, you must also understand to be the case regarding Samaria. For she too has not yet been restored, but since the time when the ten tribes were cast out from Judah, Samaria has endured captivity and has received the name back without having her inhabitants<sup>43</sup> back. She too, however, will be restored to be as she was in the beginning, when the ten tribes are brought back, so that what is written will be fulfilled: “The people were led captive into Assyria, even until the present day.”<sup>44</sup> But if

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39. Lat. *statim*, which seems a little odd here: “immediately” and “in the tenth generation” seem to conflict.

40. Gen. 13.10.

41. Lat. *in veritatis ratione*.

42. Lat. *exhaurias*.

43. Lat. *accolae*, lit. “neighbors”—possibly used in reference to the ten tribes of the northern kingdom as the “neighbors” of Judah.

44. 4 Kgdms [2 Kgs] 17.23.

post tempore restituetur id quod praecessit in signum, quando tu restitueris, si tamen restitueris, Samaritana et haeretica anima, quae simulacris et feriis non veris ac figmentis de Ieroboam corde venientibus credidisti? Quando restitueris, o anima infelix, cum post tanta saecula restituatur exemplum tui?

(3) Si autem hoc super Sodoma et Samaria fit, quae iustificatae sunt ab Hierusalem, quid dicendum est de ipsa Hierusalem, quae supradictarum scelera iustificavit? *Et restituemini sicut ab initio fuistis; et tu et filiae tuae restituemini, sicut fuistis in principio.* Scit hoc quod dicitur, *Sicut fuistis in principio*, et Isaias dicens, *Et constituam iudices tuos ut prius, et consiliarios tuos ut in exordio.*

4.

(1) *Et nisi esset Sodoma soror tua in auditum in ore tuo in diebus superbiae tuae, quemadmodum nunc opprobrium es filiarum Syriae et omnium, quae sunt in circuitu tuo, filiarum alienigenarum, quae circumdant te in gyro, impietates tuas et iniquitates tuas tu porta.* O clementissimum Deum satisfacientem de restitutione atque dicentem, *Impietates tuas et iniquitates tuas porta!* Non frustra dico, *restitueris*, sed cum impietates tuas et iniquitates tuas exhausteris, tunc in locum pristinum restitueris. Quomodo vulnera, quae in corpore fiunt, saepe parvo tempore accidunt, medelae vero vulnerum cum tormentis adhibentur ingentibus non iuxta aequalitatem temporis, quo illata sunt, sed

that which came before as a sign will be restored only after such a long time, when will *you* be restored, if at any rate you will be restored, you Samaritan and heretical soul, that has put its trust in images and untrue festivals and fictions coming from the heart of Jeroboam? When will you be restored, you unhappy soul, when your pattern is restored only after so many ages?

(3) If, however, this takes place regarding Sodom and Samaria, who were justified by Jerusalem, what is to be said regarding Jerusalem herself, who justified the wicked deeds of the aforementioned [Sodom and Samaria]? **“And you will be restored to be as you were from the outset; both you and your daughters will be restored to be as you were in the beginning.”**<sup>45</sup> Isaiah too knows what is said here—**“as you were in the beginning”**; he says, **“And I shall establish your judges as before, and your counsellors as at the outset.”**<sup>46</sup>

4.

(1) **“And surely Sodom your sister was<sup>47</sup> a by-word in your mouth in the days of your arrogance...just as now you are a reproach of the daughters of Syria and all those foreign<sup>48</sup> daughters who are around you, who surround you in a circle: as for you, bear your impieties and your iniquities.”**<sup>49</sup> O most merciful God, who satisfies our needs<sup>50</sup> regarding the restoration, and says, “Bear your impieties and your iniquities!” I do not say in vain “You will be restored,” but once you have drained to the dregs<sup>51</sup> your impieties and your iniquities, then you will be restored to your former position. Just as wounds which are inflicted on the body often happen in a brief moment, but the healing of the wounds is applied, with tremendous pain, not over the same amount of time as that in which they were inflicted, but in accordance with the method

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45. Ezek. 16.55.

46. Isa. 1.26.

47. Lat. *nisi esset...*, reflecting LXX εἰ μὴ ἦν..., a Septuagintal expression of a *positive* oath (based on Hebrew); cf. Conybeare and Stock, §102. NETS wrongly takes this as a *negative* oath: “...surely Sodom your sister was not...”

48. Lat. *alienigenae*, reflecting the usual LXX term for Philistines.

49. Ezek. 16.56-58. Baehrens suggests that the missing phrase (“before the unveiling of your wickedness”) indicated in the text by an ellipsis was perhaps left out by haplography.

50. The whole phrase, “satisfies our needs” translates Lat. *satisfacientem*.

51. Lat. *exhauseris*.

iuxta rationem curationis (verbi gratia, in puncto horae fractura manus et pedis contritio accidit; hoc, quod in modico factum est, mensibus fere tribus ac longo tempore vix curatur), sic et voluptas, quae nervos animae succidit, et luxuria et simul universa peccata, cum in parvo tempore infelicem animam illexerint et ad vitia traxerint, magnum postea tempus in suppliciis et cruciatibus promerentur.

(2) Propter quod haec dicit Dominus: *Et faciam in te sicut fecisti, sicut sprevisi haec praevaricando testamentum meum; et memor ero — primum, quomodo fecisti, faciam tibi; deinde, memor ero testamenti mei, quod feci tecum in diebus infantiae tuae.* Fecit quippe testamentum in diebus infantiae eius. Diximus autem supra, quomodo cum ea fecerit testamentum. *Et suscitabo tibi testamentum aeternum. Ego occido et ego vivificabo*, ait. Qui nunc ista promittit, dolores facit et rursum restituet; percussit et manus eius sanabunt. Dicitur et in Michea: *Iram Domini sustinebo, quia peccavi ei, donec iustificet ipse causam meam.* Quando iustificatur causa mea? Quando iram Domini sustinuerit, qui *divitias bonitatis eius et patientiae et longanimitatis contempsit et iuxta meam duritiam et impaenitens cor thesaurizavi mihi iram in die irae et revelationis iusti iudicii Dei.*

5.

(1) *Et dehonesteris in eo quod suscepisti sorores tuas seniores cum adolescentulis, et dabo tibi eas in aedificationem.* Supra unam dixit sororem Sodomam et aliam Samariam; nunc repetit et dicit, *sorores tuas seniores*, cum

of treatment (for example, the breaking of a hand or the crushing of a foot occur in an instant of time; but what was done in a short time is scarcely cured within about three months or even longer), by the same token also the pleasure that sinks into the sinews of the soul, as well as extravagance and all other sins likewise, once they have in a brief time entangled the unfortunate soul and drawn it toward vices—they deserve a long time afterward spent in punishments and torments.<sup>52</sup>

(2) Because of this, God says: **“And I shall do to you as you have done, as you have scorned these [words] by violating my covenant; and I shall remember...”**<sup>53</sup> First he says, **“As you have done, I shall do to you”**; then, **“I shall remember my covenant, which I made with you in the days of your infancy.”**<sup>54</sup> For he made the covenant in the days of her infancy. Now, I have spoken earlier about the way in which he made the covenant with her. **“And I will raise up for you an eternal covenant.”**<sup>55</sup> **“I kill and I shall give life,”**<sup>56</sup> he says. The one who now promises those things both causes pain and will restore again; he struck, and his hands will heal. It is also said in Micah: **“I shall endure the wrath of the Lord, because I have sinned against him, until he himself makes my cause just.”**<sup>57</sup> When is my cause made just? When I have endured the wrath of the Lord—I who **“have despised the riches of his goodness and patience and long-suffering, and in accordance with my hardness and unrepentant heart have stored up for myself wrath in the day of wrath and of the revelation of God’s just judgment.”**<sup>58</sup>

5.

(1) **“And you will be dishonored for having received your elder sisters along with the young ones, and I shall give them to you for building up.”** Above, he spoke of a single sister, Sodom, and another sister, Samaria; now he

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52. Neuschäfer, *Origenes als Philologe*, p. 440 n. 403, suspects that this long analogy is Jerome’s interpolation of medical details into Origen’s text.

53. Ezek. 16.59-60.

54. Ezek. 16.60.

55. Ezek. 16.60.

56. Deut. 32.39.

57. Mic. 7.9.

58. Rom. 2.4-5, adapted.

senior tantum Samaria sit et adolescentior Sodoma; verum quia filiae earum iis connumerantur, dicit omnium unam esse speciem. Quantae autem filiae Sodomorum sunt, tantae et Samariae. *Et dabo tibi eas in aedificationem et non ex testamento tuo; et suscitabo ego testamentum meum tecum.*

(2) Considera finem repromissionis: *Et cognosces quia ego Dominus, ut memineris et confundaris*, id est, cum receperis peccata tua et rememorata fueris, tunc confunderis. *Et ultra non erit tibi os aperire.* Cum recepero peccata mea et restitutus fuero facto mecum testamento, tunc amplius intelligo mala mea et confundor et conscius mihi intra memet punior. Vide autem quid mihi eveniat, ut ultra non sit liberum os aperire a facie ignominiae, et quando eveniat: *In eo quod propitietur tibi.* Ne tunc quidem, quando propitietur mihi multa peccanti, possum os aperire, nec, quando ignoscit sceleribus meis, alienus sum ab ignominia, sed sentiens scelera mea perpetuo conscientiae meae igne discrucior.

(3) Idcirco, quia ignominia et confusio aeterna nobis reposita est, si peccaverimus, omni corde precemur Deum, ut det nobis usque ad finem et animi et corporis nisu pro veritate contendere, ut, etiamsi aliquod tempus institerit, quod nostram examinet fidem – nam *ut aurum probatur in fornace*, sic fides nostra in periculo et persecutionibus examinatur – etiamsi persecutio eruperit, inveniatur nos praeparatos, ne domus nostra in hieme corruat, ne ae-

takes them up again and says, “your elder *sisters*,” although only Samaria is the elder, and Sodom is the younger. But because their daughters are counted along with them, he speaks of them all as belonging to [two] individual types. Moreover, as many daughters of Sodom as there are, so many daughters of Samaria there are too. **“And I will give them to you for building up, and not on the basis of your covenant; and I will raise up my covenant with you.”**<sup>59</sup>

(2) Consider the end of the promise: **“And you will know that I am the Lord, so that you may remember and be ashamed”**<sup>60</sup>—that is, when you have received [the punishment for] your sins and have remembered, then you will be ashamed. **“And it will no longer be possible for you to open your mouth.”**<sup>61</sup> Once I have received [the punishment for] my sins and have been restored, and a covenant has been made with me, then I understand my evil deeds better and am ashamed and, being conscious of myself, I punish myself internally. But see what happens to me so that it is no longer possible to open my mouth freely in the face of my disgrace; and see *when* this happens: **“... when propitiation is made for you.”**<sup>62</sup> Not even *then*, when propitiation is made for me, as I commit many sins, am I able to open my mouth, nor when he forgives my wicked deeds am I a stranger to disgrace, but instead, continuing to perceive my wicked deeds I am tormented by the perpetual fire of my conscience.

(3) Therefore, because eternal disgrace and shame have been stored up for us if we sin, let us pray to God with our whole heart, that he may grant to us to strive for truth through the efforts of our minds and bodies, all the way to the end, so that, even if a certain amount of time intervenes to test our faith—for “as gold is tested in the furnace,”<sup>63</sup> so also our faith is tested in dangers and persecutions—even if persecution breaks out, he will find us prepared, so as not to have our house fall in the storm; so that our building will not be scat-

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59. Ezek. 16.61.

60. Ezek. 16.62-63.

61. Ezek. 16.63.

62. Ezek. 16.63. Scheck translates this quotation in an obscure way: “Because he will be propitiated with you”—perhaps attempting to reflect the NETS: “when I am appeased with you”; in either case, the idea should be that God would ultimately be satisfied and thus *propitious toward you*. (Note that Origen or Jerome leaves out the pronoun “I” in the quotation, causing the phrase to appear to be an impersonal passive).

63. Cf. Wis. Sol. 3.6; cf. also Prov. 27.21 (Vulgate).

dificatio quasi in arena constructa tempestatibus dissipetur, ut, cum flaverint venti diaboli, id est spiritus pessimi, opera nostra persistent, quae usque ad hanc diem perstiterunt, si tamen non sunt occulte subruta, et in expeditionis accinctu manifestemus caritatem nostram, quam habemus ad Deum in Christo Iesu, *cui est gloria et imperium in saecula saeculorum. Amen!*

tered by the tempests because it was constructed on the sand; so that when the devil's winds blow (that is, the wicked spirits), our works will stand firm<sup>64</sup>—and they have stood firm until this day, if at any rate they have not been secretly undermined; and, in our girded-up, unhampered state, we will make manifest our love, which we have toward God in Christ Jesus, “to whom belong the glory and the power for ever and ever. Amen.”<sup>65</sup>

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64. Descriptions paraphrased from Mt. 7.25-27.

65. 1 Pet. 4.11.

## HOMILIA XI

1.

(1) Exercitio corporum et in totum fortitudinem comparat his qui exercentur, et per partes unum quodque membrum sensusque membrorum vegetiores facit ad efficiendum quid aut sentiendum; ut puta oculorum acies si exercitetur in visu, acutior fit ad videndum, aures si frequentius audiant, melius possunt vocum capere dissonantias. Hoc autem et in ceteris membris licet deprehendere, quod in paucis ostendimus. Verum quid mihi prodest ad beatitudinem et ad vitam sempiternam, si corpus exercitationibus roboretur? Quod mihi est emolumentum, etiamsi fortissimo corpore fiam, etiamsi omnibus membris vegetus incedam?

(2) Econtrario autem si sensus animae habuero exercitatos ad sentiendum quid ad discendum dies noctes contrivero, non solum in hac vita mihi conducit, sed etiam recedentem de corpore prosequetur. Idcirco in parabolis et in aenigmatibus locutus est, ut extenderet se mens nostra vel potius in unum colligens dictorum intueatur acumina et a corporis vitiis recedens, dum intelligit veritatem, vitae suae cursum secundum eandem dirigat.

(3) Haec in prooemio diximus, quia *sermo Dei factus est ad Ezechielem dicens: Fili hominis, narra narrationem et dic parabolam ad domum Istrahel*. Pro hoc autem, quod septuaginta interpretes posuerunt, *narra narrationem*, alius de interpretibus transtulit, *propone problema*, alius, *profer problema*, alius,

## HOMILY 11

1.

(1) The exercise of bodies procures both strength in general for those who exercise, and in particular makes each individual body part and the feelings of the parts more vigorous for accomplishing or sensing anything. For example, the keenness of the eyes, if it is exercised in the act of vision, becomes more acute for seeing; the ears, if they listen quite frequently, are better able to take in diverse sounds.<sup>1</sup> Moreover, one can also discern in the case of the other parts what I have demonstrated in the case of a few. But how am I helped toward blessedness and eternal life, if my body is strengthened by exercise? What advantage do I have even if I make my body very strong—even if I walk around with vigor in all parts of my body?

(2) By contrast, however, if the senses of my soul are well exercised for the perception of that which I spend my days and nights learning, [such training] is not only of use to me in this life, but it will also be with me when I depart from the body. For this reason, [God] spoke in parables and riddles: so that our mind would stretch itself, or rather, so that by placing them side by side, our mind would contemplate the subtleties<sup>2</sup> of the sayings, and by withdrawing from the vices of the body in the process of understanding the truth it would direct the course of its life in accordance with the same truth.

(3) This much I have said by way of prologue, because **“The word of the Lord came to Ezekiel, saying: Son of Man, tell a tale and speak a parable to the house of Israel.”**<sup>3</sup> Moreover, instead of what the Seventy translators set down—“tell a tale”<sup>4</sup>—another one of the translators rendered it, “put forward a problem”;<sup>5</sup> another, “bring forward a problem”;<sup>6</sup> yet another, “indicate an

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1. Lat. *discrepantiae vocum*.

2. Lat. *acumina*.

3. Ezek. 17.1-2. The Biblical text has “me” instead of “Ezekiel.”

4. Lat. *narra narrationem* (LXX διήγησαι διήγημα).

5. Lat. *propone problema* (reflecting Aquila’s translation). For the specifics of this and the other alternate Greek translations, see Ziegler, *ad loc.* (p. 157).

6. Lat. *profer problema* (reflecting Theodotion’s translation).

*significa aenigma.* Igitur et *problema* et *aenigma* et *parabola* est quod lectum est. Si quando illuminatione indiguimus scientiae Dei, nunc vel maxime et necessarie indigemus, ut non tam ego quam orantibus vobis gratia Dei in me edisserat solutionem problematis et aenigmati sive parabola.

2.

(1) Quae est ergo parabola aquilae, quam in praesenti Spiritus sanctus ostendit? Quae non solum aquila, sed etiam comparatione ceterarum aquilarum *magna aquila* et *ingentium alarum* et *longa extensu* et *plena unguibus* sive, ut quidam interpretatus est, *plena plumis* scribitur. Non solum his, quae diximus, maior est ceteris aquilis, verum in eo vel praecipua est, quod *ductum habet intrandi in Libanum*. Nam ingrediens illuc ab arbore *cedri*, quae in Libano sita erat, *electa, teneritudinis et summa* quaeque *decerpsit et attulit in terram Chanaan, in civitatem* sive *negotiatorum*, sive *negotiatricem*, sive *translatorum*, sive certe, ut septuaginta interpretati sunt, *muratam*; et posuit hoc, quod de

enigma.”<sup>7</sup> Therefore, what has been read is a *problem* and an *enigma* and a *parable*. If ever I have needed the illumination of God’s knowledge, I need it now especially and with great necessity, so that it will be not so much I myself as the grace of God in me—in response to your prayers—that will unfold a solution to the problem and enigma or parable.

2.

(1) What, then, is the parable of the eagle that the Holy Spirit puts on display in the passage before us? It is not described simply as an eagle, but also, by comparison with other eagles, a “**great eagle**” and one “**with huge wings**” and “**long in its extension**” and “**full of talons**”—or, as someone has translated this, “**full of feathers**.”<sup>8</sup> Not only by virtue of what I have said so far is it greater than other eagles, but also in the fact that it “**has the intention of entering Lebanon**”<sup>9</sup> it is extraordinary. For as it entered there, from the tree which was located in Lebanon “**it plucked off all the choice parts of the cedar and the topmost branches of tenderness**”<sup>10</sup> and brought them into the land of Canaan, into the city—either “**the city of merchants,**” or “**the merchant city,**” or “**the city of transporters,**”<sup>11</sup> or, as the Seventy translated it, “**the walled**

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7. Lat. *significa aenigma* (reflecting Symmachus’ translation).

8. Ezek. 17.3. The variant he cites is from Aquila.

9. Ezek. 17.3. This phrase is obscure; the word I have translated “intention” is Lat. *ductus* (LXX ἡγημα), both derivatives of the verb meaning “to lead” (or “to consider / think”). The phrase could mean either that it “*is led* to enter Lebanon” or that it “*has the intention* of entering Lebanon.” For the former, NETS explains in a footnote, “i.e., *is led*”; Borret, similarly, translates the Latin with the phrase “il est poussé...” LSJ s.v. ἡγημα, on the other hand, citing this passage, derive the latter meaning from a different sense of ἡγεῖσθαι: “thought, purpose.” The former interpretation is espoused by Theodoret, *Interp. in Ezech.* [PG 81:960]; the latter, by John Chrysostom, *Ad pop. Antioch.* [PG 49:192], whose explanation (Τὶ ἐστὶ τὸ ἡγημα; Βουλῆν, γνώμην), appearing also in the Suda (s.v.), seems to be the basis for the definition in LSJ. Although it is far from certain, Origen’s subsequent reference to this *ductus* (below, Chap. 5) could be taken to imply that Origen sides more with the latter interpretation of the word as equivalent to “intention,” and I have translated accordingly.

10. The order of the Latin text should probably be corrected as Baehrens suggests: *et teneritudinis summa* rather than *teneritudinis et summa*. This agrees better with the Greek Biblical text and with grammatical sense, and I have translated accordingly.

11. Lat. *translatores*, i.e., people who move goods; Theodotion uses the term μεταβολοι, which means “traffickers / retailers” and has negative overtones.

cedro Libani sumpserat, ut plantaretur et cresceret in terra Chanaan.

(2) Post haec eadem aquila *de semine terrae*, unde sumpserat *summitates cedri*, extrinsecus sibi semen *accepit* et plantavit illud in *campo* frondifero super *aquam multam*. Hoc autem ipsum, quod *de terra* in Chanaan fuerat assumptum ab ea, quae *Libani summa quaeque decerpserat*, id est quod secunda vice acceperat, *factum est in vitem* non fortem, sed *infirmam*, verum etiam *statura pusillam*, et *palmites* huius vitis infirmae reclinati sunt, pro eo quod de Libano et cedro fuerat assumptum, in tantum ut *radices suas sub* ipsius trunco consitas haberet. Et quidem *facta est vitis et fecit propagines et extendit arbusta sua*.

(3) Et post haec *venit alia aquila* et ipsa *magna, magnis alis et copiosis* vel *plumis* sive *unguibus*; et *ecce ista vitis*, de qua nunc diximus, veniente secunda aquila declinavit testamentum suum ad eam, spernens id testamentum

city.”<sup>12</sup> And it placed in the land of Canaan what it had taken from the cedar of Lebanon, so that it would be planted and grow there.

(2) After this, the same eagle, **“from the seed of the land”** from which it had seized the **“topmost parts of the cedar,”** **“took”** a seed for itself from abroad, and planted it in a leafy **“plain,”** by **“abundant water.”**<sup>13</sup> This very [seed], however, which had been taken **“from the land”** into Canaan by that [eagle] which had **“plucked off all the topmost [branches] of Lebanon”**—that is, that [seed] which it had **“taken”** in the second place, **“became a vine”**—not strong, but **“weak”** and indeed even **“paltry in height”**; and the **“branches”** of this weak vine were bent back before that which had been taken from Lebanon and the cedar, to the extent that it had **“its roots”** planted **“under”** the stock of [that transplant] itself.<sup>14</sup> At any rate, **“it became a vine and produced shoots and stretched out its branches.”**<sup>15</sup>

(3) After this, **“another eagle came”**—itself also **“great, with large wings and abundant feathers”** or **“talons”**<sup>16</sup>—and when the second eagle came, **“behold! that vine,”** about which we have spoken, turned aside from

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12. Ezek. 17.3-4. The variant translations cited are from Aquila, Symmachus, and Theodotion respectively.

13. Ezek. 17.5, broadly paraphrased.

14. Ezek. 17.6. The imagery seems quite confused, and Origen’s paraphrase here does not clarify it very much if at all. Origen is making a distinction between the cedar branches (= king and ruling families) and the “seed of the land” (= common people), and the basic idea seems to be that the latter is under the power of the former. (Hence Scheck’s translation, “the branches of this weak vine were spread out, for it had been taken from Libanus and from a cedar” unduly confuses things further.) The details, however, are less than clear, since Origen seems to be implicitly countering the more common understandings of these phrases. In LXX, “under it” (ὑποκάτω αὐτῆς ἦσαν) seems to involve a reference to the (fem.) vine; this is also the interpretation of the more paraphrastic modern translations from the Hebrew (e.g., NRSV: “remained where it stood”), although the Hebrew is ambiguous (lit., “under it / him [masc.]”—either the eagle or the vine itself). The image as transformed in the following paragraph, however, following verse 7, brings in a reference to the eagle, and the Lucianic text of the LXX of vs. 6 presents a variant according to which the roots are described as under “it / him [masc.]”—i.e., under the eagle. Jerome explicitly interprets the “branches” in the LXX version of this verse as being subject to the first eagle (*Comm. in Ezech.* [PL 25:161D-162A]), but does not comment on the roots; Aquila translates the reference to the branches quite differently from the LXX: “so that its branches are turned toward it [i.e., the eagle]”—but Aquila’s treatment of the roots is unattested. Modern translations of the phrase regarding the branches similarly connect them to the eagle (NRSV: “turned toward him”).

15. Ezek. 17.6.

16. “Feathers” reflects Aquila’s translation (πτεροῖς) or that of Symmachus and Theodotion (πτίλοις); “talons” is the LXX reading (ὄνυξι).

quod prius cum arbore fecerat, in qua reclinata vitis fuerat effecta et propaginibus factis arbusta latius fuderat, et complexa est secundam aquilam et radices suas a priore transtulit ad sequentem. Deinde *palmities emisit ad aquilam secundam, ut irrigaret eam cum gleba plantationis eius in campo bono et aqua multa*. Et quidem irrigata est haec ipsa vitis et translata ad aquilam secundam, *ut faceret incrementa, ut afferret fructum, ut fieret in vitem magnam*. Idcirco prophetae imperatur ut dicat quia testamentum transgrediens vitis, quod fecerat cum aquila priore, et statuens illud cum secunda *non dirigatur neque radices teneritudinis eius effloreat; quin potius fructus eius propter transcessionem eius putreat et arescant omnia quae de ea oriebantur, et iam ultra non habeat brachium magnum et populum multum, evellatur autem radicitus et, licet irrigata sit, tamen non perseveret et non dirigatur in ubertatem; statimque ut contigerit eam ventus urens, arescat et cum gleba plantationis suae siccetur*.

(4) Hoc propositio ipsius historiae exposcit ut, quae obscurius dicta sunt, quibusdam adiunctis sermonibus planius enarremus. Et si tantus labor est ut ipsum quod dicitur intelligatur, quid necesse est dicere ipsam quaestionem quantam habeat obscuritatem, quae sit aquila prior, qui sit Libanus, quae cedrus, quae *summa cedri*, quae aquila secunda, quae translatio vitis a priore ad

its covenant with it, despising that covenant which it had made with the tree upon which the vine had been bent back, and, producing shoots, had spread out its branches; and it embraced the second eagle, and it transferred its roots from the former eagle to the latter.<sup>17</sup> And **“it sent forth shoots toward”** the second eagle, **“so that [the eagle] would water it along with the soil in which it was planted, in a good field with much water.”**<sup>18</sup> And indeed, this vine itself was watered and was transferred to the second eagle **“in order to produce growth,<sup>19</sup> to bear fruit, and to become a great vine.”**<sup>20</sup> For this reason, the prophet is ordered to say that because the vine overstepped the covenant that it had made with the first eagle, and established it with the second, **“it will not grow up straight,<sup>21</sup> nor will its tender roots flourish”;**<sup>22</sup> no indeed: instead, because of its transgression **“its fruit will rot and everything that arose from it will dry up, and soon will no longer have a great arm and a numerous people, but will be pulled up from the roots and, even though it has been watered, yet it will not endure and will not grow straight in fruitfulness; and as soon as the scorching wind touches it, it will wither and will dry up along with the soil in which it was planted.”**<sup>23</sup>

(4) The exposition of the historical sense demands that I explain what was stated fairly obscurely by adding some further phraseology.<sup>24</sup> And if it is such a laborious process for the very words to be understood, what need is there to mention the great obscurity involved in the investigation of what the first eagle represents, what Lebanon means, what the cedar means, what the “topmost branches of the cedar” means, what the second eagle represents, and what the transference of the vine from the former to the latter represents? If

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17. Ezek. 17.7—at first cited quite closely, then moving into a paraphrase and expansion of the Biblical text.

18. Ezek. 17.7-8.

19. Lat. *incrementa*.

20. Ezek. 17.8.

21. Lat. *dirigatur*, reflecting LXX εὐθουεῖ.

22. Ezek. 17.9, somewhat adapted.

23. Ezek. 17.9-10, somewhat adapted. The phrase “the soil in which it was planted” translates the Lat. *gleba plantationis suae*, lit. “the soil of its planting.”

24. This seems to be a reference to the paraphrase and expansion of the passage Origen has just put forward, referring in the present tense to the task just accomplished.

sequentem? Si aliquando Dei indiguimus auxilio – semper autem in intellectu scripturarum Spiritu eius sancto indigemus – nunc profecto tempus est, quo nobis praestet auxilium et pandat ipse quae dixit.

(5) Quomodo Salvator noster in evangeliiis quasdam parabolas ipse interpretatur, sic et nunc propheta in secunda prophetia, quae in reliquis lecta est, significat quia aquila prior Nabuchodonosor sit *rex Babylonis*, qui *ingressus est in Libanum*, id est *Hierusalem*, et *accepit de summis cedri*, id est *regem Hierusalem et principes eius*, et *attulit ea in terram Chanaan*, scilicet *in Babylonem*. *Plantavit* quippe in captivitate accipiens filios Istrahel et *de regio semine* et de genere principum in eadem terra constituit. Post hoc autem et post regiam stirpem alia quoque multitudo capta est ab eo et *vitis* effecta est, non tam robusta quam fuerat, cum fuisset in vinea Dei et in terra sancta, ubi sacrificia Dei celebrantur, sed erat in Babylone translata *vitis infirma*. His ita gestis inter Pharaon regem Aegypti et Nabuchodonosor regem Babylonis bellum ortum est. Igitur populus, qui cum regibus suis ac stirpe optimatum ab Assyriis fuerat afflictus, reperta occasione, qua iugum Nabuchodonosor abiceret et eius imperio liberaretur, transtulit se ad *secundam aquilam grandem magnarum alarum*, id est Pharaon. (6) Deinde sic ordine currente rerum, quia Deus eos non Pharaon tradiderat, sed Nabuchodonosor, et illi non sustinentes iudicium eius excusserat iugum Nabuchodonosor de cervicibus suis et ad Pharaon transgressi fuerat, ira Dei super eos ingruit et contra evenit quam putaverant. Oportet quippe eum qui a Deo damnatur non fugere sententiam eius nec voluntatem iudicantis velle mutare, verum patientissime sustinere, donec ipse Deus liberet,

we have ever needed God's help—and we always need his Holy Spirit in the interpretation of the Scriptures—truly now is the time for him to provide us with help and to make plain himself what he said.

(5) Just as in the Gospels our Savior gives the interpretation of some parables himself, so also here the prophet, in the second prophecy that was read in the remaining verses, indicates that the first eagle is Nebuchadnezzar, **“the king of Babylon,”** who **“entered Lebanon”**—that is, **“Jerusalem”**—and **“took from the topmost branches of the cedar”**—that is, **“the king”** of Jerusalem **“and its leading men,”** and **“brought them to the land of Canaan”**—that is, **“to Babylon.”**<sup>25</sup> For he **“planted”** in so far as he took into captivity the children of Israel—both someone **“from the royal seed”** and others from the families of the leading men—and established them in that same land. Moreover, after this, and after the royal family, another large group was taken by him and was made into a **“vine”**—not as strong as it had been, when it had been in the vineyard of God and in the holy land, where the sacrifices of God are celebrated; instead, in Babylon, now that it had been transferred, it was a **“weak vine.”**<sup>26</sup> When these things had been conducted in this way, a war arose between Pharaoh, the king of Egypt, and Nebuchadnezzar, the king of Babylon. Therefore, the people who had been afflicted along with their kings and the noble families by the Assyrians, now that they had found an opportunity to cast off the yoke of Nebuchadnezzar and be freed from his power, transferred themselves to the **“second great eagle with great wings”**—that is, Pharaoh. (6) Then, while the sequence of events moved on in this way, because God had not handed them over to Pharaoh but to Nebuchadnezzar, and because they, instead of enduring his judgment, had shaken the yoke of Nebuchadnezzar away from their necks and had crossed over to Pharaoh, the wrath of God came upon them and the result was the opposite of what they had expected. For it is right for one who is condemned by God not to try to escape from his sentence, nor to wish to change the wishes of the judge; but instead it is proper to endure very patiently until God, who condemned, should bring freedom [from punishment]. There-

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25. The interpretive phrases come from Ezek. 17.12.

26. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 17.3-6.

qui damnavit. Igitur, quia ad Pharaonem transtulit se populus, relinquitur ab auxilio Dei et peiora patitur quam ante perpessus est a Nabuchodonosor. Diximus solutionem *parabola*e iuxta litteram et id quod scriptum est.

(7) Sequitur durior interpretatio et difficilis ad intelligendum secundum verum Nabuchodonosor et verum Pharaonem et ea verba quae de aquilis praedicta sunt. Idcirco autem ante interpositionem sequentis lectionis hanc expositionem summatim strictimque praediximus, ut et praesens locus facilius intelligatur et nihilominus servetur loco suo plenior expositio, cum sequens parabola etiam iuxta allegoriam latissime disseretur.

3.

(1) Verum nunc pauca debemus adsumere et quasi quodam armamento futurae interpretationi viam sternere de his, quae nobis Dei gratia largitur, scientes quia in sequenti plenius exponemus. Ac primum quidem videndum quare Nabuchodonosor et Pharaonem aquilae dicantur. Forsitan quaerat quispiam, qui non otiose et transitorie Scripturas legit: Si Nabuchodonosor aquila est magna et magnarum alarum, et hic Pharaonem alia aquila magna similiter alarum ingentium, et in lege inter immunda animalia posita est aquila, quare et iustus dives effectus *praeparat sibi alas aquilae, ut possit converti in domum principis sui?* Quare etiam repromissio quaedam est apud Isaiam prophetam dicentem, *Iusti accipient pennas ut aquilae, current et non laborabunt, gradientur et non esurient?* Si enim immunda est aquila, non oportet nos pennas accipere ut aquilam, cum iusti fuerimus, neque cum divitiae nobis creverint, oportet praeparare nos nobis pennas aquilae.

fore, because the nation transferred itself to Pharaoh, God's help abandons it, and it suffers worse things than it suffered before at the hands of Nebuchadnezzar. Now I have told you the solution of the "parable" according to the literal meaning and the words which were written.<sup>27</sup>

(7) There follows the interpretation that is harder and more difficult to understand, relating to the *true* Nebuchadnezzar and the *true* Pharaoh and those words which were spoken earlier about the eagles. Moreover, I am giving a foretaste of this exposition in a brief and summary fashion before the introduction of the next reading for this reason: in order that the passage before us might be more easily understood and that nevertheless the more detailed explanation would be kept for its own appropriate place—when the following parable will also be discussed extensively according to the allegorical interpretation.

3.

(1) Now, however, I must take up a few details and, as though with a certain implement, smooth out the road for the interpretation that is to come, using the gifts that God's grace bestows on me, knowing that I will subsequently give a fuller explanation. And first of all, we must understand why Nebuchadnezzar and Pharaoh are called eagles. Perhaps someone whose reading of the Scriptures has been not at all disengaged and cursory might ask, "If Nebuchadnezzar is a great eagle with great wings, and this Pharaoh is similarly a great eagle with huge wings, and in the Law the eagle was classified among unclean animals,<sup>28</sup> why is it that the righteous man who has become rich 'provides himself with an eagle's wings, so as to turn back to the house of his ruler'?<sup>29</sup> Why is there also a certain promise in Isaiah the prophet, who says, 'The righteous will receive wings as of eagles; they will run and not grow weary; they will walk and not be hungry'<sup>30</sup>? For if the eagle is unclean, it is not right for us to receive wings like an eagle when we are righteous, nor when riches have increased for us is it right for us to provide ourselves with an eagle's wings."

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27. There is a likely Greek fragment of this section of the Homily; see "Fragmentary Comments" 17.7.

28. Cf. Lev. 11.13.

29. Prov. 23.5 (LXX), somewhat adapted.

30. Isa. 40.31, somewhat adapted.

(2) Cui primum respondendum est quaedam nomina animalium in Scriptura in utroque genere, id est malo ac bono, posita, ut puta leo et in bonam partem accipitur et in malam; in bonam sic: *Catulus leonis Iuda; ex germinatione, fili mi, ascendisti; accumbens dormisti ut leo et ut catulus leonis; quis suscitabit eum?*—in malam vero partem sic: *Adversarius noster diabolus ut leorugiens quaerens devorare circuit; cui expedit nos resistere firmos in fide.* Sed et malignus supplantare cupiens *insidiatur in occulto, ut leo in spelunca sua; insidiatur, ut rapiat pauperem.* Quomodo ergo “leo” dicitur et in malam partem et in bonam, non est incongruum etiam “aquilam” in utramque partem accipi. Et, ut ego suspicor, non est iustus aquila, sed quasi aquila; aemulatur quippe aquilam. Et quomodo serpens aereus typus fuit Salvatoris – neque enim serpens erat vere, sed imitabatur serpentem, dicente Domino: *Ut Moyses elevavit serpentem in deserto, sic oportet exaltari filium hominis* – eodem modo et iustus non tam aquila est quam aquilae similis, quia ei utile est imaginem aquilae sectari. Iuxta hunc intellectum et in alio loco praeceptum accipit iustus, ut sit *sapiens sicut serpens*, non ut fiat serpens, scilicet ne a veri serpentis capiatur astutia.

(3) Si autem Sermo Dei Scripturas diligenter excutiens et Spiritus, de quo scriptum est, *Spiritus omnia scrutatur, etiam alta Dei*, in alicuius animam venerit, manifestissime ostendet de Scripturis et “aquilam” et “leonem” in parte mundorum animalium posita—Cherubim Dei habere *faciem hominis*

(2) To this, I must first respond that the names of animals in Scripture have been used in both ways—that is, both bad and good. For example, the lion is understood both in a good sense and a bad sense—in a good sense as follows: “Judah is a lion’s whelp; from the sprouting, my son, you have come up; lying down, you have slept like a lion and like a lion’s whelp: who shall rouse him?”<sup>31</sup> but in a bad sense as follows: “Our enemy the devil goes about like a roaring lion, seeking to devour; it is advantageous for us to resist him, steadfast in faith.”<sup>32</sup> Furthermore, the Malicious One, desiring to trip us up, “lies in wait in secret, like a lion in his cave; he lies in wait, to seize the poor man.”<sup>33</sup> Therefore, as the word “lion” is used both in a bad sense and in a good sense, it is not incongruous that also “eagle” is understood in both senses. Also, as I surmise, the righteous man is not an eagle, but is only *like*<sup>34</sup> an eagle; for he *rivals*<sup>35</sup> the eagle. And just as the bronze serpent was a symbol of the Savior—for indeed it was not truly a serpent, but only imitated a serpent, as the Lord says: “As Moses lifted up the serpent in the desert, even so it is fitting that the Son of Man be raised up”<sup>36</sup>—in the same way also the righteous man is not so much an eagle as he is *similar* to an eagle, since it is useful for him to strive after the image of an eagle. In keeping with this interpretation, the righteous man receives an instruction also in another passage, to be “wise as a serpent”<sup>37</sup>—not to *become* a serpent; but clearly he is being instructed not to be caught by the craftiness of the real serpent.

(3) If, however, the Word of God, who diligently examines the Scriptures, and the Spirit, about which it is written, “The Spirit searches all things, even the deep things of God,”<sup>38</sup> come into someone’s soul, they will very plainly show from the Scriptures that both “eagle” and “lion” are placed in the category of *clean* animals—that the Cherubim of God have “a human face and a lion’s

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31. Gen. 49.9 (LXX).

32. 1 Pet. 5.8-9, slightly adapted.

33. Ps. 9[10].30[9].

34. Lat. *quasi*.

35. Lat. *aemulatur*.

36. Jn. 3.14.

37. Mt. 10.16, where the expression, however, is plural.

38. 1 Cor. 2.10.

*et faciem leonis a dextris quattuor partium et faciem vituli et faciem aquilae a sinistris quattuor partium*, et haec, quae in Cherubim videntur, id est aquila et leo, munda sunt; nihil quippe immundum est in curru Dei. Et quomodo tu de gentibus credens mundus effectus es et *quod Deus mundavit, tu ne commune dixeris* dicitur de omnibus quae caelo pendentia ostensa sunt Petro, sic mundatus est leo et aquila, quae in Cherubim apparuerunt. Nec non et illud, quod in Christi adventu futurum praedicatur, novit mundum leonem, mundam et aquilam, quae nuncupatur immunda. *Lupus enim et agni pascentur simul*; lupus autem, qui cum ove innoxius pascitur, non est ultra observandus.<sup>1</sup> Non mihi dicitur de tali lupo: *Attendite ab iis, qui veniunt ad vos in vestitu ovium, intus autem sunt lupi rapaces*. Locutus est dicens, *intus autem sunt lupi rapaces*; sunt quippe alii non rapaces, quando *lupi et agni pascentur simul, et vitulus et taurus et leo pariter edent*. Cum autem fuerit tam diversarum inter se naturarum in fide Christi facta sociatio, leo non erit iam immundus, verum feritatis suae obliviscetur et universa animalia, quae in lege Dei dicuntur immunda, conditionis antiquae recipient puritatem. (4) Hoc autem et ex parte iam factum est et plenissime in secundo completur adventu. Praevenit igitur sacramentum, quod ostensum est in Cherubim,<sup>2</sup> rei veritatem; et in tantum leonis et aquilae facies cum aliis faciebus cognatae sunt, ut maius nobis videatur vitulo et tauro et leone simul pascentibus id quod apparuit in Cherubim. Ab Isaia quippe nihil de his, quae praedicta sunt, sibi cohaerens et invicem connexum repromittitur; in Cherubim vero unumquodque animal cum alio cognatum est, facies

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1. So Delarue; *servandus* Baehrens (misprint?).

2. *Cherubin* Baehrens (an apparent misprint, followed by Borret).

face on the right of the four sides, and a bull-calf's face and an eagle's face on the left-hand of the four sides,"<sup>39</sup> and these animals which appear in the [form of the] Cherubim, that is, the eagle and the lion, are pure. For there is nothing impure in the chariot of God. And just as you, a believer from among the Gentiles, have been rendered pure, and the words "what God has made pure, do not call common" are said about everything that was shown to Peter, suspended from heaven<sup>40</sup>—even so were the lion and eagle, which appeared in the [form of the] Cherubim, made pure. Furthermore, the proclamation of what will happen at Christ's coming knows the lion as pure and the eagle also as pure—[although] they are [elsewhere] called impure. For "the wolf and the lambs will feed together";<sup>41</sup> however, the wolf which feeds harmlessly along with the sheep does not need to be watched<sup>42</sup> any further. It is not about such a wolf that it is said to me, "Beware of those who come to you in sheep's clothing, but inwardly are ravenous wolves."<sup>43</sup> He spoke using the words, "but inwardly they are *ravenous* wolves," because there are others that are not ravenous, when "the wolves and the lambs will feed together, and the bull-calf and the bull and the lion will eat side by side."<sup>44</sup> Now, when an association of natures so different from each other has been established in the context of faith in Christ, at that time the lion will not be impure; rather, it will forget its savagery and all the animals that are called impure in God's Law will regain the purity of their ancient state. (4) This, moreover, has been achieved already in part, and will be most fully fulfilled at the second coming. Thus, the mystery which was shown in the Cherubim preceded the reality; and the faces of the lion and eagle are so intimately connected with the other faces that what appeared in the Cherubim seems to me to be greater than the bull-calf and bull and lion feeding together. For Isaiah does not promise that any of these animals which he predicted are to be joined and mutually connected; but in the Cherubim each and every animal

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39. Ezek. 1.10.

40. Acts 10.9-16 recounts Peter's vision; the quoted words are from 10.15.

41. Isa. 11.6 (LXX), slightly adapted.

42. Lat. *observandus*, with Delarue's text. Baehrens (followed by Borret) prints *servandus* ("to be preserved"), but does not note the discrepancy with Delarue or any variant readings here; I suspect that *servandus* is a misprint.

43. Mt. 7.15.

44. Isa. 11.6 (LXX), slightly adapted.

vituli faciei leonis et vultus hominis vultui aquilae. Non igitur magnopere mireris, cum Pharaos et praecedens eum Nabuchodonosor aquilae nuncupentur, iusti pennas assumere dicantur ut aquilae, et in Dei parte dives effectus aquilae sibi pennas praeparet ad volandum.

4.

(1) Verum ut ad propositum redeam, specialiter quiddam significatur de Nabuchodonosor, quia *magna fuerit aquila et magnarum alarum et sui extensione longissima*, in tantum ut ausus fuerit dicere: *Viribus faciam, et sapientia intellectus auferam fines gentium, et virtutem eorum depascar, et commovebo civitates, quae inhabitantur, et orbem terrarum universum comprehendam manu ut nidum, et quasi confracta ova auferam*. Ecce, ita est “extensio” alarum eius. Nec hoc ei sufficit, verum *unguibus plenus est et multis plumis et habet ductum intrandi in Libanum*, ut cedri eius summa decerpat. Quamdiu hi, qui comorabantur in Libano, non peccaverunt, id est quamdiu in Hierosolymis positi non sunt in sceleribus deprehensi, non accepit potestatem ista magna aquila ut ingrederetur in Libanum, neque assumpsit sibi electa cedri semen regum et principum stirpem. Ista quippe sunt teneritudinis eius, quae quodam tempore non fuerunt duro corde; attamen rapuit ea, quia peccaverunt in Dominum, aquila ista grandis et cetera totius arboris cacumina et in Chanaan transtulit, quia figuraliter Babyloniorum terra maledicti Chanaan dicitur; de quo ait Noë: *Maledictus Chanaan puer, famulus erit fratribus suis*. In civitate quoque nego-

is connected to the others: a bull-calf's face with a lion's face and a human visage with an eagle's visage. Therefore, you should not be greatly amazed when Pharaoh and Nebuchadnezzar before him are called eagles, the righteous are said to take up wings like eagles, and the one who has been made rich in God's cause<sup>45</sup> provides himself with the wings of an eagle for the purpose of flying.

4.

(1) But to return to the subject: Something is signified quite specifically regarding Nebuchadnezzar, since he was said to be a **“great eagle”** and one with **“great wings,”** and very **“long in its extension”**<sup>46</sup>—so much that he dared to say, “I shall act with strength, and by the wisdom of my understanding I shall remove the boundaries of peoples, and I shall consume their power; and I shall move their cities which are inhabited, and I shall seize the entire world like a bird's nest, and I shall take them away like broken eggs.”<sup>47</sup> See: that is how great the “extension” of its wings is. And this was not enough for him, but he is **“full of talons”** and [equipped] with many feathers, and **“has the intention of entering Lebanon,”** in order to pluck off the topmost branches of its cedar.<sup>48</sup> As long as those who were abiding in Lebanon did not sin—that is, as long as the people located in Jerusalem were not caught in sin—that great eagle did not receive the power to enter Lebanon, nor did it take for itself the choice parts of the cedar, the royal seed<sup>49</sup> and the noble stock. For those are its tender parts, which at one time were not hard-hearted. Nevertheless, that large eagle seized them, because they sinned against the Lord, as well as the rest of the topmost branches of the whole tree, and brought them over into Canaan<sup>50</sup>—since the land of the Babylonians is figuratively called that of accursed Canaan, about whom Noah says, “Cursed is Canaan the slave; he will be the servant of his brothers.”<sup>51</sup> Also, [the eagle] placed in the **“city of merchants”** or **“the**

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45. Lat. *in Dei parte*.

46. Ezek. 17.3.

47. Isa. 10.13-14. The quotation indicates that he is interpreting the “true” Nebuchadnezzar to be the devil; cf. *Hom.* 9.2.2, with the same quotation, as well as 13.1.6.

48. Partly paraphrased, partly quoted from Ezek. 17.3.

49. Cf. Ezek. 17.13.

50. Ezek. 17.4.

51. Gen. 9.25.

*tiatorum* sive *negotiatrice* sive *transferentium* aut certe *murata* posuit hoc, quod de cedro abstulerat, et accepit sibi de semine terrae, iam non altioribus solum, sed etiam de minoribus et de populo Iudaeorum.

(2) *Et dedit illud in campum frondiferum, super aquam multam respiciendum constituit illud; et exortum est et factum est in vitem infirmam.* Infirmatus est vere populus Dei in Babylone et ideo neque canticum Domini cantare poterat dicens, *Quomodo cantabimus canticum Domini in terra aliena?* Revera non poterat infirma non esse, quae plantata fuerat in Babylone. Quo pacto vires pristinas reservaret, quae vitis Babylonia esse coepisset? Quae quia in sancta terra fructus non fecerat, ideo translata ab aquila et posita in terra Chanaan facta est in *vitem infirmam* et in *pusillam statura*. Quamdiu in sancta terra fuit, ingens vitis erat; quando vero translata est in fines peccatorum, et infirma et parva effecta est. Et tu igitur vitis, quae me audis, si vis esse magna, noli exire de ecclesiae finibus, permane in terra sancta Hierusalem. Quod si propter peccata in peiora corrueris, transfereris in aliam terram et eris in vitem pusillam et palmites tui decident et radices tuae siccabuntur in tantum ut postea desideres requiescere super aliam aquilam, ut nunc dicitur, *magnarum alarum et plurimorum unguium*. Bonum est condemnatum in condemnationis permanere sententia, quamdiu eum liberet, qui damnavit. Non curramus volentes ad Pharaonem. Si enim ad eum currimus, contra Deum facimus, qui dixit: *Ego sum Dominus Deus tuus, qui te eduxi de terra Aegypti, de domo servitutis.* Ad Nabuchodonosor enim non tam sponte properavimus quam condemnati et pertracti ad eum sumus.

merchant city” or “the city of transporters” or, at least “the walled city,”<sup>52</sup> that which it had taken away from the cedar, and “took for itself some of the seed of the ground”<sup>53</sup>—that is, now not only the higher [parts], but also some of the lesser [parts] and some of the Judaeen people.

(2) “And [the eagle] placed [the seed] in a leafy plain; by abundant water it established it [as something] to be regarded; and it grew up and became a weak vine.”<sup>54</sup> In fact, the people of God was weakened in Babylon, and thus they were not even able to sing the Lord’s song, as they said, “How shall we sing the Lord’s song in a foreign land?”<sup>55</sup> Truly, the vine that had been planted in Babylon could not but be “weak.” How could it preserve its original strength, when it had begun to be a Babylonian vine? This vine, because it had not borne fruit in the holy land, was therefore taken by the eagle, placed in the land of Canaan, and became a “weak vine,” and one that was “paltry in height.”<sup>56</sup> As long as it was in the holy land, it was a huge vine; but when it was transferred to the territory of sinners, it was rendered weak and small. Now then, you also, who are listening to me, are a vine. If you wish to be great, do not depart from the bounds of the Church; remain in the holy land of Jerusalem. But if you fall into a worse state because of sins, you will be transferred to another land, and you will become a paltry vine, and your shoots will fall off, and your roots will be dried up, to such an extent that you will wish to rely<sup>57</sup> upon another eagle, as is mentioned in the present passage, “with large wings and very many talons.”<sup>58</sup> It is good for the condemned to remain under the sentence of condemnation until the one who condemned him frees him. Let us not run willingly to Pharaoh. For if we run to him, we are acting against God, who said, “I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage.”<sup>59</sup> For we did not so much rush toward Nebuchadnezzar voluntarily, as we were condemned and dragged to him.

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52. Ezek. 17.4.

53. Ezek. 17.5.

54. Ezek. 17.5-6 (LXX).

55. Ps. 136[137].4.

56. Ezek. 17.6.

57. Lat. *requiescere*; lit., “to rest.”

58. Ezek. 17.7 (LXX).

59. Exod. 20.2.

5.

(1) Sequitur: *Et factum est, aquila altera magna, magnis alis et copiosis unguibus, et ecce, vitis ista amplexabatur eam, id est secundam aquilam.* Evenit saepe ut ab una contraria fortitudine ad aliam transferamur. Iusserat enim Deus ut Istrahelitarum populus sub Nabuchodonosor iugum colla submitteret, ut legimus in Hieremia, in tantum ut comminaretur ei, qui ab eius servitio declinaret, et eo tempore, quo Hieremiam exposuimus, ea, quae nobis gratia Domini orantibus vobis largita est, sive certe utcumque sensimus, exponere conati sumus. Noluit autem id facere, quod fuerat imperatum, sed *palmites suos extendit* ad Pharaonem; in *gleba plantationis eius* ab eo constitutus est, *ut in campo super aquam multam fructus afferret uberrimos*; et deserta Aegypti rursum Aegyptum concupivit putans se ubertatem pristinam consecuturum et hoc imprimis cogitans, quia si <a> Nabuchodonosor ad Pharaonem transcenderet, radices firmaret, evelleret staturam, fructus afferret. Sed in contrarium quam putavit, omnia reciderunt. Fructus quippe eius omnis computruit et pullulationes, quae saltem modicae in Babylone creverant, mutatione regionis exaruerunt, in tantum ut a radicibus evulsa sit, ne ultra *in bracchio magno* aut *in populo plurimo* convalesceret. Quid in se haec tanta vel talia continent sacramenti? Quid unusquisque sermo significat?

5.

(1) There follows: **“And it happened [that there came] another great eagle, with large wings and numerous talons, and behold! that vine embraced it”**<sup>60</sup>—that is, the second eagle. It frequently turns out that we are transferred from one *contrary power* to another. For God had ordered that the Israelite people should bow their necks under the yoke of Nebuchadnezzar, as we read in Jeremiah<sup>61</sup>—to such a degree that he made threats against [anyone] who departed from servitude to [Nebuchadnezzar]—and at the time when I was explaining Jeremiah, I attempted to provide those explanations which the grace of the Lord bestowed on me [in response to] your prayers, or at any rate in whatever way I understood the text.<sup>62</sup> Now, [the vine] was not willing to do what had been commanded, but instead **“stretched out its shoots toward”** Pharaoh; it was established by him in **“the soil in which it was planted...so that it would bear fruit in the plain by abundant water”** most plentifully;<sup>63</sup> and after forsaking Egypt it conceived a desire for Egypt again, imagining that it would recover its earlier fertility, and having foremost in its thoughts the idea that if it were to cross over <from> Nebuchadnezzar to Pharaoh, it would strengthen its roots, take away its height, and bear fruit. But everything turned out contrary to what it imagined. For all its fruit rotted, and its sprouting branches, which had at least grown moderately in Babylon, dried up completely with the change of location, to such a degree that it was ripped out by the roots, so that it would not thereafter regain its strength “with a strong<sup>64</sup> arm and a numerous people.” What mysterious significance<sup>65</sup> do these things so great and of such a kind contain within themselves? What does each and every element<sup>66</sup> signify?

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60. Ezek. 17.7 (LXX).

61. Cf. Jer. 41[34].2-3 [Borret].

62. Cf. *Hom. in Jer.* 1.3; 19.41, 31f. [Borret].

63. Phrases from Ezek. 17.7-8, somewhat rearranged.

64. Lat. *magnus*.

65. Lat. *sacramentum*.

66. Lat. *sermo*, which is not an individual “word” but an element of discourse.

(2) Possumus, si tamen habeamus auditores, ad aliam quandam Hierusalem conscendere et ibi demonstrare, quomodo aquila magna “ductum” suum fecerit et in hanc quam nunc nos possidemus “Babylonem” summitates eius detulerit. Possumus sacratiora quaedam de Pharaone loqui; verum quia tempore coarctamur et forte audacter promittimus, quod non valemus implere, ad minora redeamus et secundum mensuram intellectus nostri sic potius exponamus. Venit ad istum “Libanum,” hoc est ecclesiam, ubi hostiae Dei, ubi “incensum orationum” eius celebratur, ista magna et vera aquila Nabuchodonosor, id est diabolus, et rapuit. Absit autem a temporibus nostris, ut de summis cedri, id est de principibus et de regio semine in Chanaan transferat. Oremus ne fiat quod saepe factum est. Assumpti enim sunt quidam et in Babylonem translati, qui in ecclesia principes fuerunt et propter peccatum suum de Libani summitate sublati. (3) Super his dicendum est quia aquila magna magnorum unguium, plumis extensa, acceperit de cacuminibus cedri et deraserit eos de Libano, id est Hierusalem, et plantaverit in terra Chanaan. Non solum autem aquila ista summa cedri, id est de optimatum genere sibi vindicat, sed et terrae semen rapit et transfert in terram Chanaan, quando quis de populo peccat et de Dei plebe diaboli laqueis praepeditur.

Quapropter diebus et noctibus tam pro nobis quam pro fratribus nostris Dei imploremus auxilium, ne quis de Hierusalem transferatur in Chanaan, ne sententia eius deserta a voluntate illius ad aliam tendamus aquilam et veniat super nos ira maior et putrescat universa plantatio et fructus pariter cum

(2) I am able to ascend to a certain other Jerusalem—at least, if I have an audience—and there make manifest how the great eagle accomplished its “intention”<sup>67</sup> and brought its topmost parts<sup>68</sup> down into this “Babylon” that we now occupy. I am able to say certain more mysteriously symbolic<sup>69</sup> things about Pharaoh; but because I am constrained by time, and perhaps I am rashly promising what I do not have the strength to carry out, I should return to the lesser things, and expound them further in this manner, in keeping with the measure of my understanding. That great and true eagle, Nebuchadnezzar—that is, the devil—came to this “Lebanon”—that is, the Church, where the sacrifices of God and his “incense of prayers” are offered up—and snatched [branches] away. But far be it from our times that he should carry off some of the topmost parts of the cedar—that is, the rulers and the royal seed—into Canaan. Let us pray that this, which has often happened, may not happen now. For certain people have been taken and transferred into Babylon, people who were rulers in the Church and were removed from the heights of Lebanon because of their own sin. (3) About these, it must be said that the great eagle with great talons and outstretched feathers, took some of the topmost branches of the cedar, and removed them from Lebanon—that is, Jerusalem—and planted them in the land of Canaan. Moreover, not only does this eagle seize the tops of the cedars—that is, claims for itself some of the aristocratic class—but it also seizes the seed of the earth and transfers it into the land of Canaan, whenever anyone of the nation and common people of God sins and is entangled by the snares of the devil.

For this reason, let us earnestly request God’s help for ourselves and for our brethren day and night, so that not one person will be brought over from Jerusalem to Canaan, so that we will not forsake his verdict and depart from his wishes toward another eagle, and have greater wrath come upon us, and the

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67. Lat. *ductus*. Cf. Chap. 2 above; the fact that here Origen describes the eagle as “accomplishing” its *ductus* seems to imply that he understands the word as equivalent to “intention.”

68. Lat. *summitates eius*—that is, those of that higher Jerusalem. Origen appears to be suggesting a metaphysical interpretation regarding human souls or other spiritual beings; for the allegorical significance of Jerusalem as the spiritual life of eternity, see Tzamalikos, *Origen: Philosophy of History & Eschatology* (Leiden, 2007), pp. 187-88; and on the levels of interpretation of “Jerusalem” see Lubac, *History and Spirit*, p. 170.

69. Lat. *sacratiora*.

radicibus arescat. Plantatio quippe Hierusalem non potest in alia terra afferre fructus, non facit palmites in finibus alienis, sed statim cum gleba sua siccatur, si non perseveraverit in voluntate Dei et in ecclesia eius, id est in factis et sermonibus et scientia veritatis Christi Iesu *cui est gloria et imperium in saecula saeculorum. Amen!*

whole plant rot, and the fruit dry up together with the roots. For Jerusalem's plant is not able to bear fruit in another land; it does not produce shoots in foreign territory, but is dried right up along with its soil, if it does not persevere in the will of God and in his Church, that is, in the deeds and words and knowledge of the truth of Christ Jesus, "to whom belong the glory and the power for ever and ever. Amen."<sup>70</sup>

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70. 1 Pet. 4.11.

## HOMILIA XII

1.

(1) Ea quae iam supra memoravi de duabus aquilis magnis et magnarum alarum et magnorum unguium nec non quae prima et secunda aquila gesserunt, nunc quasi in prophetia scilicet figurata vult ex parte sermo divinus exponere nobis ad intelligendum relinquens, quae ipse dimisit intacta. Ac primum quidem licet saepe iam dixerim, tamen etiam nunc aliquid non novi inferre conabor, quod nostrae animae tribuat salutem, in eo quod dictum est ad prophetam: *Dic ad domum amaricantem sive exacerbantem*; non enim addidit ad *domum exacerbantem sive exasperantem* “me.” Et si volumus videre cuiusmodi sit peccatum “exasperatio,” audiamus quam dulcia ei qui intelligit eloquia Dei sunt, dicenti: *Quam dulcia gutturi meo eloquia tua!* Haec naturaliter dulcia cum assumpserint credentes, aut bene vivunt aut vere contrarium faciunt. Et si quidem iuxta divinam regulam ingrediuntur, reservant eloquia Dei in eo dulcore, quo nata sunt. Iuxta mei autem animi motum puto quia conversationis bonitate et suavitatem augeant eloquiorum Dei miscentes dulcedinem vitae dulcori sermonis.

## HOMILY 12

1.

(1) What I have already mentioned above, regarding the two great eagles with large wings and large talons, as well as the actions of the first and the second eagle, all this the divine Word now wishes to explain in part, leaving it to us to interpret what he himself left untouched,<sup>1</sup> as [is usual] in the case of a prophecy—and of course, a figurative one. And first of all, although I have often spoken [in this way] before, nevertheless I will now again attempt to add something—not something new, however—that would contribute to the salvation of our souls, on the subject of what was said to the prophet: “**Say to the embittering**”—or “**irritating**”—“**house.**”<sup>2</sup> For he did not add the [understood object] “me” along with the phrase “house that irritates” or “exasperates.”<sup>3</sup> And if we wish to see what sort of sin consitutes “exasperation,”<sup>4</sup> let us hear how sweet [by contrast] the words of God are to the one who understands them, and says, “How sweet to my palate<sup>5</sup> are your words!”<sup>6</sup> When believers have received these naturally sweet words, either they live well or they do exactly<sup>7</sup> the opposite. And if indeed they behave in accordance with the divine standards,<sup>8</sup> they preserve God’s words in their original sweetness.<sup>9</sup> In my way of thinking, however, I consider that by the goodness of their way of life they actually increase the pleasantness of God’s words, as they mingle the delightfulness of their lives with the sweetness of the language.

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1. Lat. *intacta*. I.e., unexplained.

2. Ezek. 17.12.

3. All these participles in Lat., like the Greek equivalents, refer originally to bitterness or harshness in a physical sense, and hence “sweet” subsequently comes in as their opposite.

4. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 17.12(a).

5. Lat. *guttur*, reflecting Gk. *λάρυγγις*; these terms refer literally to an area deeper in the throat, but reflect a Hebrew term typically associated with the sense of taste.

6. Ps. 118[119].103.

7. Lat. *vere*.

8. Lat. *regula*.

9. Lat. *in eo dulcore quo nata sunt*; lit., “in that sweetness in / from which they were born.”

(2) Sin vero quis peccet et extra praecepta Dei *perversus incedat*, iste accipiens dulcissima eloquia Dei per naturam peccati amarissimi – amarum quippe peccatum est, quod dulcedinem sermonum exterminat – in amarum saporem omnem redigit suavitatem. Quod dicimus ut possis plenius animadvertere, accipe exemplum. Herba quae “absinthium” nominatur naturaliter amara est; hanc si secundum qualitatem et quantitatem mellis in mel inicias, amaritudine sua vincit eius suavitatem et cogit amarum esse quod dulce est. Huius herbae vim habet peccatum. Si plura peccavero, plus amaritudinis mitto in dulcedinem sermonum Dei. Si grande fuerit, quod delinquo, totum dulcorum mellis verto in acerbum saporem. Et idcirco Deus, qui sermonem suum a peccatoribus “conculcatum” ulciscitur, unicuique pro qualitate amaroris vitae et pro modo vitiationis amaritudinem poenarum suppliciorumque restituit. Et siquidem nos, qui haec dicimus et semel credidimus Deo, peccaverimus, exasperare dicimur sermonem eius; qui vero penitus a fide eius recesserunt neque ingressi sunt ecclesiam, hi non faciunt amara eloquia Dei; quomodo enim possunt suavitatem exasperare sermonum, quibus nondum crediderunt? Ideoque alia nobis tormenta servantur, qui videmur credere et in ipsa credulitate peccamus, ab eorum supplicio, qui ne initium quidem credulitatis habuerunt.

(3) Et ne solummodo putemus verbum nos exasperare Domini, si peccemus: delictum nostrum usque ipsius Dei iniuriam pervenit; scriptum est enim quia, qui peccat, *per praevaricationem legis Deum inhonorat*. Parum erat, si dixisset *inhonorat* tantum; nunc autem *per praevaricationem* inquit *legis Deum inhonorat*. Quotiescumque praevaricamur legem Dei, totiens inhonoramus Deum; quanto maiora delinquimus, tanto maioribus contumeliis afficimus Deum; quanto plura peccamus, tanto inhonoramus patrem et Christum eius, sicut scriptum est: *Quanto magis putatis deteriora mereri supplicia, qui filium Dei conculcaverit et sanguinem testamenti pollutum duxerit, in quo sanc-*

(2) But if, on the other hand, someone should sin and “walk crookedly”<sup>10</sup> outside the commandments of God, that person receives the sweetest words of God but reduces all the pleasantness to a bitter taste, by virtue of the nature of the most bitter sin—for sin, which drives out the sweetness of the words, is bitter. Listen to an example, so that you will be able to attend more fully to what I am saying. The plant which is named “absinthe” is naturally bitter; and if you put it into honey in proportion to the quality and quantity of the honey, it overcomes the honey’s sweetness by means of its own bitterness, and forces what is sweet to become bitter. Sin has the power of this plant. If I commit more sins, I introduce more bitterness into the sweetness of God’s words. If my transgression is great, I turn all the sweetness of the honey into a bitter taste. And for this reason God, who avenges his words when they are “trampled” by sinners, gives back the bitterness of punishments to each person in proportion to the kind of bitterness in one’s life and the manner of its corruption. And if in fact *we* sin, we who say all this and have at some time put our trust in God, we are said to be embittering his words; but those who have stood back completely from faith in him and have not entered the Church do not make God’s words bitter. For how can they embitter the sweetness of words in which they have not yet believed? And therefore for *us*, who are seen to believe and who sin while in the very state of belief, there are reserved torments different from the punishment of those who have not even come to have the beginnings of belief.

(3) And let us not think that we embitter only the *word* of the Lord if we sin. Our transgression goes as far as to wrong God himself; for it is written that one who sins “dishonors God by violating the law.”<sup>11</sup> It would be little enough if Scripture had only said, “dishonors”; but as things are, it says, “... dishonors God by violating the law.” As often as we violate the law of God, so often do we dishonor God. The greater are our transgressions, the greater the injury we inflict on God; the more we sin, the more we dishonor the Father and his Christ, as it is written: “How much more do you think they deserve worse punishments, who have trampled underfoot the Son of God, and have regarded as unclean the blood of the covenant, with which they were sanctified, and

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10. Lat. *perversus incedat*. Cf. Lev. 26.23 [Borret].

11. Rom. 2.23, slightly adapted.

*tificatus est, et spiritui gratiae contumeliam fecerit.* Igitur quicumque peccat, exasperat et contumeliam facit et inhonorat tam Dei eloquia quae suscepit, quam eum qui docuit.

2.

(1) *Dic nunc ad domum exasperantem: Nescitis quid sint ista?* – id est, quae in parabola dicta sunt aquilarum. *Dic: Cum venerit rex Babylonis ad Hierusalem, et acceperit regem eius et principes eius.* Quantum ad historiam pertinet prophetantis, expositum est quia Nabuchodonosor venerit in Hierosolymam et captivos duxerit Sedechiam regem Iudaeae et principes, qui erant cum eo, partemque populi Iudaeorum, nec non etiam illud attigimus, quomodo “plantaverit” eos in terra Babylonis.

(2) Sed non stemus in littera, non haereamus in historia, magis autem tu, qui in Scripturis Dei profectum habes et nosti quia *omnia ista figuraliter continebant illis, scripta sunt autem pro nobis, in quos fines saeculorum decurrerunt.* Instat, ecce, verus Nabuchodonosor quaerens aliquos capere de nobis. Et primum quidem cupit, si fieri potest, de principibus ecclesiae captivos sibi ducere, verum quamdiu Ezechias, Iosias, aut certe quicumque iustus rex regnat in populo, non potest iste Nabuchodonosor vinctos abducere aut principes aut populum de Iudaea. Si autem nos, qui videmur ecclesiae praeesse, peccaverimus locum dantes diabolo adversum Pauli praeceptum dicentis: *Nolite locum dare diabolo,* quodammodo per delicta nostra, quae facimus in Hierusalem, occasionem tribuimus Nabuchodonosor, ut ingrediatur civitatem sanctam et abducat quoscumque voluerit. Qui vero non peccat, excludit Na-

have done violence to the Spirit of grace?”<sup>12</sup> So then, whoever sins embitters and does violence and dishonors both God’s words, which he has received, and the one [i.e., God] who has taught him.

2.

(1) **“Say now to the exasperating house: Do you not know what those things [mean]?”**<sup>13</sup>—that is, the things that were said in the parable of the eagles. **“Say: When the king of Babylon comes to Jerusalem and takes its king and its leading men...”**<sup>14</sup> Insofar as [this] pertains to the historical context of the one who prophesied, it has been explained that Nebuchadnezzar came to Jerusalem and led captive Zedekiah king of Judah and the leading men who were with him, and part of the Judaeans; and I have also touched on the way he “planted” them in the land of Babylon.

(2) But let us not stop with the literal meaning; let us not stay with the history—all the more so you who have made progress in the Scriptures of God, and know that “all those things happened to them symbolically,<sup>15</sup> and moreover they were written for us, on whom the ends of the ages have come down.”<sup>16</sup> Behold: the true Nebuchadnezzar is at hand, seeking to seize some of us. And first of all he desires, if it can be accomplished, to lead some of the leading men of the Church as captives to himself; but as long as a Hezekiah, a Josiah, or indeed any righteous king, reigns over the people, that Nebuchadnezzar is not able to deport either the leading men or the people in chains from Judah. But if *we*, who are seen to be leaders of the Church, sin, and thus give place to the devil, in contravention of Paul’s command, “Do not give place to the devil”<sup>17</sup>—then in a certain way, by virtue of the transgressions that we have committed in Jerusalem, we have granted Nebuchadnezzar the opportunity to enter the holy city and to lead away whoever he wishes. One who does not sin, however,

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12. Heb. 10.29.

13. Ezek. 17.12.

14. Ezek. 17.12.

15. Lat. *figuraliter*.

16. 1 Cor. 10.11, slightly adapted.

17. Eph. 4.27. There is a likely Greek fragment of this section of the Homily; see “Fragmentary Comments” 17.12(c).

buchodonosor, ut non possit in terram Dei ingredi. (3) Ergo omnibus viribus excludamus Nabuchodonosor, ut ad beatum istius ecclesiae conventum non appropinquet. Excludamus autem eum adsumentes *clavem scientiae*, excludamus eum conversatione sana et factis bonis, ut non rapiat regem Hierusalem et principes eius, ut non abducat eos in Babylonem captivitatis suae triumphum. Si vero aliquem ex nobis vincere potuerit saevus inimicus, ducit eum in Babylonem, non in locum amplum alicuius terrae, sed in Babylonem animae, id est confusionem. Frequenter diximus Babylonem ‘confusionem’ interpretari. Quicumque enim ab eo vinctus abducitur in confusionem mentis suae, transfertur in Babylonem. Respiciamus ad cotidianam vitam. Si quando viderimus animam a peccatis, a vitiis, a tristitia, ab ira, a desideriis, ab avaritia confundi, sciamus istam esse, quam diabolus abducat in Babylonem. Si vero principali cordis tranquillitas, serenitas, pax fructum fecerit, sciamus quia Hierusalem versetur in ea; ‘visio’ quippe ‘pacis’ intrinsecus est.

3.

(1) *Et ducit eos ad se in Babylonem, et sumit de semine regni, et disponit ad eum testamentum.* Omnes, qui sermonem Dei suscepimus, regium semen sumus; etenim *genus electum* vocamur et *regale sacerdotium*, *gens sancta*,

keeps Nebuchadnezzar out, so that he is not able to enter the land of God. (3) Therefore, let us keep Nebuchadnezzar out with all our strength, so that he will not draw near to the blessed assembly of this Church. Moreover, let us keep him out by taking up the “key of knowledge”;<sup>18</sup> let us keep him out by a sound lifestyle and good deeds, so that he does not seize the king of Jerusalem and its leading men—so that he does not lead them away in triumph, as captives, into Babylon.<sup>19</sup> But if the fierce enemy is able to defeat any one of us, he leads that person into Babylon—not into a broad place in some [literal] country, but into the Babylon of the soul, that is, *confusion*. I have often said that Babylon is translated “confusion.”<sup>20</sup> For whoever is led away in chains by him into a state of mental confusion, is transported into Babylon. Let us consider everyday life. If we ever see a soul thrown into confusion by sins, by vices, by melancholy, by anger, by desires, or by greed, let us recognize it as one which the devil is leading away into Babylon. But if calmness, serenity and peace bear fruit, through the *leading faculty* of the heart,<sup>21</sup> then let us recognize that Jerusalem is abiding in that soul—for the “vision of peace” is within it.<sup>22</sup>

3.

(1) **“And he leads them to himself, to Babylon, and takes [one] of the royal seed, and makes a covenant with him.”**<sup>23</sup> All of us who have received the word of God are royal seed;<sup>24</sup> for indeed, we are called “a chosen race, a royal priesthood, a holy nation, a people of [God’s] acquisition.”<sup>25</sup> Therefore, if

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18. Lk. 11.52.

19. Lat. *ut non abducatur eos in Babylonem captivitatis suae triumphum*. The accusative *triumphum* is in apposition to *eos*: they *are* the triumphal procession, consisting of his “captivity”—i.e., captives; cf. Scheck’s “in the triumph of his captivity.” Borret, alternatively, takes the genitive (lit., “of his captivity”) with the name Babylon: “...à la Babylone de sa captivité.”

20. Cf. *Hom.* 1.3.6. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 17.12(d).

21. Lat. *principale cordis*. Cf. *Hom.* 3.1.2.

22. Cf. *Hom.* 1.3.6.; Philo, *On Dreams*. 2.250.

23. Ezek. 17.12-13.

24. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 17.13(a).

25. 1 Pet. 2.9. “People of [God’s] acquisition” translates the Lat. *populus acquisitionis*, which itself represents a slightly different phrase in the Greek, λαός εις περιποίησιν; NASB: “a people for God’s own possession.”

*populus acquisitionis.* Si quis igitur ex nobis, qui in ordine “regalis seminis” constituti sumus, per peccatum suum captivus abducitur a diabolo, haud dubium est, quin de regio genere sit abductus in Babylonem et faciat testamentum cum Nabuchodonosor, quia iam testamentum Dei spreverit. Impossibile quippe est hominem sine testamento esse. Si habes testamentum Dei in te, non potest testamentum tecum facere Nabuchodonosor. Porro si reppulisti testamentum Dei per praevaricationem mandatorum eius, suscepisti testamentum Nabuchodonosor; scriptum est enim: *Disponit ad eum testamentum suum et inducit eum in maledictionem.* Deus in benedictione nobiscum testamentum facit, Nabuchodonosor vero testamentum suum in maledictione constituit. Non potest in benedictione esse qui *pactum* fecerit cum Nabuchodonosor.

(2) Sed dicit mihi aliquis qui in Scripturis divinis est eruditus: Invenio in lege Moysi maledictiones constitutas in peccatorem; si ergo ex praecepto Dei maledictum constitutum est in peccatores, cur non et e contrario apud diabolum quaedam benedictio sit, ut alii apud eum in benedictione fiant, alii in maledictione? Huic ergo acute et acerrime interroganti sic conabor occurrere et dicere quia et quaedam sit benedictio a Nabuchodonosor, quam Deus procul abiciat a nobis, et maledictio, de qua dicere nunc debemus, quae digne super peccatores venit. Quae est igitur benedictio Nabuchodonosor? Quando aliquis in mundo isto locuples fuerit et feliciter gesserit et omnia ei prospero cursu fluxerint in tantum ut illud quod scriptum est ei possit aptari: *Bos eius non faciet abortionem* et si universam saeculi habuerit prosperitatem, benedictio Nabuchodonosor super eum est, maledictio vero in eo, quando aliquis et recedit a Deo et nihilominus in parte diaboli constitutus miseriis suppliciisque torquetur. Vult igitur Deus, ut nunc Scriptura commemorat, testamentum Is-

any one of us, who have been established in the category of “royal seed,” is led captive by the devil on account of his own sin, there is no doubt that, from the royal family, he has been led away to Babylon and is making a covenant with Nebuchadnezzar, since he has already despised the covenant of God. For it is impossible for anyone to be without a covenant. If you have the covenant of God in you, Nebuchadnezzar is not able to make a covenant with you.<sup>26</sup> Moreover, if you have rejected the covenant of God by contravening his commands, you have accepted the covenant of Nebuchadnezzar. For it is written, “[Nebuchadnezzar] makes a covenant with him and leads him into a curse.”<sup>27</sup> God makes a covenant with us in a blessing, but Nebuchadnezzar establishes his covenant in a curse.<sup>28</sup> One who has made an agreement with Nebuchadnezzar cannot be in the blessing [of God].

(2) But someone who has been educated in the Scriptures may say to me, “I find curses ordained against the sinner in the Law of Moses; therefore if at *God’s* direction a curse has been ordained against sinners, why is there not also conversely a certain sort of blessing with the devil, such that some come to be with him in a blessing, and others in a curse?” I shall attempt to answer this person, who poses a sharp and very penetrating question, and say that there *is* a certain blessing from Nebuchadnezzar—may God keep it far away from us!—and a curse, about which I must now speak, and which comes deservedly upon sinners. What, then, is the blessing of Nebuchadnezzar? When someone becomes rich in this world and lives fortunately, and all things pour in for him in a prosperous stream, to such a degree that what is written can be applied to him: “His cow will not have a miscarriage”<sup>29</sup>—and if he has all the world’s prosperity, then the blessing of Nebuchadnezzar is upon him. But the curse is in someone, when he both moves away from God and nevertheless, [although he is] standing on the devil’s side, is tormented by misery and punishment. Therefore, as the Scripture before us mentions, God wishes the covenant with

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26. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 17.13(b).

27. Ezek. 17.13, slightly altered—LXX ἐν ἀπῶ has the preposition “in” (rather than “into”) and ἀπῶ can refer either to a prayer or a curse.

28. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 17.13(c).

29. Job 21.10 (LXX).

traheli maledictionem esse apud Nabuchodonosor. Et ideo quia voluit spernere testamentum Nabuchodonosor rex Hierusalem et *mittens angelos suos in Aegyptum* testamentum cum Pharaeo facere conatus est, ait sermo divinus: *Non dirigit,<sup>1</sup> non salvabitur.*

(3) Quapropter oportet et nos ferre patienter, cum a Deo tradimur ultioni. Tradidit quendam de coetu ecclesiae Apostolus diabolo in interitum carnis et tradidit in carnis interitum, non ut perderet traditum, sed ut spiritum traditi conservaret; ex quo Scriptura ait: *Tradere istiusmodi Satanae in interitum carnis, ut spiritus salvus fiat in die Domini Iesu.* Traditur autem tormentis peccator, ut recipiat in praesenti supplicia et pro peccatis suis cruciatus in futuro refrigerium consequatur et dici possit de eo: *Recepit mala sua in vita sua.* Si quis igitur poenis excruciatu iuxta maledictum, in quo Deus posuit peccatores, maluerit fugere supplicia et mittere ad Aegyptum pro auxiliis comparandis et ad Pharaonem, a quo liberavit Deus populum suum, *non dirigit, non salvabitur.* Si quis autem patienter maledictionem sustinuerit et supplicia Nabuchodonosor et tempus peccatorum suorum in cruciatu compleverit, quomodo ille, qui secundum epistolas Apostoli excruciatu est, ut spiritus eius salvus fieret in die iudicii, iste finem optimum consequetur.

(4) *Inducit ergo eum in maledictionem et duces terrae eius accipiet, ut fiant in regnum infirmum.* Infirmum efficitur regnum, quod de sancta terra in Babylonem transfertur. Nullus quippe fortis est in Babylone, id est in 'confusione' mentis suae. *Omnino non potest extolli homo, qui confusus est, ut*

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1. Here and in the subsequent occurrences of this citation, Baehrens suggests a possible correction to *diriget* ("he will [not] go straight").

Nebuchadnezzar to be a curse for Israel. And because the king of Jerusalem wished to spurn the covenant of Nebuchadnezzar, and he **“sent his messengers to Egypt”** and tried to make a covenant with Pharaoh, the divine Word says, **“He does not go straight; he shall not be saved.”**<sup>30</sup>

(3) For this reason, we too should bear it patiently when we are handed over to vengeance by God. The Apostle handed over someone from the assembly of the Church to the devil, for the destruction of his flesh; and he handed him over for the destruction of his flesh in order to preserve the *spirit* of the one who was handed over, not in order to destroy the one who was handed over. Hence, Scripture says, “...to hand over such a one to Satan, for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.”<sup>31</sup> Moreover, the sinner is handed over to torments so that he may receive punishments for the present, and after suffering pain for his sins he may obtain relief in the future, and it may be possible to say about him, “He received his ills in his life.”<sup>32</sup> So then, if anyone, after being tormented with punishments in accordance with the curse in which God has placed sinners, prefers to flee from the punishments and to send to Egypt so as to procure help—and to Pharaoh, from whom God liberated his people—then **“he does not go straight; he will not be saved.”**<sup>33</sup> If, however, one patiently endures the curse and punishments of Nebuchadnezzar, and in torment brings to completion the time [required for] his sins—just as that man did who according to the Epistles of the Apostle was tormented so that his spirit would be saved in the day of judgment—then his final state will be very good.<sup>34</sup>

(4) So then, **“[Nebuchadnezzar] leads him into a curse and will receive the leaders of his land, so that they may become a weak kingdom.”**<sup>35</sup> The kingdom which is transferred from the holy land to Babylon becomes weak. For no one is strong in Babylon, that is, in the “confusion” of his own mind. A person who has been thrown into confusion can **“in no way be lifted**

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30. Ezek. 17.15, partially paraphrased.

31. 1 Cor. 5.5.

32. Cf. Lk. 16.25, quoted by Origen in *Hom.* 1.2.4.

33. Ezek. 17.15.

34. Lat. *finem optimum consequetur*; lit., “he will obtain a very good end / goal.”

35. Ezek. 17.13-14.

*custodiat testamentum meum, ut statuatur illud et discedat ab eo, ut mittat nuntios suos in Aegyptum.* Iste, qui a Nabuchodonosor propter peccata sua tormenta perpetitur et mittit nuntios suos in Aegyptum, non ferens traditionem, qua hosti concessus est a Deo, ut det ei equos et populum multum, id poscit quod in alio loco prohibitum est: *Non enim multiplicabis tibi equos,* ait Scriptura. *Si dirigit, si salvabitur, qui facit adversa et praevaricans testamentum.* Oportuerat eum, qui traditus fuerat [testamentum] Nabuchodonosor, sustinere supplicium; verum non sustinet et idcirco dicitur de eo: *Non salvabitur.*

4.

*Vivo ego, dicit Dominus Adonai, nisi in loco regis, qui constituit eum, qui sprevit maledictionem meam et transgressus est testamentum meum.* Est quidam qui inhonorat maledictionem Dei, et est alius qui honorat eam. Nec dubium est quin in praesenti de isto queratur Deus, qui maledictionem suam inhonoraverit. Cum enim quis traditus fuerit suppliciis ut castigetur, et non sustinuerit quod praeceptum est, inhonorat maledictionem Dei; si vero sus-

up so as to keep my covenant, to establish it and to depart from it, to send his messengers to Egypt.”<sup>36</sup> That one, who suffers torments from Nebuchadnezzar because of his sins, and sends his messengers to Egypt, not enduring the handing over<sup>37</sup> whereby God consigned him to the enemy, in order that [Pharaoh] would give him horses and many people, asks for what has been prohibited in another passage: “For you shall not multiply horses for yourself,” says the Scripture.<sup>38</sup> **“He does not go straight; he will not be saved—the one who does contrary things and contravenes the covenant.”**<sup>39</sup> He who had been handed over to Nebuchadnezzar ought to have endured the punishment; but he does not endure it and therefore it is said of him, “He will not be saved.”<sup>40</sup>

4.

**“As I live, says the Lord Adonai, surely in the place of the king who established as king him who scorned my curse and broke my covenant...”**<sup>41</sup> There is one who dishonors the curse of God, and there is another who honors it. Undoubtedly, in the passage before us God is complaining about that one who has dishonored his curse. For when someone has been handed over to punishments to be reprov'd, and has not endured what was commanded, he dishonors the curse of God.<sup>42</sup> But if one has endured it with all docility and

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36. Ezek. 17.14-15, with some divergences: the Biblical text has “his covenant” rather than “my covenant”; and a new finite verb (“he will depart”) instead of the subjunctive translated here “to depart...” Origen is citing loosely.

37. Lat. *non ferens traditionem*; there is a potential double meaning in the Latin, since *traditio* can mean teaching as handed down from a previous generation. Hence Borret tr. “sans rapporteur l'enseignement...”

38. Deut. 17.16. The Biblical text is in the third person, rather than the second.

39. Ezek. 17.15. In the previous citation of this verse earlier in the chapter (as well as the upcoming citation), the homily paraphrases the Septuagintal “if” rightly as a strong negative (“He does not go straight”); here, the verbal equivalent “if” appears (lit., “If he does not go straight”). See Conybeare and Stock, §101, for the form of expression. For “contravenes,” Jerome’s Lat. gives the participle *praevaricans*; but in LXX both “does” and “contravenes” are both participles; the second, however, leads into another finite verb, not quoted here, but this presumably accounts for Jerome’s translating them in different ways.

40. Ezek. 17.15.

41. Ezek. 17.16. The genitive *regis* (“of the king”) corresponds to a Lucianic reading in the Greek text (cf. Ziegler, p. 161).

42. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 17.16.

tinuerit cum omni mansuetudine et benedictione et gratiarum actione ad Deum, iste honorat maledictionem eius et, cum honoraverit maledictionem, necesse est ut etiam benedictionem illius consequatur. *Et transgressus est testamentum meum, cum ipso in medio Babylonis morietur; et non in virtute magna neque in turba multa faciet Pharaon bellum.* Non potest ei, qui transgressus fuerit et inhonoraverit maledictionem Dei, Pharaon tribuere auxilium, verum in medio Babylonis pro sua praevaricatione morietur.

5.

(1) Deinde sequitur et narrat quid peccatores passuri sunt, et post haec prosperiora quaeque commemorat, dicens: *Accipiam ego de electis cedri et de vertice cordis eorum avellam et plantabo eum in monte excelso.* Post maledictiones, quas supra diximus, repromissio beatitudinis et dulcissimae pollicitationis in finem sermonis profertur; quia iam, qui supplicii indigebant, fuerant pro peccatis suis tormenta perpassi. Intra memet ipsum vero considerans et diligenter istius loci sensum pertractans arbitror de Apostolis prophetari. Isti quippe sunt de electis cedri, de summitate, de vertice, quos dedit Deus in virorem saeculi, radens corda eorum et plantans eos in monte excelso, Iesu Christo Domino nostro. *Et suspendam eum in monte alto Istrahel et plantabo, et producet propaginem et faciet fructum.* Fecerunt isti propagines, attulerunt

blessing and thanksgiving to God, that person honors God's curse and since he has honored the curse, he will of necessity also secure God's blessing. "... **and broke my covenant, with *him* he will die in the midst of Babylon; and not with a great force, nor with a great multitude, will Pharaoh wage war.**"<sup>43</sup> Pharaoh is not able to provide help for one who has transgressed and dishonored God's curse;<sup>44</sup> instead, that one will die in the midst of Babylon for his own disobedience.

5.

(1) Then, he continues and tells what the sinners are going to suffer; and after that, he calls to mind all the more favorable things, saying: "**I shall take from the choice parts of the cedar, and I shall wrench one away from the summit of their heart,**<sup>45</sup> **and I will plant it on a high mountain.**"<sup>46</sup> After the curses which I have recounted earlier, God brings forward an assurance of blessedness and a very sweet promise at the end of the speech—because at this point, those who needed punishments had fully suffered torments for their sins. As I consider within myself and carefully ponder the meaning of this passage, I think it is giving a prophecy about the Apostles. For they are from the choice parts of the cedar,<sup>47</sup> from the height, from the top; and God gave them for the sake of the world's flourishing greenness,<sup>48</sup> scraping off<sup>49</sup> their hearts and planting them on an exalted mountain—Jesus Christ our Lord.<sup>50</sup> "**And I will suspend it on a high mountain of Israel, and I will plant it, and it will bring forth shoots and bear fruit.**"<sup>51</sup> *They* did produce shoots; they did bear

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43. Ezek. 17.16-17.

44. Scheck, understanding the Latin differently, translates, "It is not possible for him who has transgressed...to give help to Pharaoh." But the context is about appeals to *Pharaoh* for help.

45. Lat. *de vertice cordis eorum*.

46. Ezek. 17.22 (LXX).

47. There is a Greek fragment parallel to this section of the Homily; see "Fragmentary Comments" 17.22(a).

48. Lat. *viror*.

49. Lat. *radens*; this is presumably to be understood as a reference to purification, as well as a paraphrase of the "wrenching away" from the cited verse.

50. There is a Greek fragment parallel to this section of the Homily; see "Fragmentary Comments" 17.22(b).

51. Ezek. 17.22-23 (LXX).

fructus. *Et erit in cedrum magnam.* Considera magnitudinem et sublimitatem ecclesiae Christi, ut intelligas iuxta promissionem Dei factum esse, quod dicitur: *Et erit in cedrum magnam, et requiescet sub eo omnis avis, et omne volatile sub umbra eius requiescet.* Adsume tibi pennas sermonis Dei et poteris repauescere sub haec arbore, quae plantata est in monte excelso.

(2) *Et requiescet, et propagines eius restituentur.* Vide quomodo in bona parte prophetia finiatur; sequitur enim: *Et cognoscent omnia ligna campi quoniam ego Dominus, qui humilio lignum altum.* “Lignum altum” populus Iudaeorum est, qui nunc humiliatus sceleris sui poenas luit, quia in Dominum nostrum Iesum Christum manus ausus est mittere. *Et extuli lignum humile.* Tu eras “lignum humile,” lignum deiectum, lignum terrae haerens, verum sublimavit te Deus. *Et arefacio lignum viride.* “Lignum viride” circumcisionis est populus, qui quondam pullulans et florens fuit, verum nunc nimia siccitate contabuit. Ubi quippe nunc apud eos vividus sermo, ubi virtutum chorus? *Et revirescere facio lignum aridum.* Tu fuisti “lignum aridum” et fecit te revirescere Christi adventus. *Ego Dominus locutus sum et faciam.* Quibus dictis ut et nos revirescamus, ut fructus valeamus afferre, ut germinans lignum et

fruit. **“And it will become a great cedar.”**<sup>52</sup> Consider the greatness and the exaltation of the Church of Christ, so that you may understand that it was in accordance with the promise of God that what is said here was accomplished: **“And it will become a great cedar, and every bird will rest under it, and every flying thing will rest in its shade.”**<sup>53</sup> Take up for yourself the wings of God’s Word, and you will be able to repose under this tree which has been planted on an exalted mountain.<sup>54</sup>

(2) **“And it will rest, and its shoots will be restored.”**<sup>55</sup> See how the prophecy concludes on a positive note; for there follows: **“And all the trees of the field will recognize that I am the Lord, who makes low the tall tree.”**<sup>56</sup> The “tall tree” is the Judaeen nation, which, having been brought low, is paying the penalty for its sin, because it dared to lay a hand on our Lord Jesus Christ.<sup>57</sup> **“And I have lifted up the humble tree.”**<sup>58</sup> *You* were the “humble tree,” the cast-down tree, the tree clinging to the earth; but God has exalted you. **“And I dry out the green tree.”**<sup>59</sup> The “green tree” refers to the people of the circumcision, who at one time were sprouting and flourishing, but now have wasted away with excessive dessication. For where now is their lively speech, where is their chorus of virtues? **“And I cause the dry tree to flourish again.”**<sup>60</sup> *You* were the “dry tree”; and the coming of Christ caused you to flourish again. **“I, the Lord, have spoken; and I shall do it.”**<sup>61</sup> Since these things were said so that we too would flourish again, so that we would have the strength to bear fruit, so that we would be made into a budding tree, not a dry one, so that the axe that is

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52. Ezek. 17.23.

53. Ezek. 17.23, with “bird” reflecting a fairly commonly attested variant which brings the text more in line with MT.

54. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 17.23(b).

55. Ezek. 17.23 (LXX).

56. Ezek. 17.24.

57. There are Greek fragments parallel to this section of the Homily; see “Fragmentary Comments” 17.24(b)-(c).

58. Ezek. 17.24.

59. Ezek. 17.24.

60. Ezek. 17.24.

61. Ezek. 17.24.

non siccum efficiamur, ut numquam ad radices nostras ponatur securis, quae in evangelio praedicatur, attentius Iesum Christum Dominum nostrum cum Patre suo precemur, *cui est gloria et imperium in saecula saeculorum. Amen!*

announced in the Gospel would never be placed at our roots,<sup>62</sup> let us pray more earnestly to Jesus Christ our Lord, along with his Father, “to whom belong the glory and the power for ever and ever. Amen.”<sup>63</sup>

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62. Cf. Mt. 3.10.

63. 1 Pet. 4.11. The quotation is presumably still meant in reference to Christ, just as it has functioned at the conclusion of each of these homilies, even though here, “his Father” is a closer antecedent.

## HOMILIA XIII

1.

(1) Praecipitur nobis ab episcopis discutere sermonem principis Tyri, ut laudes eius culpasque dicamus, nec non iussum est, de Pharaone rege Aegypti aliqua retractemus.

(2) Plangitur itaque *princeps Tyri*, nec putandum est hunc hominem esse. *In medio* quippe *Cherubin* nullus hominum est *creatus* et *in paradiso* Dei, si simpliciter litteram sequimur, hominum nullus est *enutritus*. Et cum *in paradiso deliciarum*, sicuti diximus, nemo fuerit, nunc dicitur *princeps Tyri in paradiso deliciarum natus atque nutritus*. Quis iste est princeps Tyri? Veniamus ad Danielelem et occasionem intelligentiae reperientes dicamus non esse principes corporeos, de quibus nunc quaeritur, post Danielelem ab Apostolo petamus exemplum, deinde rursus prophetarum testimonia vocemus. His omnibus etiam ille copulandus est locus, qui a Moyse in Deuteronomio non tacetur.

## HOMILY 13

1.

(1) I am directed by the bishops to discuss the passage about the “ruler of Tyre,”<sup>1</sup> so as to speak about the praise of him and the blame, and I have also been told to take up again some details regarding Pharaoh, king of Egypt.<sup>2</sup>

(2) So then, the “**ruler of Tyre**” is lamented<sup>3</sup>—and one must not think that he is a human being. For no human being “**was created in the midst of the Cherubim**” and no human being, if we simply follow the literal meaning, was “**brought up in the paradise of God.**”<sup>4</sup> And when, as I have said, there was no one “in the paradise of delights,”<sup>5</sup> here the “ruler of Tyre” is described as “having been born and brought up in the paradise of delights.” Who is this “ruler of Tyre”? Let us turn to Daniel, and, finding an opportunity for understanding there, let us say that they are not *corporeal* rulers about which we are making our inquiry. After considering Daniel, let us look for an example from the Apostle; and then again let us call on the testimony of the prophets. To all this we must add also that point which Moses does not pass over in silence in Deuteronomy.

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1. The Latin term here translated “ruler” is *princeps*, reflecting the Greek ἄρχων. Translations frequently use “prince” (the English derivative of *princeps*), but since the Greek term is generic (*lit.*, “ruling”), and the Latin term is typically used for the Roman Emperor himself, “ruler” seems the most appropriate English equivalent.

2. Harnack, *Der kirchengeschichtliche Ertrag*, 2: 131 n. 1, wonders whether the bishops of Jerusalem and Caesarea, or Tyre and Caesarea, are the intended reference here—and whether Origen might be preaching at a synod.

3. Ezek. 28.12.

4. Ezek. 28.13-14; for “created,” note that Origen is reading across the modern verse-division; “brought up” (Lat. *enutritus*; also in chap. 2 as *nutritus*) does not seem to reflect any attested variant in the Greek text, but is perhaps an alternative “translation” of ἐγεννήθης. The phrase, however, appears also in Jerome, *Ep.* 22.4 in an allusion / citation of Ezek. 28.13. The strange reading may be why Scheck reads *enutritus* as part of a new clause, translating: “And there was no man who was ‘raised.’”

5. I.e., the Garden of Eden; the phrase “paradise of delights” (Lat. *paradisus deliciarum*) is based on the interpretation of the Heb. “Eden” as meaning “delight” or “luxury,” and the equivalent Greek phrase appears in Ezek. 36.35. Later in the homily Origen will interpret this allegorically.

(3) Age, nunc replicemus exempla incipientes a Daniele. *Princeps* ait *vester Michael*, ibique rursum *princeps* Istrahel, et in consequenti *Michael adiuuabat principem regni gentium*. Ad haec addat Apostolus: *Gloria autem et honor et pax omni operanti bonum, Iudaeo primum et Graeco*. Et adiuuare principem Istrahelitarum principem regni Graecorum fortasse iam factum est; in adventu quippe Domini mei Iesu Christi princeps Istrahel adiuuit principem regni Graecorum, ut gentes consequerentur salutem et illi credendo salvarentur. Atque ita in hunc modum dicitur quidam *princeps Persarum*, sicut dictus est *Michael princeps* Istrahelitarum, et alius *Graecorum*. Non sunt ergo hi homines nec secundum locorum vocabula, in quibus imperant, nominantur.

(4) Unde et Apostolus quasi non de hominibus disputans ait: *Sapientiam enim loquimur inter perfectos, sapientiam vero non huius saeculi neque principum saeculi istius, qui destruuntur, sed loquimur Dei sapientiam in mysterio absconsam, quam praedestinavit Deus ante saecula in gloriam nostram,*

(3) Come then, let us go through the examples, beginning with Daniel. He says: “Your ruler, Michael,”<sup>6</sup> and again in that passage, “the ruler” of Israel, and in the following [passage] “Michael was helping...the ruler of the kingdom”<sup>7</sup> of the nations. Let the Apostle add to that, “Moreover, glory and honor and peace to everyone who does good—to the Jew first, and [then] the Greek.”<sup>8</sup> And perhaps it has happened that a ruler of the Israelites helped a ruler of the kingdom of the Greeks; for at the advent of my Lord Jesus Christ, a ruler of Israel helped a ruler of the kingdom of the Greeks, so that the Gentiles would obtain salvation, and be saved by believing in him. And so, in the same way, there is said to be a certain “ruler of the Persians,” just as Michael was called “ruler of the Israelites,” and another “ruler of the Greeks.”<sup>9</sup> Therefore, these are not human beings, and they are not named after the terms for the places where they give orders.

(4) For this reason the Apostle also, as though he is not discussing human beings, says, “For we speak wisdom among the perfect—not the wisdom of this world, nor that of the rulers of this world, who are being destroyed; instead, we speak the wisdom of God that was hidden in a mystery, wisdom that God predetermined ages ago for our glory, wisdom that not one of the rulers of

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6. Dan. 10.21. Origen is using the Theodotianic translation of Daniel, which uses ἄρχων rather than the Old Greek’s στρατηγός.

7. Dan. 10.13 (cf. 10.21). The phrase “following [passage]” is problematic because this verse is earlier than the previously cited one; possibly Origen is misremembering the order, or something has been garbled in transmission. Certainly something is garbled in this part of the homily: “ruler of the kingdom of the nations” is a phrase that does not appear in its entirety in Daniel, and Michael is not said to help such a figure. In Dan. 10.13, Michael is said to have helped the angel (unnamed, but arguably Gabriel) who is speaking with Daniel, against the “ruler of the kingdom of Persia”—and similarly in verse 21, Michael is the “only one” who helps the speaker. Later in this paragraph of Origen’s homily, however, reference to a “ruler of Israel” helping a “ruler of Greeks” seem to imply that here, Origen ought to be describing something similar. In the chapter of Daniel, both Michael and the “ruler of the Greeks” are working against the “ruler of the Persians,” which could be taken to imply that Michael is helping the “ruler of the Greeks.” Jerome, commenting on Dan. 10.14 (PL 25: 557), describes how the “ruler of the Greeks” fought the “ruler of the Persians,” and then adds, *habens illic Michaelem in adiutorium*. This last phrase could be taken as a reference to the “ruler of the Greeks” having the aid of Michael—or to the speaker’s having the aid of Michael (as is explicit in vs. 21, and as Jerome’s comment is translated by Archer).

8. Rom. 2.10.

9. Dan. 10.20-21, with the proviso that Michael is not referred to as “ruler of the Israelites” but as “your ruler,” as Origen cited it at first. Cf. also Dan. 12.1, where Michael is again associated with the Israelites / Jews, although still not with the precise phrase used by Origen here.

*quam nullus principum saeculi istius cognovit; si enim cognovissent, numquam Dominum gloriae crucifixissent.*

(5) Et quia “principes” istius saeculi crucifixerunt Salvatorem et Dominum, prophetia testis est dicens: *Adstiterunt reges terrae et principes convenerunt in unum adversus Dominum, et adversus Christum eius.* Unde et alibi in Psalmis scribitur: *Ego dixi: Dii estis et filii Excelsi omnes; vos autem ut homines moriemini, et tamquam unus de principibus cadetis.* Et est ibi sermo de nullo penitus principe corporali. Si igitur est quidam *princeps regni Persarum*, si est *princeps Istrahelitarum Michael*, consequenter et *Tyri princeps* est, et de his nunc “principibus” propheticus sermo loquitur.

(6) Quoniam autem et de Moyse testimonium polliciti sumus, ausculta quod sequitur: *Quando dividebat Altissimus gentes, cum disseminavit filios Adam, statuit fines gentium secundum numerum angelorum Dei – sive, ut melius habet, secundum numerum filiorum Istrahel – et facta est pars Domini populus eius Iacob.* Alii principi facta est pars Tyrus, alii Babylon, aliis aliae nationes, atque ita in hunc modum principes possederunt omnes fines gentium. Si quis autem putat legens in Scripturis quasi de hominibus dictum, intelligat altius *spiritalis* et *a nullo diiudicatus*. Dignoscuntur enim quaedam de Nabuchodonosor rege Assyriorum, quae non conveniunt personae eius. Dixit enim: *Fortitudine faciam, et sapientia intellectus auferam fines gentium, et commovebo civitates inhabitatas, et orbem terrarum omnem comprehendam;*

this world has come to know; for if they had known it, they would never have crucified the Lord of glory.”<sup>10</sup>

(5) And the fact that the “rulers” of this world crucified the Savior and Lord is confirmed by the prophecy that says, “The kings of the earth stood near and the rulers assembled together against the Lord, and against his Christ.”<sup>11</sup> Hence, in another passage in the Psalms too it is written, “I said, ‘You are gods, and you are all sons of the Most High; but you will die like men, and you will fall like one of the rulers.’”<sup>12</sup> And that passage is not at all about any *corporeal* ruler. Now then, if there is a certain “ruler of the kingdom of the Persians,” if there is Michael, “ruler of the Israelites,” then it follows that there is a “ruler of Tyre,” and about these “rulers” the prophetic discourse is now speaking.

(6) However, since I have also promised to give evidence from Moses, listen to what follows: “When the Most High was dividing the nations, as he scattered the children of Adam, he established the boundaries of the nations in accordance with the number of the angels of God”—or, as the better reading has it,<sup>13</sup> “in accordance with the number of the children of Israel”—“and his people, Jacob, became the Lord’s portion.”<sup>14</sup> For one ruler, Tyre became his portion; for another, Babylon; for others, other nations, and thus, in this manner, rulers took possession of all the territories of the nations. But if anyone reads this in the Scriptures and thinks it was said in reference to human beings, may he understand it more deeply, being “spiritual” and “judged by no one.”<sup>15</sup> You see, in the picture of Nebuchadnezzar king of Assyria, certain things are discerned that do not agree with his [historical] character. For he said, “I shall act with strength, and by the wisdom of my understanding I shall remove the boundaries of peoples...and I will move their inhabited cities, and I shall seize the entire world...”<sup>16</sup> and “I shall ascend above the stars of the heavens and the

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10. 1 Cor. 2.6-8.

11. Ps. 2.2.

12. Ps. 81[82].6-7.

13. Lat. *ut melius habet*; this refers to the MT as opposed to the LXX reading.

14. Deut. 32.8-9. Cf. *Hom.* 4.1.7, where Origen cites only the “better reading,” i.e., the non-LXX reading; in *On First Principles* 1.5.2 (p. 71 Koetschau), however, he cites only the LXX reading.

15. 1 Cor. 2.15.

16. Isa. 10.13-14.

et *Ascendam super sidera caeli et nubes, et reliqua; et Ero similis Altissimo*. Haec Nabuchodonosor.

(7) Sic et princeps Tyri et Pharaeo. Neque enim in tantum agitatus est furiis verus et corporeus Pharaeo, ut diceret: *Mea sunt flumina, et ego feci ea*. Hoc autem ante lectum est in prophetia quae est adversum Pharaeo; neque umquam principem illum, id est corporeum Pharaeo, draconem nuncupasset, dicens: *Ecce, ego super Pharaonem draconem, qui sedet in medio fluminum Aegypti, qui dicit: Mea sunt flumina, et ego feci ea*. Verum hoc in loco proprio reservetur, quod nunc idcirco adsumpsimus, ut per notionem Scripturarum manifestius fieret id quod videbatur occultum. Adversum hos principes est nobis pugna. Et beati Apostoli, qui missi fuerant ad praedicandum, quando ab his, qui fines gentium possederant, homines abducebant, patiebantur insidias. Verbi gratia dictum sit: Ingressi sunt Apostoli Tyrum, persecutus est eos princeps Tyri; adscenderunt Antiochiam, impugnavit eos princeps regni Syriae; iste erat, qui bellabat adversum eos, non omnes, qui putabantur, ut Iudas proditor.

(8) Quomodo enim ille non principaliter prodidisse putandus est Salvatorem, sic etiam Apostolis omnibusque qui persecutionem passi sunt, alius fuit princeps persecutionis. Scriptum est quippe de Iuda: *Et post buccellam introivit in illum Satanas*. Non est enim nobis pugna adversum carnem et sanguinem, licet videantur ex carne et sanguine, qui nos persequuntur. Non eos oderimus, quin potius diligamus, licet inimici nobis velint permanere, misereamur eorum, daemonium habent, patiuntur insaniam. Non tam hi sunt

clouds”<sup>17</sup> and so on, and “I shall be like the Most High.”<sup>18</sup> These things Nebuchadnezzar [is said to have spoken].

(7) The same thing applies also to the “ruler of Tyre” and Pharaoh. For the real, physical Pharaoh was not agitated by madness to the point of saying, “**The rivers are mine, and I made them.**”<sup>19</sup> This sentence, however, was read earlier in the prophecy against Pharaoh. And it would never have called that ruler—that is, the corporeal Pharaoh—a serpent, saying, “**Behold, I am against the serpent, Pharaoh, who sits in the midst of the rivers of Egypt, who says, ‘The rivers are mine, and I made them.’**”<sup>20</sup> But I must hold back for its own proper place [discussion of] this [passage], which I have just now taken up only so that through the knowledge of the Scriptures that which seemed hidden may become more manifest. Our battle is against *these* rulers. And the blessed Apostles, who had been sent out to preach, experienced crafty attacks when they took people away from those who had taken possession of the territories of the peoples. For example, let it be mentioned that the Apostles entered Tyre, and the “ruler of Tyre” persecuted them; they went up to Antioch, and the “ruler of the kingdom” of Syria attacked them; it was that ruler who made war against them, not all those who were *thought* to do so, such as Judas the traitor.

(8) For just as that one [i.e., Judas] should not be considered to have been the primary betrayer of the Savior, so also for the Apostles and all those who have suffered persecution, another being has been “originator”<sup>21</sup> of the persecution. For it is written about Judas: “And after [Judas took] the piece of bread, Satan entered into him.”<sup>22</sup> For “our struggle is not against flesh and blood,”<sup>23</sup> even though those who persecute us *seem* to be of flesh and blood. Let us not hate them; rather, let us love them, even if they wish to remain our enemies; let us pity them—they have a demon, they are suffering from insan-

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17. Isa. 14.13-14, freely cited.

18. Isa. 14.14.

19. Ezek. 29.3.

20. Ezek. 29.3, with slight variants. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 29.3(a).

21. Lat. *princeps*, elsewhere in this homily translated “ruler” and “prince.”

22. Jn. 13.27.

23. Eph. 6.12.

adversum nos, qui nos persequuntur, quam illi, qui corda eorum repleverunt. Verum Domini deprecemur auxilium, ut infirmos habeant conatus tanti adversarii contra humanam animam dimicantes, et dicamus: *Nisi quia Dominus erat in nobis, in eo cum exsurgerent homines in nos, forsitan vivos deglutissent nos.*

(9) Igitur est quidam princeps Tyri et prophetia non de Hiram nos docet – hoc quippe nomen in tertio Regnorum libro scriptum est – non de alio principe Tyri neque de quoquam homine, non nos humana docent eloquia divina, sed quaedam ineffabilia et sacrata sub personis hominum. Pharaon homo est; aliud quiddam erudior intelligere Pharaonem. Et Nabal Carmeli homo est et Hiram homo, sed aliud sub eorum doceor effigie. Quis est tantus et talis, qui a corporalibus conscendat, qui a visibilibus invisibilia contempletur et possit unumquodque horum secundum Dei intelligere voluntatem?

2.

(1) Quis est ergo princeps iste, discamus, ut cognoscentes lamentationem etiam, quod nunc super ea dicitur, evitemus. *Plangitur princeps Tyri.* Quam bonus Deus, qui etiam eos, qui se negaverunt, deflet! Et hoc venit ex amoris affectu. Nemo quippe plangit quem odit; et qui plangitur, plangitur quidem ut mortuus, verum quasi adhuc quaeratur, quasi vivis desiderio sit, diligitur. Et Hierusalem quando plangitur, scriptum est: *Et factum est postquam*

ity. It is not so much these [human beings], who are persecuting us, who are against us, as those who have poisoned<sup>24</sup> their hearts. But let us earnestly ask for God's help, so that such powerful enemies who are battling against human souls may be able to make only weak assaults, and so that we may say, "If the Lord had not been with us...when people rose up against us, perhaps they would have swallowed us alive."<sup>25</sup>

(9) There is, therefore, a certain "ruler of Tyre"—and the prophecy is not teaching us about Hiram (this name appears in the third book of Kingdoms<sup>26</sup>), nor about some other [human] ruler of Tyre, nor any other human being; the divine words are not teaching us human matters, but rather certain ineffable and mysterious<sup>27</sup> matters behind the masks<sup>28</sup> of human characters. Pharaoh is a human being; but I am being instructed to interpret Pharaoh as something else. Nabal of Carmel<sup>29</sup> is also a human being, and Hiram is a human being, but I am being taught something else under cover of their appearance. Who is so great and of such a sort as to rise above the corporeal matters, to contemplate invisible things on the basis of visible things, and to be able to understand each one of these things in accordance with God's will?

2.

(1) Who, then, is this "ruler"? Let us learn this, so that by coming to understand the lamentation [in this passage] we may also avoid what is said about it. The "ruler of Tyre" is "lamented." How good God is, since he even bewails those who have denied him! And this arises from feelings of love. For no one laments someone he hates; and one who is *lamented* is indeed lamented as one who has died, but also, as one who is still sought after, as one who is missed by the living,<sup>30</sup> he is loved. And also when Jerusalem is lamented, it is

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24. Lat. *repleverunt*; lit., "filled" (so Scheck)—but sometimes, as here, with the connotation of infection and poisoning.

25. Ps. 123[124].1-3.

26. E.g., 3 Kgdms [1 Kgs] 7.1[13].

27. Lat. *sacrata*.

28. Lat. *personae*.

29. 1 Kgdms [1 Sam.] 25.2ff.

30. Scheck, understanding the Latin differently, translates, "as if there is still the desire for him to be alive."

*captus est Istrahel et desolata est Hierusalem, sedit Hieremias flens et lamentans lamentationem istam super Hierusalem et ait: Quomodo sedet sola civitas, quae abundabat populis? Facta est ut vidua, quae multiplicata erat in nationibus, princeps in regionibus facta est in tributum. Plangitur et Nabuchodonosor. Ubi sunt haereses? Ubi sunt, qui aiunt istos in perditionem creatos esse? Criminantur creatorem, ut se criminibus absolvant. Accipe lamentationem istam super regem Babylonis, et dices: Quomodo cessavit, qui repetebat; quomodo quievit, qui exigebat? In regem Babylonis ista dicuntur: Quomodo cecidit de caelo Lucifer, qui mane oriebatur? Contritus est in terram. Et ille de caelo cecidit et iste signaculum similitudinis, corona decoris, in paradiso deliciarum nutritus.*

(2) Ecce, omnes de caelo cecidisse, non descendisse referuntur; Dominus vero meus de caelo descendit et qui descendit, ipse est filius hominis. At non sic Satanus; non enim descendit de caelo neque ei mali quicquam acciderat, si descendisset. Audi Iesum dicentem: *Videbam Satanam quasi fulgur de caelo cadentem, non descendantem.* Verum non solus Salvator e caelo descendit; cotidie multitudo descendit et adscendit super filium hominis. *Videbitis enim caelum apertum et angelos Dei adscendentes et descendentes super filium hominis.* Et tu exspecta adscensionem tuam. Tantum a ruina consurge et audi: *Exsurge Hierusalem a ruina tua, spera quia sis adscensus in caelum, et cave, ne tibi quoque dicatur: Numquid qui cadit, non resurget? aut aversus*

written: “And it happened that after Israel was taken captive, and Jerusalem was forsaken, Jeremiah sat weeping and voicing this lamentation, and he said, ‘How does the city sit alone, which used to abound in people? She has become like a widow, who had been increased among the nations—the ruler among the regions has been reduced to paying tribute.’”<sup>31</sup> Nebuchadnezzar too is lamented. Where are the heresies? Where are those who say that these people were *created* for destruction? They make accusations against God so that they can absolve themselves from accusations. “Take up this lamentation over the king of Babylon, and you shall say, ‘How the one who used to extort has ceased! How the one who used to be demanding has become quiet!’”<sup>32</sup> Against the king of Babylon, these things are said: “How has the Light-bringer,<sup>33</sup> who used to rise early, fallen from heaven? He has been trampled to the ground.”<sup>34</sup> That one “fell from heaven,” as did this one, **“the perfect likeness...the crown of beauty, who was brought up in the Paradise of delights.”**<sup>35</sup>

(2) See: they are all said to have *fallen from heaven*, not to have *come down*; but my Lord *came down from heaven*, and he who came down, he himself is the Son of Man.<sup>36</sup> But not so did Satan act: for he did not *come down* from heaven, nor would anything bad have happened to him if he had come down. Listen to Jesus, who says: “I saw Satan falling like lightning from heaven”<sup>37</sup>—not “coming down.” It is not only the Savior who came down from heaven, however: every day a multitude descends and ascends upon the Son of Man. For “you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”<sup>38</sup> And as for you, look forward to your own ascension. Only rise up from your fall, and hear: “Arise, Jerusalem,”<sup>39</sup> from your fall; hope that you are to ascend into heaven, and take care that it not be said to you, “Shall the one who falls not rise up? or shall he who turns away

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31. Lam. 1.1 (LXX).

32. Isa. 14.4. (LXX).

33. Lat. *Lucifer*—i.e., in English terms, the “morning star” or “day star.”

34. Isa. 14.12 (LXX).

35. Ezek. 28.12. Cf. *Hom.* 1.3.7, with a slightly different text.

36. Cf. Jn. 3.13.

37. Lk. 10.18.

38. Jn. 1.51.

39. Isa. 51.17.

*non convertetur?* Vae, qui convertuntur conversione pessima, dicit Dominus. Et iste itaque de his unus est, qui ruerunt, et plangitur ab homine princeps, cum princeps hominem flere debuerit. Homo est Ezechiel et *filius hominis*; qui vero plangitur, Nabuchodonosor est *rex Babylonis*. Accipe et tu lamentationem tuam super regem Babylonis et dices: *Quomodo quievit, qui repetebat?* et reliqua. (3) Considera in quantam spem vocatus sis, o homo, qui carne circumdatus dicit: *Quasi lac me emulsisti, coagulasti autem me ad similitudinem casei, cute et carnibus me vestisti, ossibus et nervis me contexisti*. Tu ergo, qui de conditione tua dicebas, ecce plangis, et ille, qui carne non est indutus, a te plangitur; vocatus es enim in eam spem, de qua ille cecidit. Peccato Istrahel salus gentibus subintravit.

(4) Audebo aliquid sacratius dicere: in locum angelorum, qui ruerunt, tu adscensurus es et mysterium, quod illis aliquando creditum est, tibi credendum erit, de quo dicitur: *Quomodo cecidit Lucifer, qui mane oriebatur?* Tu vero *lux* factus es *mundi*, tu pro illo factus es “Lucifer”; unus de stellis erat Lucifer, qui de caelo ruit, et tu, si tamen de semine es Abraham, inter stellas caeli computaberis. *Eduxit enim Abraham foras, et dixit ei Deus: Respice, sic erit semen tuum*. Hoc autem tunc erit, quando *stellae cadent ut folia de caelo* et

not turn back?”<sup>40</sup> Woe to those who turn back with a wicked back-turning,<sup>41</sup> says the Lord. And so, this being is one of those who has fallen, and the ruler is lamented by a man, when the ruler ought to have bewailed the man. Ezekiel is a man and a “son of man”;<sup>42</sup> but Nebuchadnezzar, who is lamented, is “king of Babylon.”<sup>43</sup> You too should take up your lamentation over the king of Babylon, and you shall say, “How the one who used to be demanding has become quiet!” and so on. (3) Consider to what a great hope you have been summoned, O human being, you who are enclosed with flesh and say, “You have pressed me out like milk; moreover, you have curdled me just like cheese; you have clothed me with skin and flesh; you have covered<sup>44</sup> me with bones and sinews.”<sup>45</sup> You therefore, who were speaking about your [human] condition, behold: you are lamenting, and that one who was not clothed with flesh is lamented by you—for you were summoned to that hope from which *he* fell. By the sin of Israel, salvation has stealthily come to the Gentiles.<sup>46</sup>

(4) I shall boldly state something even more mysterious: You are going to ascend into the place of the angels who fell, and the mystery which at one time was entrusted to them will be entrusted to you—about this it is said, “How has the Light-bringer, who used to rise early, fallen?” You, however, have become “the light of the world”<sup>47</sup>—you have become the “Light-bringer” in his place. The “Light-bringer” who fell from heaven was one of the stars, and you, if at any rate you are of Abraham’s seed, shall be reckoned among the stars of heaven. For God “led Abraham outside and said to him: ‘Look...Even so will your seed be.’”<sup>48</sup> Now, this will happen at the time when “the stars will fall from heaven like leaves,”<sup>49</sup> and there will be “one glory of the sun, and another glory

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40. Jer. 8.4 (LXX).

41. Lat. *qui convertuntur conversione pessima*. Cf. Jer. 8.5 (LXX).

42. E.g., Ezek. 2.1.

43. E.g., Ezek. 29.18-19.

44. Lat. *contextisti*. This reading may reflect scribal error: *contexuisti* [“you wove together”] would be a better reflection of the Greek ἐνείραç.

45. Job 10.10-11.

46. Cf. Rom. 11.11.

47. Mt. 5.14.

48. Gen. 15.5.

49. Isa. 34.4.

erit *alia gloria solis, et alia gloria lunae, alia gloria stellarum; stella enim ab stella differt in claritate; sic et resurrectio mortuorum. Verum noli gloriari adversum istiusmodi ramos, qui infidelitate ceciderunt et fracti sunt; tu, quia fide stas, fide et adscendes. Et per hoc, quod plangis principem Tyri et ea cum lamentatione deploras, quae superius interposuimus, edocere, ne forte in his bonis repertus, quae princeps Tyri habuit, etiam tu incipias ruere, si paululum fueris gloriatus et non custodieris omni custodia cor tuum.*

(5) Vide quippe quid dicat ad principem Tyri: *Tu signaculum similitudinis. Volo nosse quid fuerit, ut "signaculum similitudinis" nuncupatus sit. Cum profeceris, accepisti signaculum, quoniam Deus vere huius est pater, quem signavit et misit, et ideo semper credentes signantur a Domino. Iam autem et in commune proverbium venit, ut dicamus: Ille et ille non accepit signaculum, ille et ille signaculum habet. Quis habet signaculum? Ille quem signavit Deus. Audebo aliquid dicere, quia signaculo isto ille signatus est, qui baptizat in Spiritu sancto et igne, ille, qui largitur imaginem caelestis, qui format te ad superiora, ut ultra non portes imaginem terrestres. Cave, homo, ne saeculum istud egrediens signaculo diaboli sis impressus; habet quippe ille signaculum: Sicuti portavimus imaginem terrestres. Unde vel quando? vel qui signavit hoc signo, ut portaverimus imaginem terrestres? Circuit diabolus et lustrat omnia volens et ipse signare subiectos sibi. Signat autem singulorum*

of the moon, and another glory of the stars; for one star differs from another star in brightness; so also will be the resurrection of the dead.”<sup>50</sup> But “do not boast against branches of this sort,” who fell and “were broken off” “by faithlessness”; but you, since “you stand by faith,” by faith also you shall ascend.<sup>51</sup> And you should be instructed by the fact that you lament for the “ruler of Tyre” and bewail with lamentation in the terms I cited earlier, so that once you have been found in the good state which the “ruler of Tyre” once had, you will not begin to fall as well, if you boast a little and fail to “guard your heart with complete vigilance.”<sup>52</sup>

(5) Indeed, see what he says to the “ruler of Tyre”: “**You [are] the perfect likeness.**”<sup>53</sup> I wish to know why it is that he was called “perfect likeness” [*lit.*, “seal-impression of likeness”]. When you have made progress, you have received a seal-impression, because God is truly the father of that one whom he has “marked with a seal”<sup>54</sup> and sent, and therefore believers are always marked with a seal by God. Furthermore, it has now even become a common proverb, to say: “This man and this man have not received the seal; this man and this man have the seal.” Who has the seal? That one whom God has sealed. I will go so far as to say something more: That one who “baptizes with the Holy Spirit and with fire”<sup>55</sup> has been marked with this seal—that one who bestows the “image of the heavenly man,” who shapes you for higher things so that you will not “bear the image of the earthly man.”<sup>56</sup> Take care, mortal, that when you depart from this world you have not been stamped with the devil’s seal; for he also has a seal. “Just as we have borne the image of the earthly man”<sup>57</sup>—from what source, or when? or who marked us with this sign, such that we have borne the image of the earthly man? “The devil goes about”<sup>58</sup> and surveys all things, wishing to mark with a seal those subject to him as well. Moreover, he

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50. 1 Cor. 15.41-42. Cf. *Hom.* 9.3.4.

51. Phrases cited from Rom. 11.18-20.

52. Prov. 4.23.

53. Ezek. 28.12.

54. Cf. 2 Cor. 1.22.

55. Lk. 3.16.

56. Phrases adapted from 1 Cor. 15.49.

57. 1 Cor. 15.49.

58. 1 Pet. 5.8.

corda considerans et imprimit in eis figuram terreni per peccata, per vitia, ut portent *imaginem terrestris*.

(6) Audi Iesum, quid respondeat, quando *imaginem et inscriptionem Caesaris* postulatur. *Qui habet aures audiendi, audiat*; nam quia non habebat eam imaginem, quam petebatur, neque ipse neque discipulus suus, docet ubi valeat repperiri imago quae quaeritur: *Vade inquit ad mare et mitte hamum et primum piscem qui adscenderit tolle, et aperiens os eius et, cum inveneris staterem, tolle illum, et dabis pro me et te*. Neque ego habeo hanc imaginem et superscriptionem neque tu, si tamen vere discipulus meus es, si *portae inferorum non praevalent adversum te*. Ergo Iesus aliter dat pro se imaginem de mari illam accipiens, quae in pisce fuerat inclusa, simili his piscibus, de quibus hodie lectum est, qui *adhaerent in squamis draconis, qui sedet super flumina Aegypti*; vere quippe istiusmodi pisces ibi adhaerent. Quanti et hodie pisces sunt, quorum rex est iste qui in aquis regnat? Scriptum est quippe de invisibili dracone quia *ipse sit rex omnium quae sunt in aquis*, verum tu non es in aquis, sed in ea terra, quae tibi repromittitur.

(7) Et haec dicta sunt, ut diligentius ventilaremus quod sit “signaculum similitudinis.” Quam beatus fuit in illo tempore, quo signaculum similitudinis erat! Tibi adhuc deest, ut similitudo signaculi fias, et procul es ab eiusmodi munere. Dixit quidem Deus: *Faciamus hominem ad imaginem et similitudinem nostram* – attamen necdum consecutus es *similitudinem*; fecit quippe Deus

examines and seals the hearts of individuals, and stamps on them the form of the earthly man by means of sins and faults, so that they will bear the “image of the earthly man.”

(6) Hear what Jesus answers when the “image and inscription of Caesar” are demanded of him.<sup>59</sup> “He who has ears to hear, let him hear...”; for since he did not have that image which was being requested of him—neither he nor his disciple—he teaches where that image which is requested can be found. He says, “Go to the sea and cast in a hook, and take the first fish that comes up and open its mouth, and when you have found a coin,<sup>60</sup> take it, and give it for me and you.”<sup>61</sup> [He means:] “Neither I nor you have that image and inscription, at least if you are truly my disciple, if the ‘gates of the underworld do not prevail against you.’<sup>62</sup>” So Jesus gives the image for himself in a different way, receiving it from the sea, the image which had been enclosed in a fish similar to those fish mentioned in today’s reading, which “**stick to the scales**” of the serpent who “**sits upon the streams**” of Egypt<sup>63</sup>—for truly fish of this kind cling there. How many fish are there even today whose king is that one who reigns in the waters? For Scripture says about the invisible serpent that “he himself is king of all that are in the waters”;<sup>64</sup> however, you are not in the waters, but in that land which is promised to you.

(7) And I have said these things in order to investigate what the “seal-impression of likeness” is. How blessed he was at that time when he was the “seal-impression of likeness”! As for you, you have not yet become the “likeness of the seal-impression,” and you are far from this sort of blessing.<sup>65</sup> God did indeed say, “Let us make mankind in our image and likeness,”<sup>66</sup> and yet you have not yet achieved the likeness. For “God made mankind...in the image of

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59. Mt. 22.16-22 (vs. 20 for the quoted phrase) and parallel accounts in Mk. and Lk.

60. Lat. *stater*. Note that this verse is actually from a different story, regarding the payment of the Temple tax, not taxes to Caesar.

61. Mt. 17.27.

62. Mt. 16.18, slightly adapted.

63. Phrases from Ezek. 29.4, 3.

64. Job 41.26[34] (LXX).

65. Lat. *munus*.

66. Gen. 1.26.

*hominem, ad imaginem Dei fecit: ubi est similitudo? Cum apparuerit, similes ei erimus, quoniam videbimus eum sicuti est. Ego sic accipio et hoc quod dicitur a propheta: Deus, quis similis tibi?—quasi illud: Quis, putas, fidelis et sapiens dispensator?—sicuti et hoc: Si enim apparuerit, similes ei erimus. Quis est, qui assimiletur ei? Pauci admodum, qui receperint similitudinem, ut Apostoli.*

(8) *Faciamus hominem ad imaginem et similitudinem nostram. Iste ergo, qui nunc plangitur, signaculum erat et plenus sapientia, quem et tu planges, si factus fueris Ezechiel. Nescio autem si et tu sapientia plenus fueris; interim iste, qui plangitur, plenus erat sapientia, et erat decoris corona. Considera qualis fuerit, qui fuit corona decoris. Non simpliciter decor nec gloria erat in eo, sed corona gloriae. Hunc autem decorem noli extra te quaerere, sed circa animae re[li]gionem,<sup>1</sup> ubi cogitatorium, ubi intellectuale consistit, ubi vera est pulchritudo. Quodsi volueris ibi quaerere decorem, ubi est caro et sanguis, humor et venae, ubi materia corporalis, non poteris invenire; siquidem verus decor in Salvatore est et ita ab illo iuxta largitionem et misericordiam eius in cunctorum divisus est animas. Accingere gladium tuum circa femur, potentissime, specie tua et decore tuo: est igitur aliquis decor in principali cordis nostri et in anima. Quia autem istiusmodi decor etiam animam pertingat humanam,*

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1. *regionem* Delarue *religionem* B. Baehrens' brackets show that he agrees with Delarue.

God he made them.”<sup>67</sup> Where [does] “likeness” [enter the picture]? “When he appears, we will be like him, because we will see him as he is.”<sup>68</sup> I understand the words of the prophet—“God, who is like you?”<sup>69</sup>—in the same way as these: “Who, in your view, is the faithful and wise manager?”<sup>70</sup> And similarly also these: “For if he appears, we will be like him.”<sup>71</sup> Who is the one who is made like him? There are very few indeed, such as the Apostles, who have received the “likeness.”

(8) “Let us make mankind in our image and likeness.”<sup>72</sup> So then, this being who is now lamented, was **“the seal-impression and full of wisdom”**<sup>73</sup>—and you also will mourn for him, if you become Ezekiel. Now, I do not know whether you too were “full of wisdom”—but meanwhile, that one who is being lamented *was* full of wisdom, and was **“the crown of beauty.”**<sup>74</sup> Consider what sort of being he was, who was “the crown of beauty.” Not simply beauty or glory, but the *crown* of glory, was in him. Do not, however, look for this sort of beauty outside yourself, but instead, in the region of the soul where the thinking faculty, the intellective faculty, resides, where true beauty lies. But if you wish to look for it where the flesh and blood, fluids and veins, are, where the bodily matter is, you will not be able to find it. Indeed, true beauty is in the Savior and thus has been distributed by him to the souls of everyone in accordance with his own magnanimity<sup>75</sup> and mercy. “Gird your sword upon your thigh, most powerful one, with your splendor and beauty.”<sup>76</sup> Therefore there is some sort of beauty in the *leading faculty* of our heart, and in our soul. Moreover, the prophet teaches you that beauty of this kind extends to the human soul, when

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67. Gen. 1.27.

68. 1 Jn. 3.2.

69. Ps. 70[71].19.

70. Lk. 12.42. The point seems to be that he takes these as rhetorical questions, emphasizing the point that no human beings are naturally “like God” in this sense, and the process of achieving such likeness more generally has yet to take place.

71. 1 Jn. 3.2.

72. Gen. 1.26.

73. Ezek. 28.12.

74. Ezek. 28.12. There is a Greek fragment parallel to this section of the Homily; see “Fragmentary Comments” 28.12.

75. Lat. *largitio*.

76. Ps. 44[45].4[3].

prophetes te doceat dicens: *Audi filia, et vide et inclina aurem tuam, et obliviscere populi,<sup>2</sup> et domus patris tui, quia concupivit rex decorem tuum*—id est, sponsus. Quis ita habet pulchram animam, quis tantum possidet *decorem*, quis ita ob omni est extraneus foeditate, ut possit ei dici: *Concupivit rex decorem tuum?*

(9) Et tu quidem adhuc istum quaeris decorem et niteris ad placendum, iste vero a decore quem habuit, in turpitudinem concidit. Et quomodo in corporibus saepe videmus accidere, ut mulier speciosa et pulchra facie ab aegrotatione decorem suum perdat et per senectutem splendorem vultus amittat, eodem modo et anima, quae pulchra erat, per infirmitatem amittit decorem et per senectutem deformis efficitur. Cum enim susceperit *veterem hominem cum actibus suis*, senectute eius pristinum perdit decorem.

(10) Venit Iesum ut transferat nos a veteri homine et senectutis insignibus; ruga quippe senectutis indicium est, ut Apostolus ait: *Ut exhibeat sibi gloriosam ecclesiam non habentem maculam neque rugam aut aliquid istiusmodi, verum ut sit sancta et immaculata*. Licet igitur a senectute et ruga ad iuventam transcendere et hoc est in hac parte mirabile, quod corpus ab adolescentia pergit ad senium, anima vero si venerit ad perfectum, a senecta in adolescentiam transmutatur. Idcirco *etiamsi exterior homo noster corrumpitur, sed interior renovatur de die in diem*. Oportuit te nosse decorem, quem rex concupiscit, oportuit te scire eum, qui aliquando fuit *decoris corona*; et tu, cum fueris consecutus hanc gloriam, cave ne corruas, siquidem et iste, qui corrui, *signaculum erat similitudinis, plenus sapientia et decoris corona*.

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2. Baehrens suggests *populi <tui>* (in the apparatus).

he says, “Listen, daughter, and look, and incline your ear, and forget the people and home of your father, because the king”—that is, the bridegroom—“has desired your beauty.”<sup>77</sup> Who has such a beautiful soul, who possesses beauty so great, who is so much a stranger to all ugliness that it can be said to him, “The king has desired your beauty”?

(9) And indeed you also are still seeking this beauty and you strive to be pleasing; but he, from the beauty which he once had, has fallen into ugliness. And just as, in the case of bodies, we often see it happen that a woman with a good-looking, beautiful face loses her beauty because of illness, and is deprived of the splendor of her countenance by old age, in the same way also the soul, which was beautiful, loses its beauty through weakness and is rendered unsightly by old age. For when it has received “the old man along with his deeds,”<sup>78</sup> it loses its former beauty by virtue of *his* old age.

(10) Jesus came to take us away from the “old man” and the marks of old age; for a wrinkle is a sign of old age, as the Apostle says: “...to present to himself a glorious Church, which does not have a spot or wrinkle or anything of the kind, but that it would be holy and spotless.”<sup>79</sup> It is therefore permitted to cross over from old age and wrinkles to youth, and in this connection<sup>80</sup> it is amazing that whereas the body moves from adolescence to aged debility, the soul, if it comes to maturity, is transformed from senility to adolescence. For this reason, “even if our outer person decays, yet the inner person is renewed day by day.”<sup>81</sup> It was right for you to recognize the beauty which the king desires; it was right for you to know him who at one time was “the crown of beauty”—you too, when you attain this glory, [must] beware that you do not fall, since that one also, who fell, was “**the seal-impression of likeness, full of wisdom, and the crown of beauty.**”<sup>82</sup>

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77. Ps. 44[45].11-12[10-11].

78. Col. 3.9.

79. Eph. 5.27.

80. Lat. *in hac parte*.

81. 2 Cor. 4.16.

82. Ezek. 28.12.

(11) *In deliciis paradisi Dei tui ini<n>quinatus<sup>3</sup> es.* Non ait simpliciter *in paradiso*, sed *in paradiso deliciarum*. Quaero utrum sint quaedam paradisi differentiae et, cum quis in “paradiso Dei” fuerit, tamen non sit in “paradiso deliciarum,” sicut latro ille prima hora cum Iesu ingressus est paradisum. Si a te rogem: Putasne in paradisum introgressus est, an non?—non dubium quin eum respondeas introgressum. Deinde si rursus a te quaeram: Quid ergo, introgressus paradisum, statimne deliciarum loco exceptus est?—dicas forsitan: Quia prima hora ingressus sit, in paradiso deliciarum Dei factus non est. Sin autem iam videris eum accipientem de ligno vitae et de cunctis arboribus, quas non interdixit Deus, ita ut de omni ligno paradisi vescentem [si]<sup>4</sup> adspexeris eum et illius ligni et omnium, quae tunc prohibita non sint, cibum edere, et a te rogem: Putasne iste non solum *in paradiso* factus est, verum etiam *in paradiso deliciarum Dei*?—quid mihi aliud responsurus es nisi eum in paradisi deliciis constitutum? Ad hanc beatitudinem tu festinas, qui videris plangere. Iste vero, qui plangitur, fuit quondam in deliciis Dei.

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3. *iniquinatus* Baehrens *inquinatus* Delarue.

4. Baehrens says he is deleting this.

(11) **“In the delights of the Paradise of your God you were <un>defiled.”**<sup>83</sup> He does not simply say, “in Paradise,” but “in the Paradise of delights.”<sup>84</sup> I ask whether there are certain differentiations of Paradise, and [thus] when someone is in the “Paradise of God” he is nevertheless not in the “Paradise of delights,” as that thief at the first hour entered Paradise along with Jesus.<sup>85</sup> If I were to ask you, “Did he enter Paradise, or not, in your opinion?”—undoubtedly you would answer that he did enter Paradise. And then if I again were to ask, “What then? After entering Paradise, was he immediately received in the place of delights?”<sup>86</sup>—you would say, perhaps, “Because<sup>87</sup> he entered at the first hour, he did not come to be in the Paradise of God’s delights.” If however, you see him already taking [fruit] from the tree of life and from all the trees which God did not forbid, in such a way that you behold him being nourished from every tree of Paradise, and eating the food of that tree [of life] and of all those which were not forbidden at that time, and then I were to ask you, “Did that man not only come to be in Paradise, in your opinion, but also in the Paradise of God’s delights?”—what else would you answer but that he had been placed in the Paradise of delights? To this blessedness you are hurrying, you who seem to lament. But that one who is being lamented was among the delights of God once upon a time.

83. Ezek. 28.13 – with the phrase *iniquinatus es* [Baehrens] / *iniquinatus es* [Delarue] (“you were defiled”) added. In 28.15, he was “blameless”; 28.18 speaks of his “defiling” his sanctuaries / holy things. *iniquinatus* (the reading of Baehrens) is unattested elsewhere, and could easily be an error for *iniquus*; Borret, apparently seeing a connection with *iniquus* (also unattested elsewhere), translates: “tu as commis l’injustice”; similarly, Scheck translates, “You committed iniquity.” Jerome does not seem to cite anything like this at this point in the text, nor do any variants in this verse. One possible solution, which I have adopted for this translation, is that the original reading should be *ininquinatus*, “undefiled” (reflecting vs. 15), although this too is speculative. Some other, more severe corruption might well have taken place in the text here.

84. This expression does not appear in the text of Ezekiel here (although it does appear at 36.35), but seems licensed by the reference to the “delights” of Paradise.

85. Cf. Lk. 23.40-43. There is no mention there of the “first hour,” which seems for Origen to represent a “first stage,” with complete beatitude as the final goal. See Borret’s note *ad loc.*; and also F. Ledegang, *Mysterium Ecclesiae: Images of the Church and Its Members in Origen* (Peeters, 2001), pp. 364-8, for Origen’s use of the imagery of Paradise, including consideration of this passage.

86. Scheck, interpreting the Latin differently, translates, “was he immediately excluded from the place of delights?”

87. Lat. *quia*; Borret seems to interpret it as simply the conjunction introducing the quotation, but the subjunctive *sit* contrasted with the following indicative *est* seems to imply that the first clause is really subordinate, thus “because” appears to be the necessary translation.

3.

(1) *Omnem lapidem bonum indutus est, sardium et carbunculum, saphirum et beryllum et hyacinthum et iaspin et reliquos duodecim lapides. Difficilis est et ultra nostras vires naturamque huius loci se expositio sustollit. Quis enim potest naturam uniuscuiusque lapidis exponere et describere sive colorem sive vim eius, ut sic valeat reperire, quare lapides isti assumpti sunt? Attamen licet non simus tales, qui cuncta intelligere possimus, pauca videamus, quomodo duodecim istis lapidibus indutus fuerit.*

(2) Si cui divinae litterae curae sunt – ad quam rem saepe exhortamur adulescentes, sed, ut video, nihil proficimus, tantummodo tempora consumentes; non enim potuimus aliquos eorum ad id perducere, ut sacris voluminibus insisterent – et duodecim istos lapides et cetera requirat in Scripturis, inveniet et in Apocalypsi eodem modo atque ordine nuncupatos. Qui ibi primus et hic primus est positus, qui secundus secundus, qui tertius tertius, qui quartus quartus, atque ita usque ad duodecimum lapidem ordo servatus est. Cur ergo et super quo lapides isti in Apocalypsi nuncupati sunt? Utique super portas Hierusalem caelestis. Ibi dicitur quia prima porta topazium sit; secunda smaragdus, tertia carbunculus, quarta saphirus, atque ita in hunc modum in singulas portas singuli lapides distribuuntur. Si intellexeris portas Hierusalem et *portas filiae Sion*, ubi oportet et te canere Deo – *Cantabo* quippe ait *omnes laudes tuas in portis filiae Sion* – si animadverteris quomodo indutus sit aliquis

3.

(1) “You were adorned with every fine stone: carnelian and carbuncle, sapphire and beryl and jacinth and jasper,” and the rest of the twelve stones.<sup>88</sup> The explanation of this passage is difficult, and rises above my powers and [my human] nature. For who can explain the nature of each one of these stones and describe their colors and properties, so as to have the capacity to discover in this way the reason why those particular stones were chosen. Nevertheless, although I am not the sort of person to be able to understand everything [about this], let us consider a few points regarding the sense in which he was adorned with these stones.

(2) If anyone applies himself to the divine writings—and I often urge young people toward this pursuit, but as far as I see, I make no progress and only waste my time; for I have not been able to bring any of them to the point of devoting themselves to the holy books—and he were to look for those twelve stones and the rest in the Scriptures, he will find them also enumerated in the book of Revelation in the same manner and order.<sup>89</sup> The stone which is mentioned first there is also mentioned first here, the second there is also second here, the third is third, the fourth fourth, and so all the way to the twelfth stone the same order is kept. So then, why and with regard to what subject were these stones enumerated in Revelation? Assuredly, they are mentioned with regard to the gates of the heavenly Jerusalem.<sup>90</sup> And in that passage, it is said that the first gate is topaz, the second emerald, the third carbuncle, the fourth sapphire, and so in this manner the individual stones are distributed among the individual gates.<sup>91</sup> If you understand the gates of Jerusalem and the “gates of the daughter of Zion,” where it is proper for you also to sing to God—for Scripture says, “I shall sing all your praises in the gates of the daughter of Zion”<sup>92</sup>—if you pay attention to how someone has been adorned with the

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88. Ezek. 28.13—the list of stones here does not correspond with LXX or Hebrew.

89. Rev. 21.19-20, although Origen’s statement about the order being the same is not accurate.

90. In fact, the passage in Rev. is about the foundations of the walls. The gates are pearls, according to Rev. 21.21.

91. In the Biblical text of Rev., the first four are jasper, sapphire, chalcedony / agate, and emerald.

92. Ps. 9.15[14].

duodecim lapidibus et ingressus Hierusalem et per alias portas ingressus, conspicies virgines duodecim.

(3) In libro Pastoris, in quo angelus paenitentiam docet, duodecim virgines habent nomina sua, Fides, Continentia, et cetera. Potestis quippe legere, si vultis. Deinde quando turris aedificatur, cum assumpseris fortitudines virginum, pariter accipies et id quod de *portis* dicitur; ornamentum quippe tibi est unaquaeque virtus. Atque ita in hunc modum *superaedificant fundamento Christi*, non solum *aurum et argentum* verum et *lapides pretiosos*; prohibitum autem est *aedificare ligna, faenum et stipulam*. Intus est igitur iste *duodecim lapis*.

4.

(1) Et nobis adhuc imperatum est ut dicamus de Tyro et Sidone et Pharao. Angustia temporis neque superiora, quae coepimus, implere permittit, et haec quae volumus enarrare quasi commenti more perstringenda sunt breviter. Comminatio est in Sidonem, quae interpretatur ‘venatores.’ *Anima nostra sicut passer erepta est de laqueo venantium*; si Hebraice legis, habes: *de laqueo Sidoniorum*. Igitur Sidonii venatores sunt et comminatio, quae fit in eos, propter te fit, quoniam volunt te capere et diligenter observant, quomodo incipientes abripiant a fide, quomodo auditores Scripturarum de ecclesia avelant, quomodo de finibus Iudaeae ad fines Sidonis transferant; verum tu *omni custodia serva cor tuum* et disce quia comminatio in venatores tui causa fit.

twelve stones and has entered Jerusalem, and has entered through other gates,<sup>93</sup> you will perceive the twelve virgins.

(3) In the book of the Shepherd, in which the angel teaches repentance, twelve virgins have as their names Faith, Self-control, and so on.<sup>94</sup> You can read it, if you wish. After that, when the tower is being built, when you adopt the powers of the virgins, you will likewise receive also what is said about the gates. For each and every virtue is an ornament for you. And in this way “they build upon the foundation of Christ” not only “gold and silver” but also “precious stones”; however, it is forbidden to “build with wood, hay, and straw.”<sup>95</sup> Therefore that twelfth stone is inside.<sup>96</sup>

4.

(1) I have been told to speak further about Tyre and Sidon and Pharaoh. The exigencies of time have not allowed me to complete even the earlier matters I began [to talk about], and these, which I wish to expound as it were in the manner of a commentary, must be touched upon briefly.<sup>97</sup> There is a threat against Sidon, which is translated ‘hunters.’<sup>98</sup> “Our soul like a sparrow has been snatched away out of the snare of the hunters”<sup>99</sup>—if you read this in Hebrew, you have, “...from the snare of the Sidonians.”<sup>100</sup> So then, the Sidonians are hunters, and the threat which is made against them is made for your sake, because they wish to catch you, and they keep watch carefully to see how they may snatch beginners away from the faith, how they may wrench hearers of the Scriptures away from the Church, how they may move them from the territory of Judaea to the territory of Sidon. But as for you, “Guard your heart with all vigilance,”<sup>101</sup> and learn that the threat against the hunters is made for your sake.

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93. The point is obscure.

94. *Shepherd of Hermas*, Sim. 9.15.1.

95. Cf. 1 Cor. 3.10-11.

96. The point of this sentence is obscure.

97. Scheck wrongly casts this in the perfect tense: “what we wanted to explain in a line-by-line fashion has been only briefly touched upon.”

98. See Wutz, p. 146.

99. Ps. 123[124].7.

100. Not true in terms of MT, at least, although Jerome repeats this interpretation and cites the verse from the Psalms in his commentary on Ezekiel [PL 25:275C].

101. Prov. 4.23.

(2) De Pharaeo vero iam aliqua sermo memoravit, affirmans eum *draconem sedentem in medio fluminum atque dicentem: Mea sunt flumina, et ego feci illa*. Novi ego differentias fluminum et scio flumina in quibus draco sedeat, super quae flumina hi, qui de Istrahel capti fuerant, sedentes, cum carmen Sion canere non possent, flebant, secundum id quod in Psalmis scriptum est: *Super flumina Babylonis ibi sedimus, et flevimus*. Et scio aliud flumen, cuius impetus laetificat civitatem Dei, iuxta Psalmistae vocem dicentis: *Fluminis impetus laetificat civitatem Dei*. Vis audire, quis est iste fluvius, cuius impetus laetificat civitatem Dei? Iesus Christus Dominus noster est fluvius, cuius impetus laetificat ecclesiam, civitatem Dei. Iste est qui ait per Isaiam: *Ecce, ego declino in vos quasi fluvius pacis*. Scio ego quosdam esse fluviis repromissos, qui ex hoc fluvio manant. *Omnis enim qui biberit ex aqua ista sitiet rursus; qui autem biberit ex aqua quam ego dederam, non sitiet in aeternum, sed erit fluvius in eo fons aquae salientis in vitam aeternam; et flumina de ventre eius egredietur*. Habes igitur fluviis sanctos, a quibus procul est draco. Quomodo enim *tria sunt impossibilia mihi ad intelligendum, via serpentis super petram – petra autem erat Christus* et non est via serpentis, ubi est Iesus – sic non possum in his fluminibus draconis invenire vestigia. Est autem quidam fluvius, quem draco fecit; dicit quippe draco (et comminatur Deus tam draconi quam fluviis, in quibus est draco): *Mea sunt flumina, et ego feci illa*. Audi haereticum cum omni versutia et ingenio praedicantem necdum venisse Iesum Christum; ista sunt flumina,

(2) Regarding Pharaoh, however, my discourse has already mentioned certain things; it asserted that he was **“the serpent sitting in the midst of the rivers and saying, ‘The rivers are mine, and I made them.’”**<sup>102</sup> I have learned the different sorts of rivers, and I know the rivers in which the serpent sits, near which rivers those of Israel who had been taken captive sat down when they could not sing the song of Zion, and wept, according to what is written in the Psalms: “By the rivers of Babylon, there we sat down and wept.”<sup>103</sup> I also know another river, whose onrush gladdens the city of God, according to the words of the Psalmist, who says, “The onrush of the river gladdens the city of God.”<sup>104</sup> Do you wish to know what that river is, whose onrush gladdens the city of God? Jesus Christ our Lord is the river whose onrush gladdens the Church, the city of God. He is the one who says through Isaiah, “Behold, I turn aside toward you like a river of peace.”<sup>105</sup> I myself know that there have been promised certain rivers that flow out of this river. For “everyone who drinks from that water will thirst again; but one who drinks from the water which I shall give will not thirst forever, but it will be a river in him, a fountain of water springing up to eternal life”;<sup>106</sup> and “rivers will come forth from his belly.”<sup>107</sup> Now then, you have the sacred rivers; but the serpent is far from these. For just as “there are three things impossible for me to understand...the path of a serpent upon a rock”<sup>108</sup>—“Now, the rock was Christ”<sup>109</sup> and there is no path for the serpent where Jesus is—in the same way, I am not able to find the traces of the serpent in these rivers. There is, however, a river which the serpent made; for the serpent says (and God makes threats against both the serpent and the rivers on which the serpent is): **“The rivers are mine, and I made them.”**<sup>110</sup> Listen to the heretic proclaiming with all his cunning and intelligence that Jesus Christ has not yet come: Those are the rivers in which the serpent dwells,

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102. Ezek. 29.3 (LXX).

103. Ps. 136[137].1.

104. Ps. 45[46].5[4].

105. Isa. 66.12 (LXX).

106. Jn. 4.13-14, slightly adapted.

107. Jn. 7.38.

108. Prov. 30.18-19.

109. 1 Cor. 10.4.

110. Ezek. 29.3 (LXX).

in quibus versatur draco, et ipse fecit ea, et dicit draco: *Mea sunt flumina, et ego feci ea.* Idcirco diligenter attende, cum aquam biberis, ne forte de illo fluvio bibas, in quo sedit draco, sed bibe ex aqua viva et de eo fluvio, in quo est sermo Dei, in quo Dominus noster Iesus Christus, *cui est gloria et imperium in saecula saeculorum. Amen!*

and he himself made them, and the serpent says, “**The rivers are mine and I made them.**”<sup>111</sup> For this reason, pay close attention, when you drink water, so that you will not by chance drink from that river in which the serpent has sat; instead, drink from the living water and from that river in which the Word of God is, in which our Lord Jesus Christ is, “to whom belong the glory and the power for ever and ever. Amen.”<sup>112</sup>

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111. Ezek. 29.3 (LXX).

112. 1 Pet. 4.11.

## HOMILIA XIV

1.

*Et ait Dominus ad eum: Porta haec clausa erit, non aperietur, et nemo per eam transibit, quia Dominus Deus Istrahel transibit per eam et egredietur, et erit clausa.* Portas plures templi describit specialiter filius hominis Ezechiel, et quid de singulis descripserit portis, nunc rursus exponit his, *qui habent aures ad audiendum*, de porta sanctorum exteriori, quae respicit contra orientem, et clausa sit semper. *Et ait Dominus ad eum: Porta haec clausa erit, non aperietur, et nemo per eam transibit, quia Dominus Deus Istrahel ingredietur per eam et egredietur, et erit clausa.* Et aliam causam addit, cur clausa sit porta, non solum quia Dominus Deus transibit per eam, sed *quia et dux sedebit in ea, ut comedat panem coram Dominum secundum viam Eloam*, quod interpretatur ‘vestibulum portae.’ *Et ingredietur secundum viam eius et egredietur.* Dominus Deus universitatis conditor per aliquam portam, quae ex sensibili materia est atque clausa semper, ingreditur et egreditur et eius causa, qui *caelum terramque fundavit*, ingredientis et egredientis numquam porta reserabitur.

## HOMILY 14

1.

**“And the Lord said to him: This gate will be closed; it will not be opened, and no one will pass through it, because the Lord God of Israel will pass through it and go out, and it will be closed.”**<sup>1</sup> The son of man, Ezekiel, describes numerous gates of the temple specifically, and the description he gave of the individual doors he now sets forth again for those “who have ears to hear”<sup>2</sup>—regarding **“the outer gate of the sanctuary<sup>3</sup> which looks toward the East and would always be closed. And the Lord said to him: This gate will be closed; it will not be opened, and no one will pass through it, because the Lord God of Israel will come in through it and go out, and it will be closed.”**<sup>4</sup> And he adds another reason why the gate is closed: not only because the Lord God will pass through it, but also **“because the leader will sit down in it in order to eat bread before the Lord by the way of Eloa”**—which is translated ‘the entry-way<sup>5</sup> of the gate.’ **“And he will come in by his way and will go out.”**<sup>6</sup> The Lord God, the Creator of the universe, comes in and goes out through a certain gate that is made of perceptible matter and is always closed, and on account of *his* entering and exiting, who “established the heaven and the earth,” the gate will never be opened up.<sup>7</sup>

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1. Ezek. 44.2, except that in the Biblical text, Ezekiel mentions himself in the first person rather than in the third person.

2. Mt. 11.15, etc.

3. Lat. *sanctorum*; lit., “of the holy [things / people]”; Cf. the end of Chap. 2 of this homily.

4. Ezek. 44.1-2, cited closely at first, but the last phrase of the first sentence in the Biblical text reads, “and this [gate] was closed.” Note also the slight variation from the citation at the beginning of the chapter.

5. *Eloa* is the reading of Jerome’s translation of Origen; LXX, however, and the Greek fragment of Origen, not to mention Jerome’s *Commentary*, transmit the word as Αἰλάμ / *Aelam*. (A modern transcription of the Heb. would be *Ulam*.) Note that “of the gate” is certainly part of the wording of the LXX text of the verse, and Jerome seems to gloss *aelam* with *vestibulum* alone (*Comm. in Ezech.*, PL 25:428A), but Origen appears to treat it as part of the translation of *Eloa* / *Ailam*.

6. Ezek. 44.3.

7. Note that Origen is here merely paraphrasing the Biblical text as a first stage, leading up to the fuller explanation to come. There are likely Greek fragments of parts of this section of the Homily; see “Fragmentary Comments” 44.1.

2.

(1) Verum alia ratio est *portae exterioris* et *secundum viam sanctorum*. Quae est ergo alia ratio, ut clausa permaneat? Supra dictus *dux* ibi sedet, ut nemo eum videat edentem panem in conspectu Domini. Qui haec observate legit, nonne quodammodo Scripturam audit loquentem: *Surge qui dormis?* Nonne stimuletur, ut *exsurgat a mortuis* et ea, quae clausa sunt, quaerat? Ego audenter dicam sacratiora quaeque clausa esse et manifestiora reserata et <non><sup>1</sup> esse clausa. Aperientes ea, quae clausa sunt, haec nos dicimus, sed evangelia testantur: *Vae vobis, scribae et Pharisei hypocritae, et vobis legis doctoribus vae, quia tulistis clavem scientiae et ipsi non intrastis et ingredientibus prohibuistis!* (2) Est igitur quaedam *clavis scientiae* ad ea, quae sunt clausa, reseranda, et sunt plurimi neque ipsi ingredientibus neque eos permittentes, qui ingredi volunt. Et in alio loco sensus Scripturarum *liber* dicitur *signatus*: *Et erunt sermones libri istius quasi sermones libri signati; quem si dederint homini litteras nescienti dicentes ei: Lege—et dicet: Nescio litteras—et dabunt eum homini scienti litteras, dicentes ei: Lege—et dicet: Non possum legere, signatus est enim.* Manifestius autem voluntatem huius exempli Apocalypsis Iohannis

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1. Baehrens indicates that *non* appears in Delarue's edition but not in ms. group B.

2.

(1) There is, however, another explanation of the “gate” which is “exterior” and “by the way of the sanctuary.” What, then, is the other reason that it should remain closed?<sup>8</sup> The “leader” mentioned just now sits down there so that no one will see him eating bread in the presence of the Lord. If someone reads these things with care, does he not hear the Scripture saying, in a certain manner, “Arise, you who are asleep”<sup>9</sup>? Is he not motivated to “rise from the dead”<sup>10</sup> and to search out those things which are closed? I shall go so far as to say that *all* rather mysterious matters are “closed,” and the more obvious ones are “opened up” and “not closed.” I am saying this myself while in the process of opening up those things which are closed,<sup>11</sup> but the Gospels [also] bear witness: “Woe to you, scribes and Pharisees, you hypocrites, and woe to you teachers of the Law, because you have taken the key of knowledge and you yourselves have not entered, and you have kept out those who were entering!”<sup>12</sup> (2) Therefore there is a certain “key of knowledge” for opening up what is closed, and there are very many who do not themselves enter and also do not admit those who wish to enter. And in another passage, the meaning of the Scriptures is said to be a “sealed book”:<sup>13</sup> “And the words of this book will be like the words of a sealed book, which if they give it to someone who does not know letters, saying to him, ‘Read’—he will say, ‘I do not know letters’—and they give it to someone who knows letters, saying to him, ‘Read’—he will say, ‘I cannot read it; for it is sealed.’”<sup>14</sup> Furthermore, the Revelation of John displays<sup>15</sup> the meaning of this

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8. Scheck, understanding the Latin differently, translates, “...the other account of the gate that remained closed?”

9. Eph. 5.14.

10. Eph. 5.14; Borret needlessly refers to Mt. 17.9.

11. I.e., since his intention is to explain difficulties, it is natural that he would use this language of “open” and “closed” to refer to obvious and obscure passages of Scripture—but the Gospel text quoted next shows that it is not just his position as interpreter that makes him say this. It is difficult to see what Scheck thinks Origen’s point is, as he translates, “When we open things that are closed, we speak these things.”

12. Lk. 11.52.

13. Here Origen transitions to the more specific point: the “closed gate” is a reference to the Scriptures, which Christ unlocks. Borret points out that this is one of Origen’s fundamental interpretive themes.

14. Isa. 29.11-12, rearranged.

15. Lat. *continet*; lit., “contains / includes.”

continet, memorans: *Circuivit angelus dicens: Quis dignus aperire signacula et solvere ea et legere quae scripta sunt? Et nemo inventus est neque in caelo neque in terra neque sub terra, qui possit aperire signacula et legere quae scripta erant in libro. Sed flebam,<sup>2</sup> et venit quidam ad me et dixit mihi: Noli flere. Ecce, vicit leo ex tribu Iuda, radix et genus David, aperire librum, et solvere signacula eius. Et aperuit, qui erat de tribu Iuda, et manifestavit quae erant scripta.*

(3) Quamdiu non venit Dominus meus, clausa erat lex, clausus sermo propheticus, velata lectio veteris testamenti, et *usque ad hanc diem, quando legitur Moyses, velamentum in corde Iudaeorum positum est.* Sunt autem quidam, qui amant velamentum et oderunt eos qui de velamine interpretantur, sed nos convertamur ad Dominum, ut ablato velamine dicamus: *Nos autem omnes revelata facie gloriam Domini specularantes in eandem imaginem transfiguramur a gloria in gloriam.*

(4) Verum est quaedam porta et una et clausa, per quam nemo transit. Sunt quippe quaedam universae creaturae incognita et uni tantummodo nota; neque enim quidquid novit Filius, hoc mundo aperuit. Non capit creatura, quod capit Deus, et, ut ad minora veniam, non capiunt signa aequaliter cognitionem. Plus erat in Paulo quam in Timotheo, cum esset *vas electionis*. Et vere magnum *in domo vas* Timotheus rursus capit, quae ego capere non possum.

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2. *flebat* Baehrens (misprint). Borret tacitly restores the correct reading.

pattern more manifestly, when it relates, “An angel went around, saying, ‘Who is worthy to open the seals, to undo them and to read what is written?’ And no one was found, either in heaven or on earth or under the earth, who could open the seals and to read what was written in the book. But I was weeping... and one came to me and said to me, ‘Do not weep. Behold: the Lion of the tribe of Judah, the root and offspring of David, has prevailed to open the book, and to undo its seals.’”<sup>16</sup> And he who was of the tribe of Judah opened it, and made manifest what was written in it.<sup>17</sup>

(3) As long as my Lord did not come, the Law was closed, the words of the prophets were closed, the “reading of the Old Testament” was veiled, and “to this day, when Moses is read, a veil has been placed on the heart of the Jews.”<sup>18</sup> But there are some who love the veil and hate those who give an explanation of the veil—but let *us* turn to the Lord, so that we can say, the veil having been removed, “We, however, with unveiled faces beholding the glory of the Lord, are being transformed into the same image, from glory to glory.”<sup>19</sup>

(4) But there is a certain gate, a single closed gate, through which no one passes. For there are certain things that are not known to the entire creation and are known to one only—for the Son has not revealed to the world everything he knows. The creation does not understand what God understands; and, to come to smaller things, “signs” do not receive understanding<sup>20</sup> equally. There was more in Paul than in Timothy, since he was a “chosen vessel.”<sup>21</sup> And again, Timothy, being a great “vessel in the house,”<sup>22</sup> understands what I am not

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16. Rev. 5.2-5, somewhat adapted.

17. Rev. 6 *passim*; 8.1.

18. 2 Cor. 3.14-15. There are likely Greek fragments of portions of these paragraphs of the Homily; see “Fragmentary Comments” 44.1.

19. 2 Cor. 3.18; the quotation is preceded by an allusion to vs. 16.

20. Lat. *capiunt...cognitionem*. The expression is quite puzzling, but considering the parallelism in this section, this should be a reference to “signs” that are intelligent / sentient and have the potential for understanding. That being case, the only kind of “signs” that would fit the thought would be *stars*, which in Origen’s thought are sentient and, in Biblical language, serve as “signs” (e.g., Gen. 1.14). Then, the progression in Origen’s description is clear and consistent: from the creation as a whole to celestial beings like stars to human beings like Paul, Timothy, Origen, and in last place, one who “understands less” than Origen. It may be, however, that there is a garbled reference here to meaning-bearing signs—i.e., symbols.

21. Acts 9.15.

22. Cf. 2 Tim. 2.20-21.

Et est forsitan aliquis, qui etiam me minus capiat; sunt quaedam, quae solus Christus capit; et idcirco clausa est ianua templi Dei.

(5) Quae enim ista, obsecro? Exterior, quae extramundanas res et incorporeas et, ut ita dicam, immateriales aperit; neque enim frustra positum est exteriorem ianuam semper esse clausam. Quae est ista exterior? Sanctorum. Quare clausa? Quia *Dominus Deus Istrahel solus ingreditur et egreditur per eam*. Quare egreditur? Ut cognoscatur. A quo? A duce. Qui ad clausam portam dux iste? Salvator est, qui *panem comedit*, qui portam cum Patre claudit, qui spiritali pascitur cibo, *meus cibus est* dicens *ut faciam voluntatem eius, qui me misit, ut perficiam opus eius*. Clausa est itaque ianua, ut nemo videat magnum sacerdotem panem in sanctis sanctorum comedentem.

3.

(1) Ad haec autem probanda, quae diximus, qui Leviticum legit *ablato ex corde suo velamine* poterit agnoscere mysterium sacerdotum. Ibi quippe de sacrificiis et cibis, quos soli sacerdotes comedunt, refertur. Sunt quidam cibi sacerdotales, quos non comedit sacerdos in domo sua, non cum filiis, licet sacerdotales sint, non cum uxore, licet legitime ei nupserit, sed *in loco sancto comedit* ea et comedit ibi escam in sanctis sanctorum.

(2) Quomodo sacerdos non comedit escam in domo sua aut in alio quoquam loco, sed in sanctis sanctorum, sic Salvator meus solus *comedit panem*, nullo valente comedere cum eo. Est autem quidam locus, in quo comedens et me secum attrahit ad vescendum. *Ecce enim* inquit *sto et pulso; si quis mihi aperuerit, ingrediar ad eum et cenabo cum eo et ipse mecum*. Ex quo apparet et alium posse cenare cum eo. Porro quaedam esca est, qua solus

able to understand. And there is perhaps someone who understands less than even I do. There are some things which Christ alone understands; and for this reason, the door of God's temple is closed.

(5) What is that gate, I ask? It is an outer gate, which reveals realities that are outside the world, incorporeal, and, so to speak, non-material; for it was not set down without reason that the outer door is always closed. What is that outer gate? The gate of the sanctuary [*lit.*, "holy things / people"]. Why is it closed? Because "the Lord God of Israel" alone "comes in and goes out through it." Why does he go out? So as to be known. By whom? By the leader. Who is this leader at the closed gate? It is the Savior, who "eats bread," who together with the Father closes the gate, who eats spiritual food, saying, "my food is to do the will of him who sent me, to accomplish his work."<sup>23</sup> Thus, the door is closed so that no one will see the High Priest eating the bread in the Holy of Holies.

3.

(1) To demonstrate further what I have said: One who has read Leviticus "with the veil removed from his heart" will be able to recognize the mystery of the priests. For that book tells about the sacrifices and the foods which only the priests eat. There are certain priestly foods which the priest eats—not in his own house, not with his sons, even though they are priests, not with his wife, even though he has married her lawfully; instead, "he eats them in a holy place"<sup>24</sup> and eats the food there in the Holy of Holies.

(2) Just as the priest does not eat the food in his own house or in any other place, but in the Holy of Holies, so also my Savior "eats bread" alone, since no one has the power to eat along with him. There is, however, a certain place where when he eats he draws me also to eat along with him. For he says, "Behold: I stand and I knock; if anyone opens [the door] to me, I will come in to him and will dine with him, and he with me."<sup>25</sup> From this it is clear that someone else *can* dine with him. And likewise there is a certain food which he

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23. Jn. 4.34.

24. Lev. 6.19[26] for the point in general regarding offerings; Lev. 25.9 for the "bread of the Presence" with slightly different phraseology.

25. Rev. 3.20.

tantummodo vescitur. Excellens quippe ab universa conditione natura eius et ab omnibus segregata facit eum *cotidianum panem* de Patris natura comedere.

(3) Unusquisque nostrum petit *panem cotidianum* et petens cotidianum panem non eundem nec eiusdem mensuram accipit, verum semper in orationibus puris et munda conscientia, in factis iustitiae cotidianum comedimus panem; si quis vero minus purus est, alio modo cotidianum vescitur panem. Dominus autem, qui *omnium iudex* est, det nobis *panem viventem*, ut cibati eo et corroborati possimus in caelum iter facere glorificantes Deum omnipotentem per Christum Iesum, *cui est gloria et imperium in saecula saeculorum. Amen!*

alone eats. For his elevated nature, separated from all creation and all [creatures], causes him to eat his “daily bread”<sup>26</sup> from the nature of the Father.<sup>27</sup>

(3) Each one of us asks for “daily bread,” and when he asks for daily bread he receives not the *same* bread nor a portion of the same bread, but it is always in pure prayers and a clear conscience, in righteous deeds that we eat our “daily bread.” But if someone is less pure, he eats his “daily bread” in another manner. Moreover, may God, who is the “judge of all,”<sup>28</sup> give to us the “living bread,”<sup>29</sup> so that we, being fed and strengthened by it, will be able to make our journey into the heavens, while glorifying God Almighty through Christ Jesus, “to whom belong the glory and the power for ever and ever. Amen.”<sup>30</sup>

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26. Mt. 6.11; Lk. 11.3.

27. Note that by this point, the interpretation of the “closed gate” has broadened beyond the Scriptures: the closed gate symbolizes the inaccessibility to human beings of the knowledge of God; Christ, the “leader” who sits in the gate, is the intermediary who reveals the nature of God to human beings; and the bread represents the commonality of nature between the Father and the Son, but also mysteriously enables participation by human beings in that divine nature.

28. Heb. 12.23.

29. Jn. 6.51.

30. 1 Pet. 4.11.



**THE FRAGMENTS  
OF  
ORIGEN'S EXEGETICAL WORKS ON EZEKIEL**

## INTRODUCTION TO THE FRAGMENTS

### Introduction

The present edition with translation compiles and presents all known fragments of Origen's exegesis of the book of Ezekiel, arranged in the order of Ezekiel's text for convenience of reference. Origen's interpretation of this book did not, however, constitute a single work. In fact, he composed the following kinds of exegetical commentaries on Ezekiel: 1) 14 homilies, 2) a 25 volume commentary,<sup>1</sup> and 3) scholia.<sup>2</sup> The homilies exist in complete form in Jerome's Latin translation which appears earlier in this volume. One fragment of the 25 volume commentary, on Ezek. 34.17-19, was preserved in the *Philocalia*.<sup>3</sup> But a mass of commentary attributed to Origen is preserved in Greek medieval Bible commentaries, known as *catenae*.

This *catena* material preserves portions of the Greek text of the homilies, and much else. It was published by the Benedictine editor Charles Delarue in 1733, as part of his edition of the works of Origen, and subsequent editors simply republished his work, or part of it. This text is the basis for the majority of the fragments printed here. We have added to it additional fragments published by Angelo Mai and Cardinal Pitra and others.

In 1899 Faulhaber remarked, "The investigation of Origen's exegesis of Ezekiel cannot disregard the *catena* fragments, even though further study of the mss. is needed."<sup>4</sup> This statement is still true today, although the need has begun to be

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1. Eusebius of Caesarea, *Ecclesiastical History* 6.32.1-2.

2. For these three categories, cf. Jerome's preface to the *Homilies*.

3. Another comment (on Ezek. 32.17—see below), apparently from this commentary, was preserved in a Biblical manuscript.

4. M. Faulhaber, "Die Propheten-Catenen nach römischen Handschriften", *Biblische Studien* 4.2-3 (1899), p. 155.

filled by studies such as Laurence Vianès' 1997 dissertation, *La chaîne monophysite sur Ézéchiel 36-48*, which discussed the manuscript tradition of the *catena* material and offered a critical edition of a part of it. It is hoped that this volume, by making the *catena* fragments more accessible, will further provoke necessary critical work.

## Catena

The libraries of Europe contain many manuscripts containing medieval commentary on the books of scripture. These commentaries are known as “*catenae*” or “chains,” because they are made up of chains (*catenae*) of quotations from early Christian writers – sometimes including heretics! – linked together by bridging wording and edited to form a continuous commentary on the verses of scripture. The *catenae* were compiled from the 6<sup>th</sup> century AD onwards, and preserve many extracts from commentaries by the Fathers which have not otherwise survived.

A *catena* may appear in the broad margins in manuscripts of the Bible, or as a free-standing manuscript. In some cases a given book of the Bible may have led several different people to compile a *catena*, with material from different sources. *Catenae* may be compiled which include material from earlier *catenae*, or abridge them. *Catenae* are therefore classified for study purposes into families or types of *catenae* for each book of the Bible.

Few of these medieval compilations have received the attention of a critical editor. Many remain unpublished.<sup>5</sup> Many of those that have been published were printed in the 17<sup>th</sup> century, usually with a Latin translation, and sometimes only in Latin translation. Delarue in his preface refers to this material, and interestingly describes the laborious process he used in drawing on them for his edition.<sup>6</sup>

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5. Some attention is beginning to be paid to editing this material, however; see, e.g., M. Harl (ed.), *La chaîne palestinienne sur le Psaume 118*, 2 vols., SC 189-90 (Paris, 1972); U. and D. Hagedorn (eds.), *Die älteren griechischen Katenen zum Buch Hiob*, 4 vols. (Berlin, 1994-2004).

6. PG 12:9ff.:

The second volume of Origen's works includes the exegetical fragments, or as many fragments of them as possible, on Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the books of Kings, Job, and finally the Psalms—partly material already published, partly material not yet publicly brought to light. What only survives in Latin, in Rufinus' translation, I have edited according to ancient manuscripts; the source of the Greek fragments I have brought forward for this edition is indicated by a special notice which is placed either at the foot of the relevant pages, or is prefaced to each

individual collection of exegetical fragments on specific books of the sacred Scriptures. It was no small inconvenience and labor for me, although I thought it was necessary, to choose from those comments which appear in the Greek *catenae* under the name of Origen. I have looked at all the fragments ascribed to him which Combefisius [François Combefis] had transcribed from Parisian mss. as well as the ones which Ernestus Grabius [John Ernest Grabe] had transcribed from English *catena* mss. The former were most graciously shared with me by the scholarly Father Ludovicus de Tournemine, S. J., who has them, and the latter were sent to me by the most learned Drs. Valkerus and Bentleus [John Walker and Richard Bentley], in a most cordial spirit. Furthermore, I have looked at the fragments that appear under Origen's name here and there in various other *catenae* of the Greek Fathers, which Corderius [Balthasar Cordier], Barbarus [Ermolao Barbaro (?)], Ghislerius [Michael Ghisleri], Comitulus [Paolo Comitoli], Patritius Junius [Patrick Young] and others have published. The trustworthiness of these *catenae*, however, is very questionable. For in them the names of the writers from whose fragments they have been patched together are so very often mixed up and confused that those which one *catena* ascribes to Origen are attributed in another *catena* to Didymus or Eusebius or Theodoret or some other interpreter. Add to this the fact that even when the unanimous consent of the *catenae* ascribes a certain fragment to Origen, I have often discovered it belongs to Eusebius or Theodoret or to some other writer, on the basis of the published commentaries of these Fathers. Therefore, I thought that all those fragments of this kind ought to be passed over and omitted, but I judged that the others should be transcribed and included in this edition—those which either clearly belong to Origen on the basis of [agreement with the contents of] early translations [of Origen's works made] by Rufinus, Jerome or others; or cannot be proved, on the basis of other Fathers' expositions of the holy Scriptures, to be falsely ascribed to Origen. The content of such fragments, which were gathered from Origen in too shortened a state, is frequently incomplete. Hence, many are so obscure and convoluted that they would almost need an Oedipus to conjecture [the correct reading / interpretation]. If one weighs this fact within himself seriously and frankly, he will the more easily grant pardon, I hope, if in the process of translating them into Latin I have made a mistake at some point, through hurry, perhaps, or thoughtlessness.

Besides the commentaries and homilies which Origen published on the Psalms, he also explained the Psalter with brief scholia. Guillelmus Caveus [William Cave] believed that these were still extant in Greek in the Viennese library, in a theological ms.—no. 16 in the catalogue of Lambecius [Peter Lambeck, *Commentariorum de augustissima bibliotheca . . . liber tertius*, 2nd ed. (Vienna, 1776), cols. 68-71], no. 311 in that of Nesselius [Daniel de Nessel, *Catalogus* (Vienna, 1690), p. 424]—in which, it is true, scholia have been attached to the individual verses from Ps. 9.10 to the end of the Psalter; these are attributed to Origen at the end of the ms. and are said to have been transcribed by the hand of a certain chief chanter [Protopsaltes] of the Cretan church. I have a copy of those scholia, transcribed for my use by the most noble and learned Lord Barteinstein, who is now a counsellor to his imperial Majesty. That whole work, however, has been falsely ascribed to Origen, as is plain even from the fact that where it talks about the Virgin Mary, or about the Father and Son and Holy Spirit, Mary is glibly called Mother of God [θεοτόκος], while the Son is proclaimed as consubstantial [ὁμοούσιος] with the Father—terms which show that the writer was not only later than the Council of Nicaea, but even than the Council of Ephesus. For this reason, I considered it necessary to refrain from editing these scholia. And the three books on Job, likewise falsely ascribed to Origen, which I have set apart at the end of this volume, would have suffered the same fate, if they were not already circulating under Origen's name in Genebrardius' [Gilbert Genebrard] edition. Let the same judgment be held also in the case of the other long-winded commentary on the

Readers wishing to know more about *catenae* are referred to the article and bibliography by Curti and Barbàra.<sup>7</sup>

### Catenae on Ezekiel

There is only one *catena*-type for Ezekiel, as with the other major prophets. This is known today as the “*catena* of John Drungarius.”<sup>8</sup> This otherwise unknown name appears as the author of the prologue of the *catena* on Isaiah. The prologues introducing the other major prophets, including Ezekiel, are very similar to this prologue, and so it seems likely that they were all composed by a single author of that name, who compiled this *catena*.<sup>9</sup> The material in the *catena* is mainly drawn from Theodoret, Polychronius of Apamea, and Origen.

Various versions of the Drungarius *catena* are found in the following manuscripts: Ottobonianus gr. 452 [Ottob. 452] (11<sup>th</sup> cen.), Chisianus gr. R. VIII 54 [Chis. R. VIII 54 = Chis. 45] (10<sup>th</sup> cen.), and Vaticanus gr. 755 [Vat. 755] (11<sup>th</sup> cen.), all of which go back to the same lost archetype;<sup>10</sup> Vaticanus gr. 1153-4

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whole of Job, which, in Genebrardius’ edition at any rate, was attached to the three books on Job just mentioned, under the falsely ascribed name of Origen—and this only in Latin, from the translation of Joachim Perionius ...

The remainder of the preface does not discuss *catenae* and has been omitted. A footnote in the PG at this point indicates that Delarue was in error in the last sentence: “He planned to print, but did not in fact...”

7. Carmelo Curti and Maria Antonietta Barbàra, “Greek exegetical *catenae*,” in: A. di Berardino (ed.), *Patrology: The Eastern Fathers from the Council of Chalcedon (451) to John of Damascus († 750)*, tr. A. Walford (Cambridge, 2006), p. 605-654. The catenary material on Ezekiel is discussed on p. 642-4.

8. Or John of Drungaria.

9. The “types” and the classification of the manuscripts are found in G. Karo and J. Lietzmann, “Catenarum Graecarum Catalogus,” *Nachrichten von der Königl. Gesellschaft der Wissenschaften zu Göttingen, Philologisch-historische Klasse* (1902), pp. 346-8, and Faulhaber, p. 136. The attribution to John of Drungaria appears in cod. Paris. 159; see Faulhaber, p. 56 and Devreesse, “Châines,” col. 1147; and A. di Berardino (ed.), *Patrology: The Eastern Fathers*, p. 221. Faulhaber also cites (p. 56 n. 2) a note in cod. Barber. VI 6 referring to a “John” who was a *drungarius* (Gk. δρουγγάριος = drungary, a military official commanding something less than 1000 men; cf. W. Treadgold, *Byzantium and its Army, 284-1081* [Stanford, 1995], p. 97), and thus the catenist is often referred to as “John Drungarius”—by Devreesse and Berardino, for example. Faulhaber further tries to establish a date of the 7<sup>th</sup> or 8<sup>th</sup> century for the compilation of the *catena* (pp. 57-8); Devreesse agrees with the late 7<sup>th</sup> century as the date; Berardino gives “around the 6<sup>th</sup> and 7<sup>th</sup> centuries” for John’s life. For the text of the prologues to the prophets, printed in parallel columns to emphasize their similarities, see Faulhaber, pp. 192-6.

10. Faulhaber, pp. 41-45.

[Vat. 1153-4] (12<sup>th</sup>/13<sup>th</sup> cen.) – copied from Chis. R. VIII 54;<sup>11</sup> Parisiensis Nat. gr. 159 [Paris. 159], apparently copied from Vat. 1153-4;<sup>12</sup> (Parisiensis) Coisl. inianus 17 [Coisl. 17] (13<sup>th</sup> cen.);<sup>13</sup> Pii II 18 (16<sup>th</sup> cen.).

Earlier scholars believed that they had identified another type of *catena* for Ezekiel, and labeled it the “*catena* of Nicetas” or “*catena* of Andrew (Andreas)” —again, so called on the basis of details of certain manuscripts.<sup>14</sup> However this type appears to be merely an abridged version of the first type, offering no new material.<sup>15</sup> This type of *catena* is found in manuscripts Laurentianus (Pluteus) V 9 [Laur. V 9] and Laurentianus (Pluteus) XI 4 [Laur. XI 4], both of the 11<sup>th</sup> century.

Faulhaber speculates that there was actually an earlier “*Ur-Catena*” compiled by Polychronius, from which the extant *catena* is derived. This he based on the presence of a number of comments in the *catena* on Ezekiel, which are prefaced by an attribution to an unnamed “other.” These “other” comments often dovetail with others attributed explicitly to Polychronius.<sup>16</sup> Faulhaber also noted that some of the wording in the prologue presumably written by “John Drungarius” seems to indicate that he was expanding an existing exegetical collection.<sup>17</sup>

Faulhaber’s suggestion is interesting. Polychronius, bishop of Apamea in the early 5<sup>th</sup> century, was the brother of Theodore of Mopsuestia and an accomplished exegete in his own right, in the Antiochene tradition. His works have only been transmitted fragmentarily, through *catenae*. If Faulhaber is correct, this would mean that Origen’s comments have been transmitted through an

11. Vat. 1153 and 1154 are two codices that were originally part of the same codex; Ezekiel is contained in 1153.

12. Karo and Lietzmann, p. 347.

13. This only includes the book of Ezekiel. For more information, see M. Aussedat, “Le regroupement des livres prophétiques dans la Septante d’après le témoignage des chaînes exégétiques,” in *XII Congress of the IOSCS, Leiden 2004*, ed. M. K. H. Peters (Atlanta, 2006), p. 172, citing L. Vianès, *La chaîne monophysite*, p. 120, who refers to it as a “hybrid” ms.

14. For details, see Faulhaber, pp. 81-2; Devreesse, “Chânes,” cols. 1147-8.

15. L. Vianès, “Les Gloses sur Ezéchiel d’Hésychius de Jérusalem dans le Laurentianus Pluteus XI 4,” *Revue des Études Augustiniennes* 41 (1995), pp. 317-18; Faulhaber, pp. 83-5, with less manuscript evidence, thought the relationship was the other way around.

16. Faulhaber, pp. 148-53 (cf. also pp. 128-9, on the Jeremiah-*catena*).

17. Faulhaber, pp. 142-3.

environment quite hostile to his Alexandrian-style allegorical exegesis. In one major instance, Polychronius' own comments surviving in the Drungarius *catena* strongly reject Origen's interpretation. Thus Origen interprets the "ruler of Tyre" in Ezek. 28 as a reference to the devil,<sup>18</sup> but Polychronius insists that it should be taken as a reference to a historical human figure, lambasting Origen as the major exponent of what he considered faulty exegesis.<sup>19</sup>

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18. Origen was not the first Christian interpreter to make this identification—cf. also Tertullian, *Against Marcion* 2.10—but he was certainly the most influential. See J. B. Russell, *Satan: The Early Christian Tradition* (Ithaca, 1981), pp. 130-32.

19. Polychronius' comments (Pitra, pp. 547-8), not available in translation elsewhere, are worth citing in full:

Some want this to be said not about a human being, but about the devil, as if they are contentiously striving not to adhere to the meaning of the divine Scriptures, but to force the words to follow their own imagination. But what they have said will be clearly shown to be false, from the wording itself. It was Origen who led the way in this allegory, followed by some others, who [nevertheless] in their own writings, as though compelled by the truth itself, acknowledged that the word to the prophet was about a human being; but, they say, one must also understand the passage in reference to the devil—not being ashamed both to set down the truth and to fight directly against it. The truth demonstrates expressly that [the prophet] is charging the king of the Tyrians with ambition, and that because of the magnitude of his successes and the great abundance of his wealth he imagined that he was equal to God [ἰσοθεῖα]. And we must examine how he constructed a unified composition [*lit.*, "he used the harmony of the utterances"]. For after first setting out to speak against the city, he then divided the discourse, [part] against the people and [part] against the ruler. He accuses the latter as the originator [ἄρχων] of the evils, and the former, as the followers in the impiety.

Now then, Ezekiel himself clearly tells us that he is delivering this prophecy in the tenth year of the reign of Zedekiah, since he prefaced this vision with the indication of the chronology. And this was the 18<sup>th</sup> year of Nebuchadnezzar's power, when he set up the image and demanded to be worshipped by all. Since Nebuchadnezzar had overcome everyone—and so imagined that he was equal to God—but was not able to prevail over Tyre, [the king of Tyre] was thinking highly of himself, surpassing everyone in wisdom and power, and was more puffed up to the degree that the Babylonian's glory was greatest. Thus, he was thinking more highly of himself than a human being should, as though he was seen to be greater than Nebuchadnezzar, the ruler of all. — [The prophet] did not say, "You reckoned," but more than that, "You spoke"—that is, you made the thought your own, and next [came] the expression of the meaning. "I have inhabited the dwelling-place of God in the heart of the sea"—he is clearly calling "heart of the sea" the special qualities of the good things [coming] from it.

Moses, who was called a "god" to Pharaoh, and the saints, to whom it was said, "You are gods"—without [the further descriptions,] "dying like human beings" and "falling like one of the rulers"—would not have said what the ruler of Tyre is indicted for: "I am God; I inhabited the dwelling-place of God." For (he is saying) in the same way as God has his dwelling-place in heaven, and has incomparable power,

Vianès' recent investigation proposes a different reconstruction of the *catena's* history. Against Faulhaber, Vianès maintains that the exegesis attributed to the "other" is in fact distinguishable from Polychronius' comments.<sup>20</sup> Furthermore, on the basis of a number of attributions to "Polychronius *and* Theodoret," to "Polychronius *and* Apollinaris," and to "Theodoret *and* Apollinaris," as well as on the frequency of misattributions between these three interpreters, she posits an original base *catena* consisting of comments by these three;<sup>21</sup> in that case, Origen's fragments have been transmitted only in a partially hostile environment.

### Editions

All the remains of Origen's works on Ezekiel were edited in 1733 by Charles Delarue for the Maurist edition of the works of Origen, and the edition included extensive Greek fragments.<sup>22</sup> Unfortunately Delarue's edition has not been accessible to us, so the reprint of Delarue in the *Patrologia Graeca* series edited by Migne has been used instead, in addition to Karl Lommatzsch's earlier (1842) republication, and quotations are referenced against these.<sup>23</sup> Thus, in this volume references to "Delarue" mean the Migne and Lommatzsch reprints of Delarue, while references to "Migne" or "Lomm." refer to the individual reprints themselves.

W. A. Baehrens, the Berlin editor of the homilies on Ezekiel,<sup>24</sup> gave a new critical text of the Latin homilies, and re-edited selected Greek fragments on

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so also I myself dwell in a city by the sea and I acquire for myself the good things from the sea, being greater than all in wisdom and strength.

20. Vianès, pp. 65-69.

21. Vianès, pp. 55-63.

22. Charles De la Rue, *Origenis Opera Omnia* (Paris, 1733). Hereafter referred to as "Delarue", following Migne's usage.

23. J.-P. Migne, *Patrologia Graeca*, vol. 13 (1857 and 1862), cols. 662-826; C. H. E. Lommatzsch, *Origenis Opera Omnia*, vol. 14 (Berlin, 1842), pp. 179-232. The title pages of both publications credit Charles and Charles Vincent Delarue as the editors, the latter being Charles' nephew, who completed the publication on his uncle's untimely death (see also PG 13:15-18); in both cases some corrections were included, which will be mentioned specifically as necessary.

24. W. A. Baehrens, *Origenes Werke*, VIII. *Homilien zu Samuel I, zum Hohelied und zu den Propheten. Kommentar zum Hohelied*, GCS 33 (Leipzig, 1925). Latin text with Greek footnotes is on pp. 318-454.

the basis of 2 or 3 mss.,<sup>25</sup> and printed them as footnotes to the Latin, where he believed that these preserved the original Greek text of a given homily. In this volume, then, references to “Baehrens” indicate the fragments as re-edited by Baehrens and printed in his edition of the homilies. Baehrens’ re-edition of the fragments he provides is the most up-to-date and critical text for those comments. However, since Baehrens explicitly restricted his efforts to those comments that were likely or at least possible fragments of the homilies,<sup>26</sup> the fact that Baehrens excludes a given *catena* fragment is *not* to be seen automatically as a judgment against Origen’s authorship of the fragment, but only against its likelihood as a fragment of the original Greek text of the *Homilies on Ezekiel* translated by Jerome.

It is not the purpose of this book to critically edit the fragments or resolve the various critical issues that arise with them, but rather primarily to translate them and give the accompanying Greek text. Where the modern editions differ from each other, we have given them in parallel columns. Despite the provisional nature of the Greek text presented here, however, consultation and collation of the material attributed to Origen using a microfilm copy of ms. Ottob. 452 [O] has allowed the translator to record a large number of variant readings, and in some cases to supplement or correct the text. All such supplements and corrections are noted where they occur, but it needs to be noted that in such instances, therefore, the heading “Delarue” represents not *precisely* the text as published by Delarue, but that text as here expanded or otherwise restored to its true form, in the translator’s opinion. Similarly, the consultation of O has sometimes given additional insight in identifying material whose claim to Origenian provenance is weak or unlikely; where alerts to the reader seemed necessary, a heading has been added to the relevant comment, and further details can be found in the footnotes.

### Structure of the fragments in Delarue’s edition

Delarue chose to organize his material in an unusual way, which the reprints preserve. This arrangement needs to be described, in order that reference ma-

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25. Ottobon. 452, Vat. 1153, and sometimes Laur. V 9, as he says on p. xli.

26. GCS, p. xl; “Origeneshomilien”, p. 236.

terial may be understood and in order to avoid confusion once the Greek fragments are detached from the context in which he presents them. There are three sections:

- A fragment of the commentaries.
- Latin text of the homilies with Greek fragments in the footnotes.
- A section of “*Selecta in Ezechielem*.”

The first item printed was an extract from the 25 books of the *Commentaries*, which is preserved in the *Philocalia*.<sup>27</sup> This is given below under chapter 34, to which it refers.

The next section of the text consists of Jerome’s preface, and then the Latin text of the 14 homilies.<sup>28</sup> However 34 *catena* fragments in Greek, of unidentified origin, with Latin translation, appear sporadically in the footnotes of these pages. These are given as the original Greek text for the passage indicated in the Latin.

The final section on Ezekiel, following homily 14, is a free-standing section of Greek “*Selecta in Ezechielem*.”<sup>29</sup> This is formatted like scholia: that is, it is a series of comments, each consisting of a short phrase from Ezekiel, followed by the exposition. The comments appear in the order in which the phrase appears in the book of Ezekiel. While the exegetical material itself is drawn from the *catena*, consultation of Ottob. 452 appears to show that in the majority of cases Delarue himself added the Biblical phrase, on the basis of the *catena*’s system which keys comments in the margins to spots within the Biblical text printed in the middle of the page. Thus, except in cases where the Ottob. 452’s marginal comment text itself includes the leading Biblical tag, these phrases have been put into square brackets to indicate that they should not without further evidence be taken as Origen’s Biblical text, or as representing phrases drawn from Origen directly.

In summary, then, leaving aside the fragment of the *Commentaries*, there are two sources of fragments in the Delarue edition and its Migne reprint: the

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27. PG 13:663-665.

28. PG 13:665-768.

29. PG 13:768-826.

footnotes to the Latin, and the “Selecta.” Baehrens adds to the confusion, unfortunately, by referring to both the footnote fragments and Delarue’s “Selecta” indifferently as “Selecta.”

In this volume we have combined all this material and placed it in order against the Biblical text at the appropriate points. References to the prior printed editions will allow the reader to find the comments in the original publications in all cases.

### **Additional fragments**

Delarue’s 1733 edition, and the reprinting and re-editing of material found in it, does not exhaust the available materials. Further extracts from Origen’s work are preserved in other manuscripts. A number of other extracts have been included in the present volume, placed at the appropriate location within Ezekiel:

1. *Catena* fragments printed by Pitra, *Analecta Sacra*, vol. 3.
2. *Catena* fragments printed by Mai.
3. *Catena* fragments printed by Vianès. This 1997 dissertation contains an edition of the *catena* on chapters 36-48 as its primary content. But she also makes a case for Origen’s authorship of some unattributed fragments on chapter 13, and so includes a rough edition of those also. These are edited based on ms. Chis. R. VIII 54 only, so the translator’s notes also try to improve the text on the basis of O [Ottob. 452].
4. Ziegler’s apparatus on Ezekiel 32 provides a further fragment of Ezekiel’s commentary.
5. A passage in Photius dealing with Methodius *On the Resurrection* is a testimonium on Origen’s interpretation of Ezek. 37.

6. A few fragments edited here for the first time, on the basis of Ottob. 452: 14.13 (d); 16.13 (b); and 30.13. This last was noted by Faulhaber (p. 155) as having been missed from prior publications; all three fragments he mentions as unpublished have been included in the present text.<sup>30</sup>

Finally, there are a number of glosses or scholia on Ezekiel in the margins of Cod. Vat. gr. 2125 (Codex Marchalianus), *possibly* deriving from Origen's commentaries. Ziegler suggests that the manuscript appears to mark book divisions corresponding to Origen's commentary, which would be evidence for some connection. These glosses, therefore, appear as an appendix to this volume.

### Manuscripts used for the printed editions

The various editors of the Greek fragments indicate that they made use of the following manuscripts:

Vianès	Chis. R. VIII 54 <sup>31</sup>
Baehrens	Ottob. 452; Vat. 1153; Laur. V 9 [in part]
Pitra	Ottob. 452; Vat. 1153; Vat. 755
Mai	Ottob. 452
Delarue [Lomm.; Migne]	Paris. codices (unspecified)

For the present volume, the material attributed to Origen in Ottob. 452 has been collated against existing printed editions.

### The scholia of Origen

Some of Origen's fragments on Ezekiel seem to be derived from the original text of the *Homilies*; a small amount of material certainly comes from the *Commen-*

30. These are: 30.6 (a) [in fact already published by Pitra]; 30.13; and 30.20 (part 2).

31. This applies to the additional fragments on Ezek. 13 only; for her critical edition of the later chapters, Vianès uses all available mss.

tary. It is uncertain, however, whether any of the *catena* fragments, printed or unpublished, are from the *scholia*. Some doubt that Origen even produced such a work. Devreesse makes the improbable suggestion that *all* the *catena* fragments come from the homilies.<sup>32</sup> But Baehrens points to some that clearly conflict with the interpretation advanced in extant Latin homilies.<sup>33</sup>

In his study, Faulhaber lists 233 *catena* fragments<sup>34</sup> and notes that the scholia-like “Selecta” material in Delarue is printed under a special heading: ἐκ τῶν Ὀριγένους ἐκλογαὶ εἰς τὸν Ἰεζεκιήλ. He argues that, apart from the fragments printed by Delarue in footnotes to the homilies, and perhaps some others with close similarities, most of the “Selecta” material goes back to Origen’s *scholia* rather than the fuller commentary.<sup>35</sup> In favor of this is the fact that they frequently include brief citations from the Biblical text, unlike the comments by other interpreters included in the same *catena* material. Baehrens<sup>36</sup> agrees with Faulhaber that Origen did produce such *scholia*, but believes that a significant number of the fragments come from the commentary; in fact, in the introduction to his edition of the homilies<sup>37</sup> he only mentions the commentary.

### Authenticity

Of these fragmentary comments, the fragment from the *Commentary* preserved in the *Philocalia* and the fragments edited and printed by Baehrens as parallels to the *Homilies* have the strongest claim to authenticity. For the rest, their authenticity is much more debatable. Since they were transmitted in *catenae*, some degree of adaptation and truncation is likely to have occurred, and at least *some* of the attributions to Origen are probably incorrect. This translation does take the opportunity to move the discussion of the fragments’

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32. Devreesse, *Châines*, col. 1155.

33. Baehrens, “Origeneshomilien”, p. 237, contrasting the comment at 14.13 (a) with *Hom.* 4.1.3, and 16.30 (a) with *Hom.* 7.10.4. In the latter instance, the *catena* fragment is not actually attributed to Origen in O, leaving Baehrens with only one truly probative case.

34. Faulhaber, p. 153.

35. Faulhaber, pp. 154-5.

36. Baehrens, “Origeneshomilien”, p. 237.

37. Baehrens, p. xl.

authenticity forward, and so where issues of content or manuscript attestation help to clarify the picture, some observations have been made; but on the whole, this volume is attempting to put before a wider audience as much as possible of Origen's exegesis of Ezekiel, and therefore includes this partly dubious material. The reader must beware of *assuming* that all of these fragmentary comments are authentic Origen.

One further source of help on questions of authenticity is Jerome's *Commentary on Ezekiel*. More extensive references to parallel material in this *Commentary* have been included than was done for the *Homilies*, because (given Jerome's great debt to Origen for his own exegesis of Ezekiel) agreement with Jerome's Latin comments may sometimes be good evidence for a fragment's authenticity, and Jerome's directly transmitted commentary sometimes elucidates or supplements an obscure or abbreviated fragment.

### **Note on Biblical citations**

Citations of the full Biblical verse have been added to provide a little bit more context than many of the brief quotations provided in the fragments as published, as well as because often comments will address parts of the text not actually cited in these short quotations. Origen's commentaries probably cited longer extracts of the Biblical text than the *catena*-fragments show directly. Printing full quotations of the Biblical verses will also be convenient for the modern reader approaching this material, and it would always be useful to have the full Biblical text nearby. The Greek text of these added citations attempts to reconstruct the Biblical text as Origen assumes it for the purpose of his comments, although that is not always possible to determine in all respects on the basis of the comments. The English translations of these citations are based on the NETS, because of its usefulness as a Biblical reference point for a modern reader approaching commentary based on the LXX; any divergences from that translation, whether for stylistic reasons or because Origen seems to have had either a different Greek text or a different understanding of the same Greek text, have been pointed out in footnotes. The exceptions to this rule are proper names, for which RSV spelling has been followed for the convenience of modern readers, and minor variations in punctuation.

Apart from instances in which the evidence of ms. O has allowed for correction or supplement, the Greek text of the fragments printed here is faithful to the printed sources, except that quotation markings have been regularized. Baehrens uses one kind of quotation mark, Lommatzsch a different kind, and Migne uses italics to indicate quotations. Although Baehrens takes great pains to mark every word derived from Biblical expressions, that seemed excessive for the present purpose.

## CHAPTER 1

## GENERAL DISCUSSION

[Baehrens, p. 319-20; Delarue (Lomm. XIV,6; PG 13:665-6)]<sup>1</sup>

Οὐ πάντες οἱ ἐν αἰχμαλωσίᾳ ἀπαχθέντες εἰς Βαβυλῶνα διὰ τοῦ Ναβουχοδονόσορ, δι' ἁμαρτίας εἰς Βαβυλῶνα ἦλθον. Τὸ μὲν πλῆθος τοῦ λαοῦ δι' ἁμαρτίας, οἱ δὲ ἐν αὐτοῖς δίκαιοι οὗ, οἷον Δανιήλ, Ἀνανίας, Ἄζαρίας, Μισαήλ, Ἰεζεκιήλ οὗτος, Ζαχαρίας, Ἄγγαῖος καὶ οἱ ὅμοιοι.

Ἄγαθὸς ὢν ὁ Θεὸς καὶ κολάζων τοὺς ἁμαρτωλοὺς καὶ εἰς αἰχμαλωσίαν παραδίδους τοὺς μὴ δυναμένους εἶναι ἐν τῇ ἀγίᾳ γῆ διὰ τὰς ἁμαρτίας – ἀσυνύπαρκτα γὰρ τάναντία –, προφήτας ὁμοῦ πέμπει, μὴ τελέως ἀβοήθητοι γίνωνται οἱ ἁμαρτωλοὶ αἰχμάλωτοι γενόμενοι. Τῇ γὰρ ὑποθέσει τῆς ἁμαρτίας τῶν ἁμαρτωλῶν ἀπαχθέντων εἰς Βαβυλῶνα καὶ δικαίων μὴ γενομένων παρ' αὐτοῖς θεραπεία οὐδεμία τοῖς ἁμαρτωλοῖς ἐγένετο. Ἀφάτου οὖν ἀγαθότητος τοῦτο. Οὐ γὰρ ἀκράτῳ ἐγκαταλείπει παραδίδωσι τοὺς ἁμαρτωλοὺς, ἀλλ' ἐπισκέπτεται αὐτοὺς διὰ τῶν ἀγίων αὐτοῦ, περὶ ὧν εἶπεν, ὅτι *ὕμεῖς ἐστε τὸ φῶς τοῦ κόσμου τούτου, καὶ τὸ ἄλλας τῆς γῆς, οὐ μόνον περὶ τῶν Ἀποστόλων, ἀλλὰ καὶ περὶ τῶν ὁμοίων αὐτοῖς.*

## 1.1

Καὶ ἐγένετο ἐν τῷ τριακοστῷ ἔτει ἐν τῷ τετάρτῳ μηνὶ πέμπτη τοῦ μηνός, καὶ ἐγὼ ἤμην ἐν μέσῳ τῆς αἰχμαλωσίας ἐπὶ τοῦ ποταμοῦ τοῦ Χοβάρ, καὶ ἠνοιχθησαν οἱ οὐρανοί, καὶ εἶδον ὀράσεις θεοῦ.

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1. In O, this general comment appears *after* the first three on Ezek. 1.1.

## CHAPTER 1

GENERAL DISCUSSION<sup>1</sup>

Not all those who were led away in captivity to Babylon by Nebuchadnezzar went to Babylon because of sins. Most of the people [went to Babylon] because of sins, but the righteous among them did not—such as Daniel, Hananiah, Azariah, Mishael, this Ezekiel [whom I am discussing], Zechariah, Haggai, and those like them.<sup>2</sup>

God, who is good, and who punishes sinners, and hands over into captivity those who are not able to be in the holy land because of their sins—by opposites cannot coexist—sends prophets along with them, so that the sinners may not be completely without help, when they have become captives. For on the assumption that the sinners had been led away to Babylon on the basis of their sin, and there had been no righteous ones among them, there was no [possibility of] healing for the sinners. Therefore, this was provided by [God’s] ineffable goodness. For he does not hand over sinners to complete abandonment, but rather watches over them through his holy ones, about whom he said, “You are the light of this world, and the salt of the earth”<sup>3</sup>—he said this not only about the Apostles, but also about those who are like them.

## 1.1

And it happened in the thirtieth year, in the fourth month, on the fifth of the month, and I was in the midst<sup>4</sup> of the captivity by the river Chebar—that the heavens were opened,<sup>5</sup> and I saw visions of God.<sup>6</sup>

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1. Probable fragment from *Hom.* 1.1.1.

2. At this point, Delarue’s text indicates a break in the catena, marked by the words, “And a little later...” [Gk. καὶ μετ’ ὀλίγα].

3. Mt. 5.14, 13.

4. NETS: “middle.”

5. NETS, translating the LXX syntax more literally: “and the heavens were opened...”

6. NETS: “divine appearances.”

(a)

[Baehrens, p. 327]

[Delarue, *Selecta* (Lomm. XIV.179; PG 13: 768)]

[Καὶ ἐγένετο ἐν τῷ τριακοστῷ ἔτει, ἐν τῷ τετάρτῳ μηνί, πέμπτη τοῦ μηνός, καὶ ἐγὼ ἤμην ἐν μέσῳ τῆς αἰχμαλωσίας ἐπὶ τοῦ ποταμοῦ τοῦ Χοβάρ· καὶ ἠνοίχθησαν οἱ οὐρανοί.]

Ὁ Ἰεζεκιήλ τύπον φέρει τοῦ Χριστοῦ κατὰ πολλὰ καὶ ἄρξη θεωρεῖν τοῦτο ἐν τοῖς προοιμίῳ τῆς προφητείας.

Ὁ Ἰεζεκιήλ τύπον φέρει τοῦ Χριστοῦ κατὰ πολλὰ, καὶ ἄρξη θεωρεῖν τοῦτο ἐν τοῖς προοιμίῳ τῆς προφητείας.

(b)<sup>2</sup>

[Baehrens, p. 327-8]

[Delarue, *Selecta* (Lomm. XIV.179; PG 13: 768-9)]

Ἐγένετο ἐν τῷ τριακοστῷ ἔτει, τετάρτῳ μηνί, πέμπτη τοῦ μηνός, καὶ ἐγὼ, φησὶν, ἤμην ἐν μέσῳ αἰχμαλωσίας ἐπὶ ποταμοῦ Χοβάρ· καὶ ἠνοίχθησαν οἱ οὐρανοί.

Ταῦτα καὶ περὶ τοῦ Χριστοῦ γέγραπται, ὅτε ἦν ἐν τῷ κόσμῳ τούτῳ, ἐν τῇ αἰχμαλωσίᾳ ταύτῃ ἐπὶ τοῦ Ἰορδάνου, ὅτι Ἰησοῦς ἦν ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, καὶ ὅτι ἠνοίχθησαν αὐτῷ οἱ οὐρανοί. Τὰ δὲ τριάκοντα ἔτη τὰ ἐν τῇ προφητεία κατὰ τὸ αἰσθητὸν ἐστὶν ὁ χρόνος τῆς ζωῆς τοῦ προφήτου, τῆς δὲ αἰχμαλωσίας ἀφ' οὗ κατήλθον, πέμπτον ἔτος. Ἀλλὰ μὲν κατὰ τὴν προσηγορίαν καὶ σύμβολον ἔχει τοῦ Χριστοῦ Ἰεζεκιήλ, ὃς ἐρμηνεύεται “κράτος Θεοῦ.” Καὶ τὸ “υἱὲ ἀνθρώπου” λακὸν εἰς ἀναγωγὴν τοῦ χρηματίσαντος υἱοῦ ἀνθρώπου.

Ἐγένετο ἐν τῷ τριακοστῷ ἔτει, τετάρτῳ μηνί, πέμπτη τοῦ μηνός, καὶ ἐγὼ, φησὶν, ἤμην ἐν μέσῳ αἰχμαλωσίας ἐπὶ ποταμοῦ Χοβάρ· καὶ ἠνοίχθησαν οἱ οὐρανοί.

Ταῦτα καὶ περὶ τοῦ Χριστοῦ γέγραπται, ὅτε ἦν ἐν τῷ κόσμῳ τούτῳ, ἐν τῇ αἰχμαλωσίᾳ ταύτῃ ἐπὶ τοῦ Ἰορδάνου, ὅτε Ἰησοῦς ἦν ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, καὶ ὅτε ἠνοίχθησαν αὐτῷ οἱ οὐρανοί. Τὰ δὲ τριάκοντα ἔτη τὰ ἐν τῇ προφητεία κατὰ τὸ αἰσθητὸν ἐστὶν ὁ χρόνος τῆς ζωῆς τοῦ προφήτου· τῆς δὲ αἰχμαλωσίας ἀφ' οὗ κατήλθον πέμπτον ἔτος. Ἀλλὰ μὲν κατὰ τὴν προσηγορίαν καὶ σύμβολον ἔχει τοῦ Χριστοῦ Ἰεζεκιήλ, ὃς ἐρμηνεύεται “κράτος Θεοῦ.” Καὶ τὸ, “υἱὲ ἀνθρώπου,” εἰς ἀναγωγὴν τοῦ χρηματίσαντος υἱοῦ ἀνθρώπου.

2. In O, this comment is separated from the foregoing by the usual end-of-comment marker, without a new lemma attributing what follows to Origen—but given the parallel with *Hom.* 1, there is little doubt about its authenticity.

(a)

Baehrens<sup>7</sup>

Delarue

Ezekiel is a type of Christ in many respects, and you will begin to see this in the introductory parts of his prophecy.

**["And it happened in the thirtieth year, in the fourth month, on the fifth of the month, and I was in the midst of the captivity by the river Chebar—that the heavens were opened."]**

Ezekiel is a type of Christ in many respects, and you will begin to see this in the introductory parts of his prophecy.

(b)

Baehrens<sup>8</sup>

Delarue

He says, **"It happened in the thirtieth year, in the fourth month, on the fifth of the month, and I was in the midst of the captivity, by the river Chebar—that the heavens were opened."** It has also been written about Christ, when he was in this world, in this "captivity," by the Jordan river, that "Jesus, as he began, was about thirty years old"<sup>9</sup> and that the heavens were opened for him.<sup>10</sup> According to the literal sense,<sup>11</sup> the thirty years mentioned in the prophecy are the prophet's life-time, and the fifth year of the captivity, since he left [the holy land]. But indeed in terms of his name, Ezekiel also has a symbol of Christ: Ezekiel is translated as "ruling power of God."<sup>12</sup> The phrase "son of man" crying out<sup>13</sup> also as a higher reference<sup>14</sup> to the one who was called "Son of Man."

He says, **"It happened in the thirtieth year, in the fourth month, on the fifth of the month, and I was in the midst of the captivity, by the river Chebar—that the heavens were opened."** It has also been written about Christ, when he was in this world, in this "captivity," by the Jordan river, when<sup>15</sup> "Jesus, as he began, was about thirty years old" and when the heavens were opened for him. According to the literal sense, the thirty years mentioned in the prophecy are the prophet's life-time, and the fifth year of the captivity, since he left [the holy land]. But on the one hand, in terms of his name, Ezekiel also has a symbol of Christ: Ezekiel is translated as "ruling power of God." The phrase "son of man" is also a higher reference to the one who was called "Son of Man."

7. Likely fragment of *Hom.* 1.4.3.

8. Likely fragment of *Hom.* 1.4.3.

9. Lk. 3.23.

10. Lk. 3.21.

11. Gk. κατὰ τὸ αἰσθητόν.

12. Cf. Appendix: Onomasticum Marchalianum (*ad loc.*).

13. Gk. λάκων.

14. Gk. ἀναγωγῆ.

15. Gk. ὅτε – but this, along with the subsequent occurrence of the same word, should probably be corrected to ὅτι ("that"), Baehrens' reading in both places.

(c)

[Baehrens, p. 329]

[Delarue, *Selecta* (Lomm. XIV.180; PG 13: 769)]

... Οίοιεί φησιν· ἐγὼ, ὁ μηδὲν  
αἰχμαλωσίας ἔχων, ἐν μέσῳ  
αἰχμαλωσίας ἤμην δι' οἰκονομίαν.  
Οὕτω καὶ ὁ Χριστὸς οὐκ  
αἰχμαλωτισθεὶς ἦν ἐν τῷ τόπῳ τῶν  
αἰχμαλώτων, ἀλλὰ λυτρώσεως  
αὐτῶν χάριν, ὡς καὶ ὁ προφήτης  
οὐ δι' ἁμαρτίας ἦν ἐν μέσῳ τῆς  
αἰχμαλωσίας, ἀλλ' ἰατρείας.

[*Ἐγὼ ἤμην ἐν μέσῳ τῆς αἰχμαλωσίας.*]  
Ὁ μὲν νοῦς ἐστὶν ὃν ἔχει τὸ ῥητόν·  
αὐτὸ δὲ ψιλῶς οὐ· οἰοιεί φησιν·  
Ἐγὼ, ὁ μηδὲν αἰχμαλωσίας ἔχων,  
ἐν μέσῳ αἰχμαλωσίας ἤμην δι'  
οἰκονομίαν. Οὕτω καὶ ὁ Χριστὸς  
οὐκ αἰχμαλωτισθεὶς ἦν ἐν τῷ τόπῳ  
τῶν αἰχμαλώτων, ἀλλὰ λυτρώσεως  
αὐτῶν χάριν· ὡς καὶ ὁ προφήτης  
οὐ δι' ἁμαρτίας ἦν ἐν μέσῳ τῆς  
αἰχμαλωσίας, ἀλλ' ἰατρείας.

(d)

[Delarue, *Selecta* (Lomm. XIV. 180; PG 13:769)]

[*Καὶ εἶδον<sup>3</sup> ὀράσεις Θεοῦ.*] Ὁ Θεὸς τὴν ἀόρατον καὶ νοητὴν φύσιν ἐν τῇ ὀρατῇ  
καὶ αἰσθητῇ φύσει ἐζωγράφησεν, ἵν' οἱ ὑπὸ αἴσθησιν γυμνασθῶσιν ἐν αὐτῇ εἰς  
θεωρίαν τῆς νοητῆς.

## 1.3

...καὶ ἐγένετο λόγος Κυρίου πρὸς Ἰεζεκιηλ υἱὸν Βουζι τὸν ἱερέα ἐν γῇ  
Χαλδαίων ἐπὶ τοῦ ποταμοῦ τοῦ Χοβαρ· καὶ ἐγένετο ἐκεῖ ἐπ' ἐμὲ χεῖρ  
κυρίου...

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3. ἴδον Lomm.

(c)

Baehrens<sup>16</sup>

Delarue

as if he said, “I, who have nothing of captivity, was in the midst of the captivity because of providential management.”<sup>17</sup> In this way even Christ, not having been taken captive, was in the place of the captives, but for the sake of ransoming them, as even the prophet was in the midst of the captivity, not because of sins, but for the sake of healing.

[“...I was in the midst of the captivity...”] Now, the meaning which the statement holds—although it does not do so simplistically—is

as if he said, “I, who have nothing of captivity, was in the midst of the captivity because of providential management.” In this way even Christ, not having been taken captive, was in the place of the captives, but for the sake of ransoming them, as even the prophet was in the midst of the captivity, not because of sins, but for the sake of healing.

(d)

[“...and I saw visions of God.”] God “painted”<sup>18</sup> the invisible and intelligible world<sup>19</sup> inside the visible and perceptible world, so that those who are subject to perception may be denuded within it so as to contemplate the intelligible world.

## 1.3

...and the<sup>20</sup> word of the Lord came to the priest Ezekiel son of Buzi, in the land of the Chaldeans by the river Chebar, and the hand of the Lord came upon me there<sup>21</sup>...

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16. Likely fragment of *Hom.* 1.5.1.

17. Gk. οἰκονομία.

18. Gk. ἐζωγράφησεν.

19. Gk. φύσις.

20. NETS: “a.”

21. NETS, following standard LXX, omits the word “there” (Hexaplaric reading). The equivalent appears in *Hom.* 1.10.3; however, it is absent from the citation as reported by Pitra.

(a)

[Baehrens, p. 333, lv]

[Delarue, *Selecta*  
(Lomm. XIV.180; PG 13:  
769)]

[Pitra, p. 541]

καὶ ἐγένετο λόγος Κυρίου  
πρὸς Ἰεζεκιήλ,<sup>4</sup>Καὶ ἐγένετο λόγος Κυρίου  
πρὸς Ἰεζεκιήλ.Καὶ ἐγένετο λόγος Κυρίου  
πρὸς Ἰεζεκιήλ...  
[Καὶ ἐγένετο ἐπ' ἐμὲ  
χεὶρ Κυρίου.]λόγος ὁ ἐν ἀρχῇ, Θεοῦ  
λόγος. Ἐγὼ εἶπον· Θεοὶ  
ἐστε καὶ υἱοὶ Ὑψίστου  
πάντες.Λόγος ὁ ἐν ἀρχῇ, Θεοῦ  
Λόγος. Ἐγὼ εἶπον· Θεοὶ  
ἐστε καὶ υἱοὶ Ὑψίστου  
πάντες.Λόγος οὖν, ὁ ἐν ἀρχῇ  
Θεοῦ Λόγος. Ἐγὼ  
εἶπον· Θεοὶ ἐστε, καὶ  
υἱοὶ Ὑψίστου πάντες.Τὸ Πνεῦμα λέγει θεοὺς  
πρὸς οὓς ὁ Λόγος τοῦ  
Θεοῦ ἐγένετο, ὁ Θεὸς  
Λόγος· οὗτος γὰρ θεο-  
ποιός ἐστι.Τὸ Πνεῦμα λέγει θεοὺς  
πρὸς οὓς ὁ Λόγος τοῦ  
Θεοῦ ἐγένετο, ὁ Θεὸς  
Λόγος· οὗτος γὰρ θεο-  
ποιός ἐστι. –τουτ' ἔστι πρᾶξις καὶ  
θεωρία, ἵνα λόγῳ  
καὶ ἔργῳ ἔχει [sic]  
ὑπόστασιν ἢ προφη-  
τεία κοσμουμένη.Καὶ λόγος καὶ χεὶρ γί-  
νεται πρὸς τὸν προφή-  
την,  
τουτέστι πρᾶξις καὶ  
θεωρία, ἵνα λόγῳ καὶ  
ἔργῳ ἔχη ὑπόστασιν ἢ  
προφητεία κοσμουμέ-  
νη...

(b)

[Delarue, *Selecta* (Lomm. XIV.180; PG 13: 769)]

Ἐν γῆ Χαλδαίων. Χαλδαῖος ἐρμηνεύεται πᾶς πόνος. Οὗτοι δὲ εἰσιν ἀστρολόγοι τὴν εἰμαρμένην λέγοντες, καὶ ὅλως τοῖς αἰσθητοῖς προσηλωμένοι, καὶ ἐν αὐτοῖς διαπονούμενοι, θεοποιοῦντες αὐτά. Πῆ ἔστι Χαλδαίων ὁ τόπος καὶ ἡ ἔξις ἢ χειρίστη. Ναὶ μὴν καὶ τῶν ἐν ἀσεβείᾳ ὑπερηφανῶν ἔχουσι σύμβολον οἱ Χαλδαῖοι.

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4. This Biblical tag is not included in O.

(a)

Baehrens<sup>22</sup>

Delarue

Pitra

“...and the word of the Lord came to Ezekiel...”

—this word is the “Word of God which was in the beginning.”<sup>23</sup> “I said, ‘You are gods, and you are all children of the Most High.’<sup>24</sup>

...that is, action and contemplation—so that the prophecy may come into existence adorned by word and deed.

“...and the word of the Lord came to Ezekiel...”

—this word is the “Word of God which was in the beginning.”<sup>25</sup> “I said, ‘You are gods, and you are all children of the Most High.’<sup>26</sup> He calls gods those to whom the word of God, God the Word, came. For this Word is god-making.<sup>27</sup>

“...and the word of the Lord came to Ezekiel...[And the hand of the Lord came upon me...]”

—this word is the “Word of God which was in the beginning.” “I said, ‘You are gods, and you are all children of the Most High.’ He calls gods those to whom the word of God, God the Word, came. For this Word is god-making.

Both “word” and “hand” come to the prophet—that is, action and contemplation—so that the prophecy may come into existence adorned by word and deed.<sup>28</sup>

(b)

“...in the land of the Chaldaeans...” “Chaldaean”<sup>29</sup> is translated as “all work.” And these [i.e., Chaldaeans] are astrologers, who talk about fate, and are completely tied to perceptible things, and work hard among them, making them into gods. The “land of the Chaldaeans” is the worst position and attitude. Indeed, the Chaldaeans represent a symbol of those who are arrogant in impiety.

22. Baehrens, in his “Nachträge und Berichtigungen” (p. lv of his edition of the *Homilies*), cites the last part of this comment (“that is...adorned”) from cod. Laurent. V 9 as a possible fragment of *Hom.* 1.3.

23. Jn. 1.1.

24. Ps. 81[82].6.

25. Jn. 1.1.

26. Ps. 81[82].6.

27. Gk. θεοποιός.

28. Cf. Pitra’s translation, which does not connect “word and deed” to the adornment: *ut verbo et opere subsistat prophetia, [suo decore] ornata.*

29. On Chaldaeans, cf. *Hom.* 1.10.3 and the Appendix. The etymology of “Chaldaean” given at the outset of this comment, however, is unique, and does not appear in Wutz, *Onomastica Sacra.*

## 1.4

...καὶ εἶδον καὶ ἰδοὺ πνεῦμα ἐξαΐρον ἤρχετο ἀπὸ βορρᾶ, καὶ νεφέλη μεγάλη ἐν αὐτῷ, καὶ φέγγος κύκλω αὐτοῦ καὶ πῦρ ἐξαστράπτων, καὶ ἐν μέσῳ αὐτοῦ ὡς ὄρασις ἠλέκτρον ἐν μέσῳ τοῦ πυρὸς καὶ φέγγος ἐν αὐτῷ.

(a)

[Delarue, *Selecta* (Lomm. XIV.180; PG 13: 769)]

[Καὶ ἰδοὺ πνεῦμα ἐξαΐρον.] Πνεῦμα ἐξαΐρόν ἐστιν ὁ Θεός· πνεῦμα γὰρ ὁ Θεός, ἐξαΐρον δὲ τὴν κακίαν.

(b)<sup>5</sup>

[Baehrens, p. 338]

[Delarue (Lomm. XIV.28-29; PG 13: 680)]

Ἀπὸ βορρᾶ οὖν ἔρχεται τὸ ἐξαΐρον πνεῦμα· οὐχ ὅτι ἐκεῖθεν ἐστίν, ἀλλ' ὅτι ἀνακάμπτον μετὰ τὸ ἐξάραι. Ἔχει λόγον τό· ἤρχετο. Καὶ γὰρ ἐξῆρεν ἡ κατὰ βορρᾶν παρεμβολὴ τοῦ Δάν, εἰ καὶ ἐσχάτως, καὶ ἠκολούθησεν τῇ κιβωτῷ τοῦ θεοῦ εἰς τὴν κατάπαυσιν.

Καὶ μετ' ὀλίγα·

...βορέας τροπικῶς λέγεται ἢ Βορέας τροπικῶς λέγεται ἢ ἀντικειμένη δύναμις. ἀντικειμένη δύναμις.

5. In Ottobon. 452, the two parts of this comment appear in reverse order, with no transitional phrase (Καὶ μετ' ὀλίγα·).

## 1.4

And I looked, and behold, a spirit that takes away<sup>30</sup> was coming out of the north, and a great cloud was in it, and a brightness<sup>31</sup> was all around it and fire flashing like lightning,<sup>32</sup> and in the midst<sup>33</sup> of it, as it were the appearance of electrum<sup>34</sup> in the midst of the fire, and a brightness was in it.

(a)

[“...and behold, a spirit that takes away...”] God is the “spirit that takes away”; for “God is a spirit”<sup>35</sup> and one that takes away wickedness.

(b)

Baehrens

Delarue

So then, the “spirit that takes away” comes from the North—not because it is from there, but because it returns there after it takes away. The word “was coming” has its rationale: for indeed, the camp on the North side, the camp of Dan, “takes [itself] away” [i.e., sets out on the march], even if [it did so] in last place;<sup>36</sup> and it followed the ark of God into the place of rest.

*And a little later:*

“North Wind” is said figuratively for “the Contrary power.”

“North Wind” is said figuratively for “the Contrary power”

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30. NETS: “a rising wind.”

31. NETS: “radiance”—so also for the next occurrence of the word.

32. NETS: “flashing forth.”

33. NETS: “middle”—so also for the next occurrence of the word.

34. NETS: “something like a sight of electrum.”

35. Jn. 4.24.

36. Cf. Num. 2.31.

(c)

[Delarue, *Selecta* (Lomm. XIV.180; PG 13: 769)]

[Καὶ νεφέλη μεγάλη.] Αὐτὴ ἡ νεφέλη ἡ δικαιοσύνη, τὸ ἀγαθὸν τὸ ἐκ τοῦ Θεοῦ διῆκον εἰς ἡμᾶς, ἀφ' οὗ φωτιζόμεθα τὴν γνῶσιν τῆς ἀληθείας. Καὶ φέγγος γὰρ καὶ κύκλω αὐτοῦ.

(d)

[Baehrens, pp. 336-7; Delarue (Lomm. XIV.26; PG 13:677-8)]

Νεφέλη μεγάλη ἐν τῷ ἐξαίροντι πνεύματι. Ὄταν ὠφεληθῆς ἐκ τοῦ ἐξαίροντος πνεύματος, ὃ ἐξῆρεν ἀπὸ σοῦ πᾶν φαῦλον τὸ ἐνυπάρχον τῇ ψυχῇ σου, τότε ἀπολαύσεις τῆς νεφέλης τῆς ἐνυπαρχούσης ἐν τῷ ἐξαίροντι πνεύματι. Καὶ ἔστιν αὕτη ἡ νεφέλη συγγενῆς τῆς ἐν τῷ εὐαγγελίῳ νεφέλης, ἀφ' ἧς ἦλθε φωνὴ λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. Πνεῦμα οὖν ἐξαῖρον, εἶτα νεφέλη μεγάλη ἐν αὐτῷ, εἶτά τι λαμπρὸν φέγγος κύκλω αὐτοῦ. ἤρταιί σου τὸ φαῦλον, δέδοται σοι νεφέλη, ὥστε βρέξαι ὑετὸν ἐπὶ τὸν ἀμπελῶνα.

(c)

[“...and a great cloud...”] This cloud is righteousness, the good that reaches from God to us, by which we are illuminated with the knowledge of truth. For there is also “**a brightness around it.**”

(d)<sup>37</sup>

“...**a great cloud in the spirit that takes away...**” When you have been helped by the spirit that takes away, which took away from you every bad thing existing in your soul, then you will reap the benefit of the cloud existing in the spirit that takes away. And this cloud is akin to the cloud in the Gospel, from which came a voice, saying: “This is my beloved Son.”<sup>38</sup> So then, [first is] the spirit that takes away, next the great cloud in it, next a certain shining brightness round about it. Your badness has been removed; the cloud has been given to you, so that it will shower rain on the vineyard.

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37. Probable fragment from *Hom.* 1.12.4.

38. Mt. 17.5; Lk. 9.35.

(e)

[Baehrens, p. 337]

[Delarue (Lomm. XIV.27; PG 13:679)]

Πῦρ ἐξαστράπτων καὶ ἐν μέσῳ αὐτοῦ  
ὡς ὄρασις ἤλεκτρον. Διχῶς ἐξαιρεί  
τὰ φαῦλα ἀφ' ἡμῶν ὁ Θεός, πνεύ-  
ματι καὶ πυρί. Ἐὰν καλοὶ καὶ ἀγαθοὶ  
γενώμεθα καὶ λόγῳ παιδευώμεθα,  
πνεύματι τὰ φαῦλα ἐξαιρείται κατὰ  
τὸ γεγραμμένον· εἰ δὲ πνεύματι τὰς  
πράξεις τοῦ σώματος θανατοῦτε, ζή-  
σεσθε. Εἰ δὲ τὸ πνεῦμα οὐκ ἐξῆρε τὰ  
φαῦλα ἀπ' ἐμοῦ, χρεῖα, οἶμαι, τοῦ πυ-  
ρός.

Διχῶς ἐξαιρεί τὰ φαῦλα ἀφ' ἡμῶν ὁ  
Θεός, πνεύματι καὶ πυρί. Ἐὰν καλοὶ  
καὶ ἀγαθοὶ γενώμεθα καὶ λόγῳ  
παιδευώμεθα, πνεύματι τὰ φαῦλα  
ἐξαιρείται κατὰ τὸ γεγραμμένον· εἰ  
δὲ πνεύματι τὰς πράξεις τοῦ σώματος  
θανατοῦτε, ζήσεσθε. Εἰ δὲ τὸ πνεῦμα  
οὐκ ἐξῆρε τὰ φαῦλα ἀπ' ἐμοῦ, χρεῖα,  
οἶμαι, τοῦ πυρός. Ὅσοι οὖν πνεύμα-  
τι οὐκ ἐκαθαρίσθησαν, πυρὶ καθα-  
ρισθήσονται, δηλονότι τοῦ αὐτοῦ  
πνεύματος· αὐτὸς γὰρ, φησὶ, βαπτί-  
σει ὑμᾶς ἐν πνεύματι ἀγίῳ καὶ πυρί.  
Ὅρα δὲ καὶ τὰς δύο σύζυγας ταύτας,  
ἐκάστην ἐν τρισὶ πράγμασιν. Ἐν τῇ  
προκειμένη ὄπτασίᾳ πνεῦμα, νε-  
φέλη, φέγγος. Τοῦτο σήμερον. Καὶ  
πῦρ, καὶ ἐν μέσῳ τούτου ἤλεκτρον,  
εἶτα φέγγος· Τοῦτο αὔριον.

## 1.10

Καὶ ὁμοίωσις τῶν προσώπων αὐτῶν· πρόσωπον ἀνθρώπου καὶ πρό-  
σωπον λέοντος ἐκ δεξιῶν τοῖς τέσσαρσι καὶ πρόσωπον μόσχου ἐξ

(e)

Baehrens<sup>39</sup>

Delarue

**“A fire flashing like lightning, and in the midst of it, as it were the appearance of electrum.”** God takes away the bad things from us in two ways: by Spirit and by fire. If we become good and noble and are being educated by the word,<sup>40</sup> our evils are taken away from us by the Spirit, according to that which is written, “But if by the Spirit you put to death the deeds of the body, you will live.”<sup>41</sup> But if the Spirit has not taken away the evils from me, there is need, I think, of the fire.

God takes away the bad things from us in two ways: by Spirit and by fire. If we become good and noble and are being educated by the word, our evils are taken away from us by the Spirit, according to that which is written, “But if by the Spirit you put to death the deeds of the body, you will live.” But if the Spirit has not taken away the evils from me, there is need, I think, of the fire. Therefore, as many as were not purified by the Spirit will be purified by the fire—that, is, the fire of the same Spirit. For Scripture says, “He himself will baptize you with the Holy Spirit and with fire.”<sup>42</sup> And consider also these two combinations, each one [composed of] three elements. In the present vision, you have spirit, cloud, and brightness. This [we deal with] today. And [in the next,] fire, and electrum in the midst of this, then brightness. This [we will deal with] tomorrow.<sup>43</sup>

1.10<sup>44</sup>

And as for the appearance<sup>45</sup> of their faces: there was the face of a human and the face of a lion on the right of the four [directions],<sup>46</sup> and

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39. Probable fragment of *Hom.* 1.13.

40. Gk. λόγος.

41. Rom. 8.13.

42. Mt. 3.11; Lk. 3.16.

43. The additional material in this version of the comment conflicts with the interpretation of *Hom.* 1.13 and is less likely to be authentic than the material printed by Baehrens.

44. For this verse, I have tentatively adjusted the translation of the LXX text in accordance with the quotation of it in *Hom.* 1.16, although the strange readings are unattested in Greek, and may simply be the result of different interpretation of the standard LXX, which I have therefore retained for the Greek text here.

45. NETS: “resemblance.”

46. NETS: “the four had a face of the lion on the right.”

ἄριστερῶν τοῖς τέσσαρσι καὶ πρόσωπον αὐτοῦ τοῖς τέσσαρσι.

[Baehrens, p. 340]

[Delarue (Lomm. XIV.30-31; PG 13:681-2)]

ἔστιν ἰδεῖν ἐν ἐκάστῳ ζώῳ τὴν ψυχὴν, ἐν ἐκάστῳ δὲ προσώπῳ τὰς δυνάμεις αὐτῆς, τὸ λογιστικὸν ἐν τῷ ἀνθρώπῳ, τὸ θυμικὸν ἐν τῷ λέοντι, τὸ ἐπιθυμητικὸν ἐν τῷ μόσχῳ, ἐν δὲ τῷ αἰετῷ τὴν βοηθοῦσαν δύναμιν. Ὅθεν οὔτε ἐκ δεξιῶν ταῦτα<sup>6</sup> εἶπεν οὔτε ἐξ ἀριστερῶν, ἀλλὰ δηλονότι τῶν τριῶν ἀνωτέρω. Τοῦτο δὲ ἔστιν, ὡς φαίνεται, τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ, τὸ βοηθοῦν τῇ ψυχῇ...

Ἔστιν ἰδεῖν ἐν ἐκάστῳ ζώῳ τὴν ψυχὴν, ἐν ἐκάστῳ δὲ προσώπῳ τὰς δυνάμεις αὐτῆς· τὸ λογιστικὸν ἐν τῷ ἀνθρώπῳ· τὸ θυμικὸν ἐν τῷ λέοντι· τὸ ἐπιθυμητικὸν ἐν τῷ μόσχῳ· ἐν δὲ τῷ αἰετῷ τὴν βοηθοῦσαν δύναμιν. Ὅθεν οὔτε ἐκ δεξιῶν ταῦτα εἶπεν, οὔτε ἐξ ἀριστερῶν· ἀλλὰ δηλονότι τῶν τριῶν ἀνωτέρω. Τοῦτο δὲ ἔστιν, ὡς φαίνεται, τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ, τὸ βοηθοῦν τῇ ψυχῇ. Καὶ τοῦτο οὕτως νοοῦμενον οὐκ ἀσφαλές, ἕτερον δὲ λέγω παρὰ τὸ ἡγεμονικὸν τοῦτο εἶναι πνεῦμα.<sup>7</sup>

Τινὲς δὲ καὶ ἐξηγήσαντο τὰ ζῶα εἰς τὸ τετραπέρατον· τὰ πρόσωπα εἰς τὰ στοιχεῖα, ἐξ ὧν συνέστηκε τόδε τὸ πᾶν. Τοῦτο δὲ παχυμερές.

Οὕτως οὖν ἐλαύνεται πάντα ὑπὸ τοῦ λόγου τοῦ Θεοῦ...

ἐλαύνεται οὖν ἥτοι κυβερνᾶται τὰ ὑπερουράνια, τὰ ἐπουράνια καὶ τὰ ἐπίγεια καὶ τὰ καταχθόνια.

Οὕτως οὖν ἐλαύνεται πάντα ὑπὸ τοῦ λόγου τοῦ θεοῦ, τοῦ φέροντος ἐν ἑαυτῷ τὸν πατέρα καὶ τὸ ἅγιον πνεῦμα ἐν φύσει, οὐχὶ ἐν ὑποστάσει. Ἐλαύνεται οὖν, ἥτοι κυβερνᾶται τὰ ὑπερουράνια, τὰ ἐπουράνια, καὶ τὰ ἐπίγεια, καὶ τὰ καταχθόνια.

6. ταύτην Ο.

7. So O; ἕτερον δὲ τοῦτο τὸ πνεῦμα μὴ λεγέσθω εἶναι παρὰ τὸ ἡγεμονικόν Delarue.

the face of a bull-calf on the left of the four,<sup>47</sup> and the face of an eagle in the four [directions].<sup>48</sup>

Baehrens<sup>49</sup>

It is possible to see the soul in each living creature, and in each face its [i.e., the soul's] faculties—the rational faculty<sup>51</sup> in the human being, the passionate faculty<sup>52</sup> in the lion, the appetitive faculty<sup>53</sup> in the bull-calf, and in the eagle, the “helping faculty.”<sup>54</sup> Hence he did not say that this was on the right-hand side or on the left-hand side, but obviously higher than the other three. This is, it seems, the internal spirit of the human being, which helps the soul...

In this way, then, all things are driven by the Word of God...

Therefore, the supracelestial beings, the celestial, and the terrestrial and the sub-terrestrial, are driven, or steered [by God].

Delarue<sup>50</sup>

It is possible to see the soul in each living creature, and in each face its [i.e., the soul's] faculties—the rational faculty in the human being, the passionate faculty in the lion, the appetitive faculty in the bull-calf, and in the eagle, the “helping faculty.” Hence he did not say that this was on the right-hand side or on the left-hand side, but obviously higher than the other three. This is, it seems, the internal spirit of the human being, which helps the soul. And this interpretation is not secure; I say that this spirit is something other than the “ruling faculty.”<sup>55</sup>

And some have explained the living creatures with reference to the four points of the compass, and their faces with reference to the elements, in which the universe subsists. But this is stupid.<sup>56</sup>

In this way, then, all things are driven by the Word of God who bears within himself the Father and the Holy Spirit, in nature, not in *hypostasis*.

Therefore, the supracelestial beings, the celestial, and the terrestrial and the sub-terrestrial, are driven, or steered [by God].

47. NETS: “the four had a face of a calf on the left.”

48. NETS: “the four had a face of an eagle.”

49. Probable fragment of *Hom.* 1.16.

50. The additional material printed by Delarue seems clearly *inauthentic* in this case, as it appears to reject Origen's interpretation in the first place, and then to be conscious of later Trinitarian definitions in the second place.

51. Gk. τὸ λογιστικόν.

52. Gk. τὸ θυμικόν.

53. Gk. τὸ ἐπιθυμητικόν.

54. Gk. ἡ βοηθοῦσα δύναμις.

55. Gk. τὸ ἡγεμονικόν. Delarue's text: “But let this ‘spirit’ not be said to be something other than the ‘ruling faculty.’” The text of O is clearer, but opposite in meaning.

56. The polemic evident in the additional material printed by Delarue seems to make it uncertain what really derives from Origen here, and what might still be Origen reporting and considering alternative views.

## 1.15

Καὶ εἶδον καὶ ἰδοὺ τροχὸς εἷς ἐπὶ τῆς γῆς ἐχόμενος τῶν ζῶων τοῖς τέσσαρσι·

[Pitra, p. 541]

[Καὶ εἶδον,<sup>8</sup> καὶ ἰδοὺ τροχὸς εἷς ἐπὶ τῆς γῆς.] Τροχός ἐστιν ὁ κόσμος οὗτος, ἡ γένεσις αὕτη. Ἡμεῖς οἱ ἄνθρωποι εἰς τὸν τροχὸν ἐσμεν, ὑπὸ γέννησιν ὄντες. Ἡ τροχός, ὁ τοῦ ἐνιαυτοῦ κύκλος.<sup>9</sup>

## 1.26

Ὡς ὄρασις λίθου σαπφίρου ὁμοίωμα θρόνου ἐπ' αὐτοῦ, καὶ ἐπὶ τοῦ ὁμοιώματος τοῦ θρόνου ὁμοίωμα ὡς εἶδος ἀνθρώπου ἄνωθεν.

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8. ἶδον Pitra.

9. Ἡ τροχός...κύκλος om. O.

## 1.15

And I looked, and behold, there was one wheel on the ground, held by the four,<sup>57</sup> close to the living creatures.<sup>58</sup>

[“**And I looked, and behold, there was one wheel on the ground...**”] The wheel signifies this world, this “coming-to-be.”<sup>59</sup> We human beings are on the wheel, since we are under “generation.”<sup>60</sup> Alternatively, the wheel signifies the cycle of the year.<sup>61</sup>

## 1.26

Like an appearance of a sapphire<sup>62</sup> stone was the likeness of a throne upon it, and on the likeness of the throne was a likeness as the appearance of a man<sup>63</sup> above.

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57. NETS: “the four had one wheel on the ground.”

58. NETS: “beings.”

59. Gk. γένεσις. Platonic philosophy contrasts this world of “coming-to-be” with the higher world of true “being.”

60. Gk. γέννησις.

61. Cf. Jerome, *Comm. in Ezech.* [PL 25: 27C], although the resemblance is not very close. O does not include this last sentence.

62. NETS: “lapis lazuli.”

63. NETS: “a likeness just as a form of a human.”

[Baehrens, p. 323]

[Delarue, *Selecta* (Lomm. PG 13: 679-772)]

ὁ ἡνίοχος τῶν τεσσάρων τούτων ζώων οὐχ ὅλος ἦν πῦρ, ἀλλ' ἀπὸ ὀσφύος ἐπὶ τὰ κάτω, καὶ ἀπὸ ὀσφύος καὶ ἕως ἄνω ἤλεκτρον. Οὐ γὰρ μόνα κολαστήρια ἔχει ὁ λόγος, ἀλλ' ἔχει καὶ δι' ὧν ἀναπαύει, κολάζει δὲ διὰ τῶν κάτω δυνάμεων. Οὐ γὰρ εἶδε πῦρ περὶ τὴν κεφαλὴν, οὐδὲ ἀπὸ τῆς ὀσφύος ἐπὶ τὰ ἄνω ἡνίοχος πῦρ ἦν, ἀλλὰ ἀπὸ τῆς ὀσφύος ἐπὶ τὰ κάτω πῦρ ἦν· ἵνα δηλώσῃ, ὅτι οἱ ἐν γεννήσει τυγχάνοντες οὗτοι δέονται πυρός. Ὄσφυς γὰρ γεννήσεως σύμβολον.

[Ὁμοίωμα ὡς εἶδος ἀνθρώπου.]  
Ἡμεῖς ὁμοίωμα<sup>10</sup> τῶν τεσσάρων ζώων ἐσμέν. Ζήτει δὲ τίνα τὰ τρία.

Ὁ ἡνίοχος τῶν τεσσάρων τούτων ζώων οὐχ ὅλος ἦν πῦρ, ἀλλ' ἀπὸ ὀσφύος ἐπὶ τὰ κάτω, καὶ ἀπὸ ὀσφύος καὶ ἕως ἄνω ἤλεκτρον. Οὐ γὰρ μόνα κολαστήρια ἔχει ὁ λόγος, ἀλλ' ἔχει καὶ δι' ὧν ἀναπαύει. Κολάζει δὲ διὰ τῶν κάτω δυνάμεων. Οὐ γὰρ εἶδε πῦρ περὶ τὴν κεφαλὴν, οὐδὲ ἀπὸ τῆς ὀσφύος ἐπὶ τὰ ἄνω ἡνίοχος πῦρ ἦν, ἀλλὰ ἀπὸ τῆς ὀσφύος ἐπὶ τὰ κάτω πῦρ ἦν, ἵνα δηλώσῃ, ὅτι οἱ ἐν γεννήσει τυγχάνοντες, οὗτοι δέονται πυρός· ὀσφυς γὰρ γεννήσεως σύμβολον.

Οὐ μόνον δὲ τοὺς ὑπὸ γέννησιν ἐδήλωσε τὸ “ἀπὸ ὀσφύος ἕως κάτω,” ἀλλὰ καὶ πάντας τοὺς ὄντας κάτω καὶ τῇ ὕλῃ προσπαθοῦντας. Γένεσις γὰρ καὶ φθορὰ ἐν τῇ ὕλῃ ἐστί. Ἡλεκτρον δὲ ἐστί τὸ ἐκ χρυσοῦ καὶ ἀργυρίου χύμα, ὡς τῶν τιμιωτάτων τούτων τῆς ὕλης συμβόλων ὄντων<sup>11</sup> τῶν τιμίων καὶ ἄνω ταγμάτων τῶν ἀγίων δυνάμεων.

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10. ἐν Ο.

11. χύματα τιμιώτατα τῆς ὕλης σύμβολον ὄντα Ο.

Baehrens

Delarue

The charioteer of these four living creatures was not entirely fire, but only from the loins downward; and from the loins to the top he was electrum. For the Logos does not have only instruments of punishment, but also has that by which he grants rest; and he punishes through the powers which are below. For [the prophet] did not see fire around the head, nor was the charioteer fire from the loins upward, but he was fire from the loins downward. [He is described in this way] in order to show that those who are involved in *begetting*<sup>64</sup> have need of fire. For the loins are a symbol of begetting.

[“A likeness as the appearance of a man.”] We are the likeness<sup>65</sup> of the four living creatures. Examine what the three are.

The charioteer of these four living creatures was not entirely fire, but only from the loins downward; and from the loins to the top he was electrum. For the Logos does not have only instruments of punishment, but also has that by which he grants rest; and he punishes through the powers which are below. For [the prophet] did not see fire around the head, nor was the charioteer fire from the loins upward, but he was fire from the loins downward. [He is described in this way] in order to show that those who are involved in *begetting* have need of fire. For the loins are a symbol of begetting.

But not only did [the prophet] indicate those who are subject to begetting by the words “from the loins and down,” but also all those who are here below and are affected by contact with matter—for coming-to-be and destruction take place in matter. And electrum is an alloy of gold and silver, and these most precious elements of matter are symbols of the honored<sup>66</sup> and exalted ranks of the holy powers.

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64. Gk. γέννησις.

65. O: “We are *one*...”

66. The word here translated “honored” [τίμιος] is the same Greek word translated just before as “precious.”

## CHAPTER 2

## 2.1

Καὶ εἶπε πρὸς με, Υἱὲ ἀνθρώπου, στήθῃ ἐπὶ τοὺς πόδας σου, καὶ λαλήσω πρὸς σέ.

[Delarue, *Selecta* (Lomm. XIV.181; PG 13: 772)]

[Υἱὲ ἀνθρώπου, στήθῃ ἐπὶ τοὺς πόδας σου.] Ὅσον ἐφ' οἷς μεμνήμεθα συνεχέστατα μὲν καὶ δι' ὅλης τῆς προφητείας τὸ “Υἱὲ ἀνθρώπου,” λέγεται πρὸς τὸν Ἰεζεκιήλ, σπανιώτερα δὲ πρὸς τὸν Δανιήλ, ὧν ἕκαστος ἐν τῇ αἰχμαλωσίᾳ<sup>12</sup> τύπος ὧν τοῦ πρὸς τοὺς αἰχμαλώτους ἡμᾶς ἐξεληλυθότος Ἰησοῦ τοῦ Σωτῆρος Θεοῦ.

## 2.5

Ἐὰν ἄρα ἀκούσωσιν ἢ προηθῶσι, διότι οἶκος παραπικραίνων ἐστί, καὶ γνῶσονται ὅτι προφήτης εἶ σὺ ἐν μέσῳ αὐτῶν.

(a)

[Delarue, *Selecta* (Lomm. XIV.181-2; PG 13: 772)]

[Ἐὰν ἄρα ἀκούσωσιν, ἢ προηθῶσιν.] Ὅμοιον τούτῳ τῷ διστακτικῷ ἐστί τὸ ἐν τῷ Ἰερεμιά· Ἰσως ἀκούσονται, καὶ μετανοήσονται. Ἐλεγον δὲ κάκεῖνα διηγούμενος,<sup>13</sup> ὅτι ταῦτα ὑπὲρ προτροπῆς λέγονται τῶν ἀκουόντων, ἵνα μὴ δοκῶσι, προκατειλημμένων ὑπὸ τῆς τοῦ Θεοῦ γνώσεως τῶν ὑφ' ἡμῶν χειρόνων ἢ κρειττόνων, μὴ δυνατὸν εἶναι τὸ ἐναντίον τῶν προεγνωσμένων γενέσθαι, ἀκούοντες τῶν λεγομένων. Οὕτω γὰρ ἐπίσης ἐφ' ἡμῖν ἐστί τὸ ἀκούειν, καὶ τὸ μὴ ἀκούειν, ὡσεὶ καὶ μὴ προεγνώκει ὁ Θεὸς, οὔτε ἐλάττονος γενομένου ἐφ' ἡμῖν διὰ τὸ προεγνωκέναι αὐτὸν, οὔτε πλείονος, εἰ μὴ προεγνώκει.

12. + ἦν Ο.

13. διηγούμενοι Ο Delarue.

## CHAPTER 2

## 2.1

And he said to me: Son of man, stand upon your feet, and I will speak to you.

[“**Son of man, stand upon your feet.**”] So far as I remember, the phrase “son of man” is spoken to Ezekiel very frequently and throughout his entire prophecy, and to Daniel more rarely. Both of them are a symbol in the captivity<sup>67</sup> of Jesus Christ the Savior of God, the one who came down to us captives.

## 2.5

Whether, then, they listen or are frightened<sup>68</sup> (for it is an embittering house), they shall also know that you are a prophet in their midst.

(a)

[“**Whether, then, they listen or are frightened...**”] Similar to this expression of doubt is the one in Jeremiah: “Perhaps they will listen, and repent.”<sup>69</sup> And I said,<sup>70</sup> when describing that verse too, that these things are said for the exhortation of the hearers, so that they may not think that since [all that is done] by us, whether worse things or better things, has been anticipated by God’s foreknowledge, it is impossible for the opposite of what has been foreknown to happen, when they hear what is spoken. For thus it is equally in our power to listen or not to listen, just as if God had not foreknown: it does not become less in our power because of his foreknowledge, nor would it have been more in our power if he had not foreknown.

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67. O: “Both of them were in the captivity, being a symbol...”

68. NETS: “hear or are terrified.”

69. Jer. 33[26].3.

70. Delarue’s Gk. text, “Ἐλεγον δὲ κάκεῖνα διηγούμενοι (in Migne and Lommatzsch)—supported by O—would need to refer to an external source, and he translates accordingly: *Aiebant autem qui haec exponebant, dicta haec esse ad auditorum provocandos animos*. On the other hand, a slight correction of the participle to the singular [διηγούμενος] would allow the main verb to be taken as 1<sup>st</sup> person singular, and hence a reference to Origen’s own interpretation at *Hom. in Jer.* 18.6 (cf. also *Philocalia* 23.10). The emendation seems likely. [A further correction of the Gk. text is also likely: elsewhere when citing the verse from Jeremiah, Origen cites the active μετανοήσουσι, while here, the middle μετανοήσονται appears in Delarue’s text.]

(b)

[Delarue, *Selecta* (Lomm. XIV.182; PG 13: 772)]

Ἀσφαλέστερον ἂν λέγοιτο ἀντὶ τοῦ πτοηθῶσι, κοπάσουσι. Τέτακται δὲ τὸ, “πτοηθῶσιν” ἐνταῦθα ἐπὶ τῶν ἀπὸ λογίων θείων κινουμένων καὶ ὀδυνόντων ἐκ τοῦ πτοεῖσθαι ἐν τοῖς εἰρημένοις καὶ ἐπὶ τὸ φοβηθῆναι τὸν Θεόν. Καὶ ἄλλο γε ἡγητέον ἐνταῦθα σημαίνεσθαι ἀπὸ τοῦ “πτοηθῶσι” παρὰ τὸ ὑπὸ τῶν Ἑλλήνων λεγόμενον ὑπὸ<sup>14</sup> τῆς πτοίας ὀριζομένων αὐτὴν ἀνθρώπου ψυχῆς πάθος.

## 2.8

Καὶ σὺ, υἱὲ ἀνθρώπου, ἄκουε τοῦ λαλοῦντος πρὸς σέ, μὴ γίνου παραπικραίνων καθὼς ὁ οἶκος ὁ παραπικραίνων· χάνε τὸ στόμα σου καὶ φάγε ἃ ἐγὼ δίδωμί σοι.

[Pitra, p. 542]

[*Χάνε τὸ στόμα σου, καὶ φάγε ὃ ἐγὼ δίδωμί σοι.*] Οἴονεὶ χωρητικὸς γενοῦ, ἀνοίξας τὰ ἀγγεῖά σου τῆς ψυχῆς, πρὸς τὸ παραδέξασθαι τὰ λόγια μου· ἔχεις τοῦτο παραπλήσιον τῷ ἐν ψαλμοῖς· *Τὸ στόμα μου ἤνοιξα, καὶ εἴλκυσα πνεῦμα.* Καὶ ὁ πεπληρωμένος δὲ θησαυρῶ σοφίας, καὶ ἀναπεταννὺς ἑαυτὸν τοῖς δυναμένοις λαμβάνειν ἀπ’ αὐτοῦ, λέγοι ἂν τό· *Στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς, Κορίνθιοι.* Τοιοῦτο δὲ τὸ παρὰ τῷ Ματθαίῳ παρὰ<sup>15</sup> τοῦ σωτῆρος· *Ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκε τοὺς μαθητάς.*

## 2.9

Καὶ εἶδον καὶ ἰδοῦ, χεῖρ ἐτεταμένη πρὸς με, καὶ ἐν αὐτῇ κεφαλὴς βιβλίου·

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14. περὶ Ο.

15. περὶ Ο.

(b)

One might say “they...grow weary” more securely<sup>71</sup> than “they...are frightened.” But the expression “they...are frightened” was deployed here in reference to those who are moved by the divine oracles and are travelling away from being afraid at what has been said, and toward the fear of God. And one must consider that something else is being indicated here by the expression “they...are frightened,” beyond what is said about fright<sup>72</sup> by the Greeks, who define it as a passion of the human soul.

## 2.8

And you, son of man, hear the one speaking to you. Do not become one who embitters just like the embittering house; open wide your mouth, and eat that which I give you.<sup>73</sup>

[“**Open wide your mouth, and eat that which I give you.**”]<sup>74</sup> This is as if to say, “Become capacious—by opening the receptacles of the *soul*—for the reception of my oracles.” In this, you have an expression very similar to the one in the Psalms: “I opened my mouth and drew breath / spirit.”<sup>75</sup> And the one who has been filled with the treasure of wisdom, and opens himself for those who are able to receive from him, would say, “Our mouth has been open toward you, O Corinthians.”<sup>76</sup> And the statement in Matthew regarding the Savior is of this kind too: “Opening his mouth, he began to teach his disciples.”<sup>77</sup>

2.9<sup>78</sup>

And I saw, and behold, a hand stretched out to me, and in it was a scroll of a book.

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71. Gk. ἀσφαλέςτερον. I.e., more *clearly*, without fear of misinterpretation.

72. Gk. ὑπὸ τῆς πτοίας. O: περὶ τῆς πτοίας.

73. NETS: “the things that I give you.” Delarue’s text follows the variant with the singular ὁ rather than the plural ἄ.

74. For the comment on this verse, cf. Jerome, *Comm. in Ezech.* [PL 25: 34B]

75. Ps. 118[119].131. “Breath / spirit” translates the Gk. πνεῦμα.

76. 2 Cor. 6.11. NRSV: “We have spoken frankly to you Corinthians.”

77. Mt. 5.2, with the disciples added from the previous verse.

78. Cf. Jerome, *Comm. in Ezech.* [PL 25:34C-35A]

[Delarue, *Selecta* (Lomm. XIV.182-3; PG 13: 772)]

[Καὶ ἐν αὐτῇ κεφαλὴς βιβλίου.] Οἱ θεῖοι λόγοι, διὰ τὸ ἐκ μέρους εἶναι καὶ ἐλάχιστοι συγκρίσει τοῦ ὅλου λόγου καὶ τῆς πάσης σοφίας, οὐ “βιβλίον,” ἀλλὰ τις “κεφαλὴς βιβλίου” εἴρηται. Καὶ ἐν Ψαλμοῖς δὲ τό· *Ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ*, τὸ ὅμοιον δηλοῖ. Οὐκέτι δὲ “κεφαλὴς βιβλίου” λέγεται τὸ ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τὸν θρόνον, ἀλλὰ βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν. Πλήν· *Οὐδεὶς ἠδύνατο*, φησὶν ὁ Ἰωάννης, *οὔτε ἐν τῷ οὐρανῷ, οὔτε ἐπὶ τῆς γῆς, οὔτε ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον ἐκεῖνο, οὔτε βλέπειν αὐτό, εἰ μὴ μόνον ὁ νικήσας λέων ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ*. Καὶ ἄλλην δὲ κεφαλίδα βιβλίου γεγραμμένην εὐρήσεις ἐν τῇ Ἀποκαλύψει τὸν Ἰωάννην κατεσθίοντα· πλεῖον γὰρ κεφαλίδος οὐ χωρεῖ φαγεῖν ἢ ἀνθρώπεια φύσις.

## 2.10

καὶ ἀνείλησεν αὐτὴν ἐνώπιον ἐμοῦ, καὶ ἐν αὐτῇ γεγραμμένα ἦν τὰ ἔμπροσθεν καὶ τὰ ὀπισθεν, καὶ ἐγέγραπτο ἐν αὐτῇ θρῆνος καὶ μέλος καὶ οὐαί.

[Delarue, *Selecta* (Lomm. XIV.183; PG 13: 772)]

[Καὶ ἐγέγραπτο ἐν αὐτῇ θρῆνος καὶ μέλος.] Μέλος μὲν τοῖς ἀγίοις, θρῆνος δὲ τοῖς οὐκ ἀπεγνωσμένοις τῶν ἡμαρτηκότων· οὐαὶ δὲ τοῖς κολασθησομένοις.

[“...and in it was a ‘scroll’<sup>79</sup> of a book.”] The divine words, because they are partial and very small by comparison with the entirety of the Word and all wisdom, have been called here not a “book” but the “scroll of a book.” And in the Psalms, the statement, “In a scroll of a book it has been written about me,”<sup>80</sup> makes the same sort of point. The one that is in the right hand of him who sits on the throne, however, is no longer the “scroll of a book,” but a “book with writing on both the inside and the back.” John says, however, “No one, either in heaven or on earth or under the earth, was able to open that book, nor to look at it...except the conquering Lion of the Tribe of Judah, the Root of David.”<sup>81</sup> And you will also find John in Revelation eating up another ‘scroll’ of a book with writing on it. For human nature does not have the capacity to eat more than the ‘scroll.’

## 2.10<sup>82</sup>

And he unrolled it before me, and there was writing in it, both front and back,<sup>83</sup> and lamentation and song<sup>84</sup> and woe had been written in it.

[“...and lamentation and song...had been written in it.”] “Song” for the saints, but “lamentation” for those sinners who have not entirely given up hope. And “woe” for those who are to be punished.

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79. Gk. κεφαλίς, which LSJ and NETS interpret as a “scroll” or “roll”; lit., “little head.”

80. Ps. 39[40].8[7].

81. Rev. 5.3 and 5, slightly adapted.

82. Cf. Jerome, *Comm. in Ezech.* [PL 25:35A-B]:

*Lamentationes, de his qui ad poenitentiam provocantur, sicut Samuel et Apostolus Paulus plangebant atque lugebant Saul et Corinthios, quos salvare cupiebant. Carmen super his, qui Dei digni sunt testimonio, et quibus Psalmista praecipit: Cantate Domino canticum novum. Porro vae super illis qui penitus desperantur, et cum venerint in profundum peccatorum, contemnunt.*

‘Lamentations’—regarding those who are summoned to repentance, as Samuel and the Apostle Paul lamented and mourned for Saul and the Corinthians, whom they wished to have salvation [1 Kgdms (1 Sam.) 15.35; 2 Cor. 12.21]. A ‘song’—concerning those who are worthy of God’s testimony, and to whom the Psalmist commands: ‘Sing to the Lord a new song’ [Ps. 95(96).1; 97(98).1]. Furthermore, ‘woe’—concerning those who are completely without hope, and [who] ‘show contempt when they have come into the depth of sins’ [cf. Prov. 18.3].

83. NETS: “and on it the front and back were inscribed.”

84. NETS: “strain”; Gk. μέλος,

## CHAPTER 3

## 3.2

Καὶ διήνοιξα τὸ στόμα μου, καὶ ἐψώμισέ με τὴν κεφαλίδα.

[Delarue, *Selecta* (Lomm. XIV.183-4; PG 13: 773)]

[Καὶ ἐψώμισέ με τὴν κεφαλίδα.] Ἐντεῦθεν μάλιστα δῆλον, ὅτι πλείον τῆς κεφαλίδος οὐ χωρεῖ φαγεῖν ἢ ἀνθρωπίνη φύσις, καὶ ταῦτα ὑπὸ τῆς χειρὸς τοῦ Θεοῦ ψωμιζομένη. Ὁ μέντοιγε ἐσθίων ταύτην τὴν κεφαλίδα, ἀνειλούσης αὐτὴν τῆς ἐκτεταμένης χειρὸς πρὸς τὸν ἐσθίοντα, φάγεται αὐτήν· ἵνα διὰ τῆς ἀνειλήσεως τῆς κεφαλίδος ἐνὸς ἐκάστου τῶν ἐγγεγραμμένων ἐν αὐτῇ ἀντιλάβηται, καὶ μασσησάμενος τὴν κεφαλίδα καὶ τὴν ἀνείλησιν αὐτῆς πάντα λάβῃ εἰς τὴν νοητὴν αὐτοῦ κοιλίαν τὰ ἐγγεγραμμένα οὐ μόνον ἔμπροσθεν, ἀλλὰ καὶ ὀπισθεν. Νομίζω δὲ διὰ μὲν τῶν ἔμπροσθεν τῆς κεφαλίδος δηλοῦσθαι τὰ προηγούμενα τῶν δογμάτων, καὶ τὰ περὶ τῶν ἀγίων, καὶ τὰ περὶ τῶν ἀπαγγελιῶν, καὶ ἀπαξιαπλῶς τὰ περὶ τῶν μακαρίων καὶ τῆς διεξαγωγῆς τοῦ ζῆν αὐτῶν· διὰ δὲ τῶν ὀπισθεν τὰ περὶ τῶν κολαζομένων καὶ τοῦ τρόπου τῆς κολάσεως αὐτῶν καὶ τῶν ἐπακολουθησάντων ἐν τῇ κτίσει τοῖς προηγουμένως γεγενημένοις. Καὶ δηλοῦται τὰ μὲν προηγούμενα καὶ τὰ ἔμπροσθεν διὰ τοῦ μέλους, τὰ δὲ λοιπὰ διὰ τοῦ θρήνου καὶ τοῦ οὐαί. Τοὺς μὲν οὖν ἐν ἀμαρτήμασι γενομένους καὶ <οὐ> ἀντη ἀποπεσόντας τῶν τῆς σωτηρίας δογμάτων θρηνεῖσθαι ὑπολαμβάνω· τὸ δὲ μέλος ἀπαγγέλλεσθαι τοῖς μακαρίοις· τὸ δὲ οὐαί, τοῖς τέλεον ἀποπεσοῦσι τοῦ μακαρισμοῦ. Δύναται καὶ οὕτως γεύεσθαι καὶ ὁ ἐν γνώσει τοῦ ζῶντος ἄρτου τοῦ ἐκ τοῦ οὐρανοῦ καταβεβηκότος γεγευμένος, ὅποτε θρηνηθεὶς ἄξιος γενέσθαι τοῦ μακαρισμοῦ. Καὶ ὁ μὲν οὖν Θεοδοτίων

## CHAPTER 3

## 3.2

And I opened wide my mouth, and he fed me the scroll.

[“...and he fed me the scroll.”] From this, it is abundantly clear that human nature does not have the capacity to eat more than the “scroll”—even when fed [to a person] by the hand of God. Nevertheless, the one who eats this scroll will eat it when the hand stretched out toward the eater unrolls it—so that through the unrolling of the scroll he might take hold of each thing written on it, and by chewing the scroll and its unrolling he might receive in the belly of his intellect all the things written on it, not only on the front but also on the back. And I think that the things on the front of the scroll denote the primary<sup>85</sup> teachings, those concerning the saints and those concerning the promises and, simply put, those concerning the blessed ones and their way of life. And the things on the back denote those teachings concerning the ones who are punished and concerning the manner of their punishment and the consequences that, in the creation, pursued those who came into existence in first place. And the foregoing things and the things written on the front are indicated by the “song,” while the rest are indicated by the “lamentation” and the “woe.” So then, I suppose, those who came to be in sins and did <not><sup>86</sup> wholly fall away from the teachings of salvation are “lamented”; but the “song” is announced for the blessed; and the “woe” is announced for those who have completely fallen away from blessedness. Even so, that one too who in knowledge has tasted the “living bread that has come down from heaven”<sup>87</sup> is able to taste it, when after being lamented he becomes worthy of blessedness.<sup>88</sup> Now indeed, Theodotion

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85. Gk. τὰ προηγούμενα.

86. It seems necessary to emend here by adding the word οὐ. Cf. *Sel. in Ezech.* 1.10 as well as the parallel from Jerome’s commentary.

87. Jn. 6.51.

88. Possibly corrupt—the word I have translated as “he becomes” is really an infinitive (“to become”); Delarue’s Lat. tr. does not agree with his printed text (consulted in Migne and Lommatzsch), which reads ὅποτε θρηνηθεὶς ἄξιος γενέσθαι τοῦ μακαρισμοῦ, whereas he translates as though it were ὁ ποτε θρηνηθεὶς...: *quique aliquando defletus est dignus fieri beatitudine*. In so doing, he is also making the infinitive *fieri* depend on *potest* (“he is able”), which is only possible with the addition of the connective *–que* (“and”), a tacit emendation.

ἀκολούθως τοῖς Ἑβδομήκοντα ἐξέδωκεν· ὁ δὲ Σύμμαχος οὐ πάνυ ἀπαδόντως, θρήνους καὶ κατάλεγμα, καὶ μέλος πενθικόν· ὁ δὲ Ἀκύλας, γεγραμμένον, φησὶν, ἦν ἐπ' αὐτοῦ κτίσις καὶ ἀντίβλησις· καὶ ἔσται. Καὶ τάχα διὰ τούτου δηλοῦται κατ' αὐτὸν, ὅτι περὶ τῆς κτίσεως καὶ οἰονεὶ μερίδος ἐκάστου κτησαμένων καὶ εἰληφόντων μερίδα ἐγέγραπτο· καὶ διὰ τῆς ἀντιβλήσεως τὰ ἐπακολουθοῦντα ταῖς κτίσεσιν,<sup>16</sup> αἷς οἰονεὶ ἀντιβέβληται, ὑπομιμνησκομέναις ἃ ἔχρην αὐτοῖς ἀντιβεβλήσθαι.<sup>17</sup> Δῆλον δὲ, ὅτι τὰ ἐν ἐπαγγελίαις ἀγαθὰ ἃ καὶ ἐκβήσεται, σημαίνεται διὰ τοῦ ἔσται.

## 3.5

διότι οὐ πρὸς λαὸν βαθύχειλον καὶ βαρύγλωσσον σὺ ἐξαποστέλλη πρὸς τὸν οἶκον τοῦ Ἰσραήλ...

[Delarue, *Selecta* (Lomm. XIV.184; PG 13: 773)]

[*Οὐ πρὸς τὸν λαὸν βαθύχειλον.*] Εἰ γὰρ μὴ ἦσαν ἐξ ἐπιπολῆς ἔχοντες τοὺς λόγους αὐτῶν, ἀλλ' ἡ καρδία αὐτῶν διὰ τὸ βάθος τῶν νοημάτων στόμα ἦν αὐτῶν, καὶ οὐκ ἂν σὺ εἰσεληλύθεις πρὸς τὸν οἶκον τοῦ Ἰσραήλ. Ἄλλ' οὐδὲ βαρύγλωσσοί εἰσι· βάρος γὰρ καὶ κομψόν τι οὐκ ἔχει ἱστίβος<sup>†18</sup> ἢ γλῶσσα αὐτῶν, ἦτοι ὁ λόγος.<sup>19</sup> εἰσὶ δὲ κουφόγλωσσοι· ὅθεν ἀναγκαῖόν σε βαδίσαι πρὸς αὐτοὺς ὑποκάτω βαίνοντας τῆς ἔξεώς σου. Ἐν ἐπαίνῳ οὖν εἴρηται ὁ “βαθύχειλος” καὶ

16. κτήσεσιν O.

17. ἀντιβεβλεῖσθαι O. In this passage, Delarue's text omits κτησαμένων...μερίδα and καὶ διὰ... ἀντιβεβλήσθαι.

18. Lommatzsch suggests στίφος as a possible emendation, in which case the translation could be: "...does not contain any depth or any elegant solidity / arrangement."

19. βάρος γὰρ καὶ στίβος οὐκ ἔχει ὁ λόγος αὐτῶν O.

rendered this in agreement with the Septuagint; and Symmachus, not diverging much, translated it, “lamentations and a dirge, and a song of mourning.” But Aquila says, “There was written upon it ‘creation’<sup>89</sup> and ‘contraction.’<sup>90</sup> And it will be.” And perhaps, by means of this phrase, in his opinion, it is revealed that [information] concerning the creation and as it were the allotted “portion” of each of those [beings] that had acquired and received a portion had been written there—and through the word “contraction,” the consequences that pursue the “creations”<sup>91</sup> against which they have been thrown, as they [i.e., creations] call to mind those things which it was right for them to have had thrown at them.<sup>92</sup> And it is clear that the good things spoken about in [God’s] promises, which will also come to pass, are indicated by the words “it will be.”

## 3.5

...for not to a deep-lipped<sup>93</sup> and deep-tongued<sup>94</sup> people are you being sent out, to the house of Israel...

[“...not to the<sup>95</sup> **deep-lipped people...**”] For if they did not hold their words superficially, but instead, their heart *was* their mouth, because of the depth of their thoughts, then you [i.e., Ezekiel] would not have come in to the house of Israel. But neither are they “**deep-tongued.**” For their tongue, that is, their speech, does not contain any depth and elegance †path†. On the other hand, they *are* “light-tongued”; hence, it is necessary for you to go to them, who walk in a manner inferior to your character.<sup>96</sup> So then, the words “deep-lipped” and

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89. Gk. κτίσις; Ziegler *ad loc.* suggests the emendation κτίσεις, presumably because the Hebrew word is plural; in the further discussion, Origen uses the term in both the singular and the plural.

90. Gk. ἀντιβλησις; lit., “[the act of] throwing / placing [one thing] against [another].” In LXX (and later literature), the related verb ἀντιβάλλω bears the meaning “to discuss.” Origen’s discussion, however, does not seem to bring this meaning to the fore.

91. O’s text here means “acquisitions,” but a slight emendation to “creations” fits the context much better.

92. So O; Delarue’s text is missing quite a bit of the foregoing material.

93. NETS: “thick-lipped.”

94. NETS: “heavy-tongued”

95. The word “the,” does not appear in LXX text.

96. Gk. ἕξις.

ὁ βαρύγλωσσος. Εἴρηται δὲ ταῦτα.<sup>20</sup> Καὶ ὄρα εἰ περὶ τῶν ἀπὸ τῶν ἐθνῶν, οἱ ἕτεροί εἰσι τοῦ οἴκου Ἰσραὴλ, ταῦτα προφητεύεται, ὧν οὐκ ἂν ἤκουσε διὰ τὸ ἑτερόγλωσσον αὐτῶν ὁ Ἑβραῖος προφήτης. Βαθεῖς δὲ χεῖλεσιν οἱ αὐτοὶ δύνανται λέγεσθαι διὰ τὸ μὴ ἐξ ἐπιπολῆς τὰ θεῖα καταλαμβάνειν γράμματα, ἀλλὰ πιστεύειν εἰς τὰ βάθη τοῦ νόμου.

## 3.10

Καὶ εἶπε πρὸς με, Υἱὲ ἀνθρώπου, πάντας τοὺς λόγους, οὓς λελάληκα μετὰ σοῦ λάβε εἰς τὴν καρδίαν σου καὶ τοῖς ὠσί σου ἄκουε...

[Delarue, *Selecta* (Lomm. XIV.184-5; PG 13: 773-6)]

[Καὶ τοῖς ὠσί σου ἄκουε.] Ὅτε γὰρ ἅγιος ἐπιβουλεύεται ὑπὸ τῶν ἀντικειμένων ἐνεργειῶν διωκόμενος, χρήζει τοῦ Κυρίου διακόπτοντος τοὺς διώκοντας ἀπὸ τῶν διωκομένων, καὶ οἰονεὶ ὀπισθοφυλακοῦντος. Τούτου δὲ σύμβολον καὶ τὰ ἐν τῇ Ἐξόδῳ οὕτως ἔχοντα· Ἐξῆρε δὲ ὁ ἄγγελος ὁ προπορευόμενος τῆς παρεμβολῆς τῶν υἱῶν Ἰσραὴλ, καὶ ἐπορεύθη ἐκ τῶν ὀπισθεν, καὶ τὰ ἐξῆς. Καὶ τοῦτο δὲ πρόσχη<sup>21</sup> περὶ τοῦ κατόπισθεν ἠκούσθαι τὴν φωνὴν, εἰ δύναται ἢ μὲν περὶ τῶν ἤδη παρεληλυθότων γνώσις δηλοῦσθαι ἐκ τοῦ ἀκούεσθαι φωνὴν κατόπισθεν· εἰ δὲ τις χάριτος θείας τύχοι πρὸς τὸ θεωρῆσαι καὶ τὰ περὶ τῶν μελλόντων ἐπιμελῶς, οὗτος ἂν οἰονεὶ ἀκούση φωνῆς ἐκ τῶν ἔμπροσθεν αὐτοῦ· ὅπερ ζητήσεις εἶπου εἴρηται.

## 3.12

Καὶ ἀνέλαβέ με πνεῦμα, καὶ ἤκουσα κατόπισθέν μου φωνὴν σεισμοῦ μεγάλου, Εὐλογημένη ἡ δόξα κυρίου ἐκ τοῦ τόπου αὐτοῦ.

[Delarue, *Selecta* (Lomm. XIV.185; PG 13: 776)]

[Εὐλογημένη ἡ δόξα Κυρίου ἐκ τοῦ τόπου αὐτοῦ.] Τόπον Θεοῦ νοητέον πάντας

20. O omits this short sentence.

21. πρόσχες O.

“deep-tongued” were spoken as terms of praise—and these things were said. Consider also whether these words are prophesied regarding those from the Gentiles [who would convert], who are separate from the house of Israel, whom the Hebrew prophet would not have understood<sup>97</sup> because of their difference of language. These same Gentiles can be called “deep with regard to their lips” because they do not grasp the divine writings superficially, but instead believe in the depths of the Law.

## 3.10

And he said to me, Son of man, all the words that I have spoken with you, take into your heart, and hear with your ears.

[“**...and hear with your ears.**”] For when a holy man is plotted against, being persecuted by the *contrary powers*, he has need of the Lord, who dashes away the persecutors from the objects of their persecution, and as it were acts as rear-guard [for the holy man]. And a symbol of this too are the words in Exodus that read as follows: “And the angel that went ahead of the camp of the children of Israel arose, and went in the rear,” etc.<sup>98</sup> And also, with regard to the fact that a sound is heard behind [the prophet],<sup>99</sup> you should consider intently whether the knowledge of things already past is being indicated by the reference to a sound being heard behind [the prophet], whereas, if someone should receive divine grace so as to contemplate diligently the future also, this person would, as it were, hear a sound in front of him—and you should investigate whether this [sort of expression] has been used anywhere [in Scripture].

## 3.12

And a spirit lifted me up, and I heard behind me a sound of a great shaking, “Blessed is the glory of the Lord from his place.”

[“**Blessed is the glory of the Lord from his place.**”] One must understand the

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97. Gk. οὐκ ἄν ἤκουσε (lit., “would not have heard”).

98. Ex. 14.19.

99. Ezek. 3.12. The word “sound” translates the Gk. φωνή, which most commonly means “voice”—in this verse, it is qualified as the (the sound) “of an earthquake”; but it is also then specified (LXX) as saying: “Blessed [be] the glory of the Lord from his place” (See Origen’s next extant note).

τοὺς χωροῦντας δύναμιν Θεοῦ· πλὴν κυρίως τόπος ἂν εἴη ὁ Σωτὴρ καὶ Κύριος, ὡσπερ ἂν καὶ αὐτοῦ τοῦ Σωτῆρος τόπος ὁ Πατήρ. Καὶ τοῦτόν γε τὸν τρόπον νενοήκαμεν καὶ τὸ ἐν τῷ Μιχαῖα οὕτως ἔχον· *Διότι ἰδοὺ Κύριος ἐκπορεύεται ἐκ τοῦ τόπου αὐτοῦ, καὶ καταβήσεται, καὶ ἐπιβήσεται ἐπὶ τὰ ὕψη τῆς γῆς, καὶ τὰ ἐξῆς.* Οἶμαι γὰρ διὰ τούτων προφητεῦσθαι τὴν τοῦ Σωτῆρος ἡμῶν κάθοδον, ἐκπορευομένου ἐκ τοῦ τόπου αὐτοῦ καὶ κατεληλυθότος ἀπὸ τῆς σὺν τῷ Πατρὶ προηγουμένης καταστάσεως αὐτοῦ. Δύναται μέντοιγε τόπος καλεῖσθαι<sup>22</sup> Θεοῦ τὸ λεγόμενον παρὰ Παύλου φῶς ἀπρόσιτον ἐν τῷ· *Ὁ μόνος ἔχων ἀθανασία, φῶς οἰκῶν ἀπρόσιτον.* Τί δὲ τοῦτό ἐστιν; Ἡ βαθυτάτη γνῶσις τοῦ Θεοῦ, ἧ οὐχ οἷόν τε προσελθεῖν τινα, οὐδὲ χωρῆσαι τὴν κατάληψιν αὐτῆς.

## 3.17

Υἱὲ ἀνθρώπου, σκοπὸν δέδωκά σε τῷ οἴκῳ Ἰσραὴλ, καὶ ἀκούση ἐκ στόματός μου λόγον καὶ διαπειλήση αὐτοῖς παρ' ἐμοῦ.

[Delarue, *Selecta* (Lomm. XIV.185-6; PG 13: 776)]

[*Σκοπὸν δέδωκά σε τῷ οἴκῳ Ἰσραήλ.*] Ἐπειδήπερ βαρέως φέρεσθαι μέλλει<sup>23</sup> τό· *Σκοπὸν ἔδωκά*<sup>24</sup> *σε τῷ οἴκῳ Ἰσραήλ,* ἐχρῆν ἡμᾶς διδαχθῆναι πῶς γέγονεν ὁ προφήτης σκοπὸς, ἵνα, ἐπειδὴν τινες ἐκ τοῦ μὴ τετηρηκεῖναι τὰ γεγραμμένα ἐπιτηδῶσι τῷ ὀνόματι τοῦ σκοποῦ, δυσωπήσωμεν αὐτοὺς ἐξ ὅλης τῆς λέξεως, παραδεικνύντες πῶς γίνεται σκοπὸς καὶ δέδοται τοῖς ἀληθῶς υἱοῖς Ἰσραήλ. Γί-

22. νοεῖσθαι O.

23. ἐπίπερ ἐπιφέρει O.

24. δέδωκα O.

“place of God” as [referring to] all those who receive the power of God, but in the proper sense, the place would be the Savior and Lord, just as the Father also would be the place of the Savior himself. And in *this* way indeed we have also interpreted the verse in Micah that reads as follows: “Therefore behold! The Lord is coming forth from his place, and will come down, and will set foot upon the heights of the earth,” etc.<sup>100</sup> For I think that through these words he prophesied the descent of our Savior, who came forth from his place, and came down from his previous position with the Father. Yet also the “unapproachable light” mentioned by Paul can be called the “place of God”—in the phrase, “He who alone has immortality, who dwells in unapproachable light.”<sup>101</sup> And what is this? The exceedingly deep knowledge of God, which it is impossible for anyone to approach, or to have the capacity to comprehend it.<sup>102</sup>

## 3.17

Son of man, I have made you a watchman for the house of Israel,<sup>103</sup> and you shall hear a word from my mouth, and you shall warn them from me.

[**“I have made<sup>104</sup> you a watchman for the house of Israel.”**] Since the statement “I have made you a watchman for the house of Israel” is going to be taken in a harsh manner,<sup>105</sup> it was necessary for us to learn in what sense the prophet has become a “watchman,” so that when some people, because they have not paid attention to what is written, attack the word “watchman,” we will put them to shame on the basis of the whole context,<sup>106</sup> by pointing out the manner in which he becomes a “watchman” and has been “given” to the *true* children of

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100. Mic. 1.3.

101. 2 Tim. 6.16.

102. Cf. Jerome, *Comm. in Ezech.* [PL 25:38A-B], who gives these three explanations of the “place” of God, with the same quotations; only the first (“those who receive the power of God”) is a little different: *in quibus hospitium invenit* (“[those] in whom he [i.e., God] finds a welcome / hospitality”).

103. NETS: “I have given you as a sentinel to the house of Israel.”

104. Gk. δέδωκα; lit., “I have given.”

105. The other prominent meaning of the word σκοπός, “spy,” may be what he is expecting to cause such a reaction.

106. Gk. λέξις.

νεται τοίνυν οὕτως σκοπός, ἐπὶ πρὸς τοῖς προειρημένοις γίνεται ἐπὶ τινα χεῖρ Κυρίου· καὶ οὐχ ἀπλῶς χεῖρ Κυρίου, ἀλλ' αὐτὴ κραταιά. Τάχα γὰρ οὐκ ἐπὶ πάντας, οὐς γίνεται χεῖρ Κυρίου, γίνεται κραταιὰ χεῖρ Κυρίου, τῷ μηδὲ παραπλησίους ἀλλήλοις εἶναι τοὺς ἀξιουμένους χειρὸς Κυρίου. Δεῖ δὲ τὸν εἰσελθόντα εἰς τὴν αἰχμαλωσίαν μὴ ταπεινὸν εἰσελθεῖν εἰς αὐτὴν καὶ τὰ παραπλήσια πάσχοντα τοῖς αἰχμαλωτισθεῖσιν, ἀλλὰ τινα διηρημένον καὶ μετέωρον, καὶ ὡς ἀπὸ ὕψους κατασκοποῦντα τὰ ἰδιώματα ἐνὸς ἐκάστου τῶν πεπονηθῶτων τὴν αἰχμαλωσίαν καὶ παρὰ τοῖς ρεύμασι τοῦ ποταμοῦ τῆς αἰχμαλωσίας κατοικοῦντων καὶ τοῖς ἀστάτοις αὐτῶν πράγμασι. Ἀριθμὸν δὲ δεήσει ποιῆσαι ἡμερῶν σαββάτου ἀναστρεφόμενον, ἵνα ἐπιμελῶς ἴδῃ τὰ τῶν αἰχμαλώτων. Καὶ οὕτως ἀκούσει· *Σκοπὸν δέδωκά σε τῷ οἴκῳ Ἰσραήλ.*

## 3.19

Καὶ σὺ ἐὰν διαστείλῃ τῷ ἀνόμῳ, καὶ μὴ ἀποστρέψῃ ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ τῆς ὁδοῦ αὐτοῦ, ὁ ἄνομος ἐκεῖνος ἐν τῇ ἀδικίᾳ αὐτοῦ ἀποθανεῖται, καὶ σὺ τὴν ψυχὴν σου ῥύσῃ.

[Delarue, *Selecta* (Lomm. XIV.186; PG 13: 776)]

[*Ὁ ἄνομος ἐκεῖνος ἐν τῇ ἀδικίᾳ αὐτοῦ ἀποθα νεῖται.*] Οὐκ ἀνομίας μόνον, ἀλλὰ καὶ ὁδῶν ἐμνημόνευσε, τὴν ἀνομίαν φήσας ἐπὶ τῇ ἀσεβείᾳ καὶ τῇ τῶν εἰδώλων θεραπείᾳ· τὰς<sup>25</sup> δὲ ὁδοὺς ἐπὶ τῶν πράξεων τῶν εἰς τὸν πλησίον.

## 3.20

Καὶ ἐν τῷ ἀποστρέφειν δίκαιον ἀπὸ τῶν δικαιοσυνῶν αὐτοῦ καὶ ποιήσῃ παράπτωμα καὶ δώσω τὴν βάσανον εἰς πρόσωπον αὐτοῦ, αὐτὸς ἀποθανεῖται, ὅτι οὐ διεστείλω αὐτῷ, καὶ ἐν ταῖς ἁμαρτίαις αὐτοῦ

25. So Lommatzsch; τὰ Delarue. O confirms Lommatzsch's reading.

Israel. So then, one becomes a watchman in this way: when, in addition to the instances already mentioned, the hand of the Lord comes upon someone—and not *simply* the hand of the Lord, but the *strong* hand of the Lord. For possibly the *strong* hand of the Lord does not come upon all those upon whom the hand of the Lord comes, because those deemed worthy of the hand of the Lord are not all identical to each other. And it is necessary for the one who enters into the captivity *not* to enter it in a lowly state, suffering the same things as those who were taken captive, but rather in a somewhat separate and lofty state, looking out as from a height upon the individual characteristics of each of those who have suffered captivity and who now dwell by the streams of the river of the captivity—and on their unstable affairs. And he will have to complete the number of days in a week, abiding there, so as to observe carefully the [life] of the captives.<sup>107</sup> And thus, he will be told, “I have made you a watchman for the house of Israel.”

## 3.19

And if you give the lawless one strict orders and he does not turn back from his lawlessness and his way, that lawless one shall die in his sin,<sup>108</sup> and you shall rescue your soul.

[“**That lawless one shall die in his sin.**”] He did not mention lawlessness only, but also “ways,”<sup>109</sup> using the word “lawlessness” for impiety and the worship of idols, and “ways” for actions toward one’s neighbor.

## 3.20

And when a righteous person<sup>110</sup> turns away from his righteous acts, and if he commits transgression, and I will place the torment before him,<sup>111</sup> he shall die, because you did not give him strict orders. And

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107. The details Origen uses to explain this verse—the “strong hand of the Lord,” the “lofty” state, the description of the exiles’ dwelling by the river, and the seven days of remaining there, come from Ezek. 3.14-15.

108. NETS: “for his injustice.”

109. Elsewhere in the verse.

110. NETS: “righteous one.”

111. NETS: “I will give the test in front of him.”

ἀποθανεῖται, διότι οὐ μὴ μνησθῶσιν αἱ δικαιοσύναι αὐτοῦ, ἃς ἐποίησε, καὶ τὸ αἷμα αὐτοῦ ἐκ τῆς χειρός σου ἐκζητήσω.

[Delarue, *Selecta* (Lomm. XIV.186-7; PG 13: 776-77)]

[Καὶ ἐν<sup>26</sup> τῷ ἀποστρέφειν δίκαιον.] Πρῶτον μὲν, ὡς δυνατοῦ ὄντος τοῦ δικαίου μεταπεσεῖν, ταῦτα εἴρηται· δεύτερον δὲ, ὅτι καὶ δεῖ τούτῳ διαστελλομένου αὐτῷ σκοποῦ εἰκὸς οὐ μεταπεσουμένῳ εἰ τύχοιτο διαστελλομένου.<sup>27</sup> καὶ τρίτον ἐπὶ μὲν τοῦ ἀνόμου ἀπλῶς εἴρηται τό· Ὁ ἄνομος ἐν τῇ ἀνομίᾳ αὐτοῦ ἀποθανεῖται· ἐπὶ δὲ τοῦ μετὰπεσόντος δικαίου πρὸ τοῦ αὐτὸς ἀποθανεῖται,<sup>28</sup> βάσανος τέτακται ἐπ' αὐτοῦ· Δώσω γὰρ, φησὶ, τὴν βάσανον εἰς πρόσωπον αὐτοῦ.

Καὶ μετ' ὀλίγα· ὅτι ἐν ταῖς ἀμαρτίαις αὐτοῦ ἀποθανεῖται, μεταπεσοῦσης δὲ τῆς κατὰ δικαιοσύνην λήξεως οὐ μὴ μνησθῶσιν πᾶσαι αἱ δικαιοσύναι ἃς ἐποίησεν ὁ μεταπεσὼν· οὐκοῦν ἐφ' ὅσον ἔχεται τοῦ τῆς δικαιοσύνης σκοποῦ, εἰ ποιήσῃ παράπτωμα, συγγνωσθήσονται πᾶσαι αἱ δικαιοσύναι αὐτοῦ· σημειωτέον οὖν ὅτι χρήζει ὁ δίκαιος τῆς διδασκαλίας τοῦ διαστελλομένου αὐτῷ σκοποῦ, ἵνα μείνῃ δίκαιος καὶ μὴ μεταπέσῃ.<sup>29</sup>

### 3.22

Καὶ ἐγένετο ἐπ' ἐμὲ χεὶρ κυρίου, καὶ εἶπε πρὸς με, Ἀνάστηθι καὶ ἔξελθε εἰς τὸ πεδῖον, καὶ ἐκεῖ λαληθήσεται πρὸς σέ.

26. Lommatsch reports that Delarue reads εἰ here, but both he and Migne print ἐν.

27. So O; Delarue's text omits εἰκὸς..διαστελλομένου.

28. So O; Delarue's text omits ἐπὶ δὲ...ἀποθανεῖται.

29. So O; Delarue's text omits καὶ μετ' ὀλίγα...μεταπέσῃ.

he shall die in his sins, for his righteous acts that he did shall not be remembered, and I will demand his blood from your hand.

[“**And when a righteous person turns away...**”] First of all, this was said on the grounds that the righteous person *is* able to fall away; and second, because this person too needs a “watchman” to give orders<sup>112</sup> to him—and will likely not fall away if he could encounter one to give him orders;<sup>113</sup> and third, whereas in the case of the lawless one, it was simply said, “**The lawless one shall die in his sin,**”<sup>114</sup> in the case of the righteous one who has fallen away, before the phrase “**he shall die**” a torment<sup>115</sup> has been ordained in his case; for he says, “**I will place the torment before him.**”<sup>116</sup>

*And a little later:* “**He shall die in his sins**”; and if his *ceasing* from righteousness [ends up as] *falling away*, “**all his righteous acts that**” the one who fell away “**did shall not be remembered**”—surely, then, as long as he clings to the “watchman”<sup>117</sup> of righteousness—if “**he commits transgression,**” all his righteous acts will be overlooked.<sup>118</sup> One should note, therefore, that the righteous one needs the teaching of the “watchman” who gives orders to him, so that he may remain righteous and not fall away.

### 3.22

And the hand of the Lord came upon me, and he said to me, “Rise up, and go out into the plain, and there it shall be spoken to you.”

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112. Gk. διαστελλομένου—this verb is used in the LXX text for Ezekiel’s anticipated “warning” (or lack thereof) in this verse and others in this passage.

113. Delarue’s text omits some material here.

114. Ezek. 3.19.

115. Gk. βάσανος, which could also mean “test.” Jerome (*Comm. in Ezech.*, PL 25:40C) translates first using *offendiculum* (“stumbling-block”), but then offers the alternate, *tormentum* (“torment”)—apparently translating the Hebrew with the first, the LXX with the alternate.

116. Delarue’s text is missing some of this sentence.

117. Note that the Greek term translated “watchman” (σκοπός) can also mean “goal”—which may be in view here.

118. The disjointedness of this sentence may indicate a lacuna or corruption in the text.

[Delarue, *Selecta* (Lomm. XIV.187; PG 13: 777)]

[*Καὶ ἐγένετο ἐπ' ἐμὲ χεὶρ Κυρίου.*] Ἐπειδὴ οὐκ ἐδύναντο ἐστηκότος αὐτοῦ ἀκούειν οἱ ἐν τῇ αἰχμαλωσίᾳ, διὰ τοῦτο ἐκαθέσθη ἐν μέσῳ αὐτῶν. Ὅτε δὲ αὐτὸς μέλλει βλέπειν τὴν δόξαν Κυρίου, ἀνίσταται καὶ ἐξέρχεται εἰς τὸ πεδῖον, συλλαμβανομένου μόνου τοῦ πλάτους τοῦ πεδίου τῇ ὄψει τῆς δόξης Κυρίου, ἣν ἔμελλεν ὁρᾶν ὁ προφήτης.<sup>30</sup>

### 3.24

Καὶ ἦλθεν ἐπ' ἐμὲ πνεῦμα καὶ ἔστησέ με ἐπὶ πόδας μου, καὶ ἐλάλησε πρὸς με καὶ εἶπέ μοι, Εἴσελθε καὶ ἐγκλείσθητι ἐν μέσῳ τοῦ οἴκου σου.

[Delarue, *Selecta* (Lomm. XIV.187; PG 13: 777)]

[*Εἴσελθε, καὶ ἐγκλείσθητι ἐν μέσῳ τοῦ οἴκου σου.*] Ἐπεὶ οὐχ οἷόν τέ ἐστι διακεῖσθαι<sup>31</sup> προσδιατρίβοντα ἐξεληλυθέναι καὶ ἐστηκέναι τὸν ἔτι ὄντα ἐν τῷ σώματι· καλεῖ γὰρ ἡ σωματικὴ χρεία πρὸς τὸ καὶ μετὰ τὰς θείας θεωρίας πάλιν εἰσελθεῖν εἰς τὸ σῶμα καὶ οἰοῖναι τὰ τοῦ κεκλεισμένου πάσχειν· διὰ τοῦτο λέγεται μετὰ τὸ ἐωρακέναι αὐτὸν ἐστηκυῖαν τὴν δόξαν, καὶ μετὰ τὸ ὑπὸ τοῦ πνεύματος ἐστηρίχθαι ἐπὶ τῶν ποδῶν αὐτοῦ, τὸ, *Εἴσελθε, ἐγκλείσθητι ἐν μέσῳ τοῦ οἴκου σου.*

### 3.25

Καὶ σύ, υἱὲ ἀνθρώπου, ἰδοὺ δέδονται ἐπὶ σὲ δεσμοί, καὶ δήσουσί σε ἐν αὐτοῖς, καὶ οὐ μὴ ἐξέλθῃς ἐκ μέσου αὐτῶν.

30. O adds: ἐστῶσαν.

31. διαρκέσαι O.

[**“And the hand of the Lord came upon me.”**] Because those who were in the captivity were not able to listen to him if he were standing, for this reason he sat down in the midst of them.<sup>119</sup> But when he is about to see the glory of the Lord,<sup>120</sup> he stands up and goes out into the plain—only the breadth of the plain being apprehended along with the vision of the glory of the Lord, which the prophet was about to see.<sup>121</sup>

## 3.24

And a spirit came upon me and set me on my feet, and he spoke to me and said to me: Go in, and be confined in the midst of your house.<sup>122</sup>

[**“Go in, and be confined in the midst of your house.”**] Because it is not possible for the one who is still in the body to be put in such a state as to remain<sup>123</sup> and stand outside it for any length of time—for bodily necessity calls him to re-enter the body after the divine visions and as it were to suffer the [trials] of one who has been confined. For this reason, after he has seen the glory “standing”<sup>124</sup> and after he has been set firmly on his feet by the spirit,<sup>125</sup> the command is spoken, “Go in, and be confined in the midst of your house.”

## 3.25

As for you, son of man, behold: bonds have been placed upon you,<sup>126</sup> and they shall bind you with them, and you shall not go out from their midst.

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119. Cf. Ezek. 3.15; in the present verse, Ezekiel is told to get up, as the following sentence says.

120. Ezek. 3.23.

121. O: “...which the prophet was about to see ‘standing’” [cf. Ezek. 3.23].

122. NETS: “Enter, and be closed in within your house.”

123. Gk. ἐξελθῆναι; lit., “to have gone out”—and thus, to remain there after having gone out.

124. Ezek. 3.23.

125. Earlier in the verse.

126. NETS: “bands have been given upon you.”

[Delarue, *Selecta* (Lomm. XIV.187-88; PG 13: 777)]

[*Ἰδοὺ δέδονται*<sup>32</sup> ἐπὶ σὲ δεσμοί.] Καὶ τίνες ἂν ἄλλοι εἶεν οἱ δεδομένοι ἐπὶ τὸν προφήτην δεσμοὶ ἢ αἱ σωματικαὶ ἀνάγκαι, ἐν αἷς εἰσιν οἱ δεσμεύοντες ἡμᾶς· ὡς μὴ δύνασθαι πάντη ἐκφυγεῖν αὐτὰς καὶ ἐξελθεῖν ἀπ' αὐτῶν; Διὰ ταύτας συνδεῖται ἡ γλῶσσα ἡμῶν ἀπὸ Θεοῦ πρὸς τὸν λάρυγγα· ὥστε μὴ τὸν περὶ τῶν πλειόνων λόγον καὶ μυστικώτατον<sup>33</sup> ἐν ἡμῖν εἶναι μεταδιδόναι τοῖς παραπικραίνουσι τὸ θεῖον καὶ μὴ χωροῦσι λόγους ἐλεγκτικούς. Πλὴν παρατηρητέον, ὅτι ἔνθα πλείονά ἐστι τὰ ἀμαρτήματα, κελεύεται ὁ προφήτης μηδὲ ἐλέγχειν ἔτι διὰ τοῦ· *Καὶ οὐκ ἔσῃ αὐτοῖς εἰς ἄνδρα ἐλέγχοντα, διότι οἶκος παραπικραίνων ἐστί· οὔτε δὲ ἀεὶ κελεύεται σιωπᾶν καὶ μὴ ἐλέγχειν, ἀλλ' ἐν καιρῷ καὶ τοῦτο ποιεῖν διὰ τὸ*<sup>34</sup> *εἰρῆσθαι· Καὶ ἐν τῷ λαλεῖν με πρὸς σὲ ἀνοίξω τὸ στόμα σου, καὶ ἔρεῖς πρὸς αὐτούς· Τάδε λέγει Κύριος.*<sup>35</sup> *ὁ*<sup>36</sup> *ἀκούων ἀκουέτω, καὶ ὁ ἀπειθῶν ἀπειθεῖτω.*

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32. δίδονται Delarue.

33. μυστικώτερον O.

34. τοῦ O.

35. Κύριος Κύριος O."

36. So Lommatzsch (and O); καὶ Delarue.

[“**Behold: bonds have been placed<sup>127</sup> upon you.**”] And what bonds would those be, which have been placed upon the prophet, other than bodily necessities, among which are the bonds that enslave us, so that we are not able to escape them entirely or to withdraw from them? Because of these [i.e., bodily necessities], our tongue is bound to our throat, by the will of God, such that it is not in our power to impart the more mysterious reasoning, that concerned with greater things,<sup>128</sup> to those who “embitter” the divine,<sup>129</sup> and cannot receive critical words.<sup>130</sup> One must observe, however, that in a situation where sins are quite numerous, the prophet is commanded *not* to criticize, as follows: “And you shall not be critical of them, because it is a house of bitterness.”<sup>131</sup> Yet neither is he commanded to be silent and to refrain from criticizing forever, but rather to do this too at the proper time, since it is said: “And when I speak to you, I shall open your mouth, and you will say to them: Thus says the Lord: let the<sup>132</sup> one who hears hear, and let the one who disobeys disobey.”<sup>133</sup>

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127. Delarue prints *δίδονται*, but this should probably be emended to *δέδονται* to conform with LXX, especially considering the word *δεδόμενοι* early in the comment itself.

128. Gk. *περὶ τῶν πλειόνων*; Delarue tr. *uberiorem doctrinam*.

129. Cf. *Hom.* 12.1, where Origen explains more fully that sin “embitters” the word of God, even “embitters” God himself. English translations (e.g., KJV, NRSV) frequently render the underlying Hebrew of the verse Origen goes on to quote (Ezek. 3.26) as “rebellious house.” NETS, translating the Greek: “embittering house.”

130. Gk. *λόγοι ἐλεγκτικοί*.

131. Ezek. 3.26. For “a house of bitterness,” the Greek literally means “an embittering house.”

132. Delarue’s text (printed by Migne) is missing the article, and includes instead the word *καὶ*; I read the article, with O and Lommatzsch’s suggestion, and in conformity with the LXX.

133. Ezek. 3.27.

## CHAPTER 4

## 4.1

Καὶ σύ, υἱὲ ἀνθρώπου, λάβε σεαυτῷ πλίνθον καὶ θήσεις αὐτὴν πρὸ προσώπου σου καὶ διαγράψεις ἐπ' αὐτὴν πόλιν τὴν Ἱερουσαλημ...

(a)

[Delarue, *Selecta* (Lomm. XIV.188; PG 13: 777)]

[*Λάβε σεαυτῷ πλίνθον.*] Οἶμαι τὴν λαμβανομένην πλίνθον ἕκαστον εἶναι τῶν πρὸ τοῦ πεπιστευκένας, πλίνθω τὴν διάνοιαν ἑοικότων.

(b)

[Delarue, *Selecta* (Lomm. XIV.188-89; PG 13: 777-80)]

Πλίνθον ἐνταῦθα νομίζω λέγεσθαι τὴν τοῦ ἀπαιδεύτου καὶ ἀνοήτου ψυχὴν, ἐν ἣ διαγράφεται ὑπὸ τοῦ προφήτου καὶ τοῦ δυναμένου διδάσκειν τὰ πνευματικὰ καὶ τὰ κρείττονα παραδεικνύει, πόλις Ἱερουσαλημ, καὶ τὰ ἐν αὐτῇ μυστήρια, καὶ ὁ λόγος τῆς πόλεως τοῦ Θεοῦ καὶ τῶν ἐμπολιτευσαμένων αὐτῇ. “Περιοχὴ” δὲ τῆς πόλεως ἂν εἴη δόγματα ὀχυροῦντα τοὺς λόγους τοὺς περὶ αὐτὴν. “προμαχῶνες” δὲ αἱ κατασκευαστικαὶ ἀποδείξεις. Τάχα δὲ καὶ καθ' ἑαυτὴν ἡ λογικὴ θεωρία, ἥς ἐν γνώσει δεῖ εἶναι τὸν ἀκαταμάχητον, σημαίνεται ἐκ τοῦ. *Καὶ περιβαλεῖς ἐν αὐτῇ χάρακα.* ἡ δὲ ἀγγελικὴ φρουρὰ ἐκ τοῦ. *Καὶ δώσεις ἐν αὐτῇ παρεμβολάς.* αἱ δὲ “βελοστάσεις” αἱ κύκλω τῆς Ἱερουσαλημ, οἱ

## CHAPTER 4

## 4.1

And you, son of man, take for yourself a brick, and you shall set it in front of you and portray upon it a city, Jerusalem.

(a)

[“...take for yourself a brick.”] I think the brick taken up [by the prophet] refers to each one of those who, before they believe, are like a brick with regard to their understanding.

(b)

I think that here, the word “brick” is used for the soul of the uninstructed and unwise person, in which the prophet and the one who is able to teach spiritual things and to demonstrate higher truths depicts Jerusalem<sup>134</sup> and the mysteries in it, and the rational account<sup>135</sup> of the city of God and of those who live as citizens in it. The “encircling”<sup>136</sup> of the city would be teachings that fortify the reasoning processes<sup>137</sup> round about it; and the “ramparts”<sup>138</sup> would be constructive logical demonstrations. And perhaps rational contemplation within oneself, the knowledge of which is necessary for one to be unconquerable, is indicated by the phrase, “And you shall place around in it<sup>139</sup> a palisade.”<sup>140</sup> And the angelic guards are indicated by the phrase, “And you shall place encampments in it.”<sup>141</sup> And the “siege engines”<sup>142</sup> round about Jerusalem are the arguments<sup>143</sup> that

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134. As Ezekiel is instructed to do in this verse.

135. Gk. λόγος.

136. This, and the further elements described, come from Ezek. 4.2-3. Note that oddly, they are all described as *defensive fortifications* in this paragraph, whereas the next paragraph takes them in the more obvious sense, as part of the *siege*. “Encircling” represents Gk. περιοχή.

137. Gk. λόγοι.

138. Gk. προμαχώνες.

139. Gk. ἐν αὐτῇ; LXX reads: ἐπ’ αὐτήν.

140. “Palisade” represents Gk. χάραξ.

141. Gk. ἐν αὐτῇ; LXX reads: ἐπ’ αὐτήν.

142. Gk. βελοστάσεις.

143. Gk. λόγοι.

ἀποκρουόμενοι λόγοι τοὺς ἐναντίους λόγους εἰσί. Ἐπει δὲ καὶ δυνατόν ἐστι καὶ ἁμαρτεῖν μετὰ τοσαῦτα, τάχα οἱ ἀπτόμενοι τοῦ ἡμαρτηκότος λόγοι καὶ κολάζοντες αὐτὸν σιδηροῦν<sup>37</sup> λέγονται “τήγανον,” ὥσπερ τις κατὰ τὸν προφήτην ἐστὶ τοῖχος σιδηροῦς διὰ τὸ μὴ μεταπίπτειν ἀπὸ τῆς καλλίστης ἕξεως. Τὸ δὲ, *Ἐτοιμάσεις τὸ πρόσωπόν σου*, τουτέστι συντενεῖς τὸ διορατικὸν τῆς ψυχῆς σου ἐπὶ τὴν πόλιν εἰς τὸ οἰκοδομῆσαι αὐτὴν ἐπὶ τῆς πλίνθου, ἢ τῆς πόλεως ἔσται συγκλεισμός.<sup>38</sup> *Συγκλείσεις γὰρ αὐτήν*, ἐντυπῶν αὐτὴν καὶ ἐγκαθειργνύων τῇ ψυχῇ τοῦ ἀκροατοῦ σῶμα περικειμένου.<sup>39</sup> Τοῦτο δὲ πᾶν σημείον τι ἔγκειται τοῖς ἐν γενέσει<sup>40</sup> εὐφυνέσι καὶ καλουμένοις υἱοῖς Ἰσραὴλ.

(c)<sup>41</sup>

[Delarue, *Selecta* (Lomm. XIV.189; PG 13: 780)]

Τάχα δὲ καὶ ἐν τοῖς διδαχθεῖσι μὲν τὰ τῆς θεοσεβείας, μὴ βιοῦσι δὲ ἀξίως τῶν ἁγίων μαθημάτων, λόγος ἐστὶν ἢ ἐπὶ τῆς πλίνθου διαγεγραμμένη πόλις Ἱερουσαλὴμ περιεχομένη<sup>42</sup> καὶ συνεχομένη ὑπὸ πολεμίων, προμαχῶνας ἔχόντων καὶ χαρακούντων<sup>43</sup> αὐτήν, τὰς τε παρεμβολὰς αὐτῶν ἐπιστησάντων αὐτῇ καὶ μυρίας ὅσας βελοστάσεις,<sup>44</sup> ἵνα αὐτὴν τιτρώσκωσι. Καὶ διὰ τοῦτο τήγανον σιδηροῦν τίθεται ὡς τοῖχος σιδηροῦς, τῷ μὴ εἶναι τὸν προφήτην τοιοῦτον, ὅποιοί εἰσιν ἐκεῖνοι ἀναμέσον αὐτοῦ καὶ τῆς περιεχομένης πόλεως. Παρεσκεύασται δὲ τὸ τοῦ προφήτου πρόσωπον ἐπὶ τὴν ἐν τῇ πλίνθῳ πόλιν οὖσαν ἐν συγκλεισμῷ συγκεκλεισμένην ὑπὸ τῆς ἀποδείξεως τῶν προφητικῶν λόγων. Καὶ τοῦτο πᾶν *σημεῖον ἐστι* καὶ αὐτὸ *τοῖς υἱοῖς Ἰσραὴλ*, ἵνα μὴ τοιοῦτο γίνωνται.

37. Lommatzsch reports that Delarue reads σιδηρῶν here, but both he and Migne print σιδηροῦν.

38. ἐν συγκλεισμῷ O.

39. περικειμένη (= περικειμένη) O.

40. τοῖς εὐγενέσιν O.

41. In O, this comment follows the foregoing one immediately, with no end-of-comment marker.

42. O here has the extra word πῶς (= πως).

43. Lommatzsch reports that Delarue reads χαραχούντων, but both he and Migne correct this.

44. βέλος περιστησάντων αὐτήν O.

drive away the opposing arguments. And because it is still possible to sin even after so many [fortifications], it may be that the arguments which take hold of the one who has sinned and chastise him are here called an “iron frying-pan”—just as, according to the prophet, it is also an “iron wall” to [keep *him*] from falling away from his most noble state. And the phrase, “You shall prepare your face”—this means, “You shall direct the clear-sighted faculty of your soul toward the city, so as to build it upon the brick, which will be an enclosing<sup>144</sup> of the city.” For “you shall enclose it,” making an impression of it and confining it in the soul of the hearer who is clothed in a body. All this has been set down as a kind of sign for those who are of high-quality ancestry<sup>145</sup> and are called “children of Israel.”

(c)

And perhaps also, the discourse of those who have been taught true piety but do not live in a manner worthy of the holy teachings is represented by the city of Jerusalem delineated on a brick, surrounded and encompassed by enemies, who hold the ramparts and fence it with a palisade, who have set up their camps against it and so many thousands of siege engines, in order to harm it. And for this reason, an “iron pan” is set down as an “iron wall,” because the prophet is not such a one as those are who are between him and the surrounded city. And the face of the prophet has been “prepared” toward the city which is on the brick, enclosed in an enclosure by the announcement of the prophet’s words. And all this too is itself “a sign for the children of Israel,” so that they may not come to be like this.<sup>146</sup>

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144. O: “...in an enclosure of the body.”

145. Gk. τοῖς ἐν γενέσει εὐφύεσι.

146. O: “...of the king.”

## 4.3

Καὶ σὺ λάβε σεαυτῷ τήγανον σιδηροῦν καὶ θήσεις αὐτὸ ὡς τοῖχον σιδηροῦν ἀνὰ μέσον σου καὶ ἀνὰ μέσον τῆς πόλεως καὶ ἐτοιμάσεις τὸ πρόσωπόν σου ἐπ' αὐτήν, καὶ ἔσται ἐν συγκλεισμῷ, καὶ συγκλείσεις αὐτήν· σημεῖόν ἐστι τοῦτο τοῖς υἱοῖς Ἰσραηλ.

[Delarue, *Selecta* (Lomm. XIV.189; PG 13: 780)]

[Καὶ σὺ λάβε σεαυτῷ τήγανον.] Εἰκὸς τὰς κολάσεις εἶναι τήγανον σιδηροῦν· ἢ καὶ κατὰ τὴν ἱστορίαν, ὅτι ἀπετηγάνισε τοὺς υἱοὺς τῆς βασιλείας<sup>45</sup> ὁ βάρβαρος.

## 4.4

Καὶ σὺ κοιμηθήσῃ ἐπὶ τὸ πλευρόν σου τὸ ἀριστερόν καὶ θήσεις τὰς ἀδικίας τοῦ οἴκου Ἰσραηλ ἐπ' αὐτοῦ κατὰ ἀριθμὸν τῶν ἡμερῶν πενήκοντα καὶ ἑκατόν, ἅς κοιμηθήσῃ ἐπ' αὐτοῦ, καὶ λήμψῃ τὰς ἀδικίας αὐτῶν.

(a)<sup>46</sup>

[Pitra, p. 542]

[Καὶ σὺ κοιμηθήσῃ ἐπὶ τὸ πλευρόν<sup>47</sup> σου τὸ ἀριστερόν.] Ὅρα εἰ δύναται ἐπὶ μὲν τοῦ ἀριστεροῦ πλευροῦ, ὁ πρὸς τῷ πρακτικῷ τυγχάνων, ἐπὶ δὲ τοῦ δεξιοῦ, ὁ πρὸς τῷ θεωρητικῷ. Καρδία γὰρ σοφοῦ εἰς δεξιὸν αὐτοῦ, κατὰ τὸν Ἐκκλησιάστην. Τὸ δὲ· Καρδία ἄφρονος εἰς ἀριστερόν αὐτοῦ, λεγέσθω περὶ τῶν πεποιθότων τοῖς σωματικοῖς, ἅτινά ἐστι τὰ ἀριστερά.

45. τοῦ βασιλέως Ο.

46. In O, this comment and the following one appear in reverse order.

47. In Pitra's text, this word wrongly has an added circumflex over the first syllable.

## 4.3

And as for you,<sup>147</sup> take for yourself an iron frying-pan, and you shall place it as an iron wall between you and between the city, and you shall prepare<sup>148</sup> your face against it. And it shall be in an enclosing, and you shall enclose it. This is a sign for the children<sup>149</sup> of Israel.

[“**And as for you, take for yourself a pan...**”] Most likely, the “iron pan” represents the punishments—or, in terms of the literal history, it means that the barbarian *pan-fried*<sup>150</sup> the children of the royal house.

## 4.4

And you shall lie on your left side, and you shall place the iniquities<sup>151</sup> of the house of Israel upon it, in number, one hundred fifty days, during which you lie upon it, and you will take on their iniquities.<sup>152</sup>

(a)<sup>153</sup>

[“**And you shall lie on your left side...**”] Consider whether the one who is attached to the active life is able to lie on his left side, and the one who is attached to the contemplative life on his right side. For “the heart of a wise man is to his right,” according to Ecclesiastes; and on the other hand, “the heart of a fool is to his left”<sup>154</sup>—let this be said with regard to those who have put their trust in bodily things, which are the left-hand things.

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147. NETS does not have “as for you.”

148. NETS: “ready.”

149. NETS: “sons.”

150. Gk. ἀπετηγάνισε, a verb that derives from the word for “pan” [τήγανον].

151. NETS: “injustices.”

152. NETS: “you shall receive their injustices.”

153. In Pitra, this Greek text is mislabeled as 7.4.

154. Eccl. 10.2.

(b)

[Delarue, *Selecta* (Lomm. XIV.189-90; PG 13: 780)]

[Καὶ λήψῃ τὰς ἀδικίας τοῦ οἴκου Ἰσραήλ.] Καὶ τίς ἔλαβε τὰς ἀδικίας τῶν υἱῶν Ἰσραὴλ οὐσας δύο τὸν ἀριθμὸν, τὴν τε εἰς Θεὸν καὶ τὴν εἰς τὰ λογικά, διὰ τῆς οἰκείας<sup>48</sup> κοιμήσεως, ἢ ὁ Σωτὴρ ἡμῶν; Ἐχρῆν δὲ ὑπὲρ τῶν πλείονα ἡμαρτηκότων πλείονα αὐτὸν κοιμᾶσθαι χρόνον, οὐκ ἐπὶ τὸ δεξιὸν καὶ κρεῖττον, ἀλλ' ἐπὶ τὸ ἀριστερὸν μέρος· ὑπὲρ δὲ τῶν ἐλάττονα παραπεπτωκότων ἐπὶ τὸ δεξιὸν πλευρὸν ἐλάττονα χρόνον· τοῦτο ἐνδεικνυμένου τοῦ λόγου, ὡς πλείον ἔπαθεν ὁ Σωτὴρ ὑπὲρ τῶν πλείονος χρηζόντων τῆς θεραπείας.

## 4.9

Καὶ σὺ λάβε σεαυτῷ πυρούς καὶ κριθὰς καὶ κύαμον καὶ φακὸν καὶ κέγχρον καὶ ὄλυραν καὶ ἐμβαλεῖς αὐτὰ εἰς ἄγγος ἐν ὀστράκινον καὶ ποιήσεις αὐτὰ σεαυτῷ εἰς ἄρτους, καὶ κατὰ ἀριθμὸν τῶν ἡμερῶν, ἅς σὺ καθεύδεις ἐπὶ τοῦ πλευροῦ σου, ἐνενήκοντα καὶ τριακοσίας ἡμέρας φάγεσαι αὐτά.

(a)<sup>49</sup>[Delarue, *Selecta* (Lomm. XIV.190-91; PG 13: 780-81)]

[Καὶ σὺ λάβε σεαυτῷ πυρούς.] Ἐάν τις ζητῇ πῶς ὁ Κύριος ἡμῶν ὁ Υἱὸς τοῦ ἀνθρώπου οὕτως ἀκάθαρτον ἄρτον ἐσθίει ἐν τοῖς ἔθνεσι, νοησάτω αὐτὸν ἐσθίοντα ἃ παρατιθέασιν αὐτῷ οἱ ἄνθρωποι· καὶ ὄψονται<sup>50</sup> τίνα τρόπον καθαρὸν αὐτῷ ἄρτον οὐδεὶς δύναται παρατιθέναι. Ἔστηκε γὰρ ἐπὶ τὴν θύραν καὶ κρούει, καὶ ἐάν τις ἀνοίγῃ<sup>51</sup> αὐτῷ, εἰσέρχεται πρὸς αὐτὸν, καὶ δειπνεῖ μετ' αὐτοῦ· οὐκ

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48. ἰδίας O.

49. In O, all four comments on 4.9, here printed separately, appear as one long comment.

50. ὄψεται O.

51. ἀνοίξη O.

(b)

[“...and you will take on the iniquities of the house of Israel.”]<sup>155</sup> And who took on the iniquities of the children of Israel, which were two in number—the one against God and the other against rational creatures<sup>156</sup>—by means of his own “lying down / sleeping”<sup>157</sup>? Who but our Savior? And it was necessary for him to “lie down” for a longer time on behalf of those who had sinned more, not on the right, the better, side, but on the left side. But on behalf of those who had gone astray less, [he had to lie down] on his right side for a shorter time. These words show that the Savior suffered more on behalf of those who needed a more extensive treatment.

## 4.9

And as for you,<sup>158</sup> take for yourself wheat and barley and beans and lentils and millet and spelt, and you shall put them into one clay<sup>159</sup> vessel and make them into bread for yourself, and during the number of days that you lie on your side, three<sup>160</sup> hundred ninety days, you shall eat them.

(a)

[“**And as for you, take for yourself wheat...**”] If someone inquires how it is that our Lord, the Son of Man, eats impure bread among the nations in this way, let him note that he eats what the people put before him. And they will see<sup>161</sup> how no one is able to put before him pure bread. For he “stands at the door and knocks, and if someone opens it for him, he comes in to him, and

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155. The words “of the house of Israel” are not otherwise attested as an LXX variant, but might easily be a casual conflation from the earlier part of the verse. I have therefore not adjusted the Biblical text here.

156. I.e., against God and against fellow human beings.

157. Gk. κοιμησις. Given the frequent NT metaphor in which “sleep” refers to death, the point is that Ezekiel’s action of lying down is a symbol of Christ’s death.

158. NETS: “And you.”

159. NETS: “earthen.”

160. NETS: “one.” Cf. comment (c), where Origen is clearly justifying the fact that he reads *three hundred* rather than *one hundred*.

161. O: “And he will see...”

οἶμαι δὲ, ὅτι καθαρὰ, ἀλλὰ τὸν ἐν βολβίτοις βοῶν γινόμενον κόπρον γινόμενον ἄρτον.<sup>52</sup> Ἡμεῖς δὲ, ἐὰν ὕστερόν ποτε δειπνῶμεν μετ' αὐτοῦ, καθαρὰ ἀπ' αὐτοῦ, ἀνθ' ὧν οὐ πάνυ ἀκάθαρτα παρεθήκαμεν, ἀποληψόμεθα. Δεδομένοι δὲ εἰσιν ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου δεσμοὶ εἰσελθόντα ἐν μέσῳ τῆς αἰχμαλωσίας ἡμῶν οἱ ὑλικοὶ καὶ σωματικοί. Ὅτε γὰρ παρ' ἡμῖν γίνεται συμπάσχων ἡμῖν, καὶ συνδέεται ἡμῖν, καὶ σὺν ἡμῖν ἐστὶν ἐν τῇ φυγῇ<sup>53</sup> τοῦ βίου τούτου, συμπεινῶν ἡμῖν καὶ συνδιψῶν, καὶ συνεσθίων καθαρὸν ἐσθίουσιν ἄρτον, καὶ συμπίνει τὸ ὕδωρ, πλὴν ἐν σταθμῷ καὶ μέτρῳ. Οὐ γὰρ ἐπιμεριεῖται<sup>54</sup> ἐνταῦθα τυγχάνουσι τὸ πρὸς ἀξίαν. Ὅσον μὲν οὖν ἐχρῆν ἡμᾶς ἐπὶ τοῖς ἀμαρτήμασιν ἐν βολβίτοις τῆς κόπρου ἀνθρωπίνης ἐσθίειν τὸν τοιοῦτον ἄρτον· ὅσον δὲ ἔστι τεθαρρηκότει εἰπεῖν· *Ἡ ψυχὴ μου οὐ μεμίανται, καὶ θηράματα*<sup>55</sup> *οὐ βέβρωκα*, καὶ τὰ λοιπὰ συγχωρούμεθα τὸ τοιοῦτον, καὶ γηῖνοις μὲν καὶ κοπρώδεσι τισὶν ἀναμέμικται ἡμῶν ἢ τροφή, οὐ μὴν ἐπὶ τοσοῦτον καὶ εἰς ὑπερβολὴν ἀκαθάρτοις καὶ δυσώδεσιν. Οὐκ οἶδα δὲ ὅποια τῆς ψυχῆς τροφαὶ πυρὸς ἂν λέγοιντο, καὶ αἱ ποδαπαὶ κριθῆ, καὶ τίνες κύαμοι, καὶ αἱ λοιπαί. Εἰς ὀστράκινον δὲ ἐμβάλλονται ἄγγος,

52. τὸν ἐν βολβίτοις κόπρον βοῶν γενόμενον ἄρτον O.

53. φυλακῆ O.

54. O has the extra word ἡμῖν here.

55. θηριάματα Delarue; Lomm. corrects to θηριάλωτον (to conform with Ezek. 4.14)—which is also the reading of O; Migne corrects to θηράματα.

dines with him.”<sup>162</sup> But, I think, [human beings provide] not pure [bread] but the bread [baked] on the dung of cows, [the bread] that becomes excrement.<sup>163</sup> But we, if at some time afterwards we dine with him, we will receive pure bread from him, instead of the (not entirely)<sup>164</sup> impure bread we put before him. And there are bonds that have been placed upon the Son of Man when he came into the midst of our captivity—the bonds of matter and of the body.<sup>165</sup> For when he comes to be among us, suffering along with us, he has also been bound along with us, and is with us in the exile<sup>166</sup> of this life, experiencing hunger and thirst along with us, and eating with [us as we] eat pure bread, and he drinks the water with us—only, he does this “by weight and measure.”<sup>167</sup> For *just deserts* are not allotted to those who are here [on earth]—and so, to a certain degree, because of our sins, it was necessary for us to eat such bread in the dung of human excrement—but to a certain degree it is possible for us to take heart and say, “My soul has not been defiled...and I have not eaten the prey of wild beasts,” etc.<sup>168</sup> We are granted such a request,<sup>169</sup> and our nourishment has been mixed together with earthly and excremental material, yet not so much or excessively with impure and foul-smelling materials. But I do not know what

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162. Cf. Rev. 3.20.

163. Some corruption seems to have occurred in this sentence. O’s slightly simpler reading can be translated, “...the bread baked on the dung, that becomes excrement of cows,” or, “...the excrement of cows, on dung, that becomes bread.”

164. The phrase “not entirely” seems to reflect the fact that Ezekiel reacts against the use of *human* excrement as fuel to bake the bread, and is thus allowed by God to use the excrement of cows; thus, the bread is not *as* impure as it might have been. Cf. Jerome, *Comm. in Ezech.* [PL 25:49D]:

*Quod autem pro humano stercore, boum conceditur fimum, leviora significantur mala: dum iubentur quidem coctum in bubulo stercore comedere panem, sed ab humani stercore longe esse immunditia...*

“Now, insofar as the dung of cows is allowed, instead of human excrement, less serious evils are indicated, since they are [*perhaps correct to* iubetur (“he is”)] indeed ordered to eat bread baked in bovine excrement, but to stay far away from the impurity of human excrement.”

165. Cf. Ezek. 3.25 and Origen’s comments on that verse above.

166. O: “custody.”

167. Allusion to Ezek. 4.10-11, 16, but cf. also Wis. Sol. 11.20: “You arranged all things by measure and weight and number”; Origen’s *Hom.* 1.2.2.

168. Adapted from Ezek. 4.14.

169. That is, a request like that of Ezekiel, not to have to eat bread baked with *human* excrement as fuel.

εἰς τὸ ληφθὲν καὶ πλασθὲν ἀπὸ τῆς γῆς σῶμα.

(b)

[Delarue, *Selecta* (Lomm. XIV.191; PG 13: 781)]<sup>56</sup>

Ἐσθίειν δὲ κ' σίκλους κελεύεται. Οὐκ ἐχρήν γὰρ τὸν οὕτως ἀκάθαρτον βρωθι-  
σόμενον ἄρτον ἐν ἀγίῳ παραλαμβάνεσθαι ἀριθμῶ, ὁποῖός ἐστιν ὁ τῆς δεκάδος,  
καὶ<sup>57</sup> ἑβδομάδος, ἢ τριακάδος, ὀγδοάδος,<sup>58</sup> ἢ τινος τῶν ὁμοίων ἀριθμῶν, ἀλλ'  
ἐν ἀριθμῶ δὲ τοῦ Κυρίου, ὃς διὰ τὴν δυάδα καὶ σχίσιν περιέχειν ἀκαθάρτων ἐστὶ  
συγγενής· ὡς δηλόν ἐστιν ἐκ τῶν ἐν τῇ κιβωτῶ γινομένων ζώων ἀκαθάρτων  
καὶ τῶν ἀποστελλομένων τῶ Ἡσαῦ παρὰ τοῦ Ἰακώβ. Τὰ γὰρ πλεῖστα αὐτῶν τῶ  
κ' ἀριθμῶ ἀναπέμπεται πρὸς αὐτόν. Καὶ ὁ ἕξ ἀριθμὸς εἰς τὸ μέτρον τοῦ ποτοῦ  
παραλαμβάνεται, καὶ ἀπὸ ἕξ ἀριθμοῦ<sup>59</sup> ὁ ἄρτος γίνεται πυροῦ καὶ κριθῆς, καὶ  
κυάμου καὶ τῶν λοιπῶν· ἐπεὶπερ ἐστὶν ὁ ἀριθμὸς οὗτος πάθους σύμβολον καὶ  
κακώσεως τοῦ Σωτῆρος τῇ ἕκτη ἡμέρᾳ πεπονθότος, καὶ ἐν τῇ Ἀποκαλύψει  
Ἰωάννου τοῦ ὀνόματος τοῦ θηρίου τὸν χξς' ἔχοντος ἀριθμόν.

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56. In this and the following comment, Lommatzsch prints the numbers written out in words rather than the numerals (as does O).

57. ἢ O.

58. ἢ ὀγδοάδος O.

59. καὶ τὸ ἕκτον τοῦ ιν καὶ ἀπὸ ἕξ γεῶν [leg. γε ὄν / ὦν] O.

sort of nourishments of the soul might be called “wheat,” which sort “barley,” and which “beans,” and so on.<sup>170</sup> And they are “**put into a clay vessel**”—that is, into the body, which has been taken and formed from earth.

(b)

And he is commanded to eat 20 shekels’ [weight of bread]<sup>171</sup>—for it was not right for the one who was going to eat such impure bread to receive it in [a quantity expressed with] a holy number, such as ten, seven, thirty, eight, or any of the other similar numbers, but rather, in [a quantity expressed with] a number of the Lord, who because he encompasses duality and division is akin to impure things—and this is clear from the *unclean* animals that came onto the ark<sup>172</sup> and from the animals sent by Jacob to Esau.<sup>173</sup> For most of them are sent to him in quantities of 20.<sup>174</sup> Furthermore, the number six is taken up for the allotted measure of the drink;<sup>175</sup> and the bread is made with the number six<sup>176</sup>—[the six ingredients,] wheat, barley, beans, and so on<sup>177</sup>—because this number is a symbol of the passion and mistreatment of the Savior, who suffered on the *sixth* day. And also, in the Revelation of John, the name of the beast contains the number 666.<sup>178</sup>

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170. The ingredients from Ezek. 4.9.

171. Ezek. 4.10.

172. Gen. 7.2, 8. Pairs of the *unclean* animals, but groups of seven of the clean animals, are specified.

173. Gen. 32.14[13]-16[15].

174. An exaggeration, although the number 20 does appear in this passage.

175. That is, at 4.11 Ezekiel is instructed to drink the *sixth* part of a *hin* of water.

176. O’s longer reading makes more sense of the allusion to 4.11, but the reference to the “sixth of a *hin*” seems to have been displaced: “...and the sixth of a *hin* and, the bread is made, being from six...”

177. Ezek. 4.9.

178. Rev. 13.17-18.

(c)

[Delarue, *Selecta* (Lomm. XIV.191; PG 13: 781)]

Οὐκ ἀγνοοῦμεν δὲ τινα τῶν ἀντιγράφων ἔχειν ρ' καὶ ν' ἡμέρας· καὶ ἄλλα 4' καὶ ρ' ἡμέρας· καὶ τὰ πλείονα δὲ 4' καὶ ρ' ἡμέρας. Ἄλλ' ἐπισκεψάμενοι τὰς λοιπὰς ἐκδόσεις, εὔρομεν τ' εἶναι καὶ 4' ἡμέρας.<sup>60</sup>

(d)

[Delarue, *Selecta* (Lomm. XIV.191; PG 13: 781)]

Ταῦτα δὲ πάντα γίνεται τὰ προειρημένα, ἵνα ἐντακῆ ἕκαστος ἐν ταῖς ἀδικίαις αὐτοῦ τῶν ἡδικοτέρων, καὶ τῷ ἄδικος εἶναι ἀποθανῆται.

## 4.15

Καὶ εἶπε πρὸς με, Ἴδου δέδωκά σοι βόλβιτα βοῶν ἀντὶ τῶν βολβίτων τῶν ἀνθρωπίνων, καὶ ποιήσεις τοὺς ἄρτους σου ἐπ' αὐτῶν.

[Delarue, *Selecta* (Lomm. XIV.191; PG 13: 781)]

[Ἴδου δέδωκά σοι βόλβιτα βοῶν.] Οὐκοῦν αἰνίττεται τι μυστικὸν περὶ τῆς ψυχῆς τῆς αἰχμαλωτισθείσης<sup>61</sup> ὁ προφήτης, οὐ δυνάμενος τροφήν πάντη ἀκαθαρσίας ἀπηλλαγμένην λαμβάνειν.

## 4.16

Καὶ εἶπε πρὸς με, Ἰὲ ἀνθρώπου, ἰδοὺ ἐγὼ συντρίβω στήριγμα ἄρτου ἐν Ἱερουσαλημ, καὶ φάγονται ἄρτον ἐν σταθμῷ καὶ ἐν ἐνδείᾳ καὶ ὕδωρ ἐν μέτρῳ καὶ ἐν ἀφανισμῷ πίνονται...

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60. τὰς ἡμέρας Ο.

61. αἰχμαλωτευθείσης Ο.

(c)

But I am not unaware that some of the manuscripts read “150 days,” and others “190 days”—and the greater number read “190 days.” But when we examine the other editions, we find that there are “390 days.”<sup>179</sup>

(d)

All these things that have been mentioned take place so that each of those who has been unrighteous should sink down in his unrighteousness and should die by virtue of being unrighteous.

## 4.15

And he said to me, “Behold, I have given you cows’ dung<sup>180</sup> instead of human dung, and you shall prepare your bread upon it.”

[“**Behold: I have given you cows’ dung.**”] Now then, the prophet, since he is not able to receive nourishment that is completely free of impurity, is hinting at a certain symbolic<sup>181</sup> [lesson] concerning the soul that has been taken captive.

## 4.16

And he said to me, Son of man, behold, I am crushing<sup>182</sup> the staff<sup>183</sup> of bread in Jerusalem, and they shall eat bread by weight and in need and drink water in measure and in annihilation...

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179. I.e., here and at Ezek. 4.5. Jerome notes that 190 is the most commonly attested (Latin?) reading, and also mentions the 150 as an attested reading—but he is amazed that such readings exist when the Hebrew, Aquila, Symmachus, Theodotion, and the LXX mss. that “have not been corrupted” read 390 [*Comm. in Ezech.*, PL 25:46C]. 190 is the LXX reading adopted by Rahlfs and Ziegler, although they note 390 as an attested variant.

180. NETS: “dung of cattle.”

181. Gk. μυστικόν.

182. NETS: “shattering.”

183. NETS: “support.”

[Delarue, *Selecta* (Lomm. XIV.192; PG 13: 781)]<sup>62</sup>

[*Ἴδου ἐγὼ συντριβῶ στήριγμα ἄρτου.*] Διὰ τοῦτο ὑγιής καὶ ἀσύντριπτος ἄρτος οὐχ εὐρίσκεται, οὐδὲ στήριγμά ἐστιν ἄρτου τοῖς ἐν αἰχμαλωσίᾳ νηπίοις, οἷς καὶ διακλᾶσθαι δεῖ τὸν ἄρτον.

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62. In O, this comment is anonymous, not attributed to Origen.

[Attribution to Origen doubtful]

[**“Behold: I am crushing the staff of bread.”**]<sup>184</sup> For this reason, no bread that is sound and uncrushed is found, and there is not even a “staff of bread” for the infants in the captivity, for whom it is necessary to break bread into pieces.

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184. For “staff of bread,” cf. *Hom.* 4.1.2—but note the contrast between the figurative view there espoused and the historical interpretation presented here. For this reason, and because no attribution to Origen appears in O, the comment is *not likely* to be Origen’s.

## CHAPTER 5

## 5.8

...διὰ τοῦτο τάδε λέγει Ἀδωναὶ κύριος, Ἴδου ἐγὼ ἐπὶ σέ καὶ ποιήσω ἐν μέσῳ σου κρίμα ἐνώπιον τῶν ἔθνων...

(a)<sup>63</sup>

[Delarue, *Selecta* (Lomm. XIV.192; PG 13: 781-4)]

[*Τάδε λέγει Ἀδωναὶ Κύριος.*] Ἐπέτρεπεν,<sup>64</sup> ὅπου μὲν τὸ κρίμα, μὴ λέγειν, Ἔσται κρίμα ἐν μέσῳ, ἀλλὰ, *Ποιήσω κρίμα ἐν μέσῳ σου*. καὶ διὰ τὸ μεμιαγκένας αὐτοὺς τὰ ἅγια τοῦ Θεοῦ, λέγεται τὸ *Κἀγὼ ἀπόσομαί σε*. ὅπου δὲ πατέρες υἱοὺς ἤσθιον, οὐχὶ Ποιήσω ἵν' οἱ πατέρες φάγωσι τέκνα ἢ τέκνα τοὺς πατέρας· ἐπεὶ οὐκ ἦν ἀμάρτημα τῶν πατέρων τὸ ἐσθίεσθαι ὑπὲρ αὐτῶν τοὺς υἱοὺς. Ἄλλ' οὐδὲ οἰκεῖον Θεῷ τὸ ταῦτα ἐνεργῆσαι. Οὕτω γὰρ καὶ ὁ τῶν Ἑβραίων διδάσκαλος ἐξηγήσατο τό· *Τοὺς δοξάζοντάς με δοξάσω, οἱ δὲ ἐξουθενούντες με ἀτιμασθήσονται*, ἐν τῇ πρώτῃ τῶν Βασιλειῶν κείμενον. Ἐχρῆν γὰρ Θεοῦ μὲν ἔργον εἶναι τὸ δοξάζειν, οὐκέτι δὲ ἐνέργειαν, ἀλλὰ παρακόλουθα<sup>65</sup> τὸν ἀτιμάζοντα Θεὸν ἀτιμάζεσθαι. Ταῦτα οὖν<sup>66</sup> παρατηρητέον καὶ ἐπὶ τῶν

63. In O, both comments on 5.8, here printed separately, appear as one long comment.

64. ἔπρεπεν O.

65. παρακολούθημα O.

66. ταύτας οὖν τὰς παρατηρήσεις O.

## CHAPTER 5

5.8<sup>185</sup>

...therefore, thus says Adonai the Lord:<sup>186</sup> Behold, I am against you, and I will execute judgment in your midst before the nations...

(a)

[“...thus says Adonai the Lord.”] He was commanding<sup>187</sup> [the prophet], where [there was to be] judgment, not to say, “There will be judgment in the midst,” but rather, “I will execute judgment in your midst.”<sup>188</sup> And because they had defiled the sanctuary<sup>189</sup> of God, the statement is made, “And I shall thrust you away.”<sup>190</sup> And where fathers were eating sons, he does *not* say, “I shall cause the fathers to eat their children or children to eat their fathers”; for it was not a sin of the fathers that their sons were eaten by them.<sup>191</sup> But neither is it fitting for God to *effect* these things. For in the same way also the teacher of the Hebrews in the first book of Kingdoms provided this explanation: “I shall glorify those who glorify me; but those who reject me will be dishonored.”<sup>192</sup> It was necessary that the glorifying be God’s task, you see, but that the dishonoring of the one who dishonors God *not* be his activity—rather, this was a natural consequence.<sup>193</sup>

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185. Cf. Jerome, *Comm. in Ezech.* [PL 25:54A-C] for both paragraphs on this verse.

186. NETS: “this is what the Lord says” (following the standard LXX text, without ἀδωναί).

187. Gk. ἐπέτρεπεν; Delarue, however, seems to be translating ἐπέτρεπεν (*decebat*, “it was right / proper”)—or rather ἔπρεπεν (the reading of O); probably a misprint was introduced on the way to publication. If ἔπρεπεν (or ἐπέτρεπεν) is the correct reading, as seems likely, the sentence would mean: “Where [there was to be] judgment, it was fitting that he *not* say, ‘There will be judgment in the midst,’ but rather, ‘I will execute judgment in your midst.’”

188. Ezek. 5.8, slightly adapted.

189. Gk. τὰ ἅγια; lit., “the holy [things].”

190. Ezek. 5.11.

191. Ezek. 5.10. While it is odd that cannibalism is *not* a “sin of the fathers,” the point here is that it is a *natural consequence* of prior sin.

192. 1 Kgdms [1 Sam.] 2.30; the speaker is an unnamed “man of God” (2.27)—this is presumably the referent of Origen’s “teacher of the Hebrews.” Harnack, *Der kirchengeschichtliche Ertrag*, 2: 18, however, considers Origen to be referring to a contemporary Jew who explained the Biblical verse as he expounds it here.

193. Gk. παρακόλουθα.

εὐλογιῶν καὶ καταρῶν τῶν ἐν Λευϊτικῷ καὶ Δευτερονομίῳ, καὶ ἐπὶ τῶν λόγων τῶν προφητικῶν.

(b)

[Delarue, *Selecta* (Lomm. XIV.192-3; PG 13: 784)]

Τί τοίνυν ἐστὶ τὸ, *Διὰ τοῦτο φάγονται πατέρες τὰ τέκνα ἐν μέσῳ σου, καὶ τέκνα φάγονται πατέρας*; Ὅσον μὲν οὖν κατὰ κοινήν<sup>67</sup> τινα καὶ ἀπλουστέραν ἐκδοχὴν ἔστι τοῦτο ἰδεῖν<sup>68</sup> ἐν ταῖς ἀκαταστατούσαις καὶ στασιαζούσαις πονηρευομένω ἐκκλησίαις. Πολλάκις γὰρ οἱ διδάξαντες καὶ ἐν Χριστῷ γεγεννηκέναι τοὺς παρ' αὐτῶν ἀκούσαντας τοῦ θείου νόμου νομισθέντες, ἐπιβουλευόμενοι ὑπὸ τῶν διδαχθέντων, οἷον ἐσθίονται ὑπὸ τῶν υἱῶν πατέρες. Εἰ δὲ αὐτοὶ πλεονεκτοῖεν καὶ ἀδικοῖεν τοὺς προσαχθέντας δι' αὐτῶν τῷ θείῳ λόγῳ, πατέρες εἰσὶν ἐσθίοντες τοὺς υἱούς. Ὅτι δὲ κεῖται τὸ ἐσθίειν τὰς σάρκας τινὸς ἐπὶ τοσαύτης ἀκαταστασίας καὶ στάσεως, ἔστι μαθεῖν ἐκ τοῦ κς' ψαλμοῦ. *Διὰ τὸ ἐγγίξειν ἐπ' ἐμὲ κακοῦντας τοῦ φαγεῖν τὰς σάρκας μου*. καὶ ἐκ τοῦ Ἰῶβ λέγοντος. *Εἰ δὲ καὶ εἶπον αἱ θεράπαιναί μου. Τίς ἂν δώῃ<sup>69</sup> ἡμῖν τῶν σαρκῶν αὐτοῦ φαγεῖν, λίαν μου<sup>70</sup> χρηστοῦ ὄντος*; Τοιαῦτά ἐστι καὶ τὰ παρὰ τῷ Ἀποστόλῳ αἰτιωμένῳ τοὺς στασιάζοντας πρὸς ἀλλήλους ἐν τισιν Ἐκκλησίαις. *Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.*<sup>71</sup> Τοῦτο δὲ τὸ δάκνειν καὶ κατεσθίειν, ὡς γίνεσθαι τὸ, *Πατέρες φάγονται τέκνα ἐν μέσῳ σου, καὶ τέκνα φάγονται πατέρας*, οὐχ ὁ Θεὸς ἐνεργεῖ, ἀκολουθεῖ δὲ τοῖς τὰ δικαίωματα τοῦ Θεοῦ ἀπωθουμένοις καὶ ἐν τοῖς νομίμοις αὐτοῦ μὴ πορευομένοις.

67. κοινωτέραν O.

68. O has the extra word γινόμενον here.

69. So O; (δώη) and LXX text; δόιη Delarue.

70. λιμοῦ Delarue.

71. O does not include the last part of the quotation, from βλέπετε.

We should note this<sup>194</sup> also in the case of the blessings and curses mentioned in Leviticus and Deuteronomy, and in the words of the prophets.

(b)

What, then, is the meaning of the words, “Therefore fathers will eat their children in your midst, and children shall eat fathers”<sup>195</sup>? Well, in terms of a certain common and rather simplistic interpretation, one can see this<sup>196</sup> in the anarchic and factionalized churches of those who act wickedly. For often, those who taught others and thus are considered to have “begotten” the ones who heard the divine law from them are subsequently the object of plotting by their disciples, and are [in this sense] like fathers eaten by their sons. But if they themselves are greedy and unjust toward those who were led by them to the divine word, they are fathers who eat their sons. And the fact that “eating the flesh” of someone is mentioned [in Scripture] with reference to anarchy and factional strife can be learned from the 26<sup>th</sup> Psalm— “Because the destructive ones draw near to me to eat my flesh...”<sup>197</sup>—and from Job, when he says, “And if my maidservants also said, ‘Who might grant to us to eat some of his flesh?’ although I was very kind.”<sup>198</sup> Such also are the words of the Apostle when he is criticizing those who engage in factional strife against each other in certain churches: “But if you bite and devour each other, watch out so as not to be eaten up!”<sup>199</sup> This sort of “biting” and “devouring,” resulting in the [scenario whereby] “fathers shall eat children in your midst, and children shall eat fathers,” is not brought about by God, but is a natural consequence<sup>200</sup> for those who reject the ordinances of God and do not walk in his statutes.

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194. O: “We should note these precise expressions...”

195. Ezek. 5.10.

196. O’s wording runs slightly more smoothly: “one can see this happening...”

197. Ps. 26[27].2, with διὰ τὸ ἐγγίξειν rather than ἐν τῷ ἐγγίξειν (“when ... draw near...”).

198. Job 31.31 (LXX, slightly adapted). Delarue prints λιμοῦ χρηστοῦ ὄντος (“since / although famine is good”)—yet despite the thematically relevant reference to famine, this appears to be an easy mechanical corruption of the LXX λίαν μου χρηστοῦ ὄντος; the latter is also confirmed by O.

199. Gal. 5.15.

200. Gk. ἀκολουθεῖ.

## 5.13

Καὶ συντελεσθήσεται ὁ θυμὸς μου καὶ ἡ ὀργή μου ἐπ' αὐτούς, καὶ ἐπιγνώση διότι ἐγὼ κύριος λελάληκα ἐν ζηλῶ μου ἐν τῷ συντελέσαι με τὴν ὀργὴν μου ἐπ' αὐτούς.

(a)

[Delarue, *Selecta* (Lomm. XIV.193; PG 13: 784)]

[Καὶ συντελεσθήσεται ὁ θυμὸς μου.] Τοῦτο δηλοῖ, ὅτι πέρας ἔξει ὁ θυμὸς τοῦ Θεοῦ ὁμοίως τῇ συντελείᾳ τοῦ κόσμου.

(b)

[Delarue, *Selecta* (Lomm. XIV.193; PG 13: 784)]

Θυμὸς Θεοῦ ἐστὶν ἐλεγμὸς,<sup>72</sup> ὀργὴ δὲ<sup>73</sup> παιδεία. Πᾶς δὲ ὁ ἐλέγχων καὶ παιδεύων πατὴρ δείκνυται.

(c)

[Delarue, *Selecta* (Lomm. XIV.193-4; PG 13: 784)]

Κρεῖττον παιδεύεσθαι ἐν τῇ ἀκοῇ τῆς θλίψεως καὶ μὴ αὐτὸ τὸ ἔργον τῆς παιδείας πειραθῆναι· τινὲς γὰρ παιδεύονται τῷ λόγῳ τῆς κολάσεως, ἕτεροι δὲ αὐτῇ τῇ κολάσει.

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72. Lommatzsch emends to ἔλεγχος.

73. ὀργῆς τε Ο.

## 5.13

And my wrath and my anger against them will be brought to an end,<sup>201</sup> and you shall recognize that I, the Lord, have spoken in my jealousy, when I complete my anger against them.<sup>202</sup>

(a)

[**“And my wrath...will be brought to an end.”**] This shows that the wrath of God will have a limit—along with the end<sup>203</sup> of the world.

(b)

God’s wrath is reproof;<sup>204</sup> and his anger is correction.<sup>205</sup> And everyone who reproves and corrects is shown to be a father.

(c)

It is better to be corrected by hearing about the threatened affliction, and not to experience the fact of the correction itself. For some are corrected by the words threatening punishment, and others, by the punishment itself.

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201. NETS: “And my wrath and my fury shall be completed upon them.” Origen’s comment reveals a different reading of the same Greek words.

202. NETS: “when I spend my anger on them.”

203. Gk. συντελεία, with the same root elements as the verb συντελεσθήσεται (“will be brought to its end”). The point seems to be that God’s anger will come to its end *at* the end of this world.

204. Gk. ἐλεγμός.

205. Gk. παιδεία.

## CHAPTER 6

## 6.2

Υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ τὰ ὄρη Ἰσραὴλ καὶ προφήτευσον ἐπ' αὐτὰ...

[Delarue, *Selecta* (Lomm. XIV.194-5; PG 13: 784-5)]

[*Στήρισον*<sup>74</sup> τὸ πρόσωπόν σου.] Τοῦς<sup>75</sup> εἶναι δοκοῦντας καὶ μείζονας παρὰ τοὺς λοιπούς, ἤτοι κατὰ τὴν τοῦ ἄρχειν ἐξουσίαν ἢ κατὰ τὸ περὶ γνώσιν καὶ σοφίαν διατρίβειν ἐθέλειν, ὄρη νομίζω λέγεσθαι τοῦ Ἰσραὴλ καὶ βουνούς. Τὴν ἐπίφασιν<sup>76</sup> οὖν τοῦ προφητικοῦ λόγου πρόσωπον ὀνομαζομένην καὶ τὴν λαμπρότητα αὐτοῦ δεήσει στηριχθῆναι ἐπὶ ταῦτα τὰ ὄρη, ἵν' ἡ προφητεία καὶ ἐπὶ ταῦτα λεχθῆ. Καὶ παρατηρητέον γε, ὅτι τὰ μὲν λεγόμενα ἀπαγγέλλεται τοῖς ὄρεσι, προφητεύεται δὲ οὐ περὶ τῶν ὀρέων μόνον, ἀλλὰ καὶ τῶν βουνῶν καὶ τῶν ναπῶν καὶ φαράγγων· ταῦτα γὰρ οἱ βουνοὶ καὶ αἱ φάραγγες καὶ αἱ νάπαι, τὸν στηριγμὸν μὴ χωροῦντα τοῦ προφητικοῦ προσώπου, οὐδὲ δέξασθαι τὰ λεγόμενα οἶά τε ἦν. Ἀπαγγέλλεται δὲ ταῦτα τοῖς ὄρεσιν, ὅτε ἤκουον, ἀξίοις οὖσι τοῦ τὰ ἐπιφερόμενα παθεῖν οὐ πάντως ἵνα πάθωσιν αὐτὰ· δυνατὸν γὰρ τοὺς ἀκούοντας, ἐπικειμένων τινῶν χαλεπῶν, μεταβαλόντας μηκέτι περιπεσεῖν τούτοις οἷς ἤκουσαν, ὡσπερ καὶ περὶ Νινευϊτῶν γεγένηται. Καὶ ἐν τῷ Ἱερεμῖα δὲ, *Πέραν*<sup>77</sup> *λαλήσω*, φησὶν, *ἐπὶ ἔθνη καὶ βασιλέας*<sup>78</sup> *τοῦ ἐξᾶραι καὶ ἀφανίσαι αὐτούς. Καὶ ἐὰν μετανοήσωσι, κἀγὼ μετανοήσω περὶ πάντων ὧν λελάληκα περὶ τοῦ ποιῆσαι αὐτοῖς.* Διὰ τοῦτο δὲ πρὸς τὰ ὄρη μόνον λέγεται, ὅτι χωρητικά εἰσι τοῦ περὶ πάντων λόγου· οὐδὲ γὰρ ἂν παρὰ τὰ ὄρη συνεῖεν<sup>79</sup> τοῦ βουλήματος τῶν λεγομένων. Ἄμα δὲ παραθετέον τὸ ῥητὸν τοῖς ἀδιακρίτως<sup>80</sup> διαλε-

74. στήριξον Migne.

75. Here O has the extra word ἀρχικωτέρους.

76. ἐπιφάνειαν O.

77. πέρας O.

78. βασιλείαν O.

79. οἱ δὲ ὑπὸ τὰ ὄρη οὐκ ἂν συνεῖεν O.

80. ἀκρίτως O.

## CHAPTER 6

6.2<sup>206</sup>

Son of man, set your face against the mountains of Israel, and prophesy against them.

[“...set your face...”] “Mountains” and “hills” of Israel are spoken about,<sup>207</sup> I think, in reference to those who seem to be greater<sup>208</sup> than the rest, whether in terms of their authority to rule or their desire to spend time on knowledge and wisdom. The manifestation of the prophetic word, here called “face,” and its brightness, will have to be firmly set toward these “mountains,” so that the prophecy may in fact be spoken against them. And one must observe, indeed, that what is said is proclaimed to the mountains, but the prophecy concerns not only the mountains, but also the hills and the glens and ravines. For these—the hills and the ravines and the glens—since they do not have the capacity [to endure] the firm-set [force] of the prophetic “face,” they cannot receive what is said either. But this prophecy is proclaimed to the mountains because, when they heard it, they *deserved* to suffer the impending disasters—not so that they would *by all means* suffer them. For it is possible for those who hear [such a message], when certain troubles are imminent, to change and thus *not* encounter those disasters which they heard about. This happened in the case of the Ninevites.<sup>209</sup> And also in Jeremiah, he says, “At last I will speak against nations and kings, to remove and destroy them; and if they change their mind, I too will change my mind about all those things which I spoke about doing to them.”<sup>210</sup> But the prophecy is spoken only to the mountains for this reason: because they [alone] have the capacity [to hear] the word that concerns all—for apart from the mountains, they would not understand the meaning of what is said. And at the same time, the text must be applied to those who have discussions indiscriminately with all and sundry, and impart

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206. Cf. Jerome, *Comm. in Ezech.* [PL 25:58A-C]

207. In Ezek. 6.2-3.

208. O: “...seem to be more fit for command and greater...”

209. Jonah 3.10 and context.

210. Jer. 18.7-8, loosely cited—some of the variants, however, are attested elsewhere (see Ziegler’s edition for details).

γομένοις πᾶσι καὶ τοῖς τυχοῦσι καὶ περὶ τῶν μειζόνων τοῖς ἀπλουστέροις καὶ ἀκεραιοτάτοις ἀνακοινομένοις· καὶ λεκτέον αὐτοῖς, ὅτι ὡσπερ ὁ προφήτης τὰ περὶ ὀρέων καὶ βουνῶν καὶ ναπῶν καὶ φαράγγων μόνοις τοῖς ὄρεσι κελεύεται λέγειν, τὸν αὐτὸν τρόπον τοῖς διακόνοις τοῦ λόγου συμβουλευεται ποιεῖν. Ἦγοῦμαι δὲ τοὺς μὲν πρὸς γνώσιν ὑγιῆ πεφυκότας τὰ ὄρη εἶναι· τοὺς δὲ ὀλίγον τι παρὰ τοὺς ἄλλους<sup>81</sup> διαβαίνειν τῇ γνώσει δυναμένους λέγεσθαι “βουνούς”. τοὺς δὲ ψιλόν<sup>82</sup> τὸ πρακτέον<sup>83</sup> ἐζηλωκότας λέγεσθαι “νάπας”. τοὺς δὲ πάντων ταπεινοτέρους τὰς ψυχὰς ὀνομάζεσθαι “φάραγγας”.

## 6.6

...ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν αἱ πόλεις ἐξερημωθήσονται καὶ τὰ ὑψηλὰ ἀφανισθήσεται, ὅπως ἐξολοθρευθῆ τὰ θυσιαστήρια ὑμῶν, καὶ συντριβήσονται τὰ εἶδωλα ὑμῶν, καὶ ἐξαρθῆ τὰ τεμένη ὑμῶν...

[Delarue, *Selecta* (Lomm. XIV.195; PG 13: 785)]

[Καὶ ἐξαρθῆ τὰ τεμένη ὑμῶν.] Πᾶσι<sup>84</sup> τοῖς προτιθεμένοις τὰ τῆς γνώσεως ἐξετάζειν καὶ βιοῦν κατὰ τὸν νόμον, καὶ ἢ ὀλίγον τι ὡς πρὸς τὴν γνώσιν διαβαίνειν δυναμένοις μόνον, ἢ πλεον τοῦ πρακτικοῦ<sup>85</sup> μηδὲν ζητοῦσι καὶ ἀρκουμένοις τῷ τῆς εἰσαγωγῆς λόγῳ καὶ ἔργοις βραχέσι φησὶν ὁ λόγος τό· Ἴδου ἐγὼ ἐπάγω ἐφ’ ὑμᾶς ῥομφαίαν, καὶ ἐξολοθρευθήσεται τὰ ὑψηλὰ ὑμῶν, ἅτε ἐν τοῖς τοιοῦτοις δυναμένου εὐρίσκεσθαι τύφον καὶ φιλοδοξίαν καὶ οἴησιν τινα.<sup>86</sup> Καλὸν δὲ τὸ ἐξολοθρευθῆναι<sup>87</sup> καὶ ἀφανισθῆναι φυσίωσιν καὶ οἴησιν, ἅπερ

81. πολλοὺς O.

82. Lomm. reports that Delarue reads φιλὸν here, but both he and Migne correct to ψιλόν (which is also O’s reading).

83. πρακτικὸν O.

84. om. O.

85. πράττειν O.

86. τύφου καὶ φιλοδοξίας καὶ οἴησεως τινός O.

87. Here O has the extra word τύφον.

teachings regarding the higher things to the more simple-minded and the most unsophisticated;<sup>211</sup> and one must say to them that just as the prophet is commanded to speak only to the mountains what concerns mountains and hills and glens and ravines, he is advising the “servants of the word” to act in the same way. And I consider that [in this context], the mountains refer to those who are naturally disposed to full and wholesome<sup>212</sup> knowledge, whereas those who are able to make only a little bit of progress in knowledge beyond others are called “hills,” and those who are merely concerned<sup>213</sup> with how to behave<sup>214</sup> are called “glens,” and those who are the lowliest of all with respect to their souls are named “ravines.”

6.6<sup>215</sup>

In every habitation of yours the cities shall be devastated, and the high places will be annihilated so that your altars shall be utterly destroyed and your idols broken and your sacred precincts removed.<sup>216</sup>

[“...and your sacred precincts will be removed.”] To all those who intend to search out the elements of knowledge and to live in accordance with the law, and either are only able to make a little progress toward knowledge or seek nothing more than correct action and are satisfied with the introductory teaching<sup>217</sup> and insignificant deeds, the Word says, “Behold! I bring a sword upon you, and your high places will be destroyed,”<sup>218</sup> since in such people there can be found vanity and vainglory and arrogance. And it is good for vanity and arrogance—which are the “high things”—to be destroyed and obliterated.

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211. Gk. ἀκεραιότατοι.

212. “Full and wholesome” translates the single Gk. word ὑγιής.

213. Gk. ἐζηλωκότας.

214. Gk. τὸ πρακτέον.

215. Cf. Jerome, *Comm. in Ezech.* [PL 25:59B-C]

216. NETS: “razed.”

217. Gk. ὁ τῆς εἰσαγωγῆς λόγος.

218. Ezek. 6.3, some words of which are repeated in vs. 6. “High places” is the usual understanding of the text, but the Greek [τὰ ὑψηλά] can be interpreted more generically, as “high things”—and Origen seems to do so in the next sentence.

ἐστὶ τὰ ὑψηλά. Αὐτὴ δὲ ἡ λογικὴ ῥομφαία, ὅσα παρὰ τὸν λόγον οἰκοδομοῦμεν τὰ θυσιαστήρια οἰόμενοι δεῖν<sup>88</sup> τῷ Θεῷ τὴν λογικὴν λατρείαν, συντριβεῖ αὐτὰ, καὶ τὰ ἰδρύματα ἃ νομίζομεν κατασκευάζειν τῷ θείῳ λόγῳ· ἅπερ τεμένη νῦν ὀνομάζει ὁ θεῖος λόγος.

## 6.9

...καὶ μνησθήσονται μου οἱ ἀνασφζόμενοι ἐξ ὑμῶν ἐν τοῖς ἔθνεσιν, οὗ ἤχμαλωτεύθησαν ἐκεῖ· ὁμώμοκα τῇ καρδίᾳ αὐτῶν τῇ ἐκπορνεύουσι ἀπ' ἐμοῦ καὶ τοῖς ὀφθαλμοῖς αὐτῶν τοῖς ἐκπορνεύουσιν ὀπίσω τῶν ἐπιτηδευμάτων αὐτῶν, καὶ κόψονται πρόσωπα αὐτῶν ἐν πᾶσι τοῖς βδελύγμασιν αὐτῶν·

[Delarue, *Selecta* (Lomm. XIV.195-6; PG 13: 785)]

[Καὶ τοῖς ὀφθαλμοῖς αὐτῶν τοῖς ἐκπορνεύουσι.] Προσεφαρμοστέον τούτῳ τό· Ὅς ἂν ἐμβλέψῃ γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ· καὶ τὸ ἐν τῷ Δανιὴλ κείμενον περὶ τῶν παρανόμων πρεσβυτέρων ἐπὶ Σωσάννης· Οἱ δὲ παράνομοι ἐκέλευσαν ἀνακαλυφθῆναι αὐτήν (ἣν γὰρ κατακεκαλυμμένη), ὅπως ἐμπλησθῶσι τοῦ κάλλους αὐτῆς. Καὶ τοῖς νοητοῖς δὲ ὀφθαλμοῖς πορνεύει ὁ ἀποστάς τοῦ ἐνορᾶν τῷ κάλλει τοῦ τῆς ἀληθείας λόγου.

88. οἰόμενοι οὕτως δεῖν θύειν Ο.

And the *sword of Reason*<sup>219</sup> itself shatters all that we build contrary to reason<sup>220</sup> as our “altars,” when we think that God is owed “reasonable worship,”<sup>221</sup> and also shatters the temples that we think are building for the divine Reason / Word<sup>222</sup>—these the divine Word is now calling “sacred precincts.”

6.9<sup>223</sup>

...the rescued ones of you shall also remember me among the nations, there where they were taken prisoner. I have sworn to their heart that is fornicating<sup>224</sup> away from me and to their eyes that commit fornication<sup>225</sup> after their practices, and they shall strike their faces for all their abominations.

[“...and to their eyes that commit fornication...”] This is to be connected with the statement, “Whoever looks at a woman to lust after her, has already committed adultery with her in his heart,”<sup>226</sup> and with the passage in Daniel concerning the lawless elders in the case of Susannah: “But those lawless ones ordered that she be uncovered (for she had been veiled), so that they might be satiated with her beauty.”<sup>227</sup> And the one who falls away from looking upon the beauty of the Word of truth commits fornication with his *spiritual*<sup>228</sup> eyes.

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219. Gk. ἡ λογικὴ ῥομφαία.

220. Gk. λόγος.

221. Gk. ἡ λογικὴ λατρεία. Cf. Rom. 12.1, where NRSV, for example, translates the phrase, “spiritual worship.” O’s reading is slightly longer: “...when we think that we must offer the sacrifice of ‘reasonable worship’ in this way to God...”

222. Gk. ὁ θεῖος λόγος.

223. Cf. Jerome, *Comm. in Ezech.* [PL 25:60B]

224. NETS: “that is whoring.”

225. NETS: “play the whore.”

226. Mt. 5.28.

227. Sus. 32 [Dan. 13.32].

228. Gk. νοητοί.

## 6.10

καὶ ἐπιγνώσονται διότι ἐγὼ κύριος οὐκ εἰς δωρεὰν λελάληκα τοῦ ποιῆσαι αὐτοῖς ἅπαντα τὰ κακὰ ταῦτα.

[Delarue, *Selecta* (Lomm. XIV.196; PG 13: 788)]

[*Οὐκ εἰς δωρεὰν λελάληκα.*] Οἶομαι τὸ μὴ μάτην συμβαίνειν τὰ ἐπιμεριζόμενα τοῖς ἀξίοις συστατικὰ νῦν λεγόμενα κακὰ, τοῦτ' εἶναι τό· *Οὐκ εἰς δωρεὰν λελάληκα αὐτοῖς ἅπαντα ταῦτα.* Ἄνυεται γάρ τι ἀπὸ τοῦ τάδε γίνεσθαι ὠφελουμένων τῶν πασχόντων αὐτὰ καὶ ἐπιστρεφόντων. Ἐὰν δὲ καὶ μετὰ τὰς κολάσεις ἐπιμένωσί τινες τῇ ἁμαρτίᾳ, φησὶ διὰ Ἰερεμίου ὁ προφητικὸς λόγος· *Μάτην ἐπάταξα τὰ τέκνα ὑμῶν· παιδείαν οὐκ ἐδέξασθε.* Εἰκὸς γὰρ κάκεῖ τὰ πατασσόμενα τέκνα τὰ ἔργα εἶναι τῆς κακίας, γεννήματα ὄντα τῆς μοχθηρᾶς ψυχῆς, ὧν ἔσθ' ὅτε λυομένων καὶ πατασσομένων, οὐχ ἦττον μένει ἡ κακία· πολλάκις γὰρ,<sup>89</sup> τῶν ἔργων ἐμποδιζομένων, καὶ ἡ κακία ὑπεκλύεται.

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89. δὲ Ο.

6.10<sup>229</sup>

...and they shall recognize that I, the Lord, have not spoken pointlessly, so as to do to them all these evil things.<sup>230</sup>

[“...I have not spoken pointlessly...”] I think that the statement, “I have not spoken all these things to them pointlessly,”<sup>231</sup> signifies that the combination of evils<sup>232</sup> allotted to those who deserve them, and mentioned here, do not turn out in vain. For something is accomplished from the fact that these things occur, as those who suffer them are helped thereby, and turn back. But if people remain in their sin even after the punishments, the prophetic Word says through Jeremiah, “In vain did I afflict your children; you did not accept correction.”<sup>233</sup> For it seems likely that the “children” who are afflicted are the deeds of wickedness, which are the offspring of a mischievous soul—and sometimes when they are dissolved and afflicted, the wickedness nevertheless remains. For<sup>234</sup> often, [the reverse occurs:] when the deeds are obstructed, the wickedness is weakened.

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229. Cf. Jerome, *Comm. in Ezech.* [PL 25:60B-C]

230. NETS, following standard LXX: “...that I, the Lord, have spoken.” Origen’s text is not the standard LXX, but the Hexaplaric reading (attested by ms. Q), a revision toward MT on the basis of Theodotion. See Ziegler *ad loc.*

231. A modified version of the Hexaplaric (Theodotionic) reading of this verse; it may be that words have dropped out from a fuller citation.

232. Gk. συστατικά...κακά.

233. Jer. 2.30.

234. O: “But...”

## 6.11

Τάδε λέγει κύριος, Κρότησον τῇ χειρὶ καὶ ψόφησον τῷ ποδί καὶ εἶπον, Εὗγε εὗγε ἐπὶ πᾶσι τοῖς βδελύγμασιν οἴκου Ἰσραηλ· ἐν ῥομφαίᾳ καὶ ἐν θανάτῳ καὶ ἐν λιμῷ πεσοῦνται.

[Delarue, *Selecta* (Lomm. XIV.196-7; PG 13: 788)]

[*Κρότησον τῇ χειρὶ καὶ ψόφησον τῷ ποδί.*]“Ὅσον ἐπὶ τῇ λέξει κελεύεται ὁ προφήτης διὰ τὸ πλήθος τῶν βδελυγμάτων τοῦ λαοῦ σχετλιάσαι οὐ μόνον τῇ φωνῇ, ἀλλὰ καὶ τῇ ποιᾷ καταστάσει τοῦ σώματος, ἵνα αἱ μὲν χεῖρες αὐτοῦ ἐπὶ τῇ ἐκπλήξει τῇ ἐπὶ<sup>90</sup> τὰ πολλὰ ἀμαρτήματα κροτήσωσιν· ὁ δὲ ποῦς σφοδρότερον τύψη τὸ ἔδαφος ὡς ἤχον ἀποτελεσθῆναι. Τὸ δὲ, *Καὶ εἶπον, Εὗγε*, παραφράζων ὁ Σύμμαχος πεποίηκεν· *Ἐπένθησα καὶ ἐσχετλίασα.*<sup>91</sup> Καὶ ἡμᾶς οὖν δεήσει μιμουμένους τὸν προφήτην καὶ σχετλιάζειν ἀγανακτοῦντας ἐπὶ τοῖς ἀμαρτανομένοις, καὶ ἀφοσιοῦσθαι ὡς οὐδαμοῦ εὐδοκοῦντας τοῖς γινομένοις

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90. διὰ Ο.

91. πεποίηκεν· καὶ σχετλίασον Ο.

6.11<sup>235</sup>

Thus says the Lord:<sup>236</sup> Clap with your hand, and make a noise with your foot, and say, “Well done, well done!”<sup>237</sup> For all the abominations of the house of Israel, they shall fall by the sword and by death and by famine.

[“**Clap with your hand and make a noise with your foot.**”] In terms of the literal meaning,<sup>238</sup> the prophet is commanded to complain because of the multitude of the abominations of the people—not merely with his voice, but also with the disposition<sup>239</sup> of his body, so that he will clap his hands in his stupefaction at their many sins, and his foot will strike the ground rather violently, so as to produce a noise. And the phrase “and say, ‘Well done!’” has been paraphrased by Symmachus: “I lamented and complained.”<sup>240</sup> Therefore, we too will have to imitate the prophet and complain in displeasure at the sins that are committed, and purify ourselves [from them], in no way being well pleased at what is done

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235. Cf. Jerome, *Comm. in Ezech.* [PL 25:60D-61A]:

The prophet is commanded to point out the multitude of [their] sins with his hands and feet and even his voice, so that by bodily gesture and voiced indignation he will display the disposition of one who is astonished and marvels, and laments. For just as, if we ever see something strange and amazing, we are horrified in both body and mind, in such a way that we clap our hands and stamp our feet on the ground, and turn our voice to mourning—even so, the prophet in this passage, as he perceives with the eyes of his mind the punishments to come, speaks to “all the abominations of the wicked of the house of Israel” what follows. We “clap with the hand” spiritually when we remove ourselves from wicked deeds. We “stamp the foot” when we do not walk in the way of sinners. We mourn and lament when we are displeased with the things that are done; this is expressed by the word “alas”—which Aquila rendered [as] “A! A!”; Symmachus [as] *σχετλιασον* [“complain!”], which means “lament!” or “mourn!”; LXX and Theodotion, [as] *εὖγε* [“well done!”], which is more characteristic of one who is scoffing than one who is lamenting.

236. NETS: “This is what the Lord says.”

237. NETS: “Clap your hand, and stomp your foot, and say, Good, good!”

238. Gk. *λέξις*.

239. Gk. *τῆ ποιᾶ καταστάσει*.

240. Gk. *ἐπένθησα καὶ ἐσχετλίασα*. The LXX reading [*εἶπον*] can be interpreted as an imperative (1<sup>st</sup> aorist)—“say”—or a 1<sup>st</sup> person sg. indicative (2<sup>nd</sup> aorist)—“I said.” The latter may have some connection to Origen’s report of Symmachus’ translation here, which are 1<sup>st</sup> person sg. verb forms. Jerome and O give Symmachus’ text differently, however: (καὶ) *σχετλιασον*. Ziegler does not report the “paraphrastic” reading of Symmachus that Origen gives here.

παρὰ τὸν ὀρθὸν λόγον. Τάχα δὲ καὶ κροτοῦμεν τῇ χειρὶ μὴ συμπράττοντες τοῖς ἀμαρτάνουσι· ψοφεῖν δὲ λεγόμεθα τῷ ποδὶ, μὴ συμπορευόμενοι αὐτοῖς· καὶ λέγομεν σχετλιάζοντες τὸ Εὐγε, οὐδενὶ βδελύγματι λόγῳ ἢ ἔργῳ συγκατατιθέμενοι.

contrary to correct reason.<sup>241</sup> And perhaps we also “clap with our hand” by not acting in concert with those who sin; and we can be said to be “making a noise with our foot” when we do not walk along with them. And we say “Well done!” by way of complaint,<sup>242</sup> not by way of agreement either in word or deed with any abomination.

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241. Gk. λόγος.

242. I.e., sarcastically. The Hebrew word, on the other hand, does not have to be taken ironically or sarcastically, since it simply means “Alas!”

## CHAPTER 7

## 7.2

Καὶ σύ, υἱὲ ἀνθρώπου, εἶπον, Τάδε λέγει Κύριος τῇ γῆ τοῦ Ἰσραήλ, Πέρασ ἤκει, τὸ πέρασ ἤκει ἐπὶ τὰς τέσσαρας πτέρυγας τῆς γῆς·

[Delarue, *Selecta* (Lomm. XIV.197-8; PG 13: 788-89)]

[*Τάδε λέγει Ἀδωναΐ Κύριος τῇ γῆ τοῦ*<sup>92</sup> *Ἰσραήλ.*] Ἦγοῦμαι, ἐπεὶ περ ἢ προφητεία τῇ γῆ τοῦ Ἰσραήλ λέγεται ἢ περὶ τοῦ ἤκοντος πέρατος, ὅτι αἱ πτέρυγες τῆς γῆς οἱ διορατικώτατοι<sup>93</sup> εἰσι καὶ μετεωροπόροι παρὰ πάντας τοὺς ἐπὶ τῆς γῆς. Καὶ αὐτοὶ διὰ τὸ σῶμα λεχθησόμενοι ἂν εἶέν πως ἐκ τῆς γῆς· καὶ εἶη ἂν ὁ Ἰσραήλ αἱ πτέρυγες τῆς γῆς καὶ οἱ κατὰ τὸν θεῖον νόμον βιοῦν δεδιδαγμένοι· ἀπὸ τούτων γὰρ τῶν πετερύγων τῆς γῆς τέρατα ἠκούσαμεν, καθὼς φησιν Ἡσαΐας· *Κύριε,*<sup>94</sup> *ἀπὸ τῶν πετερύγων τῆς γῆς τέρατα ἠκούσαμεν·* τῶν, ἴν' οὕτως εἶπω, ἀπτέρων τῆς γῆς τέρατα λέγειν οὐκ ἐπισταμένων· πῶς γὰρ οὐ πτέρυγες τῆς γῆς οἱ πεφυκότες περοφυεῖν ὡς ἀετοί; Τέσσαρες δὲ πτέρυγες λέγονται τὰ γενικὰ τέσσαρα τάγματα, εἰς ἃ διαιρεῖται, πρῶτον μὲν καὶ πάντων ὑπερέχων ὁ οἶκος Ἀαρῶν, ἐξῆς δὲ τούτῳ ὁ οἶκος Λευΐ· καὶ τρίτον ὁ Ἰσραήλ, καὶ ἐπὶ πᾶσιν ὡς ἕτεροι παρὰ τούτους οἱ φοβούμενοι τὸν Κύριον. *Οἶκος γὰρ Ἰσραήλ ἠλπισεν ἐπὶ Κύριον· βοηθὸς καὶ ὑπερασπιστὴς αὐτῶν ἐστίν.* Ἐν ἄλλῳ δὲ ψαλμῷ παρὰ τούτους ὀνομάζεται οἶκος Λευΐ· καὶ εἰσὶν οἱ μὲν οἶκος Ἀαρῶν οἱ ἱερεῖς, οἱ δὲ οἶκος

92. Delarue omits τοῦ, as do LXX mss. Q and 534; but Origen's comment seems to assume its presence.

93. διορατικώτεροι O.

94. om. O.

## CHAPTER 7

## 7.2

And you, son of man, say, Thus says the Lord<sup>243</sup> to the land of Israel: And end has come. The end has come upon the four wings<sup>244</sup> of the land.

[“Thus says Adonai the Lord to the land of Israel.”] Since the prophecy concerning the “end” that has come is spoken to the “land of Israel,” I think that the “wings”<sup>245</sup> of the earth represent the most clear-sighted people, those who [as it were] travel in the air, beyond all those upon the earth. They themselves could in some way be called “from the earth,” because of their bodies; and the “wings” of the earth could represent Israel and those who have been taught to live in accordance with the divine law. For from these “wings” of the earth we have heard marvels, as Isaiah says: “Lord, we have heard marvels from the wings of the earth”<sup>246</sup>—since those who are without the wings<sup>247</sup> of the earth are not able to speak marvels—for how could the “wings” of the earth not [be a name for] those who were born to grow wings like eagles? And the “four wings” are mentioned in reference to the four classificatory orders into which they are divided:<sup>248</sup> First, and surpassing the others, the house of Aaron, and following this the house of Levi, and third, Israel in general; and in addition to all these, those who fear the Lord, as a group different from these. For “the house of Israel hoped in the Lord; he is their helper and protector. . . .”<sup>249</sup> And in another Psalm, the house of Levi is named in addition to these.<sup>250</sup> The house

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243. NETS: “This is what the Lord says.”

244. NETS: “extremities.”

245. Gk. πέρυγες. The Hebrew idiom is normally taken as a reference to the (four) “corners” of the land. Note that the Greek word γῆ can also mean “earth”—and thus, Origen switches from the specific reference to the land of *Israel* to a broader idea of “the earth.”

246. Isa. 24.16.

247. Gk. ἄπτεροι.

248. For this interpretation of the “four wings,” cf. Jerome, *Comm. in Ezech.* [PL 25:63B], who cites it and attributes it to “certain people” (*quidam*), but disagrees with it.

249. Ps. 113[115].17[9]. The two subsequent verses go on to mention the “house of Aaron” and “those who fear the Lord.”

250. Ps. 134[135].20.

Λευϊ, ὡς ἂν εἶποι τις, οἱ ὑπὸ τοὺς ἱερεῖς νεωκόροι· οἱ δὲ<sup>95</sup> οἶκος Ἰσραὴλ οἱ ἀπὸ τῶν ἰβ' φυλῶν· οἱ δὲ φοβούμενοι τὸν Κύριον οἱ ἀλλότριοι τοῦ Ἰσραηλιτικοῦ σπέρματος καὶ προσκείμενοι τῷ Κυρίῳ καὶ προσήλυτοι.

## 7.7[3]

Νῦν τὸ πέρας πρὸς σέ, καὶ ἀποστελῶ ἐγὼ ἐπὶ σέ καὶ ἐκδικήσω σε ἐν ταῖς ὁδοῖς σου καὶ δώσω ἐπὶ σέ πάντα τὰ βδελύγματα σου·

(a)<sup>96</sup>

[Delarue, *Selecta* (Lomm. XIV.198; PG 13: 789)]

[*Καὶ ἀποστελῶ ἐγὼ ἐπὶ σέ.*] Παρατηρητέον τοῦτο παραδόξως πεφρασμένον εἰς παράστασιν ἀπορρήτου καὶ θειοτάτου νοήματος.<sup>97</sup> Ἐν ταῖς ὁδοῖς σου, φησὶ, ταῖς κολαζόμεναις ἐκδικήσω σε. Ἀδικούμενοι γὰρ οἱ ἁμαρτάνοντες οὐκ ὑπὸ ἄλλου τινὸς ἢ ὑπὸ ἑαυτῶν ἠδικήθησαν. Καὶ οὐκ ἄλλοι καθ' ὑπόθεσιν ὄντες τῶν ἠδικημένων κολάζονται οἱ ἀδικήσαντες, ἀλλ' εἰσὶν οἱ αὐτοὶ ἐκδικούμενοι καὶ κολαζόμενοι. Ἐκδικῶν τοίνυν τοὺς ὑφ' ἑαυτῶν διὰ τὴν κακίαν ἠδικημένους ὁ Θεὸς, κολάζει αὐτοὺς καθὼς ἠδικήκασιν. Καὶ διὰ τῆς κολάσεως μὲν ἐξαφανίζονται οἱ ἠδικηκότες, καταλείπονται δὲ οἱ ἠδικημένοι οὐδαμῶς ἔτι ἔχοντες ἐν ἑαυτοῖς τοὺς ἠδικηκότητας· οὐ γὰρ ἔτι ἔχουσι τὴν ἠδικηκυῖαν αὐτοὺς κακίαν καὶ τὰ ἔργα αὐτῆς.

95. ὁ μὲν...ὁ δὲ...ὁ δὲ Ο.

96. In O, both comments on 7.7[3], here printed separately, appear as one long comment.

97. θειοτέρου φρονήματος Ο.

of Aaron are the priests; the house of Levi, one might say, are the “temple officials”<sup>251</sup> under the priests; the house of Israel are those from the 12 tribes; and “those who fear the Lord” are those of non-Israelite ancestry who belong to the Lord—the proselytes.<sup>252</sup>

## 7.7[3]

Now the end is upon you, and I will send it upon you, and I will take vengeance on you in your ways,<sup>253</sup> and I will put all your abominations upon you.<sup>254</sup>

(a)

[“**And I will send upon you...**”] One must observe that this has been expressed in an unexpected manner, in order to present an ineffable and most divine idea. He says, “*In your ways,*” which are punished, “I shall take vengeance on you.”<sup>255</sup> For when those who sin are injured, they are not injured by someone else, but by themselves. And those who injured are punished, while not being materially<sup>256</sup> different people from those who have been injured—rather, the same people are both injured and punished. Therefore, when God takes vengeance on those who have been injured by themselves because of their wickedness, he punishes them insofar as they have injured. And by means of the punishment, those who have committed injury are destroyed, yet those who have been injured are left behind, no longer having the committers of injury within themselves—for they no longer have the wickedness that has injured them, and its deeds.

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251. Gk. νεωκόροι.

252. Origen is thinking of the category of “God-fearers” exemplified by Cornelius in Acts 2.2, 22.

253. NETS: “I will punish you for your ways.” Origen’s interpretation depends on the wording ἐν ταῖς ὁδοῖς σου, lit. “*in your ways.*”

254. NETS: “I will give against you all your abominations.”

255. Ezek. 7.7[3], with the order rearranged and the words ταῖς κολαζομέναις (“which are punished”), which are not attested as a variant reading otherwise, added.

256. Gk. καθ’ ὑπόθεσιν.

(b)

[Delarue, *Selecta* (Lomm. XIV.198-99; PG 13: 789)]

Πρόσχεσ δὲ καὶ τῷ· Δώσω ἐπὶ σὲ πάντα τὰ βδελύγματα σου· οὐ γὰρ τινὰ μὲν δίδωσι, τινὰ δὲ οὐ δίδωσιν, ἀλλὰ πάντα ἐξαφανίζει· καὶ εἰ δεῖ οὕτως εἰπεῖν, καὶ εὐεργετῶν καὶ χαριζόμενος τοῖς τὰ βδελύγματα πεπονηκόσιν ὁ Θεὸς, δίδωσιν ἐπ' αὐτοῖς πάντα τὰ βδελύγματα αὐτῶν, ὡς ἔστι μαθεῖν καὶ ἐκ τῶν ἐν τῷ Ἄμώς οὕτω γεγραμμένων· Πλὴν ὑμᾶς ἔγνω ἕκ πασῶν τῶν φυλῶν τῆς γῆς· διὰ τοῦτο ἐκδικήσω ἐφ' ὑμᾶς πάσας τὰς ἀμαρτίας ὑμῶν· οἴονεὶ γὰρ κάκεῖ τοιοῦτόν ἐστι τὸ λεγόμενον· Ἐπειδήπερ παρὰ πάντας τοὺς ἐπὶ γῆς ὑμᾶς ἔγνω<sup>98</sup> ὡς ἐμοὺς ἐπιλεξάμενος, ὅπερ ἀκόλουθόν ἐστι τῷ, Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ· διὰ τοῦτο ἐκδικήσω ἐφ' ὑμᾶς ὡς ἐμοὺς (καὶ οὐς ἔγνω ἔγὼ εὐεργετῶ) πάσας τὰς ἀμαρτίας ὑμῶν· Καὶ ὡς ὁ καλὸς γε ἰατρός, φησὶ τό· Οὐ φείσεται ὁ ὀφθαλμὸς μου ἐπὶ σὲ, οὐδ' οὐ μὴ ἐλεήσω· Ὡς γὰρ ὁ φειδόμενος τῶν μείζονος τομῆς καὶ καυτηρίου<sup>99</sup> δεομένων ἰατρός καὶ ἐλεῶν αὐτοὺς δεομένους μειζόνων βασάνων καὶ πόνων, ἐλλιπεστέραν προσάγει θεραπείαν· οὕτως ἂν ἐποίησεν ὁ λέγων· Οὐ φείσεται ὁ ὀφθαλμὸς μου ἐπὶ σὲ, οὐδὲ μὴ ἐλεήσω· εἴπερ ὡς ἑταῖρος ἐκήδετο καὶ ἔλεε.<sup>100</sup> Τὴν ὁδὸν οὖν ἐκάστου ἐπ' αὐτὸν δώσει, καὶ τὰ βδελύγματα τοῦ βδελυκτὰ ἡμαρτηκότος ἐν μέσῳ τοῦ ἡμαρτηκότος ἔσται οἴονεὶ κατανοούμενα καὶ βλεπόμενα καὶ καταγινωσκόμενα, ἵνα μετὰ ταῦτα γινῶσιν οὗτοι περὶ ὧν ὁ λόγος, διότι Κύριος Κύριος, καὶ πῶς ἐστι Κύριος· καὶ ἐν τῷ Ἰσηὲ δέ φησιν· Ἐκδικήσω τὸν Ἰακώβ κατὰ τὰς ὁδοὺς αὐτοῦ, καὶ κατὰ τὰ ἐπιτηδεύματα αὐτοῦ ἀνταποδώσω αὐτῷ· τὸ ὅμοιον κάκεῖ ἐν τῷ ἐκδικήσω δηλῶν ὁ λόγος.

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98. ἐπέγνω Ο.

99. καυτήρων Ο.

100. ἠλέει Ο.

(b)

Pay attention also to the phrase, **“I will put all your abominations upon you.”**<sup>257</sup> For he does not put some, but not put others; rather, he destroys them all. And if I ought to speak in this way, God puts upon them all their abominations by way of conferring a benefit and doing a favor for those who have committed the abominations. This can be learned also from what is written in Amos, as follows: “But you I know, out of all the tribes of the earth; therefore, I shall take vengeance upon you for all your sins.”<sup>258</sup> For in that passage too, as it were, this sort of thing is being stated. Since I know you more than all those [who dwell] on the earth—and this is in keeping with the statement, “The Lord knows those who belong to him”<sup>259</sup>—“therefore I shall take vengeance upon you”—as being mine (and on those whom I know, I confer benefits)—“for all your sins.” And like a good doctor, he says, “My eye shall not be sparing toward you, nor indeed shall I have mercy.”<sup>260</sup> For just as the doctor who is sparing toward those who need *more* surgery and cauterization and shows mercy toward those who need *more* agonies<sup>261</sup> and exercise is actually applying a rather negligent treatment, so also would he have done [too little], who says, “My eye shall not be sparing toward you, nor indeed shall I have mercy,” if indeed he showed concern and mercy like a companion. So then, he will “put the way” of each person upon him, and “the abominations” of the one who has committed abominable sins “will be within” the sinner like things perceived and looked at and condemned, so that afterwards these sinners, the subjects of the prophetic word, will “know that the Lord is the Lord,” and in what sense he is the Lord.<sup>262</sup> And also, in Hosea he says, “I shall take vengeance on Jacob according to his ways, and according to his habits I shall repay him”<sup>263</sup>—the discourse indicating the same thing there too by the words “I shall take vengeance.”

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257. For this paragraph of Origen’s *Selecta*, cf. Jerome, *Comm. in Ezech.* [PL 25:64A-B]

258. Amos 3.2 (LXX).

259. 2 Tim. 2.19.

260. Ezek. 7.8[4].

261. Gk. βάσανοι.

262. The whole sentence paraphrases various elements from Ezek. 7.8[4] and 7.6[9].

263. Hos. 4.9, with some differences.

## 7.9[5]

Διότι τάδε λέγει Αδωναι κύριος, Κακία μία, κακία ἰδου πάρεστι...

[Delarue, *Selecta* (Lomm. XIV.199-200; PG 13: 789-92)]

[*Κακία μία, κακία ἰδου πάρεστι.*] Κακίαν μίαν προαγορεύει<sup>101</sup> ὁ προφήτης ἐν ἧ<sup>102</sup> τὸ πέρας ἤκειν φησὶ, τὴν τῶν Ἰουδαίων κατὰ Χριστοῦ τόλμαν· πλοκὴν δέ φησι τὴν ἀναπλήρωσιν τῶν ἀμαρτημάτων. Τούτῳ γὰρ τῷ λόγῳ καὶ οἱ Ἀμορραῖοι ἐξωλοθρεύθησαν, ὅταν ἐπληρώθησαν αἱ ἀμαρτίαι. Καὶ ὅταν δέ τις ἀμαρτάνων πολλὰ ἐν τι μὴ ἀμαρτήσῃ, διότι τῆς μακροθυμίας ἀπολαύει τοῦ Θεοῦ, ἐὰν μετὰ ταῦτα κάκεῖνος προσθήσῃ τὸ ἀμάρτημα τοῖς προημαρτημένοις, εἰκότως λεχθεῖ ἂν ἐπ' αὐτῷ.<sup>103</sup> *Κακία μία, κακία ἰδου πάρεστι, ἰδου ἤκει ἡ πλοκὴ ἐπὶ σέ.*

## 7.10

Ἴδου τὸ πέρας ἤκει, ἰδου ἡμέρα κυρίου· ἐξῆλθεν ἡ πλοκὴ καὶ ἦνθησεν ἡ ράβδος, ἡ ὕβρις ἐξανέστηκε.

[Delarue, *Selecta* (Lomm. XIV.200; PG 13: 792)]

[*Ἦνθησεν ἡ ράβδος.*] Τάχα ἐπειδὴ μετὰ τὰς παιδεύσεις αἱ εὐεργεσίαι τοῦ Θεοῦ ἀναλάμπουσιν, ἀνθεῖν λέγεται ἡ ράβδος τῆς<sup>104</sup> ἐκ τῆς διορθώσεως τοῦ παιδευομένου εὐεργεσίας. Καὶ ἐν τῷ Ἑσαΐα δὲ μία τῶν περὶ Χριστοῦ προφητειῶν οὕτως ἔχει· *Καὶ ἐξελεύσεται ἡ ράβδος ἐκ τῆς ρίζης Ἰεσσαί, καὶ ἄνθος ἐκ τῆς*

101. προαγορεύει Ο.

102. ἐφ' ἧ Ο.

103. ἐπ' αὐτοῦ Ο."

104. τὰς Ο.

7.9[5]<sup>264</sup>

...because thus says Adonai the Lord: One evil, an evil—behold!—is here.<sup>265</sup>

[“**One evil, an evil—behold!—is here.**”] The prophet foretells “one evil” in which<sup>266</sup> he says that “the end has come”: the audacity of the Jews against Christ. And he calls the fullness of their sins a “web.”<sup>267</sup> For in this manner the Gomorrhaeans were destroyed, when their sins were brought to fullness. And when someone who sins much does not commit one particular sin, because he is enjoying the benefit of God’s patience—if after that, he also adds the one sin to the sins he has already committed, then it would be fittingly said about him, “One evil, an evil—behold!—is here...behold! The web has come upon you.”

## 7.10

Behold, the end has come, behold, a day of the Lord. The web went out and the rod flowered,<sup>268</sup> insolence has arisen.

[“**...the rod has flowered...**”] Perhaps because after the chastisements God’s benefactions shine forth, the rod is said to “flower”—[the rod representing] the benefaction that results from the correction of one who is chastised.<sup>269</sup> And also in Isaiah, one of the prophecies concerning Christ runs as follows: “And the rod will come forth from the root of Jesse, and a flower will come up from

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264. The words commented on here do not appear in the LXX; they are Hexaplaric, added from Theodotion’s translation, as attested by Jerome and ms. 86. Cf. Jerome, *Comm. in Ezech.* [PL 25:64C-65A]

265. NETS, following standard LXX: “because this is what the Lord says.”

266. O: “because of which.”

267. MT vs. 7; after the words quoted from vs. 9[5], further wording attested as being from Theodotion (cf. vss. 6-7 MT) was in Origen’s Biblical text here—Τὸ πέρας ἦκει, ἦκει τὸ πέρας· ἐξηγέρθη πρὸς σέ· ἰδοὺ ἦκει ἡ πλοκή (ἐπὶ σέ) [“The end has come, the end has come; it has been awakened against you. The web has come (upon you)”]—as the text of this comment makes clear.

268. NETS, following the standard LXX: “Even if the rod has blossomed.” Origen’s text seems to be drawing on Theodotion’s translation here, which also ends the verse with different wording, albeit roughly the same meaning: ἐβλάστησεν ἡ ὑπερηφανία.

269. Cf. Jerome, *Comm. in Ezech.* [PL 25:67B]

*ρίζης ἀναβήσεται.* Ἦντινα καὶ προφήτης νομίζω δηλοῖ,<sup>105</sup> διὰ μὲν τῆς ράβδου τοῦ σωτηρίου λόγου τὸ ἐπιπληκτικὸν καὶ κολαστικὸν τῶν ἀκούοντων, ὅτε ἐλέγχονται· διὰ δὲ τοῦ ἄνθους τὸ ἀποτέλεσμα τοῦ ἐλέγχου καὶ τῆς ἐπιπλήξεως. Ἐκαστος οὖν ἡμῶν ὅτε αἰσθάνεται ὑπὸ ράβδου θείας πληττόμενος, πειράσθω, διὰ τοῦ ὑπομένειν καὶ εὐαρεστεῖσθαι τοῖς ἀπαντῶσιν, ἄνθος ποιεῖσθαι πρὸς<sup>106</sup> τὴν ράβδον. Ὅρα εἰ τούτου δύναται σύμβολον εἶναι ἢ τοῦ Ἀαρὼν ράβδος μετὰ πολὺν χρόνον ἐν ᾧ εἶχεν αὐτὴν βλαστήσασα καὶ καρπὸν ἐνηνοχυῖα· οἶονεὶ γὰρ ράβδος Θεοῦ ἐκείνη, ὡς γέγραπται· *Καὶ τὴν ράβδον τὴν παρὰ τοῦ Θεοῦ λήψη*· ἦντινα ὁ ἐνεγκῶν ὄν δεῖ τρόπον ράβδον φέρειν Θεοῦ, ὕστερον οὐ μόνον ἄνθος, ἀλλὰ καὶ καρπὸν ὄψεται ἐν αὐτῷ,<sup>107</sup> ὥστε ἄξιον αὐτὸν γενέσθαι καὶ τοῦ ἀποκεῖσθαι εἰς τὰ Ἅγια τῶν ἀγίων ἐν τῇ τοῦ μαρτυρίου σκηνῇ.

## 7.13

διότι ὁ κτώμενος πρὸς τὸν πωλοῦντα οὐκέτι μὴ ἐπιστρέψη καὶ ἔτι ἐν ζωῇ τὸ ζῆν αὐτῶν, ὅτι ὄρασις εἰς πᾶν τὸ πλῆθος αὐτῆς οὐκ ἀνακάμψει, καὶ ἄνθρωπος ἐν ὀφθαλμῷ ζωῆς αὐτοῦ οὐ κρατήσει.

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105. ἦντινα προφητείαν νομίζω δηλοῦν Ο.

106. ποιῆσαι περὶ Ο.

107. ἐν αὐτῇ Ο.

his root.”<sup>270</sup> By this image, I think, the prophet is indicating<sup>271</sup> [two things]: by the “rod,” he indicates the saving word’s [power of] rebuking and punishing its listeners, when they are criticized [by it]; and by the “flower,” he indicates the results<sup>272</sup> of the criticism and the rebuke. Therefore, when each one of us perceives that he is being stricken by the divine rod, let him make an effort, by enduring and being satisfied with he is encountering, to produce a flower for the rod. Consider whether a further symbol of this can [be found in] the rod of Aaron, which put forth a shoot and bore fruit<sup>273</sup> after a long time during which he held it. For that rod was as it were the rod of *God*, as it is written: “And you shall take the rod that is from God”<sup>274</sup>—and one who has carried this rod in the manner in which one *ought* to carry the rod of God will later see on it not only a flower, but also fruit, such that he himself becomes worthy of being stored away in the Holy of Holies in the Tent of Testimony.<sup>275</sup>

7.13<sup>276</sup>

...for the buyer shall no longer return to the seller while they are still alive, because vision shall not return to the whole multitude,<sup>277</sup> and a person shall not gain control by the eye of his life.<sup>278</sup>

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270. Isa. 11.1 (LXX—which, however, reads “a rod” [no article]).

271. O: “This prophecy, I think, is indicating...”

272. Gk. ἀποτέλεσμα.

273. Num. 17.23[8].

274. Cf. Exod. 4.20, where, however, the verb is a 3<sup>rd</sup> person sg. aorist indicative (“he took”).

275. Cf. Num. 17.25[10]—not LXX or MT, but rather like Vulgate: *in tabernaculum testimonii*.

276. Cf. Jerome, *Comm. in Ezech.* [PL 25:68C]

277. NETS, with standard LXX, does not have the (Theodotonic) words from “while” to “multitude.”

278. NETS, understanding the Greek wording differently from Origen: “gain control of his life by his eye.”

(a)

[Delarue, *Selecta* (Lomm. XIV.200; PG 13: 792)]

[Ὅτι ὄρασις εἰς πᾶν τὸ πλῆθος.] Ἐκλέλοιπε γὰρ ἡ προφητεία μετὰ τὴν τοῦ Σωτῆρος ἐπιδημίαν. Καλῶς δὲ,<sup>108</sup> *Εἰς ἅπαν τὸ πλῆθος· ἐπειδὴ λῆμμα κατ' ἐκλογὴν χάριτος γέγονε.*

(b)

[Delarue, *Selecta* (Lomm. XIV.201; PG 13: 792)]

[Καὶ ἄνθρωπος ἐν ὀφθαλμῷ<sup>109</sup> ζωῆς αὐτοῦ.] Ἐὰν ἅγιός τις ἦ, κρατήσῃ ὧν κρατεῖν δεῖ, καὶ περιέσται οὐκ ἄλλω τινὶ ἢ τῷ ὀφθαλμῷ τῆς ἰδίας ζωῆς, ὅς ἐστιν ὁ νοῦς, ἐν ᾧ τὴν ἐν τῷ ἀληθεῖ ζωὴν<sup>110</sup> βλέπομεν, καὶ περιγινόμεθα πάντων τῶν ἀντιπαλαιόντων ἡμῖν.

## 7.14

Σαλπίζατε ἐν σάλπιγγι καὶ κρίνατε τὰ σύμπαντα...

[Delarue, *Selecta* (Lomm. XIV.201; PG 13: 792-3)]

[Σαλπίζατε σάλπιγγι.] Ἐπὶ πλείον περι σάλπιγγος διειλήφαμεν ἐξετάζοντες τὸ, Σαλπίζει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα· καὶ ἵνα μὴ παλιλλογήσωμεν, οὐ προσδιατρίβομεν τῷ τόπῳ· μόνον δὲ ὑπομνήσεως χάριν λεκτέον ὅτι, εἴπερ μείζον ἐστὶ τὸ κρίνειν τὰ σύμπαντα τοῦ κρίνειν τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ, ἢ κρίνειν τοὺς ἀγγέλους, ἢ κρίνειν τὸν κόσμον εἰρημένον<sup>111</sup> ἐν τῷ· *Καθήσεσθε ἐπὶ δώδεκα θρόνων κρίνοντες τὰς δώδε-*

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108. O has the extra word τὸ here.

109. ὀφθαλμοῖς Delarue.

110. τὰ ἐν τῇ ἀληθεῖ ζωῇ O.

111. εἰρημένου O.

(a)

[“...because vision <shall not return> to the whole multitude.”]<sup>279</sup> For prophecy ceased after the coming of the Savior. And rightly did he say “to the whole multitude,” since prophecy<sup>280</sup> has taken place in accordance with gracious choice.<sup>281</sup>

(b)

[“And a person <shall not gain control> by the eyes<sup>282</sup> of his life...”] If someone is holy, he will master what he ought to master, and he will prevail<sup>283</sup> by means of nothing other than the eye of his own life, which is the mind, whereby we see that which is truly life, and we overcome<sup>284</sup> all those who struggle against us.

7.14<sup>285</sup>

Sound a trumpet,<sup>286</sup> and judge all things.

[“Sound a trumpet...”] I have dealt with the trumpet more fully when I was examining the verse, “The trumpet will sound, and the dead will be raised imperishable, and we will be changed.”<sup>287</sup> And, so as not to repeat myself, I will not spend much time on this passage; only, by way of reminder, I ought to say that if “**judging all things**” is greater than judging the twelve tribes of Israel, or judging the angels, or judging the world—[as these things are] mentioned in the verse, “You will sit upon twelve thrones, judging the twelve tribes of

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279. Not LXX, but Hexaplaric reading based on Theodotion (and Symmachus); NRSV, understanding the similar wording of the Hebrew but punctuating differently: “For the vision concerns all their multitude; it shall not be revoked.”

280. Gk. λῆμμα.

281. The point is obscure.

282. Delarue’s Greek text here has the plural, but Origen’s comment seems to imply the singular reading.

283. Gk. περιέσται.

284. Gk. περιγινόμεθα.

285. Cf. Jerome, *Comm. in Ezech.* [PL 25:69A-B]

286. NETS: “Trumpet with a trumpet.”

287. 1 Cor. 15.52. The “full treatment” he refers to here does not seem to be extant, but cf. Origen’s similar brief comments on Jer. 6.1 (*Hom. in Jer.* 5.16).

κα φυλάς τοῦ Ἰσραήλ, καὶ ἐν τῷ· Ἄγγελος κρινοῦμεν· ἐν τε τῷ· Ἐν ὑμῖν κρίνεται ὁ κόσμος· ἀσκητέον ὑπὲρ τοῦ κρίναι τὰ σύμπαντα σαλπῖσαι τῇ σάλπιγγι. Ζητητέον οὖν τὴν σάλπιγγα τοῦ Θεοῦ καὶ τὴν μεγάλην παροξυντικὴν τοῦ Θεοῦ φωνὴν τῶν στρατιωτῶν τοῦ Θεοῦ ἐπὶ τὸν κατὰ τῶν πολεμίων ἀγῶνα, ὁποῖα εἰκὸς ἦν χρῆσθαι<sup>112</sup> τοὺς ἀποστόλους τοσοῦτον τὰ φρονήματα διεγείροντας διὰ τῆς φωνῆς τῆς σάλπιγγος ἐπὶ τὸν κατὰ τῶν ἐχθρῶν ἀγῶνα. Ἐπειδὴ δὲ καὶ ἐν ταῖς ἑορταῖς τοῦ Θεοῦ, ὡς ἐν ἄλλοις παρεθέμεθα, σάλπιγγες παραλαμβάνονται, καὶ ταύτας ἀναληπτέον, ἵνα προτρεψώμεθα δι' αὐτῶν τοὺς καθαροὺς καὶ ἀληθεῖς Ἰσραηλίτας ἐπὶ τὸ ἐορτάζειν τὰς ἑορτὰς Κυρίου. Ἐκαστος οὖν ἡμῶν ἀκουέτω τοῦ· Ἐν σάλπιγγι ὑψωσον τὴν φωνὴν σου· καί· Σαλπύσατε ἐν νεομηνίᾳ σάλπιγγι, ἐν εὐσήμεφ ἡμέρα ἑορτῆς ὑμῶν. Ἀλλὰ μὴ ἔμπροσθεν ἡμῶν σαλπύσωμεν, ὡς οἱ ὑποκριταὶ ποιοῦσι· Μὴ σαλπύσης γὰρ, φησὶ, ἔμπροσθέν σου· ἀλλ' ἔμπροσθεν τοῦ Θεοῦ κατὰ τὸν πνευματικὸν αὐτοῦ νόμον ποιήσαντες ἑαυτοῖς τὰς λογικὰς ἐλατὰς ἀργυρᾶς σάλπιγγας ἐν ἔξει ἀποτελεστικῆ θείων φωνῶν καὶ λόγων πολεμεῖν καὶ ἐορτάζειν διδασκόντων, ἵνα οὕτω κρίνουν τὰ σύμπαντα δυναθῶμεν.

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112. εἰκὸς κεχρησθαι Ο.

Israel,”<sup>288</sup> and the verse, “We shall judge angels,”<sup>289</sup> and the verse, “The world will be judged by you”<sup>290</sup>—then we must *practice* for the sake of sounding the trumpet in order to judge all things. Therefore, we must inquire about the trumpet of God and the loud sound of God that urges on the soldiers of God to the struggle against the enemies, such a sound as the Apostles fittingly used when they were so effectively stirring up people’s minds with the “sound of the trumpet” toward the struggle against the enemies. And because in the context of God’s festivals too, trumpets are mentioned, as I have explained on other occasions, we must also take up these trumpets in order to exhort the pure and true Israelites to celebrate the festivals of the Lord. Therefore, let each of us listen to the commands: “With the trumpet, lift up your voice”;<sup>291</sup> and “Sound the trumpet at the new moon, on the distinguished day of your festival.”<sup>292</sup> But let us not sound a trumpet before ourselves, as the hypocrites do—for [Jesus] says, “Do not sound a trumpet before you”<sup>293</sup>—but rather, before God, after making for ourselves, in accordance with his spiritual law, the *metaphorical*<sup>294</sup> trumpets of beaten silver<sup>295</sup> which are in such a condition as to produce divine sounds and words that teach us to make war and to celebrate festivals, so that in this way we will be able to “judge all things.”

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288. Mt. 19.28.

289. 1 Cor. 6.3.

290. 1 Cor. 6.2.

291. Isa. 58.1, but the Biblical text reads, “Lift up your voice *like a trumpet*.”

292. Ps. 80[81].4[3] (LXX), but reading “your” rather than “our.”

293. Mt. 6.2.

294. Gk. λογικός (lit., “rational”)—i.e., “trumpets” consisting of rationality and mental processes rather than literal, physical trumpets.

295. Cf. Num. 10.2.

## 7.15-16

[Pitra, pp. 542-3—including nearly complete citation of Biblical verses<sup>113</sup>]

(15) Ὁ πόλεμος ἐν ῥομφαίᾳ ἔξωθεν, καὶ ὁ λιμὸς καὶ ὁ θάνατος ἔσωθεν· ὁ ἐν τῷ πεδίῳ ἐν ῥομφαίᾳ τελευτήσῃ, τοὺς δ' ἐν τῇ πόλει λιμὸς καὶ θάνατος συντελέσει. (16) Καὶ ἀνασωθήσονται οἱ ἀνασωζόμενοι ἐξ αὐτῶν, καὶ ἔσονται ἐπὶ τῶν ὁρέων \*ὡς περιστεραὶ μελετητικάι\* <—  
 ----->.

Ὅρα τίνα τρόπον ὁ ἐν ῥομφαίᾳ ἔξωθεν ἐπιὼν πόλεμος ἀναιρεῖν λέγεται νῦν, οὐ τοὺς ἐν Ἱερουσαλήμ οἰκοῦντας, καὶ περιέποντας<sup>114</sup> τὸν ναὸν τοῦ Θεοῦ, ἀλλὰ τοὺς ἐξιόντας ἀπ' αὐτῆς, καὶ ἐν τῷ πεδίῳ γινομένους. Ὁ γὰρ ἐν τῷ πεδίῳ, φησὶν, ἐν ῥομφαίᾳ τελευτήσῃ· κἄν μὴ ἐξῶ<sup>115</sup> δέ τις τὴν πόλιν, ἀλλ' ἐνοικῶν ἐν αὐτῇ [τῇ συναγωγῇ<sup>116</sup> τοὺς καρποὺς τῆς γεωργίας], ἀμέλει ὑπὸ λιμοῦ καὶ θανάτου συντελεσθήσεται μένων ἐν τῇ πόλει. Ὅπερ ἐστὶν ἰδεῖν γινόμενον ἐπὶ τῶν προτιθεμένων μὲν οὐκ ἔξω τῶν ὄρων τῆς ἐν Χριστῷ θεοσεβείας μένειν, ἀλλ' ἐν ἧ ἔκτισεν τὴν ἐκκλησίαν πόλει διατρίβειν, οὐ μὴν προνοουμένων τῆς

113. Note, however, that these verses do not appear in the commentary text in O.

114. περιέπόντας Pitra.

115. ἐξίη O.

116. τῆς συναγωγῆς O.

7.15-16<sup>296</sup>

(15) War by the sword is without,<sup>297</sup> and famine and death within.<sup>298</sup> The one on the plain shall come to an end by the sword, while those in the city famine and death shall finish off. (16) And those of them who are rescued shall be rescued, and shall be upon the mountains \*as meditating<sup>299</sup> doves\*, <each one murmuring over his own injustices>.<sup>300</sup>

Consider how the “war” that attacks outside with the sword is said in this passage to destroy *not* those who live in Jerusalem and encircle the temple of God, but those who depart from it and are on the plain. For he says, “The one on the plain shall come to an end by the sword.” And even if someone does not leave the city, but dwells in it—[as it gathers together the fruits of the farming]<sup>301</sup>—he will certainly be finished off by famine and death even as he remains in the city. This can be seen happening in the case of those who, while they do not intend to remain outside the boundaries of the pious religion centered on Christ<sup>302</sup> but rather to spend their time in the “city” in which he founded the Church, nevertheless do *not* take care of their spiritual farming.

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296. For the content, cf. Jerome, *Comm. in Ezech.* [PL 25: 70A-B]

297. NETS: “from without.”

298. NETS: “from within.”

299. Gk. μελετητικαί; LSJ and Lampe: “mourning / cooing”—but the root meaning, referring to “practice / speaking / meditating,” is relevant for the comment.

300. NETS: “shall be upon the mountains; I will slay them all, each in his injustices” (based on standard LXX: πάντας ἀποκτενῶ, ἕκαστον ἐν ἀδικίαις αὐτοῦ); Origen’s text is the Hexaplaric revision toward MT, on the basis of Theodotion—the asterisks around the phrase “as meditating doves” represent Origen’s critical sign to indicate a place where the LXX text does not include material found in the Hebrew—and Origen is most likely assuming that text all the way to the end of the verse, although Pitra’s Greek text here only carries the citation as far as “meditating doves.” The Greek reading of Origen’s text for the end of the verse, however, is not extant; Theodotion’s translation is only attested by Jerome’s Latin (cited by Ziegler): *omnes mussitantes unaquaeque in iniquitate sua*. Field, 2:785, renders this back into Greek: πᾶσαι γογγύζουσαι ἐκάστη ἐν τῇ ἀδικίᾳ αὐτῆς. Origen’s comment here does not address these words—the extant comment concludes with explanation of the “murmuring doves”; this leaves open the possibility that Origen’s text did not include the final phrase I have inserted.

301. Pitra encloses the foregoing phrase in brackets, apparently questioning its textual authenticity, unless this is the “parenthesis” about which Pitra, p. 542 n., confesses that he does not quite understand its meaning (?). O does include the phrase, but with a different text: “as the farming gathers the fruits.”

302. Gk. ἡ ἐν Χριστῷ θεοσέβεια.

πνευματικῆς γεωργίας· τούτους γὰρ ἐν τῇ πόλει λιμὸς καὶ θάνατος συντελεῖ, καὶ οἱ ἀνασωζόμενοι δὲ ἐξ αὐτῶν, ἅτε τηλικούτους<sup>117</sup> διανηξάμενοι κινδύνους, καὶ ἰσχυρότεροι πολέμου καὶ θανάτου καὶ λιμοῦ γεγονότες, οὐκ ἐπὶ τινων κοιλάδων ἢ φαράγγων ἀναστραφήσονται· ἔσονται γὰρ ἐπὶ τῶν ὁρέων διαφεύγοντες τὸν ἐν ῥομφαίᾳ πόλεμον καὶ λιμὸν καὶ θάνατον, ἐπτερωμένοι καὶ περιστεραῖς ὁμοιωμένοι, φρόνιμοι μὲν γενόμενοι ὡς ὁ ὄφις κατὰ τὸν καιρὸν τοῦ ἐν ῥομφαίᾳ πολέμου καὶ τοῦ κατὰ πολλῶν δεδυνημένου λιμοῦ καὶ θανάτου. Ἀκέρατοι<sup>118</sup> δὲ ὡς αἱ περιστεραι, διὰ τὸ μηδὲν ἐκείνοις πεπονθῆναι, ὕστερον ἀποδεικνύμενοι. Καὶ πᾶς δὲ ὁ κοιμώμενος ἀναμέσον τῶν κλήρων, τουτέστιν ἀναπαυόμενος, ἔξει πτέρυγας περιηργυρωμένας, τῷ παντὸς ἀργυρίου δοκιμωτέρῳ λόγῳ· ἐν γὰρ Ψαλμοῖς γέγραπται· *Ἐὰν κοιμήθητε ἀναμέσον τῶν κλήρων, πτέρυγες περιστερᾶς περιηργυρωμένοι, καὶ τὰ μετάφρενα αὐτῆς ἐν χλωρότητι χρυσοῦ.* Ἔσται δὲ ὡς περιστερὰ πᾶς ὁ περιστερὰν ἐξ οὐρανοῦ κατεληλυθυῖαν, ἀγίου Πνεύματος δύναμιν κεχωρηκῶς, καὶ ὡς περιστερὰ μελετητικῇ τῷ μελετᾶν τὸν νόμον Κυρίου ἡμέρας καὶ νυκτὸς· *στόμα γὰρ δικαίου μελετήσει σοφίαν.*

## 7.17-18

(17) Πᾶσαι χεῖρες ἐλυθήσονται, καὶ πάντες μηροὶ μολυνθήσονται ὑγρασίᾳ, (18) καὶ περιζώσονται σάκκους, καὶ καλύψει αὐτοὺς θάμβος, καὶ ἐπὶ πᾶν πρόσωπον αἰσχύνη ἐπ' αὐτούς, καὶ ἐπὶ πᾶσαν κεφαλὴν φάλακρωμα.

117. So O; τηλικούτως Pitra.

118. ἀκέραιοι [= ἀκέραιοι] O.

For these men “in the city, famine and death shall finish off.” And “those of them who are rescued,” in that they have swum free<sup>303</sup> of such great dangers, and have overcome war and death and famine, will not settle in any valleys or ravines—for they will be on the mountains, as they escape from war and famine and death, having been equipped with wings and made like doves: They have become “wise as the serpent”<sup>304</sup> at the time of the war [that attacks] with the sword and the famine and death that have power against many—but they are later shown to be “innocent as the doves”<sup>305</sup> because they suffered nothing from those [disasters]. And everyone who lies down (that is, rests) among the farms<sup>306</sup> will have wings covered with silver, by virtue of the Word that is more precious than all silver. For in the Psalms it is written, “If you lie down among the farms—a dove’s wings covered with silver, and its back with the paleness of gold.”<sup>307</sup> And everyone who has found room for the dove that came down from heaven—the power of the Holy Spirit—will be like a dove; and like a “meditating dove” by virtue of his meditating on the Law of the Lord day and night.<sup>308</sup> For “the mouth of the righteous will meditate wisdom.”<sup>309</sup>

## 7.17-18

(17) All hands shall grow feeble, and all thighs shall be defiled with moisture. (18) And they shall gird themselves round with sackcloth, and amazement shall cover them. And shame shall be on all their faces,<sup>310</sup> and baldness on every head.

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303. Gk. διανηξάμενοι.

304. Cf. Mt. 10.16.

305. Cf. Mt. 10.16.

306. Gk. κληροι. NETS translates the word as “allotments” in the upcoming quotation; NRSV translates the Hebrew as “sheepfolds.”

307. Ps. 67[68].14[13]. After the quotation, O has a probably erroneous end-of-comment mark.

308. Cf. Ps. 1.2.

309. Ps. 36[37].30.

310. NETS: “on every face of them.”

(a)

[Pitra, pp. 543-44]<sup>119</sup>

[Καὶ πάντες μηροὶ μολυνθήσονται ὑγρασία, καὶ περιζώσονται σάκκους, καὶ κἀλύψει αὐτοὺς θάμβος.] Ἐβραῖος· Παραλυθήσονται ὡς ὕδωρ, καὶ περιζώσονται σάκκους, δηλονότι ἐπελθόντων τῶν πολεμίων, ὡς παντάπασιν ἀπεγνωκότες τὴν σωτηρίαν.

(b)

[Delarue, *Selecta* (Lomm. XIV.202; PG 13: 793)]

[Καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα.] Τάχα τοῦ ἐπὶ τοῖς ἀμαρτήμασι πένθους σύμβολον ἢ τοιαύτη λέξις. Ὡσπερ γὰρ εἰσὶν οἱ ποιοῦσι φαλάκρωμα ἐπὶ νεκρῶ, οὕτως οἱ αἰσχνόμενοι ἐπὶ τοῖς ἰδίοις πταίσμασιν, ἀποθέμενοι τὸν κόσμον τῆς νοητῆς αὐτῶν κεφαλῆς, καὶ ξυράμενοι, φοροῦσιν ἐπ' αὐτῆς τὸ σημεῖον τοῦ πένθους. Τοῖς δὲ ἀγίοις οὐδὲν οἰκεῖον πρὸς ἐχθροὺς<sup>120</sup> ἔχουσιν ἐνομοθέτησεν ὁ νόμος μὴ ποιεῖν φαλάκρωμα ἐπὶ νεκρῶ, ὅτι, φησὶν, ἅγιος εἶ Κυρίῳ τῷ Θεῷ σου.

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119. This comment is anonymous in O.

120. νεκροὺς O.

(a)

[Attribution to Origen unlikely]<sup>311</sup>

[“...and all thighs shall be defiled with moisture. And they shall gird themselves round with sackcloth, and amazement shall cover them.”] The Hebrew:<sup>312</sup> “...shall be disabled like water, and they shall gird themselves round with sackcloth”—obviously, when the enemies have invaded—as though they have lost all hope of salvation.

(b)

[“...and baldness on every head.”]<sup>313</sup> Perhaps this sort of wording is a symbol of lamentation over one’s sins. For just as some people cut locks of hair<sup>314</sup> over someone who has died, in the same way those who are ashamed at their own mistakes put aside the ornament of their head in the intellectual sense,<sup>315</sup> shave themselves, and thus bear upon it the sign of lamentation. But to the holy ones, who do not have friendly relations with the enemies,<sup>316</sup> [God] established the law “not to cut locks of hair...over someone who has died, because you are... holy to the Lord Your God.”<sup>317</sup>

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311. O does not attribute this comment to Origen (Pitra notes that *one* of his two mss. is missing the attribution). Most likely it does not belong to Origen, then; the form of the “comment” is quite similar to the catenist’s own frequent indication of versional variant readings.

312. The “Hebrew” reading is an interpretive gloss, adding “like” to clarify the use of “water” as figurative here.

313. Cf. Jerome, *Comm. in Ezech.* [PL 25:70D-71A], who, however, connects this to Nazirites, citing Num. 6.

314. Gk. ποιῶσι φαλάκρωμα; lit., “make baldness” / “make a bald place.” This wording also appears in the citation of Deut. 14.1 a little later.

315. Gk. ἡ νοητή...κεφαλή.

316. Here O reads “...with the dead,” and Delarue translates, *...quibus nihil cum mortuis commune est* (“who have nothing in common with the *dead*”)—this textual variant is quite likely correct.

317. Deut. 14.1.

## 7.22

Καὶ ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν, καὶ μιανοῦσι τὴν ἐπισκοπὴν μου καὶ εἰσελεύσονται ἐπ' αὐτὰ ἀφυλάκτως καὶ βεβηλώσουσιν αὐτά·

[Delarue, *Selecta* (Lomm. XIV.202; PG 13: 793)]

[Καὶ εἰσελεύσονται ἐπ' αὐτὰ ἀφυλάκτως.] Νομιστέον μιαινέσθαι τὰ ἅγια ὑπὸ τῶν μαινόντων τὴν ἐπισκοπὴν καὶ εἰσερχομένων ἀφυλάκτως ἐπὶ τὰ τοιαῦτα. Οἶον ἀφυλάκτως λεκτέον εἰσέρχεσθαι εἰς τὰ ἅγια τῆς ἐκκλησίας, εἰ μετὰ μίξιν ἀδιαφόρως τις ἔχων πρὸς τὴν ἐν αὐτῷ ἀκαθαρσίαν ἐπιδῶ<sup>121</sup> ἑαυτὸν ἐπεύχεσθαι τῷ τῆς εὐχαριστίας ἄρτῳ. Βεβηλοῖ γὰρ ὁ τοιοῦτος τὰ ἅγια καὶ ποιεῖ φυρμόν.

## 7.26

Οὐαὶ ἐπὶ οὐαὶ ἔσται, καὶ ἀγγελία ἐπὶ ἀγγελίαν ἔσται, καὶ ζητηθήσεται ὄρασις ἐκ προφήτου, καὶ νόμος ἀπολείται ἐξ ἱερέως καὶ βουλή ἐκ πρεσβυτέρων...

(a)

[Delarue, *Selecta* (Lomm. XIV.202-3; PG 13: 793)]

[Οὐαὶ ἐπὶ οὐαὶ.] Πρῶτον μὲν οὐαὶ ἐν τῷ βίῳ τούτῳ κατ' αὐτὸ τὸ εἶναι αὐτὸν μοχθηρὸν, καὶ ἀσεβεῖν,<sup>122</sup> καὶ μὴ ἔχειν τὴν ἐπισκοπὴν τοῦ Θεοῦ· δεύτερον δὲ οὐαὶ κατὰ τὰς μετὰ τὸν βίον τοῦτον κολάσεις. Ἀγγελία δὲ ἐπὶ ἀγγελίαν ἔσται, ἴσως τὸ μετὰ τοὺς προφήτας πολλὰ περὶ τῆς αἰωνίου κολάσεως ἀπειλήσαντας εὐαγγελικὸν κήρυγμα τηλαυγῶς τὰ περὶ γεέννης καὶ τῶν ἄλλων ἀτελευτήτων βασάνων διεξιόν.

121. ἐπιδῶη Lomm.

122. ἀσεβῆ O.

## 7.22

And I will turn back my face from them, and they shall defile my visitation. And they will come in upon them unguardedly,<sup>318</sup> and they will profane them.

[“**And they will come in upon them unguardedly.**”] We must consider that the holy things are defiled by those who defile the “visitation”<sup>319</sup> and come in upon such things unguardedly.<sup>320</sup> [As for the meaning of “unguardedly”:] For example, you would say that one is entering “unguardedly” into the holy things of the Church if after sexual intercourse, with complete indifference toward his impurity, he were to offer himself to pray over<sup>321</sup> the bread of the Eucharist. For such a person profanes the holy things and “produces confusion.”<sup>322</sup>

## 7.26

Woe shall be upon woe, and there will be announcement upon announcement.<sup>323</sup> And vision shall be sought from a prophet, and law shall perish from the priest, and counsel from the elders.

(a)

[“**Woe upon woe...**”] The first woe, in this life, corresponds to one’s being wicked and impious, and not having the “visitation” of God; the second woe corresponds to the punishments after this life. And “**there will be announcement upon announcement**”—perhaps referring to the Gospel proclamation which, after the prophets’ numerous threats regarding eternal punishment, gives a clear account of Gehenna and the other unending torments.

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318. NETS: “they will enter into them without precaution.” Origen is following an attested variant with ἐπ’ αὐτά rather than εἰς αὐτά.

319. Gk. ἐπισκοπή—which Jerome (PL 25:73A) interprets as a reference to the Holy of Holies, as the place of God’s presence.

320. Cf. also vs. 24 (“their holy things will be defiled”). The “holy things” (and thus also “them” in the *lemma*) may be a reference to the sanctuary; alternatively, a more general reference to cultic equipment and the “choice things” [ἐκλεκτά] of vs. 20.

321. Gk. ἐπέυχσθαι; Delarue, quite differently, understands this as a reference to *receiving* the bread, and tr. *si quis...temere ad percipiendum panem eucharisticum accesserit*.

322. Cf. Ezek. 7.23 (LXX).

323. NETS: “rumor shall be upon rumor.”

(b)

[Delarue, *Selecta* (Lomm. XIV.203; PG 13: 793-6)]

[Καὶ ζητηθήσεται ὄρασις.] Ἐπὸν, ἐντυγχάνοντες τοῖς προφητικοῖς λόγοις καὶ τοῖς νομίμοις<sup>123</sup> μυστηρίοις, μὴ βλέπωμεν τίνες αἱ τῶν προφητῶν ὀράσεις καὶ τί τοῦ νόμου τὸ βούλημα, τῷ καὶ τοὺς ἀυχούντας τὴν τοῦ Θεοῦ ἱερωσύνην οὐ μόνον παρανομεῖν, ἀλλὰ καὶ ἀπολλύναι τὸν ἀληθῆ τοῦ νόμου νοῦν, τότε πληρωθήσεται τὸ *Ζητηθήσεται ὄρασις ἐκ προφήτου*. Ἀλλὰ φθάσαι δεῖ ἐπὶ τὸ εὔρεῖν τὴν ζητουμένην ὄρασιν ἐκ τοῦ προφήτου. Εἰ δὲ καὶ ἐξ *ἱερέως ἀπώλετο ποτε νόμος*, ζητεῖ πως εὔρεῖν<sup>124</sup> διὰ τε τοῦ νοεῖν καὶ ποιεῖν ὁ ἱερεὺς τὸν νόμον, ἵνα καὶ ἄλλους χειραγωγῆσῃ ἐπὶ τῇ τηρήσει αὐτοῦ. Καὶ ἐπὸν δὲ μὴ ἱκανοὶ συμβουλεύειν, μηδὲ ὑπὲρ τοῦ κοινουῦ τὰ δέοντα σκοπεῖν προκαθέζονται, λεκτέον ὅτι ἀπώλετο *βουλή ἐκ πρεσβυτέρων*. Καὶ ὁ ἄρχων ἐνδύσεται ἀφανισμόν, εἰ μὴ ἐνδύσεται τὸν Χριστὸν Ἰησοῦν καὶ τὸν θώρακα τῆς δικαιοσύνης καὶ τὴν πανοπλίαν τοῦ Θεοῦ πρὸς τὸ δύνασθαι ἀντιστῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου. Πᾶς γὰρ ἀμαρτάνων ἄρχων ἀφανισμόν ἐνδύσεται· καὶ αἱ χεῖρες δὲ τοῦ λαοῦ ἐκλύονται, ὅταν ὑδαρῆς καὶ ἄτακτος καὶ ἐκλελυμένη ἔσται<sup>125</sup> ἡ πολιτεία τοῦ λαοῦ. Ἐπὸν δὲ τῇ ἰσχύϊ τοῦ Θεοῦ χρήσεται, ἀκούσας τοῦ Ἰσχύσατε χεῖρες ἀνειμέναι, τότε παύεται τοῦ εἶναι<sup>126</sup> λαὸς γῆς, καὶ γίνεται λαὸς οὐρανοῦ, ζητῶν τὴν βασιλείαν τῶν οὐρανῶν.

(c)

[Delarue, *Selecta* (Lomm. XIV.203-4; PG 13: 796)]<sup>127</sup>

[Καὶ βουλή ἐκ πρεσβυτέρων.] Οὐδὲ ἀνθρωπίνη βουλή ἔσται αὐτοῖς εἰς ὄνησιν, φησὶν, οὐδὲ ἕξουσί τι συμβούλευμα χρῆστόν.

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123. νομικοῖς O.

124. Here O has the extra word ποτε.

125. ὅτε... ἔστιν O.

126. So O; χρήσεται τοῦ εἶναι Delarue (as printed by Migne and Lommatzch, at least; clearly a line of Greek text has been unintentionally omitted in the printing process).

127. In O, this comment is attributed to ἄλλος, not to Origen.

(b)

[**“And vision shall be sought...”**] When we read the prophetic words and the mysteries of the Law, but do not perceive what the visions of the prophets mean and what the meaning of the Law is, because those who boast about their status as priests of God not only transgress, but also destroy the true sense of the Law, *then* will be fulfilled the sentence, **“Vision shall be sought from a prophet.”** But we must pass along quickly to discover what is the vision that is sought from the prophet. But if also law at one time **“perished from the priest,”** the priest still seeks in some way to find the law, through contemplation and action, so that he can guide others in the observance of it. And when people who are not capable of giving counsel or of considering what is necessary for the community preside over it, then one must say that **“counsel has perished from the elders.”**<sup>324</sup> And **“the ruler will be clothed with destruction”**<sup>325</sup> if he is not clothed with Christ Jesus<sup>326</sup> and the breastplate of righteousness and **“the whole armor of God, so as to be able to stand against the devil’s wiles.”**<sup>327</sup> For every ruler who sins will be **“clothed with destruction.”** And **“the hands of the people...are weakened”**<sup>328</sup> when the political life<sup>329</sup> of the people is feeble and disordered and weakened. But when it makes use of God’s power, and hears the words, **“Be strong, weakened hands,”**<sup>330</sup> then it will cease<sup>331</sup> to be the people of the land, and will become the people of heaven, who seek the kingdom of heaven.

(c)

[Attribution to Origen unlikely]

[**“...and counsel from the elders.”**] They will have neither human counsel to help them, nor any good advice.

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324. Elsewhere in the verse, but the implied verb in the Biblical text is future.

325. Ezek. 7.27.

326. Cf. Rom. 13.14.

327. Eph. 6.11; cf. also vss. 13-14. For this interpretation, cf. Jerome, *Comm. in Ezech.* [PL 25:75C]

328. Ezek. 7.17, with Gk. ἐκλύονται, for LXX παραλυθήσονται.

329. Gk. πολιτεία.

330. Isa. 35.3.

331. There is a lacuna in the Greek text printed by Migne or Lommatzsch, but the full text appears in O (and is reflected in Delarue’s Latin translation).

## 7.27

Ὁ βασιλεὺς πενήθει καὶ ὁ ἄρχων ἐνδύσεται ἀφανισμόν, καὶ αἱ χεῖρες τοῦ λαοῦ παραλυθήσονται· κατὰ τὰς ὁδοὺς αὐτῶν ποιήσω αὐτοῖς καὶ ἐν τοῖς κρίμασιν αὐτῶν ἐκδικήσω αὐτούς· καὶ γνώσονται ὅτι ἐγὼ κύριος.

(a)

[Delarue, *Selecta* (Lomm. XIV.204; PG 13: 796)]

[Ὁ βασιλεὺς πενήθει καὶ ὁ ἄρχων.] Τὸ, Ὁ βασιλεὺς πενήθει, συνήθως ἡστέρισται,<sup>128</sup> τάχα διὰ τὸν Σωτήρα οὐκ ἂν νομισθέντα πενθεῖν, οὐχ ἐρμηνευσάντων τῶν Ἑβδομήκοντα<sup>129</sup> τὸ ῥητὸν, ἢ μὴ εὐρηκότων τότε ἐν τῷ Ἑβραϊκῷ τὴν λέξιν. Οὐδὲ<sup>130</sup> ἄτοπον, σωζομένου καὶ τοῦ ῥητοῦ, πενθεῖν λέγειν καὶ τὸν βασιλέα, εἶγε ἔκλαυσεν ὁ Σωτήρ ἐπὶ τὴν Ἱερουσαλήμ.

(b)

[Delarue, *Selecta* (Lomm. XIV.204; PG 13: 796)]

[Καὶ ἐν τοῖς κρίμασιν αὐτῶν ἐκδικήσω αὐτούς.] Καὶ τοῖς κρίμασι τοῦ ἡμαρτηκότος κρίνει τὸν πταίσαντα ὁ Θεὸς, εἶπερ ἀληθὲς τὸ, Ὡς κρίνετε, κριθήσεσθε· καὶ τὸ, Ἐν ᾧ γὰρ κρίματι κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράττεις<sup>131</sup> ὁ κρίνων.

128. ιστέρισται [prob. = ἡστέρισται] Ὁ ιστόρηται Delarue.

129. Ο omits τῶν Ἑβδομήκοντα.

130. οὐδὲν δὲ ἄτοπον Ο.

131. πράσσεις Ο.

7.27<sup>332</sup>

The king will mourn,<sup>333</sup> and the ruler will be clothed with destruction,<sup>334</sup> and the hands of the people of the land shall be weakened.<sup>335</sup> According to their ways I will deal with them, and by their judgments I will take vengeance on them.<sup>336</sup>

(a)

["**The king will mourn, and the ruler..**"] The phrase, "the king will mourn," has been marked with an asterisk in accordance with custom:<sup>337</sup> perhaps because it was thought that the Saviour would not mourn, the Seventy did not translate the phrase—or because they did not find the wording at that time in the Hebrew text. But it is not strange, even preserving the literal sense of the text, to say that the king also mourns, considering that the Savior *did* weep over Jerusalem.

(b)

["**...and by their judgments I will take vengeance on them.**"] God judges the one who falls by means of the judgments of the sinner,<sup>338</sup> since it is true that "As you judge, you will be judged,"<sup>339</sup> and that "In the judgment with which you judge another, you condemn yourself; because you who judge do the same things."<sup>340</sup>

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332. Cf. Jerome, *Comm. in Ezech.* [PL 25:75B]

333. NETS, following the standard LXX, does not include these first words, which represent a correction toward MT; they apparently come from Aquila and Theodotion (see Ziegler).

334. NETS: "a ruler shall be clothed in annihilation."

335. NETS: "disabled."

336. NETS: "I will judge them."

337. So O (with slight emendation); Delarue's text: "...has customarily been the subject of investigation." O's text, which seems to be correct, displays the results of Origen's text-critical work: Origen used the *asterisk* to mark additions to the LXX text on the basis of versions that are closer to MT (Cf., e.g., *Comm. in Matt.* 15.14). It is interesting to note that Origen here raises the possibility of a different Hebrew *Vorlage* for the LXX. The use of the word ἀσπεριζω to describe the process of marking something with an asterisk (not in LSJ, Lampe, or Sophocles) is attested in Evagrius, *Exp. in Proverbia Salomonis* p. 76 Tischendorf.

338. That is, God does not simply use his own righteous standard in judging; he also adopts the judgments of those he is judging.

339. Mt. 7.2, slightly adapted.

340. Rom. 2.1, slightly adapted (conflated with wording of Mt. 7.2?).

## CHAPTER 8

## 8.1

Καὶ ἐγένετο ἐν τῷ ἕκτῳ ἔτει ἐν τῷ πέμπτῳ μηνὶ πέμπτη τοῦ μηνὸς ἐγὼ ἐκαθήμην ἐν τῷ οἴκῳ, καὶ οἱ πρεσβύτεροι Ἰουδα ἐκάθηντο ἐνώπιόν μου, καὶ ἐγένετο ἐπ' ἐμὲ χεὶρ κυρίου...

[Delarue, *Selecta* (Lomm. XIV.204-5; PG 13: 796)]

[Καὶ ἐγένετο ἐπ' ἐμὲ χεὶρ Κυρίου.] Ἐν τισι δὲ γέγραπται, *Χεὶρ Κυρίου Κυρίου*. Καί γε ἐν ἄλλοις εἰρήκαμεν, ὅτι πολλαχοῦ τὸ ἐκφωνούμενον ἐν τῇ Κύριος φωνῇ τὸ σεβάσιμον παρ' Ἑβραίοις ἐστὶν ὄνομα τοῦ Θεοῦ, ὃ τι περ<sup>132</sup> οὐ ταχέως προφέρονται. Πλὴν ἔσθ' ὅτε τὸ “κύριος” τάσσεται καὶ ἐπὶ τῶν δούλων κυρίου. Ἐνθα οὖν κεῖται τὸ, “Κύριος Κύριος,” χρὴ εἰδέναι, ὅτι τὸ μὲν ἕτερον οἰονεὶ τὸ κύριον ὄνομα καὶ ἄρρητόν ἐστι τοῦ Θεοῦ· τὸ δὲ λοιπὸν τὸ, Κύριος, Ἑβραῖοι<sup>133</sup> Ἀδωναΐ, ἐπὶ τοῦ Κυρίου τάσσουσιν, ὅτε μὲν προφερόμενοι τὴν φωνὴν ἐπὶ τοῦ ἀρρήτου ὀνόματος, ὅτε δὲ οἰονεὶ ἐπὶ τοῦ κυρίου τῶν δούλων. Τὸ οὖν Ἀδωναΐ Κύριος” τῷ νοήσαντι τὰ εἰρημένα περὶ τοῦ ἀρρήτου ὀνόματος οὐδὲν διαφέρει τοῦ Κυρίου,<sup>134</sup> ὡς ἐκδεδώκαμεν.

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132. ὅπερ Ο.

133. So O; Ἑβραῖοις Delarue.

134. Κύριος Κύριος O.

## CHAPTER 8

8.1<sup>341</sup>

And it happened in the eighth year, in the fifth month, on the fifth of the month, I was sitting in my house, and the elders of Judah were sitting before me, and the hand of the Lord came upon me...

[“...and the hand of the Lord came upon me...”] In some manuscripts it is written, “the hand of the Lord the Lord.” And indeed, elsewhere I have said that frequently what is represented by the word “Lord” is the name of God revered among the Hebrews, the particular one which they do not pronounce lightly.<sup>342</sup> However, sometimes the word “Lord” is used in reference to a “master” of slaves. So then, where the phrase “the Lord the Lord” appears, you should know that the one term is the proper and ineffable name of God, while the other “Lord,” *Adonai*, is the one the Hebrews prescribe in reference to the Lord on the one hand when they pronounce this word instead of the ineffable name,<sup>343</sup> and on the other hand referring to the “lord” [in the sense of master] of slaves. Therefore, for one who understands what has been said about the ineffable name, the expression “Adonai the Lord” differs in no way from “the Lord,”<sup>344</sup> as I have explained.<sup>345</sup>

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341. Cf. Jerome, *Comm. in Ezech.* on 6.1 [PL 25:57D-58A]:

It seems necessary to explain the fact that often in this prophet the [phrase “Adonai the Lord” is used, for the sake of Greek-[speakers] and Latin-[speakers] who have no knowledge of the Hebrew language. *Adonai* is one of the ten names of God, and means “lord / master” [*dominus*], [a word] which we also use in reference to human beings. Finally, Sarah also, when calling Abraham her “lord,” uses this term [Gen. 18.12]; [likewise] when it is said, “My lord the king,” [the word] *Adonai* was used [2 Kgdms (2 Sam.) 14.9 etc.]. Therefore, when two [instances of] the word “Lord” are joined together, the former is the common noun, the second the specific name of God, which is called ἄρρητον, that is, *ineffable*; this [name] also was written on the thin golden plate which was on the forehead of the priest [Ex. 28.36].

342. Gk. οὐ ταχέως προφέρονται.

343. Gk. ἐπὶ τοῦ ἀρρήτου ὀνόματος.

344. O: “the Lord the Lord.”

345. This sentence may well indicate that the Biblical text cited at the outset of the comment here should read not simply “Lord” but “Adonai the Lord.”

## 8.3

Καὶ ἐξέτεινεν ὁμοίωμα χειρὸς καὶ ἀνέλαβέ με τῆς κορυφῆς μου, καὶ ἀνέλαβέ με πνεῦμα ἀνὰ μέσον τῆς γῆς καὶ ἀνὰ μέσον τοῦ οὐρανοῦ καὶ ἤγαγέ με εἰς Ἱερουσαλημ ἐν ὁράσει θεοῦ ἐπὶ τὰ πρόθυρα τῆς πύλης τῆς ἐσωτέρας τῆς βλεπούσης πρὸς βορρᾶν, οὗ ἦν ἡ στήλη τῆς εἰκόνας τοῦ ζήλου.

[Delarue, *Selecta* (Lomm. XIV.205; PG 13: 796)]

[Καὶ ἀνέλαβέ με τῆς κορυφῆς μου.] Πλειόνων οὐσῶν καὶ τῶν ἐσωτέρων πυλῶν, καὶ τῆς μὲν βλεπούσης πρὸς νότον, τῆς δὲ πρὸς ἀνατολὰς, καὶ ἄλλης πρὸς δυσμὰς, ἄγεται ἐπὶ τὴν βλέπουσαν πρὸς βορρᾶν, ἵν' ἐκεῖθεν ἀναβλέψας ἴδῃ τὰ ἐπιφερόμενα κατὰ<sup>135</sup> τῶν ἐν τῷ βορειοτικῷ<sup>136</sup> τούτῳ κόσμῳ ἀμαρτανόντων.<sup>137</sup> Εἰσὶ γὰρ καὶ ἄλλοι κόσμοι ἐν τῇ γῆ, ὡς δείκνυσι μὲν καὶ τὰ μαθήματα· φησὶ δὲ καὶ ὁ Κλήμης· Ὡκεανὸς ἀπέραντος<sup>138</sup> ἀνθρώποις, καὶ οἱ μετ' αὐτὸν κόσμοι ταῖς αὐταῖς<sup>139</sup> τοσαύταις διαταγαῖς τοῦ Δεσπότη διευθύνονται.<sup>140</sup> Καὶ ἐπεὶ πολλαὶ αἱ ἀμαρτίαι εἰσὶ τῶν ἐν τῷ προειρημένῳ πρὸς βορρᾶν κόσμῳ, διὰ τοῦτο ἐστὶ<sup>141</sup> πρὸς τοῖς προθύροις πύλης τῆς προτέρας τῆς βλεπούσης πρὸς βορρᾶν στήλη τῆς εἰκόνας τοῦ ζήλου, ὃν ζηλοῖ ὁ λέγων· Ἐγὼ Θεὸς ζηλωτής. Καὶ διὰ τούτου γε ζήλου<sup>142</sup> τοὺς διὰ τὴν κακίαν ἀπαλλοτριωτάτους<sup>143</sup> ἰδιοποιεῖται κτώμενος αὐτούς. Παρὰ μὲν οὖν ἀνθρώποις οὐχ ὁ πρωτότυπός ἐστι ζήλος, ἀλλ' εἰκὼν

135. κατασκοπὸν Ο.

136. βορριωτέρῳ [= βορειοτέρῳ] Ο.

137. τὰ ἀμαρτήματα Ο.

138. So O Clem.; ἀπέρατος Delarue.

139. So Clem. Didym.; τοσαύταις Ο Delarue.

140. So O Clem. (διθύνονται Didym.); διοικῶνται Delarue.

141. ἔσθη Ο.

142. γε τοῦ ζήλου Ο.

143. ἀπαλλοτριωθέντας Ο.

## 8.3

And he extended a likeness of a hand and took me up by the top of my head,<sup>346</sup> and a spirit took me up between earth and between sky and brought me to Jerusalem in a divine vision to the entry of the inner gate, the one looking toward the North,<sup>347</sup> where the *stele* of the image of jealousy was.<sup>348</sup>

[“...and took me up by the top of my head...”] Since there are quite a number of inner gates—[including] also the one looking toward the South, the one toward the East, and another toward the West—[he specifies that] he is led toward the one looking toward the North, so that when he looks up<sup>349</sup> from there he will see the [disasters] coming against the sinners in this “northerly world.” For there are other “worlds” on this earth too, as science<sup>350</sup> demonstrates; and also, Clement says, “The Ocean is impassable for human beings; and the worlds beyond it are directed by the same ordinances of the Master.”<sup>351</sup> And because the sins of those in the just-mentioned world of the North are numerous, there is at the entry-way of the former gate that looks toward the North a block of stone—a statue—of the jealousy<sup>352</sup> of which the one who says, “I am a jealous God,” is jealous. And indeed, by means of this jealousy, he acquires<sup>353</sup> and makes his own those who are most estranged [from him] because of their wickedness. So then, the archetypal jealousy does not have a place among human beings, but only an image of that jealousy, which

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346. NETS: “And a likeness of a hand extended and lifted me up by the top of my head.”

347. NETS: “the gate looking north.” With the word “inner,” Origen is following a variant reading that constitutes a correction toward MT; cf. the beginning of Origen’s comment.

348. NETS, following the standard LXX: “where the *stele* of the buyer was.” Origen seems to be primarily following the Hexaplaric reading (based on Theodotion), although he alludes to the LXX text as well.

349. Cf. Ezek. 8.5.

350. Gk. τὰ μαθήματα.

351. 1 Clem. 20.8; Clement of Alexandria, *Strom.* 5.12.80, also cites the first part of this passage, but Origen seems to be referring to Clement of Rome; Didymus the Blind, *Comm. in Job* pt. 3 (cod. p. 299 line 23) also quotes the passage.

352. This “statue of jealousy” appears at the end of vs. 3; the LXX, however, reads “the acquiring [one]” instead of “jealousy.”

353. Cf. the LXX reading “the acquiring [one]” (NETS: “the buyer”).

τοῦ ζήλου ἐνεργοῦσα ἢ οἰκονομοῦσα τὰς κολάσεις. Ἐν δὲ τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ<sup>144</sup> οὐκ ἔστιν εἰκὼν ζήλου, ἀλλ' αὐτόζηλος.

## 8.9

Καὶ εἶπε πρὸς με, Εἴσελθε καὶ ἴδε τὰς ἀνομίας τὰς πονηρὰς, ἃς αὐτοὶ ποιοῦσιν ὧδε·

[Delarue, *Selecta* (Lomm. XIV.205-6; PG 13: 796-7)]

[*Ἴδε τὰς ἀνομίας τὰς πονηρὰς ἃς αὐτοὶ ποιοῦσι.*] Ποιοῦσιν εἴδωλα οἱ ἁμαρτάνοντες πρεσβύτεροι ἔνδον ἑαυτῶν κατασκευάζοντες διὰ μὲν τοῦ τῆς κακίας ἰοῦ πᾶσαν ὁμοίωσιν ἐρπετοῦ, διὰ δὲ τῆς ἀκολάστου ἐπιθυμίας πᾶσαν ὁμοίωσιν κτήνους. Εἰ δὲ καὶ ψευδοδοξήσαιεν περὶ τῶν θείων, *μάταια βδελύγματα* κατασκευάζουσι· πᾶν γὰρ τὸ περὶ τῶν θείων ψεῦδος, ἅτε ἀσεβὲς τυγχάνον, καὶ μάταιόν ἐστι βδέλυγμα. Εἰσὶ δὲ τινες, τοὺς, ἴν' οὕτως εἶπω, τοίχους τοῦ οἴκου τῆς ψυχῆς ὄλους διαγεγραμμένους ἔχοντες *πάσῃ ὁμοιώσει ἐρπετοῦ καὶ κτήνους*, καὶ *ματαίοις βδελύγμασι*, καὶ τούτοις δουλεύοντες, καὶ ὡς θεοὶ θύοντες καὶ θυμιῶντες, ὥστε τὴν ἀτμίδα τοῦ θυμιάματος ἀναβαίνειν, τουτέστι τὸ περὶ αὐτῶν θαῦμα ὑψούμενον καὶ ἐπαιρόμενον ὑπ' αὐτῶν. Ἐγγράφουσι δὲ ταῦτα ταῖς διανοίαις αὐτῶν *κύκλω*, μηδένα κενὸν καταλείποντες<sup>145</sup> κακῶν ἐν αὐτοῖς<sup>146</sup> τόπον, ὡς *δι' ὄλον*<sup>147</sup> εἶναι γεγραμμένον<sup>148</sup> τοῖς κακοῖς, καὶ τὸν ἱερὸν

144. Here O has the extra words χειρὸν ἡμαρτηκόσιν.

145. καταλιπόντες O.

146. ἑαυτοῖς O.

147. ὄλων O.

148. γεγραμμένους O.

empowers and administers the punishments. But in the devil and his angels,<sup>354</sup> there is not the image of jealousy, but jealousy itself.

## 8.9

And he said to me, “Go in, and see the wicked unlawful things<sup>355</sup> that they themselves<sup>356</sup> are making<sup>357</sup> here.”

[“...see the wicked unlawful things that they themselves are making...”] The sinning elders are making idols, constructing within themselves every likeness of reptiles, with the venom of their wickedness, and every likeness of cattle, with their unbridled lust.<sup>358</sup> But if they hold false opinions concerning divine matters, they are constructing “vain abominations.”<sup>359</sup> For every falsehood concerning divine matters, in that it is impious, is also a vain abomination. And there are those who have the walls of the house of their souls, so to speak, decorated with “every likeness of reptiles and reptiles and cattle” and with “vain abominations,” and who serve them, and make sacrifices and burn incense to them as gods, so that the steam of the incense goes up—that is, the sense of wonder at them, [which the worshippers] raise and lift up on high. And they inscribe these things on their minds “all around,”<sup>360</sup> leaving no place in themselves free of evils, so as to be inscribed “all over”<sup>361</sup> with their evils, and to have transferred the sacred circle<sup>362</sup> of the number seven from the holy

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354. O: “...his angels, who sinned rather badly...”

355. NETS: “lawless acts.” Origen’s Hexaplaric text seems to include the adjective “wicked”; his interpretation assumes that in a literal sense, the ἀνομίαι here refer to the *idols* mentioned in the next verse.

356. Delarue prints the variant αὐτοί (not specifically attested in Origen’s comment), for LXX οὗτοι, here.

357. NETS: “committing.”

358. Cf. “every likeness of reptiles and cattle” in Ezek. 8.10 (*not* LXX; rather, Hexaplaric reading added on the basis of Theodotion, as attested in ms. Q), quoted below.

359. Ezek. 8.10 (LXX).

360. Gk. κύκλω. Ezek. 8.10 (LXX); MT followed by the other Greek versions repeats the equivalent word; the repetition, however, may explain Origen’s apparent special interest in the term κύκλος here.

361. Gk. δι’ ὅλου. (Not LXX: in Ezek. 8.10, δι’ ὅλου is attested as the reading of Symmachus.)

362. Gk. κύκλος.

τὸν ἑβδομάδος κύκλον μετατεθεικέναι ἀπὸ τῶν ἀγίων ἐπὶ τὰ εἶδωλα, ὥστε καὶ τὴν οἰονεὶ βεβαιότητα ἐν τοῖς χείροσιν αὐτοὺς ἀναλαβεῖν. Τοιοῦτον γάρ ἐστι τὸ, *Καὶ ἑβδομήκοντα ἄνδρες ἐκ τῶν πρεσβυτέρων οἴκου Ἰσραήλ.* Ὅτε δὲ ἡ διάνοια τοῦ προφήτου ὄρα τὰ ἐν τῷ οἴκῳ τῆς ἐκάστου τῶν ἁμαρτανόντων ψυχῆς, εἰσαγομένη ὑπὸ τοῦ πνεύματος, ἐπὶ τὰ πρόθυρα τῆς αὐλῆς βλέπει, καὶ ἔστι γε ὁπή τις καὶ ἴχνος ἐν τῷ λεγομένῳ τοίχῳ, δι' ἧς ἐπὶ πλεῖον ἐξεταζομένης καὶ τῷ ἐρευνῶντι<sup>149</sup> λόγῳ ἐξορυττομένης, ὅλα δύναται βλέπειν ὁ ὑπὸ τοῦ θείου Πνεύματος πεφωτισμένος, βλέπων μετὰ τὴν ὁπήν καὶ θύραν, δι' ἧς ἔστι τὸν αὐτὸν<sup>150</sup> καὶ διεξελθεῖν τὸ νενοημένον. Φησὶ δὲ περὶ ταύτης τῆς θύρας ἐν τῇ Ἰωάννου Ἀποκαλύψει ὡς ἐν ἐκάστῳ τυγχανούσης καὶ ὁ Σωτὴρ· *Ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν, καὶ κρούω· ἐάν τις ἀνοίγῃ μοι, εἰσελεύσομαι πρὸς αὐτὸν, καὶ δειπνήσω μετ' αὐτοῦ.*

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149. Here O has the extra word αὐτήν.

150. λόγον O.

[things]<sup>363</sup> to the idols<sup>364</sup>—and so they achieve a kind of *stability* in their bad condition. For such is the meaning of the phrase, “And seventy men of the elders of the house of Israel.”<sup>365</sup> But when the mind of the prophet sees the things that are in the house of the soul of each of the sinners, being brought inside by the Spirit, he looks at the entry-way of the courtyard, and there is a certain hole and a footprint in the so-called wall—and when the hole is examined further and dug open by the investigating *reason*,<sup>366</sup> he is able to see everything—he, who has been illuminated by the divine Spirit; and after the hole, he looks at the door too, through which it is possible for him likewise to relate<sup>367</sup> in detail what he has contemplated.<sup>368</sup> Concerning this door, as though it exists within each person, the Savior also says in the Revelation of John, “Behold, I stand at the door and knock; if anyone opens it to me, I shall come in to him, and dine with him.”<sup>369</sup>

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363. Or, “holy [people].”

364. That is, in being so devoted to their idolatry, the elders, who are 70 in number, have besmirched the sacred associations of the number seven. Cf. Jerome, *Comm. in Ezech.* [PL 25:81C], as he turns to a symbolic interpretation of the elders:

But *we* must pray that the “elders of the house of Israel” do not, by multiplying the number seven, which is holy, through seven sets of ten, stand [firm] in their sins, and worship the images of idols, and the steam of their sacrilege ascend or rise up in opposition to God. When we see a wicked populace congregated together, about which it is written, “I hate the assembly of the malicious” [Ps. 26(25).5(6)], and worse [people] in charge of the populace, and a [still] more worthless leader, who has been put in charge of the populace and the priests, [then] let us speak about “Jaazaniah standing before the pictures...” [Ezek. 8.11]

365. Ezek. 8.11.

366. O: “by the *reason* that investigates it.”

367. O: “it is possible for the *reason* to relate...”

368. For all these actions, cf. Ezek. 8.7-9; “hole” in vs. 7 is attested as a supplement, provided on the basis of Theodotion. “Footprint” [Gk. ἵχνος] is not part of the Biblical text in any attested variant or version; the point of its appearance is obscure. For the interpretation generally, cf. Jerome, *Comm. in Ezech.* [PL 25:80A-B]:

And because all [these] things are shown as it were by an image or a painting, he says that he saw one hole in the wall, and that he is ordered to dig through it, and make it bigger, so that once the hole is opened he may enter further and see what he could not see when he was located outside. By means of this, it is shown that both in the Churches and in each of us, greater faults are pointed out through smaller ones, and as it were through certain “holes” we arrive at [the knowledge of] the greatest abominations...

369. Rev. 3.20.

## 8.12

Καὶ εἶπε πρὸς με, Ὡς ἀνθρώπου, ἐώρακας ἃ οἱ πρεσβύτεροι οἴκου Ἰσραὴλ ποιοῦσιν, ἕκαστος αὐτῶν ἐν τῷ κοιτῶνι τῷ κρυπτῷ αὐτῶν; διότι εἶπον, Οὐχ ὄρα ὁ κύριος ἡμᾶς, ἐγκαταλέλοιπεν ὁ κύριος τὴν γῆν.

[Delarue, *Selecta* (Lomm. XIV.206-7; PG 13: 797)]

[Διότι εἶπον, Ἐγκαταλέλοιπεν ὁ Κύριος.] Οὐκ ἦν περί τινα ἕνα ποτὲ ἐναποτεταγμένον<sup>151</sup> τόπον, ἀλλὰ περὶ τὸν ἐκάστου κοιτῶνα τὰ ἐωραμένα· καὶ κοιτῶνά γε τὸν κρυπτὸν, ἔθους ὄντος τῇ Γραφῇ τὰ κατὰ τὸ ἡγεμονικὸν καὶ “κρυπτὸν” καλεῖν, ἔσθ’ ὅτε δὲ καὶ “ταμιεῖον.” Τοιοῦτον γάρ ἐστι τὸ, *Εἴσελθε εἰς τὸ ταμιεῖόν σου*· καὶ τό· *Ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι*. Οὐ μακρὰν δὲ τούτων ἐστὶ καὶ ὁ λεγόμενος *κρυπτὸς τῆς καρδίας ἄνθρωπος*. Πιθανώτερον δὲ ἐστὶ καὶ περὶ τούτου τοῦ κρυπτοῦ τοὺς ἀμαρτάνοντας ὑπονοεῖν, ὡς ὁρῶν<sup>152</sup> *οὐχ ὄρα* αὐτοῦς<sup>153</sup> ὁ Κύριος. Δύναται δὲ τὸ, *Ἐγκαταλέλοιπεν ὁ Κύριος τὴν γῆν*,<sup>154</sup> λέγεσθαι ὑπὸ τῶν νομιζόντων τὴν θεῖαν πρόνοιαν μὴ διήκειν καὶ ἐπὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ. Εἰσὶ γὰρ οἱ ἀπὸ τῶν οὐρανίων καὶ αἰθερίων οὐκ ἀφεῖλον τὴν Πρόνοιαν δυσωπηθέντες τὴν ἐν ἐκείνοις τάξιν· ἀπὸ δὲ τῆς γῆς περιεῖλον αὐτὴν καὶ [τὴν θεῖαν]<sup>155</sup> δυνάμιν,<sup>156</sup> λέγοντες τὸ, *Ἐγκαταλέλοιπε Κύριος*<sup>157</sup> *τὴν γῆν*.

151. Here O has the extra word φησι.

152. ἄρα O.

153. αὐτὸ O.

154. Ἐγκαταλέλοιπε τὴν γῆν Κύριος O.

155. Lomm. does not print the bracketed words.

156. αὐτὴν δυνάμει O.

157. Ἐγκαταλέλοιπε(ν) ὁ Κύριος O.

8.12<sup>370</sup>

And he said to me, “Son of man, have you seen what the elders of the house of Israel are doing, each of them in their secret bedchamber<sup>371</sup>? For they said, ‘The Lord does not see us,<sup>372</sup> the Lord has abandoned the earth.’<sup>373</sup>”

[“**For they said: ... The Lord has abandoned...**”] The things that were seen were not located at some one particular appointed place, but at the bedchamber of each person—and indeed, the *secret* bedchamber, since it is customary for Scripture to call things pertaining to the *ruling faculty* “secret,”<sup>374</sup> and sometimes also “chamber.” For the command, “Go into your chamber,” refers to this sort of thing, as does the statement, “The one who sees in secret will reward you.”<sup>375</sup> And also, the reference to “the hidden man of the heart”<sup>376</sup> is not far from these things. And it is quite plausible that with regard to this secret place, the sinners imagine that “**the Lord does not truly see**” them.<sup>377</sup> And the phrase, “**The Lord has abandoned the earth,**” could be said by those who think that divine Providence does not extend all the way to the earth and what is in it. For some people, while they do not deny the working of Providence in heavenly and etherial realms,<sup>378</sup> since they have some shame before the orderly arrangement that is in those realms, do strip it (along with divine power) away from the earth, saying, “**The Lord has abandoned the earth.**”

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370. Cf. Jerome, *Comm. in Ezech.* [PL 25:82A-C]

371. NETS: “hidden bedroom.”

372. NETS, following standard LXX: “does not see.”

373. NETS: “forsaken the land.”

374. Gk. κρυπτός, which can also be translated as “hidden.”

375. Both quotations are from Mt. 6.6.

376. 1 Pet. 3.4; NRSV translates the phrase, “the inner self.”

377. The phrase is slightly adapted from the Biblical text, by the addition of the emphatic cognate participle ὁρῶν, translated here with the adverb “truly.”

378. Lit., “...do not take away Providence from heavenly and etherial [realms]...”

## 8.14

Καὶ εἰσηγάγέ με ἐπὶ τὰ πρόθυρα τῆς πύλης οἴκου κυρίου τῆς βλεπούσης πρὸς βορρᾶν, καὶ ἰδοὺ ἐκεῖ γυναῖκες καθήμεναι θρηνοῦσαι τὸν Θαμμουζ...

[Delarue, *Selecta* (Lomm. XIV.207-8; PG 13: 797-800)]

[*Θρηνοῦσαι τὸν*<sup>158</sup> *Θαμμούζ.*] Τὸν λεγόμενον παρ' Ἑλληνισιν Ἄδωνιν, Θαμμούζ<sup>159</sup> φασὶ καλεῖσθαι παρ' Ἑβραίοις καὶ Σύροις. Ὡς<sup>160</sup> οὖν ἐπὶ τῇ λέξει, ἐρωῶντο αἱ γυναῖκες ἐπὶ τὰ πρόθυρα τῆς πύλης οἴκου Κυρίου βλεπούσης πρὸς βορρᾶν καθήμεναι καὶ κατὰ τι ἐθνικὸν ἔθος τῶν ἔξω τῆς θεοσεβείας θυρῶν θρηνοῦσαι τὸν Θαμμούζ. δοκοῦσι γὰρ κατ' ἐνιαυτὸν τελετάς τινας ποιεῖν, πρῶτον μὲν ὅτι<sup>161</sup> θρηνοῦσιν αὐτὸν ὡς τεθνηκότα· δεύτερον δὲ ὅτι χαίρουσιν ἐπ' αὐτῷ ὡς ἀπὸ νεκρῶν ἀναστάντι. Οἱ δὲ περὶ τὴν ἀναγωγὴν τῶν Ἑλληνικῶν μύθων δεινοὶ καὶ<sup>162</sup> μυθικῆς νομιζομένης θεολογίας, φασὶ τὸν Ἄδωνιν σύμβολον εἶναι τῶν τῆς γῆς καρπῶν, θρηνουμένων μὲν ὅτε σπείρονται, ἀνισταμένων δὲ, καὶ διὰ τοῦτο χαίρειν ποιούντων τοὺς γεωργοὺς ὅτε φύονται.<sup>163</sup> Ἡγοῦμαι τοίνυν σύμβολον εἶναι τὰς θρηνοῦσας τὸν Θαμμούζ τῶν τὰ τοῦ κόσμου νομιζόμενα ἀγαθὰ καὶ τοὺς σωματικούς καρποὺς ποθούντων, καὶ πέρα τῶν ὑλικῶν καὶ αἰσθητῶν μηδὲν ἐπισταμένων, λυπούμενων μὲν ἐπὶ τῇ τούτων στερήσει, ἠδομένων δὲ ἐπὶ τῇ παρουσίᾳ αὐτῶν καὶ τῇ τῶν τοιούτων κτήσει. Γυναικῶδεις δὲ εἶναι τὰς ψυχὰς εὐλόγως ἂν πάντες οἱ τοιοῦτοι νομίζοιντο.

158. Lommatzsch reports that Delarue printed τὸ Θαμμούς here; Migne also gives the neuter article.

159. Θαμμούς O (throughout).

160. ὅσον O.

161. ὅτε O.

162. Here O has the extra word τῆς.

163. ἀνισταμένων δὲ ὅτε γεωργηθέντες φύονται O.

8.14<sup>379</sup>

And he brought me to the entry of the north-facing gate of the Lord's house,<sup>380</sup> and behold, women were sitting there, mourning for<sup>381</sup> Tammuz.

[“**...mourning for Tammuz.**”] It is said that the one called Adonis among the Greeks is named Tammuz among the Hebrews and Syrians. So then, in terms of the literal reading, the women were seen sitting at “**the entry of the north-facing gate of the Lord's house**” [i.e., the temple] and “**mourning for Tammuz**” in keeping with a certain Gentile practice belonging to those who are outside the doors of true religion. For they seem to perform certain mystic rites<sup>382</sup> yearly: first, they mourn for him as though he is dead; second, they rejoice over him as though he has risen from the dead. And those who are skilled in the symbolic interpretation<sup>383</sup> of Greek myths and in the practice of “mythical theology”<sup>384</sup> say that Adonis is a symbol of the fruits of the earth, which are lamented [as dead] when they are sown, but afterwards rise again and for this reason cause the farmers to rejoice as they grow.<sup>385</sup> Thus, I think that those women who mourn for Tammuz are a symbol of those who yearn after the things of the world that are considered good, and material fruits or profits, but know nothing beyond material and perceptible things—they are pained by deprivation from these things, and pleased by their presence and the acquisition of such things. But all such people would rightly be considered to be womanish in soul.

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379. Cf. Jerome, *Comm. in Ezech.* [PL 25:82C-83A]

380. NETS: “the gate of the house of the Lord facing north.”

381. NETS: “lamenting.”

382. Gk. τελεταί.

383. Gk. ἀναγωγή.

384. Gk. μυθική θεολογία.

385. O: “...rise again when, having been cultivated, they grow.”

## 8.17-18

[Pitra, p. 544, includes complete citation of these two verses.]<sup>164</sup>

(17) Καὶ εἶπε πρὸς μέ· Ἐώρακας, υἱὲ ἀνθρώπου; Μὴ μικρὰ τῷ οἴκῳ Ἰούδα τοῦ ποιεῖν τὰς ἀνομίας ἃς πεποιήκασιν ὧδε; διότι ἔπλησαν τὴν γῆν ἀνομίας, καὶ ἰδοῦ, αὐτοὶ \*ἐκτείνουσι τὸ κλῆμα\* ὡς μυκτηρίζοντες.  
 (18) Καὶ ἐγὼ ποιήσω αὐτοῖς μετὰ θυμοῦ, οὐ φείσεται ὁ ὀφθαλμὸς μου, οὐδὲ μὴ ἐλεήσω.

(a)<sup>165</sup>

[Pitra, p. 544]

Τὸ φρόνημα τῶν ὑπερηφανούντων κατὰ τοῦ δημιουργοῦ καὶ τῶν δημιουργοῦ ποιημάτων τοιοῦτον διαγεγράφθαι νομίζω, μυκτηρίζοντων ὡς οὐδενὸς λόγου ἄξια τὰ βλεπόμενα, καὶ τὸν τούτων ποιητὴν, ἐν τῷ· *Καὶ ἰδοῦ αὐτοὶ ὡς μυκτηρίζοντες*. Σαφέστερον δὲ ὁ Σύμμαχος τὸ κατὰ τὸν τόπον ἠρμήνευσεν, εἰπὼν· *Καὶ ὡς ἀφιέντες εἰσὶν ἦχον ὡς ἄσμα*<sup>166</sup> *διὰ τῶν μυκτηήρων ἐαυτῶν*. Ὁ γὰρ, φησὶ, δοκοῦσιν ὑμεῖν, μετὰ τοῦ μυκτηρίζειν τὸν κόσμον καὶ τὸν ποιητὴν αὐτοῦ, πράττουσι. Σαφῶς δὲ εἰρημένον· *Καὶ ἰδοῦ αὐτοὶ ἐκτείνουσι τὸ κλῆμα, ὡς μυκτηρίζοντες*, τοιοῦτόν τινα νοῦν ἔχειν νομίζω· οἷονεὶ ἐκτείνουσι κατὰ τὴν ἰδίαν φυτείαν κλῆμα, μυκτηρίζοντες καὶ γελῶντες τὰ μὴ γέλωτος ἄξια καὶ μυκτηρισμοῦ.

164. Note, however, that they do not appear in the commentary text in O.

165. In O, the first two comments on 8.17-18, here printed separately, appear together without a break.

166. ἄσμα O Pitra.

8.17-18<sup>386</sup>

(17) And he said to me, “Have you seen, son of man? Is it only a small thing for the house of Judah to commit the lawless acts that they have committed here? For they filled the land with lawlessness, and behold, they themselves \*stretch out their branch\* like people who turn up their noses.<sup>387</sup> (18) And I will act against them with wrath; my eye will<sup>388</sup> not spare, and I shall surely not<sup>389</sup> show pity.”

(a)

I think that here, the thinking of those who show scorn against the Creator<sup>390</sup> and the Creator’s works has been described, as being such that they “turn up their noses” at those things that are seen, and also their Maker, as being unworthy of consideration, in the phrase, “**And behold, they themselves...like people who turn up their noses.**” But Symmachus interpreted the wording of this passage more distinctly, saying: “**And they are like people who put forth a sound, like a song, through their nostrils.**” For the song they appear to be singing—they are performing it along with an up-turning of the nose at the world and its Maker. And what has been expressed clearly, “**And behold, they themselves stretch out their branch like people who turn up their noses,**” has, I believe, this sort of meaning: It is as if they are stretching out a branch according to their *own* idea of growth,<sup>391</sup> turning up their nose and laughing at that which is not deserving of laughter and scorn.

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386. The fragment as printed by Pitra includes citation of the entirety of these two verses. For the content of the comment, cf. Jerome, *Comm. in Ezech.* [PL 25: 84C-85A]

387. NETS, following standard LXX: “they are like ones that turn their nose up.” Origen’s (Theodotionic) text differs from standard LXX by the additional phrase “they stretch out their branch,” a revision toward MT.

388. NETS: “shall.”

389. NETS: “nor will I...”

390. Gk. δημιουργός.

391. “Idea of growth” here translates the Gk. φντεία. The point is that these people are not following the natural (i.e., God-given) direction / process of growth, but willfully going their own way.

(b)

[Pitra, p. 544]

Τὸ μέντοι γε, ἐκτείνουσι τὸ κλῆμα, μὴ κείμενον παρὰ τοῖς Ο΄, ἀπὸ Θεοδοτιῶνος προσεθήκαμεν.

(c)<sup>167</sup>

[Pitra, p. 544]

Σύμμαχος· Ὡς ἀφιέντες εἰσὶν ἦχον, ὡς ἄσμα, διὰ μυκτήρων. Ἰστέον δὲ ὅτι <ζε>μωρὰ Ἑβραϊστὶ καὶ ἦχον καὶ κλῆμα σημαίνει.

(d)

[Delarue, *Selecta* (Lomm. XIV.208; PG 13: 800)]

[Οὐ φείσεται ὁ ὀφθαλμός μου.] Ἐξεταστέον τί τὸ, Οὐ φείσεται ὁ ὀφθαλμός μου. Οὐ γὰρ εἴρηται, Οὐ φείσομαι. Ἐγοῦμαι τοίνυν τὴν ἐνορατικὴν δύναμιν τοῦ Θεοῦ, οἷονεὶ ἀτενίζουσιν τοῖς τὸ νοητὸν ὑπὸ τινος πονηροῦ συνειδότος μεμολυσμένοις, κολάζειν αὐτούς· ἐπέπερ Ὁ Θεὸς ἡμῶν πῦρ ἐστὶ καταναλίσκον· καταναλίσκον δὲ δηλονότι τὰ κακίαν ὑποστάντα. Καὶ ὅτε ταῦτα ἐνεργεῖ, οὐ πεφεισμένως ἐνεργεῖ κατὰ τῶν χειρόνων, τῷ οὕτω μὴ φείδεσθαι τῶν οἷς συμβέβηκε<sup>168</sup> τοιαῦτα.

(e)

[Delarue, *Selecta* (Lomm. XIV.208; PG 13: 800)]

[Οὐδὲ μὴ ἐλεήσω.] Σημαίνει ἐνταῦθα, ὅτι ἔλεος ὁ ἐπὶ διαβολῆ<sup>169</sup> νοούμενος εἴρηται· ὄντινα ὠρίσαντο οἱ περὶ ταῦτα δεινοὶ λύπην εἶναι ἐπὶ τῇ τοῦ πλησίον<sup>170</sup> δυσπραγίᾳ· καὶ φασὶ μὴ δεῖν ἰατρὸν ἢ δικαστὴν τοῦτον τὸν ἔλεον ἐλεεῖν, μήποτε, συγχυθέντες ὑπὸ τῆς ἐπὶ τὸ οὕτως ἐλεεῖν ἐναγούσης<sup>171</sup> λύ-

167. In O, this comment is unattributed.

168. Here O has the extra word τὰ.

169. So O; διαβόλου Delarue.

170. τῶν πέλας O.

171. ἀγούσης O.

(b)

The phrase, “**they stretch out their branch,**” however, I have added to the text from Theodotion, since it does not appear in the LXX.

(c)

[Attribution to Origen unlikely]<sup>392</sup>

Symmachus: “**They are like people who put forth a sound, like a song, through their nostrils.**” One must note that <ze>*mora* is a Hebrew word meaning both “sound” and “branch.”<sup>393</sup>

(d)

[“**My eye will not spare...**”] We must examine what the phrase “my eye will not spare” means. For it was not said, “I will not spare.” Well then, I think that God’s power of observation, after as it were closely inspecting those who have been defiled in their intellect by an evil conscience, punishes them, since “Our God is a consuming fire”<sup>394</sup>—consuming, that is to say, that which embarks on wickedness. And when he puts this into effect, he puts it into effect unsparingly, in that he does not spare those with whom such things have been in harmony.<sup>395</sup>

(e)

[“**...and I shall surely not show pity.**”] Here, [the text] indicates that it is the [kind of] pity interpreted as being connected to hostility<sup>396</sup> that has been spoken about. Those who are clever about these matters define it as *grief / pain*<sup>397</sup> over the misfortune of one’s neighbor; and they say that a doctor or juror ought not to have this [sort of] pity, in order that they will not be hindered, being confused by the grief / pain that leads to pity of this kind, from beneficially

392. While the citation of Symmachus repeats (and thus agrees with) what the foregoing comment provides, this comment is anonymous in O and most likely represents the compiler’s own textual note, which itself may well be based on Origen’s report of Symmachus’ reading.

393. More precisely, the root ZMR is sometimes related to one, other times to the other: *zemorah* refers to a “branch,” but (e.g.) *zamir* and *zimrah* refer to a “song.” I have added the missing syllable to both the Greek text and the transliteration of the word here.

394. Heb. 12.29; cf. Deut. 4.24.

395. Gk. οἷς συμβέβηκε τοιαῦτα; alternatively, “to whom such things have happened.”

396. Delarue’s text: “...the [kind of] pity noted in reference to the devil...”

397. Gk. λύπη.

πης, ἐμποδισθῶσιν ἀποδοῦναι τὸ ἰατρικὸν ἢ τὸ δικαστικὸν συμφερόντως τῷ  
θεραπευομένῳ ἢ τῷ δικαζομένῳ ἔργῳ.<sup>172</sup>

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172. So Lommatzsch; ἔργον O Delarue (followed by Migne).

rendering medical service to the patient or the service of a juror in the case being judged.<sup>398</sup>

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398. Von Arnim (*SVF* vol. 3, fr. 451) considers some of this a fragment of the Stoic philosopher Chrysippus.

## CHAPTER 9

## 9.2

Καὶ ἰδοὺ ἕξ ἄνδρες ἤρχοντο ἀπὸ τῆς ὁδοῦ τῆς πύλης τῆς ὑψηλῆς τῆς βλεπούσης πρὸς βορρᾶν, καὶ ἐκάστου πέλυξ ἐν τῇ χειρὶ αὐτοῦ· καὶ εἷς ἀνὴρ ἐν μέσῳ αὐτῶν ἐνδεδυκὼς ποδήρη, καὶ ζώνη σαπφείρου ἐπὶ τῆς ὀσφύος αὐτοῦ· καὶ εἰσήλθοσαν καὶ ἔστησαν ἐχόμενοι τοῦ θυσιαστηρίου τοῦ χαλκοῦ.

[Delarue, *Selecta* (Lomm. XIV.208-9; PG 13: 800)]

[Καὶ ζώνη σαπφείρου ἐπὶ τῆς ὀσφύος αὐτοῦ.] Ἄντι μὲν<sup>173</sup> γε τοῦ ζώνη<sup>174</sup> σαπφείρου ἐπὶ τῆς ὀσφύος αὐτοῦ, κάστῳ<sup>175</sup> γραμματέως Ἀκύλας καὶ Θεοδοτίων παρατεθείκασι,<sup>176</sup> τὴν Ἑβραϊκὴν, ὡς οἶμαι, λέξιν τηρήσαντες· οὐδὲν γὰρ ἠγοῦμαι σημαίνεσθαι παρ’ Ἑλλησι ἐκ τῆς “κάστῳ” φωνῆς· Σύμμαχος δὲ σαφέστερόν πως ἐκτιθέμενος τὸ “κάστῳ” φησὶ πινακίδιον γραφέως ἔχων<sup>177</sup> ἐπὶ τῆς ὀσφύος αὐτοῦ, ἵνα ὡσπερ ὑπογραφῆ τὴν ἐκάστου κρίσιν.<sup>178</sup> Τῶν δὲ Ἑβραίων τις ἔλεγε, τὸ καλούμενον “καλαμάριον,” τουτέστι<sup>179</sup> “κάστῳ.”

173. μέντοι O.

174. So O; ζώνην Delarue.

175. So O; κάστῳ Delarue (throughout this comment).

176. πεποιήκασι O.

177. So O, except that I have corrected σαφέστερον πῶς το σαφέστερόν πως; οὐδὲ γὰρ ἠγοῦμαι παρ’ Ἑλλησι σημαίνεσθαι διὰ τῆς “κάστῳ” φωνῆς πινακίδιον γραφέως ἔχειν Delarue.

178. Delarue’s text omits ἵνα... κρίσιν.

179. εἶναι τὸ O.

## CHAPTER 9

## 9.2

And behold, six men were coming from the way of the high gate looking north, and each had an ax in his hand, and one man in the midst of them wearing a full-length robe, and a belt of sapphire<sup>399</sup> was upon his loins,<sup>400</sup> and they entered and stood close to the bronze altar.

[“...and a belt of sapphire was upon his loins...”] Now, instead of the “belt of sapphire,” Aquila and Theodotion have written, “*kastu* of a scribe,” preserving the Hebrew phraseology, I believe.<sup>401</sup> For I think that nothing is signified in Greek terms<sup>402</sup> by the word *kastu*; but Symmachus, rendering *kastu* somewhat more clearly, says ‘having a *pinakidion* (“little tablet”)<sup>403</sup> of a scribe upon his loins,’ in order as it were to sign off on<sup>404</sup> [or “write down (from dictation)”] the judgment of each one.<sup>405</sup> But one of the Hebrews used to say that a *kastu* is what is called a *kalamarion* (“pen-case”).<sup>406</sup>

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399. NETS: “a sapphire belt.”

400. NETS: “loin.”

401. The Gk. spelling printed by Delarue is κάστω. A modern transliteration of the Hebrew word here would be *qeset*. Jerome [PL 25:86A], endorsed by Ziegler (and confirmed by O for Origen), gives the spelling as κάστν.

402. Gk. παρ’Ἑλλησι; lit., “among Greeks.”

403. For Symmachus’ translation, see Ziegler and Jerome, *Comm. in Ezech.*, PL 25:86A, who renders the reading of Symmachus’ phraseology into Latin as *tabulas scriptoris habebat in renibus suis*.

404. Or, “write down (from dictation)”; Gk. ὑπογραφή.

405. Delarue’s text appears to have dropped quite a bit here: “Also, [to be clear:] I do not consider that in Greek terms, [the prophet] is indicating by the word *kastu* that the man had a scribe’s *pinakidion* (“little tablet”) upon his loins.”

406. Gk. καλαμάριον. Jerome, by contrast, gives Aquila’s translation (in a 2<sup>nd</sup> edition?—he reports the simple transliteration as appearing in the “1<sup>st</sup> edition” of Aquila) as μελανοδοχείον, and, preferring this interpretation, renders this into Latin as *atramentarium* [PL 25:86A]. Jerome reports a very similar consultation of a Hebrew informant: “...[the term which] in Hebrew is *CESATH*, when I asked a Hebrew what it meant, he answered me that in the Greek language it is called a καλαμάριον, because reed-pens [κάλαμοι] are stored in it” [PL 25:86D-87A].

## 9.4

...καὶ εἶπε πρὸς αὐτόν, Διέλθε μέσσην τὴν Ἱερουσαλημ καὶ δὸς ἅ σημεῖον ἐπὶ τὰ μέτωπα τῶν ἀνδρῶν τῶν καταστεναζόντων καὶ τῶν κατοδυνωμένων ἐπὶ πάσαις ταῖς ἀνομίαις ταῖς γινομέναις ἐν μέσῳ αὐτῶν.

[Delarue, *Selecta* (Lomm. XIV.209; PG 13: 800-801)]

[Καὶ δὸς σημεῖον.] Οἱ μὲν Ἑβδομήκοντα τῷ ἐνδεδυμένῳ φασὶ τὸν ποδήρη προστετάχθαι ὑπὸ τῆς δόξης τοῦ Κυρίου, *σημεῖον δοῦναι ἐπὶ τὰ μέτωπα τῶν καταστεναζόντων καὶ ὀδυνωμένων*.<sup>180</sup> ὁ δὲ Ἀκύλας καὶ Θεοδοτίων φασί· *Σημειώσεις τὸ Θαῦ*<sup>181</sup> *ἐπὶ τὰ μέτωπα*<sup>182</sup> *τῶν στεναζόντων καὶ τῶν κατοδυνωμένων*. Πυνθανόμενοι<sup>183</sup> δὲ τῶν Ἑβραίων εἶ τι πάτριον περὶ τοῦ Θαῦ ἔχοιεν λέγειν μάθημα, ταῦτα ἠκούσαμεν· τινὸς μὲν φάσκοντος, ὅτι τὸ Θαῦ ἐν τοῖς παρ' Ἑβραίοις κβ' στοιχείοις<sup>184</sup> ἐστὶ τὸ τελευταῖον ὡς πρὸς τὴν παρ' αὐτοῖς τάξιν γραμμάτων. Τὸ τελευταῖον οὖν εἴληπται στοιχεῖον εἰς παράστασιν τῆς τελειότητος τῶν διὰ τὴν ἐν αὐτοῖς ἀρετὴν στεναζόντων καὶ ὀδυνωμένων ἐπὶ τοῖς ἀμαρτανομένοις ἐν τῷ λαῷ, καὶ συμπασχόντων<sup>185</sup> τοῖς παρανομοῦσι. Δεύτερος<sup>186</sup> δὲ ἔλεγε σύμβολον εἶναι τὸ Θαῦ τῶν τὸν νόμον τετηρηκότων· ἐπειπερ ὁ νόμος παρ' Ἑβραίοις “Θωρὰ” καλεῖται, καὶ τὸ πρῶτον αὐτοῦ στοιχεῖόν ἐστι τὸ Θαῦ· καὶ σύμβολον εἶναι<sup>187</sup> τῶν κατὰ τὸν νόμον βεβιωκότων. Τρίτος δὲ τις φάσκων, τῶν καὶ εἰς τὸν Χριστὸν<sup>188</sup> πεπιστευκότων, ἔλεγε τὰ ἀρχαῖα στοιχεῖα ἐμφερὲς ἔχειν τὸ Θαῦ τῷ σταυροῦ χαρακτήρι, καὶ προφητεύεσθαι περὶ τοῦ γενομένου ἐν Χριστιανοῖς ἐπὶ τοῦ μετώπου σημεῖου· ὅπερ ποιοῦσιν οἱ πεπιστευκότες πάντες οὐτινοσοῦν προκαταρχόμενοι πράγματος, καὶ μάλιστα ἢ εὐχῶν ἢ ἀγίων ἀναγνωσμάτων.

180. καὶ τῶν κατοδυνωμένων O.

181. Σημείωσις τοῦ Θαῦ O Delarue.

182. Here, O has the extra words τῶν ἀνδρῶν.

183. So O; Πυνθανομένων Delarue.

184. Lommatzsch (like O) prints the full words for the number, rather than the numerals here.

185. καὶ μὴ συμπαιόντων O.

186. ἕτερος O.

187. σύμβολον οὖν ἐστὶ O.

188. Σωτήρα O.

9.4<sup>407</sup>

And he said to him, “Pass through the middle of Jerusalem, and put a sign on<sup>408</sup> the foreheads of those who sigh and are distressed<sup>409</sup> over all the lawless acts that happen in their midst.”

[“**And put a sign...**”] The LXX says that the one who was clothed in a long robe was commanded to “place a sign on the foreheads of those who were sighing and distressed.” But Aquila and Theodotion say, “mark the letter Tau on the foreheads of those who were sighing and grievously distressed.”<sup>410</sup> When I inquired from the Hebrews whether they could tell me any traditional teaching about the Tau, here is what I heard: One said that among the 22 Hebrew letters, the Tau is the last in the order of letters used by them, and so the last letter has been used in order to portray the perfection of those who groan because of the virtue that is in them, and who are distressed at the sins committed by the [Jewish] people, and suffer along with<sup>411</sup> those who transgress. A second said that the Tau is a symbol of those who have observed the Law, since among the Hebrews the Law is called “Torah,” and the first letter of this word is Tau—and a symbol of those who have lived in accordance with the Law. A third, one of those who have come to faith in Christ, said that in the old-style letters, Tau resembles the form of the cross, and that there is a prophecy here concerning the sign placed on the foreheads of Christians—which all believers make when beginning any activity at all, especially prayer or holy readings.

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407. Cf. Jerome, *Comm. in Ezech.* [PL 25: 88A-89A].

408. NETS: “give the mark upon.” Origen follows a variant text that does not have the article.

409. NETS: “have been afflicted.”

410. Following Ziegler, I am reading σημειώσεις τὸ θαῦ rather than Delarue’s σημείωσις τοῦ θαῦ. Jerome attributes this reading only to Theodotion [PL 25: 88A-B].

411. Gk. συμπασχόντων; this could mean “sympathize with”—but *sympathy* seems the wrong idea here. Cf. Jerome *ad loc.*: “There are those who believe that because in the Hebrew alphabet this is the last letter, it indicates that among the multitude of sinners there survives a remnant of holy ones; so then, [while] groaning and suffering [Lat. *dolentes*], they are saved—not only did they not consent to evil deeds, but they even mourned for others’ sins.”

## 9.9

Καὶ εἶπε πρὸς με, Ἄδικία τοῦ οἴκου Ἰσραὴλ καὶ Ἰουδα μεμεγάλυνται σφόδρα σφόδρα, ὅτι ἐπλήσθη ἡ γῆ λαῶν πολλῶν, καὶ ἡ πόλις ἐπλήσθη ἀδικίας καὶ ἀκαθαρσίας· ὅτι εἶπαν, Ἐγκατατέλειπε κύριος τὴν γῆν, οὐκ ἐφορᾷ ὁ κύριος.

[Delarue, *Selecta* (Lomm. XIV.209-10; PG 13: 801)]

[Ὅτι ἐπλήσθη ἡ γῆ λαῶν πολλῶν.] Ἀντὶ τοῦ λαῶν, αἱμάτων οἱ λοιποὶ πεποιήκασιν· καὶ ἔστι<sup>189</sup> παρ' αὐτοῖς σαφές, πάντων τῶν πρὸς θάνατον ἀμαρτανόντων πληρουμένων<sup>190</sup> αἱμάτων, διὰ τοῦ πλήθους τῶν πρὸς θάνατον ἀμαρτανόντων.<sup>191</sup> Καὶ ἐὰν δὲ ἦ τὸ παρὰ τοῖς Ἑβδομήκοντα, ὅτι ἐπλήσθη ἡ γῆ λαῶν, ἐρεῖ τὰ πολλὰ καὶ ἀλλόφυλα καὶ ξένα τῆς θεότητος ἐγγινόμενα ἡμῖν δόγματα εἶναι, οὐ λαὸν, ἀλλὰ πολλοὺς ἀσυμφώνους λαοὺς. Μήποτε δὲ ἀμαρτήματά ἐστι, τὸ τὴν γῆν δέον πεπληρῶσθαι καρπῶν, ἐτέραν οὖσαν παρὰ τὴν πόλιν, τούτων μὲν εἶναι κενὴν, ἔχειν δὲ τοὺς καταλείποντας τὴν πόλιν λαὸν<sup>192</sup> ἢ καὶ τὰς πόλεις. Μεμεγάλυνται δὲ σφοδρότερον<sup>193</sup> ἡ ἀδικία ἔθνους<sup>194</sup> Ἰσραὴλ καὶ Ἰούδα τῶ καὶ τὴν πόλιν πεπληρῶσθαι ἀδικίας καὶ ἀκαθαρσίας. Ἐχομεν δὲ ἐν ἑαυτοῖς καὶ γῆν ἢν χρὴ γεωργεῖν, καὶ πόλιν ἢν δεῖ οἰκοδομεῖν, εἶπερ ἐσμὲν Θεοῦ γεωργία,<sup>195</sup> Θεοῦ οἰκοδομή. Ὡν μὲν οὖν ἐπλήσθη ἡ γῆ λαῶν, καὶ ἡ πόλις ἐπλήσθη ἀδικίας, τούτων ἡ ἀδικία μεμεγάλυνται σφόδρα <σφόδρα>.<sup>196</sup> ὧν δὲ οὐκ ἐπλήσθη,<sup>197</sup> ἀλλὰ

189. Here O has the extra word τὸ.

190. παντὸς τοῦ πρὸς θάνατον ἀμαρτανόντος πληρουμένου O.

191. ἀμαρτανομένων O.

192. λαοὺς O.

193. σφόδρα O.

194. οἴκου O.

195. γεώργιον O.

196. So O, except that I have corrected the text by adding a second σφόδρα; Delarue's text omits Ὡν μὲν...σφόδρα.

197. So O; ἐπιμέλεται Delarue.

9.9<sup>412</sup>

And he said to me, “The injustice of the house of Israel and Judah has become very, very great, because the land was filled with many peoples<sup>413</sup> and the city was filled with injustice and uncleanness, for they said, ‘The Lord has abandoned the earth;<sup>414</sup> the Lord does not watch.’”

[“**Because the land was filled with many peoples.**”] Instead of the word “peoples,” the other translators used the word “bloods”; and [this translation] of theirs is clear, [on the understanding] that all those who commit deadly sins<sup>415</sup> are full of bloods—[in the plural] because of the great number of those who commit deadly sins. And if the LXX translation, that “the land was filled with peoples,” is also valid, it will be saying that the many doctrines alien and foreign to the Godhead that are in us constitute not *a people*, but numerous, discordant *peoples*. And perhaps the sins are the fact that while the land *ought* to be full of fruit, since it is different from the city, it is instead empty of these, and contains as its people those who abandon the city, or even the cities [plural]. And the injustice of the nation of Israel and Judah has become more excessively great, by virtue of the city also being filled with injustice and uncleanness. And *we* have in ourselves both a land that we must cultivate and a city that we must build, since we are “God’s cultivation, God’s building.”<sup>416</sup> The injustice, therefore, of those whose land was filled with peoples, and whose city was filled with injustice, has become very, <very> great. Those whose [city] was not filled, but only *has* “peoples” and “injustice”—their injustice has only become *very* great.<sup>417</sup> For others, [the injustice] has not yet become great, but

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412. Cf. Jerome, *Comm. in Ezech.* [PL 25: 91A-B].

413. NETS: “people,” but with no variant text.

414. NETS: “forsaken the land.”

415. Gk. τῶν πρὸς θάνατον ἀμαρτανόντων; lit., “of those who sin to death”—i.e., who commit sin resulting in death, *not* “deadly sins” in the sense of the “seven deadly sins.”

416. 1 Cor. 3.9.

417. In the LXX text, “very” [Gk. σφόδρα] is repeated—thus, here the idea that for some, their injustice has only become “very” great, not “very very” great.

μόνον ἔχει λαοὺς καὶ ἀδικίαν, τούτων ἡ ἀδικία μεμεγάλυνται σφόδρα μόνον· ὧν δὲ οὐπω μεμεγάλυνται, ἀλλ' ὀδεύει<sup>198</sup> ἐπὶ τὸ μεγαλύνεσθαι· ὁμοίως καὶ ἐπὶ τῆς ἀκαθαρσίας. Πλήν αἰτία τοῦ ταῦτα γεγονέναι ἐστὶ τὸ ὑπολαμβάνειν, ὅτι οὐ φθάνει ἡ Πρόνοια ἐπὶ τὰ ἐν τῇ γῆ. *Εἶπαν γοῦν<sup>199</sup> Ἐγκαταλέλοιπε Κύριος<sup>200</sup> τὴν γῆν· οὐκ ἐφορᾷ ὁ Κύριος.*

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198. So O; ἄλλο δέει Delarue.

199. So O; Εἶπε γὰρ Delarue.

200. ὁ Κύριος O.

still is on the way to becoming great.<sup>418</sup> Similarly also in the case of uncleanness. Moreover, the reason for these things' having happened is the supposition that Providence does not reach as far as earthly things; at least, "they said,<sup>419</sup> **'The Lord has abandoned the earth; the Lord does not watch.'**"

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418. Delarue's text is missing some of the foregoing sentence, and has suffered corruption as well. Even the text of O, however, seems to have lost one σφόδρα, which I have added to restore the logic of the discussion.

419. So O; Delarue's text reads, "he said..."

## CHAPTER 10

## 10.1

Καὶ εἶδον καὶ ἰδοὺ ἐπάνω τοῦ στερεώματος τοῦ ὑπὲρ κεφαλῆς τῶν χει-  
ρουβιν ὡς λίθος σαπφείρου ὁμοίωμα θρόνου ἐπ' αὐτῶν.

[Delarue, *Selecta* (Lomm. XIV.210-11; PG 13: 801-4)]

[*Ὁμοίωμα θρόνου ἐπ' αὐτῶν.*] Οὐ θρόνον δὲ, ἀλλ' ὁμοίωμα θρόνου ὄρα ὁ  
προφήτης· ὡσπερ καὶ ἐν τοῖς ἀνωτέρω φησὶν οὐ τὴν δόξαν Κυρίου ὄραν, ἀλλ'  
ὁμοίωμα δόξης Κυρίου, λέγων· *Αὕτη ἡ ὄρασις ὁμοίωμα τῆς δόξης Κυρίου.* Καὶ  
οὐ θαυμαστὸν εἰ οἱ μηδέπω προσώπω πρὸς πρόσωπον τὰ πράγματα κατανοεῖν  
δυνάμενοι πάντων ἐκείνων ὁμοιώματα βλέπουσιν, ὅτε ἀξιοῦνται τοῦ θεωρεῖν.  
Νομίζω δὲ, ὅτι καὶ ἐνύπνια περὶ τῶν βασιλειῶν μέχρι τῆς συντελείας καὶ τῆς  
ἀναστάσεως βλέπων Δανιὴλ ἐν φαντασίᾳ ἐγένετο δεικνυμένων ὁμοιωμάτων  
αὐτῷ. Οὕτω κατὰ ἕπαρ τις βλέπων,<sup>201</sup> τυπουμένου αὐτῷ τοῦ ἡγεμονικοῦ ἀπὸ  
τοῦ προφητικοῦ Πνεύματος, ὁμοιώματά τινα φαντάζεται, συμβολικὰ τῶν  
ἀληθινῶν· μὴ συγχωρούσης τῆς ἀνακεκραμένης πάχει καὶ γεώδει σώμα-  
τι ψυχῆς τρανέστερον καὶ σαφέστερόν τι θεωρῆσαι. Σημειωτέον δὲ νῦν, ὅτι  
ὁ ἀνὴρ οὐκ ἀνευδένδυτο ποδήρη, ἀλλὰ στολήν. Ἐπειδὴ γὰρ ἔμελλεν ἀκούειν,  
*Ἐἴσελθε εἰς τὸ μέσον τῶν τροχῶν ὑποκάτω τῶν Χερουβὶμ, καὶ πλήσον τὰς χεῖράς  
σου ἀνθρώκων πυρὸς, ἕδει αὐτὸν ἰλαρώτερον ἀμφιέννυσθαι, καθαίρειν μέλλο-  
ντα τὴν, καθὼς εἶπεν ἐν τοῖς πρὸ τούτου, πεπληρωμένην πόλιν ἀνδρῶν.*<sup>202</sup>

201. κἀν ἕπαρ τις βλέπη Ο.

202. νεκρῶν Ο.

## CHAPTER 10

## 10.1

And I saw, and behold, above the firmament over the head of the cherubim was something like a sapphire<sup>420</sup> stone; a likeness of a throne was upon them.

[“**A likeness of a throne was upon them.**”] The prophet sees not a throne, but a *likeness* of a throne, just as in the earlier passage he says that he sees not the glory of the Lord, but a *likeness* of the glory of the Lord: “This vision is a likeness of the glory of the Lord.”<sup>421</sup> And it is not incredible if those who are not yet able to apprehend realities face to face see *likenesses* of all those things, when they are deigned worthy of vision. And I think that even Daniel, when he was seeing dreams about the kingdoms [that would exist] until the end and the resurrection, came to be in an imaginative state,<sup>422</sup> with likenesses being shown to him. In this same way, when someone sees something in a dream, as his ruling faculty is imprinted by the prophetic Spirit, he has a mental image of certain likenesses which are symbolic of the true realities, since a soul that is mixed up together with a dense and earthy body does not allow him to contemplate anything more clearly and distinctly. And at this point one must note that the “man” was now clothed not with a full-length robe, but only a simple robe.<sup>423</sup> For since he was going to hear the words, “Go into the midst of the wheelworks under the Cherubim, and fill your hands<sup>424</sup> with coals,”<sup>425</sup> he had to put on a more cheerful garment, because he was going to purify the city that was filled with men, as he said earlier.<sup>426</sup>

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420. NETS: “lapis lazuli.”

421. Ezek. 2.1 (with an attested LXX variant).

422. Gk. ἐν φαντασίᾳ ἐγίνετο.

423. Ezek. 10.2 (by contrast with 9.2, 3, 11).

424. Origen here uses the more usual word for “hand” (χείρ) instead of the LXX δρᾶξ.

425. Ezek. 10.2.

426. Cf. Ezek. 9.9.

## CHAPTER 11

## 11.3

...οί λέγοντες, Οὐχὶ προσφάτως ᾠκοδόμηνται αἱ οἰκίαι; αὕτη ἐστὶν ὁ λέβης, ἡμεῖς δὲ τὰ κρέα.

[Delarue, *Selecta* (Lomm. XIV.211-12; PG 13: 804)]

[*Οἱ λέγοντες· Οὐχὶ προσφάτως ᾠκοδόμηνται αἱ οἰκίαι.*] Ὁ νοῦς τοῦ προκειμένου τοιοῦτός ἐστιν· Οὗτοι, φησὶ, λέγουσι, νεωστὶ ὀρώντες ἀπὸ τῆς προγενομένης αἰχμαλωσίας οἰκοδομηθεῖσαν τὴν πόλιν, ὅτι, εἰ καὶ προσφάτως ᾠκοδόμηνται αἱ οἰκίαι, ἀλλ' ἡ πόλις αὕτη ἔοικε λέβητι πεπληρωμένῳ νεκρῶν περιεχομένων ὑπ' αὐτοῦ. Τῶν δὲ ἐν τῷ λέβητι κρεῶν λόγον ἐπέχομεν ἡμεῖς, τοῦ τῶν Βαβυλωνίων πυρὸς περικειμένου ἡμῖν, ὡς μὴ δύνασθαι ἡμᾶς φυγεῖν ἀπὸ τῆς φλογὸς τοῦ τῶν πολεμίων πυρός. Ἄλλ' οὐκ ἀληθές ἐστι, φησὶν, ὃ εἰρήκατε. Ὅτι μεγάλη<sup>203</sup> γὰρ ἡ πόλις ἐστὶν ὁ λέβης ἠληθεύσατε· οὐχὶ δὲ καὶ ὅτι ὑμεῖς τὰ<sup>204</sup> ἐν μέσῳ αὐτῆς κρέα· οἱ γὰρ νεκροὶ οὓς ἐν μέσῳ αὐτῆς ἐπατάξατε, οὗτοι εἰσι τὰ κρέα· ἡ δὲ πόλις ὁ λέβης. Ὑμεῖς δὲ οὐ μενεῖτε ἐν τῇ πόλει· ἐξώσω<sup>205</sup> γὰρ ὑμᾶς. Οὐκοῦν ἡ πόλις εἰ ἄλλοις ἐστὶν εἰς λέβητα, ἀλλ' οὐχ ὑμῖν· καὶ εἰ ἔσονταί τινες ἐν μέσῳ αὐτῆς εἰς κρέα, ἀλλ' οὐχ ὑμεῖς. Κρινῶ γὰρ ὑμᾶς, πρὸς αὐτοῖς τοῖς ἄκροις γενομένους τῶν τοῦ Ἰσραὴλ ὀρέων· τοσαῦτά μου ἐπάγοντος ὑμῖν, ὅπως καὶ ὕστερον ἐπιγνώτε, ὅτι ἐγώ εἰμι Κύριος.

203. Here O has the extra word μὲν.

204. So O; τὸ Delarue.

205. ἐξοίσω O.

## CHAPTER 11

11.3<sup>427</sup>

“...the ones who say, ‘Have not the dwellings been built recently? This is the cauldron, while we are the meat.’”

[“...the ones who say, ‘Have not the dwellings been built recently?’] The meaning of this text is as follows. He is saying that these people, when they see that the city has been built just recently by the foregoing captivity, say that even if the dwellings have been built recently, yet this city is like a cauldron filled with dead bodies that are encompassed by it. And we display a resemblance to the meat that is in the cauldron, since the fire of the Babylonians encircles us, so that we are not able to flee from the flames of the fire of the enemies. But, he says, what you have said is not true. For although you did speak the truth [when you said] that the great city is the cauldron, yet you did not [when you said] that you are the meat within it. For the corpses which you slaughtered in the midst of it, these are the meat; but the city is the cauldron. But you will not remain in the city; for I will thrust you out. Therefore, even if the city is a cauldron for *others*, yet it is not so for *you*. And if *some* will be as meat in the midst of it, yet *you* will not. For I shall judge you, when you come to be on the very summits of the mountains of Israel—and I bring such things upon you so that hereafter you will recognize that I am the Lord.<sup>428</sup>

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427. Cf. Jerome, *Comm. in Ezech.* [PL 25:96C-97A]

428. In the explanation, Origen paraphrases various elements from Ezek. 11.6-10.

## CHAPTER 13

## 13.2

Υιὲ ἀνθρώπου, προφήτευσον ἐπὶ τοὺς προφήτας τοῦ Ἰσραὴλ τοὺς προφητεύοντας καὶ ἐρεῖς τοῖς προφήταις τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν, Ἀκούσατε λόγον κυρίου...

(a)

[Delarue, *Selecta* (Lomm. XIV.212; PG 13: 804)]

[*Προφήτευσον ἐπὶ τοὺς προφήτας τοῦ Ἰσραήλ.*] Προφήται εἰσιν οἱ καλῶς διακονοῦντες τῷ λόγῳ τῆς διδασκαλίας, καὶ προφητεύοντες τὰ τοῦ Θεοῦ.

(b)

[Delarue, *Selecta* (Lomm. XIV.212; PG 13: 804)]

[*Καὶ ἐρεῖς τοῖς προφήταις τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν.*] Ψευδοπροφήται εἰσιν οἱ χρηματίζοντες μὲν διδάσκαλοι, οὐ μὴν τὰ τῆς διδασκαλίας ἢ λόγῳ ἢ βίῳ διέποντες, ἀλλὰ ψευδῶν δογμάτων ὄντες κήρυκες καὶ ἀσεβῶν πράξεων νομοθέται· προφητεύοντες<sup>206</sup> τὰ ἀπὸ τῆς ἀδοκίμου καρδίας αὐτῶν, καὶ ὅσα ἢ ἐναντία δύναμις ὑπαγορεύει.

(c)

[Delarue, *Selecta* (Lomm. XIV.212; PG 13: 804)]

Ὅσα περὶ προφητῶν ἰστόρηται ἢ ψευδοπροφητῶν, λαμβάνονται<sup>207</sup> εἰς πάντας διδασκάλους καὶ ψευδοδιδασκάλους, ὄρατους καὶ ἀοράτους.

(d)

[Delarue, *Selecta* (Lomm. XIV.212; PG 13: 804)]

Ὅ ἀπὸ καρδίας λαλῶν ἔξω τοῦ θείου Πνεύματός ἐστι ψευδοπροφήτης· ὁ ἐν πνεύματι ἀγίῳ λαλῶν οὐ λαλεῖ ἀπὸ καρδίας ἀνθρωπίνης, ἀλλ' ἀπὸ νοῦ θεοῦ.<sup>208</sup>

206. So O; Delarue's text omits μὲν...προφητεύοντες.

207. λαμβάνεται [= λαμβάνετε ?] O.

208. So O; Delarue's text omits ὁ ἐν...θεοῦ.

## CHAPTER 13

## 13.2

Son of man, prophesy against the prophets of Israel who prophesy, and you shall say to the prophets who prophesy from their heart:<sup>429</sup> “Hear a word of the Lord.”

(a)

[“**Prophesy against the prophets of Israel.**”] Prophets are those who render good service to the word of teaching, and prophesy the things of God.

(b)

[“**And you shall say to the prophets who prophesy from their heart.**”] False prophets are the oracle-giving teachers who do not, however, pursue what belongs to the [true] teaching either in word or in lifestyle, being instead proclaimers of false doctrines and legislators of impious acts, prophesying the things that come from their perverse<sup>430</sup> hearts, and whatever the *contrary power* suggests to them.<sup>431</sup>

(c)

All things that have been recorded about prophets and false prophets are taken<sup>432</sup> [as referring] to all teachers and false teachers, both visible and invisible.

(d)

The one who speaks from the heart, apart from the divine spirit, is a false prophet. The one who speaks in the Holy Spirit does not speak from a *human* heart, but from the mind of God.<sup>433</sup>

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429. NETS, following standard LXX text: “Son of man, prophesy against the prophets of Israel, and you shall prophesy and say to them...” Origen’s text is a revision (on the basis of Aquila and Theodotion) in the direction of MT.

430. Gk. ἀδόκιμος.

431. Delarue’s text is missing much of the middle of this comment.

432. Or possibly, with a slight emendation of O’s text: “Take all things that have been recorded about prophets and false prophets...”

433. Delarue’s text is missing the second sentence.

## 13.3

Τάδε λέγει κύριος, Οὐαὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν τοῖς πορευομένοις ὀπίσω τοῦ πνεύματος αὐτῶν καὶ τὸ καθόλου μὴ βλέπουσιν.

(a)<sup>209</sup>

[Delarue, *Selecta* (Lomm. XIV.212; PG 13: 804)]

[Οὐαὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν!] Ὁ πορευόμενος ὀπίσω τοῦ πνεύματος αὐτοῦ τοῖς θελήμασι τῆς ψυχῆς ἀκολουθεῖ· ὁ πορευόμενος ὀπίσω τοῦ ἁγίου Πνεύματος, ὀπίσω Κυρίου τοῦ Θεοῦ, <sup>210</sup>ποιῶν αὐτοῦ τὰ θελήματα.<sup>211</sup>

(b)

[Delarue, *Selecta* (Lomm. XIV.213; PG 13: 804)]

Τοῖς πορευομένοις ὀπίσω τοῦ πνεύματος αὐτῶν ὁ Ἀπόστολος λέγει· Προσεύξομαι τῷ πνεύματι, προσεύξομαι<sup>212</sup> τῷ νοῦ. Καὶ ζητήσεις εἰ ἐν τὰ ἀμφότερα, ἢ οὐ· καὶ τί ταῦτα.

## 13.4

Οἱ προφήται σου, Ἰσραὴλ, ὡς ἀλώπεκες ἐν ταῖς ἐρήμοις·

[Delarue, *Selecta* (Lomm. XIV.213; PG 13: 804-5)]

[Οἱ προφήται σου, Ἰσραὴλ, ὡς ἀλώπεκες.] Τοῦτο τὸ γένος, μᾶλλον δὲ<sup>213</sup> τὸ ζῶον, πανοῦργόν ἐστι καὶ θηριῶδες καὶ ἄγριον· καὶ οὐ μόνον εἰς τὸν κακὸν καὶ πανοῦργον καὶ ὑπουλον ἄνθρωπον λαμβάνεται, ἀλλὰ καὶ εἰς ὅμοια πνεύματα. Καὶ οὗτοι γὰρ ἐνεργοῦσι τὰ ἴδια εἰς τὴν ἔρημον ἀπὸ Θεοῦ ψυχὴν καὶ τῆς δικαιοσύνης αὐτοῦ. Ζήτει δὲ καὶ τὴν πράξιν τοῦ ζώου.

209. In O, these two comments on 13.3 appear in reverse order, with no break between them.

210. Here O has the extra word πορεύεται.

211. τὸ θέλημα O.

212. Here O has the extra words δὲ καὶ.

213. O omits τὸ γένος...δὲ.

## 13.3

This is what the Lord says: Woe to those who prophesy from their heart, who walk after their own spirit,<sup>434</sup> and perhaps do not see at all.

(a)

[**“Woe to those who prophesy from their heart.”**] The one who walks after his own spirit follows the wishes of his soul; the one who walks after the Holy Spirit walks after the Lord God, and does his wishes.

(b)

To those who walk after their own spirit, the Apostle says, “I shall pray with the spirit; I shall pray with the mind”<sup>435</sup>—and you shall investigate whether these two are one [and the same], or not; and what these are.

## 13.4

Your prophets are like foxes in the deserts, O Israel.

[**“Your prophets are like foxes, O Israel...”**]<sup>436</sup> This breed, or rather, this animal is wicked / crafty<sup>437</sup> and savage and wild; and it is to be taken not only as a reference to the evil and crafty and treacherous man, but also to the same sort of spirits. For indeed, these put into effect their own [wickedness] in the soul that is bereft<sup>438</sup> of God and his righteousness. But investigate the animal’s actions too.

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434. NETS, following standard LXX text, does not include this (Theodotianic) phrase.

435. 1 Cor. 14.15, truncated.

436. The Biblical text printed by Delarue is in a different order from the standard LXX; however, the comment itself does not confirm the variant.

437. Gk. πάνουργος. Cf. Aristotle, *Historia Animalium* 1.1 (488b20-21) for this characterization of the fox, and further discussion in Neuschäfer, *Origenes als Philologe*, p. 195.

438. Gk. ἔρημος; the same word, used as a noun and in the plural, is translated “deserts” in the Biblical verse.

## 13.5

οὐκ ἔστησαν ἐν στερεώματι καὶ συνήγαγον ποίμνια ἐπὶ τὸν οἶκον τοῦ Ἰσραηλ, οὐκ ἀνέστησαν ἐν πολέμῳ οἱ λέγοντες, Ἐν ἡμέρᾳ κυρίου.

(a)

[Delarue, *Selecta* (Lomm. XIV.213; PG 13: 805)]

[*Οὐκ ἔστησαν ἐν στερεώματι.*] Τὸ ἀβέβαιον καὶ ψεῦδος καὶ ἀδύναμον ἠνίξατο ἐν τούτῳ.

(b)

[Delarue, *Selecta* (Lomm. XIV.213; PG 13: 805)]

[*Καὶ συνήγαγον τὰ ποίμνια.*] Τοὺς αἰρετικούς ἐπὶ τὴν Ἐκκλησίαν· τὰ κτηνώδη δόγματα ἐπὶ τὴν ἀλήθειαν.

(c)

[Delarue, *Selecta* (Lomm. XIV.213; PG 13: 805)]

[*Οὐκ ἀνέστησαν ἐν πολέμῳ.*] Οὐκ ἀνέστησαν σὺν Χριστῷ, διότι οὐ συνετάφησαν αὐτῷ οἱ λέγοντες καὶ βλέποντες ἡμέραν Κυρίου ψευδῆ.

## 13.7

Οὐχὶ ὄρασιν ψευδῆ ἐωράκατε καὶ μαντείας ματαίας εἰρήκατε;

[Delarue, *Selecta* (Lomm. XIV.213; PG 13: 805)]

[*Οὐχὶ ὄρασιν ψευδῆ ἐωράκατε;*] Ὅρασις ψευδῆς ἐστὶ τὰ κατὰ ψεῦδος νοούμενα δόγματα.

## 13.9

...καὶ ἐκτενώ τὴν χεῖρά μου ἐπὶ τοὺς προφῆτας τοὺς ὀρώντας ψευδῆ καὶ τοὺς ἀποφθεγγομένους μάταια· ἐν παιδείᾳ τοῦ λαοῦ μου οὐκ ἔσονται οὐδὲ ἐν γραφῇ οἴκου Ἰσραηλ οὐ γραφήσονται καὶ εἰς τὴν γῆν τοῦ Ἰσραηλ οὐκ εἰσελεύσονται· καὶ γνώσονται διότι ἐγὼ κύριος.

## 13.5

They did not stand upon a solid body and they gathered<sup>439</sup> flocks to the house of Israel. Those who say, “In the day of the Lord” did not rise up<sup>440</sup> in war.<sup>441</sup>

(a)

[“**They did not stand upon a solid body.**”] By this, he referred symbolically to instability, falsehood, and weakness.

(b)

[“**And they gathered the flocks**”]—i.e., the heretics, against the Church; the teachings of animals, against the truth.

(c)

[“**They did not rise up in war.**”] They did not rise up / again<sup>442</sup> with Christ, because they were not buried with him—those who say and see the day of the Lord falsely.

## 13.7

Have you not beheld a false vision and spoken vain divinations?

[“**Have you not beheld a false vision...?**”] Doctrines that are conceived of in falsehood are “false vision.”

13.9<sup>443</sup>

...and I will stretch out my hand against the prophets who behold falsehoods and utter vanities; they shall not be engaged in the instruction / chastisement<sup>444</sup> of my people, nor shall they be enrolled in the register of the house of Israel, and they shall not enter the land of Israel, and they shall know that I am the Lord.

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439. NETS: “...and gather” (i.e., applying the negative “not” to this verb as well as to “stand”).

440. NETS: “stand up.”

441. LXX does not have “in war”; the reading is a partial correction of the verse towards MT, in agreement with Theodotion (and Symmachus).

442. Gk. ἀνέστησαν.

443. Cf. similarities with some elements in Jerome, *Comm. in Ezech.* [PL 25: 111B-C]

444. Gk. παιδεία. NETS: “instruction.”

(a)<sup>214</sup>

[Pitra, pp. 544-45]

[*Ἐν παιδείᾳ [Σύμμαχος· Ἐν ὁμιλίᾳ] τοῦ λαοῦ μου οὐκ ἔσονται, οὐδὲ ἐν γραφῇ οἴκου Ἰσραὴλ οὐ γραφήσονται.*] Τουτέστιν οὐκ ἔσονται, φησὶν, ἐγγεγραμμένοι τοῖς υἱοῖς Ἰσραὴλ. Πῶς γάρ; ὡς<sup>215</sup> μικρὸν ὕστερον ἀναιρεθῆναι μέλλοντες.

(b)

[Delarue, *Selecta* (Lomm. XIV.213; PG 13: 805)]

[*Ἐν παιδείᾳ τοῦ λαοῦ μου οὐκ ἔσονται.*] Διάφοροι παρὰ Κυρίου αἱ παιδεῖαι. Ἔστι παιδεία ἢ λεγομένη ἐν κρίσει, καὶ ἔστι παιδεία ἢ λεγομένη ἐν θυμῷ.

(c)

[Delarue, *Selecta* (Lomm. XIV.213; PG 13: 805)]

*Οὐδὲ ἐν γραφῇ οἴκου Ἰσραὴλ ἔσονται.* Ἐξαλειφθήσονται γὰρ ἐκ βίβλου ζώντων.

(d)

[Delarue, *Selecta* (Lomm. XIV.213; PG 13: 805)]

[*Καὶ εἰς τὴν γῆν τοῦ Ἰσραὴλ οὐκ εἰσελεύσονται.*] Ἐν τῇ μελλούσῃ ἡμέρᾳ δηλονότι.

## 13.17

Καὶ σύ, υἱὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ τὰς θυγατέρας τοῦ λαοῦ σου τὰς προφητευσάσας ἀπὸ καρδίας αὐτῶν καὶ προφήτευσον ἐπ' αὐτάς...

214. In O, this comment is not attributed to Origen but to ἄλλος (and the Symmachus reading is a separate, anonymous comment). Further, it appears later, past comment 13.9(c).

215. Πῶς γὰρ οἱ O.

(a)

[Attribution to Origen unlikely]

[**“They shall not be in<sup>445</sup> the instruction / chastisement [Symmachus: “in the association”]<sup>446</sup> of my people, nor shall they be enrolled in the register of the house of Israel...**”] That is (he is saying), they shall not be recorded among the children of Israel. Of course not—for they are going to be destroyed a little later.

(b)

[**“They shall not be engaged in the instruction / chastisement of my people.”**]

The chastisements from the Lord are various: there is a chastisement which is called “in judgment” and there is a chastisement which is called “in anger.”<sup>447</sup>

(c)

**“And they shall not be in the register<sup>448</sup> of the house of Israel.”** For “they will be blotted out of the book of the living.”<sup>449</sup>

(d)

[**“And they shall not enter the land of Israel.”**] That is, in the day that is to come.

## 13.17

And you, son of man, set your face against the daughters of your people, who prophesy from their heart, and prophesy against them...

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445. NETS: “engaged in”—but the word “engaged” is verbiage added to clarify a somewhat unclear expression; here, Origen’s explanation is meant to do the same thing.

446. Pitra sets off the alternate translation, from Symmachus, in brackets. In O it is a separate textual note, with no author attribution.

447. Gk. θυμός. There is a parallel interpretation of this LXX reading in Jerome, *Comm. in Ezech.* [PL 25: 111C]: “For the chastisement of enemies is one thing; that of children another.”

448. Gk. γραφή.

449. Cf. Ps. 68[69].29[28].

[Baehrens, p. 349]<sup>216</sup>[Delarue (Lomm. XIV.41; PG 13:  
687-88)]

ὁ Παῦλος λέγει· ἀνακεκαλυμμένῳ  
προσώπῳ τὴν δόξαν Κυρίου κατο-  
πτριζόμενοι.

Οὐκοῦν δύο πρόσωπά εἰσι,<sup>217</sup> τὸ κα-  
λύπτον καὶ τὸ καλυπτόμενον ...

πρόσωπον δὲ<sup>218</sup> νοητὸν ὁ νοῦς, ὃν  
δεῖ στηρίζειν, ἵνα ἰσχύσῃ ὑπουργῆσαι  
τῷ λόγῳ.

Παῦλος λέγει· ἀνακεκαλυμμένῳ  
προσώπῳ τὴν δόξαν Κυρίου  
κατοπτριζόμενοι.

Οὐκοῦν δύο πρόσωπά εἰσι, τὸ  
καλύπτον καὶ τὸ καλυπτόμενον· τὸ  
ἐκτὸς, καὶ τὸ ἐντὸς. Τὸ δὲ πρόσωπον  
ὄψιν καλοῦμεν· τὴν δὲ ὄψιν, τὰς  
ὀράσεις. Οὐκοῦν ἔχομεν τὴν ἐκτὸς  
ἡμῶν ὄψιν, καὶ τὴν ἐντὸς. Ἡ ἐντὸς  
ὄρασις, ὁ νοῦς ἐστι· πρόσωπον δὲ  
νοητὸν, ὁ νοῦς, ὃν δεῖ στηρίζειν, ἵνα  
ἰσχύσῃ ὑπουργῆσαι τῷ λόγῳ.

## 13.18

...καὶ ἐρεῖς, Τάδε λέγει κύριος, Οὐαὶ ταῖς συρραπτούσαις προσκεφάλαια ὑπὸ πάντα ἀγκῶνα χειρὸς καὶ ποιούσαις ἐπιβόλαια ἐπὶ πᾶσαν κεφαλὴν πάσης ἡλικίας τοῦ διαστρέφειν ψυχάς·

(a)

[Vianès, p. 94 (no. 479b)]<sup>219</sup>

Ὅτι μὲν ἦσαν γυναῖκες<sup>220</sup> ἐν τῷ Ἰσραὴλ διδάσκουσαι τὰ αἰσχροῦ τοὺς παραδεχομένους, ἦσαν· ὅμως καὶ ἡ γραφὴ οἶδεν<sup>221</sup> γυναῖκας τὰς μηδὲν ἀνδρικὸν ἐν ἕξει ἐχούσας· ψυχὴ γὰρ γυμναζομένη τὸ ἡγεμονικὸν ἢ τὸ διανοητικὸν καὶ παρερχομένη τὴν ὑπὸ γένεσιν καὶ φθορὰν ὕλην οὐκ ἐστι γυνή, ἀλλ'<sup>222</sup> ἀνήρ· ἡ δὲ ἐγκαθημένη τῇ αἰσθήσει καὶ καθηδομένη τοῖς ὑλικοῖς, οἰονεὶ ἐκθηλυνομένη, γυνή ἐστιν.

(b)

[Vianès, p. 95 (no. 479c)]

Ὁ νοῦς ἀνήρ ἐστιν, ἡ αἰσθησις γυνή ἐστιν, κατὰ τὴν ἐπίνοιαν τῆς ἕξεως· εἰς οἶον

216. O includes the Biblical tag Στήρισον τὸ πρόσωπόν σου before the comment.

217. ἐστι O.

218. ἐστι O.

219. Vianès edited the supplementary comments on Chap. 13 on the basis of cod. Chisianus gr. R. VIII 54 [= Chis. 45], abbreviated "Chis." below—I have further collated them against O.

220. αἱ γυναῖκες O.

221. εἶδεν O.

222. ἀλλὰ O.

Baehrens

Delarue

Paul says: "Beholding the glory of the Lord with unveiled faces."<sup>450</sup> Therefore, there are two faces, the veiling and the veiled...

and the intellectual "face" is the mind, which one must set firmly in place, so that it will be able to assist the word / reason.<sup>451</sup>

Paul says: "Beholding the glory of the Lord with unveiled faces." Therefore, there are two faces, the veiling and the veiled, the exterior and the interior. We call the face the *opsis*,<sup>452</sup> and the *opsis* "the visions."<sup>453</sup> Therefore, we have both the exterior *opsis* and the interior *opsis*. The interior vision is the mind.

And the intellectual "face" is the mind, which one must set firmly in place, so that it will be able to assist the word / reason.

## 13.18

...and you shall say, "This is what the Lord says: Woe to those who stitch together pillows under every elbow<sup>454</sup> of the arm and make veils for every head of every age-group so as to pervert souls."

(a)<sup>455</sup>

For there were women in Israel who taught those who received them shameful things, there were [indeed]; by the same token, the Scripture knows women who had no masculine quality in their bearing. For a soul which exercises its "ruling" or "thinking" faculty and by-passes the matter which is "under generation" and destruction is not a woman but a man; but one which takes its seat in sense-perception and takes pleasure in the material world, being as it were *feminized*, is a woman.

(b)<sup>456</sup>

The mind is a man; sense-perception is a woman, in accordance with the purpose of one's bearing. To whatever sort of thing a soul inclines, it takes on its quality.

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450. 2 Cor. 3.18.

451. Gk. λόγος.

452. Gk. ὄψις, which can mean 'appearance,' 'face,' or 'vision.'

453. Gk. ὁράσεις, which can mean both the faculty of vision and the sort of prophetic vision described by Ezekiel.

454. NETS: "cushions for every bend."

455. Cf. *Hom.* 3.3.2-3.

456. Cf. *Hom.* 3.3.2.

δ' ἂν κλίνη ψυχὴ ποιούται<sup>223</sup>. διὰ τοῦτο κατὰ κεφαλῆς ἔχει ἡ γυνὴ κάλυμμα<sup>224</sup>  
διὰ τοὺς ἀγγέλους· ὑποκάτω γὰρ ἐστίν. ταύτην ζωογονεῖ<sup>225</sup> ὁ Φαραὼ ὡς φίλην.

(c)

[Vianès, p. 95 (no. 479d)]

Τοιαῦται ἦσαν αἱ ψυχαὶ αἱ συρράπτουσαι τὰ προσκεφάλαια<sup>226</sup> καὶ ποιούσαι τὰ ἐπιβόλαια ἐπὶ τὴν ἡλικίαν τοῦ νοός, ἵνα μὴ αὐξήσῃ. οὗτοι δέ εἰσιν οἱ ψυχικοὶ μᾶλλον καὶ σαρκικοί, καὶ τῶν τοιούτων διδάσκαλοι, οὓς ἐκ τῆς ἕξεως γυναικας ἐκάλεσεν ὁ προφήτης.

(d)

[Baehrens, p. 350]

[Delarue (Lomm. XIV.43; PG 13:  
689-90)]

Προσκεφάλαιόν ἐστίν ὑπὸ ἀγκῶνα χειρὸς ὁ τρυφερώδης<sup>227</sup> καὶ φιλήδονος βίος.

Προσκεφάλαιόν ἐστίν ὑπὸ ἀγκῶνα χειρὸς ὁ τρυφερώδης καὶ φιλήδονος βίος, καταργῶν τὴν ἐργασίαν τῆς δικαιοσύνης. Τοῦτον δὲ συρράπτουσιν, οἱ μὴδὲν παρὰ τὰ ὀρώμενα εἶναι δογματίζοντες, λέγοντες· φάγωμεν καὶ πίωμεν· αὔριον γὰρ ἀποθνήσκομεν. Τοῖς δὲ τοιούτοις ἀκόλουθά ἐστι,<sup>228</sup> μὴδὲν εἶναι ἡμέτερον<sup>229</sup> μακάριον, εἰ<sup>230</sup> μὴ τὴν κατὰ σάρκα ἡδονήν· ὅπερ ἐστὶν ἐπιβολή<sup>231</sup> ἐπὶ τὴν κεφαλὴν, κάλυμμα κατὰ τοῦ νοός, καταφέρον αὐτὸν εἰς τὴν ἐσχάτην τάξιν,<sup>232</sup> ἵν' ἔχη κατὰ κεφαλῆς, ὡς ἡ ἐπιλαβομένη τῶν γεννητικῶν, καὶ διὰ τοῦτο γυνὴ χρηματίσασα· ἥς τὴν δεξιὰν ὁ νόμος κόπτει. Ἐπὶ γὰρ τὸ προσκεφάλαιον ἀναπαυθεῖσα, τῆς φθορᾶς ἐδράξατο.

223. ποιῶνται O.

224. om. O.

225. ζωογονεῖ O.

226. προσκεφάλαι O.

227. τρυφώδης O.

228. λέγειν O.

229. ἕτερον O.

230. So O; ἢ Delarue.

231. ἐπιβολαῖον O.

232. ἕξιν O.

For this reason, the woman has a covering on her head on account of the angels;<sup>457</sup> for she is underneath. Pharaoh gives life to this [woman] as one dear [to him].

(c)

Such were the souls that sew together the pillows and make the veils for the [particular] age-group of the mind, so that it may not grow. And these are the more soulish or even fleshly people, and the teachers of such people, whom the prophet called “women” on the basis of their bearing.

(d)

Baehrens

Delarue

A pillow under the elbow of the arm represents the luxurious and pleasure-loving life.

A pillow under the elbow of the arm represents the luxurious and pleasure-loving life, which nullifies the working of righteousness. And this is stitched together by those who draw no conclusions beyond what is visible, and say, “Let us eat and drink, for tomorrow we die.”<sup>458</sup> For such people it logically follows that nothing in our life is blessed except bodily pleasure. — Which is a cover upon the head, a veil over the mind,<sup>459</sup> bringing it down into the last rank, so that it may have [something] over the head, as it were the [rank?] that holds onto the things of begetting, and for this reason a woman who prophesied [is described?]-whose right hand the law strikes. For once she had rested upon the pillow, she took hold of corruption.<sup>460</sup>

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457. 1 Cor. 11.10.

458. Cf. Jerome, *Comm. in Ezek.* [PL 25: 115A-B]: “But other teachers of pleasures and lust are said to ‘stitch together pillows,’ and to place them ‘under every elbow of the arm’—the Epicureans and Pyrrhonists, and among us [Christians] Jovinian and Eunomius, who say, ‘Let us eat and drink, for tomorrow we shall die.’”

459. Cf. Jerome, *Comm. in Ezek.* [PL 25: 116A]: “And they will tear the veils, or pillows, on which the ‘leading faculty’ of the soul was reclining, and with which the heads of those who were deceived were covered.”

460. The second half of this comment has clearly been mangled in transmission, and is difficult to interpret; the reference to the “woman who prophesied” picks up the reference to the prophetic women of vs. 17.

(e)

[Vianès, p. 95 (no. 479f)]

Συρράπτουσι προσκεφάλαια πρὸς ἀγκῶνα οἱ ῥητὰ ῥητοῖς ἀπατηλῶς συνάπτοντες, καὶ νοήματα ψευδῆ νοήμασιν ἀσυναρμόστοις συνείροντες, οὐχ ὑφαίνοντες.<sup>233</sup> οὐ γὰρ ἔστι<sup>234</sup> παρὰ τῷ ψευδεῖ<sup>235</sup> ὑφᾶναι καὶ τὸν τῆς ἀράχνης ἰστὸν· συρράπτουσιν οὖν τὴν τοῦ ψεύδους διδασκαλίαν προφητεύοντες τὰ μὴ ὄντα, καὶ ἐκλύοντες τὴν πρακτικὴν ἐκ τῶν ἀνθρώπων, δι' ἧς αὕξει ὁ νοῦς τὴν πνευματικὴν ἡλικίαν, σκοτιζουσι δὲ αὐτὸν τῇ τρυφῶδει<sup>236</sup> καὶ λαίμαργικῇ<sup>237</sup> ἀκοῇ ἢ ἀκολουθοῦσιν<sup>238</sup> αἱ ἐπάλληλοι τῆς σαρκὸς ἡδοναί· ταῦτα γὰρ ἤνιξατο<sup>239</sup> διὰ τοῦ ὑπὸ τὸν ἀγκῶνα<sup>240</sup> προσκεφαλαίου καὶ τοῦ ἐπὶ τὴν κεφαλὴν περιβολαίου. τοιοῦτοὶ εἰσιν πάντες οἱ αἵρετικοί, οἱ ὄρατοὶ καὶ οἱ ἀόρατοι.

## 13.20

Διὰ τοῦτο τάδε λέγει Ἀδωναι Κύριος· ἰδοὺ ἐγὼ ἐπὶ τὰ προσκεφάλαια ὑμῶν, ἐφ' ἃ ὑμεῖς συστρέφετε ἐκεῖ ψυχὰς εἰς ἐκλυσιν· καὶ διαρρήξω αὐτὰ ἀπὸ τῶν βραχιόνων ὑμῶν καὶ ἔξαποστελώ τὰς ψυχὰς, ἃς ὑμεῖς ἐκστρέφετε τὰς ψυχὰς αὐτῶν, εἰς διασκορπισμόν.

(a)

[Vianès, p. 96 (no. 488)]

Εἰς ἔκλυσιν<sup>241</sup> ψυχῶν ταῦτα συρράπτεται καὶ οὐκ ἔστιν εἰ μὴ μόνου<sup>242</sup> θεοῦ δι' ἑαυτοῦ ἐν τοῖς ἀγίοις αὐτοῦ διαρρηῆξαι πᾶν ὕφος<sup>243</sup> καὶ παραλῦσαι πᾶσαν

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233. So Vianès; ὑποφαίνοντες codd.

234. ἔστιν O.

235. ψευδῆ O.

236. So Vianès; τρυφῶδη codd.

237. So O; λεμαργικῇ Vianès.

238. ἀκολουθῶσιν O.

239. ἤνιξα O.

240. τῶν ἀγκῶνα O τοῦ ἀγκῶνος Vianès.

241. So O; εἰσέλκυσιν Vianès; but cf. *in dissolutionem animarum* (Hom. 3.4.1), echoing the text of Ezek. 13.20 just cited (*in dissolutionem*: a Theodotonic reading for which the attested Greek is εἰς ἔκλυσιν).

242. μένου O (?).

243. ὕφος Chis.; Vianès suggests ὕφος which is O's reading.

(e)<sup>461</sup>

They sew together pillows for the elbow—they who deceitfully join together words with words, and string together false thoughts with incongruous thoughts, not *weaving*—for it is not possible to interweave with falsehoods even the web of the spider. So then, they “sew together” the teaching of falsehood, prophesying things that are not, and destroying in people the behavior through which the mind causes one’s spiritual stature to grow; and they darken it [i.e., the mind] with the luxurious and gluttonous hearing which the continuous pleasures of the flesh follow after. For these things are what he obscurely indicated by the “pillow under the elbow” and the “veil upon the head.” Such are all the heretics, both the visible and the invisible ones.

## 13.20

Therefore thus says Adonai the Lord: Behold, I am against your pillows, onto which you turn souls together there,<sup>462</sup> for dissolution. And I will tear them from your arms, and I will send forth the souls which you subvert, their souls, into dispersion.<sup>463</sup>

(a)<sup>464</sup>

These things are sewn together “for the dissolution” of souls, and it is not the part of anyone but God alone among his holy ones by his own power to tear

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461. Cf. *Hom.* 3.3.3.

462. NETS: “...your cushions, whereby you collect souls.”

463. NETS: “...and into a dispersion I will send out their souls, which souls of theirs you distort.”

464. Cf. *Hom.* 3.4.1.

ράφην μοχθηρὰν βλάπτουσιν<sup>244</sup> τοὺς ἐθέλοντας μὴ ἐργάζεσθαι ταῖς<sup>245</sup> χερσίν, ἀλλ' ἀνειμέναις αὐταῖς χρῆσθαι.

(b)

[Vianès, p. 96 (no. 490)]

τουτέστιν ἀπὸ τῶν δυνάμεων τῆς ψυχῆς· δυνάμεως γὰρ σύμβολον ὁ βραχίων· καὶ γὰρ αἱ ἀγωγαὶ οἰονεὶ ἐγκατασφραγίζονται ταῖς δυνάμεσι τῆς ψυχῆς, καὶ θεοῦ ἐστὶν ἔργον ταύτας διαρρήσειν.

### 13.21

Καὶ διαρρήξω τὰ ἐπιβόλαια ὑμῶν καὶ ῥύσομαι τὸν λαόν μου ἐκ χειρὸς ὑμῶν, καὶ οὐκέτι ἔσονται ἐν χερσίν ὑμῶν εἰς συστροφὴν· καὶ ἐπιγνώσεσθε διότι ἐγὼ Κύριος.

(a)

[Vianès, p. 96 (no. 492)]

οὐ δύναται προσεύξασθαι ἢ προφητεῦσαι ὁ νοῦς ἔχων κατὰ κεφαλῆς τὸ ἐπιβόλαιον<sup>246</sup> τοῦ ψεύδους ἐὰν μὴ ὑπὸ τοῦ λόγου διαρραγῆ.

(b)

[Vianès, p. 97 (no. 495a)]

ὅτε διαρραγῆ καὶ διασχισθῆ τὰ προσκεφάλαια καὶ τὰ περιβόλαια· τρυφή γὰρ καὶ ἄνεσις καὶ ἔκλυσις καὶ ἡδονὴ οὐκ ἐᾷ ἐπιγινώσκειν τὸν λέγοντα ὅτι ἐγὼ εἰμι<sup>247</sup> κύριος.

### 13.22

Ανθ' ὧν διεστρέφετε καρδίαν δικαίου καὶ ἐγὼ οὐ διέστρεφον αὐτὸν καὶ τοῦ κατισχύσαι χεῖρας ἀνόμου τὸ καθόλου μὴ ἀποστρέψαι ἀπὸ τῆς ὁδοῦ τῆς πονηρᾶς καὶ ζῆσαι αὐτόν...

244. βλάπτουσιν Ο κλάπτουσιν Chis.; Vianès suggests κλέπτουσιν—but this corresponds to the Latin *quae nocet* in *Hom.* 3.4.1.

245. om. O.

246. ἐπικεφάλαιον O.

247. So O, confirming Vianès' suggestion; εἰσι Chis.

through every web and to unloose every wicked sewing that harms those who wish not to work with their hands but rather to leave them slack.

(b)<sup>465</sup>

That is, [I will tear them] from the powers of the soul;<sup>466</sup> for the arm is a symbol of power—indeed, one’s ways are as it were seal-stamped with the powers of the soul, and it is God’s work to tear these apart.

### 13.21

And I will tear through your veils, and I will rescue my people from your hand, and they shall no longer be in your hands for twisting together;<sup>467</sup> and you shall recognize that I am the Lord.

(a)<sup>468</sup>

The mind that has the veil of falsehood over its head is not able to pray or prophesy, if it is not torn apart by the Word.

(b)<sup>469</sup>

When the pillows and the head-coverings are rent and torn asunder—for luxury and looseness and laxness and pleasure do not allow one to recognize the one who says, “I am the Lord.”

### 13.22

Because you overturned the heart of the righteous one, and I was not overturning him, even to strengthen the hands of a lawless one<sup>470</sup> so that he might not turn back at all from his wicked way and he might live.

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465. Cf. *Hom.* 3.4.1.

466. Cf. an interpretation in Jerome, *Comm. in Ezek.* [PL 25: 116A], also seeing a reference to the soul’s powers or faculties: “And they will tear the veils, or pillows, in which the ruling faculty of the soul resided, and by which the heads of those deceived were covered.”

467. NETS: “...for gathering.”

468. Cf. *Hom.* 3.5.1.

469. Cf. *Hom.* 3.5.1.

470. NETS: “...you were perverting the heart of a righteous person and I was not perverting him even to make strong the hands of a lawless person...”

(a)

[Vianès, p. 97 (no. 497a)]

οἱ τοιοῦτοι διαστρέφουσι καρδίαν δικαίου· μαθηταὶ γάρ εἰσι τοῦ πλανῶντος, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς· καὶ οὐ παρὰ κυρίου τοῦτο.

(b)

[Vianès, p. 97 (no. 498a)]

τουτέστιν ἰσχυρωτέραν τὴν χεῖρα εἰς ἀνομίαν ποιῆσαι.

(c)

[Vianès, p. 97 (no. 498b)—dubious]

τουτέστι τὴν παρανομίαν ἐκρατύνετε καὶ ἰσχυροποιεῖτε.

## 13.23

...διὰ τοῦτο ψευδῆ οὐ μὴ ἴδητε καὶ μαντείας οὐ μὴ μαντεύσησθε ἔτι, καὶ ῥύσομαι τὸν λαόν μου ἐκ χειρὸς ὑμῶν· καὶ γνώσεσθε ὅτι ἐγὼ κύριος.

[Delarue, *Selecta* (Lomm. XIV.214; PG 13: 805)]

[Pitra, p. 545]

Διὰ τοῦτο ψευδῆ οὐ μὴ εἰδῆτε.

Διὰ τοῦτο ψευδῆ οὐ μὴ ἴδητε, καὶ τὰ ἐξῆς.<sup>248</sup>

Τουτέστιν, Οὐ μὴ συγχωρήσω εὐδοθῆναι ὑμᾶς, ἵνα τὸ ἐξῆς πληρωθῆ.

Τουτέστι οὐ μὴ συγχωρήσω αἰδεσθῆναι<sup>249</sup> ὑμᾶς, ἵνα τὰ ἐξῆς πληρωθῆ.

248. O does include καὶ τὰ ἐξῆς.

249. εὐδοθῆναι O (with Delarue).

(a)<sup>471</sup>

Such people “overturn the heart of a righteous one,” for they are disciples of the one who deceives, if possible, even the elect<sup>472</sup>—and this is not from the Lord.

(b)<sup>473</sup>

That is, to make [his] hand more powerful for lawlessness.

(c)

[Attribution to Origen dubious]<sup>474</sup>

That is, you empowered and strengthened [his] transgression.

## 13.23

...therefore, you shall not behold falsehoods and no longer perform divinations, and I will rescue my people from your hand, and you shall know that I am the Lord.

Delarue

Pitra

**“Therefore, you shall not behold falsehoods.”** That is, I shall not allow you to have a clear path, so that what follows will be fulfilled.

**“Therefore, you shall not behold falsehoods,”** etc. That is, I shall surely not allow you to be ashamed, so that what follows will be fulfilled.

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471. Cf. *Hom.* 3.5.2.

472. Cf. Mk. 13.22, cited also in *Hom.* 3.3.2.

473. Cf. *Hom.* 3.6.1.

474. Vianès allows for the possibility that this comment belongs to Origen, but it has no strong claim either in content or form, and ultimately she leans against Origenic authorship. Note that it appears to be an alternate paraphrase of the same words of the Biblical verse as the foregoing comment, and does not have a direct parallel in *Hom.* 3.

## CHAPTER 14

## 14.3

Υἱὲ ἀνθρώπου, οἱ ἄνδρες οὗτοι ἔθεντο τὰ διανοήματα αὐτῶν ἐπὶ τὰς καρδίας αὐτῶν καὶ τὴν κόλασιν τῶν ἀδικιῶν αὐτῶν ἔθηκαν πρὸ προσώπου αὐτῶν· εἰ ἀποκρινόμενος ἀποκριθῶ αὐτοῖς;

(a)

[Baehrens, pp. 354-5; Delarue (Lomm. XIV.49; PG 13: 691-2)]

Ὅσοι πονοῦσι περὶ τὰ τοῦ κόσμου πράγματα τοῖς αἰσθητοῖς προσηλωμένοι καὶ οὐδὲν μεριμνῶσι περὶ τῆς πνευματικῆς ζωῆς καὶ τῆς κατὰ τῶν νοητῶν θεωρίας,

## CHAPTER 14

14.3<sup>475</sup>

Son of man, these men placed<sup>476</sup> their thoughts upon their hearts,<sup>477</sup> and they placed the punishment of their iniquities<sup>478</sup> in front of them; am I to answer them indeed<sup>479</sup>?

(a)<sup>480</sup>

Those who toil concerning the affairs of the world, riveted to perceptible things, and do not at all concern themselves with the spiritual life and contemplation of intellectual things, but instead [only pay attention to] the things of this

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475. Jerome's general explanation of Ezek. 14.1-11 [PL 25: 117D-118B] demonstrates a little more clearly the overall interpretation here, although there are few specific parallels:

The meaning is: Son of man, those men who sit before you have placed their impurities, or their thoughts, in their hearts; and, according to Symmachus and Theodotion, they have placed before their faces their idols and a stumbling block—that is, the destruction and torment of their iniquity—and in this state they have come to solicit the word of the Lord. What response should I give to people of this sort, who come to me with their original [wicked] ways of thinking, not even on this occasion abandoning the sins of their iniquity, but trusting in idols and false divinations, and having the destruction and torment of iniquity before their faces, as they despair of better things and are prepared for punishment, and in this condition desire to learn my words through you [the prophet]? Therefore, because they have come to you with a perverse heart, answer them not in your own *persona*, so that the authority of the responder will not be [too] negligible, but rather, on the basis of my command; and say to them: Thus says the Lord God. Moreover, the whole passage's point, to encompass a long explanation in a brief account, is as follows: Each person, not of the other nations, whose error can be pardoned, but of the house of Israel, who comes to inquire of the prophet with his original vices, about which I have spoken already—I will answer him in accordance with his heart and his impurities, so that he may hear [a message] in keeping with his wishes and beliefs. For one who does not ask with a spirit of [openness to] learning but with a spirit of testing does not *deserve* correction. For they have departed from me, and have followed idols. And this warning is brief: that they should depart from idols and perverse ways of thinking, and turn back to me, leaving behind their former sins. For he who inquires fraudulently does not deserve to hear the truth, but must be seized by his own heart.

476. NETS: “set” (likewise for the next occurrence).

477. Origen's comment paraphrases the Biblical verse fairly freely, but the reference he makes to “their *heart*” (sg.) perhaps implies that the Biblical text should here read “heart” in the singular [τὴν καρδίαν]—a variant attested otherwise.

478. NETS: “injustices.”

479. NETS: “answer them by answering.”

480. This is a likely fragment of *Hom.* 3.7.

ἀλλὰ τὰ τοῦ βίου, οὗτοι τὰ ἴδια διανοήματα τίθενται ἐπὶ τὴν καρδίαν αὐτῶν καὶ οὐχὶ τοὺς λόγους τοῦ Θεοῦ. Καὶ οὐ χρή οὕτως, καὶ μάλιστα πρεσβυτέρους τοῦ Ἰσραήλ. Διόπερ οἱ τοιοῦτοι τίθενται τὴν κόλασιν τῶν ἀδικιῶν αὐτῶν πρὸ προσώπου αὐτῶν. Καὶ γὰρ ἡμεῖς ἐσμεν αἴτιοι τῶν κολάσεων ἡμῶν, ὡς καὶ δηλοῖ ὁ λέγων· πορεύεσθε τῷ φωτὶ τοῦ πυρὸς ὑμῶν<sup>250</sup> καὶ τῇ φλογὶ ἣ ἔξεκαύσατε.

(b)

[Delarue, *Selecta* (Lomm. XIV.214; PG 13: 805)]

[*Εἰ ἀποκρινόμενος ἀποκριθῶ αὐτοῖς.*] Εἰ ἀποκρινόμενος ἀποκριθήσομαι αὐτοῖς, κρίσιν ἐξ ὑμῶν.<sup>251</sup> ἦτοι ἐκ τοῦ προφήτου λαμβάνει ὁ Θεός· ἢ δὴλόν<sup>252</sup> φησιν ἀποκρίνεσθαι αὐτοῖς τοῖς τοιούτοις· ὅθεν ὑπερνικῶν τὴν κρίσιν, ἐπαγγέλλεται ἀποκρίνεσθαι ὡς ἐλεήμων.

#### 14.4

Διὰ τοῦτο λάλησον αὐτοῖς καὶ ἐρεῖς πρὸς αὐτούς, Τάδε λέγει Ἀδωναι κύριος, Ἄνθρωπος ἄνθρωπος ἐκ τοῦ οἴκου Ἰσραηλ, ὃς ἂν θῆ τὰ διανοήματα αὐτοῦ ἐπὶ τὴν καρδίαν αὐτοῦ καὶ τὴν κόλασιν τῆς ἀδικίας αὐτοῦ τάξῃ πρὸ προσώπου αὐτοῦ καὶ ἔλθῃ πρὸς τὸν προφήτην, ἐγὼ κύριος ἀποκριθήσομαι αὐτῷ ἐν οἷς ἐνέχεται ἡ διάνοια αὐτοῦ...

250. ὑμῶν Ο ἡμῶν Baehrens Delarue.

251. ἡμῶν Ο.

252. δίκαιόν Ο.

life—these people “**place their own thoughts,**” not the words of God, “**upon their heart.**” And they ought not to act in this way—especially the “elders of Israel.” For this reason, such people “**place the punishment of their iniquities in front of them.**” For indeed, we are responsible for our own punishments, as is demonstrated by the one who says, “Walk in the light of your fire, and in the flame which you kindled.”<sup>481</sup>

(b)

[“**Am I to answer them indeed?**”] If I answer them indeed, [they receive] judgment from you—or else, God receives it from the prophet; or [is it not] clear [that instead,] he says that he answers them as follows.<sup>482</sup> Hence, overcoming the [idea of] judgment, he announces that he answers mercifully.

#### 14.4

Therefore speak to them, and you shall say to them, Thus says Adonai the Lord:<sup>483</sup> Human human<sup>484</sup> from the house of Israel, whoever sets his thoughts upon his heart and arranges the punishment of his injustice in front of him and comes to the prophet, I, the Lord, will answer him by those things by which his mind is held fast...

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481. Isa. 50.11. Both Baehrens and Delarue print “*our* [ἡμῶν] fire,” but LXX, the catena ms. O, and Jerome’s Latin translation of *Hom.* 3 have “*your* fire,” and so I have corrected the text accordingly.

482. Or, with the reading of O: “Or [is it] just, he says, to answer them as follows / to give an answer to such people?”

483. NETS: “This is what the Lord says.” The variant printed by Pitra is not attested by the comment itself.

484. NETS: “Person by person.” For the expression, cf. *Hom.* 3.8.1.

(a)

[Baehrens, p. 356 n.]

[Delarue, *Selecta* (Lomm. XIV.214; PG 13: 805)]

[Pitra, p. 545]

πολλοὶ εἰσὶν ἄνθρωποι  
μὴ ὄντες ἄνθρωποι,  
ἀλλὰ θηρία,<sup>253</sup> ὡς  
λέγεσθαι ἐπ' αὐτοῖς<sup>254</sup>  
ἄνθρωπος ὄφεις,  
ἄνθρωπος λύκος,

ὁ δὲ Ἰσραηλίτης<sup>255</sup>  
“ἄνθρωπος ἄνθρωπος”  
ἐστι καὶ οὐ ζῶν...

[Τάδε λέγει Ἀδωναὶ  
Κύριος·] Ἄνθρωπος  
ἄνθρωπος ἐκ τοῦ οἴκου  
Ἰσραήλ, ὃς ἂν θῆ τὰ δια-  
νοήματα αὐτοῦ ἐπὶ τὴν  
καρδίαν αὐτοῦ.<sup>256</sup>

Πολλοὶ εἰσὶν ἄνθρωποι,  
μὴ ὄντες ἄνθρωποι,  
ἀλλ' ἢ κτήνη,<sup>257</sup> ἢ θη-  
ρία, ἢ ἔρπετά, ὡς λέ-  
γεσθαι ἐπὶ τῶν τοιού-  
των· ἄνθρωπος ὄφεις,  
ἄνθρωπος λύκος, ἢ  
κατὰ τὸ γεγραμμένον·  
Ἄνθρωπος ἐν τιμῇ ὢν,  
οὐ συνήκε, παρασυ-  
νεβλήθη τοῖς κτήνε-  
σι τοῖς ἀνοήτοις καὶ  
ὡμοιώθη αὐτοῖς, ἀλλὰ  
περὶ Ἰσραηλίτου τού-  
του καθήκει εἰπεῖν.<sup>258</sup>  
Ἄνθρωπος ἄνθρωπος·  
ὁ γὰρ Ἰσραηλίτης  
ἄνθρωπος ἄνθρωπος  
ἐστι, καὶ οὐ ζῶν.<sup>259</sup>  
— Καὶ ἄλλως· ἐστὶν  
ἄνθρωπος ἄνθρωπος, ὁ  
τετελειωμένος τῷ ἔσω  
ἀνθρώπῳ καὶ τῷ ἔξω  
ἀνθρώπῳ, ὥστε

253. ἀλλ' ἢ κτήνη ἢ θηρία ἢ ἔρπετά O (with Pitra).

254. ἐπὶ τῶν τοιούτων O (with Pitra).

255. Ἰσραηλίτης Baehrens. Here O reads γὰρ (with Pitra).

256. In O, a shorter Biblical tag appears before the comment: Ἄνθρωπος ἄνθρωπος ἐκ τοῦ οἴκου Ἰσραήλ.

257. κτένη Pitra.

258. So O; Pitra's text is missing ἀλλὰ...εἰπεῖν.

259. ζῶν Pitra.

(a)

Baehrens

Delarue

Pitra<sup>485</sup>

There are many humans who are not humans but wild beasts, such that they are called “human serpent” or “human wolf”;

but the Israelite is a “human human,” and not an animal...

**“[Thus says Adonai the Lord:] Human human from the house of Israel, whoever sets his thoughts upon his heart...”**

There are many humans who are not humans but either cattle, or wild beasts, or reptiles, such that they are called “human serpent” or “human wolf” or, in accordance with what is written, “A man, being in a position of honor, does not understand; he has been compared with the mindless cattle and has been assimilated to them”<sup>486</sup>—but concerning this Israelite, it is fitting to say,<sup>487</sup> “Human human” — for the Israelite is a “human human,” and not an animal. Alternatively: he is a “human human” who

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485. Although Baehrens only prints some of this lengthy comment, and as a parallel rather than a likely fragment, the correlation of much of this with Origen’s exposition at *Hom.* 3.8 makes it likely that all this is something like the original Greek text of the *Homily*.

486. Ps. 48[49].13[12].

487. Pitra’s text is missing a number of words here.

<p>έν τούτοις διδάσκει,          πώς δεῖ ἐκάστῳ          ἀποκρίνεσθαι          τὰ προσφόρως          συναρμοστέα, καί μὴ          ὡς ἔτυχε.</p>	<p>Ὅς ἂν θῆ τὰ          διανοήματα αὐτοῦ.          Ἐν τούτοις διδάσκει          πῶς δεῖ ἐκάστῳ          ἀποκρίνεσθαι          τὰ προσφόρως          συναρμοστέα, καί          μὴ ὡς ἔτυχε· καὶ ὅτι          αὐτὸς Κύριός ἐστιν ὁ          ἀποκρινόμενος διὰ τοῦ          προφήτου.</p>	<p>νομοθετεῖσθαι<sup>260</sup> τὸν          ἄνθρωπον, [κατὰ          πράξιν]<sup>261</sup> καὶ κατὰ          θεωρίαν· τὰς γὰρ          ἐντολὰς καὶ ὁ ἔσω<sup>262</sup>          ἄνθρωπος καὶ ὁ ἔξω          ὀφείλει ποιεῖν. –          Ὅς ἐὰν θῆ τὰ διανο-          ήματα αὐτοῦ, καὶ τὰ          ἔξις.<sup>263</sup>          Ἐν τούτοις διδά-          σκει πῶς δεῖ ἐκάστῳ          ἀποκρίνεσθαι τὰ προ-          σφόρως συναρμοστέα,          καὶ μὴ ὡς ἔτυχε, καὶ          ὅτι<sup>264</sup> αὐτὸς Κύριός          ἐστιν ὁ ἀποκρινόμενος          διὰ τοῦ προφήτου.</p>
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(b)

[Delarue, *Selecta* (Lomm. XIV.214; PG 13: 805)]

[*Εγὼ Κύριος ἀποκριθήσομαι αὐτῶ*] ἐν αὐτοῖς, ἐν οἷς ἐνέχεται ἡ διάνοια αὐτοῦ.<sup>265</sup>  
 Τοῦτέστιν, ἀκολουθεῖ, τέρπεται, κεκόλληται. Διὰ<sup>266</sup> δὲ ταῦτα τοιαῦτα, ἅτινα  
 παρέχει πρόφασιν τοῖς χαύνοις καὶ ἐκλελυμένοις τῇ καρδίᾳ πλαγιάζειν ἀπὸ  
 Θεοῦ. Ἄλλ' ὅμως εἰ καὶ τοιοῦτοί εἰσι, καὶ τοιοῦτοις ἔχεται αὐτῶν ἡ καρδία·  
 ἐπειδὴ δὲ ἠθελον<sup>267</sup> πυθέσθαι παρὰ Κυρίου, ἀποκρίνεται αὐτοῖς διὰ τοῦ  
 προφήτου, ὡς χρήζουσιν ἐπιστροφῆς, λέγων· *Ἐπιστρέψατε καὶ ἀποστρέψατε,*  
 καὶ τὰ ἔξις.

260. νομοθετεῖσθαι Pitra.

261. καὶ κατὰ πράξιν O.

262. Here O has the extra word ἡμῶν.

263. In O, a Biblical tag close to that printed by Pitra appears here: Ὅς ἂν θῆ τὰ διανοήματα αὐτοῦ, καὶ τὰ ἔξις.

264. ὅτε Pitra.

265. In O, a shorter Biblical tag appears before the comment: ἐν αὐτοῖς, ἐν οἷς ἐνέχεται ἡ διάνοια αὐτοῦ.

266. ἔστι O.

267. ἠλθον O.

has been perfected in his inward human and in his outward human, so that the human being is supplied with laws both in terms of action<sup>489</sup> and in terms of contemplation. For the both the inward human and the outward human are bound to carry out the commandments.

**“Whoever sets his thoughts upon his heart,” etc.**

In this passage, [God] teaches us how we ought to respond to each one [with] what is [most] fittingly adapted [to each], and not at random.

**“Whoever sets his thoughts...”**

In this passage, [God] teaches us how we ought to respond to each one with what is [most] fittingly adapted [to each], and not at random,<sup>488</sup> and teaches us that the Lord himself is the one who is answering through the prophet.

In this passage, [God] teaches us how we ought to respond to each one with what is [most] fittingly adapted [to each], and not at random; and teaches us that the Lord himself is the one who is answering through the prophet.

(b)

**“[I, the Lord, will answer him] by those things by which his mind is held fast...”** That is, those things which he pursues, in which he delights, to which he is attached—because of these kinds of things,<sup>490</sup> which provide an excuse to those who are silly and slack in heart to wander away from God. But nevertheless, even if they are like this, and their heart is held by such things, because they wished to inquire of the Lord, he answers them through the prophet that they need to turn about, saying, “Turn about and turn back,” etc.<sup>491</sup>

488. Gk. ὡς ἔτυχε.

489. Pitra brackets these words, but they do appear in O.

490. O: “And these are the kinds of things...”

491. Ezek. 14.6.

## 14.6

Διὰ τοῦτο εἶπον πρὸς τὸν οἶκον τοῦ Ἰσραηλ,<sup>268</sup> Ἐπιστρέψατε καὶ ἀποστρέψατε ἀπὸ τῶν ἐπιτηδευμάτων ὑμῶν, καὶ ἀπὸ πασῶν τῶν ἀσεβειῶν ὑμῶν καὶ ἐπιστρέψατε τὰ πρόσωπα ὑμῶν.

[Pitra, p. 545]

Πρόσωπον ἐστὶ χρῆζον ἐπιστροφῆς. Ὁφθαλμὸν νοερὸν ἐστηριγμένον ἔφη, οὐ δεῖ<sup>269</sup> ἐξ ὧν δεῖται ἐπιστροφῆς ἐπὶ τὰ κρείττω, ἵνα στηριχθῆ.

## 14.13

Υἱὲ ἀνθρώπου, γῆ ἐὰν ἀμάρτη μοι τοῦ παραπεσεῖν παράπτωμα καὶ ἐκτενώ τὴν χεῖρά μου ἐπ' αὐτήν καὶ συντρίψω αὐτῆς στήριγμα ἄρτου καὶ ἐξαποστελῶ ἐπ' αὐτήν λιμὸν καὶ ἐξαρώ ἐξ αὐτῆς ἄνθρωπον καὶ κτήνη...

(a)

[Delarue, *Selecta* (Lomm. XIV.214-15; PG 13: 805-8)]

[Γῆ ἐὰν ἀμάρτη.]<sup>270</sup> Ἔθος τῆ θείᾳ Γραφῇ πολλάκις ὀνομάζειν τὸ οἶκημα ἦτοι τὴν κατάστασιν εἰς πρόσωπον τῶν οἰκούντων· καὶ πάλιν τοὺς οἰκοῦντας εἰς πρόσωπον τοῦ οἰκήματος. Ἐὰν οὖν γῆ ἀμάρτη, τοὺς γηῖνους διὰ τῆς γῆς ὠνόμασε· δι' ἣν αἰτίαν ἐξολοθρευθήσεται ἐξ αὐτῆς ἄνθρωπος καὶ κτήνος. Καὶ ἄλλως ἡ γηῖνη ἔξις ἐὰν ἀμάρτη (πέφυκε γὰρ αὕτη ἀμαρτεῖν), ἐξολοθρευθήσεται ἐξ αὐτῆς ἄνθρωπος καὶ κτήνος· ὁ κτηνώδης ἄνθρωπος καὶ ὁ λογικώτερος ἄνθρωπος. Οὐ γὰρ ἔστιν εἰπεῖν τὴν γῆν ταύτην ἦν πατοῦμεν εἶναι λογικὴν, καὶ αὐτὴν ἀμαρτάνειν, ὡς τινες ἐφαντάσθησαν. Εἰ γὰρ τοῦτο δώσομεν, ὥρα τὰ πάντα λέγειν ἔμψυχα, καὶ συνηγορεῖν<sup>271</sup> τοῖς τὰς μετεμψυχώσεις εἰσάγουσι.

268. Pitra's text includes citation of the verse from here to the end; however, the citation is not in the commentary text in O.

269. Ὁφθαλμὸς νοερὸς ἐστηριγμένον ἐφ' ᾧ οὐ δεῖ O.

270. Γῆ, ἡ ἐὰν ἀμάρτη Delarue.

271. συναγορεύειν O.

## 14.6

Therefore say to the house of Israel, Thus says the Lord:<sup>492</sup> Turn about, and turn back from your practices and from all your impieties, and turn your faces around.

It is the face that has need of turning. He speaks of a spiritual eye that has been firmly set—one that has need of turning from its deficiencies toward the better things, so as to be firmly set.<sup>493</sup>

14.13<sup>494</sup>

Son of man, if a land sins<sup>495</sup> against me so that transgression occurs, I will also stretch out my hand against it and will shatter its support of bread, and I will send out famine upon it and will take away human and cattle from it...

(a)

["**If a land sins...**"] The divine Scripture habitually and often refers to the dwelling-place or the position by the name of its inhabitants, and likewise, it refers to the inhabitants by the name of the dwelling-place. Thus, in saying "if a land sins," he referred to the land's inhabitants by the term "land"; for this reason, humans and cattle will be removed from it. And, alternatively, if the "earthly attitude" sins (for it naturally does tend to sin), humans and cattle will be removed from it—that is, the [more] cattle-like people and the more rational people. For it is not possible to say that this [physical] land that we walk upon is rational, and that it sins, as some have imagined. For if we grant this, it is time to call *all things* animate, and to argue in support of those who talk about reincarnation.

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492. NETS: "This is what the Lord says."

493. O's text is slightly different: "A spiritual eye which has been firmly set, for which it does not have need of turning from its deficiencies..."

494. Cf. Jerome, *Comm. in Ezech.* [PL 25: 121C-D; 122B]

495. The text of the verse as cited by Delarue at the beginning of the comment only differs from the standard LXX in the addition of the word ἥ ("which"), and the quotation of the same material in the second sentence of the comment does not include this word, although the words are rearranged slightly; in any case, it is not safe to say that Origen's text included it, although Ziegler counts this passage as an attestation for the added word. Instead, I have deleted the word from Origen's lemma as a more likely solution.

(b)<sup>272</sup>[Delarue, *Selecta* (Lomm. XIV.215; PG 13: 808)]

[Καὶ συντρίψω αὐτῆς στήριγμα ἄρτου.] Ἄντι τοῦ· Κατὰ τὴν ἀδικίαν τιμωρηθήσονται.

(c)

[Delarue, *Selecta* (Lomm. XIV.215; PG 13: 808)]

Ἡ γῆ ἡμῶν ἡ ἁμαρτάνουσα, ὁ ἔξω ἄνθρωπος κολάζεται τῷ αἰσθητῷ λιμῷ· καὶ ὁ ἔσω ἄνθρωπος κολάζεται τῷ νοητῷ λιμῷ, τῇ στερήσει τοῦ πνευματικοῦ ἄρτου. Ἀγωνίαν ὑπομένει καὶ ὁ ἔξω, καὶ ὁ ἔσω· καὶ ὅσα ὑπομένει ὁ ἔξω κατὰ τὸ αἰσθητὸν, τοσαῦτα ὑπομένει καὶ ὁ ἔσω κατὰ τὸ νοητόν.

(d)

[Not previously edited]

Οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· οὐχ οἱ τόποι ἀλλ' οἱ ἐν τοῖς τόποις ὑποπόδιόν ἐστιν ἡ γῆ διὰ τὴν μεγάλην κίνησι<ν> καὶ τὴν πολλὴν ὁδόν.

(e)

[Baehrens, p. 363]

[Delarue, *Selecta* (Lomm. XIV.215; PG 13: 808)]

λέγεται καὶ ἡ ἐκάστου ἡμῶν ψυχὴ γῆ· ...

Λέγεται καὶ ἡ ἐκάστου ἡμῶν ψυχὴ γῆ· ἡ μὲν παράδεισον γῆ ἔχουσα, ἡ δὲ ἀκάνθας· ἡ δὲ καλὴ λέγεται, ἡ δὲ πονηρά.

ταῦτα δηλοῖ ἡ παραβολὴ τοῦ Κυρίου.

Καὶ ταῦτα δηλοῖ ἡ παραβολὴ τοῦ Κυρίου.

## 14.14

...καὶ ἐὰν ὧσιν οἱ τρεῖς ἄνδρες οὗτοι ἐν μέσῳ αὐτῆς, Νωε καὶ Δανιηλ καὶ Ἰωβ, αὐτοὶ ἐν τῇ δικαιοσύνῃ αὐτῶν σωθήσονται, λέγει κύριος.

272. In O, this comment is not attributed to Origen.

(b)

[Attribution to Origen unlikely]

[“...**I will shatter its support of bread.**”] This is equivalent to saying, “They will be punished according to their wickedness.”

(c)

Our land that sins—that is, the outer self—is punished by physical famine; and the inner self is punished by mental famine—the deprivation from spiritual bread. Both the outer and the inner selves endure distress; and as many things as the outer self endures in the physical realm, so many also does the inner self endure in the spiritual realm.

(d)

“Heaven is my throne; the earth is the footstool of my feet”<sup>496</sup>—not the places, but those who are in the places; the earth is a footstool—an account of the great movement and the long journey.

(e)

Baehrens

Delarue

Also, the soul of each one of us is called “land.”

Also, the soul of each one of us is called “land.” One is a land having a Paradise / garden; the other, thorns. The one is called “good”; the other, “bad.”

This is shown by the Lord’s parable.

This is shown by the Lord’s parable.

14.14

Even if these three men are<sup>497</sup> in its midst, Noah and Daniel and Job, they shall be saved by their righteousness, says the Lord.

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496. Acts 7.49; Is. 66.1.

497. NETS: “were.”

(a)

[Baehrens, p. 365]

[Delarue, *Selecta* (Lomm. XIV.215; PG 13: 808)]

πᾶς ὃς ἐὰν μὴ φθειρή<sup>273</sup> τὸν βίον  
ἑαυτοῦ ἐπὶ γῆς ...

φαινόμενος ὡς φωστῆρ ἐν κόσμῳ ...

πᾶς οὖν ὁ τοιοῦτος Νῶέ ἐστι ...

Καὶ ἐὰν ᾧσιν οἱ τρεῖς ἄνδρες οὗτοι  
ἐν μέσῳ αὐτῆς,<sup>274</sup> Νῶε, Ἰὼβ, Δανιήλ.  
Πρόσωπά ἐστι τῶν ἁγίων τούτων  
λαμβάνόμενα,

πᾶς ὃς ἐὰν μὴ φθειρή τὸν βίον ἑαυτοῦ  
ἐπὶ γῆς, οὐ ποιούμενος ὄλος τῇ σαρκὶ  
διὰ τοῦ ποιεῖν αὐτὸν τὸ φρόνημα  
τῆς σαρκός, ὥστε χρηματίσαι αὐτὸν  
ὄλον σάρκα, ἀλλὰ

φαινόμενος ὡς φωστῆρ ἐν κόσμῳ,  
ἐπέχων λόγον ζωῆς ἐν μέσῳ γενεᾶς  
σκολιᾶς καὶ διεστραμμένης, ὥστε  
χρηματίσαι πρὸς αὐτὸν τὸν Θεὸν,  
ὅτι, *Σὲ εἶδον δίκαιον μόνον ἐν τῇ  
γενεᾷ ταύτῃ.*

Πᾶς οὖν ὁ τοιοῦτος Νῶέ ἐστι, καὶ τὰ  
ἱστορούμενα ἐπ' ἐκείνου ἀνάγεται  
καὶ ἐπὶ τοῦτον· τῇ γὰρ καταστάσει  
γεγόνασιν ἴσοι ἀμφότεροι, ὥστε  
χρηματίσαι αὐτοὺς Νῶε.

(b)

[Baehrens, p. 365]

[Delarue, *Selecta* (Lomm. XIV.216; PG 13: 808)]

πᾶς ὃς ἐὰν θῆ ἐπὶ τῇ καρδίᾳ αὐτοῦ  
μὴ μιανθῆναι<sup>275</sup> ἐν τοῖς βρώμασι  
καὶ τοῖς πόμασι τοῦ νοητοῦ  
Ναβουχοδονόσορ ...

ὁ τοιοῦτος Δανιήλ ἐστι ...

Πᾶς ὃς ἐὰν θῆ ἐπὶ τῇ καρδίᾳ αὐτοῦ  
μὴ μιανθῆναι ἐν τοῖς βρώμασι  
καὶ τοῖς πόμασι τοῦ νοητοῦ  
Ναβουχοδονόσορ, ἀλλὰ κακῶσαι  
τὴν ψυχὴν αὐτοῦ νηστεῖαις ἐν τῇ  
Βαβυλῶνι ταύτῃ διὰ τὴν γνῶσιν τῆς  
ἀληθείας,

ὁ τοιοῦτος Δανιήλ ἐστι, καὶ τὰ  
ἱστορούμενα ἐπ' ἐκείνου<sup>276</sup> ἀρμόσει  
καὶ ἐπὶ τοῦτω<sup>277</sup> λέγεσθαι· μία γὰρ  
κατάστασις,<sup>278</sup> καὶ τῆς αὐτῆς ἕξεως  
οἱ ἀμφότεροι, ὡς καλεῖσθαι αὐτοὺς  
Δανιήλ.

273. διαφθειρή Ο.

274. οἱ τρεῖς οὗτοι ἄνδρες Ο (not including ἐν μέσῳ αὐτῆς).

275. ἀλησηθηθῆναι [= ἀλισγηθηθῆναι] Ο (cf. Dan. 1.8).

276. ἐκείνῳ Ο.

277. τοῦτον Ο.

278. μιᾶς γὰρ καταστάσεως Ο.

(a)

Baehrens

Delarue

Everyone who does not corrupt his own life upon the earth...

“appearing as a light-giver in the world”...

Therefore, everyone of this sort is Noah...

**“Even if these three men are in its midst, Noah, Job, [and] Daniel...”**

The figures of these holy men are understood as referring to everyone who does not corrupt his own life upon the earth, not acting entirely in the flesh by doing the will of the flesh, so as to be entirely called “flesh,” but “appearing as a light-giver in the world,” offering the word of life “in the midst of a crooked and perverse generation,”<sup>498</sup> such that God says to him, “I saw that you alone were righteous, in this generation.”<sup>499</sup>

Therefore, everyone of this sort is Noah, and what is related concerning that man [i.e., the original Noah] is attributed also to this one [in the present case]; for they have both become equal in their condition, so that they are both named “Noah.”

(b)

Baehrens

Delarue

Everyone who “lays it upon his heart not to be defiled with the food”<sup>500</sup> and drink of the intellectual / spiritual<sup>501</sup> Nebuchadnezzar...

the one who is of this sort is Daniel...

Everyone who “lays it upon his heart not to be defiled with the food” and drink of the intellectual / spiritual Nebuchadnezzar, but rather, to afflict his soul with fasts in this Babylon, for the sake of the knowledge of the truth—the one who is of this sort is Daniel, and what is related concerning that man [i.e., the original Daniel] will be appropriately said also for this one; there is one single condition [between the two], and both have the same state, so that they are both called “Daniel.”

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498. Phil. 2.15.

499. Gen. 7.1.

500. Cf. Dan. 1.8; 1 Macc. 1.63.

501. Gk. νοητός.

(c)

[Baehrens, p. 365]

[Delarue, *Selecta* (Lomm. XIV.216; PG 13: 808)]

πᾶς ὃς ἐὰν ἦ ἄμεμπτος ἐν βίῳ ...

ὥστε παραζηλοῦσθαι ἐπ' αὐτῷ τὸν  
διάβολον ...

καὶ οὐκ ὀκλάση ἕως λόγου χειλέων·  
ὁ τοιοῦτος Ἰώβ ἐστίν.

Πᾶς ὃς ἐὰν ἦ ἄμεμπτος ἐν βίῳ,  
ἀληθινὸς ἐν θεοσεβείᾳ, ὥστε  
ἀπέχεσθαι αὐτὸν ἀπὸ κακοῦ παντὸς,  
ὥστε παραζηλοῦσθαι ἐπ' αὐτῷ  
τὸν διάβολον, καὶ πάντα γενικὸν  
πειρασμὸν ἐπαγαγεῖν αὐτῷ ἐν  
πειρασμοῖς,

καὶ οὐκ ὀκλάση<sup>279</sup> ἕως λόγου  
χειλέων· ὁ τοιοῦτος Ἰώβ ἐστίν, καὶ τὰ  
ἱστορούμενα ἐπ' ἐκείνῳ<sup>280</sup> ἀρμόσει  
καὶ ἐπὶ τούτῳ.<sup>281</sup> Ἀμφότεροι γὰρ  
ἴσοι ἐν μιᾷ ἔξει ἐν Κυρίῳ,<sup>282</sup> καὶ Ἰώβ  
κληθῆσονται ἀμφοτέρω.

## 14.16

καὶ οἱ τρεῖς ἄνδρες οὗτοι ἐν μέσῳ αὐτῆς ᾧσι, ζῶ ἐγώ, λέγει κύριος, εἰ  
υἱοὶ καὶ θυγατέρες σωθήσονται, ἀλλ' ἢ αὐτοὶ μόνοι σωθήσονται, ἡ δὲ  
γῆ ἔσται εἰς ὄλεθρον.

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279. ἐν οἷς πειρασμοῖς μὴ ὀκλάση Ο.

280. ἐκείνον Ο.

281. τοῦτον Ο.

282. ἐν ἡ [= ἐν ἧ (?) ] Ο.

(c)

Baehrens

Delarue

Everyone who is flawless in his life...

such that the devil is provoked to jealousy over him...

and who does not submit [to temptation even] as far as the words of his lips<sup>502</sup>—one who is of this sort is Job.

Everyone who is flawless in his life, true in piety, such that he keeps away from all evil,<sup>503</sup>

such that the devil is provoked to jealousy over him and brings upon him every kind of temptation in temptations<sup>504</sup>—

and who does not submit [to temptation even] as far as the words of his lips—one who is of this sort is Job, and what is related concerning that man [i.e., the original Job] will be appropriately said also for this one; for both are equally in a single state in the Lord, and both will be called “Job.”

14.16<sup>505</sup>

...even if these three men are<sup>506</sup> in its midst, as I live, says the Lord, sons and daughters shall not be saved!<sup>507</sup> But they alone shall<sup>508</sup> be saved, while the land shall be destroyed.<sup>509</sup>

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502. Cf. Job 2.10, although the parallel is not very close. For “words of (one’s) lips” cf. 4 Kg-dms 18.20; Ps. 16[17].4, 59[60].13. Cf. also Job 23.12.

503. Cf. Job 2.3.

504. Gk. πάντα γενικὸν πειρασμὸν... ἐν πειρασμοῖς. (But cf. the reading of O.)

505. Delarue associates this comment with verses 16, 18, and 20, although the specific wording of the short citation is found only in vs. 16.

506. NETS: “were.”

507. NETS, translating quite literally: “I live, says the Lord, if sons or daughters shall be saved!” The word “if” here, following the standard LXX reflection of Hebrew idiom, elliptically signifies a *negative* promise. The variant “and” (rather than “or”) printed by Delarue is not confirmed directly by Origen’s comment.”

508. NETS: “would.”

509. NETS: “the land would be for annihilation.”

[Baehrens, p. 366]

[Delarue, *Selecta* (Lomm. XIV.216; PG 13: 808)]

Υἱοὺς ἔχει ὁ Δανιήλ κατὰ τὴν αὐτὴν πνευματικὴν γενεάν, οὓς ἐγέννησεν ἢ προφητεία αὐτοῦ· Υἱοὺς γὰρ σαρκικοὺς οὐκ ἔσχεν· εὐνοῦχος γὰρ ἦν, ὡς φασι.

[*Ei υἱοὶ καὶ θυγατέρες σωθήσονται.*] Υἱοὺς ἔχει ὁ Δανιήλ κατὰ τὴν αὐτὴν πνευματικὴν γενεάν, οὓς ἐγέννησεν ἢ προφητεία αὐτοῦ· υἱοὺς γὰρ σαρκικοὺς οὐκ ἔσχεν· εὐνοῦχος γὰρ ἦν, ὡς φασι. Καὶ δῆλον· ὑπὸ τούτων γὰρ παρεδόθη<sup>283</sup> τῷ ἀρχιευνούχῳ. Ἐὰν οὖν οἱ τρεῖς οὗτοι ἄνδρες, Νῶε, καὶ Ἰώβ, καὶ Δανιήλ, εὐρεθῶσιν ἐν τῇ ἀμαρτούσῃ γῆ, οὗτοι ἐν τῇ δικαιοσύνῃ αὐτῶν σωθήσονται· ὡσεὶ ἔλεγε· Καὶ ἐὰν εὐρεθῶσιν ὡς Νῶε, καὶ Ἰώβ, καὶ Δανιήλ.<sup>284</sup>

## 14.20

...καὶ Νωε καὶ Δανιηλ καὶ Ιωβ ἐν μέσῳ αὐτῆς, ζῶ ἐγώ, λέγει κύριος, ἐὰν υἱοὶ καὶ θυγατέρες ὑπολειφθῶσιν, αὐτοὶ ἐν τῇ δικαιοσύνῃ αὐτῶν ῥύσσονται τὰς ψυχὰς αὐτῶν.

[Delarue, *Selecta* (Lomm. XIV.216-17; PG 13: 808-9)]

[*Ἐὰν υἱοὶ καὶ θυγατέρες ὑπολειφθῶσιν.*]<sup>285</sup> Ἀντὶ τοῦ, οὐχ ὑπολειφθήσονται. Αὐτοὶ μόνοι Νῶε, καὶ Δανιήλ, καὶ Ἰώβ ἐν τῇ δικαιοσύνῃ αὐτῶν ῥύσσονται τὰς ψυχὰς αὐτῶν, τὰς ἰδίας δηλονότι· ἔστι γὰρ καὶ ἀλλαχοῦ τῆς θεοπνεύστου Γραφῆς τοιοῦτον εἶδος φράσεως, ἄρνησιν ἔχον πρόδηλον, ὡς τὸ εἰρημένον τῷ Ἥλιᾳ πρὸς τὸν Ἀχαάβ· *Ζῆ Κύριος ὁ Θεὸς τῶν δυνάμεων, ὁ Θεὸς Ἰσραὴλ, ᾧ πέρ ἐσμεν*<sup>286</sup> *ἐνώπιον αὐτοῦ, εἰ ἐπὶ τὰ ἔτη ταῦτα δρόσος καὶ ὑετὸς ἀνὰ πᾶσαν γῆν ἔσται.*<sup>287</sup> Οὕτω καὶ ὁ Κύριος ἐν τῷ κατὰ Μάρκον Εὐαγγελίῳ, ὅτι,<sup>288</sup> *Ἡ γενεὰ*

283. ὑπὸ τῶν Βαβυλωνίων παρεδόθη γὰρ Ο.

284. ὡς Νῶε, ὡς Ἰώβ, ὡς Δανιήλ Ο.

285. Here O has the extra words *τουτέστιν εἰ ὑποληφθῶσιν* [= *ὑπολειφθῶσιν*].

286. ᾧ παρέστην Ο.

287. For ἄνα...ἔσται, O has: ἀντὶ τοῦ οὐκ ἔσται.

288. τί Ο.

Baehrens

Delarue

According to the same spiritual generation, Daniel has children, whom his prophecy engendered. For he did not have children in the flesh, since he was a eunuch, as they say.

**[“...sons and daughters shall not be saved!”]**

According to the same spiritual generation, Daniel has children, whom his prophecy engendered. For he did not have children in the flesh, since he was a eunuch, as they say. And this is clear; for he was handed over by these<sup>510</sup> to the chief eunuch. So, if these three men, Noah and Job and Daniel, are found in the sinful land, these men “shall be saved by their righteousness”<sup>511</sup>—it is as if he said, “Even if people like Noah and Job and Daniel are found...”

## 14.20

“...if Noah and Daniel and Job shall be in its midst, as I live, says the Lord, if sons and daughters shall be left behind!<sup>512</sup> They themselves<sup>513</sup> shall rescue their souls by their righteousness.”

**[“...if sons and daughters shall be left behind!”]**<sup>514</sup> This is equivalent to, “...sons and daughters shall *not* be left behind.” They themselves alone—Noah and Daniel and Job—“in their righteousness shall rescue their souls”—that is, their *own* souls. This kind of phraseology, expressing a clear *negation*, also appears elsewhere in the divinely inspired Scriptures, as in Elijah’s statement to Ahab: “The Lord God of hosts lives, the God of Israel, before whom we are, *if* there shall be dew and rain throughout the whole land during these years.”<sup>515</sup> In this way also the Lord, in the Gospel according to Mark, said,<sup>516</sup>

510. O: “by the Babylonians.”

511. The phrase here conflates the wording of vss. 16, 18, and 20.

512. The same LXX phraseology here as in the previously cited vs. 16; I have preserved the very literal translation (“if”) here, because Origen explains it in his comment.

513. NETS: “They...” (without “themselves”).

514. O’s extra wording here: “That is, if they shall be left behind.”

515. 3 Kgdms [1 Kgs] 17.1, with significant variants at the end.

516. Gk. text here does not give a verb of saying, only the introductory conjunction ὅτι, which should perhaps be corrected to the interrogative τί, “why”—which would then be the first word of the quotation, in agreement with the Biblical text.

αὕτη σημεῖον ἐπιζητεῖ. Ἀμήν, ἀμήν<sup>289</sup> λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον· τουτέστιν οὐ δοθήσεται. Καὶ τὸ ἐν Ψαλμοῖς εἰρημένον<sup>290</sup> τούτοις ὅμοιον· Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσιν. Ἄντι γὰρ τοῦ, οὐκ εἰσελεύσονται, εἴρηται.

## 14.22

...καὶ ἰδοὺ ὑπολελειμμένοι ἐν αὐτῇ οἱ ἀνασεσφμένοι ἐξ αὐτῆς, οὗτοι ἐξάγουσιν υἱοὺς καὶ θυγατέρας, ἰδοὺ ἐκπορεύονται πρὸς ὑμᾶς, καὶ ὄψεσθε τὰς ὁδοὺς αὐτῶν καὶ τὰ ἐνθυμήματα αὐτῶν καὶ μεταμεληθήσεσθε ἐπὶ τὰ κακὰ, ἃ ἐπήγαγον ἐπὶ Ἱερουσαλημ, πάντα τὰ κακὰ, ἃ ἐπήγαγον ἐπ' αὐτήν...

[Delarue, *Selecta* (Lomm. XIV.217; PG 13: 809)]

[Οὗτοι ἐξάγουσιν υἱοὺς καὶ θυγατέρας.] Τοῦτο κατὰ ἐρώτησιν ἀναγνωστέον· Εἰ ἐκείνοις, φησὶ, μίαν ἐκδίκησιν ἠπειλημένοις<sup>291</sup> οὐκ ἀρκήσουσι Νῶε καὶ Δανιὴλ καὶ Ἰώβ, οὗτοι δυνήσονται, τῶν τεσσάρων ἐκδικήσεων ἐπαγομένων, ἐξαγαγεῖν τοῦ ὀλέθρου υἱοὺς αὐτῶν καὶ θυγατέρας; Ἴδου αὐτοὶ ἐκπορεύονται πρὸς ὑμᾶς τοὺς προαιχμαλωτισθέντας, καὶ τῇ παραθέσει τῶν ἐπελθόντων αὐτοῖς κακῶν ὑμεῖς παρακληθήσεσθε ἥττονα πολλὰ<sup>292</sup> παθόντες.

289. O has only one ἀμήν here.

290. Here O has the extra word ἐκείνω.

291. ἀπειλουμένοις O.

292. πολλῶ O.

“This generation asks for a sign. Truly, truly, I say to you: *If* a sign will be given to this generation!”<sup>517</sup> That is, “a sign will *not* be given...” And similar to these is what was said in the Psalms: “As I swore in my wrath: *If* they shall enter into my rest”<sup>518</sup>—for this was said as the equivalent of: “They shall *not* enter...”

## 14.22

“...and behold, these who have been rescued from it bring out their sons and daughters, having been left behind in it,<sup>519</sup> behold, they come out to you, and you shall see their ways and their thoughts, and you shall regret the evil that I brought on Jerusalem, all the evil that I brought upon it...”

[“**These...bring out their sons and daughters...**”] This should be read as a question. He is saying: If Noah and Daniel and Job will not be sufficient [to help] *those*, who have only been threatened with a single punishment, shall *these*, upon whom the four punishments have been imposed,<sup>520</sup> be able to bring their sons and daughters out of destruction? Behold: They themselves shall come out to you, who were taken captive beforehand, you will be consoled<sup>521</sup> by the comparison with the evils that came upon them, since you have suffered much less.

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517. Mk. 8.12, with some variation, albeit not in the last part, where, in accordance with LXX idiom, NRSV translates, “No sign will be given...”

518. Ps. 94[95].11.

519. The syntax of the first part of the verse in Greek is a mess; NETS, with a slightly different text, and a significantly different construal from Origen, it appears, translate, “...and behold, those rescued from it who bring out their sons and daughters are left behind in it...” Origen’s “these” (Gk. οὗτοι) is a well-attested variant for LXX “who” (Gk. οἱ); there is no demonstrative corresponding to NETS “those.” Furthermore, Origen’s comment, to the effect that one ought to read this phrase as a question, seems to imply that it was not typically so read, and so I have left it as a statement in the citation of the Biblical verse.

520. Cf. Ezek. 14.21.

521. Cf. Ezek. 14.23.

## CHAPTER 15

## 15.2

Καὶ σύ, υἱὲ ἀνθρώπου, τί ἂν γένοιτο τὸ ξύλον τῆς ἀμπέλου ἐκ πάντων τῶν ξύλων τῶν κλημάτων τῶν ὄντων ἐν τοῖς ξύλοις τοῦ δρυμοῦ;

[Delarue, *Selecta* (Lomm. XIV.217-18; PG 13: 809)]

[*Τῶν ὄντων ἐν τοῖς ξύλοις δρυμοῦ.*] Ξύλα δρυμοῦ κάκει<sup>293</sup> τὰ ἄγρια νοητέον,<sup>294</sup> πεύκην, καὶ τὰ ὅμοια. Συγκρίναι δὲ βούλεται διὰ τούτου πρὸς τὰ λοιπὰ ἔθνη τὸν Ἰσραὴλ, ὡς ἀμπελον γεωργίας ἀπολαύσαντα νόμου, ἱερέων καὶ προφητῶν ἐπαγγελίας, καὶ ναοῦ ἁγίου, καὶ πολλῶν τῶν θαυμάτων, αὐτομάτου πυρὸς ἀναλίσκοντος τὰς θυσίας, φωνῆς φερομένης ἀπὸ τοῦ ἰλαστηρίου<sup>295</sup> τῶν χερουβὶμ, καὶ ἐτέρων ὁμοίων.

## 15.7

Καὶ δώσω τὸ πρόσωπόν μου ἐπ' αὐτούς· ἐκ τοῦ πυρὸς ἐξελεύσονται, καὶ πῦρ αὐτούς καταφάγεται, καὶ ἐπιγνώσονται ὅτι ἐγὼ κύριος ἐν τῷ στήρῳ μου ἐπ' αὐτούς.

[Delarue, *Selecta* (Lomm. XIV.218; PG 13: 809)]

[*Ἐκ τοῦ πυρὸς ἐξελεύσονται.*] Ἐκ τῆς αἰχμαλωσίας τοῦ Ναβουχοδονόσορ ὅταν ἀνακληθῶσι, λήψεται αὐτούς ἐτέρα ἢ Οὐεσπασιανοῦ, ἡγουν διὰ Τίτου. Τὴν συνέχειαν τῶν συμφορῶν μηνύει.

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293. καλεῖ Ο.

294. κέδρον Ο.

295. θυσιαστηρίου (?) Ο.

## CHAPTER 15

15.2<sup>522</sup>

And you, son of man, what might the wood of the vine become from all the trees, the branches that are among the trees of the forest?

[“...that are among the trees of the forest.”] In this passage too, the “trees of the forest” are to be understood as the wild trees—the pine, and so forth.<sup>523</sup> By means of this expression, he wishes to judge Israel in comparison with the other nations, as a vine that has enjoyed the practice<sup>524</sup> of husbandry—that is, the proclamations of priests and prophets, the holy temple, and the many marvels: the fire spontaneously consuming the offerings, the voice conveyed from the mercy-seat of the Cherubim, and the other similar occurrences.

## 15.7

And I will set<sup>525</sup> my face against them; they shall go out from the fire, and fire shall devour them, and they shall recognize that I am the Lord when I set my face against them.

[“They shall go out from the fire...”] When they have been called back out of the captivity of Nebuchadnezzar, another captivity will take them—that of Vespasian, or rather [the one carried out] by Titus. He reveals the continuing sequence of their calamities.

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522. Cf. Jerome, *Comm. in Ezech.* [PL 25: 123D-124C], which takes the interpretation further to apply it also to Christian believers.

523. O gives a different but possibly correct reading: “He is calling the wild trees—the cedar, the pine, and so forth—‘trees of the forest.’”

524. Gk. νόμος, which can also mean “law” (e.g., the Mosaic Law).

525. NETS: “give.”

## CHAPTER 16

## 16.2-3

(2) Υιὲ ἀνθρώπου, διαμάρτυραι τῇ Ἱερουσαλημ τὰς ἀνομίας αὐτῆς (3) καὶ ἔρεις, Τάδε λέγει κύριος τῇ Ἱερουσαλημ, Ἡ ρίζα σου καὶ ἡ γένεσις σου ἐκ γῆς Χανααν, ὁ πατήρ σου Ἀμορραῖος, καὶ ἡ μήτηρ σου Χετταία.

(a)

[Baehrens, p. 378]

[Delarue (Lomm. XIV.79-80; PG 13: 709-10)]

Ἐὰν δὲ ἄλλω ἀποκαλυφθῆ καθημένῳ, ἐντολὴν ἔχει ὁ πρῶτος σιωπᾶν πάντως. Οὐκ ἐξιστάμενοι οἱ προφήται προεφήτευον τῷ λαῷ, ἀλλ' ἐν τῷ κατὰ φύσιν ἰστάμενοι καὶ ἐκόντες καὶ εἰδότες ὑπουργοῦν τῷ πρὸς αὐτοὺς γιγνομένῳ λόγῳ· ὅστις λόγος οὐ κατὰ βούλησιν ἀνθρώπου ἠνέχθη ποτέ, ἀλλ' ἐκ Θεοῦ φέρεται εἰς ἀνθρώπους, οἵτινες ἄνθρωποι ἐκόντες ὑπουργοῦσιν αὐτῷ. Διὰ τοῦτο καὶ ὁ Βαλαὰμ παραγγέλλεται λαλεῖν τὰ ὑποβαλλόμενα αὐτῷ, ὡς αὐτεξουσίως<sup>296</sup> ἔχων καὶ τοῦ μὴ λαλῆσαι αὐτά. Καὶ τοῦτο δὲ αὐτὸ βεβαιοῖ Ἰωνᾶς.

Εἰ τῷ αὐτῷ πνεύματι προφητεύουσιν οἱ τῆς νέας καὶ οἱ τῆς παλαιᾶς·

ἐὰν δὲ ἄλλω ἀποκαλυφθῆ καθημένῳ, ἐντολὴν ἔχει ὁ πρῶτος σιωπᾶν πάντως. Οὐκ ἐξιστάμενοι οἱ προφήται προεφήτευον τῷ λαῷ· ἀλλ' ἐν τῷ κατὰ<sup>297</sup> φύσιν ἰστάμενοι καὶ ἐκόντες καὶ εἰδότες ὑπουργοῦν τῷ πρὸς αὐτοὺς γενομένῳ λόγῳ· ὅστις λόγος οὐ κατὰ βούλησιν ἀνθρώπου ἠνέχθη ποτέ, ἀλλ' ἐκ Θεοῦ φέρεται εἰς ἀνθρώπους, οἵτινες ἄνθρωποι ἐκόντες ὑπουργοῦσιν αὐτῷ. Διὰ τοῦτο καὶ ὁ Βαλαὰμ παραγγέλλεται λαλεῖν τὰ ὑποβαλλόμενα αὐτῷ, ὡς ἂν ἐξουσίαν ἔχων καὶ τοῦ μὴ λαλῆσαι αὐτά. Καὶ τοῦτο δὲ αὐτὸ βεβαιοῖ Ἰωνᾶς.

296. So also O (against Delarue).

297. So O; Delarue does not include the word κατὰ, which, however, is clearly necessary.

## CHAPTER 16

## 16.2-3

(2) Son of man, bear witness<sup>526</sup> to Jerusalem about her transgressions,<sup>527</sup>  
 (3) and you shall say, Thus says the Lord<sup>528</sup> to Jerusalem: Your root  
 and your origin are<sup>529</sup> from the land of Canaan; your father was<sup>530</sup> an  
 Amorite and your mother was a Hittite.

(a)

Baehrens<sup>531</sup>

Delarue

“If someone else, who is sitting, receives a revelation, the former” has an order “to be silent” by all means.<sup>532</sup> The prophets did not prophesy to the people in a state of ecstasy; instead, while remaining in their natural state, with willingness and knowledge, they rendered service to the word that came to them. This sort of word was never conveyed by human will, but rather it is brought by God to humans—whichever humans willingly render service to it. For this reason, Balaam is ordered to say the words that are supplied<sup>533</sup> to him—on the assumption that he also has the power not to speak. Jonah’s example also confirms this very point.

If the prophets of the New Testament and those of the Old Testament prophesy by the same Spirit;<sup>534</sup>

“if someone else, who is sitting, receives a revelation, the former” has an order “to be silent” by all means. The prophets did not prophesy to the people in a state of ecstasy; instead, while remaining in their natural state, with willingness and knowledge, they rendered service to the word that came to them. This sort of word was never conveyed by human will, but rather it is brought by God to humans—whichever humans willingly render service to it. For this reason, Balaam is ordered to say the words that are supplied to him—as if he also has the power not to speak. Jonah’s example also confirms this very point.

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526. NETS: “testify.”

527. NETS: “lawless acts.”

528. NETS: “This is what the Lord says.”

529. NETS: “Your origin and your birth is...”

530. NETS: “is”—so also at the next occurrence.

531. Likely fragment of *Hom.* 6.1.

532. 1 Cor. 14.30.

533. Gk. τὰ ὑποβλλόμενα.

534. The first part of this comment is a sentence fragment, it seems; the anomaly indicates likely textual corruption.

(b)

[Baehrens, p. 379; Delarue (Lomm. XIV.81; PG 13: 710-11)]

Ἱερουσαλήμ, ὅτε τοῦ Θεοῦ ἦν πόλις, ρίζαν καὶ γένος εἶχεν ἐξ Ἀβραάμ, ἔχουσα πατέρα τὸν Θεὸν καὶ μητέρα τὴν χάριν αὐτοῦ.<sup>298</sup>

(c)

[Baehrens, p. 380]

[Delarue (Lomm. XIV.83; PG 13: 711-12)]

Ἀμορραῖος πατήρ ἐστι νοητῶς<sup>299</sup> ὁ διάβολος, Χετταία δὲ μήτηρ ἢ ἐκ τούτου γέννησις.<sup>300</sup> Πᾶς<sup>301</sup> ὁ ποιῶν ἁμαρτίαν ἐκ τοῦ διαβόλου γεγέννηται.<sup>302</sup>

Τελείας ψυχῆς ἢ Ἱερουσαλήμ σύμβολον· ἥτις ψυχὴ παραπεσοῦσα ἔξει ρίζαν καὶ γένεσιν ἐκ γῆς Χαναάν· ἐν ἣ ῥίζῃ ἔξει πατέρα Ἀμορραῖον, καὶ μητέρα Χετταίαν. Χαναάν σύμβολον τῆς ἁμαρτίας·

Ἀμορραῖος πατήρ ἐστι νοητῶς ὁ διάβολος, Χετταία δὲ μήτηρ ἢ ἐκ τούτου γέννησις. Πᾶς ὁ ποιῶν ἁμαρτίαν ἐκ τοῦ διαβόλου γεγέννηται.

## 16.4

Καὶ ἡ γένεσις σου· ἐν ἣ ἡμέρα ἐτέχθης, οὐκ ἔδησαν τοὺς μαστοὺς σου, καὶ ἐν ὕδατι οὐκ ἐλούσθης εἰς σωτηρίαν οὐδὲ ἀλί ἠλίσθης καὶ σπαργάνοις οὐκ ἐσπαργανώθης...

(a)

[Pitra, p. 546]<sup>303</sup>

[Καὶ οὐκ ἔδησαν τοὺς μαστοὺς σου.] Δύο μαστοὶ εἰσι<sup>304</sup> τῆς σοφίας, ἡ πρώτη καὶ δευτέρα<sup>305</sup> φυσικὴ θεωρία, ἀφ' ὧν θηλάζουσιν οἱ μὴ φθάσαντες εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ.

298. So Baehrens and O; Delarue does not include αὐτοῦ.

299. νοητὸς O.

300. γένεσις O.

301. Here O has the extra word γάρ.

302. γεγέννηται O.

303. In O, this comment is a continuation of that printed here as 16.4(c).

304. μαστοὶ εἰσὶ Pitra.

305. ἡ δευτέρα καὶ τρίτη O.

(b)

Jerusalem, when she was the city of God, had her root and origin from Abraham, having God as father and his grace as mother.

(c)

Baehrens

Delarue

Jerusalem is a symbol of a perfect soul—which soul, if it falls, will have a “root and origin from the land of Canaan”—in which root, it will have an “Amorite father” and a “Hittite mother.” Canaan is a symbol of sin.

In spiritual terms, the “Amorite father” is the devil; and the “Hittite mother” is the process of generation from him. “Everyone who commits a sin has been born from the devil.”<sup>535</sup>

In spiritual terms, the “Amorite father” is the devil; and the “Hittite mother” is the process of generation from him. “Everyone who commits a sin has been born from the devil.”

## 16.4

And as for your birth—in the day that you were born, they did not bind your breasts,<sup>536</sup> and you were not bathed with water into salvation,<sup>537</sup> nor were you salted with salt, and you were not wrapped in cloths...

(a)

[“**And...they did not bind your breasts...**”] There are two “breasts” of wisdom: the first and the second<sup>538</sup> contemplation of nature;<sup>539</sup> from these are suckled those who have not come “to a perfect man, to the measure of the age of the fullness of Christ.”<sup>540</sup>

535. 1 Jn. 3.8.

536. Cf., however, *Hom.* 6.4.1, where Origen / Jerome additionally quotes a translation closer to MT (“your umbilical cord was not cut”), and comments on it first before returning to the standard LXX reading.

537. NETS, following standard LXX, omits “into salvation”; this Hexaplaric reading appears in *Hom.* 6.5, and is assumed by the comment printed by Pitra (see below).

538. O: “the second and the third...”

539. Gk. φυσική θεωρία; that is, natural philosophy—the philosophical study of nature.

540. Eph. 4.13. Cf. slightly different citation in *Hom.* 9.1.2.

(b)

[Delarue, *Selecta* (Lomm. XIV.218; PG 13: 809)]

[*Καὶ οὐκ ἔδησαν τοὺς μαστοὺς σου.*] Ὁ ἐν πρώτη θεωρίᾳ γενόμενος οὐκ ἔξω τῆς σοφίας θηλάζει, ἀλλ' ἔνδον ἐξ αὐτῆς τρέφεται. Καλῶς οὖν εἶπόν τινες δύο μαστοὺς τὰς δύο Διαθήκας, ἀφ' ὧν θηλάζουσι τὰ νήπια· καὶ οἱ θηλάζοντες οὗτοι εἰσιν, ἀφ' ὧν *κατηρτίσατο Κύριος αἶνον, τοῦ καταλῦσαι ἐχθρὸν καὶ ἐκδικητήν.*

(c)

[Baehrens, p. 382; Delarue (Lomm. XIV.85; PG 13: 713)]

Οἱ μαστοὶ ἐλήφθησαν ἐν τῷ ἄσματι ἐπὶ τοῦ διανοητικοῦ χωρίου.

(d)

[Baehrens, p. 383;  
Delarue (Lomm. XIV.86; PG 13: 713-  
14)]<sup>306</sup>

[Pitra, p. 546]

*Καὶ ἐν ὕδατι οὐκ ἐλούσθης, οὐδὲ ἀλί  
ήλίσθης.*

Καὶ ἐν ὕδατι οὐκ ἐλούθης, ἐὰν ὕδατι οὐκ ἐλούθης εἰς σωτηρίαν. Τῶν βαπτιζομένων οἱ μὲν εἰς σωτηρίαν βαπτίζονται,

εἰσὶ δὲ τινες ψυχὰι ἀποनिπτόμεναι καὶ εἰς κατάκρισιν. Τοῦτο συμβαίνει τῷ ἀναξίῳ. Ἐχει δὲ καὶ ἀναγωγὴν ὑψηλὴν· καὶ θεώρει, τοῦτο εἰ δύνασαι.

Εἰσὶ δὲ τινες ψυχὰι ἀποनिπτόμεναι καὶ εἰς κατάκρισιν, τοῦτο συμβαίνει τῷ ἀναξίῳ.

Ἐχει δὲ καὶ ἀναγωγὴν ὑψηλὴν, καὶ θεώρει τοῦτο, εἰ δύνασαι· ἀλίζεται<sup>307</sup> ὁ διὰ τοῦ λόγου τὸ παθητικὸν τῆς ψυχῆς ἀλιζόμενος, ἐκκαθαίρομενος καὶ διαφυλαττόμενος.

306. In scope and text here, O agrees in general with Baehrens and Delarue—but the extra material printed by Pitra appears in a *following* comment attributed to Origen.

307. οὐδὲ ἀλί ήλίσθης O [= Biblical citation].

(b)

["**And...they did not bind your breasts...**"] The one who has come into a first stage of contemplation<sup>541</sup> is not suckled *outside of* wisdom,<sup>542</sup> but is nourished internally by it. Therefore, some have well said that the two breasts represent the two Testaments, from which infant [believers] are suckled; and the ones who are suckled are those from whom the Lord "established praise...to destroy the enemy and the avenger."<sup>543</sup>

(c)

In the Song of Songs, "the breasts" were used in reference to the place of thinking.

(d)

Baehrens; Delarue

Pitra

**"...and you were not bathed with water, nor were you salted with salt..."**

And you were not "washed in water" if you were not "washed with water *into salvation*." Some of those who are baptized are baptized *into salvation*, but there are other souls that are washed even *into condemnation*; this is what happens to the unworthy person. And this also has a higher, loftier interpretation<sup>544</sup>—contemplate this too, if you are able.

But there are some souls that are washed even *into condemnation*; this is what happens to the unworthy person. And this also has a higher, loftier interpretation—contemplate this too, if you are able. One is "salted" who, with respect to the passionate part of the soul, by the agency of the Word, is salted, purified, and preserved.

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541. Gk. θεωρία.

542. Gk. ἔξω τῆς σοφίας; perhaps this should be emended to ἔξω ἀπὸ τῆς σοφίας (or something similar), "externally by wisdom."

543. Ps. 8.2[3].

544. Gk. ἀναγωγή.

## 16.5

...οὐδὲ ἐφείσατο ὁ ὀφθαλμός σου ἐπὶ σοὶ τοῦ ποιῆσαί σοι ἓν ἐκ πάντων τούτων τοῦ παθεῖν τι ἐπὶ σοί, καὶ ἀπερρίφης ἐπὶ πρόσωπον τοῦ πεδίου τῆ σκολιότητι τῆς ψυχῆς σου ἓν ἢ ἡμέρα ἐτέχθης.

[Delarue, *Selecta* (Lomm. XIV.218; PG 13: 809)]

Οὐδὲ ἐφείσατο<sup>308</sup> ὁ ὀφθαλμός σου.<sup>309</sup> Τουτέστιν, οὐ συνεπάθησας ἑαυτῇ, φεισαμένη τοῦ ποιῆσαι κἄν ἓν τῶν προλεχθέντων, ἵνα κἀμὲ κινήσης εἰς συμπάθειαν.

## 16.7

πληθύνου· καθὼς ἡ ἀνατολὴ τοῦ ἀγροῦ δέδωκά σε. καὶ ἐπληθύνθησ καὶ ἐμεγαλύνθησ καὶ εἰσῆλθες εἰς πόλεις πόλεων· οἱ μαστοὶ σου ἀνωρθώθησαν, καὶ ἡ θρίξ σου ἀνέτειλε, σὺ δὲ ἦσθα γυμνὴ καὶ ἀσημιονοῦσα.

(a)

[Delarue (Lomm. XIV.90; PG 13: 715)]

Πόλεις πόλεων εἰσιν αἱ αἰρέσεις. Ἐκάστη γὰρ αἴρεσις ἴδιον νόμον ἔχει, καὶ ἴδιαν πολιτείαν, καὶ ἡ κρείττων καὶ αἱ χείρονες. Πῶς δὲ καὶ ἐκ ποίας<sup>310</sup> εἰσέρχεται αὐτὴ ἡ ψυχὴ, ζήτηι.

308. ἐφήσατο [= ἐφείσατο] ἐπὶ σοὶ O.

309. Here O has the extra words καὶ τὰ ἐξῆς.

310. ἐν ποίαις O.

16.5<sup>545</sup>

...neither did your<sup>546</sup> eye have mercy on<sup>547</sup> you so as to do for you one of all these things to show feeling<sup>548</sup> for<sup>549</sup> you. And you were thrown out on the surface of the plain by the perversion of your soul in the day that you were born.

“...neither did your eye have mercy...” That is, you did not show sympathy for yourself by having mercy, so as to do even one of the things just mentioned, so that you might move me also to sympathy.

## 16.7

“...grow up; I have made you like the sprouting of the field.”<sup>550</sup> And you grew up and became tall and entered into cities of cities; your breasts were set right, and your hair grew, but you were naked and disgraced.

(a)

“**Cities of cities**” refers to the heresies. For each heresy—both the stronger and the weaker ones—has its own law and its own way of life.<sup>551</sup> But you must inquire how and from what sort [of city]<sup>552</sup> the soul itself enters.

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545. Cf. Jerome, *Comm. in Ezech.* [PL 25:128C].

546. NETS (with Ziegler, Rahlfs): “my”; “your” is an attested variant, which Jerome in fact treats as the standard LXX reading (*Comm. in Ezech.* [PL 25:128B]).

547. NETS: “spare.”

548. Gk. παθεῖν. Origen picks up this root in his references to “sympathy.”

549. NETS: “to.”

550. NETS: “just like the sprouting of the field I have rendered you.”

551. Gk. πολιτεία.

552. O: “...in what sort [of cities]...”

(b)<sup>311</sup>

[Pitra, p. 546]

Οἱ μαστοὶ σου ἀνωρθώθησαν. Αἱ διανοητικαὶ δυνάμεις ἐπὶ τὴν ἀλήθειαν, αἱ ἐκ τῶν κάτω ἐπὶ τὰ ἄνω [φέρουσαι].<sup>312</sup>

## 16.8

Καὶ διήλθον διὰ σοῦ καὶ εἶδόν σε, καὶ ἰδοὺ καιρὸς σου καιρὸς καταλόντων, καὶ διεπέτασα τὰς πτέρυγάς μου ἐπὶ σέ καὶ ἐκάλυψα τὴν ἀσημοσύνην σου· καὶ ᾤμοσά σοι καὶ εἰσήλθον ἐν διαθήκῃ μετὰ σοῦ, λέγει κύριος, καὶ ἐγένου μοι.

(a)

[Delarue, *Selecta* (Lomm. XIV.218; PG 13: 809)]

[Καὶ διήλθον καὶ διὰ σοῦ.] Ὁ Θεὸς ἀπαθὴς ἐστίν, ὡς<sup>313</sup> καὶ ἄτρεπτος, καὶ ἄκτιστος. Ποικίλαι δὲ αὐτοῦ αἰ<sup>314</sup> πρόνοιαι κατὰ τὴν ποικίλιαν τῶν οἰκονομουμένων.<sup>□</sup> πάντων γὰρ ἐστὶ ποιητής.<sup>315</sup> ὡς τινὰς<sup>316</sup> μὲν εἶναι οἰκονομίας θυμοειδεῖς, τὰς δὲ ζηλοτυποειδεῖς· ὁμοίως δὲ καὶ τοῖς πνευματικοῖς<sup>317</sup> δούλοις εἶναι οἰκονομίας χάριτος, καὶ δόξης, καὶ ἀγαλλιάσεως,<sup>318</sup> ἐκ τοῦ ἐνὸς καὶ ἀτρέπτου, καὶ ἀπαθοῦς καὶ παντοδυνάμου Θεοῦ.<sup>319</sup>

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311. Not attributed to Origen in O.

312. O does not include φέρουσαι.

313. καθὸ O.

314. Here O has the extra words οἰκονομίαι καὶ.

315. προνοητής καὶ οἰκονόμος O.

316. ὡς τὰς O.

317. πιστοῖς O.

318. Here O has the extra words μεστὰς ἕκαστοι ἕκαστα καταλλήλους τῆς οἰκονομίας.

319. εἶναι O.

(b)

[Attribution to Origen questionable]<sup>553</sup>

“...**your breasts were set right...**” That is, your mental powers [were directed] toward the truth—those [which lead]<sup>554</sup> from the things below toward the things above.

## 16.8

And I passed near<sup>555</sup> you and saw you, and behold, your season was a season of lodgers, and I spread my wings over you and covered your disgrace, and I swore to you and entered into a covenant with you, says the Lord, and you became mine.

(a)

[“**And I passed also near you...**”]<sup>556</sup> God is without passion, just as he is also changeless and uncreated. But his providential arrangements<sup>557</sup> are diverse, in accordance with the diversity of those [whom he] manages with providence;<sup>558</sup> for he is the maker of all. And so, some of his arrangements<sup>559</sup> are angry-seeming, and others are jealous-seeming—and by the same token, for his spiritual<sup>560</sup> servants there are dispensations of grace and of glory and of joy, all from the one God who is unchangeable, without passion, and all-powerful.

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553. While not suspicious in terms of content, the comment is not attributed to Origen in O, although it does appear immediately after a comment attributed to Origen (numbered separately).

554. Pitra brackets this word (Gk. φέρουσαι) as though its authenticity is in question (and it is not in O).

555. Gk. διά; NETS: “by.”

556. Delarue’s text has an extra καὶ (“also”), not otherwise attested as a variant here; it is not clear whether it is a simple scribal error or a true reflection of Origen’s text, the leading Biblical quotation does not appear in O.

557. Gk. πρόνοιαι.

558. Gk. τῶν οἰκονομουμένων.

559. Gk. οἰκονομίαι.

560. O: “faithful.”

(b)

[Delarue, *Selecta* (Lomm. XIV.218; PG 13: 812)]

Συμπάσχει ὁ Θεὸς τῷ ἐλεῆσαι· οὐ γὰρ ἄσπλαγχνος ὁ Θεός.

## 16.9

Καὶ ἔλουσά σε ἐν ὕδατι καὶ ἀπέπλυνα τὸ αἷμά σου ἀπὸ σοῦ καὶ ἔχρισά σε ἐν ἐλαίῳ...

(a)

[Delarue, *Selecta* (Lomm. XIV.219; PG 13: 812)]

[Καὶ ἔλουσά σε ἐν ὕδατι.] Τῷ λουτρῷ καὶ τῇ χάριτι τοῦ ἁγίου Πνεύματος, καὶ τῷ ἁγιοποιῶ λόγῳ.

(b)

[Delarue, *Selecta* (Lomm. XIV.219; PG 13: 812)]

[Καὶ ἔχρισά σε ἐν ἐλαίῳ.] Χρίσμα ἐστὶν ἐνοίκησις τοῦ ἁγίου Πνεύματος ἐν γνώσει τῆς ἀληθείας.

## 16.10

...καὶ ἐνέσυσά σε ποικίλα καὶ ὑπέδησά σε ὑάκινθον καὶ ἔζωσά σε βύσσω καὶ περιέβαλόν σε τριχάπτω...

(a)

[Baehrens, p. 383]

[Delarue, *Selecta* (Lomm. XIV.219; PG 13: 812)]

ἔνδυμά ... ποικίλον ...  
ἐκ δογμάτων ἀληθείας καὶ πράξεως  
εὐσεβοῦς.

[Καὶ ἐνέδυσά σε ποικίλα.]

Ἐνδυμά ἐστὶ ποικίλον ἢ ἐκ τῶν  
ποικίλων ἀρετῶν κοσμουμένη  
ἕξις, ἐκ δογμάτων ἀληθείας καὶ  
πράξεως<sup>320</sup> εὐσεβοῦς.

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320. πράξεων Ο.

(b)

God sympathizes by showing mercy. For God is not without compassion.

## 16.9

And I bathed you with water and washed your blood from you and anointed you with oil...

(a)

[“**And I bathed you with water...**”] That is, with the “bath” and the grace of the Holy Spirit, and with the sanctifying word.

(b)

[“**...and anointed you with oil...**”] The anointing is the in-dwelling of the Holy Spirit in the knowledge of the truth.

## 16.10

...and I clothed you with multi-colored garments<sup>561</sup> and shod you with *hyacinth*<sup>562</sup> and girded you with fine linen and clothed you with a *trichapton*<sup>563</sup>...

(a)

Baehrens

Delarue

The multi-colored garment ...

[comes] from true opinions and pious action.

[“**And I clothed you with multi-colored garments...**”]

The multi-colored garment is the state of being adorned with the variegated virtues—[which comes about] from true opinions and pious action.

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561. NETS: “embroidered clothes.”

562. NETS: “blue.”

563. NETS: “in a fine hair-veil.”

(b)

[Delarue, *Selecta* (Lomm. XIV.219; PG 13: 812)]

[Καὶ ὑπέδυσά σε ὑάκινθον.] Ἰάκινθον καθαρὸν τὴν κίνησιν ἐκόσμησεν, ἀποδύσας ἔξ αὐτῆς τὴν ἐπεισαχθεῖσαν νεκρότητα. Ἔστι δὲ καὶ τοῦ παντὸς βίου σύμβολον.

(c)

[Delarue, *Selecta* (Lomm. XIV.219; PG 13: 812)]

Δύναται δὲ τις καὶ ἐπὶ ψυχῆς αὐτὰ ἀρμόσαι, ὑπόδημα λέγων τὸ ἀπαραπόδιστον τῶν ἔργων· τὴν δὲ ζώνην, τὸ ἀσφαλιζέσθαι τῆς διανοίας τὰ βουλευμάτα· περιβόλαιον δὲ, τὸ κάτω νεύοντα ἐπὶ τῆς ἀληθείας ἐστηκέναι.<sup>321</sup> τὰ δὲ ψέλλια, τὸ μὴ τι τῶν ἀτόπων πράττειν· κάθεμα δὲ, τὴν ἐπὶ τῷ καλῷ παρρησίαν· τροχίσκους δὲ, τὴν περὶ τὸν νόμον εὐπέθειαν· στέφανον δὲ καυχίσεως, τὴν τοῦ Θεοῦ ἐπαγγελίαν, ἣν τοῖς κατορθοῦσιν ἀφώρισεν.

(d)

[Baehrens, p. 388]

[Delarue, *Selecta* (Lomm. XIV.219; PG 13: 812)]

σύμβολον τῆς ἀληθείας ἢ βύσσος καὶ τῆς ἀληθοῦς σωφροσύνης.

[Καὶ ἔζωσά σε βύσσω.]

Σύμβολον τῆς ἀληθείας ἢ βύσσος πάντως καὶ τῆς ἀληθοῦς σωφροσύνης· ἀντὶ τοῦ, ὠκείωσά σε, <\*\*\*><sup>322</sup> καθάπερ τινὰ γυναῖκα εὐτελεῖ ἀσχημόνως ἄζωστον περιάγειν.<sup>323</sup>

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321. ἐστάναι O.

322. Here, I suspect that some wording has dropped out.

323. In O, the last part, from ἀντὶ to περιάγειν, is attributed to Polychronius.

(b)

[“...and shod you with hyacinth...”] He adorned her movement with pure *hyacinth*, removing from her<sup>564</sup> the mortality that had been imposed on her. And this is a symbol of the entirety of life.

(c)

One could also understand these items in connection with the *soul*, and say that footwear represents the unencumbered [capacity] for action; a belt,<sup>565</sup> the safeguarding of the mind’s purposes; a covering,<sup>566</sup> one’s standing on the truth with head bowed;<sup>567</sup> the “bracelets,” one’s not doing anything outlandish; a “neck-chain,” freedom of speech for good; “earrings,” obedience with regard to the law; and a “crown of glorification,” the promise of God, which he ordained for those who do well.<sup>568</sup>

(d)

[Attribution to Origen correct only in part]<sup>569</sup>

Baehrens

Delarue

[“...and girded you with fine linen...”]

Fine linen is a symbol of truth and of true chastity.<sup>570</sup>

Fine linen is altogether a symbol of truth and of true chastity. This is equivalent to, “I made you my own, <so as not><sup>571</sup> to lead you around just like some cheap woman, shamefully ungirded.”

564. Or, “from it [i.e., her *movement*]”—since the Greek word “movement” here is feminine.

565. Gk. ζώνη, based on the same root as the verb ἔζωσα, translated in the Biblical text as “girded...”

566. Gk. περιβόλαιον, derived from the same roots contained in the verb περιέβαλον, translated at the end of vs. 10, “clothed...with...”

567. Gk. τὸ κάτω νεύοντα ἐπὶ τῆς ἀληθείας ἐστηκέναι; the point is obscure. Delarue tr. *demissis oculis in veritate stare*.

568. The last-mentioned ornaments appear in Ezek. 16.11-12.

569. The second part of Delarue’s printed text (“This is equivalent to...ungirded”) is actually attributed to Polychronius in O.

570. Gk. σωφροσύνη.

571. Some wording of this kind appears to have fallen out of the text; otherwise, “Origen’s” paraphrase of the thought seems to contradict itself and the Biblical text.

(e)<sup>324</sup>[Delarue, *Selecta* (Lomm. XIV.219; PG 13: 812)]

Περιβόλαιον δὲ κάκει<sup>325</sup> τὸ ἡμιφόριον. Τρίχαπτον δὲ κάκει<sup>326</sup> τὸ ἀπὸ χρυσοῦ κατεσκευασμένον.

(f)

[Baehrens, p. 388]

[Delarue (Lomm. XIV.93; PG 13: 717-18)]

τρίχαπτον ἡρμήνευσαν οἱ ἄλλοι ἔρμηνευταὶ ἄνθιμον καὶ ἐπένδυμα.

Τρίχαπτον ἡρμήνευσαν οἱ ἄλλοι ἔρμηνευταὶ ἄνθιμον καὶ ἐπένδυμα. Ἄνθιμον δὲ ἐστὶν ἰμάτιον λαμπρὸν καὶ φωτοειδές. Καὶ τοῦτο δὲ<sup>327</sup> ἐν τῷ κόσμῳ τῆς ἀρετῆς θεωρεῖται.

## 16.11

...καὶ ἐκόσμησά σε κόσμῳ καὶ περιέθηκα ψέλια περὶ τὰς χεῖράς σου καὶ κάθεμα περὶ τὸν τράχηλόν σου...

[Baehrens, p. 388]

[Delarue, *Selecta* (Lomm. XIV.219-20; PG 13: 812)]

δίδωσιν ὁ Θεὸς ψέλια ἐπὶ τὰς χεῖρας τῆς ψυχῆς, ἀφορμὰς τῶν ἀγαθῶν πράξεων.

Δίδωσιν ὁ Θεὸς ψέλλια ἐπὶ τὰς χεῖρας τῆς ψυχῆς, ἀφορμὰς τῶν ἀγαθῶν πράξεων, ὡς<sup>328</sup> καὶ αὐτὰς τὰς πράξεις τῇ δυνάμει τοῦ ἁγίου Πνεύματος. Σύμβολον γὰρ πράξεως<sup>329</sup> τὰ ψέλλια.

## 16.12

...καὶ ἔδωκα ἐνώτιον περὶ τὸν μυκτῆρά σου καὶ τροχίσκους ἐπὶ τὰ ὠτά σου καὶ στέφανον καυχήσεως ἐπὶ τὴν κεφαλὴν σου.

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324. Attributed to Polychronius in O.

325. καλεῖ O.

326. λέγει O.

327. O does not include this word.

328. ἦ O.

329. πράξεων O.

(e)

[Attribution to Origen incorrect]

A “covering” here too refers to a “half-tunic.”<sup>572</sup> And *trichapton* here too refers to an ornament fashioned out of gold.<sup>573</sup>

(f)

Baehrens

Delarue

The other translators translated *trichapton* as “blooming / brightly-colored” and “outer garment.”

The other translators translated *trichapton* as “blooming / brightly-colored” and “outer garment.” And “blooming / brightly-colored” refers to a brilliant and luminous cloak; and this too is seen in the adornment of virtue.

16. 11<sup>574</sup>

...and I adorned you with an adornment and put bracelets around your arms and a chain around your neck...

Baehrens

Delarue

God places bracelets on the arms of the soul—that is, opportunities for good actions.

God places bracelets on the arms of the soul—that is, opportunities for good actions, likewise, also the actions themselves—by the power of the Holy Spirit. For bracelets are a symbol of action.

16.12

...and I put an earring on your nostril and small rings on your ears and a crown of glorification<sup>575</sup> upon your head.

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572. Gk. ἡμιφόριον, which appears to be confused with / equivalent to ἡμιφάρτιον.

573. Or, with O, “He calls a half-tunic a ‘covering’; and by *trichapton*, he means an ornament...”

574. Cf. Jerome, *Comm. in Ezech.* [PL 25: 134A]

575. NETS: “boasting.”

(a)

[Baehrens, p. 388; Delarue, *Selecta* (Lomm. XIV.220; PG 13: 812)]

Ἐνώτιόν ἐστι περὶ τὸν μυκτῆρα, ἢ εὐωδესτάτη τῶν μυστηρίων ἀληθῆς γνῶσις.

(b)

[Baehrens, p. 388]

[Delarue, *Selecta* (Lomm. XIV.220; PG 13: 812)]τροχίσκοι ...  
τὰ θεῖα λόγιαΤροχίσκοι δὲ<sup>330</sup> περὶ τὸ οὖς, οἶον ἐνώτιον μέγα χρυσοῦν, τὰ θεῖα λόγια, ἐξ ὧν ὁ νοῦς συγκροτεῖ ἑαυτῶ τὴν τῆς ἀληθείας γνῶσιν.

(c)

[Delarue, *Selecta* (Lomm. XIV.220; PG 13: 812)]Στέφανος καυχῆσεώς ἐστι τὸ ἀνεπίληπτον ἔργον, δόγμασιν ἀληθείας τετελειωμένον.<sup>331</sup>

## 16.13

καὶ ἔκοσμήθης χρυσίῳ καὶ ἀργυρίῳ, καὶ τὰ περιβόλαιά σου βύσσινά καὶ τρίχαπτα καὶ ποικίλα· σεμίδαλιν καὶ ἔλαιον καὶ μέλι ἔφαγες καὶ ἐγένου καλὴ σφόδρα.

(a)

[Baehrens, p. 388; Delarue, *Selecta* (Lomm. XIV.220; PG 13: 812)]

Κόσμος ἐστὶν ἐκ χρυσοῦ καὶ ἀργυρίου, ὁ ἐκ νοημάτων θείων καὶ λόγων ἱερῶν συνιστάμενος τῷ ἡγεμονικῷ.

330. τροχίσκος ἐστὶ Ο.

331. τελειῶσθαι [for τετελειῶσθαι or τελειοῦσθαι?] Ο.

(a)

The ring upon the nostril is the very good-smelling, true knowledge of the mysteries.<sup>576</sup>

(b)

Baehrens

Little rings [are] ...  
the divine oracles,<sup>577</sup>

Delarue

Little rings around the ear, like a large golden earring, are the divine oracles, from which the mind welds together for itself the knowledge of the truth.

(c)

A “crown of glorification” refers to the blameless work that has been completed with true opinions.

## 16.13

And you were adorned with gold and silver, and your coverings<sup>578</sup> were of fine linen and *trichapta*<sup>579</sup> and multi-colored.<sup>580</sup> You ate choice flour and oil and honey, and you became very beautiful.

(a)

The adornment of gold and silver is the one put together by the ruling principle<sup>581</sup> out of divine thoughts and holy discourses.<sup>582</sup>

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576. Cf. Jerome, *Comm. in Ezech.* [PL 25: 134C-D]. By “mysteries,” Origen is referring to Christian theological teachings, while “good-smelling,” as the parallel passage in Jerome makes clear, is taken as a reference to the worship of God.

577. Gk. λόγια.

578. NETS: “wraps.”

579. NETS: “of woven hair.”

580. NETS: “embroidered.”

581. Gk. ἡγεμονικόν.

582. Cf. Jerome, *Comm. in Ezech.* [PL 25: 136A]: “I have often said that gold refers to the mind, and silver to verbal expression. And may the Lord grant to us that we may deserve to receive divine thoughts and wisdom, and to bring forth with the beauty of eloquence what our mind has conceived ...”

(b)

[Not previously edited]

Περιβόλαιά ἐστι βύσσινά τὰ βάθη τῶν νοημάτων.

(c)

[Baehrens, p. 389; Delarue, *Selecta* (Lomm. XIV.220; PG 13: 812)]Τρίχαπτά ἐστὶν οἷον ὡσεὶ ἔλεγε σφόδρα ἰσχνὰ νοήματα, βαθέα ἢ ποικίλα<sup>332</sup> δὲ διὰ τὰ διάφορα εἶδη τῆς ἀρετῆς.<sup>333</sup>

## 16.15

Καὶ ἐπεποιθεις ἐν τῷ κάλλει σου καὶ ἐπόρνευσας ἐπὶ τῷ ὀνόματί σου καὶ ἐξέχεας τὴν πορνείαν σου ἐπὶ πάντα πάροδον.

[Baehrens, p. 390; Delarue (Lomm. XIV.95; PG 13: 719)]

Παροδεύει ἡμῶν τὴν ψυχὴν ποικίλη δύναμις ἀντικειμένη καὶ ζητεῖ τόπον τοῦ εἰσελθεῖν καὶ πορνεῦσαι μετὰ τῆς ψυχῆς, οἷονεὶ ὡς ὁ δαίμων τοῦ θυμοῦ, ὁ δαίμων τῆς κενοδοξίας, ὁ δαίμων τῆς λύπης καὶ ἀπαξαπλῶς ἐκάστου πάθους ἢ δύναμις παροδεύει διὰ τῆς ψυχῆς καὶ θέλει πορνεῦσαι μετ' αὐτῆς, ἐπιπλακεῖσα<sup>334</sup> τῇ προαιρέσει αὐτῆς. (Τοιοῦτόν τι ἠνίξατο ὁ Νάθαν πρὸς τὸν Δαυὶδ καλῶν τὸν δαίμονα τῆς πορνείας ὀδοιπόρον.)<sup>335</sup>

## 16.16

Καὶ ἔλαβες ἐκ τῶν ἱματίων σου καὶ ἐποίησας σεαυτῇ εἶδωλα ῥαπτὰ καὶ ἐξεπόρευσας ἐπ' αὐτὰ· καὶ οὐ μὴ εἰσέλθης, οὐδὲ μὴ γένηται.

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332. Here O has the extra words ἐκ πρακτικῆς συνιστάμενα· ποικίλα.

333. Here O has the extra words πᾶσι τούτοις ἐκόσμησεν ὁ θεὸς τὴν Ἱεροσολυμίτην ψυχὴν.

334. ἐπιπλακεῖς O.

335. Delarue does not put this last sentence into parentheses.

(b)

“Coverings of fine linen” are the depths of the thoughts.

(c)

*Trichapta*: it is as if he were saying, “very thin thoughts, but deep or variegated, because of the different types of virtue.”<sup>583</sup>

## 16.15

And you trusted in your beauty, and you played the harlot upon your name,<sup>584</sup> and you poured out your fornication<sup>585</sup> on every passer-by.

The contrary power passes by our souls in diverse ways,<sup>586</sup> and is looking for a place of entry and of fornication with the soul, [acting] as, for example, the demon of anger, the demon of vainglory, the demon of sadness, and in general the power of every passion passes by through the soul, and wishes to fornicate with it, intermingling with its faculty of choice.<sup>587</sup> Nathan riddingly indicated something like this to David, when he called the demon of fornication a “traveller.”<sup>588</sup>

## 16.16

And you took some of your clothes,<sup>589</sup> and you made for yourself stitched idols,<sup>590</sup> and you played the whore with<sup>591</sup> them, and you shall surely not enter,<sup>592</sup> nor shall it happen.

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583. O’s longer text (quite possibly correct) reads: “...very thin thoughts, but deep or variegated, put together on the basis of practice; variegated, because of the different types of virtue; with all these things God adorned the Jerusalemite soul”

584. NETS: “you whored because of your fame.”

585. NETS: “whoring.”

586. Gk. ποικίλη.

587. Gk. προαίρεσις.

588. 1 Kgdms [1 Sam.] 12.4.

589. NETS: “garments.”

590. NETS: “figures.”

591. NETS: “on.”

592. NETS: “you shall not enter.”

[Baehrens, p. 390; Delarue (Lomm. XIV.96; PG 13: 719-20)]

<sup>336</sup>...τὰ ἱμάτια ἐστὶν ἐν τῷ μέρει τούτῳ αἱ ἱεραὶ γραφαὶ καὶ ὁ ἐν αὐταῖς νοῦς. Ἡ οὖν ἐκπεσοῦσα τῆς ἀληθείας ψυχὴ<sup>337</sup> σχίζει τὰ δοθέντα αὐτῇ εἰς εὐσχημοσύνην ἱμάτια. Οἷονεὶ διελεῖται τὰς γραφὰς καὶ συρράπτει ῥητῶ ῥητὸν οὐ μετὰ τῆς δεούσης πλοκῆς· καὶ συρράψασα ποιεῖ εἶδωλα τὰ ἀσεβῆ νοήματα, ἐν οἷς λατρεύουσα πορνεύει. Τοιαύτη ἐστὶν ἡ ψυχὴ τοῦ αἰρετικοῦ. Αἰρετικὸς δὲ ἐστὶν οὐ μόνον ὁ κατὰ τὸ φρόνημα ἀπεσχισμένος τῆς ἀληθείας, ἀλλὰ καὶ ὁ κατὰ πρᾶξιν.

## 16.18

καὶ ἔλαβες τὸν ἱματισμὸν τὸν ποικίλον σου καὶ περιέβαλες αὐτὰ καὶ τὸ ἔλαιόν μου καὶ τὸ θυμίαμά μου ἔθηκας πρὸ προσώπου αὐτῶν·

[Baehrens, p. 394]

[Delarue, *Selecta* (Lomm. XIV.220; PG 13: 812)]

[*Καὶ τὸ θυμίαμα.*]

θυμίαμα καὶ ἔλαιόν ἐστὶν ἢ μετὰ γνώσεως ἀναπεμπομένη προσευχὴ τῷ θεῷ ἐκ τοῦ νοῦ, ἢ συνήδεται θεός.

Θυμίαμα καὶ ἔλαιόν ἐστὶν ἢ μετὰ γνώσεως ἀναπεμπομένη προσευχὴ τῷ Θεῷ ἐκ τοῦ νοῦ, ἢ συνήδεται Θεός.

## 16.19

καὶ τοὺς ἄρτους μου, οὓς ἔδωκά σοι, σεμίδαλιν καὶ ἔλαιον καὶ μέλι ἐψώμισά σε καὶ ἔθηκας αὐτὰ πρὸ προσώπου αὐτῶν εἰς ὁσμὴν εὐωδίας· καὶ ἐγένετο, λέγει κύριος.

336. Here O has the extra words τοῦτο ποιεῖ ἢ παραβᾶσα τὴν ἀλήθειαν ψυχὴ.

337. Here O has the extra words διὰ τὴν ἐν αὐτῇ πορνεῖαν.

The “clothes”<sup>593</sup> in this passage are the holy Scriptures and the meaning which is in them; therefore, the soul that falls out of the truth<sup>594</sup> tears up the clothes that were given to it for the sake of gracefulness<sup>595</sup>—it will divide the Scriptures, as it were, and stitches together one saying with another saying, without the proper kind of interweaving—and by stitching them together it makes its impious thoughts into idols, with which they “play the whore” by worshipping them. Such is the soul of the heretic. And a heretic is not only one who has separated from the truth with regard to *thought*, but also one who does so with regard to *behavior*.

16.18<sup>596</sup>

And you took your multi-colored garments<sup>597</sup> and put them on [them],<sup>598</sup> and you set my oil and my incense in front of them...

Baehrens

Delarue

[“...and my incense...”]

The incense and oil refer to prayer that is directed with knowledge toward God by the mind—prayer with which God is pleased.

The incense and oil refer to prayer that is directed with knowledge toward God by the mind—prayer with which God is pleased.

## 16.19

...and my bread that I gave you; I fed you fine-wheat<sup>599</sup> flour and oil and honey, and you set them in front of them as an odor of sweet savor;<sup>600</sup> and it happened, says the Lord.

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593. O has extra text at the beginning of this comment: “This is what the soul that transgresses the truth does. The clothes...”

594. O has extra text: “on account of the fornication within it(self).”

595. Gk. εὐσχημοσύνη.

596. Cf. Jerome, *Comm. in Ezech.* [PL 25: 140C]

597. NETS: “embroidered apparel.”

598. NETS: “put them on”—but “them” is neut. pl.; and the “garments” / “apparel” is a masc. sg. word. For Origen’s interpretation of this verse, more fully explained, see *Hom.* 7.3.

599. NETS: “choice.”

600. NETS: “an odor of fragrance.”

[Baehrens, p. 395; Delarue (Lomm. XIV.101; PG 13: 721-22)]

Μέλι ἐκ<sup>338</sup> μελισσῶν εἰσιν<sup>339</sup> αἱ ἐκ τῶν προφητῶν θεωραὶ καὶ τῶν εὐαγγελίων, σεμίδαλις αἱ ἐκ τῶν ἐντολῶν πράξεις ποιῶσαι τὸν ἄρτον στηρίζοντα τὴν<sup>340</sup> καρδίαν ἀνθρώπου. Ταῦτα ἀνατιθέασιν εἰδώλοις οἱ ἐν δόγμασι καὶ πράξεσιν ἁμαρτάνοντες.

16.21-22

...(21) καὶ ἔσφαξας τὰ τέκνα μου καὶ ἔδωκας αὐτὰ ἐν τῷ ἀποτροπιάζεσθαί σε αὐτὰ αὐτοῖς. (22) Τοῦτο παρὰ πᾶσαν τὴν πορνείαν σου καὶ τὰ βδελύγματά σου, καὶ οὐκ ἐμνήσθης τῆς ἡμέρας τῆς νηπιότητός σου, ὅτε ἦσθα γυμνὴ καὶ ἀσχημονοῦσα καὶ πεφυρμένη ἐν τῷ ἅμματί σου ἔζησας.

[Baehrens p. 395]

[Delarue (Lomm. XIV.102; PG 13: 723)]

Θύει υἱοὺς αὐτῆς καὶ θυγατέρας ἢ ἀσεβῆς ψυχῆ, ἢ πράξει, ἢ καὶ λόγοις<sup>341</sup> ἀναγεννώσά τινας ἐν κακίᾳ.<sup>342</sup> Τὸ γὰρ τέλος τῆς τοιαύτης γεννήσεως, σφαγὴ ἐστὶ. Καὶ μετ' ὀλίγα.<sup>343</sup>

οὐ μόνον τοὺς ἀναγεννωμένους ἐξ αὐτῆς ἀδικεῖ ἢ ἀσεβῆς ψυχῆ κατασφάζουσα τοῖς εἰδώλοις, ἀλλὰ καὶ τινας τῶν ἐκ Θεοῦ γεννηθέντων κατασφάζει τῇ πλάνῃ τῆς κακίας. Τοῦτο τὸ ἁμάρτημα, φησὶν ὁ Θεός, παρὰ πᾶσαν ἁμαρτίαν ἐστὶ βαρὺ.

οὐ μόνον τοὺς ἀναγεννωμένους ἐξ αὐτῆς ἀδικεῖ ἢ ἀσεβῆς ψυχῆ κατασφάζουσα τοῖς εἰδώλοις, ἀλλὰ καὶ τινας τῶν ἐκ Θεοῦ γεννηθέντων κατασφάζει τῇ πλάνῃ τῆς κακίας. Τοῦτο τὸ ἁμάρτημα, φησὶν ὁ Θεός, παρὰ πᾶσαν ἁμαρτίαν ἐστὶ βαρὺ.

338. ἄν Delarue.

339. ἐστιν O.

340. O does not include this word.

341. ἢ πράξει καὶ λόγῳ O.

342. O does not include ἐν κακίᾳ.

343. This linking phrase is not in O, which gives the two parts as separate comments.

“Honey” from bees represents the theological understanding<sup>601</sup> derived from the Prophets and the Gospels; “fine-wheat flour” represents the actions derived from the commandments, making “the bread that strengthens the heart of a man.”<sup>602</sup> These things are offered to idols by those who sin in their doctrines and their actions.

## 16.21-22

(21) And you slaughtered my<sup>603</sup> children and gave them [to them]<sup>604</sup> when you were appeasing them through them. (22) This was beyond all your fornication and your abominations, and you did not remember the day of your childhood, when you were naked and shameful,<sup>605</sup> and you lived defiled by your own blood.<sup>606</sup>

Baehrens

Delarue

The impious soul sacrifices its own sons and daughters, while by means of action or words it regenerates some in wickedness. For the goal of such generation is slaughter.

*And a little later:*

Not only does the impious soul injure those who are regenerated by it when it slaughters them for the idols<sup>607</sup>—but it also slaughters some of those who have been born of God by the falsehood of its evil. This sin, God says, is grievous beyond all sins.<sup>608</sup>

Not only does the impious soul injure those who are regenerated by it when it slaughters them for the idols—but it also slaughters some of those who have been born of God by the falsehood of its evil. This sin, God says, is grievous beyond all sins.

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601. Gk. θεωρία.

602. Ps. 103[104].15.

603. NETS, following standard LXX text: “your.”

604. NETS: “delivered them up.” The first “them” refers to the children; the second to the idols.

605. NETS: “disgraced.”

606. NETS: “fouled in your blood.”

607. Ezek. 16.21.

608. Ezek. 16.22 (LXX).

## 16.24

...καὶ ὤκοδόμησας σεαυτῇ οἴκημα πορνικὸν καὶ ἐποίησας σεαυτῇ ἔκθεμα ἐν πάσῃ πλατειᾷ.

[Baehrens, p. 396]

Καὶ ὤκοδόμησας ἑαυτῇ οἶκον πορνικόν.

Ἐὰν ἴδῃς ψυχὴν ἐγκειμένην τοῖς βουλομένοις ἑρασταῖς, ὄψει ὅτι πεποίηκεν οἴκημα πορνικὸν καὶ ἐπιδέχεται πάντας τοὺς προαιρουμένους πορνεύειν μετ' αὐτῆς, δηλονότι τὰς ἀκαθάρτους δυνάμεις.

Καὶ μετ' ὀλίγα.<sup>344</sup>

Ἔχει ἡ ψυχὴ κάλλος ὑπὲρ τοὺς μοιχοὺς· ἐκεῖνοι γὰρ ἀπώλεσαν τὸ ἑαυτῶν κάλλος.

Διὰ τοῦτο καὶ μοιχοὶ εἰσι καὶ ἐρῶνται<sup>345</sup> φθειραὶ αὐτῆς τὸ κάλλος

...

Ἐν τῇ σωματικῇ πορνείᾳ σώματα φθείρεται καὶ ἐν τῇ πνευματικῇ πορνείᾳ νοήματα φθείρεται. Καὶ τοῦτο δηλοῖ ὁ Ἀπόστολος.

[Delarue (Lomm. XIV.102; PG 13: 723-4)]

Ἐὰν ἴδῃς ψυχὴν ἐγκειμένην τοῖς βουλομένοις ἑρασταῖς, ὄψει ὅτι πεποίηκεν οἴκημα πορνικὸν καὶ ἐπιδέχεται πάντας τοὺς προαιρουμένους πορνεύειν μετ' αὐτῆς, δηλονότι τὰς ἀκαθάρτους δυνάμεις.

Καὶ μετ' ὀλίγα·

Ἔχει ἡ ψυχὴ κάλλος ὑπὲρ τοὺς μοιχοὺς· ἐκεῖνοι γὰρ ἀπώλεσαν τὸ ἑαυτῶν κάλλος.

Οἶμαι δὲ ὅτι σαρκὶ συνέζευκται ἡ ἀνθρωπίνη ψυχὴ, καὶ διὰ τοῦτο ἐρῶσιν<sup>346</sup> αὐτῆς τὰ πονηρὰ πνεύματα, φιλόσαρκά τινα ὄντα. Μοιχεύει δὲ ἡ ψυχὴ μετὰ τούτων ἐπακούουσα<sup>347</sup> αὐτοῖς, καὶ δεχομένη σπορὰν ἐκ τῆς κακῆς αὐτῶν διδασκαλίας,<sup>348</sup> καὶ τίκτουσα τὰ καταθύμια αὐτοῖς.

Καὶ μετ' ὀλίγα.<sup>349</sup>

Ἐν τῇ σωματικῇ πορνείᾳ σώματα φθείρεται καὶ ἐν τῇ πνευματικῇ πορνείᾳ νοήματα φθείρεται. Καὶ τοῦτο δηλοῖ ὁ Ἀπόστολος.

344. This linking phrase is not in O, which gives the following section as a new comment, which includes all three sections: ἔχει...κάλλος; διὰ τοῦτο...κάλλος; and οἶμαι...αὐτοῖς—the second of these must have been lost from Delarue's exemplar, while Baehrens stopped editing the text after that part.

345. Here O has the extra word αὐτῆς.

346. ἐρῶνται O.

347. ὑπακούουσα O.

348. διδαχῆς O.

349. his linking phrase is not in O, which gives the following section as a new comment.

## 16.24

And you built for yourself a house of prostitution,<sup>609</sup> and you made an exhibition<sup>610</sup> for yourself in every open street.<sup>611</sup>

Baehrens

Delarue

**“And you built for yourself a house of prostitution.”<sup>612</sup>**

If you look at a soul that is lying among its willing lovers, you will see that it has made a brothel and it receives all those who choose to fornicate with it—that is, the unclean powers. *And a little later:*

The soul has beauty beyond the adulterers. For they have lost their own beauty.

Indeed, it is for this reason that they are adulterers, and desire to destroy her beauty.

Bodies are corrupted by bodily fornication, and thoughts are destroyed by spiritual fornication. This is also demonstrated by the Apostle.

If you look at a soul that is lying among its willing lovers, you will see that it has made a brothel and it receives all those who choose to fornicate with it—that is, the unclean powers. *And a little later:*

The soul has beauty beyond the adulterers. For they have lost their own beauty. And I think that the human soul has been yoked together with the flesh, and that for this reason the wicked spirits love it, since they are flesh-loving entities. And the soul commits adultery with these spirits by hearkening to them<sup>613</sup> and receiving seed from their evil teaching, and giving birth to what accords with their wishes.

*And a little later:*

Bodies are corrupted by bodily fornication, and thoughts are destroyed by spiritual fornication. This is also demonstrated by the Apostle.

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609. NETS: “a whoring chamber.”

610. NETS: “a proclamation.”

611. NETS: “boulevard.”

612. Ezek. 16.24.

613. O: “...having given heed / submitted to them.”

## 16.25

Καὶ ἐπ' ἀρχῆς πάσης ὁδοῦ ᾠκοδόμησας τὰ πορνεία σου καὶ ἐλυμήνω τὸ κάλλος σου καὶ διήγαγες τὰ σκέλη σου παντὶ παρόδῳ καὶ ἐπλήθυνας τὴν πορνείαν σου·

(a)

[Pitra, p. 546]—This likely belongs instead at 16.29.<sup>350</sup>

[Καὶ ἐλυμήνω τὸ κάλλος σου, καὶ διήγαγες τὰ σκέλη σου παντὶ παρόδῳ.] Τὴν πρὸς ἐμὲ συγκατάθεσιν μεταβαλοῦσα<sup>351</sup> πρὸς πᾶσαν ἁμαρτίαν.

(b)

[Baehrens, p. 397]

[Delarue (Lomm. XIV.104; PG 13: 724)]

δυνάμεις εἰσὶ τῆς ψυχῆς, ἐν ἧ καὶ μνήμαι, ἐπιβολαί, εὐφυΐαι, νοήσεις,<sup>352</sup> ὄρμαί, ἀφορμαί, συγκαταθέσεις, ἔμπνοιαὶ περὶ Θεὸν ...

Δυνάμεις εἰσὶ τῆς ψυχῆς, ἐν ἧ καὶ μνήμαι, ἐπιβολαί, εὐφυΐαι, νοήσεις, ὄρμαί, ἀφορμαί, συγκαταθέσεις, ἔμπνοιαὶ περὶ Θεὸν.

Ἐμπεριέχονται δὲ αὐταὶ<sup>353</sup> ταῖς γενικαῖς δυνάμεσιν αὐτῆς, ἐν τῷ λογικῷ,<sup>354</sup> ἐν τῷ ἐπιθυμητικῷ, ἐν τῷ λογιστικῷ.

ταῦτα πάντα φθείρει ἡ ἀσεβῆς ψυχὴ τοῖς ἀλλοτρίοις δόγμασι καὶ ταῖς ἀλλοτρίαις πράξεσιν.

Ταῦτα πάντα φθείρει ἡ ἀσεβῆς ψυχὴ τοῖς ἀλλοτρίοις δόγμασι καὶ ταῖς ἀλλοτρίαις πράξεσιν.

350. In O, the comment is not linked with 16.25; it comes somewhat later, tied to 16.29 (καὶ ἐπλήθυνας τὰς διαθήκας σου πρὸς γῆν Χαλδαίων...).

351. μεταβάλλουσα O.

352. διανοήσεις O.

353. So O; αὐταὶ Delarue.

354. In O, the list only contains two elements: ἐν τῷ λογιστικῷ, ἐν τῷ ἐπιθυμητικῷ. It probably should be emended to: ἐν τῷ λογιστικῷ, ἐν τῷ θυμικῷ, ἐν τῷ ἐπιθυμητικῷ.

## 16.25

At the head of every way you built your warehouses, and you defiled<sup>614</sup> your beauty and you made your legs linger in every by-way<sup>615</sup> and multiplied your fornication.<sup>616</sup>

(a)

[“...and you defiled your beauty and you made your legs linger in every by-way...”] That is, by changing your agreement<sup>617</sup> with me into every kind of wickedness.

(b)

Baehrens

Delarue

The soul has faculties—in it are memories, impulses, good dispositions, thought processes, appetitions, repulsions, assents, inspirations regarding God...

The soul has faculties—in it are memories, impulses, good dispositions, thought processes, appetitions, repulsions, assents, inspirations regarding God.

And these are contained by its general faculties: in the rational faculty, in the appetitive faculty, in the calculative faculty.<sup>618</sup>

all these things the impious soul corrupts by means of foreign doctrines and foreign practices.

All these things the impious soul corrupts by means of foreign doctrines and foreign practices.

---

614. NETS: “spoiled.”

615. NETS: “drew your legs apart for every passer-by.” Here Origen’s understanding of the meaning diverges quite significantly from the usual reading of the verse, although his Greek text may not have been different. In particular, he understands the word *πάροδος* not as “passer-by” (LSJ s.v. *πάροδος* A) but as “by-way” (LSJ s.v. *πάροδος* B). Jerome faithfully reflects Origen’s understanding in *Hom. 7.7.2*, although he does not allude to this method of reading this phrase in his own *Comm. in Ezech.*, where he translates the LXX (like NETS), *divaricasti crura tua omni transeunti* [PL 25: 142B].

616. NETS: “whoring.”

617. Gk. *συγκατάθεσις*.

618. As it stands, this list is redundant and omits the “irascible” faculty—cf. Origen’s fragmentary comment on 16.30, where the list is identical to that in Philo, *Allegorical Interpretation (Legum allegoriae)* 3.115: (1) rational; (2) irascible; (3) appetitive; the text of this comment should most likely be emended accordingly.

(c)

[Delarue, *Selecta* (Lomm. XIV.220; PG 13: 812)]

Καὶ διήγαγες τὰ σκέλη σου παντὶ ἐν<sup>355</sup> παρόδῳ. Τὴν κίνησιν τοῦ νοῦ<sup>356</sup> ἠνίξατο διὰ τοῦ σκέλους, ἐν ᾧ ἐκινήθη εἰς πᾶσαν πάροδον. Πάροδος δὲ λέγεται,<sup>357</sup> τὸ μὴ ὀδεῦον κατὰ τὴν ἀλήθειαν· ἡ γὰρ ἀλήθεια εἶπεν, ὅτι, Ἐγὼ εἶμι ἡ ὁδός. Πᾶν οὖν τὸ ἐξεναντίας νοούμενον πάροδος λέγεται.

## 16.26

καὶ ἐξεπόρνευσας ἐπὶ τοὺς υἱοὺς Αἰγύπτου τοὺς ὁμοροῦντάς σοι τοὺς μεγαλοσάρκους καὶ πολλαχῶς ἐξεπόρνευσας τοῦ παροργίσει με.<sup>358</sup>

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355. O (which does include the Biblical tag) does not have ἐν here.

356. νοητοῦ O.

357. Πάροδος ἐστι λεγόμενον O.

358. O's text here begins with the Biblical tag: καὶ ἐξεπόρνευσας ἐπὶ τοὺς υἱοὺς Αἰγύπτου τοὺς ὁμοροῦντάς σοι.

(c)

“...and you made your legs linger<sup>619</sup> in every by-way.” By the word “leg,” he referred enigmatically<sup>620</sup> to the mind’s movement, whereby the mind is moved into every “by-way.” And the word “by-way”<sup>621</sup> is used for travel that is not in accordance with the truth. For the Truth said, “I am the *Way*.”<sup>622</sup> So then, every contrary kind of thinking is called a *by-way*.

## 16.26

And you committed fornication<sup>623</sup> with the sons of Egypt who were your neighbors,<sup>624</sup> who were great in flesh, and you committed fornication in multiple ways, so as to provoke me to anger.<sup>625</sup>

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619. Gk. διήγαγε. Although not otherwise attested in the Greek Biblical text, it is tempting to speculate that Origen read διήγαγε, since at *Hom. 7.7* Jerome translates Origen’s citation with the *legs* as the subject of a 3<sup>rd</sup>-person verb. In that case, this citation would be translated with an *intransitive* verb: “...and your legs passed time in every by-way.”

620. Gk. ἤνιξατο.

621. Gk. πάροδος; since the prefix παρα- is frequently used to denote divergence from a norm, Origen understands a “by-way” to mean a *wrong* path, whereas a “way” (ὁδός) would mean the *right* path.

622. Jn. 14.6.

623. NETS: “played the whore.”

624. NETS: “who accompanied you.”

625. NETS: “you played the whore frequently so as to provoke me.”

[Baehrens, p. 397]

[Delarue (Lomm. XIV.105; PG 13: 723)]

Υἱοὶ Αἰγύπτου δυνάμεις εἰσὶν ἀντικείμενα...

οὗτοι δὲ ὁμοροῦσιν ἡμῖν. Τὰ γὰρ ὄρια τῆς Ἱερουσαλήμ καὶ τῆς Αἰγύπτου ἐγγύς εἰσιν ...

μεγαλόσαρκοί ... ὅτι πολὺ κεχίνασι περὶ τὸ σαρκικὸν φρόνημα.

Υἱοὶ Αἰγύπτου δυνάμεις εἰσὶν ἀντικείμενα. Καὶ μήποτε οὖν<sup>359</sup> ἄρα οὗτοι εἰσιν οἱ καθήδονοι δαίμονες, οἱ φιλαμαρτήμονες, οἱ συνηδόμενοι τοῖς πάθεσι τῆς σαρκός, καὶ τὰ πολλὰ κινοῦντες ἡμᾶς εἰς ταῦτα.

Οὗτοι δὲ ὁμοροῦσιν ἡμῖν. Τὰ γὰρ ὄρια τῆς Ἱερουσαλήμ καὶ τῆς Αἰγύπτου ἐγγύς εἰσιν.

Καὶ μετ' ὀλίγα.<sup>360</sup>

Μεγαλόσαρκοί εἰσιν οὗτοι οἱ Αἰγύπτιοι οὐ σάρκας φέροντες.<sup>361</sup>

ἔξω γὰρ σαρκός εἰσι· μεγαλόσαρκοί δὲ λέγονται, ὅτι πολὺ κεχίνασι περὶ τὸ σαρκικὸν φρόνημα.

## 16.30

Τί διαθῶ τὴν θυγατέρα σου, λέγει Ἀδωναι κύριος, ἐν τῷ ποιῆσαί σε πάντα ταῦτα, ἔργα γυναικὸς πόρνης; καὶ ἐξεπόρνευσας τρισσῶς ἐν ταῖς θυγατράσι σου·

(a)

[Delarue, *Selecta* (Lomm. XIV.220; PG 13: 812-13)]<sup>362</sup>

[Καὶ ἐξεπόρνευσας τρισσῶς.] Ἄντι τοῦ, πολλαχοῦ· οἱ γὰρ τρεῖς χρόνοι εἰς πάντα αἰῶνα παραλαμβάνονται.

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359. O does not include this word.

360. This linking phrase is not in O, which gives the following section as a new comment.

361. φοροῦντες O.

362. This comment is anonymous in O.

Baehrens

Delarue

The “sons of Egypt” are the *contrary powers*.

And these are our neighbors. For the boundaries of Egypt and Jerusalem are near...

“large in flesh”...  
because they are very taken with the fleshly intellect.<sup>626</sup>

The “sons of Egypt” are the *contrary powers*. And it may be that these are the hedonistic<sup>627</sup> demons who love sin and who take pleasure in the passions of the flesh, and frequently impel us toward them.

And these are our neighbors. For the boundaries of Egypt and Jerusalem are near.

*And a little later:*

These Egyptians are “large in flesh,” although they do not have flesh, for they are outside the flesh. But they are called “large in flesh” because they are very taken with the fleshly intellect.

16.30<sup>628</sup>

How should I treat your daughter, says Adonai the Lord, when you did all these deeds of a whorish woman?<sup>629</sup> And you committed fornication<sup>630</sup> three times in<sup>631</sup> your daughters.

(a)

[Attribution to Origen unlikely]<sup>632</sup>

[“**And you committed fornication three times...**”] This is equivalent to, “many times.” For the three times<sup>633</sup> are understood as referring to all time.

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626. Gk. τὸ σαρκικὸν φρόνημα.

627. Gk. καθήδονοι.

628. Origen’s reading in this verse may have been significantly different; cf. *Hom.* 7.10.1 for Jerome’s translation of the citation, which does not mention the daughter in the first part of the verse.

629. NETS: “all these things, deeds of a woman of whoredom.”

630. NETS: “played the whore.”

631. NETS: “with.”

632. Apart from the fact that there is no attribution to Origen in O, the interpretation diverges from Origen’s interpretation in the subsequent comments.

633. I.e., past, present and future. Alternatively, Harnack, *Der kirchengeschichtliche Ertrag*, 2: 112-13, understands this as a reference to three as a number of “perfection,” citing *Comm. in Joh.* 10.270 as parallel.

(b)

[Baehrens, p. 400]

[Delarue (Lomm. XIV.109; PG 13: 727)]

ἐκπορνεύει ἡ ψυχὴ τρισσῶς· ...

κατὰ πνεῦμα, κατὰ ψυχὴν, κατὰ  
σῶμα...<sup>363</sup>Ἐκπορνεύει ἡ ψυχὴ τρισσῶς κατὰ  
τὰς γενικὰς τρεῖς δυνάμεις αὐτῆς, ἐν  
τῷ λογιστικῷ,<sup>364</sup> ἐν τῷ θυμικῷ, καὶ ἐν  
τῷ ἐπιθυμητικῷ, κατὰ πνεῦμα, κατὰ  
σῶμα,<sup>365</sup> κατὰ ψυχὴν, κατὰ τὰς τρεῖς  
ἡλικίας ταύτας.<sup>366</sup>Πνεῦμά ἐστιν αὐτὸ τὸ λογικόν·  
ψυχὴ ἐστιν ἡ ζωτικὴ δύναμις  
τοῦ σώματος.<sup>367</sup> σῶμά ἐστιν τὸ  
συνέχον ὄργανον τὸ λογικόν καὶ μὴ  
περιέχον. Αὐτὴ ἡ ψυχὴ, καὶ περὶ ἧς  
ὁ Απόστολος εἶπεν, οὐκ ἔστι λογικὴ,  
οὐδὲ ἀντι<sup>368</sup> λογικῆς φύσεως. Οὐ γὰρ  
ἔστιν εἰπεῖν δύο λογικὰ ἐν αὐτῷ<sup>369</sup>  
ἀνθρώπῳ· ἀλλ' αὕτη ἐστὶ, περὶ ἧς  
γέγραπται, ὅτι καὶ ἐνεφύσησεν εἰς  
τὸ πρόσωπον αὐτοῦ πνεῦμα ζωῆς·  
καὶ ὀνομάζει τὴν πνοὴν ταύτην

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363. O agrees with Baehrens' text here, against Delarue.

364. Here O has the extra word καὶ.

365. Lomm. omits κατὰ σῶμα [misprint?].

366. So O; ταύτης Delarue.

367. So O; Delarue omits τοῦ σώματος.

368. ἐκ τῆς O.

369. τῷ αὐτῷ O.

(b)

Baehrens

The soul commits fornication in three ways...

—in spirit, in soul, and in body—

Delarue

The soul commits fornication in three ways, in accordance with its three general faculties—in the rational faculty, in the irascible faculty, and in the appetitive faculty

—in spirit, in soul, and in body—in accordance with these three ages.

The “spirit” is the rational faculty itself; the “soul” is the vital power of the body; the “body” is the instrument that surrounds but does not encompass the rational faculty. This soul—and the one spoken about by the Apostle—is not rational, nor is it the equivalent of a rational nature. For it is not possible to speak of two rational faculties in the same person. Instead, this is the one about

ψυχή ...

κατάστασις ψυχική τοῦ πνεύματος ...

ἦν ἄμεμπτον τηρηθῆναι τοῖς πιστοῖς  
ὁ Ἀπόστολος εὐχεται λέγων·

ὁ δὲ Θεὸς ἀγιάσαι ὑμᾶς ὀλοτελεῖς,  
καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα  
καὶ ἡ ψυχή καὶ τὸ σῶμα ἀμέμπτως  
τηρηθεῖν ἐν τῇ παρουσίᾳ τοῦ Κυρίου  
ἡμῶν Ἰησοῦ Χριστοῦ.

ψυχήν, εἰς ἣν γενόμενος ἄνθρωπος  
γέγραπται, ὅτι ἐγένετο ὁ ἄνθρωπος  
εἰς ψυχήν ζῶσαν. Οὐκοῦν οὐχ ἕτερος  
ἄνθρωπος ἢ τοιαύτη ψυχή,<sup>370</sup> ἀλλὰ  
κατάστασις ψυχική τοῦ πνεύματος,<sup>371</sup>  
εἰς ἣν πᾶς ἄνθρωπος γίνεται διὰ τὴν  
διὰ σαρκὸς γένεσιν εἰς τὸν κόσμον  
τοῦτον·

ἦν ἄμεμπτον τηρηθῆναι τοῖς πιστοῖς  
ὁ Ἀπόστολος εὐχεται·

ὁ δὲ Θεὸς ἀγιάσαι ὑμᾶς ὀλοτελεῖς,  
καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα  
καὶ ἡ ψυχή καὶ τὸ σῶμα ἀμέμπτως  
τηρηθεῖν ἐν τῇ παρουσίᾳ τοῦ Κυρίου  
ἡμῶν Ἰησοῦ Χριστοῦ.

ὡσεὶ ἔλεγε· καὶ τὸ πνεῦμα, καὶ τὸ  
σῶμα, καὶ ἡ ἐν τούτῳ ζωή· Ἦνίξατο  
γὰρ ὀλοτέλωσιν ἡμῶν, τὸν ἔσω  
ἄνθρωπον καὶ τὸν ἔξω, καὶ τὴν διὰ  
μέσου ζωὴν, τὴν ἐν τῷ κόσμῳ τούτῳ  
πολιτείαν, ἢ κατάστασιν.

### 16.31

ὁπότε τὸ πορνεῖόν σου ᾤκοδόμησας ἐν πάσῃ ἀρχῇ ὁδοῦ καὶ τὴν βάσιν  
σου ἐποίησας ἐν πάσῃ πλατείᾳ καὶ οὐκ ἐγένου ὡς πόρνη συνάγουσα  
μισθώματα.

370. Οὐκοῦν οὐκέτι ἄνθρωπος αὕτη ἡ ψυχή Ο.

371. σώματος Ο.

...The soul...  
is the soulish<sup>634</sup> state  
of the spirit...which...

the Apostle prays that it be preserved  
without blame, saying,  
“May God sanctify you entirely,  
and may your spirit, soul and body  
be preserved perfect without blame  
at the coming of our Lord Jesus  
Christ.”<sup>635</sup>

which it is said that he [i.e., God]  
breathed into his [i.e., Adam’s]  
face the breath<sup>636</sup> of life. And he  
calls this breath<sup>637</sup> soul, and this, it  
is written, man became: “And the  
person became a living soul.”<sup>638</sup> And  
so, this sort of soul is not a different  
person, but only the soulish state  
of the spirit, which every person  
becomes, by virtue of his coming-  
to-be through flesh into this world.  
And the Apostle prays that it be  
preserved without blame, saying,  
“May God sanctify you entirely,  
and may your spirit, soul and body  
be preserved perfect without blame  
at the coming of our Lord Jesus  
Christ”—as if to say, “your spirit,  
your body, and the life in this”—for  
thus he riddlingly referred to our  
perfection: our inner person and  
our outer person, and the life in  
between, our way of living, or state  
of being, in this world.

### 16.31

When<sup>639</sup> you built your brothel at every head of a road, and you made  
your pedestal in every broad street,<sup>640</sup> and you did not become like a  
prostitute who gathers payments.<sup>641</sup>

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634. Gk. ψυχικός.

635. 1 Thess. 5.23.

636. Gk. πνεῦμα.

637. Gk. πνοή.

638. Gen. 2.7.

639. NETS begins the verse with “You.” The citation in Pitra’s text begins with the word ὅτι, but this should be corrected to ὅτε or ὁπότε: The Latin citation of the same verse in *Hom.* 8.1.1 begins with the word *quando*, and the Greek reading ὁπότε is attested as Hexaplaric.

640. NETS: “in every boulevard.”

641. NETS: “you became like a whore gathering payments.” For Origen’s reading with an added “not” (correction toward MT), see *Hom.* 8.1.1.

(a)

[Pitra, p. 546]

[Ὅτε<sup>372</sup> τὸ πορνεῖον σου<sup>373</sup> ὠκοδόμησας ἐν πάσῃ ἀρχῇ ὁδοῦ.] Πᾶσα ἑτεροδιδασκαλία πορνεία ἐστὶ· πᾶν τὸ ἐξ ἐναντίας λεγόμενον ἢ πραττόμενον πορνεία ἐστὶ, ἐπειδὴ παρὰ φύσιν ἐστὶ πᾶσα ψυχὴ ἀποστᾶσα ἀπὸ Θεοῦ, καὶ ταῖς τοιαύταις ἀγωγαῖς ἐκδοῦσα ἑαυτήν, πεπόρνευκεν. Ἐν τούτοις οὖν νοεῖται ἢ ἐν τῇ γραφῇ λεγομένη πορνεία.<sup>374</sup>

(b)

[Baehrens, p. 404; Delarue (Lomm. XIV.114-15; PG 13: 729-31)]

Πόρνη ἐστὶ συνάγουσα μισθώματα ψυχὴ ἐκδοῦσα ἑαυτήν μοιχᾶσθαι ταῖς ἀντικειμέναις δυνάμεσι διὰ τῆς ἁμαρτίας, ἵνα προσποιηθῆται ἑαυτῇ τὰ<sup>375</sup> παρὰ ἀνθρώποις δόξαν καὶ πλοῦτον.

## 16.33

πᾶσι τοῖς ἐκπορνεύσασιν αὐτὴν προσεδίδου μισθώματα, καὶ σὺ δέδωκας μισθώματα πᾶσι τοῖς ἑρασταῖς σου καὶ ἐφόρτιζες αὐτοὺς τοῦ ἔρχεσθαι πρὸς σὲ κυκλόθεν ἐν τῇ πορνείᾳ σου.

[Baehrens, p. 404; Delarue (Lomm. XIV.115; PG 13: 731-2)]

Πόρνη ἐστὶ προσδιδούσα μισθώματα ψυχὴ ταῖς ἡδοναῖς πορνεύουσα ἐν ταῖς ἀκαθάρτοις δυνάμεσι καὶ διδοῦσα αὐταῖς μισθώματα, ἐμπαρέχουσα τὰ ἐκ Θεοῦ δοθέντα αὐτῇ αὐτοῖς καὶ <κατὰ><sup>376</sup> τὰς ἰδίας<sup>377</sup> δυνάμεις ὑπουργοῦσα τοῖς θελήμασιν αὐτῶν.

## 16.48

Ζῶ ἐγώ, λέγει κύριος, εἰ πεποίηκε Σόδομα ἢ ἀδελφὴ σου, αὐτὴ καὶ αἱ θυγατέρες αὐτῆς, ὃν τρόπον ἐποίησας σὺ καὶ αἱ θυγατέρες σου.

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372. Ὅτι Pitra.

373. Pitra omits σου.

374. So O; ἢ ἐν τῇ λεγομένη γραφῇ πορνεία Pitra.

375. τὴν O.

376. Baehrens prints thus with the angle-brackets, which would normally indicate a supplement—and indeed, the word does not appear in O.

377. οἰκειάς Delarue; O agrees with Baehrens' text.

(a)

["**When you built your<sup>642</sup> brothel at every head of a road...**"] All false teaching<sup>643</sup> is prostitution. Everything said or done in a contrary fashion is prostitution, since every soul that rebels against God is contrary to nature, and when it surrenders itself to this sort of "training," it has engaged in prostitution. In this passage, therefore, we discern what the Scripture calls "prostitution / fornication."

(b)

A "prostitute who collects payments" is a soul that hires herself out for adultery to the *contrary powers* by sinning, in order to acquire for herself glory and riches among men.

## 16.33

She would give out<sup>644</sup> payments to all those who played the whore with her, and you have given payments<sup>645</sup> to all your lovers, and you would load them down to come to you in your fornication.<sup>646</sup>

A "prostitute who gives out payments" is a soul that plays the whore with pleasures amid the *unclean powers*, and gives payments to them, handing over to them God's gifts to her, and serving their wills to the best of her own abilities.

16.48<sup>647</sup>

As I live, says the Lord, if your sister Sodom has acted, she and her daughters, as you and your daughters acted!

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642. The citation as printed in Pitra is missing the word "your"; I have corrected this to conform to the great majority of witnesses.

643. Gk. ἑτεροδιδασκαλία.

644. NETS: "dole out."

645. A significant variant reading for the beginning of the verse, attested as Lucianic and correcting toward MT, reads: "But you would even give out payments to those who played the whore with you; payments are given to all prostitutes, but you gave payments..."

646. NETS: "for your whoring."

647. Cf. Jerome, *Comm. in Ezech.* [PL 25: 154C-D]

(a)

[Delarue, *Selecta* (Lomm. XIV.221; PG 13: 813)]

[Σόδομα ἢ ἀδελφή σου.] Σόδομα σύμβολον τῆς πρακτικῆς κακίας, ἥτοι<sup>378</sup> τῆς διὰ σαρκὸς ἀμαρτίας.

(b)

[Baehrens, p. 413]

[Delarue, *Selecta* (Lomm. XIV.221; PG 13: 813)]

θυγατέρες Σοδόμων εἰσὶ ψυχαὶ μὴ μαθοῦσαι ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται.

[Αὐτῆ<sup>379</sup> καὶ αἱ θυγατέρες αὐτῆς.]  
 Θυγατέρες Σοδόμων εἰσὶ ψυχαὶ μὴ μαθοῦσαι, ὅτι Πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται. Θυγατέρας δὲ αὐτῆς τὰς λοιπὰς λέγει πόλεις.<sup>380</sup>

(c)

[Baehrens, p. 408]

[Delarue, *Selecta* (Lomm. XIV.221; PG 13: 813)]

τηρῶν ἐν τῇ Γραφῇ τὴν διαφορὰν τῶν ἀμαρτημάτων, μικρῶν τε καὶ μεγάλων, τὸ ἀκρότατον τῆς κακίας ὑπερηφανία ἐστὶ, τὸ πάθος τοῦ ἀρχεκάκου.

Τηρῶν ἐν τῇ Γραφῇ τὴν διαφορὰν τῶν ἀμαρτημάτων, μικρῶν τε καὶ μεγάλων, τὸ ἀκρότατον τῆς κακίας ὑπερηφανία<sup>381</sup> ἐστὶ, τὸ πάθος τοῦ ἀρχεκάκου· εἰς ἣν καὶ οἱ Σοδομίται φαίνονται· καὶ τοῦτο ζῆται.

378. O does not include this word.

379. Αὐτῆ Delarue.

380. In O, θυγατέρας...πόλεις is part of the next comment, attributed to Polychronius.

381. Lommatzsch reports that Delarue reads ὑπερηφανίας here, but both he and Migne correct to ὑπερηφανία (O's reading as well).

(a)

[**“Your sister Sodom...”**] Sodom is a symbol of active wickedness, or of sinning in the flesh.

(b)

[Delarue’s additional material not to be attributed to Origen]<sup>648</sup>

Baehrens

Delarue

The “daughters of Sodom” are souls which have not learned that “Everyone who exalts himself will be humbled.”<sup>649</sup>

[**“She and her daughters...”**]

The “daughters of Sodom” are souls which have not learned that “Everyone who exalts himself will be humbled.”

Also, he calls the other cities her daughters.

(c)

Baehrens

Delarue

Observing the differentiation of sins great and small in Scripture, the height of wickedness is pride—the passion of the originator of evil.

Observing the differentiation of sins great and small in Scripture, the height of wickedness is pride—the passion of the originator of evil. The Sodomites also appear as [examples of] it. This too you should investigate.

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648. In O, it is attributed to Polychronius.

649. Lk. 18.14.

## CHAPTER 17

## 17.3-6

...(3) καὶ ἔρεις, Τάδε λέγει κύριος, Ὁ ἀετὸς ὁ μέγας ὁ μεγαλοπτέρυγος ὁ μακρὸς τῆ ἑκτάσει πλήρης ὀνύχων, ὃς ἔχει τὸ ἡγήμα εἰσελθεῖν εἰς τὸν Λίβανον καὶ ἔλαβε τὰ ἐπίλεκτα τῆς κέδρου, (4) τὰ ἄκρα τῆς ἀπαλότητος ἀπέκνισε καὶ ἤνεγκεν αὐτὰ εἰς γῆν Χανααν, εἰς πόλιν τετειχισμένον ἔθετο αὐτά. (5) Καὶ ἔλαβεν ἀπὸ τοῦ σπέρματος τῆς γῆς καὶ ἔδωκεν αὐτὸ εἰς τὸ πεδῖον φυτὸν ἐφ' ὕδατι πολλῶ, ἐπιβλεπόμενον ἔταξεν αὐτό. (6) Καὶ ἀνέτειλε καὶ ἐγένετο εἰς ἄμπελον ἀσθενοῦσαν καὶ μικρὰν τῷ μεγέθει τοῦ ἐπιφαίνεσθαι αὐτῆν· τὰ κλήματα αὐτῆς ἐπ' αὐτῆν καὶ αἱ ρίζαι αὐτῆς ὑποκάτω αὐτῆς ἦσαν. Καὶ ἐγένετο εἰς ἄμπελον καὶ ἐποίησεν ἀπώρυγας καὶ ἐξέτεινε τὴν ἀναδενδράδα αὐτῆς.

[Baehrens, p. 426; Delarue (Lomm. XIV.143; PG 13:747)]

Κατὰ μὲν τὸ ῥητὸν ὁ πρῶτος ἀετὸς ἐστὶν ὁ Ναβουχοδονόσορ, ὃς εἰσῆλθεν εἰς τὸν Λίβανον, τὴν Ἱερουσαλήμ, καὶ ἔλαβεν ἐκ τῶν ἄκρων τῆς κέδρου, τὸν βασιλέα τῆς Ἱερουσαλήμ καὶ τοὺς ἄρχοντας αὐτῆς καὶ ἤνεγκεν εἰς γῆν Χαλδαίων, εἰς τὴν Βαβυλῶνα· Ἐφύτευσε γὰρ ἐν τῇ αἰχμαλωσίᾳ λαβὼν τοὺς υἱοὺς Ἰσραὴλ σὺν τοῦ βασιλικοῦ σπέρματος καὶ τοῦ ἀρχοντικοῦ καὶ τὸ ἄλλο πλῆθος γέγονεν εἰς ἄμπελον, οὐχ οὕτως ἰσχυρὰν ὡς ὅτε ἦν μετὰ Θεοῦ.

## CHAPTER 17

## 17.3-6

...(3) and you shall say, Thus says the Lord:<sup>650</sup> The great eagle with great wings, long in its extension,<sup>651</sup> full of talons, who has the intention of entering<sup>652</sup> into Lebanon. And he took the choice<sup>653</sup> parts of the cedar; (4) he broke off the topmost branches of tenderness.<sup>654</sup> And he brought them into<sup>655</sup> the land of Canaan; he placed<sup>656</sup> them into a walled city. (5) And he took from the seed of the land<sup>657</sup> and placed it in<sup>658</sup> the plain, a plant by abundant water, he set it out as something gazed upon. (6) And it sprouted and turned into a weak vine, small in size for it to appear. Its shoots were upon it, and its roots were under it. And it turned into a vine and made layers and stretched out<sup>659</sup> its climbers.

According to the literal meaning, the first eagle is Nebuchadnezzar, who **“entered into Lebanon”**—“Jerusalem”—and **“took from the topmost branches of the cedar”**—“the king” of Jerusalem “and its leading men”—and **“brought them to the land of the Chaldeans”**<sup>660</sup>—“to Babylon.”<sup>661</sup> For he “planted” them in the captivity, taking the children of Israel with “[people] from the royal seed” and the leading [families]; and the other multitude became a “vine,” which was not as strong as when it was with God.

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650. NETS: “This is what the Lord says.”

651. NETS: “large in extent.”

652. NETS: “has the guidance to enter.”

653. NETS: “select.”

654. NETS: “tender tops.”

655. NETS: “carried them to...”

656. NETS: “set.”

657. NETS: “earth.”

658. NETS: “gave it into...”

659. NETS: “extended.”

660. This corresponds to an attested variant in vs. 4, but this does not agree with the majority of witnesses to the Biblical text, nor does it agree with Origen’s quotations in *Hom.* 11.2.

661. Interpretive words and phrases from Ezek. 17.12-13 are used here to indicate the significance of the elements of 17.3-6.

## 17.7

Καὶ ἐγένετο ἀετὸς ἕτερος μέγας μεγαλοπτέρυγος πολὺς ὄνου, καὶ ἰδοὺ ἡ ἄμπελος αὕτη περιπεπληγμένη πρὸς αὐτόν, καὶ αἱ ῥίζαι αὐτῆς πρὸς αὐτόν, καὶ τὰ κλήματα αὐτῆς ἐξαπέστειλεν αὐτῷ τοῦ ποτίσαι αὐτήν σὺν τῷ βώλῳ τῆς φυτείας αὐτῆς.

[Baehrens pp. 426-7; Delarue (Lomm. XIV.144; PG 13: 748)]

Ὁ δεύτερος ἀετὸς ὁ Φαραὼ ἐστὶ. Γέγονε<sup>382</sup> πόλεμος τοῦ Φαραὼ πρὸς Ναβουχοδονόσορ καὶ λαβόμενος ἀφορμὴν<sup>383</sup> ὁ λαὸς ἠβουλήθη ἀφηνιάσαι ἀπὸ<sup>384</sup> τοῦ ζυγοῦ τοῦ Ναβουχοδονόσορ, εἰς ὃν παρέδωκεν αὐτοὺς ὁ Θεὸς διὰ τὰς ἀμαρτίας αὐτῶν, καὶ προσκλίνει<sup>385</sup> τῷ ζυγῷ τοῦ Φαραὼ οὐ κατὰ βούλησιν Θεοῦ καὶ οὐ μᾶλλον τῷ Θεῷ προσκλίνει.<sup>386</sup> Διὰ τοῦτο δεινότερα πείσονται παρὰ τοῦ Φαραὼ τῶν παρὰ τοῦ Ναβουχοδονόσορ. Ταῦτα δὲ περὶ τοῦ λαοῦ τοῦ ὑπολειφθέντος καὶ τοῦ ληφθέντος ὑπὸ τοῦ Ναβουχοδονόσορ κατὰ τὸ ῥήτόν.

17.12<sup>387</sup>

Υἱὲ ἀνθρώπου, εἶπον δὴ πρὸς τὸν οἶκον Ἰσραὴλ τὸν παραπικραίνοντα, Οὐκ ἐπίστασθε τί ἦν ταῦτα; εἶπον, Ὅταν ἔλθῃ βασιλεὺς Βαβυλῶνος ἐπὶ Ἰερουσαλημ, καὶ λήμψεται τὸν βασιλέα αὐτῆς καὶ τοὺς ἄρχοντας αὐτῆς καὶ ἄξει αὐτοὺς πρὸς ἑαυτὸν εἰς Βαβυλῶνα.

(a)

[Baehrens, p. 433]

[Delarue, *Selecta* (Lomm. XIV.221; PG 13: 813)]

*Εἰπὸν δὴ πρὸς τὸν οἶκον Ἰσραὴλ τὸν παραπικραίνοντα.*<sup>388</sup> Παραπικρασμός ἐστὶν ἀμαρτία.

*Εἰπὸν δὴ πρὸς τὸν οἶκον Ἰσραὴλ τὸν παραπικραίνοντα.* Παραπικρασμός ἐστὶν ἀμαρτία· πικρὰ γὰρ λέγεται τὰ ἐπίπωνα.

382. Delarue has δὲ additionally here; Baehrens (*in app.*) considers a further variant reading, γὰρ, possibly correct.

383. ἀφορμῆς Delarue.

384. ὑπὸ Delarue.

385. προσγενέσθαι Delarue.

386. οὐ κατὰ βούλησιν Θεοῦ ἠρετίσαντο [ἠρετίσαντο Lomm.], καὶ οὐχὶ τῷ Θεῷ μᾶλλον Delarue.

387. In O, these four comments appear in the order (c) (a) (d) (b)—and (c) is tied to 17.7 (ἰδοὺ ἡ ἄμπελος αὕτη...), not to 17.12.

388. O does not include the Biblical tag here.

## 17.7

And another great eagle came with great wings and many talons. And behold, this vine was entwined<sup>662</sup> around him, and its roots were toward<sup>663</sup> him. And it sent forth<sup>664</sup> its shoots toward him to water it together with the soil<sup>665</sup> of its planting.

The second eagle is Pharaoh.<sup>666</sup> Pharaoh had a war with Nebuchadnezzar, and the people [of Judah], seizing the opportunity, wished to rebel against the yoke of Nebuchadnezzar, to whom God had handed them over because of their sins, and to submit to the yoke of Pharaoh—against the wishes of God—and not, rather, to submit to God. For this reason they will suffer more terrible things at the hands of Pharaoh than those they suffered at the hands of Nebuchadnezzar. So much in the literal sense concerning the nation, which was abandoned and [then] was taken by Nebuchadnezzar.

## 17.12

Son of man, say now to the house of Israel, that embitters:<sup>667</sup> Did you not understand what these things were? Say: When the king of Babylon comes upon Jerusalem, he shall also take its king and its rulers and bring them to himself to Babylon.

(a)

Baehrens

Delarue

**“Say now to the house of Israel, that embitters.”** Embitterment is sin.

**“Say now to the house of Israel, that embitters.”** Embitterment is sin. For toilsome / painful things are called bitter.

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662. NETS: “wrapped.”

663. NETS: “against.”

664. NETS: “shot out.”

665. NETS: “bed.”

666. For the interpretation, cf. Ezek. 17.15-18.

667. NETS: “to the embittering house.” Origen here seems to be following the variant reading that includes “Israel”; but cf. *Hom.* 12.1, which does not include the proper noun.

(b)

[Delarue, *Selecta* (Lomm. XIV.221; PG 13: 813)]

[*Ἐπι Ἱερουσαλήμ.*] Ἱερουσαλήμ ἐστὶ σύμβολον τῆς γνώσεως, καὶ τῆς ἀγίας Ἐκκλησίας καὶ τῆς ἀρετῆς. Τὰ τρία ἐν ἐνὶ πρόσωπά ἐστιν. Ὁ ἐν ταύτῃ ὢν, καὶ τῇ ἀμαρτία ἐπιδοὺς ἑαυτὸν, τόπον ἐπεδέδωκε<sup>389</sup> διαβόλω, τῷ νοητῷ Ναβουχοδοноσορ, ἐπιβῆναι κατ' αὐτοῦ, καὶ καθελεῖν τὸ τεῖχος Ἱερουσαλήμ κύκλω (τὴν τῆς ἐγκρατείας ἀγωγήν), διὰ τοῦ ἀρχιμαγείρου, τοῦ ἀκρατοῦς βίου· καὶ παντελῆ αἰχμαλωσίαν<sup>390</sup> ἀπὸ Ἱερουσαλήμ, τῆς ἀρετῆς, ἄξει εἰς Βαβυλῶνα, καὶ φυτεύσει εἰς Χαναάν.

(c)

[Baehrens, pp. 434-5; Delarue (Lomm. XIV.154; PG 13:753)]

Διὰ τὰς ἀμαρτίας κυριεύεται τις ὑπὸ τοῦ πονηροῦ, διδοὺς αὐτῷ τόπον ἐπιβῆναι ἐπ' αὐτόν. Καὶ τοῦτο εἰδὼς ὁ Παῦλος ἔλεγε· *μὴ δότε τόπον τῷ διαβόλω.*

(d)

[Baehrens, p. 435]

[Delarue (Lomm. XIV.155; PG 13:753)]

Βαβυλῶν ἐρμηνεύεται σύγχυσις.  
Βαβυλῶν ἐστὶν ἡ τῆς κακίας ἕξις...

Βαβυλῶν ἐρμηνεύεται σύγχυσις.  
Βαβυλῶν ἐστὶν ἡ τῆς κακίας ἕξις.  
Συγγέεται γὰρ αὐτῇ οὐδὲν εἰρήνης  
ἔχουσα, οὐδὲ ὁμοιοίας.

## 17.13

Καὶ λήμψεται ἐκ τοῦ σπέρματος τῆς βασιλείας καὶ διαθήσεται πρὸς αὐτὸν διαθήκην καὶ εἰσάξει αὐτὸν ἐν ἀρᾷ· καὶ τοὺς ἡγουμένους τῆς γῆς λήμψεται...

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389. δὲ δέδωκε Ο.

390. αἰχμαλωτεύσας Ο.

(b)

[“...upon Jerusalem...”] Jerusalem is a symbol of knowledge and of the holy Church and of virtue. The three are aspects<sup>668</sup> within a single symbol. One who is in this [i.e., Jerusalem] and who gives himself over to sin has given place to the devil, the spiritual Nebuchadnezzar, to mount an attack against him, and to destroy the walls of Jerusalem round about it—that is, the training of self-control—by using the chief cook<sup>669</sup>—that is, the uncontrolled way of life; and he will lead a complete set of captives from Jerusalem—virtue—to Babylon, and will plant them in Canaan.

(c)<sup>670</sup>

A person is mastered by the evil one because of his sins, as he gives him a place to mount an attack on him. And knowing this, Paul said, “Do not give place to the devil.”<sup>671</sup>

(d)

Baehrens

Delarue

Babylon is translated ‘confusion.’  
Babylon is the habit of wickedness...

Babylon is translated ‘confusion.’  
Babylon is the habit of wickedness.  
For that [soul?] is thrown into  
confusion, which has no peace or  
harmony.

17.13

And he shall take [one] of the royal seed<sup>672</sup> and shall make a covenant with him and will bring him in under a curse.<sup>673</sup>

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668. Gk. πρόσωπα.

669. Gk. ἀρχιμάγειρος, the term used by the LXX to describe Nebuzaradan at 4 Kgdms (2 Kgs) 25.10-11, etc.

670. This is a likely fragment of *Hom.* 12.2.

671. Eph. 4.27.

672. NETS: “shall take the offspring of the reign.”

673. NETS: “under an imprecation”; Gk. ἐν ἀρᾷ—literally, “in a curse / prayer.”

(a)

[Baehrens, p. 435; Delarue (Lomm. XIV.155; PG 13:754)]

“Σπέρμα βασιλείας” εἰσὶν οἱ παραδεξάμενοι τὸν λόγον τοῦ Θεοῦ, οἷος ὁ Δανιήλ καὶ οἱ τρεῖς παῖδες.

(b)

[Baehrens, p. 436; Delarue (Lomm. XIV.156; PG 13:754)]

Ὁ ἔχων τὴν διαθήκην πρὸς τὸν Θεὸν οὐ δύναται διαθεῖναι διαθήκην πρὸς τὸν νοητὸν Ναβουχοδονόσορ.

(c)

[Delarue, *Selecta* (Lomm. XIV.221-22; PG 13: 813)]

[Καὶ εἰσάξω αὐτὸν ἐν ἀρᾷ.] Ὁ διάβολος εἰσάγων εἰς τὴν διαθήκην αὐτοῦ, οὓς εἰσάγει, ἐν ἀρᾷ εἰσάγει· οὐκ ἔστι γὰρ παρ’ αὐτῷ εὐλογία.<sup>391</sup>

## 17.16

Ζῶ ἐγώ, λέγει Ἀδωναι κύριος, ἐὰν μὴ ἐν ᾧ τόπῳ ὁ βασιλεὺς ὁ βασιλεύσας αὐτόν, ὃς ἠτίμωσε τὴν ἀράν μου καὶ ὃς παρέβη τὴν διαθήκην μου, μετ’ αὐτοῦ ἐν μέσῳ Βαβυλῶνος τελευτήσει.

[Baehrens, p. 438]

[Delarue, *Selecta* (Lomm. XIV.222; PG 13: 813)]

ἀτιμάζει τις τὴν ἀράν τοῦ Θεοῦ ὁ μὴ ὑπομένων ἐν τῇ παιδείᾳ ἢ παραδίδωσιν ὁ Θεός.

[Ὁς ἠτίμωσε τὴν ἀράν μου.]

Ἀτιμάζει τις τὴν ἀράν τοῦ Θεοῦ ὁ μὴ ὑπομένων ἐν τῇ παιδείᾳ ἢ παραδίδωσιν ὁ Θεός, ἀλλὰ προσελθῶν<sup>392</sup> τῇ ἐκ τῆς ἀμαρτίας ἀναπαύσει. Διὸ ὁ τοιοῦτος οὐκ ἐκφεύζεται.

391. So O; in place of this last clause, Delarue gives ἀρὰν γὰρ τὰς συνθήκας καὶ τὸν ὄρκον φησί. These words ἀρὰν...φησί were mistakenly transcribed from a comment attributed to Polychronius appearing on the next line of the ms., it appears, thus missing the real end of the Origenic comment.

392. προσκλίνων O.

(a)

The “royal seed” are those who have received the word of God, such as Daniel and the three children.

(b)

One who has his covenant with God is not able to make a covenant with the spiritual<sup>674</sup> Nebuchadnezzar.

(c)

[“...and will bring<sup>675</sup> him in under a curse.”] When the devil leads into his covenant those whom he leads in, he leads them in under a curse. For there is no blessing with him.

## 17.16

As I live, says Adonai the Lord, he shall surely<sup>676</sup> come to an end in the place where the king is who made him king—he who dishonored my curse<sup>677</sup> and who transgressed my covenant—with him in the midst of Babylon!

Baehrens

A certain person dishonors the curse of God—namely, the one who does not endure under the correction to which God hands him over.

Delarue

“...he who dishonored my curse...”

A certain person dishonors the curse of God—namely, the one who does not endure under the correction to which God hands him over, but instead resorts to the relief that comes from sin. Therefore, such a one shall not escape.

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674. Gk. νοητός.

675. Delarue prints εισάξω (“I will bring in”), but this clearly must be emended to the 3<sup>rd</sup> sg. εισάξει, in conformity with the LXX reading and the required sense.

676. NETS: “if he shall not...”

677. NETS: “imprecation.”

## 17.22

Διότι τάδε λέγει κύριος, Καὶ λήψομαι ἐγὼ ἐκ τῶν ἐπιλέκτων τῆς κέδρου, ἐκ κορυφῆς καρδίας αὐτῶν ἀποκνιῶ καὶ καταφυτεύσω ἐγὼ ἐπ' ὄρος ὑψηλόν·

(a)

[Baehrens, p. 438]

[Delarue, *Selecta* (Lomm. XIV.222; PG 13: 813)]

τὰ δὲ ἐπίλεκτα τῆς κέδρου εἰσὶν οἱ ἀπόστολοι καὶ οἱ παραπλήσιοι, τὸ<sup>393</sup> κατ' ἐκλογὴν σπέρμα.<sup>394</sup>

[Καὶ λήψομαι ἐγὼ ἐκ τῶν ἐπιλέκτων.]  
Καὶ μετὰ ταῦτα λήψομαι ἐγὼ ἐκ τῶν ἐπιλέκτων τῆς κέδρου.<sup>395</sup>  
Μετὰ τὸ παιδευθῆναι τοὺς αὐτῇ παραδοθέντας, ἔσται τὰ προκείμενα. Κατὰ μὲν τὸ ῥητὸν τοῦ λαοῦ ἐκείνου τὴν ἐπιστροφὴν<sup>396</sup> προφητεύει.  
τὰ δὲ ἐπίλεκτα τῆς κέδρου εἰσὶν οἱ ἀπόστολοι καὶ οἱ παραπλήσιοι, οἱ τὸ κατ' ἐκλογὴν σπέρμα· κατὰ δὲ τὴν ἀναγωγὴν, τὴν ἀνακαινισθεῖσαν διὰ τῆς παιδείας ἕξιν ἀγαθὴν φύσιν λέγει.

(b)<sup>397</sup>

[Baehrens, p. 438]

[Delarue, *Selecta* (Lomm. XIV.222; PG 13: 813)]

ὄρος ὑψηλόν ἐστιν ἡ γνῶσις τῆς ἀληθείας, ὁ Χριστός.

[Καταφυτεύσω ἐπ' ὄρος ὑψηλόν.]  
Ὅρος ὑψηλόν ἐστιν ἡ γνῶσις τῆς ἀληθείας, ὁ Χριστός.

---

393. οἶον τὸ O.

394. αἶμα O.

395. Here O has the extra words καὶ τὰ ἐξῆς.

396. Here O has the extra word αὐτοῦ.

397. In O, this comment appears joined to 17.23(a), with no end-of-comment marked.

## 17.22

Therefore, this is what the Lord says: And it is I who will take [some] from the choice<sup>678</sup> parts of the cedar; I will snip off [something] from the summit<sup>679</sup> of their heart. And it is I who will transplant on a high mountain.

(a)

Baehrens

Delarue

**["And it is I who will take [some] from the choice parts..."]** And after this, I will take [some] from the choice parts of the cedar.<sup>680</sup> After the chastisement of those who have been handed over to it, the [events spoken of] in this passage will occur. According to the letter, he is prophesying the return of that people.

But the "choice parts of the cedar" are also the Apostles and those like them, the seed of choice.

But the "choice parts of the cedar" are also the Apostles and those like them, the seed of choice. And according to the higher sense, he is calling the disposition that has been renewed through chastisement a good growth.<sup>681</sup>

(b)

Baehrens

Delarue

**"...I will transplant on a high mountain."**

The "high mountain" is the knowledge of the truth—[that is,] Christ.

The "high mountain" is the knowledge of the truth—[that is,] Christ.

---

678. NETS: "select."

679. NETS: "top."

680. O does not include the Biblical tag printed by Delarue; but the beginning of the comment is in fact partly a quotation of the same Biblical phrase.

681. Gk. φύσις.

## 17.23

καὶ κρεμάσω αὐτὸν ἐν ὄρει μετεώρῳ τοῦ Ἰσραὴλ καὶ καταφυτεύσω, καὶ ἐξοίσει βλαστὸν καὶ ποιήσει καρπὸν καὶ ἔσται εἰς κέδρον μεγάλην, καὶ ἀναπαύσεται ὑποκάτω αὐτοῦ πᾶν ὄρνεον, καὶ πᾶν πετεινὸν ὑπὸ τὴν σκιὰν αὐτοῦ ἀναπαύσεται, καὶ τὰ κλήματα αὐτοῦ ἀποκατασταθήσεται.

(a)

[Delarue, *Selecta* (Lomm. XIV.222; PG 13: 813)]

Καὶ κρεμάσω αὐτὸν ἐν ὄρει μετεώρῳ.<sup>398</sup> ὄρος μετέωρόν ἐστιν ὁ οὐράνιος τόπος, καὶ ἡ κατάλληλος ἕξις.

(b)

[Baehrens, p. 439; Delarue, *Selecta* (Lomm. XIV.222; PG 13: 813)]

Καὶ ἔσται εἰς κέδρον μεγάλην. Τὴν Ἐκκλησίαν λέγει καὶ τὸν κατ' αὐτὴν λόγον, ὅφ' ὄν ἀναπαύσονται ποτε τὰ ἀκάθαρτα ὄρνεα καὶ τὰ πετεινὰ τὰ ἀκάθαρτα.

(c)

[Baehrens, p. 439; Delarue, *Selecta* (Lomm. XIV.222; PG 13: 813)]

Ὁ πτερωθεὶς ὑπὸ τῶν λόγων<sup>399</sup> τοῦ Θεοῦ ἀναπαύσεται ὑπὸ τὴν μεγάλην κέδρον, τὴν φυτευθεῖσαν ὑπὸ τοῦ Θεοῦ ἐν τῷ ὄρει τῷ ὑψηλῷ.

(d / e)

[Pitra, p. 546]

[Delarue, *Selecta* (Lomm. XIV.222; PG 13: 816)]

Καὶ ἀναπαύσεται ὑποκάτω αὐτοῦ  
πᾶν ὄρνεον.<sup>400</sup>

Ἐπὶ τῷ Χριστῷ τούτῳ καταπαύσει ἡ  
προφητεία.

Καὶ τὰ κλήματα αὐτοῦ  
ἀποκαταστήσεται.<sup>401</sup>

Ἀποκαταστήσονται ἐπὶ τῷ Χριστῷ.  
Τούτῳ καταπαύσει ἡ προφητεία.

398. O does include this Biblical tag, and has the additional words καὶ τὰ ἐξῆς.

399. τοῦ λόγου O.

400. O's text of the comment agrees with Pitra, but gives a different Biblical tag, with a presumable lacuna: καὶ ἀναπαύσεται <...> ὑπὸ τὰ κλήματα αὐτοῦ ἀποκατασταθήσονται.

401. ἀποκαταστήσεται Migne; ἀποκατασθήσεται Lomm., with a note pointing out that the LXX reads ἀποκατασταθήσεται.

## 17.23

And I will suspend it on a high mountain of Israel.<sup>682</sup> And I will transplant it, and it shall produce a shoot and bear fruit and become a great<sup>683</sup> cedar. And every bird<sup>684</sup> shall rest under it, and every winged creature shall rest under its shade, and its shoots<sup>685</sup> shall be restored.

(a)

**“And I will suspend it on a high mountain.”** The “high mountain” refers to the heavenly place and the well-ordered disposition.<sup>686</sup>

(b)

**“And it will become a great cedar.”** He is talking about the Church and the Word according to it,<sup>687</sup> under which at some time the unclean birds and the unclean flying things will rest.

(c)<sup>688</sup>

The one who has been given wings by the words of God will rest under the great cedar, which was planted by God on the exalted mountain.

(d / e)

Pitra

Delarue

**“...and every bird shall rest under it...”** The prophecy will come to rest on this [same] Christ.

**“...and its shoots shall be restored.”** They will be restored because of Christ. With this,<sup>689</sup> the prophecy will rest.

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682. NETS: “And I will hang him in a mountain of Israel high in the air”—and further, “he / him” rather than “it” throughout.

683. NETS: “large.”

684. NETS: “animal.” The Hexaplaric reading ὄρνεον appears in Pitra’s text, but its status is unclear.

685. NETS: “roots”—a mistranslation?

686. In Delarue (as in O), this comment is attached to that on the previous verse.

687. The phrase “the Word according to it” [τὸν κατ’ αὐτὴν λόγον] could be a reference to the Church’s teaching (so Borret: “l’Église et sa doctrine”) or to Christ’s presence in the Church.

688. Baehrens treats this comment as simply part of the previous one, 17.23 (c).

689. Gk. τοῦτω; alternatively, “in him.”

## 17.24

Καὶ γινώσκονται πάντα τὰ ξύλα τοῦ πεδίου ὅτι ἐγὼ κύριος ὁ ταπεινῶν ξύλον ὑψηλὸν καὶ ὑψῶν ξύλον ταπεινὸν καὶ ξηραίνων ξύλον χλωρὸν καὶ ἀναθάλλων ξύλον ξηρὸν· ἐγὼ κύριος λελάληκα καὶ ποιήσω.

(a)

[Delarue, *Selecta* (Lomm. XIV.223; PG 13: 816)]

Καὶ γινώσκονται πάντα τὰ ξύλα<sup>402</sup> πεδίου, ὅτι ἐγὼ Κύριος.<sup>403</sup> Ξύλον ἐστὶ φύσις λογική· πεδίου ἐστὶν ἧτοι τὸ πλάτος τῶν λόγων, ἢ οἱ κατώτεροι τόποι.

(b)

[Baehrens, p. 439]

[Delarue, *Selecta* (Lomm. PG 13: 816)]

ξύλον ὑψηλὸν ἐστὶν ὁ λαὸς ὑψωθεὶς κατ' ἀρετὴν ποτε, ὑψωθεὶς δὲ καὶ κατὰ κακίαν, δι' ἣν καὶ ἐταπεινώθη...

[Ὁ ταπεινῶν ξύλον ὑψηλόν.]

Ξύλον ὑψηλόν<sup>404</sup> ἐστὶν ὁ λαὸς ὑψωθεὶς κατ' ἀρετὴν ποτε· ὑψωθεὶς δὲ καὶ κατὰ κακίαν, δι' ἣν καὶ ἐταπεινώθη.

(c)

[Baehrens, p. 439]

[Delarue, *Selecta* (Lomm. PG 13: 816)]

ξύλον ταπεινὸν<sup>405</sup> καὶ χαμαιζηλὸν ἐστὶν ὁ λαὸς<sup>406</sup> ἐθνῶν·

[Καὶ ὁ ὑψῶν ξύλον ταπεινόν.]

Ξύλον ταπεινὸν καὶ χαμαιζηλὸν ἐστὶν ὁ λαὸς ἐθνῶν· ταπεινὸν ἐν ἀμαρτίαις· ταπεινὸν, ὅτι κάτωθεν ἤρξεν, οἰοῦναι ἀπὸ παιδείας<sup>407</sup> ἐπὶ τὸ ἄκρον<sup>408</sup> ὑψωθήσεται<sup>409</sup> κατὰ τὸ γεγραμμένον· Ἔσονται οἱ ἔσχατοι πρῶτοι.

402. Here O has the extra word τοῦ.

403. Here O has the extra words καὶ τὰ ἐξῆς.

404. Lomm. reports that the words ξύλον ὑψηλόν are missing from Delarue's edition, but both he and Migne include them.

405. ταπεινὸν Baehrens (misprint).

406. Here O has the extra word ἡμεῖς.

407. πεδίου O

408. ἀνήρ O.

409. Here O has the extra word κ(ύριο)ς.

## 17.24

And all the trees of the plain shall know that I am the Lord, he who brings low a tall<sup>690</sup> tree and exalts a humble<sup>691</sup> tree and dries out<sup>692</sup> a green tree and makes a dry tree flourish. I, the Lord, have spoken, and I will do it.

(a)

**“And all the trees of the plain shall know that I am the Lord..”** A tree refers to a rational nature; the plain signifies either the breadth of the reasoning processes,<sup>693</sup> or the lower places / topics.

(b)

Baehrens

Delarue

The “tall tree” is the nation which was raised up at one time by virtue, but raised up too by wickedness, for which it was also brought low...

**[“...who brings low a tall tree...”]**

The “tall tree” is the nation which was raised up at one time by virtue, but raised up too by wickedness, for which it was also brought low.

(c)

Baehrens<sup>694</sup>

Delarue

The “humble tree” clinging to earth is the people of the Gentiles.

**[“...and exalts a humble tree...”]**

The “humble tree” clinging to earth is the people of the Gentiles. It is humble as being in sin; humble, because it began from below, as it will be raised up to the heights on the basis of correction,<sup>695</sup> in accordance with what is written: “The last will be first.”<sup>696</sup>

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690. NETS: “high.”

691. NETS: “low.”

692. NETS: “withers.”

693. Gk. λόγοι.

694. Baehrens prints this comment as simply a continuation of the previous comment, 17.24 (b).

695. Or, with O: “...raised up from the plain to the heights.”

696. Mt. 20.16.

(d)

[Delarue, *Selecta* (Lomm. XIV.223; PG 13: 816)]

[Καὶ ξηραίνων ξύλον χλωρόν.] Ξύλον χλωρόν ἐστι τὸ ζῶν ἐν ζωῇ δικαιοσύνης· ξύλον δὲ ξηρόν ἐστι<sup>410</sup> τὸ ζῶν ἐν ζωῇ ἁμαρτίας· διὸ καὶ ξηραίνεται.

(e)

[Delarue, *Selecta* (Lomm. XIV.223; PG 13: 816)]

Ξύλον γάρ ἐστι<sup>411</sup> νοητὸν, φύσις λογικὴ, ἀπὸ μέσου ἀρξαμένη,<sup>412</sup> μήπω ζῶσα<sup>413</sup> ἐν δικαιοσύνῃ.

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410. O does not include this word.

411. ξύλον ξηρόν ἐστι O.

412. ἄρξαν O.

413. ζῶν O.

(d)

[“...and dries out a green tree...”] The “green tree” is the one who lives in a life of righteousness; and the “dry tree” is the one who lives in a life of sin—therefore it is dried out.

(e)

For the tree, *intellectually perceived*,<sup>697</sup> is a rational nature, which has begun from a middle position, which does not yet live in righteousness.

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697. Gk. νοητός.

## CHAPTER 18

## 18.2

Υιὲ ἀνθρώπου, τί ὑμῖν ἡ παραβολή αὕτη ἐν τοῖς υἱοῖς Ἰσραὴλ λέγοντες,  
Οἱ πατέρες ἔφαγον ὄμφακα, καὶ οἱ ὀδόντες τῶν τέκνων ἠμωδίασαν;

(a)

[Delarue, *Selecta* (Lomm. XIV.223; PG 13: 816)]

[Οἱ πατέρες ἔφαγον ὄμφακα.] Διδάσκει ἐν τούτοις, ὅτι τὸ λεγόμενον ἐν τοῖς νόμοις τοῦ Ἰσραὴλ, ἀποδίδοσθαι ἁμαρτίαν<sup>414</sup> πατέρων ἐπὶ τέκνα, παραβολή ἐστι χρήζουσα συνοράσεως.

(b)<sup>415</sup>

[Delarue, *Selecta* (Lomm. XIV.223; PG 13: 816)]

Ὅμφαξ ἐστὶν ἡ ἁμαρτία ἢ παράνομος. Ὅμφαξ λέγεται, ὅτι ἐκ τῶν φυσικῶν ἡμῶν τὰς ἀφορμὰς ἔχουσα συνίσταται. Ὡσπερ φυσικῶς ὁ ὄμφαξ ἐκ τῆς ἀμπέλου ἐστὶν, οὕτω καὶ ἡμεῖς, ἐὰν ὡς ἔλκουσιν αἱ φυσικαὶ κινήσεις ἀκολουθήσωμεν<sup>416</sup> ἐν τῇ πρώτῃ ἡλικίᾳ, ὄμφακά ἐσμεν τρώγοντες.

(c)

[Delarue, *Selecta* (Lomm. XIV.224; PG 13: 816)]

Ὅμφαξ ἐστὶν ἡ ἁμαρτία· αἰμωδιασμός<sup>417</sup> ἢ ἐν τῇ ἁμαρτίᾳ ἐστὶ<sup>418</sup> δι' αὐτῆς νεκρότης· ὀδόντες, ἡ δύναμις τῆς ψυχῆς.

## 18.3

Ζῶ ἐγώ, λέγει κύριος, ἐὰν γένηται ἔτι λεγομένη ἡ παραβολή αὕτη ἐν τῷ Ἰσραὴλ·

414. ἁμαρτίας O.

415. In O, comments (b) and (c) appear in the reverse order.

416. Here O has the extra word ὡς.

417. Lomm. suggests correcting this to γομφιασμός, on the basis of the standard LXX reading. Instead, I have adopted a different reading in the Biblical text.

418. καὶ O.

## CHAPTER 18

## 18.2

Son of man, why do you have this parable<sup>698</sup> among the sons of Israel, when they are saying, “The fathers ate unripe grapes, and the teeth of the children were set on edge”?<sup>699</sup>

(a)

[“**The fathers ate unripe grapes.**”] In these words, he teaches that what is said in the Laws of Israel—that the sin of fathers is repaid to the children<sup>700</sup>—is a parable, needing a [more] comprehensive view.<sup>701</sup>

(b)

“**Unripe grapes**” are lawless sin. This is called “unripe grapes,” because it comes into being, taking its impetus from our natural [inclinations]. Just as the unripe grape comes from the vine by nature, in the same way we too, if we in our earliest stage of life follow where our natural impulses lead, we are eating “unripe grapes.”

(c)

“**Unripe grapes**” are sin. The “**teeth being set on edge**” is the deadness that is in sin and comes about through it. The “teeth” are the power of the soul.

18.3<sup>702</sup>

I live, says the Lord, if this parable shall again come<sup>703</sup> to be spoken again in Israel!

---

698. NETS: “comparison.”

699. NETS: “...had pain.” Instead of the standard LXX reading, ἐγομφίασαν, I have adopted the roughly synonymous ἠμωδίασαν, which is attested for Origen elsewhere and fits the wording of the comment better. Cf. Jer. 38[31].29 (LXX), for the same proverb with the wording I have adopted here.

700. Cf. Ex. 20.5; Deut. 5.9.

701. Gk. συνόρασις. For this comment, cf. Jerome, *Comm. in Ezech.* [PL 25: 167B-169B]

702. Cf. Jerome, *Comm. in Ezech.* [PL 25: 167B-169B]

703. NETS: “...if this comparison ever comes to be spoken...”

[Delarue, *Selecta* (Lomm. XIV.224; PG 13: 816)]

[*Εάν γένηται ἔτι λεγομένη ἢ παραβολή.*] Αἱ παραβολαὶ οὐ κατὰ τὰ πράγματα<sup>419</sup> ἀκούονται, ἀλλὰ κατὰ ἀναγωγὴν. Ὁ εἰπὼν νόμος, ἀποδίδοσθαι ἁμαρτίας πατέρων ἐπὶ τέκνα, εἶπεν, ὅτι οὐκ ἀποθανοῦνται υἱοὶ ὑπὲρ πατέρων. Οὐκ ἔστι γὰρ ἄλλον ὑπὲρ ἄλλου, πατέρα ὑπὲρ υἱοῦ, ἢ ἀνάπαλιν, ἀπολαβεῖν ἁμαρτίας.

18.4

ὅτι πᾶσαι αἱ ψυχαὶ ἐμαί εἰσιν· ὃν τρόπον ἡ ψυχὴ τοῦ πατρός, οὕτως καὶ ἡ ψυχὴ τοῦ υἱοῦ, ἐμαί εἰσιν· ἡ ψυχὴ ἢ ἁμαρτάνουσα, αὕτη ἀποθανεῖται.

[Delarue, *Selecta* (Lomm. XIV.224; PG 13: 816)]

[*Ἡ ψυχὴ ἢ ἁμαρτάνουσα, αὕτη ἀποθανεῖται.*] Θνησιν τῆς ἁμαρτίας, κατὰ στέρησιν τοῦ εἰπόντος· Ἐγὼ εἰμι ἡ ζωή.

18.5

Ὁ δὲ ἄνθρωπος ὃς ἔσται δίκαιος, ὁ ποιῶν κρίμα καὶ δικαιοσύνην...

[Delarue, *Selecta* (Lomm. XIV.224; PG 13: 816)]

[*Ἄνθρωπος ὃς ἔσται δίκαιος.*] Ἄνθρωπός ἐστι δίκαιος ποιῶν κρίμα, ὁ μηδὲν ἀκρίτως ποιῶν, ἀλλὰ κεκριμένως ἐν δικαιοσύνη.

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419. τὸ πρᾶγμα Ο.

[“If the parable shall again come to be spoken...”]<sup>704</sup> Parables are not understood in terms of the literal narration,<sup>705</sup> but in symbolic terms.<sup>706</sup> The Law which said that the sins of fathers are repaid to the children also said that sons shall not die on behalf of fathers.<sup>707</sup> For it is not possible for one person to take up sins on behalf of another, a father on behalf of a son, or vice versa.

18.4<sup>708</sup>

For all the souls are mine; as is the soul of the father mine, so also is the soul of the son. Mine they are. The soul that sins, this one shall die.

[“The soul that sins, itself<sup>709</sup> shall die.”] Shall die the death of sin, that is, by deprivation from the one who said, “I am the life.”<sup>710</sup>

18.5<sup>711</sup>

Now, the person who is<sup>712</sup> righteous, the one who performs judgment and righteousness...

[“A person who is righteous...”] A man is righteous who “performs judgment”—who does nothing without judgment but only on the basis of judgment exercised,<sup>713</sup> in righteousness.

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704. According to LXX idiom, however, the implication is: “This parable shall *not* be spoken any more.”

705. Gk. κατὰ τὰ πράγματα.

706. Gk. κατὰ ἀναγωγίην.

707. Deut. 24.16.

708. Cf. Jerome, *Comm. in Ezech.* [PL 25: 170B]

709. Perhaps should be emended from αὐτῆ to αὐτῆ (“this [soul]”) to conform with LXX.

710. Jn. 14.6.

711. Cf. Jerome, *Comm. in Ezech.* [PL 25: 171D-172B]

712. NETS: “shall be”; the Greek is in the future tense, but English normally requires a present form in the protasis of a future conditional sentence or its equivalent, as here.

713. The whole phrase translates Gk. κεκριμένως.

## 18.6

...ἐπὶ τῶν ὀρέων οὐ φάγεται καὶ τοὺς ὀφθαλμοὺς αὐτοῦ οὐ μὴ ἐπάρη πρὸς τὰ εἶδωλα οἴκου Ἰσραὴλ καὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ οὐ μὴ μίανη καὶ πρὸς γυναῖκα ἐν ἀφένδρω οὕσαν οὐ προσεγγεῖ...

(a)

[Delarue, *Selecta* (Lomm. XIV.224; PG 13: 816)]

[*Ἐπὶ τῶν ὀρέων*] οὐ φάγεται. Τὴν βρῶσιν ἐκείνην τὴν τῶν ὑψωμάτων, τῶν ἐπαιρομένων κατὰ τῆς γνώσεως τοῦ Θεοῦ. Ὅρη δέ ἐστι νοητὰ, τασσόμενα ἐκ τῶν ἐναντίων, οἱ ταῦτα γεννήσαντες.

(b)

[Delarue, *Selecta* (Lomm. XIV.224; PG 13: 816)]

[*Πρὸς τὰ εἶδωλα οἴκου Ἰσραήλ.*] Κατὰ τὴν διάνοιαν τῶν παθῶν τὰ εἶδωλα λέγει.

(c)

[Pitra, pp. 546-7]

[*Καὶ τοὺς ὀφθαλμοὺς αὐτοῦ οὐ μὴ ἐπάρη πρὸς τὰ ἐπιθυμήματα οἴκου Ἰσραήλ.*] Ἀκύλας· Τὸ ἐπιθύημα τῶν ὀφθαλμῶν ἐν πληγῇ ἐν ἀθρόω θανάτῳ.<sup>420</sup>

(d)

[Delarue, *Selecta* (Lomm. XIV.224; PG 13: 816)]

[*Πρὸς γυναῖκα*<sup>421</sup> ἐν ἀφένδρω οὕσαν.] Τὰς τῆς καθάρσεως ἡμέρας· ἐκ τούτου κατὰ μέρος αὐτοῦ<sup>422</sup> ἐθίζων εἰς σωφροσύνην ἀκροτάτην.

420. Ziegler (apparatus on Ezek. 24.16) takes part of this as an Aquila reading for 24.16 (rather than for 18.6), as confirmed by Hexaplaric mss.—O agrees, but also does not attribute the comment to Origen.

421. τὴν γυναῖκα Delarue.

422. So O; Delarue omits the word.

## 18.6

...upon the mountains he does not eat,<sup>714</sup> and he does not lift up his eyes to the idols<sup>715</sup> of the house of Israel and does not defile his neighbor's wife and does not draw near to a woman who is menstruating...<sup>716</sup>

(a)

[“... upon the mountains] he does not eat ...” Does not eat, that is, that food consisting of exalted things, of things that rise up against the knowledge of God. And those who have begotten these things are spiritual “mountains,” arrayed on the opposite side.

(b)

[“...to the idols<sup>717</sup> of the house of Israel...”] He speaks of the “idols” with the *passions* in mind.

(c)

[Most likely out of place; attribution to Origen unlikely]<sup>718</sup>

[“...and he does not lift up his eyes to the desires<sup>719</sup> of the house of Israel.”]

Aquila: “The desire of the eyes at a stroke, in sudden death.”<sup>720</sup>

(d)

[“...to a woman who is menstruating...”] This refers to the days of purification; from this [temporary abstinence], [God] makes them accustomed, by stages, to the highest self-control.

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714. NETS renders all the verbs in this verse into the English future tense; in Greek, the first is future, the others emphatic subjunctives.

715. NETS: “notions”—following the standard LXX text.

716. NETS: “draw near a woman during her separation.”

717. Hexaplaric reading (following “the three”); LXX reads ἐπιθυμήματα (“thoughts”).

718. This Aquila reading really belongs at 24.16—but the comment is anonymous in O, and thus probably is not to be taken as an Origenic comment in the first place, although of course it ought to derive from Origen’s Hexapla.

719. The Greek text as printed by Pitra reads ἐπιθυμήματα (“desires”), which, while an attested LXX variant, conflicts with the Hexaplaric εἰδωλα. But the point is moot, as the variant does not belong here.

720. Ziegler excludes the last phrase from his report of the Aquila reading, presumably taking it as an additional interpretive gloss.

## 18.8

...καὶ τὸ ἀργύριον αὐτοῦ ἐπὶ τόκῳ οὐ δώσει καὶ πλεονασμὸν οὐ λήμψεται καὶ ἐξ ἀδικίας ἀποστρέψει τὴν χεῖρα αὐτοῦ, κρίμα δίκαιον ποιήσει ἀνὰ μέσον ἀνδρῶς καὶ ἀνὰ μέσον τοῦ πλησίον αὐτοῦ...

[Delarue, *Selecta* (Lomm. XIV.224; PG 13: 817)]

[Τὸ ἀργύριον αὐτοῦ ἐπὶ τόκῳ οὐ δώσει.] Τόκος λέγεται τὸ ἀδόμενον<sup>423</sup> ἐπὶ ἀργυρίου· πλεονασμὸς ἐστὶ<sup>424</sup> τὰ ἐπὶ τῶν λοιπῶν<sup>425</sup> διδόμενα βρωμάτων ἢ πομάτων.

Λοιμὸς ἐστὶν ὁ λυμαινόμενος, οἶνει ὁ ἄρπαξ, ἄδικος, καταπίνων πάντα.<sup>426</sup>

## 18.9

...καὶ τοῖς προστάγμασί μου πεπόρευται καὶ τὰ δικαιώματά μου πεφύλακται τοῦ ποιῆσαι αὐτά, δίκαιος οὗτός ἐστι, ζωὴ ζήσεται, λέγει κύριος.

[Pitra, p. 547]<sup>427</sup>

[Δίκαιος οὗτός ἐστι, ζωὴ ζήσεται.] Ἀπέθετο γὰρ τὴν ἔξιν τοῦ θανάτου, καὶ τοῦτο ζητεῖ τό· Οὐ μὴ ἀποθάνῃ.<sup>428</sup>

## 18.10

Καὶ ἐὰν γεννήσῃ υἱὸν λοιμὸς ἐκχέοντα αἷμα καὶ ποιοῦντα ἁμαρτήματα...

[Delarue, *Selecta* (Lomm. XIV.225; PG 13: 817)]

[Καὶ ἐκχέοντα<sup>429</sup> αἷμα.] Αἷμά ἐστι σύμβολον ζωτικῆς δυνάμεως ψυχῆς.

423. διδόμενον O.

424. δὲ O.

425. λεπτῶν O.

426. In O, this sentence is a separate comment.

427. In O, this comment is tied to Ezek. 18.21 ([ζωὴ ζήσεται,] οὐ μὴ ἀποθάνῃ).

428. ἀποθάνῃ Pitra.

429. χέοντα Delarue.

## 18.8

...and does not give his money for interest and does not take excess and turns his hand back from injustice; he performs righteous judgment between a man and his neighbor...<sup>721</sup>

[“...**does not give his money for interest...**”] By “interest,” he is referring to the well-worn [theme of interest] in the matter of money.<sup>722</sup> “**Excess**” refers to goods given in the case of other things [like] food or drink.

“Plague”<sup>723</sup> refers to one who does injury, such as the robber, the unjust person, the one who swallows down everything.

## 18.9

...and has walked by my ordinances and has kept my statutes so as to do them; this one is righteous, and he shall surely live,<sup>724</sup> says the Lord.

[Probably out of place]<sup>725</sup>

[“**This one is righteous, and he shall surely live...**”] For he put aside the condition of death; and in this sense examine also the phrase, “He shall surely not die.”<sup>726</sup>

## 18.10

And if he produces a plague of a son<sup>727</sup> who pours out blood and commits sinful acts...

[“**...and who pours blood...**”] “Blood” is the symbol of the life-power of a soul.

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721. NETS literally renders all the verbs in this verse into the English future tense.

722. O: “he is referring to that which is given in money matters.”

723. Ezek. 18.10: “If he produces a plague of a son...” I.e., this part of the comment is misplaced.

724. NETS: “he shall live by life.”

725. The catena’s connection of this comment with 18.21 may be *wrongly* based on the citation of that verse within the comment—Pitra seems to have been trying to connect it to the first occurrence of the phrase “he shall surely live” in the chapter (18.9), which also appears in 18.17, 19, 21, and 28.

726. Ezek. 18.21, 28.

727. NETS: “pestiferous son.”

## 18.12

...καὶ πτωχὸν καὶ πένητα κατεδυνάστευσε καὶ ἄρπαγμα ἤρπασε καὶ ἐνεχυρασμὸν οὐκ ἀπέδωκε καὶ εἰς τὰ εἶδωλα ἔθετο τοὺς ὀφθαλμοὺς αὐτοῦ, ἀνομίαν πεποίηκε...

(a)

[Delarue, *Selecta* (Lomm. XIV.225; PG 13: 817)]

[Καὶ πτωχὸν καὶ πένητα <κατεδυνάστευσε>.] Πλούσιον οὐ δύναται καταδυναστεῦσαι ὁ λοιμός. Λύτρον γὰρ ψυχῆς ἀνθρώπου, ὁ ἴδιος πλοῦτος· πτωχὸς δὲ οὐχ ὑφίσταται ἀπειλήν. Πλούσιός ἐστιν ὁ πλουτῶν ἐν ἔργοις ἀγαθοῖς, ἐν λόγῳ Θεοῦ, καὶ ἐν πάσῃ γνώσει.

(b)

[Delarue, *Selecta* (Lomm. XIV.225; PG 13: 817)]

[Καὶ εἰς τὰ εἶδωλα ἔθετο τοὺς ὀφθαλμοὺς αὐτοῦ.] Πάντα τὰ ἀναπεπλασμένα<sup>430</sup> εἶδωλά εἰσι. Τιθέασι δὲ ταῦτα ἐν ἀποκρύφῳ οἱ αἰρετικοί.

## 18.14

Ἐὰν δὲ γεννήσῃ υἰόν, καὶ ἴδη πάσας τὰς ἁμαρτίας τοῦ πατρὸς αὐτοῦ, ἃς ἐποίησε, καὶ φοβηθῆ καὶ μὴ ποιήσῃ κατὰ ταύτας...

[Delarue, *Selecta* (Lomm. XIV.225; PG 13: 817)]

[Ἐὰν δὲ γεννήσῃ υἰόν.] Ἡ γένεσις ἡμῶν κατὰ σάρκα οὐσα· ταύτης καὶ πατέρας καὶ μητέρας ἔχομεν. Οὐ γὰρ ἐστι ψυχῆς μήτηρ ἢ πατήρ· ταύτης γὰρ ὁ Θεὸς μόνος ἐστὶ ποιητῆς καὶ πατήρ, Καὶ τοῦτο διδάσκων ὁ Θεὸς λέγει, ὅτι, Πᾶσαι αἱ ψυχαὶ ἐμαί εἰσι· καὶ ἐκάστη ψυχὴ ἰδίαν ὑπόστασιν ἔχει, ἐν τῷ ἰδίῳ λόγῳ ἰσταμένη,<sup>431</sup> καὶ οὐκ ἐν ἄλλῳ. Καὶ οὐκ ἔστιν εἰπεῖν ἄλλην ὑπὲρ ἄλλης τὰς ἁμαρτίας ἀποτίνειν.<sup>432</sup>

## 18.23

Μὴ θελήσει θελήσω τὸν θάνατον τοῦ ἀνόμου, λέγει κύριος, ὡς τὸ ἀποστρέψαι αὐτὸν ἐκ τῆς ὁδοῦ τῆς πονηρᾶς καὶ ζῆν αὐτόν;

430. ἀναπλάσματα Ο.

431. ἰσταμένην Ο.

432. ἀποτιννύειν Ο.

## 18.12

...and oppressed the poor and needy and committed robbery and did not restore a pledge and set his eyes upon the<sup>728</sup> idols, has committed lawlessness...

(a)

[“...and <oppressed> the poor and needy...”] The “plague” cannot oppress a rich man. For “one’s own wealth is a ransom for a man’s soul, but a poor man does not lie under threat.”<sup>729</sup> The rich man is the one who is wealthy in good deeds, in the word of God, and in all knowledge.

(b)

[“...and set his eyes upon the idols...”] All fabricated things are idols. And the heretics set up these things in secret.

## 18.14

Now if he produces a son and he sees all the sins of his father that he has done and he is afraid and does not act according to them...

[“Now if he produces a son...”] Our birth is according to the flesh; and we have fathers and mothers of this [i.e., our flesh]. For there is no [human] mother or father of a soul—God alone, you see, is the maker and father of this [i.e., the soul]. And God says, by way of teaching this [truth], “All the souls are mine.”<sup>730</sup> And each soul has its own substance, subsisting in its own system, and not in another. And it is not possible to say that one soul pays on behalf of another for its sins.

## 18.23

Do I truly will<sup>731</sup> the death of the lawless one, says the Lord, rather than for him to turn back from his wicked way and live?

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728. NETS omits “the.”

729. Prov. 13.8.

730. Ezek. 18.4.

731. NETS: “By my will do I actually will...”

[Pitra, p. 547]<sup>433</sup>

[Μὴ θελήσει θελήσω τὸν θάνατον τοῦ ἀνόμου.] Ὅμοίως ἐστι τῷ πρώτῳ λαῷ.

18.24

Ἐν δὲ τῷ ἀποστρέψαι δίκαιον ἐκ τῆς δικαιοσύνης αὐτοῦ καὶ ποιήσῃ ἀδικίαν κατὰ πάσας τὰς ἀνομίας, ἃς ἐποίησεν ὁ ἄνομος, πᾶσαι αἱ δικαιοσύναι αὐτοῦ, ἃς ἐποίησεν, οὐ μὴ μνησθῶσιν· ἐν τῷ παραπτώματι αὐτοῦ, ᾧ παρέπεσε, καὶ ἐν ταῖς ἀμαρτίαις αὐτοῦ, αἷς ἤμαρτεν, ἐν αὐταῖς ἀποθανεῖται.

[Delarue, *Selecta* (Lomm. XIV.225; PG 13: 817)]

Ἐν τῷ παραπτώματι αὐτοῦ ᾧ παρέπεσε.<sup>434</sup> Πάντα τὰ παραπτώματα ἐν παραπτώμα λέγει· καὶ πάλιν τὸ ἐν τὰ πολλὰ εἰκονίζεται. Καὶ παρέπεσε παράπτωμα ἐκεῖνος ὁ λαὸς, ἀποκτείνας τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. Παραπίπτει δὲ ὁ καθεὶς, ἀπολλύων τὸν λόγον εἰς ἄλογίαν.

18.29

Καὶ λέγουσιν ὁ οἶκος τοῦ Ἰσραηλ, Οὐ κατορθοῖ ἡ ὁδὸς κυρίου. Μὴ ἡ ὁδὸς μου οὐ κατορθοῖ, οἶκος Ἰσραηλ; Οὐχὶ ἡ ὁδὸς ὑμῶν οὐ κατορθοῖ;

433. This comment appears in O in the bottom margin of the page, not in sequence with the main text of the comments; it is prefixed by a possible lemma ω, which Pitra interpreted as a reference to Origen, but that is not the normal abbreviation for Origen in this catena.

434. παρέπεσεν O.

[Attribution to Origen doubtful]

[“**Do I truly will the death of the lawless one...?**”] It is the same way for the first nation.<sup>732</sup>

18.24

When<sup>733</sup> the righteous one turns back from his righteousness and commits injustice like all the lawless acts that the lawless commits, none of his righteous acts that he performed shall be remembered; in<sup>734</sup> his transgression by which he transgressed and in his sins that he committed, in these he shall die.

“**For his transgression by which he transgressed...**” He is calling all the transgressions one single transgression; and again, the one transgression represents the many. And that nation did commit a transgression, in killing our Lord Jesus Christ. But each person who destroys his *reason*,<sup>735</sup> [resulting] in *unreason*,<sup>736</sup> transgresses.

18.29

And they say—the house of Israel—“The way of the Lord is not straight.” Is my way not straight, O house of Israel? Is it not your way that is not straight?

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732. The point of the comment is obscure; perhaps the idea is: Just as God does not *now* will the death of any transgressor, neither did he do so with regard to transgressors among the Hebrews / Jews (the “first nation”).

733. NETS: “After.”

734. NETS: “for.”

735. Gk. λόγος.

736. Gk. ἀλογία.

(a)

[Delarue, *Selecta* (Lomm. XIV.225; PG 13: 817)]

Οὐ κατορθοῖ ἡ<sup>435</sup> ὁδὸς Κυρίου.<sup>436</sup> Ἰσραὴλ λέγουσιν, ὅταν ἴδωσι τὰ ἔθνη εἰσερχόμενα.

(b)

[Delarue, *Selecta* (Lomm. XIV.225; PG 13: 817)]

[Οὐχὶ ἡ ὁδὸς ὑμῶν οὐ κατορθοῖ;] Ἐφ' ὑμῖν ἐστιν. Ἀπορρίψατε ἀσεβείας<sup>437</sup> ὑμῶν ἀφ' ἑαυτῶν.

## 18.31

Ἀπορρίψατε ἀπὸ ἑαυτῶν πάσας τὰς ἀσεβείας ὑμῶν, ἃς ἠσεβήσατε εἰς ἐμέ, καὶ ποιήσατε ἑαυτοῖς καρδίαν καινὴν καὶ πνεῦμα καινόν· καὶ ἴνα τί ἀποθνήσκετε, οἶκος Ἰσραὴλ;

[Delarue, *Selecta* (Lomm. XIV.226; PG 13: 817)]

Καὶ ποιήσατε ἑαυτοῖς καρδίαν καινὴν καὶ πνεῦμα καινόν.<sup>438</sup> Καὶ πῶς τοῦτο γενήσεται;<sup>439</sup> Ἐὰν ἐκδυσώμεθα τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνδυσώμεθα τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. Ὅταν ἀναβῶμεν ἀπὸ τῶν γηϊνῶν πραγμάτων εἰς τὸ ἀνάγειον<sup>440</sup> τὸ μέγα τὸ σεσαρωμένον ἀπὸ πάσης κακίας, καὶ κεκοσμημένον δὲ καὶ ἐστρωμένον τελείᾳ<sup>441</sup> ἀρετῆς, καὶ ἐορτάσωμεν μετὰ Ἰησοῦ, λαβόντες τὸ ποτήριον τῆς καινῆς διαθήκης, καὶ τὸν τύπον τοῦ σώματος αὐτοῦ ποιούμενοι ἐν τῷ θνητῷ ἡμῶν σώματι διὰ τῆς μετοχῆς αὐτοῦ.

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435. Delarue omits the article.

436. O does not give the Biblical tag at the beginning of the comment, but after λέγουσιν, has: οὐ κατορθοῖ αἱ ὁδοὶ Κ(υριο)υ.

437. ἀπορρίψαι [= ἀπορρίψαι ?] τὰς ἀσεβείας O.

438. So O; Delarue does not include the last three words of the Biblical tag.

439. γίνεται O.

440. ἀνώγειον O.

441. πάση O.

(a)

**“The way of the Lord is not straight...”** The people of Israel are speaking,<sup>737</sup> when they see the Gentiles invading.

(b)

**["Is it not your way that is not straight?"]** It is in your power. “Throw your impieties away from yourselves.”<sup>738</sup>

## 18.31

Throw away from yourselves all your impieties that you committed against me and make for yourselves a new heart and a new spirit. And why are you dying, O house of Israel?

**“And make for yourselves a new heart and a new spirit.”** And how will this happen? If we “put off the old self with its deeds, and put on the new, the one that is being renewed in knowledge according to the image of its creator”,<sup>739</sup> when we ascend from earthly affairs to the great upper room that has been swept clean of all wickedness, and has been adorned and strewn with perfect virtue, and when we keep festival with Jesus, taking the cup of the new covenant, and taking the imprint of his body in our mortal body through participation in him.

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737. O: “The people of Israel are saying, ‘The ways of the Lord <are> not straight...’”

738. Ezek. 18.31, slightly adapted. O’s text (slightly corrected) reads, “It is in your power to throw your impieties away from yourselves.”

739. Coloss. 3.9-10.

## CHAPTER 19

## 19.2

Τί ἡ μήτηρ σου; σκύμνος ἐν μέσῳ λεόντων·

(a)

[Delarue, *Selecta* (Lomm. XIV.226; PG 13: 817)]

Τί ἡ μήτηρ σου; σκύμνος<sup>442</sup> ἐν μέσῳ λεόντων.<sup>443</sup> Τροπολογεῖται εἰς λέοντα, εἰς ἕκαστον θηρίον κατὰ τὴν ἕξιν τὸ λογικόν,<sup>444</sup> καὶ εἰς πᾶν ζῶον καὶ ἔρπετόν.

(b)

[Delarue, *Selecta* (Lomm. XIV.226; PG 13: 817)]

Μητέρα τοῦ λέοντος ἠνίξατο τοῦ ἄρχοντος Ἰσραήλ<sup>445</sup> συναγωγὴν· ἥτις καὶ αὐτὴ ἀπεθηριώθη ἐν πολλοῖς, καὶ μάλιστα ὅτε ἔδωκε τὴν φωνὴν αὐτῆς ἐπὶ τὸν Δεσπότην αὐτῆς, λέγουσα· Ἄρον, ἄρον,<sup>446</sup> σταύρωσον αὐτόν.

(c)

[Delarue, *Selecta* (Lomm. XIV.226; PG 13: 817-20)]

Πολλοὶ τῶν ἀνθρώπων οὐδὲν διαφέρουσι, μᾶλλον δὲ καὶ χεῖρους εἰσι θηρίων τῇ ὠμότητι καὶ τῇ ἀπανθρωπία· οἷος ἦν καὶ οὗτος ὁ λεγόμενος ἄρχων τοῦ Ἰσραήλ.

## 19.7

καὶ ἐνέμετο τῷ θράσει αὐτοῦ καὶ τὰς πόλεις αὐτῶν ἐξηρήμωσε καὶ ἠφάνισε γῆν καὶ τὸ πλήρωμα αὐτῆς ἀπὸ φωνῆς ὠρυώματος αὐτοῦ.

[Delarue, *Selecta* (Lomm. XIV.226-7; PG 13: 820)]

Καὶ ἠφάνισε γῆν καὶ τὸ πλήρωμα αὐτῆς ἀπὸ φωνῆς ὠρυώματος αὐτοῦ. Οὗτος ὁ δεύτερος λέων οὐ μόνον πράξει ἀσεβείας ἦν λέων λυμεῶν τῶν ἀνθρώπων, ἀλλὰ

442. So O; Delarue includes the extra word ζῶν here.

443. Delarue punctuates with a question mark only at the end of the sentence. At the end of the Biblical tag, O has the extra words καὶ τὰ ἕξιν.

444. τὸ λογικὸν κατὰ τὴν ἕξιν O.

445. Here O has the extra word τὴν.

446. So O; Ἄιρον, ἄρον Delarue.

## CHAPTER 19

## 19.2

And you shall say: What is your mother? A whelp in the midst of lions!

(a)

**“What is your mother? A whelp in the midst of lions!”**<sup>740</sup> One’s rational faculty is allegorically described as a lion, as each kind of wild beast in accordance with one’s disposition;<sup>741</sup> and as every living creature and creeping thing.

(b)

By the “mother of the lion” [God] referred enigmatically to the synagogue of the “ruler of Israel”<sup>742</sup>—this itself too became like a wild beast on many occasions, especially when it uttered its words against its Lord, saying, “Take him away, take him away, crucify him!”<sup>743</sup>

(c)

Many people are no different from—or rather, are worse than—wild beasts in their savagery and cruelty, as was also this one who is spoken of as “ruler of Israel.”<sup>744</sup>

## 19.7

And he would feed in his rashness and devastated their cities, and he annihilated the land and its fullness, with a voice of his roaring.

**“And he annihilated the land and its fullness, with a voice of his roaring.”**

This second lion was not only a lion that destroys people by virtue of his impious actions, but is also a symbol of those who, in their most impious

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740. Alternatively, with Delarue’s punctuation, “Why [was] your mother a whelp (living) in the midst of lions?” The reading “living” (Gk. ζῶν) printed by Delarue is attested as a variant only here. In place of “whelp”, the variant “lioness” (Gk. λέαινα) is attested; the comment implies that Origen may be thinking of it.

741. Alternatively, “One is allegorically described as a lion, as each kind of wild beast—the rational [kind]—in accordance with one’s disposition...”

742. Cf. Ezek. 19.1: “take up a lamentation over the ruler of Israel...”

743. Jn. 19.15.

744. Ezek. 19.1.

καὶ σύμβολόν ἐστι τῶν ἐν τοῖς ἀσεβεστάτοις αὐτῶν<sup>447</sup> δόγμασιν ἐρημούντων τὴν γῆν καὶ τοὺς οἰκοῦντας αὐτήν. Σύμβολον οὖν εἰσιν οὗτοι οἱ λέοντες τῶν τῆς Ἱερουσαλήμ βασιλέων κατὰ τὸ αἰσθητόν· τοῦ μὲν πρώτου παραδοθέντος εἰς Αἴγυπτον· τοῦ δὲ δευτέρου, ὡς ἀσεβεστέρου, εἰς Βαβυλῶνα. Ἔχει δὲ καὶ τὴν ἀναγωγὴν τοῖς δυναμένοις θεωρῆσαι. Τοιαῦτα<sup>448</sup> δὲ πάσχουσι καὶ οἱ ἀσεβεῖς αἰρετικοὶ, οἱ μὴ φυλάσσοντες τὸν λόγον,<sup>449</sup> ἀλλὰ καταπατοῦντες· οἱ μὲν παραδιδόμενοι ἐνταῦθα τοῖς νοητοῖς Αἰγυπτίοις, οἱ δὲ ἢ ἐνταῦθα ἢ μετὰ τὴν ἔξοδον τῷ νοητῷ Ναβουχοδονόσορ.

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447. So O; αὐτοῦ Delarue.

448. Τοιοῦτο O.

449. Χριστόν O.

doctrines, make the land and its inhabitants a desert. So then, in terms of the world of senses,<sup>745</sup> these lions are a symbol of the kings of Jerusalem—the first of whom was handed over to Egypt, the second, to Babylon, as a more impious king. But this also contains a deeper significance,<sup>746</sup> for those who are able to perceive it. The impious heretics, the ones who do not guard their reason,<sup>747</sup> but trample on it, also suffer this sort of thing—some, being handed over to the *spiritual Egyptians*; others, either in this life or after their departure, to the *spiritual Nebuchadnezzar*.

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745. Gk. κατὰ τὸ αἰσθητόν.

746. Gk. ἀναγωγή.

747. Gk. λόγος; alternatively, “the Word”—with O’s reading, “Christ.”

## CHAPTER 20

## 20.25

Καὶ ἐγὼ ἔδωκα αὐτοῖς προστάγματα οὐ καλὰ καὶ δικαιώματα ἐν οἷς οὐ ζήσονται ἐν αὐτοῖς.

[Delarue, *Selecta* (Lomm. XIV.227-8; PG 13: 820)]

[Καὶ ἔδωκα αὐτοῖς προστάγματα οὐ καλά.] Τίνα δὲ ἦν<sup>450</sup> ταῦτα ἢ τὸ ἀποκτεῖνον γράμμα τοῦ νόμου, καὶ ἡ διαθήκη τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λιθίνις, καὶ ἡ διακονία τῆς κατακρίσεως; Ἀμφότερα οὖν διὰ τῆς αὐτῆς προστάσσεται φωνῆς, τό τε γράμμα καὶ τὸ πνεῦμα· ἀλλὰ τὰ μὲν κατὰ τὸ γράμμα προστάγματα οὐ δεῖ ποιεῖν· τὰ δὲ κατὰ τὸ πνεῦμα, ποιητέον. Ὅτι τὸ δὲ τοιοῦτον ἀνέγκλητόν ἐστι, καὶ βεβηλοῖ τινα τῶν προσταγμάτων, μανθάνομεν οὐ μόνον ἀπὸ τοῦ Ἀποστόλου τῆς καινῆς Διαθήκης, ἀλλὰ καὶ ἀπὸ τῶν πρὸ τῆς παρουσίας τοῦ Σωτῆρος<sup>451</sup> δῆλον, ἐκ τοῦ τοὺς μὲν ἱερεῖς ἐν τῷ ἱερῷ τὸν Σάββατον βεβηλοῦντας ἀναιτίους εἶναι, καὶ ἐν Σαββάτῳ περιτέμνεσθαι ἄνθρωπον· ἐνὸς μὲν λυομένου νόμου, ἐνὸς δὲ τηρουμένου· καὶ ἐκ τοῦ τὸν τε Δαυῖδ καὶ τοὺς σὺν αὐτῷ βεβρωκένας ἀπὸ τῶν ἄρτων τῆς προθέσεως, οὓς οὐκ ἐξῆν<sup>452</sup> αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις· καὶ ἐκ τοῦ ὁμοίωμα γεγονέναι ἔν τε τῇ σκηνῇ τοῦ μαρτυρίου καὶ ἐν τῷ ναῷ τῶν χερουβίμ· καὶ ὑπὸ Μωϋσέως ὁμοίωμα κατεσκευάσθαι ὄφρα χαλκοῦ.

450. δ' ἂν εἴη Ο.

451. παρουσίας τῶν γραφῶν Ο.

452. ἐξὸν Ο.

## CHAPTER 20

## 20.25

And it was I who gave them ordinances that were not good and statutes whereby they shall not live.

[**“And I gave them ordinances that were not good...”**] What were these ordinances, other than the killing letter of the Law, and the covenant of death that has been engraved in stone letters, and the service<sup>748</sup> of condemnation? So then, both the letter and the spirit are ordained by the same voice; but we ought not to carry out the ordinances that are according to the letter, while we must carry out those that are according to the spirit. The fact that this sort [of distinction] brings no reproach and breaks some of the ordinances, can not only be learned from the Apostle of the New Testament, but is also clear from those who preceded the Savior’s incarnation—from the fact that those priests who broke the Sabbath in the temple were not blamed, and that a person is circumcised on the Sabbath: One law is dissolved, another is kept. It can also be learned from the fact that David and those who were with him ate from the consecrated bread, the eating of which was not permitted to him or to those with him, but only to the priests. It can also be learned from the fact that there was a likeness of the Cherubim both in the tent of witness and in the temple—and that a likeness of a serpent was fashioned in bronze by Moses.

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748. Gk. διακονία.

## CHAPTER 22

## 22.18

Υιὲ ἀνθρώπου, ἰδοὺ γεγόνασί μοι ἅ οἶκος Ἰσραὴλ ἀναμειγμένοι πάντες χαλκῶ καὶ σιδήρῳ καὶ κασσιτέρῳ καὶ μολίβῳ, ἐν μέσῳ ἀργυρίου ἀναμειγμένος ἐστί.

[Delarue, *Selecta* (Lomm. XIV.228; PG 13: 820)]

[Ἰδοὺ γεγόνασί μοι οἶκος Ἰσραὴλ ἀναμειγμένοι πάντες.] Κάθηται Κύριος ἐν μέσῳ τῆς Ἱερουσαλήμ χωνεύων τοὺς ἀναμειγμένους<sup>453</sup> ἀργυρίῳ καὶ κασσιτέρῳ, καὶ χαλκῶ καὶ μολίβδῳ, καὶ αἰτιᾶται τοὺς ἔχοντας ὕλην εὐτελεῆ περὶ ἑαυτοὺς, καὶ λέγει· Ἀργύριον ἀναμειγμένον ἐγενήθησαν. Ὅταν γὰρ τῇ κτίσει τοῦ Θεοῦ τῇ καλῇ ἐπεισηγάγομεν<sup>454</sup> ἐκ τῆς κακίας ἡμῶν τὰ φαῦλα, μολίβδον<sup>455</sup> ἐπεισηγάγομεν<sup>456</sup> καὶ χαλκὸν, καὶ κασσίτερον· τὴν κακὴν πράξιν καὶ δόγματα ἀθείας, καὶ τὴν πρὸς τὸ σῶμα συμπάθειαν. Διὰ ταῦτα γὰρ<sup>457</sup> χρεῖα τοῦ πυρός.

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453. Here O has the extra word ἐν.

454. ἐπεισάγωμεν O.

455. μολίβον O.

456. ἐπεισάγωμεν O.

457. οὖν O.

## CHAPTER 22

## 22.18

Son of man, behold, the house of Israel have all become to me mixed up with bronze and iron and tin and lead; in the midst of silver it is mixed up.<sup>749</sup>

[“**Behold, the house of Israel have all become to me mixed up..**”] The Lord sits in the midst of Jerusalem, melting<sup>750</sup> those who have been mixed up with silver and tin and bronze and lead, and he criticizes those who have cheap material around them, and says, “They became mixed silver.”<sup>751</sup> For when we bring in common stuff from our own wickedness into God’s good creation, we bring in lead and bronze and tin—that is, our wicked actions and godless opinions and our going along with the passions of the body.<sup>752</sup> Because of these things we have need of the fire.<sup>753</sup>

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749. It is quite uncertain what text Origen used here for the end of the verse. See the further footnotes on the comment.

750. Cf. Ezek. 22.19-22.

751. This may simply be Origen’s paraphrase of the end of the verse, but he is more likely conflating Theodotion’s rendering of part of vs. 19 (“...they became silver like grape-seeds”) with the quite different LXX (“...you have become one mixture”) and / or with variant readings in vs. 18 itself (“they are mixed silver” for LXX “in the midst of silver it is mixed up”)—attested by Euseb., *Praep. Evang.* 12.43.1.

752. Gk. ἡ πρὸς τὸ σῶμα συμπάθεια.

753. I.e., the refining fire spoken about in this passage.

## CHAPTER 28

## 28.12

Υιὲ ἀνθρώπου, λάβε θρῆνον ἐπὶ τὸν ἄρχοντα Τύρου καὶ εἶπον αὐτῷ, Τάδε λέγει κύριος, Σὺ ἀποσφράγισμα ὁμοιώσεως, πλήρης σοφίας καὶ στέφανος κάλλους...

[Baehrens, p. 446]

[Delarue, *Selecta* (Lomm. XIV.229; PG 13: 821)]

ἀλήθεια σφραγίς ἐστι καὶ στέφανος κάλλους.

[Σὺ ἀποσφράγισμα ὁμοιώσεως.]

Ἀλήθεια σφραγίς ἐστι καὶ στέφανος κάλλους. Ὁ ἐν ταύτῃ ὧν ποιθήσεται ἐν αὐτῇ· καὶ οἱ δεχόμενοι τὴν ἀλήθειαν γίνονται ἐν αὐτῇ.

## 28.13

...ἐν τῇ τρυφῇ τοῦ παραδείσου τοῦ θεοῦ ἐγενήθη· πάντα λίθον χρηστὸν ἐνδέδεσαι, σάρδιον καὶ τοπάζιον καὶ σμάραγδον καὶ ἄνθρακα καὶ σάπφιρον καὶ ἴασπιν καὶ ἀργύριον καὶ χρυσίον καὶ λιγύριον καὶ ἀχάτην καὶ ἀμέθυστον καὶ χρυσόλιθον καὶ βηρύλλιον καὶ ὄνυχιον, καὶ χρυσοῦ ἐνέπλησας τοὺς θησαυροὺς σου καὶ τὰς ἀποθήκας σου ἐν σοί.

[Delarue, *Selecta* (Lomm. XIV.228-9; PG 13: 820-21)]

[Πάντα λίθον χρηστὸν ἐνδέδεσαι.] Δώδεκα λίθους εἶχεν ἐπὶ τῶν ὤμων ὁ ἀρχιερεὺς κοσμοῦντας αὐτὸν τοῦ ἀρχιεραῖσθαι τῷ Θεῷ. Τούτους τοὺς λίθους

## CHAPTER 28

28.12<sup>754</sup>

Son of man, take up a lament over the ruler of Tyre, and say to him, This is what the Lord says: You [are] a perfect likeness, full of wisdom,<sup>755</sup> and a crown of beauty.

Baehrens

Truth is a seal and a crown of beauty.

Delarue

[“**You [are] a perfect likeness...**”]<sup>756</sup>  
 Truth is a seal and a crown of beauty.  
 The one who is in this [truth] will be formed in it; and those who receive the truth come to be in it.

28.13<sup>757</sup>

In the delight of the Paradise<sup>758</sup> of God you were born; you have bound on every fine stone, carnelian and topaz and emerald and carbuncle and sapphire<sup>759</sup> and jasper and silver and gold<sup>760</sup> and ligyrion and agate and amethyst and chrysolite and beryl and onyx. And you filled with gold your treasuries and your storerooms among you.

[“**You have bound on every fine stone.**”] The high priest had 12 stones adorning him on his shoulders<sup>761</sup> so as to serve as high priest for God. The

754. In O, this comment is wrongly tied to vs. 13 (πᾶν λίθον χρηστόν), while the following comment is tied to vs. 12 (σὺ ἀποσφράγισμα); Delarue prints them in the same order as O, but has correctly reversed the Biblical texts associated with them. I have taken the final step of correcting the order as well.

755. Cf. *Hom.* 13.2.8; NETS, following standard LXX text, does not have this phrase.

756. Gk. σὺ ἀποσφράγισμα ὁμοιώσεως; lit., “you [are / were] a seal-impression of likeness”; NETS: “you were a signet in likeness.” At *Hom.* 1.3.7, Origen’s quotation of this verse includes the present tense verb *es*, which I have thus reflected here as well; in fact, he may well have included the equivalent (Gk. εἶ) in his Greek text.

757. Cf. Jerome, *Comm. in Ezek.* [PL 25: 270B-C; 273B]

758. NETS: “orchard.”

759. NETS: “lapis lazuli.”

760. The “silver and gold” here were certainly obelized by Origen, and in *Hom.* 13.3 as here he assumes that there are 12 stones in the list—which is only true if the silver and gold are excluded, either from the text or from the count.

761. Cf. Ex. 28.9-12 and 28.15-21; the first passage describes the *two* stones inscribed with the 12 names of the “sons of Israel” that were to be made for the shoulder pieces of the *ephod*, the second the breastpiece of 12 stones with the 12 names. Origen appears to be conflating these.

ἐποικοδομεῖ ὁ ἐνάρετος ἐπὶ τὸν ἀσάλευτον θεμέλιον, οὓς τὸ πῦρ κατακαῦσαι οὐκ ἰσχύει· ἐποικοδομεῖ δὲ τοῖς ἰδίους ὤμοις, τουτέστι πόνους ἰδίους. Μέσον δὲ τούτων ὁ κεκτημένος ταῦτα ἔχει ἐπὶ τοῦ στήθους τὸν τῆς δηλώσεως καὶ τὸν ἀληθείας λίθον τίμιον.<sup>458</sup> Καὶ οἱ μὲν δώδεκα λίθοι λόγοι εἰσι τῶν υἱῶν Ἰσραὴλ, ἐν οἷς λίθοις θεωρήσεις τὰ νοητὰ ξύλα τοῦ παραδείσου· καὶ τὸ μὲν ξύλον τῆς ζωῆς, ὃ ὁ κτησάμενος τυπωθήσεται<sup>459</sup> τὴν κεφαλὴν τῷ ἀγιάσματι Κυρίου. Ἐκ τῶν τοιούτων ἁγίων λίθων συνεστήκεισαν αἱ πύλαι τῆς Ἱερουσαλήμ, καὶ πᾶσα ἡ Ἱερουσαλήμ· οὓς πάντας ἐνδεδύκει ὁ ἄρχων Τύρου ποτὲ, οὐ πόνους ἰδίους, ἀλλὰ χάριτι, ὡς ὁ λόγος Ἱερουσαλήμ, καὶ ὡς ἱερεὺς τοῦ Θεοῦ. Ἄλλ' ἐκ τούτων ἀπάντων πέπτωκεν, εἰπὼν ἐν καρδίᾳ· Ὅτι Θεός εἰμι· κατοικίας<sup>460</sup> Θεοῦ κατώκηκα ἐν καρδίᾳ θαλάσσης.<sup>461</sup>

Καρδία ἐστὶ θαλάσσης<sup>462</sup> οἱ βαθεῖς λόγοι τῶν βαθέων, τὰ ἐσώτατα τῶν ἐσωτάτων· ἐξ ἧς καρδίας καταπεσὼν ὁ ἐπὶ τούτῳ ἐπαρθεὶς κατεβλήθη εἰς αὐτὴν τὴν θάλασσαν τὴν αἰσθητὴν. Καὶ τοῦτο δὲ πάσχουσι καὶ οἱ ἄνθρωποι οἱ ἐπὶ τοῖς ἰδίους πόνους ἐπαιρόμενοι.

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458. τῆς ἀληθείας λόγον λίθον O.

459. τυρωθήσεται Delarue (misprint) μιτρωθήσεται O.

460. κατοικίαν O.

461. θαλασσῶν O. After this, O has an end-of-comment marker, and a brief blank space before going on.

462. θαλασσῶν O.

virtuous person builds on the unshaken foundation with these stones, which the fire does not have the power to burn up; and he builds with them upon his own shoulders, that is, upon his own *labors*. And the one who possesses these holds the precious stone of showing and of truth between them on his chest.<sup>762</sup> And the twelve stones are on the one hand figures<sup>763</sup> of the children of Israel, in which stones you will perceive the *spiritual* trees of Paradise, and the tree of life—the one who acquires this will have his head marked<sup>764</sup> with the words “holiness of the Lord.”<sup>765</sup> From holy stones of this sort the gates of Jerusalem were composed<sup>766</sup>—and indeed, all of Jerusalem. The “ruler of Tyre”<sup>767</sup> had once clothed himself with all these stones, not by his own labors but by grace, as in the account of Jerusalem, and like the priest of God. But he has fallen from all these [glories], since he said in his heart, “I am God; I have inhabited God’s habitation in the heart of the sea.”<sup>768</sup>

The “heart of the sea” represents the profound rationality<sup>769</sup> of the profound beings, the innermost thoughts of the innermost entities—and the one who was puffed up because of this, having fallen out of this “heart,” was cast down into the material<sup>770</sup> sea itself. And human beings who are puffed up because of their own labors suffer this same thing as well.<sup>771</sup>

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762. Cf. Ex. 28.30; this is a reference to the *Urim* and *Thummim*.

763. Gk. λόγοι.

764. Delarue’s printed reading, τυρωθήσεται (“will be curdled”), must be emended to τυπωθήσεται (“will be marked”); O, however, has a different reading, possibly correct: μιτρωθήσεται (“he will be encircled [with headgear]”). Cf. Ex. 28.36.

765. Ex. 28.36 (LXX). The reference is to the engraved gold plate attached to the high priest’s headgear.

766. Cf. Rev. 21.19–20; the same inaccuracy (in the Biblical text, the stones are the *foundations of the walls*, rather than the *gates*) appears at *Hom.* 13.3.

767. Ezek. 28.12 (and 28.1).

768. Ezek. 28.2.

769. Gk. οί βαθεῖς λόγοι.

770. Gk. αἰσθητός.

771. In O, the last two sentences (from “The ‘heart of the sea’” to “this same thing as well”) are set off as a separate comment (albeit without a new number, which would be the *catena*’s normal practice). This format makes questionable the attribution of the last part of the printed comment to Origen—it may instead be anonymous.

## 28.17

Ἐψώθη ἡ καρδία σου ἐπὶ τῷ κάλλει σου, διεφθάρη ἡ ἐπιστήμη σου μετὰ τοῦ κάλλους σου· διὰ τὸ πλῆθος τῶν ἀμαρτιῶν σου ἐπὶ τὴν γῆν ἔρριψά σε, ἐναντίον βασιλέως ἔδωκά σε παραδειγματισθῆναι.

[Delarue, *Selecta* (Lomm. XIV.229; PG 13: 821)]

[Διὰ τὸ πλῆθος τῶν ἀμαρτιῶν σου ἐπὶ τὴν γῆν ἔρριψά σε.] Ἐκ τῶν οὐρανῶν<sup>463</sup> ἐρρίφη ὁ ῥιφεὶς ἐπὶ τὴν γῆν· ὧν τῷ ὑποδείγματι καὶ τῇ σκιᾷ ἐλάτρευον οἱ ἐν τῇ σκηνῇ λατρεύοντες.

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463. οὐρανίων Ο.

## 28.17

Your heart was exalted because of your beauty, and your knowledge was corrupted with<sup>772</sup> your beauty. Because of the multitude of your sins, I cast you down to the earth;<sup>773</sup> before kings I gave you to be made an example.

**[“...because of the multitude of your sins, I cast you down to the earth...”]**

The one who was cast down was cast down from the heavens to the earth. Those who worshipped in the Tabernacle worshipped the copy and the shadow of these [heavenly things].

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772. NETS: “by.”

773. NETS: “I threw you on the ground.”

## CHAPTER 29

29.2<sup>464</sup>

Υιὲ ἀνθρώπου, στήρισον τὸ πρόσωπόν σου ἐπὶ Φαραῶ βασιλέα Αἰγύπτου...

[Delarue, *Selecta* (Lomm. XIV.229-30; PG 13: 821)]

[*Στήρισον τὸ πρόσωπόν σου.*] Ἡ θεία Γραφή, τὰ καθ' ἡμᾶς τοὺς ἀνθρώπους γενόμενα ἱστοροῦσα, παιδεύει ἡμᾶς ἐν τοῖς καθ' ἡμᾶς, καὶ ὁδηγεῖ δὲ τὸν ἀκολουθοῦντα νοῦν<sup>465</sup> ἐκ τῶν καθ' ἡμᾶς, καὶ ἀνάγει, καὶ ὑποδείκνυσιν ἐκ τῶν αἰσθητῶν τὰ νοητά. Καὶ ἐκ τῶν παρ' ἡμῖν γενομένων ὑποδείκνυσι τῷ πνεύματι τὰ γενόμενα ἐν τοῖς πρὸ ἡμῶν· τοῖς ἔξω σαρκὸς λέγω. Μετὰ γὰρ τοῦ ἔχειν τὴν ἱστορίαν τὸν ἴδιον λόγον, οἷον τὸν παρ' ἡμῖν τοῖς ἀνθρώποις γενόμενον, ἔχει καὶ τὴν ἀναγωγὴν κατάλληλον ἐν τοῖς πρὸ ἡμῶν.

29.3

...καὶ εἶπον, Τάδε λέγει κύριος, Ἴδου ἐγὼ ἐπὶ σὲ Φαραῶ βασιλεῦ Αἰγύπτου τὸν δράκοντα τὸν μέγαν τὸν ἐγκαθήμενον ἐν μέσῳ ποταμῶν Αἰγύπτου τὸν λέγοντα, Ἐμοὶ εἰσιν οἱ ποταμοί, καὶ ἐγὼ ἐποίησα αὐτούς.

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464. So O; Delarue prints this comment with Ezek. 28.21.

465. So O; Delarue does not have the word νοῦν.

## CHAPTER 29

## 29.2

Son of man, set your face against Pharaoh king of Egypt...

[“**Set your face...**”] The divine Scripture, as it gives an account of matters that occurred in connection with us human beings, educates us in human affairs, and also serves as a guide for the mind that follows them *out* of human affairs, and it leads it<sup>774</sup> upwards and reveals the intelligible realities by means of the perceptible ones. And on the basis of what occurred among us it reveals by the Spirit what occurred among those who existed before us—I mean those who are outside the flesh.<sup>775</sup> For in addition to the fact that the history contains its own particular narrative, that is, the one that occurred among us human beings, it also holds a deeper significance, corresponding to those who existed before us.

## 29.3

...and say, This is what the Lord says: Behold, I am against you, Pharaoh, king of Egypt,<sup>776</sup> the great serpent<sup>777</sup> who sits<sup>778</sup> in the midst of the rivers of Egypt<sup>779</sup> and the one who says, “The rivers<sup>780</sup> are mine, and I made them.”

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774. Delarue: “a guide for the one who follows them...leads him...”

775. That is, it teaches us about the primordial spiritual beings by using historical figures as symbols.

776. NETS, following Rahlfs’ text: “Behold, I am against Pharaoh[h]” (Ziegler, by contrast, does include “you” in his LXX text of Ezek. 29.3). Origen, according to Delarue, is following a variant text, partly corrected toward MT in adding “king of Egypt”; however, the citations in the comment and Hom. 13.1.7 do not confirm this.

777. NETS: “dragon.”

778. NETS: “is ensconced.”

779. NETS: “in the midst of his streams.” Origen’s comments here (as well as his citation at Hom. 13.1.7) show that he is following the variant that includes the phrase “of Egypt”; however, the next comment appears to be alluding to the phrase “in the midst of *his* streams.”

780. NETS: “streams.”

(a)

[Baehrens, p. 441]

[Delarue, *Selecta* (Lomm. XIV.230; PG 13: 821)]

ὁ μὲν Φαραῶ ἦν μὲν ἀληθῆς ἄνθρωπος...

ἐπέιχε δὲ λόγον τοῦ διαβόλου, καὶ ἕκαστος δὲ βασιλεὺς ἱστορούμενος ὅμοιος τούτῳ τινὸς διαβολικῆς καὶ ἀποστατικῆς δυνάμεως<sup>466</sup> ἐπέχει λόγον.

Καὶ τοῦτο δηλοῖ τὸ, Ἰδοὺ ἐγὼ ἐπὶ σὲ τὸν δράκοντα τὸν μέγαν, τὸν ἐγκαθήμενον ἐν μέσῳ τῶ ποταμῶ Αἰγύπτου,<sup>467</sup> καὶ τὰ ἐξῆς. Ταῦτα δὲ οὐκ ἔχει λόγον αἰσθητῶς ἐπ' ἀνθρώπου λέγεσθαι.

[*Εγὼ ἐπὶ σὲ, Φαραῶ, βασιλεῦ Αἰγύπτου.*]

Ὁ μὲν Φαραῶ ἦν μὲν ἀληθῆς ἄνθρωπος βασιλεὺς ταύτης τῆς Αἰγύπτου, τῆς παρὰ τὸν Νεῖλον ποταμόν· ὁ καὶ τοὺς υἱοὺς Ἰσραὴλ τότε θλίβων, καὶ τὰ βρέφη αὐτῶν πνίγων·

ἐπέιχε δὲ λόγον τοῦ διαβόλου· καὶ ἕκαστος δὲ βασιλεὺς ἱστορούμενος ὅμοιος τούτῳ, τινὸς διαβολικῆς καὶ ἀποστατικῆς δυνάμεως ἐπέχει λόγον.

Καὶ τοῦτο δηλοῖ τὸ, Ἰδοὺ ἐγὼ ἐπὶ σὲ τὸν δράκοντα τὸν μέγαν, τὸν ἐγκαθήμενον ἐν μέσῳ τῶ ποταμῶ Αἰγύπτου, καὶ τὰ ἐξῆς. Ταῦτα δὲ οὐκ ἔχει λόγον αἰσθητῶς ἐπ' ἀνθρώπου λέγεσθαι.

(b)

[Delarue, *Selecta* (Lomm. XIV.230; PG 13: 821-4)]

[*Τὸν λέγοντα· Ἔμοι εἰσιν οἱ ποταμοί.*] Οὐ μόνον λέγει, *Οἱ ποταμοὶ ἐμοὶ εἰσι, καὶ γὰρ ἐποίησα αὐτούς*, ἀλλὰ καὶ ὁ Κύριος<sup>468</sup> ἐγκαθῆσθαι αὐτὸν<sup>469</sup> ἐν μέσῳ ποταμῶν αὐτοῦ <...><sup>470</sup> οἵτινές εἰσιν ἐκ κοιλίας τῶν συλλαβόντων αὐτούς, ἱκανοὶ<sup>471</sup> ἐν ψευδολογίᾳ,<sup>472</sup> ἐκπορευομένων εἰς θάνατον αἰώνιον τῶν ποτιζομένων ἀπ' αὐτῶν· οὐς, ἵνα μὴ πίνωνται, μεταβάλλει ὁ Θεὸς εἰς αἷμα, καὶ οὐ γέγραπται, ὅτι ἀποκατέστησεν αὐτούς εἰς ὕδωρ.

466. τινὸς ἀοράτου δυνάμεως διαβολικῆς καὶ ἀποστατικῆς Ο.

467. τῶν ποταμῶν αὐτοῦ Ο.

468. So O; ἀλλὰ καὶ Κύριον Delarue.

469. So O; Delarue does not include this word.

470. A verb like λέγει appears to have dropped out.

471. ἱκανῶν Ο.

472. ψευδοδοξία Ο.

(a)

Baehrens

Delarue

Pharaoh was, on the one hand, a real human being ...

but on the other hand, he presents a type<sup>781</sup> of the devil; and every king who is described as similar to him presents the type of a certain diabolical and apostate power.<sup>782</sup> And this is demonstrated by the verse, **“Behold, I am against you...the great serpent, who sits in the midst of the river of Egypt,”**<sup>783</sup> etc. These things admit of no reason for them to be said about a human being in the perceptible realm.<sup>784</sup>

**[“I am against you, Pharaoh, king of Egypt...”]**

Pharaoh was, on the one hand, a real human being, king of this literal Egypt, which is beside the river Nile—the one who at that time afflicted the children of Israel, and tormented their infants;

but on the other hand, he presents a type of the devil; and every king who is described as similar to him presents the type of a certain diabolical and apostate power. And this is demonstrated by the verse, **“Behold, I am against you...the great serpent, who sits in the midst of the river of Egypt,”** etc. These things admit of no reason for them to be said about a human being in the perceptible realm.

(b)

**[“...the one who says, ‘The rivers are mine...’”]** Not only does he say, **“The rivers are mine, and I made them,”** but also the Lord <says> that he sits in the midst of his rivers<sup>785</sup>—which are from the belly of those who conceived them; they are skilled in false speaking, while those who drink from them go forth into eternal death—and God changes them into blood to keep them from being drunk, and it is not written that he turned them back into water.

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781. Gk. λόγος.

782. O: “a certain invisible power, diabolical and apostate...”

783. O: “in the midst of his rivers...”

784. Gk. αισθητικῶς.

785. So O (with probable lacuna supplemented); Delarue’s text seems defective: “...but also that the Lord sits in the midst of his rivers...”

## 29.4

Καὶ ἐγὼ δώσω παγίδας εἰς τὰς σιαγόνας σου καὶ προσκολλήσω τοὺς ἰχθύας τοῦ ποταμοῦ σου πρὸς τὰς πτέρυγας σου καὶ ἀνάξω σε ἐκ μέσου τοῦ ποταμοῦ σου καὶ πάντας τοὺς ἰχθύας τοῦ ποταμοῦ σου...

(a)

[Delarue, *Selecta* (Lomm. XIV.230; PG 13: 824)]

[Καὶ ἐγὼ δώσω παγίδα εἰς τὰς σιαγόνας σου.] Παγίδας βάλλει ὁ Θεὸς εἰς τὰς σιαγόνας τοῦ δράκοντος, ἵνα, φιμώσας αὐτοῦ τὸ στόμα, καταργήσῃ δυσσεβῆ διδασκαλίαν, καὶ ἀνάξῃ ἀπὸ τῆς ὑγρᾶς εἰς τὴν ξηράν.

(b)

[Delarue, *Selecta* (Lomm. XIV.231; PG 13: 824)]

[Καὶ προσκολλήσω τοὺς ἰχθύας τοῦ ποταμοῦ σου.] Ἰχθύες τοῦ ἐν Αἰγύπτῳ εἰσὶ ποταμοῦ οἱ ἐν Αἰγυπτίοις καὶ σωματικοῖς παθήμασι διαζῆν δοκοῦντες. Οὗτοι γὰρ προσκολλῶνται ταῖς πτέρυξι τοῦ δράκοντος, καὶ ταῖς λεπίσιν αὐτοῦ, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων.

(c)

[Delarue, *Selecta* (Lomm. XIV.231; PG 13: 824)]

Ἰχθύες εἰσὶ κολλώμενοι εἰς τὰς πτέρυγας τοῦ νοητοῦ Φαραῶ, τοῦ ἐν μέσῳ τῶν τῆς κακίας ποταμῶν, οἱ μαθητεύοντες τῇ κακίᾳ, καὶ ποτιζόμενοι ἐκ τοῦ Αἰγυπτιακοῦ ὕδατος, καὶ συνενούμενοι τῷ δράκοντι ἐν τῇ ὑγρᾷ ἔξει, καὶ ὑπὸ τὴν ἐξουσίαν αὐτοῦ γινόμενοι.

29.4<sup>786</sup>

And I will put<sup>787</sup> a snares into your jaws and stick<sup>788</sup> the fish of your river<sup>789</sup> to your fins.<sup>790</sup> And I will bring up you and all the fish of your river from the midst of your river.

(a)

[**“And I will put a snare into your jaws...”**] God casts snares into the jaws of the serpent, so that by muzzling his mouth he may abolish his impious teaching and bring him up from the water onto the dry land.

(b)

[**“And I will stick the fish of your river to...”**] The fish of the river that is in Egypt are those who appear to spend their lives in *Egyptian* and bodily passions. For these people are stuck to the fins of the serpent, and to its scales, “wave-tossed and blown about by every wind of teaching in the trickery of men.”<sup>791</sup>

(c)

The fish who are stuck to the fins of the spiritual Pharaoh, the one who [sits] in the midst of the rivers of wickedness, are those who are disciples of wickedness and drink from the Egyptian water and are united with the serpent in his watery state and come to be under his authority.

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786. Cf. Jerome, *Comm. in Ezech.* [PL 25: 279D; 280B]

787. NETS: “give.”

788. NETS: “glue.”

789. NETS: “stream”—here and throughout the verse.

790. Gk. πτέρυγες, which in other contexts means “wings.” Cf. *Hom.* 13.2.6, however, where the term is “scales”; and Origen’s comment here gives “scales” as a sort of gloss.

791. Eph. 4.14.

## 29.5

[Pitra, pp. 548-9, including full citation of the Biblical verse]<sup>473</sup>

Καὶ καταβαλῶ σε ἐν τάχει, καὶ πάντας τοὺς ἰχθύας τοῦ ποταμοῦ σου· ἐπὶ πρόσωπον τοῦ πεδίου πέση, καὶ οὐ μὴ συναχθῆς καὶ οὐ μὴ περισταλῆς· τοῖς θηρίοις τῆς γῆς καὶ τοῖς πετεινοῖς τοῦ οὐρανοῦ δέδωκά σε εἰς κατάβρωμα.

Παθόντος τὰ προειρημένα τοῦ ἐγκαθημένου τοῖς ποταμοῖς Αἰγύπτου δράκοντος, γνῶσονται πάντες οἱ κατοικοῦντες Αἴγυπτον τὸν Κύριον· ζῶντος δὲ τοῦ δράκοντος καὶ μηδὲν πάσχοντος, οὐχ οἴοι τε ἦσαν γινώσκειν τὸν Κύριον.

## 29.6

καὶ γνῶσονται πάντες οἱ κατοικοῦντες Αἴγυπτον ὅτι ἐγώ εἰμι κύριος, ἀνθ' ὧν ἐγενήθης ῥάβδος καλαμίνη τῷ οἴκῳ Ἰσραηλ.

[Delarue, *Selecta* (Lomm. XIV.231; PG 13: 824)]

[Ἄνθ' ὧν ἐγενήθης ῥάβδος καλαμίνη.] Ὁ μὴ ἐπερειδόμενος τῇ ἐξελεύσει<sup>474</sup> ῥάβδῳ ἐκ τῆς ρίζης Ἰεσσαί, μηδὲ παιδευόμενος ῥάβδῳ ἢ ἐπισκέπτεται ὁ Θεὸς ἀνομίαν<sup>475</sup> υἱῶν Δαυΐδ, μηδὲ ἀποστολικῆ ῥάβδῳ νοθετούμενος, ἀλλὰ λόγους ψευδέσι καὶ διακένοισ ἐπερειδόμενος, ἐπερείδεται ῥάβδῳ καλαμίνη, τῷ δράκοντι τῷ Φαραώ.

## 29.8

Διὰ τοῦτο τάδε λέγει κύριος, Ἴδου ἐγὼ ἐπάγω ἐπὶ σὲ ῥομφαίαν καὶ ἀπολῶ ἀνθρώπους ἀπὸ σοῦ καὶ κτήνη·

[Delarue, *Selecta* (Lomm. XIV.231; PG 13: 824)]

[Καὶ ἀπολῶ ἀπὸ σοῦ ἀνθρωπον καὶ κτήνη.] Ὡς ὁ Θεὸς ἔχει ἀνθρώπους καὶ κτήνη, οὐς σώζει· οὕτως καὶ ὁ δράκων ὁ Φαραώ· οὐς ἀπολεῖ<sup>476</sup> ὁ Θεὸς, οὐχ ἀπλῶς,

473. The citation is not, however, included in the commentary text of O.

474. So O; Delarue does not have the words τῇ ἐξελεύσει.

475. ἀνομίας O.

476. So O; Lomm. reports that Delarue prints ἀπόλλει here, but both he and Migne correct to ἀπολλύει.

29.5<sup>792</sup>

And I will cast you down, and all the fish of your river, with speed;<sup>793</sup> upon the surface of the plain you shall fall, and you shall not be gathered and shall not be interred. I have given you to the animals of the earth and to the birds of the air for food.

Once the serpent who sits upon the rivers of Egypt has suffered the just-mentioned [disasters], all those who dwell in Egypt will know the Lord.<sup>794</sup> But while the serpent was alive and not suffering anything, they were not able to know come to know the Lord.

29.6<sup>795</sup>

And all who inhabit Egypt shall know that I am the Lord, because you became a rod of reed for the house of Israel.

[“...because you became a rod of reed...”] The one who does not lean on the rod that issued from the root of Jesse, and is not corrected by the rod with which God visits the transgression of the children of David, and is not admonished by the Apostolic rod, but rather leans on false and empty words—that one is leaning on a rod of reed: the serpent, Pharaoh.

## 29.8

Therefore, this is what the Lord says: Behold, I am bringing against you a sword, and I will destroy people<sup>796</sup> and cattle from you...

[“...and I will destroy man and cattle from you...”] Just as God has people and cattle whom he saves, so also the serpent, Pharaoh, [has people and cattle]—

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792. The comment, as printed by Pitra, includes a citation of the entire Biblical verse.

793. NETS: “And I will fling you and the all the fish of your stream down with speed.”

794. Ezek. 29.6.

795. Cf. Jerome, *Comm. in Ezech.* [PL 25: 281B]

796. NETS: “human beings.” Delarue’s singular here is contradicted by the plural in the comment itself.

ἄλλ' ἀπὸ τοῦ δράκοντος. Ἡ τάχα οἱ αὐτοὶ εἰσι<sup>477</sup> σωτηρίαν ταύτην λαμβάνοντες, τῷ μηκέτι<sup>478</sup> εἶναι τοῦ δράκοντος Φαραώ.

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477. εἰς O.

478. So O; μηδέτι Migne μηδέ τι Lomm.

whom God will destroy, not simply, but “from the serpent.”<sup>797</sup> Or perhaps the same [people and cattle] receive this as salvation, by virtue of not belonging to the serpent, Pharaoh, any longer.<sup>798</sup>

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797. Cf. Jerome, *Comm. in Ezech.* [PL 25: 283A-B]: “...and he destroys them, not absolutely, but *for the serpent*, so that they will die to the serpent and live for God...”

798. The point is oddly put, but seems to be that the phrase *either* refers to condemnation of those who belong to the devil, but condemnation that entails despoiling the devil of his possessions; *or* to the salvation of those who formerly belonged to the devil, by the removing them from his power.

## CHAPTER 30

## 30.3

...ὅτι ἐγγὺς ἡ ἡμέρα τοῦ κυρίου, ἡμέρα πέρασ ἐθνῶν ἔσται.

[Delarue, *Selecta* (Lomm. XIV.231-2; PG 13: 824)]

[*Πέρασ ἐθνῶν ἔσται.*] Πέρασ ἐθνῶν ἔστι Κυρίου χεῖρ ἐπὶ πᾶσαν Αἴγυπτον καὶ Αἰθιοπίαν.<sup>479</sup> καὶ τὰ μὲν πρὸς τοὺς<sup>480</sup> ἀνθρώπους ἐπὶ Αἰγυπτίους λέγεται, τὰ δὲ πρὸς τὰς ἀντικειμένας δυνάμεις πρὸς τοὺς Αἰθιοπίας.

## 30.4

Καὶ ἤξει μάχαιρα ἐπ' Αἰγυπτίους, καὶ ἔσται ταραχὴ ἐν τῇ Αἰθιοπίᾳ, καὶ πεσοῦνται τετραυματισμένοι ἐν Αἰγύπτῳ, καὶ συμπεσεῖται τὰ θεμέλια αὐτῆς.

(a)

[Delarue, *Selecta* (Lomm. XIV.232; PG 13: 824)]

[Pitra, p. 549]

Καὶ ἤξει ἡ<sup>481</sup> μάχαιρα ἐπὶ<sup>482</sup> Αἰγυπτίους. Αἴγυπτος ἐν πολλοῖς νοεῖται ἐπὶ τοῦ κόσμου τούτου, τοῦ<sup>483</sup> ἀνθρωπίνου καὶ τοῦ ἐπιγείου τούτου, ἐξ οὗ ἐξίασιν οἱ ἀληθινοὶ Ἰσραηλῖται, καὶ ὀδεύουσιν<sup>484</sup> ἐπὶ τὴν ἀγίαν γῆν.

Καὶ ἤξει μάχαιρα ἐπ' Αἰγυπτίους. Αἴγυπτος ἐν πολλοῖς νοεῖται ἐπὶ τοῦ κόσμου τούτου ἀνθρωπίνου, καὶ τοῦ ἐπιγείου τούτου, ἐξ οὗ ἐξίασιν<sup>485</sup> οἱ ἀληθινοὶ Ἰσραηλῖται, καὶ ὀδεύουσιν ἐρχόμενοι ἐπὶ τὴν ἀγίαν γῆν· οἰκῶν ἐν Αἰγύπτῳ, ἵνα μὴ πειραθῆ τῆς ἐρχομένης ἐπ' Αἰγύπτου<sup>486</sup> μαχαίρας, μὴ ἐργαζέσθω πηλὸν, μηδὲ οἰκοδομεῖτω<sup>487</sup> πόλεις Φαραῶ, τῷ ἄρχοντι τοῦ αἰῶνος τούτου ἐπ' ἁμαρτίαν.<sup>488</sup>

479. In place of Αἰθιοπίαν, O has Αἰθιοπίας καὶ Αἰγυπτίους.

480. So O; Delarue omits this word.

481. In O (as in Pitra), there is no article.

482. ἐπ' O (as in Pitra).

483. O does have the article here.

484. Here O (as in Pitra) has the extra word ἐρχόμενοι.

485. ἐξιοῦσιν Pitra O.

486. Αἴγυπτον O.

487. οἰκοδομεῖτο O οἰκοδομῆται Pitra.

488. ἐπὶ τὴν ἁμαρτίαν O.

## CHAPTER 30

## 30.3

...for the day of the Lord is near; a day shall be an end of nations.

[“...**shall be an end of nations.**”] The “end of nations” is the Lord’s hand upon all Egypt and Ethiopia. And some things [in this passage], directed toward human beings, are spoken to the Egyptians; others, directed toward the *contrary powers*, are spoken to the Ethiopians.

## 30.4

And a dagger shall come upon the Egyptians, and there shall be tumult in Ethiopia, and those who have been wounded shall fall in Egypt, and its foundations shall collapse.

(a)

Delarue

Pitra

“**And the dagger shall come upon the Egyptians...**” Egypt, in many passages, is understood in reference to this world, this human and earthly world, from which the true Israelites depart and make their way to the holy land.

“**And a dagger shall come upon the Egyptians...**” Egypt, in many passages, is understood in reference to this world, this human and earthly world, from which the true Israelites depart and, going, make their way to the holy land. As for the one who lives in Egypt, let him not make mud, so that he will not experience the dagger that comes upon Egypt, nor build cities for Pharaoh, the ruler of this world,<sup>799</sup> for sin.

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799. Gk. αἴων.

(b)

[Delarue, *Selecta* (Lomm. XIV.232; PG 13: 824)]

[Καὶ συμπεσεῖται τὰ θεμέλια αὐτῆς.] Καταστρέφει ὁ Θεὸς τὰ θεμέλια Αἰγύπτου ὡς ἀγαθὸς ἵνα μὴδὲν μείνη<sup>489</sup> Αἰγύπτιον οἰκοδόμημα· τὴν ἁμαρτίαν λέγω καὶ τὰ αἷτια αὐτῆς.<sup>490</sup> Ὁ γὰρ Λόγος ἐκριζοῖ καὶ κατασκάπτει καὶ ἀπολλύει<sup>491</sup> τὴν κακίαν, καὶ οἰκοδομεῖ<sup>492</sup> τὴν ἀρετήν.

## 30.5

Πέρσαι καὶ Κρήτες καὶ Λυδοὶ καὶ Λίβυες καὶ πάντες οἱ ἐπίμικτοι καὶ τῶν υἰῶν τῆς διαθήκης μου μαχαίρα πεσοῦνται ἐν αὐτῇ.

[Delarue, *Selecta* (Lomm. XIV.232; PG 13: 824-5)]

Πέρσαι καὶ Κρήτες καὶ Λυδοὶ<sup>493</sup> καὶ Λίβυες, καὶ πάντες οἱ ἐπίμικτοι <καὶ> τῶν υἰῶν τῆς διαθήκης μου ἐν τῇ μαχαίρα πεσοῦνται. Τίς δύναται ἕκαστον ἔθνος διηγῆσασθαι, καὶ ἀναγαγεῖν ἕκαστον ἐφ' ὃν δεῖ τρόπον μοχθηρόν; Θεοῦ καὶ μόνοι παρασχεῖν τὸν περὶ πάντων ἀληθῆ λόγον. Ἐρευνῶν τὸν ἐγκείμενον νοῦν τῆ Γραφῆς,<sup>494</sup> αἶτει παρὰ Θεοῦ φωτισμόν.

## 30.4-5

[Pitra, pp. 549-50—including citation of the Biblical text—part of verse 4 and all of 5.<sup>495</sup>]

Ἐν Αἰγύπτῳ καὶ συμπεσεῖται τὰ θεμέλια αὐτῆς. Πέρσαι, καὶ Κρήτες, καὶ Λυδοὶ, καὶ Λίβυες, καὶ πάντες οἱ ἐπίμικτοι, καὶ τῶν υἰῶν τῆς διαθήκης μου μαχαίρα πεσοῦνται ἐν αὐτῇ.

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489. μένει O.

490. So O; Pitra does not include καὶ...αὐτῆς.

491. ἀπόλλυσι O.

492. ἀνοικοδομεῖ O.

493. Lomm. reports that Delarue's text does not include the words καὶ Λυδοὶ, but both he and Migne include them. O has the words.

494. ταῖς γραφαῖς O.

495. The citation is not, however, included in the commentary text of O.

(b)

[“...and its foundations shall collapse.”] God, in his goodness, overturns the foundations of Egypt, so that not one Egyptian structure—I mean *sin* and its causes<sup>800</sup>—will remain. For the Word roots up and digs up and destroys wickedness, and builds up virtue.

## 30.5

Persians and Cretans and Lydians and Libyans and all those mixed in and some of the sons of my covenant shall fall in it by the<sup>801</sup> dagger.

“**Persians and Cretans and Lydians and Libyans and all those mixed in <and> some of the sons of my covenant shall fall by the dagger.**” Who can explain each nation, and interpret symbolically<sup>802</sup> each one in reference to its wretched ways as one ought? It is in God’s power alone to provide the true account regarding them all. While examining the meaning contained within the Scripture, ask for illumination from God.

30.4-5<sup>803</sup>

...in Egypt, and its foundations shall collapse. Persians and Cretans and Lydians and Libyans and all those mixed in and some of the sons of my covenant shall fall in it by dagger.<sup>804</sup>

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800. Pitra does not include “and its causes.”

801. NETS does not have “the”; in the comment, however, the transmitted wording of the citation (ἐν τῇ μάχαιρα) is not attested elsewhere, so should perhaps be emended to conform with standard LXX. The words ἐν τῇ could be a misplaced reflection of the phrase “in it,” which is otherwise missing from the citation below.

802. Gk. ἀναγυγείν.

803. This comment is prefaced in Pitra’s text by a partial citation of verse 4 as well as a full citation of verse 5. The comment is particularly suspect; it coheres ill with the thought expressed by the preceding comment, from the *Selecta*, and especially, includes interpretations of ethnic groups *not* mentioned in the verse supposedly under consideration.

804. Note that here, the Biblical citation is not identical to that offered by the *Selecta*.

Αἴγυπτος<sup>496</sup> ἔρμηνεύεται Ἐκθλίβων. Οὐκοῦν ἐκθλίβει τοὺς δικαίους ἐν τῇ ἐκθλίψει τοῦ κόσμου τούτου; ἐκλαμβάνεται γὰρ εἰς τὸν κόσμον ἡ Αἴγυπτος· καὶ τοῦτο εὐρήσεις γεγενημένον ἐπὶ τῶν Ἑβραίων. – Βαβυλώνιος δὲ ἔρμηνεύεται Συνέχων, ὅστις τοὺς ἀξίους συνοχῆς συνέχει· καὶ τοῦτο εὐρήσεις ἐπὶ τῆς αἰχμαλωσίας τῆς Ἱερουσαλήμ. – Συρὸς ἔρμηνεύεται Μετέωρος· οὗτος μετεωρίζων τὰ μάταια φαντάσματα, μάταιος ὢν καὶ μετέωρος. – Πέρσαι δὲ ἔρμηνεύονται ῥάθυμοι καὶ διασκεδάζοντες· οὗτοί εἰσιν οἱ ῥαθυμίαν ἐμβάλλοντες καὶ διασκεδάζοντες τοὺς οἰκοδομοῦντας τὸν ναὸν τοῦ Θεοῦ· καὶ τοῦτο εὐρήσεις ἐπὶ τῆς δευτέρας οἰκοδομῆς τοῦ ναοῦ. Καὶ πάντων τῶν ἐθνῶν τὰς ἔρμηνείας τῶν ὀνομάτων ζητεῖ, καὶ τὰ ἱστορούμενα περὶ αὐτῶν, καὶ ἄναγε ἐπὶ τὰ νοητά.

## 30.6

Τάδε λέγει Ἀδωναι Κύριος, Καὶ πεσοῦνται τὰ ἀντιστηρίγματα Αἰγύπτου, καὶ καταβήσεται ἡ ὕβρις τῆς ἰσχύος αὐτῆς ἀπὸ Μαγδώλου ἕως Σνήνης·

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496. Αἴγυπτιος Ο.

[Attribution to Origen questionable]

*Egypt* is interpreted as “one who distresses”;<sup>805</sup> for does it not distress the righteous in the tribulation of this world? For *Egypt* is understood to be the world. And you will find this to have happened also in the case of the Hebrews.—A *Babylonian* is interpreted as “one who constrains,”<sup>806</sup> who constrains those who are worthy of constraint.<sup>807</sup> And you will find this in the captivity of Jerusalem.—A *Syrian* is interpreted as “lofty”;<sup>808</sup> this one raises on high his useless imaginations, being useless as well as lofty.—And *Persians* are interpreted as “careless and scattering”; these are the ones who bring about carelessness and scatter those who are building the temple of God. And you will find this in the second building of the temple. Inquire into the interpretations of all the nations, and what is narrated about them; and trace them upwards to the [corresponding] spiritual truths.

30.6<sup>809</sup>

Thus says Adonai the Lord.<sup>810</sup> And the supports of *Egypt* shall fall, and the insolence of its power shall come down from Migdol<sup>811</sup> to Syene; they shall fall in it by dagger, says the Lord.

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805. Cf. Jerome, *De nominibus Hebraicis*, col. 819 [p. 2.29-30 De Lagarde]: *tribulatio coangustans*.

806. Gk. συνέχων, the elements of which could be translated more literally as “holding [something] together.”

807. Gk. συνοχή; the word can also mean “oppression.”

808. Cf. Philo, *On Flight and Finding* 44; cf. Jerome, *De nominibus Hebraicis*, col. 819 [p. 2.26 De Lagarde] (defining “Aram”): *excelsus*; cols. 855-6 [p. 33.17 De Lagarde] (defining “Syria” but with “Aram” in Hebrew characters) *sublimitas*.

809. Cf. Jerome, *Comm. in Ezech.* [PL 25: 288D-289A], although there is little in the way of specific parallel.

810. NETS does not have this introductory phrase, which is a Hexaplaric revision toward MT. It is attested in Pitra’s fragment, but not in Delarue’s *Selecta*.

811. Gk. ἀπὸ Μαγδώλου; the same phrase appears at Ezek. 29.10. The form used in Origen’s comment (Μαγδωλά) appears to be unattested elsewhere.

(a)

[Pitra, p. 549]

Τάδε λέγει Ἄδωναι Κύριος· Καὶ πεσοῦνται τὰ ἀντιστηρίγματα<sup>497</sup> Αἰγύπτου. Ἀντιστηρίγματά εἰσι τῆς Αἰγύπτου λόγοι ὑπὲρ τῶν ἠδονῶν, ὑπὲρ τῶν σωματικῶν. Καὶ εἰσὶν οἱ προϊστάμενοι τῶν τοιούτων λόγων καὶ ἀντιστηρίζοντες ἐν αὐτοῖς τὴν νοητὴν Αἰγύπτου, τουτέστι τὴν ἀμαρτίαν, τὴν κακίαν. Ἀγαθοῦ οὖν Θεοῦ ἐστὶ ταῦτα τὰ ἀντιστηρίγματα καταβαλεῖν, ἵνα καταργήσῃ τὴν ἀμαρτίαν· ἐστὶ δὲ καὶ ἐν τῇ ἀρετῇ ἀντιστηρίγματα καὶ λόγοι καὶ οἱ προϊστάμενοι τούτων, ἀλλ' οὗτοι οὐ πεσοῦνται.

(b)

[Delarue, *Selecta* (Lomm. XIV.232; PG 13: 825)]

Ἀπὸ Μαγδωλοῦ ἕως Συήνης μαχαίρα πεσοῦνται. Μαγδωλά<sup>498</sup> ἐστὶν ἀρχὴ τῆς Αἰγύπτου ἐπὶ τὰ ὠδε· Συήνη δὲ ἡ ἐσχάτη τῆς Αἰγύπτου, πλησίον εὐθὺ τῶν Αἰθίοπων. Οἱ Αἰγύπτιοι δὲ σύμβολόν εἰσι τῶν ἐν ἀμαρτίαις βιούντων ἀνθρώπων. Αἴγυπτος δὲ κόσμος ἐστὶν ὁ ἐν τῷ πονηρῷ κείμενος, ἢ<sup>499</sup> κατάστασις τῆς κακίας. Συήνη δὲ καὶ Μαγδωλὰ ὄρια ἐστὶ τῆς Αἰγύπτου. Οἱ ἐν Συήνῃ οὖν οὗτοί εἰσιν οἱ ἐν τῇ ἀκροτάτῃ κακίᾳ<sup>500</sup> ὄντες ἄνθρωποι, καὶ πλησίον Αἰθιοπίας ἤδη τῶν ἀοράτων δυνάμεων τῶν πονηρῶν· οἱ δὲ ἐν Μαγδωλὰ οὗτοί εἰσιν οἱ ἐν τῇ ἀρχῇ τῆς κακίας ὄντες ἄνθρωποι,<sup>501</sup> οἷον ἐν τῇ εἰσόδῳ αὐτῆς. Πλὴν ὅμως πάντας τοὺς Αἰγυπτίους δεῖ κολασθῆναι ἀπὸ τοῦ πρώτου ἕως ἐσχάτου. Πάντες οἱ οἰκοῦντες Αἴγυπτον, μᾶλλον δὲ ὄντες, κολασθήσονται ἐν αὐτῇ.

## 30.13

Ὅτι τάδε λέγει Κύριος, Καὶ ἀπολῶ μεγιστᾶνας ἀπὸ Μέμφεως καὶ ἄρχοντας ἐκ γῆς Αἰγύπτου, καὶ οὐκ ἔσονται ἔτι.

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497. στηρίγματα O.

498. Μάγδωλά O.

499. ἢ O.

500. So O; ἐν τῇ ἀρχῇ τῆς κακίας Delarue.

501. So O; Delarue's text has lost καὶ πλησίον...ἄνθρωποι.

(a)

**“Thus says Adonai the Lord: And the supports of Egypt shall fall...”** The “supports”<sup>812</sup> of Egypt are discourses about pleasures, about bodily things. And there are those who oversee such discourses and who set up<sup>813</sup> the spiritual Egypt—that is, sin and wickedness—in them. So it is the part of a good God to cast down these “supports,” in order to put a stop to sin. But in virtue too there are “supports” and discourses and overseers of them—but these will not fall.

(b)

**“...from Migdol to Syene they shall fall by dagger...”** Migdol is the beginning of Egypt—around here; and Syene is the farthest point of Egypt—right near the Ethiopians.<sup>814</sup> And the Egyptians are a symbol of those people who live in sin. And Egypt represents the world that lies in evil, or the condition of wickedness. And Syene and Migdol are the boundaries of Egypt. Those who live in Syene, therefore, are those people who are in the most extreme wickedness, and already near Ethiopia—that is, the wicked invisible powers; those who are in Migdol are those people<sup>815</sup> who are in the beginning of wickedness, as it were in its entry-way. All the Egyptians, however, from first to last, must be punished. All those who dwell in Egypt, or rather *are* [Egypt], shall be punished in it.

## 30.13

For thus says the Lord:<sup>816</sup> And I will destroy nobles from Memphis and rulers from the land of Egypt, and they shall no longer exist.<sup>817</sup>

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812. Gk. ἀντιστήριγμα— a word which might be etymologically rendered, “things set firmly in place *against* [resistance / weight].” Origen is clearly thinking of these etymological components as he comments on the phrase.

813. The verb (στήριζω) has the same roots as the noun translated “supports.”

814. Syene is mod. Aswan. Migdol (the Heb. means “tower”) was clearly a fortified place near the NE frontier of Egypt (cf. Ex. 14.2; Num. 33.7; Jer. 44.1, 46.14), although it is not known whether all mentions of the name refer to the same place, or which exact site is meant. See the *Anchor Bible Dictionary* s.v. “Migdol” for further information.

815. Delarue’s text is missing quite a bit here.

816. NETS: “Because this is what the Lord says.”

817. NETS: “be.”

[Not previously edited]

Τῶν Αἰγυπτίων αἱ πόλεις πήλινοί εἰσιν· ἐπὶ δὲ τῆς γῆς τοῦ θεοῦ λίθοι ἄγιοι<sup>502</sup> κυλίνονται.

30.25

Καὶ ἐνισχύσω τοὺς βραχίονας βασιλέως Βαβυλῶνος, οἱ δὲ βραχίονες Φαραῶ πεσοῦνται· καὶ γνώσονται ὅτι ἐγὼ εἰμι κύριος, ἐν τῷ δοῦναι τὴν ῥομφαίαν μου εἰς χεῖρας βασιλέως Βαβυλῶνος, καὶ ἔκτενεῖ αὐτὴν ἐπὶ γῆν Αἰγύπτου.

(a)

[Pitra, p. 550; Mai, p. v]

[Οἱ δὲ βραχίονες Φαραῶ πεσοῦνται.] Βραχίονές εἰσι Φαραῶ, ἡ κακία ἐν πράξει ἁμαρτίας, καὶ ἐν δόγμασιν ἀσεβείας τὸ φρόνημα σαρκὸς, οὗς βραχίονας ὁ Θεὸς συντρίβει ὡς ἀγαθός. Ὁ Φαραῶ τοῦ διαβόλου<sup>503</sup> ἐστὶ σύμβολον, τοῦ ἄρχοντος τῆς ἐν ἀνθρώποις ἁμαρτίας.

(b)

[Pitra, p. 550; Mai, p. v]

Συντρίβει ὁ Κύριος τὸν<sup>504</sup> βραχίονα τῶν ἁμαρτωλῶν, ἵνα μὴ δύνωνται<sup>505</sup> ἐπιλαβέσθαι μαχαίρας.

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502. ἄγριοι O.

503. διαβόλου Pitra.

504. So O; Pitra and Mai do not have the article.

505. δύνονται O Mai, with an asterisk noting the anomaly.

The cities of the Egyptians are of clay; but “over the land” of God “holy stones are rolled.”<sup>818</sup>

## 30.25

And I will strengthen the arms of the king of Babylon but the arms of Pharaoh shall fall, and they shall know that I am the Lord, when I put<sup>819</sup> my sword into the hands of the king of Babylon and he shall stretch it out against the land of Egypt.

(a)<sup>820</sup>

“...but the arms of Pharaoh shall fall...” The “arms of Pharaoh” signify wickedness in the practice of sin, and the mindset of the flesh in impious opinions—and God, because he is good, shatters these “arms.” Pharaoh is a symbol of the devil, the ruler of the sin that is in human beings.

(b)

The Lord shatters the “arm” of the sinners, so that they will not be able to take hold of a dagger.

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818. Zech. 9.16. Cf. Origen’s quotation of this verse in fragmentary comments on 1 Cor. 3.16-20 (section 16 Jenkins) and an allusion in *Selecta in Deut.* [PG 12:809].

819. NETS: “give.”

820. Mai gives the same comments as Pitra, with one insignificant spelling difference.

## CHAPTER 32

## 32.6

...καὶ ποτισθήσεται ἡ γῆ ἀπὸ τῶν προχωρημάτων σου ἀπὸ τοῦ πλήθους σου ἐπὶ τῶν ὀρέων, φάραγγας ἐμπλήσω ἀπὸ σοῦ.

[Mai, p. v]

Καὶ τοῦτο ἐν τοῖς μάλιστα τὴν ἀλληγορίαν δείκνυσι τῆς γραφῆς· ὁ γοῦν Φαραῶ σωματικῶς οὐκ ἂν ἀπὸ τῶν προχωρημάτων αὐτοῦ ποτίσαι τὴν γῆν, ἀλλ' ἡ σκυβαλώδης ἔκκρισις τοῦ ἀντικειμένου ποτίζει τὰ γῆινα.

## 32.17

καὶ ἐγένετο ἐν τῷ δωδεκάτῳ ἔτει τοῦ πρώτου μηνὸς πεντεκαιδεκάτῃ τοῦ μηνός...

[Ziegler *apparatus ad* Ezek. 32.17: Textual note in cod. Marchalianus (Q)]<sup>506</sup>

Ἐν τῇ τῶν ο' ἐκδόσει οὕτω φέρεται· καὶ ἐγένετο ἐν τῷ ιβ' ἔτει ἐν τῷ α' μηνὶ πεντεκαιδεκάτῃ τοῦ μηνός· τὸ δὲ ἐν τῷ α' μηνὶ ὠβελισθὲν περιείλεν Ὀριγένης· ταῦτα δὲ κατὰ λέξιν εἶπεν ἐν τῷ ιθ' τόμῳ τῶν εἰς τὸν Ἰεζεκιὴλ ἐξηγητικῶν·

Ἔοικεν ἡ προφητεία αὕτη ἐξῆς τῇ πρὸ αὐτῆς τεταγμένη καὶ αὕτῃ τῷ ιβ' λελέχθαι ἔτει· ὁμοίως μὲν ἐκείνη κατὰ τὸ ἐν τῷ ιβ' μηνὶ προπεφητεῦσθαι οὐκέτι δὲ ὁμοίως κατὰ τὴν ἡμέραν· ἡ μὲν γὰρ μιᾶ τοῦ μηνὸς λέλεκτο, αὕτη δὲ ιε' τοῦ μηνός, διόπερ τὸ τοῦ α' μηνός ὠβελισθὲν ἐτολήσαμεν περιελεῖν ὡς παντῇ ἀλόγως προσκείμενον.

506. Ziegler's text does not include accents and breathing marks, and so for the sake of readability I have added them.

## CHAPTER 32

## 32.6

And the earth shall be given to drink from your excrements,<sup>821</sup> from your multitude<sup>822</sup> upon the mountains; I will fill ravines with you.

This too most especially demonstrates the Scripture's allegorical qualities; Pharaoh will *not* in fact physically give the earth drink from his excrements, but rather, the ejection of the *opposing one* in the manner of dung [metaphorically] gives drink to earthly things.

## 32.17

And it happened in the twelfth year, during the first month, on the fifteenth of the month...

*Thus it runs in the edition of the Seventy: "And it happened in the 12th year in the 1st month on the fifteenth of the month." But the [phrase], "in the 1st month,"<sup>823</sup> was obelized and removed by Origen. Here, word for word, is what he says in the 19th "Tome"<sup>824</sup> of his exegesis of Ezekiel:*

This prophecy, being placed in sequence with the previous one, appears to have been spoken in the 12th year as well—and like that one in regard to having been delivered in the 12th month; but not on the same day. For the one was spoken on the first of the month, while this one [was spoken] on the 15th of the month; for this reason, I have ventured to obelize and remove the [phrase] "during the 1st month," as a completely illogical addition.

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821. NETS: "excrement."

822. NETS: "mass."

823. Gk. ἐν τῷ α' μηνί—the reading, however, is not exactly the one dealt with by Origen; rather, he cites and obelizes the reading τοῦ πρώτου μηνός ("during the first month"), which is printed by Ziegler as the LXX text.

824. This terminology reveals that the comment was taken from Origen's full commentary; cf. Jerome's comments in his introduction to the homilies. Ziegler, p. 33, suggests that the notice of Origen's views derives from Eusebius.

## 32.23

οἱ ἔδωκαν τὰς ταφάς αὐτῆς ἐν μηροῖς λάκκου καὶ ἐγενήθη ἐκκλησία περικύκλω τῆς ταφῆς αὐτοῦ· πάντες αὐτοὶ τραματαῖαι πίπτοντες μαχαίρα, οἱ δόντες τὸν φόβον αὐτῶν ἐπὶ γῆς ζωῆς.

[Mai, pp. v-vi]

Ὁ Ἑβραῖος ἐν μήκει λάκκου ἔχει· τὸ γὰρ ἰαρήχ κατὰ τὴν Ἑβραίων φωνὴν δασέως προφερόμενον, καὶ μηρὸν, καὶ μήκος σημαίνει· τὸ δὲ αὐτῆς πρὸς τὴν συναγωγὴν ἔχει τὴν ἀπόδοσιν.<sup>507</sup> λάκκον οὖν καλεῖ τῆς ταφῆς τὸ βάθος· μήκος δὲ, τῆς ταφῆς τὴν ἔκτασιν.

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507. ἀπόδοσιν Ὁ ἐπίδοσιν Mai.

32.23<sup>825</sup>

...who placed her graves in the thighs of the cistern; and there came to be a congregation around its grave; they are all wounded men, falling by the sword,<sup>826</sup> who put fear of themselves<sup>827</sup> upon the land of life.

[Attribution to Origen insecure]<sup>828</sup>

“The Hebrew” has the reading, “in the length of the cistern.” For the word *iarêch*, pronounced with aspiration in the Hebrew language, denotes both “thigh” and “length.”<sup>829</sup> But the word “her” has its interpretation in the [previously mentioned] “gathering.”<sup>830</sup> Therefore, he calls the depth of the grave a “cistern,” but calls its [horizontal] extent “length.”

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825. Mai wrongly labels this as a comment on Ezek. 33.22.

826. NETS, following the standard LXX text, does not have any of the verse up to this point. Instead, I have translated a Hexaplaric addition derived from Theodotion. Jerome gives a Latin version of this in his *Commentary*, as follows: *Qui dederunt sepulcra eius in lateribus lacri; et facta est congregatio in circuitu sepulcri eius. Omnes isti vulnerati, cadentesque gladio. Qui dederunt timorem suum in terra vitae* [PL 25: 312A]—I am omitting Jerome’s sigla and parenthetical comments.

827. NETS: “who gave their fear.”

828. A nearby comment in O attributed to Polychronius begins in a way strangely similar to the end of this comment attributed to Origen: Λάκκων μὲν οὖν λέγει τῆς ταφῆς τὸ βάθος· μήκος δὲ καλεῖ τὴν κατ’ ἔκτασιν οἰκοδομήν. The close similarity possibly suggests some confusion or contamination in the ms. tradition, and more caution than usual is necessary in assessing the attribution of our comment to Origen. Both comments oddly seem to assume the same interpretation of the Theodotonic reading (as aided by the “Hebrew” reading cited here—and the citation of a “Hebrew” reading in Greek, as here, is quite characteristic of *Polychronius*).

829. The Hebrew word in the verse is *iarechah* [here in the construct state, the full phrase being *iarktê-bôr*]—the reference to “aspiration” might be taken to indicate an aspirated version of the Hebrew letter *kaph* (cf. Origen’s *Treatise on the Passover* 1 for a similar description of the letter *het*)—or possibly the fem. *-ah* suffix of the non-construct form of the word. This word (unlike the simpler form of the root, *iarêch*) does *not* mean “thigh” but rather “side” or, in the dual as here, “recesses / remote parts.” Thus NRSV: “...in the uttermost parts of the Pit.”

830. The “gathering” (Gk. συναγωγή) of Asshur appears in verse 22—hence, Origen means that the phrase “her graves” means the “graves” belonging to this “gathering.”

## CHAPTER 34

34.17-19

[*Philocalia* chap. 11—including framing comments by the compilers as well as near-full citation of the verses.]

Ὅτι χρηὴ πάσης τῆς θεοπνεύστου γραφῆς τὸ τρῶφιμον διώκειν, καὶ τὰ ὑπὸ τῶν αἰρετικῶν ταρασσόμενα ῥητὰ δυσφήμοις ἐπαπορήσεισι μὴ ἀποτρέπεσθαι μηδὲ ὑπερηφανεῖν, ἀλλὰ καὶ αὐτῶν μεταλαμβάνειν τῆς ἐν ἀπιστίᾳ ταραχῆς ἐκτός. Ἐκ τοῦ κ' τόμου τῶν εἰς τὸν Ἰεζεκιήλ.

(17) Τάδε λέγει Κύριος Κύριος· Ἴδου ἐγὼ ἀνακρινῶ ἀναμέσον προβάτου καὶ προβάτου, κριῶν καὶ τράγων. (18) Καὶ οὐχ ἰκανὸν ὑμῖν, ὅτι τὴν καλὴν νομὴν ἐνέμεσθε; Καὶ τὰ κατάλοιπα τῆς νομῆς κατεπατεῖτε τοῖς ποσὶν ὑμῶν· καὶ τὸ καθεστηκὸς ὕδωρ ἐπίνετε, καὶ τὸ λοιπὸν τοῖς ποσὶν ὑμῶν ἐταράσσετε, (19) καὶ τὰ πρόβατά μου τὰ πατήματα τῶν ποδῶν ὑμῶν ἐνέμοντο, καὶ τὸ τεταραγμένον ὕδωρ ὑπὸ τῶν ποδῶν ὑμῶν ἔπινον.

## CHAPTER 34

34.17-19<sup>831</sup>

[*Fragment of Origen's Commentary preserved in Philocalia, chap. 11*]<sup>832</sup>

*That we must pursue the nourishment found in all the divinely inspired Scripture, and neither turn away from nor scorn those passages that are thrown into confusion by the heretics with their slanderous conundrums, but instead involve ourselves in them, without the confusion associated with unbelief. From the 20<sup>th</sup> "Tome"<sup>833</sup> on Ezekiel.*

(17) [And you, O sheep,]<sup>834</sup> Thus says the Lord, the Lord:<sup>835</sup> Behold, I am deciding between sheep and sheep, rams and goats. (18) And was it not enough for you that you were feeding in the<sup>836</sup> beautiful pasture, and you were trampling<sup>837</sup> with your feet the rest of the pasture? And you were drinking the calm water, and you were disturbing the rest<sup>838</sup> with your feet? (19) And my sheep were feeding upon the trappings<sup>839</sup> of your feet and were drinking the water disturbed<sup>840</sup> by your feet.

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831. Cf. Jerome, *Comm. in Ezech.* [PL 25: 331A-B]

832. The Greek text of this fragment appears in J. A. Robinson, *The Philocalia of Origen* (Cambridge, 1893), pp. 60-61; and Migne, PG 13: 663-6. There is an English translation of this fragment in G. Lewis (tr.), *The Philocalia of Origen* (Edinburgh, 1911), pp. 53-4. The material in italics represents the compilers' summary and introduction of the fragment; Migne (PG 13: 663) does not print the full initial summary. The text of the Biblical verses at issue appears in almost complete form in the midst of those introductory comments.

833. Gk. τόμος.

834. These first words of the verse are not cited in the *Philocalia*.

835. NETS: "This is what the Lord says." Origen is following a variant LXX text that repeats the word κύριος.

836. NETS omits the definite article.

837. NETS: "treading."

838. NETS: "you were troubling the rest."

839. NETS: "troddings."

840. NETS: "troubled."

Μετὰ τὸ παραστήσαι περὶ τῶν προβάτων καὶ κριῶν, καὶ περὶ προβάτων αἰγῶν, ὅτι σύ-  
νηθες τῇ Γραφῇ τὸ πρόβατον καὶ ἐπὶ τοῦ γένους τῶν αἰγῶν ἔσθ' ὅτε τάσσειν, ἐπιφέρει·

(1) Τί οὖν ἔστιν ὃ καὶ ἐν τούτοις αἰνίσσεται, φέρε κατὰ δύναμιν ἐξετάσωμεν. Πᾶσα μὲν, οἶμαι, καλὴ νομὴ καὶ πᾶν τὸ καθεστηκὸς ὕδωρ τὰ ὅλα λόγια ἔστι τῶν ἱερῶν γραμμάτων. Εἴτ' ἐπεὶ τινες τὰ μὲν τῶν γεγραμμένων ἐγκρίνουσιν ὡς ὠφέλιμα, τινὰ δὲ ἀποδοκιμάζουσιν ὡς οὐ σωτήρια, οὗτοι ἂν εἶεν οἱ μετὰ τὸ νενεμησθαι τὴν καλὴν ὡν ἐξελέξαντο νομὴν, καὶ πεπωκέναι τὸ καθεστηκὸς οὐ ἔκριναν εἶναι βελτίονος ὕδατος, τὸ λοιπὸν τῆς νομῆς καταπατοῦντες, καὶ τὸ λοιπὸν ὕδωρ τοῖς ποσὶν ἑαυτῶν ταρασσόντες. Τοιοῦτοι δὲ εἰσιν οἱ τε τὴν μὲν Καινὴν ἐγκρίνοντες, τὴν δὲ Παλαιὰν ἀποδοκιμάζοντες Διαθήκην, καὶ οἱ τῶν παλαιῶν Γραμμάτων τὰ μὲν ἀπὸ θειοτέρας λέγοντες εἶναι δυνάμεως καὶ τῆς ἀνωτάτω, τὰ δὲ ἀπὸ ὑποδεεστέρας. Πρόβατα δὲ ἴδια ἀναγορεύει ὁ ποιμὴν τοὺς μὴ ὑπερηφανοῦντας τὰ πατήματα τῶν ποδῶν ἐκείνων, καὶ μὴ ἐξουθενοῦντας τὰ πατήματα τῶν ποδῶν τῶν ψεκτῶν προβάτων, τράγων καὶ ἐρίφων· οὐ γὰρ ἐθέλησαν εἶναι πρόβατα κριῶν ἄξια τῶν δεξιῶν.

(2) Ἡμεῖς οὖν εὐχόμενοι εἶναι πρόβατα τοῦ ποιμένου, μηδέποτε φεύγωμεν νεμεσθῆναι καὶ τὰ αὐτόθεν ὅσον ἐπὶ τῷ ῥητῷ ἀπεμφαίνοντα τῶν Γραφῶν, καὶ διὰ τὴν ἀπέμφασιν τῆς λέξεως πατούμενα ὑπὸ τῶν μὴ δυναμένων, μηδὲ θελό-  
ντων χρῆσθαι πάσῃ τῇ νομῇ. Ἀλλὰ κἄν ἤ τι ὕδωρ ὑπὸ τῶν ποδῶν ἐκείνων τετα-  
ραγμένον, ἀναμιξάντων τῷ καθαρῷ λόγῳ τῆς Γραφῆς δυσφήμους ἐπαπορήσεις,  
μὴ ἀποτρεπώμεθα δι' ἣν πεποιήκασι τῷ λόγῳ ταραχὴν πίνειν καὶ τὸ ὑπὸ τῶν  
ποδῶν αὐτῶν τεταραγμένον. Καὶ τήρει γε ἐπιμελῶς ὅτι πρὸς τοὺς ταραζάντας

After he discusses the “sheep-rams” and the “sheep-goats,” and says that it is customary for Scripture sometimes to use the term “sheep”<sup>841</sup> even for goats, he adds:

(1) What is it that is being hinted at in this passage? Come, let us examine this as far as we can. First, in my opinion, the “beautiful pasture” and all the “calm water” refer to the entirety of the oracles comprising the Holy Writings. Next, since some people, while they approve of some of what is written, as being useful, they reject other parts of it, as *not* being conducive to salvation,<sup>842</sup> these people would be the ones who, [in our passage], after feeding on the “beautiful pasture” which they selected and drinking the “calm water” which they judged to be better, “trample rest of the pasture” and “disturb the rest” of the water “with their feet.” Such, indeed, are those who approve of the New Testament, but reject the Old, and those who say that some parts of the Old Testament writings come from a more divine power—the highest one—but that other parts come from a more inferior power. But the Shepherd calls them his own sheep who do not scorn the things trampled by those others’ feet, and do not despise the water disturbed by the feet of the blameworthy sheep—and perhaps [this means] the sheep [that are] goats and kids, for they did not wish to be sheep worthy of the rams on the right-hand side.

(2) Therefore, since *we* pray that we may be the Shepherd’s sheep, let us never avoid feeding even on those parts of the Scriptures that are incongruous at first glance, as far as the literal meaning is concerned,<sup>843</sup> and are trampled on because of the incongruity of the literal wording<sup>844</sup> by those who are unable and unwilling to make use of the whole pasture. But also, if there is some water that has been disturbed by *their* feet, since they intermingled slanderous conundrums with the pure discourse<sup>845</sup> of the Scripture, let us not, because of the disturbance *they* have made in the discourse, turn away from drinking what has been disturbed by their feet. And observe carefully that those who

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841. Gk. πρόβατα, which even in earlier Greek can mean “flocks” or “cattle” more generically, rather than “sheep” only (LSJ s.v. πρόβατον A).

842. Gk. σωτήριος.

843. Gk. ὅσον ἐπὶ τῷ ῥητῷ.

844. Gk. λέξις.

845. Gk. λόγος.

τὸ ὕδωρ καὶ πατήσαντας τὴν νομὴν λέγεται ὡς περὶ κρειπτόνων· *Καὶ τὰ πρόβατά μου τὰ πατήματα τῶν ποδῶν ὑμῶν ἐνέμοντο, καὶ τὸ τεταραγμένον ὕδωρ ὑπὸ τῶν ποδῶν ὑμῶν ἔπινον.* Ἄλλὰ καὶ μηδεπώποτε νομὴν προφητικὴν ἡμεῖς πατήσωμεν, μηδὲ ὕδωρ νομικὸν ταραξώμεν· ἀμαρτανόντων δὲ τινων καὶ περὶ τὴν εὐαγγελικὴν νομὴν, καὶ τὸ ἀποστολικὸν ὕδωρ, ὥστε τῶν εὐαγγελικῶν τινα μὲν πατεῖν, τινα δὲ ὡς καλὴν νέμεσθαι νομὴν, καὶ τῶν ἀποστολικῶν ἢ πάντα ἀποκρίνειν ἢ τινα μὲν ἐγκρίνειν, τινα δὲ ἀποκρίνειν, ἡμεῖς καὶ τὰ ὅλα Εὐαγγέλια νεμηθῶμεν, καὶ μηδὲν αὐτῶν πατήσωμεν, καὶ πάντα τὰ ἀποστολικά πίνοντες, τὸ ὅσον ἐφ' ἡμῖν καθεστηκὸς ὕδωρ, αὐτὰ τηρήσωμεν καὶ μηδὲν τῶν ἐν αὐτοῖς ἀπιστία ταρασσούση τοὺς οὐκ εἰδότας συνιέναι τῶν λεγομένων ταραξώμεν.

disturbed the water and trod down the pasture are told, as if in reference to better sheep, “And my sheep were feeding upon the trappings of your feet and were drinking the water disturbed by your feet.” Moreover, let *us* never trample on the pasture of the prophets, nor disturb the water of the Law. And while there are those who even make a mistake with regard to the pasture of the Gospel and the water of the Apostles, such that they trample some parts of the Gospels and feed on others as “beautiful pasture,” and either reject Apostolic writings or approve of some parts and reject others, let *us* indeed feed on the Gospels in their entirety and trample on none of them, and as we drink from all the Apostolic writings, the water that is calm as far as lies in our power, let us watch over them and let us not disturb any of their contents with the sort of unbelief that disturbs those who do not know how to understand what is said.

## CHAPTER 37

[Photius, *Bibliotheca* cod. 234 (p. 300b Bekker): On Methodius, *De resurrectione*]

ὅτι τὸ παρὰ τοῦ προφήτου Ἰεζεκιήλ περὶ τῆς ἀναστάσεως τῶν νεκρῶν ῥητὸν εἰρημένον τοῦ Ὠριγένους ἀλληγοροῦντος, καὶ εἰς τὴν τῶν εἰς Βαβυλῶνα αἰχμαλωτισθέντων Ἰσραηλιτῶν ἐπάνοδον ἐκβιαζομένου εἰρῆσθαι, ἐξελέγχων μετὰ πολλὰ ὁ ἅγιος [sc. Μεθόδιος] καὶ τοῦτό φησιν...

## CHAPTER 37

[Testimonium on Origen's interpretation, preserved in Photius' comments on Methodius]

*Whereas Origen allegorizes what was said by the prophet Ezekiel concerning the resurrection of the dead, and insists that it was spoken with reference to the return of the Israelites who had been taken captive to Babylon, the saint [i.e., Methodius], by way of refuting him, after many [other] things, also says...*

## CHAPTER 44

## 44.1

Καὶ ἐπέστρεψέ με κατὰ τὴν ὁδὸν τῆς πύλης τῶν ἁγίων τῆς ἐξωτερᾶς τῆς βλεπούσης κατὰ ἀνατολάς, καὶ αὕτη ἦν κεκλεισμένη.

[Baehrens, pp. 450-51] [Delarue (Lomm. XIV.174-6; PG 13: 765)] [Mai, p. vi]

Πολλὰς πύλας δι-  
αγράφει ὁ υἱὸς τοῦ  
ἀνθρώπου Ἰεζεκιὴλ καὶ  
περὶ ἐκάστης διηγῆσα-  
τό τι· νῦν δὲ διηγείται  
τοῖς ἔχουσιν ὅσα περὶ  
τῆς πύλης τῶν ἁγίων  
τῆς ἐξωτερᾶς τῆς<sup>508</sup>  
κατὰ ἀνατολάς, περὶ  
ἧς γέγραπται ὅτι· ἡ  
πύλη αὕτη κεκλεισμένη  
ἔσται.<sup>509</sup>

οὐ μόνον ὅτι Κύρι-  
ος ὁ Θεὸς τοῦ Ἰσραὴλ  
διέρχεται διὰ τῆς πύ-  
λης, κέκλεισται, ἀλλ’  
ὅτι καὶ ὁ ἡγούμενος  
ἐπικάθηται<sup>510</sup> ἐν ἐκείνῃ  
τῇ πύλῃ τοῦ φαγεῖν  
ἄρτον ἐναντίον<sup>511</sup> Κυρί-  
ου κατὰ τὴν ὁδὸν Αἰλάμ,  
ὅπερ ἐρμηνεύεται πρό-  
θυρον πύλης.<sup>512</sup>

Πολλὰς πύλας δι-  
αγράφει ὁ υἱὸς τοῦ  
ἀνθρώπου Ἰεζεκιὴλ,  
καὶ περὶ ἐκάστης δι-  
ηγῆσατό τι· νῦν δὲ  
διηγείται τοῖς ἔχουσι  
ὅσα περὶ τῆς πύλης  
τῶν ἁγίων τῆς βλεπού-  
σης κατὰ ἀνατολάς·  
περὶ ἧς γέγραπται ὅτι ἡ  
πύλη αὕτη κεκλεισμένη  
ἔσται,” καὶ τὰ ἐξῆς.

Οὐ μόνον, ὅτι κύρι-  
ος ὁ θεὸς τοῦ Ἰσραὴλ  
διέρχεται διὰ τῆς πύ-  
λης, κέκλεισται, ἀλλ’  
ὅτι καὶ ὁ ἡγούμενος  
κάθηται ἐν ἐκείνῃ τῇ  
πύλῃ, τοῦ φαγεῖν ἄρτον  
ἐναντίον κυρίου κατὰ  
τὴν ὁδὸν Αἰλάμ, ὅπερ  
ἐρμηνεύεται πρόθυρον  
πύλης.

Πολλὰς πύλας δι-  
αγράφει ὁ υἱὸς τοῦ  
ἀνθρώπου Ἰεζεκιὴλ,  
καὶ περὶ ἐκάστης δι-  
ηγῆσατό τι· νῦν δὲ  
διηγείται τοῖς ἔχουσι  
ὅσα, περὶ τῆς πύλης  
τῶν ἁγίων τῆς βλεπού-  
σης κατὰ ἀνατολάς·  
περὶ ἧς γέγραπται ὅτι ἡ  
πύλη αὕτη κεκλεισμένη  
ἔσται, καὶ τὰ ἐξῆς. –

Οὐ μόνον ὅτι κύριος  
ὁ θεὸς τοῦ Ἰσραὴλ δι-  
έρχεται διὰ τῆς πύλης,  
κέκλεισται, ἀλλ’ ὅτι καὶ  
ὁ ἡγούμενος κάθηται  
ἐν ἐκείνῃ τῇ πύλῃ τοῦ  
φαγεῖν ἐναντι κυρίου  
κατὰ τὴν ὁδὸν Αἰλάμ,  
ὅπερ ἐρμηνεύεται πρό-  
θυρον πύλης. –

508. Here Vianès reads τῆς βλεπούσης, with the mss. (and Delarue and Mai).

509. Here Vianès adopts the additional words καὶ τὰ ἐξῆς, with the mss. (and Delarue and Mai).

510. So the majority of mss., endorsed by Vianès; κάθηται O.

511. ἄρτον ἐναντι Vianès, with the mss.

512. After this, Vianès (with the mss.) adopts the additional words printed by Mai.

## CHAPTER 44

44.1<sup>846</sup>

And he turned me by the way of the outer gate of the sanctuary<sup>847</sup> that looks to the east, and it was shut.

Baehrens

Delarue

Mai

The son of man, Ezekiel, describes many gates, and he gave some detail about each one; but now, he sets forth details for “those who have ears” regarding “the outer gate of the sanctuary that is in the East,” about which he says, “This gate will be closed.”

Not only “because the Lord God of Israel goes through”<sup>848</sup> the gate is it closed, but also “because the leader sits down in that gate in order to eat bread before the Lord by the way of Ailam”—which is translated “the entry-way of the gate.”<sup>849</sup>

The son of man, Ezekiel, describes many gates, and he gave some detail about each one; but now, he sets forth details for “those who have ears” regarding “the outer gate of the sanctuary that looks to the East,” about which he says, “This gate will be closed,” etc.

Not only “because the Lord God of Israel goes through” the gate is it closed, but also “because the leader sits down in that gate in order to eat bread before the Lord by the way of Ailam”—which is translated “the entry-way of the gate.”

The son of man, Ezekiel, describes many gates, and he gave some detail about each one; but now, he sets forth details for “those who have ears” regarding “the outer gate of the sanctuary that looks to the East,” about which he says, “This gate will be closed,” etc. —

Not only “because the Lord God of Israel goes through” the gate is it closed, but also “because the leader sits down in that gate in order to eat before the Lord by the way of Ailam”—which is translated “the entry-way of the gate.” —

846. Cf. Jerome, *Comm. in Ezech.* [PL 25: 428A-430A]

847. NETS: “holies.”

848. Ezek. 44.2.

849. Or, with Vianès, recognizing that πύλης is also in the LXX text here (Ezek. 44.3), “...by the way of (the) Ailam”—which is translated ‘entry-way’—‘of the gate.’” Ziegler (*ad loc.*), however, considers Origen to be glossing Ailam with the whole phrase, “entry-way of the gate.” Cf. *Hom.* 14.1.

εἰ ἢ<sup>513</sup> γνῶσις “κλειδα” ἔχει, ὡς ὁ Κύριος λέγει τοῖς νομικοῖς, ... ἄρα πύλη ἐστὶ τοῖς μὲν ἀνθρώποις κεκλεισμένη η...

ὁμοῖον δὲ τῆς πύλης ταύτης ἔχει νοῦν καὶ τὸ γεγραμμένον ἐν τῷ Ἡσαΐα βιβλίον ἐσφραγισμένον. Τὸ αὐτὸ τοῦτο βιβλίον λευκοτέρως εὐρήσεις καὶ ἐν τῇ Ἀποκαλύψει Ἰωάννου καὶ τὰ περὶ αὐτοῦ γεγραμμένα καὶ πῶς ἤνοιξεν ὁ ἐκ φυλῆς Ἰούδα τοῦτο καὶ μόνος. Μέχρις οὗ γὰρ ἦλθεν ὁ Κύριος ἡμῶν Ἰησοῦς ὁ Χριστός, ἐκέλειστο ὁ νόμος, ὁ λόγος ὁ προφητικός.

Εἰ ἢ γνῶσις “κλειδα” ἔχει, ὡς ὁ κύριος λέγει τοῖς νομικοῖς,

ἄρα πύλη ἐστὶ τοῖς μὲν ἀνθρώποις κεκλεισμένη· τὰ γὰρ ἔνδον τῆς πύλης ἐστὶν, ὃ ὁ<sup>514</sup> ὀφθαλμὸς οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσε, καὶ τὰ ἐξῆς.

καὶ μετ’ ὀλίγα.<sup>515</sup> Ὅμοιον<sup>516</sup> δὲ τῆς πύλης ταύτης ἔχει νοῦν καὶ τὸ γεγραμμένον ἐν τῷ Ἡσαΐα βιβλίον ἐσφραγισμένον· τὸ αὐτὸ τοῦτο βιβλίον λευκοτέρως εὐρήσεις καὶ ἐν τῇ Ἀποκαλύψει Ἰωάννου καὶ τὰ περὶ αὐτοῦ γεγραμμένα· καὶ πῶς ἤνοιξεν ὁ ἐκ τῆς φυλῆς Ἰούδα τοῦτο καὶ μόνος.

Μέχρις οὗ γὰρ ἦλθεν ὁ κύριος ἡμῶν Ἰησοῦς ὁ Χριστός, ἐκέλειστο ὁ νόμος, ὁ λόγος ὁ προφητικός.

Καὶ κάλυμμα ἦν ἐπὶ τούτοις, ὁ λίθος τῆς πωρώσεως, ὃν ἀφεῖλεν ὁ Ἰακώβ ἐκ τοῦ φρέατος· ἐν πολλοῖς γὰρ τόποις τὸν νοῦν τὸν περὶ τῆς πύλης ταύτης ἢ γραφῆ ἠνίξατο.

Πύλη ἐστὶ κεκλεισμένη, τὰ μυστήρια τοῦ θεοῦ τὰ ἀκατάληπτα.<sup>517</sup> –

Ἡ γνῶσις “κλειδα” ἔχει, ὡς ὁ κύριος λέγει τοῖς νομικοῖς·

ἄρα πύλη ἐστὶ τοῖς μὲν ἀνθρώποις κεκλεισμένη· τὰ γὰρ ἔνδον τῆς πύλης ἐστὶν ὃ ὁ ὀφθαλμὸς οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσε, καὶ τὰ ἐξῆς. –

Ὅμοιον δὲ τῆς πύλης ταύτης ἔχει νοῦν καὶ τὸ γεγραμμένον ἐν τῷ Ἡσαΐα βιβλίον ἐσφραγισμένον· τὸ αὐτὸ τοῦτο βιβλίον λευκοτέρως εὐρήσεις καὶ ἐν τῇ Ἀποκαλύψει Ἰωάννου, καὶ τὰ περὶ αὐτοῦ γεγραμμένα· καὶ πῶς ἤνοιξεν ὁ ἐκ τῆς φυλῆς Ἰούδα τοῦτο καὶ μόνος·

μέχρι γὰρ οὗ ἦλθεν ὁ κύριος ἡμῶν Ἰησοῦς ὁ Χριστός, ἐκέλειστο ὁ νόμος, ὁ λόγος ὁ προφητικός·

καὶ κάλυμμα ἦν ἐπὶ τούτων

ὁ λίθος τῆς πωρώσεως, ὃν ἀφεῖλεν ὁ Ἰακώβ ἐκ τοῦ φρέατος· ἐν πολλοῖς γὰρ τόποις τὸν νοῦν τὸν περὶ τῆς πύλης ταύτης ἢ γραφῆ ἠνίξατο.<sup>518</sup>

513. Vianès (with most mss.) also adopts εἰ ἢ; ἢ ἢ Ὁ.

514. For ὃ ὁ, which apparently has no ms. support, Vianès prints ð (following two mss.); O has ὁ.

515. Vianès does not indicate any ms. attestation for this phrase.

516. Ἐμοὶ Delarue, clearly a corruption; Vianès indicates no ms. support for it.

517. ἀκατάληπτα Vianès (with some mss. and 1 Cor. 2.9) ἀκατάλειπτα Ὁ ἀκατάκλειστα Mai (apparently a mis-transcription).

518. ἠνοιξεν Mai; Vianès indicates no ms. support for that reading.

If knowledge has a “key,” as the Lord says to the legal scholars... consequently the gate is closed to human beings...

And the “sealed book” written about in Isaiah has a meaning similar to that of this gate. You will find this same book too more clearly in the Revelation of John, and what is written about it, and the way in which “the one from the tribe of Judah” and he alone opened this book. For until our Lord Jesus Christ came, the Law, the prophetic word, had been “closed.”

If knowledge has a “key,” as the Lord says to the legal scholars, consequently the gate is closed to human beings; for the things within the gate are that which the eye has not seen and ear has not heard,<sup>850</sup> etc.

*And a little later:*

And the “sealed book” written about in Isaiah has a meaning similar to that of this gate. You will find this same book too more clearly in the Revelation of John, and what is written about it, and the way in which “the one from the tribe of Judah” and he alone opened this book. For until our Lord Jesus Christ came, the Law, the prophetic word, had been “closed.” And there was a veil over these things—the stone of obtuseness, which Jacob took away from the well.<sup>851</sup> For in many passages the Scripture has obscurely indicated the idea of this gate.

The closed gate signifies the closed-off<sup>852</sup> mysteries of God.—

Knowledge has a “key,” as the Lord says to the legal scholars; consequently the gate is closed to human beings; for the things within the gate are that which the eye has not seen and ear has not heard, etc. —

And the “sealed book” written about in Isaiah has a meaning similar to that of this gate. You will find this same book too more clearly in the Revelation of John, and what is written about it, and the way in which “the one from the tribe of Judah” and he alone opened this book. For until our Lord Jesus Christ came, the Law, the prophetic word, had been “closed.” And there was a veil over these things—the stone of obtuseness, which Jacob took away from the well. For in many passages the Scripture has obscurely indicated<sup>853</sup> the idea of this gate.

850. Cf. 1 Cor. 2.9.

851. 94. Cf. Gen. 29.10. For wells as symbols of Scripture and its deeper meaning, cf. Origen's 12<sup>th</sup> *Homily on Numbers*, especially 1.3. There is also a significant reference to “Jacob's well” in Jn. 4.6.

852. Mai's text here reads τὰ ἀκατάκλειστα, but the train of thought requires τὰ κατάκλειστα, which I used for the translation.

853. Mai's text here reads ἠνοιξεν (“opened”), but I have corrected this in keeping with Delarue's more likely ἥνιξατο.



**ETYMOLOGIES FROM  
THE “ONOMASTICUM MARCHALIANUM”**



## INTRODUCTION

Klostermann extracted and edited a series of marginal glosses from the Codex Marchalianus (Q), arguing that this material comes from Origen.<sup>1</sup> Ziegler notes that Q's text of Ezekiel is closely connected with Origen's work, including marginal references to the different volume numbers of his *Commentary*.<sup>2</sup> Wutz is more skeptical about the idea that the glosses derive from Origen's *Commentary*,<sup>3</sup> but he reprints the material in his collection of onomastica.<sup>4</sup> The parallels in Jerome's *De Nominibus Hebraicis* are most conveniently found in De Lagarde's edition,<sup>5</sup> and hence they are here cited with De Lagarde's page and line number.

For this appendix, we have excerpted the glosses on the text of Ezekiel from Klostermann's edition, and arranged them by the sequence of the text of Ezekiel, rather than alphabetically, as Klostermann does.

For the names here explained, the RSV spelling or rendering is used, in keeping with my usual practice in these translations (except as otherwise specified), followed by a transliteration of the Greek spelling, where that is different, in brackets. When it seemed helpful, I also added a transliteration of the Hebrew name, preceded by "Heb."

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1. Klostermann, "Onomasticum Marchalianum," ZAW 23 (1903), pp. 135-40.

2. Ziegler, p. 33.

3. Wutz, *Onomastica Sacra* pp. 144-5.

4. Wutz, pp. 677-79

5. De Lagarde, *Onomastica Sacra* (Göttingen, 1870).

## ΟΝΟΜΑΣΤΙΚΟΝ

Ezek. 1.1	Χοβαρ	βαρυσμός
Ezek. 1.2	Ιεζεκιηλ	κράτος θεοῦ
	Ιωακειμ	Ιαω ἔτοιμασμός
	Βουζι	πεφραυλισμένος
	Χαλδαιοι	ὡς μαστοί, ὡς ἄγροί
Ezek. 10.13	Γελγελ	κυλίσματα
Ezek. 11.1	Ἄζερ	ᾠτα αὐτῆς
	Βαναιας	οἰκοδομή ἢ
		οἶκος κυρίου
Ezek. 11.1 and 13	Φαλτίας	πτῶσις ἀποκεκλικυῖα <sup>1</sup>
Ezek. 20.46	Θαιμαν	συντέλεια αὐτῶν

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1. Klostermann reports ἀποκεκληκυῖαν for the ms. at Ezek. 1.13, but justifies his correction on the basis of Jerome's *ruina declinans* [*Comm. in Ezech.*, PL 25: 98B].

ETYMOLOGIES OF NAMES

Ezek. 1:1	<i>Chebar [Chobar]</i>	“heaviness” <sup>1</sup>
Ezek. 1:2	<i>Ezekiel [Iezekiel]</i>	“power of God” <sup>2</sup>
	<i>Jehoiachin [Iôakeim]</i>	“Iaô preparation” <sup>3</sup>
	<i>Buzi [Bouzi]</i>	“having been held cheap”
	<i>Chaldaeans [Chaldaioi]</i>	“as breasts, as fields” <sup>4</sup>
Ezek. 10:13	<i>Gelgel</i>	“things that roll” <sup>5</sup>
Ezek. 11:1	<i>Azzur [Azer]</i>	“her ears” <sup>6</sup>
	<i>Benaiah [Banaias]</i>	“building” or “house of the Lord”
Ezek. 11:1 and 13	<i>Pelatiah [Phaltias]</i>	“a fall having turned aside” <sup>7</sup>
Ezek. 20:46	<i>Thaiman</i>	“completion of them” <sup>8</sup>

1. Cf. *Hom.* 1.6. Wutz, p. 479, explains this “etymology” as a result of the confusion of the similar-looking *daleth* (‘d’) and *resh* (‘r’); the Hebrew root *kbḏ* is the one that really has the association with heaviness.

2. Cf. “Fragmentary Comments,” 1.1(b). For the etymology, cf. Wutz, p. 131.

3. Note here the divine name rendered as *Iaô*; the second element is rightly interpreted as the Hebrew root *kwn*. Cf. Wutz, p. 515.

4. This explanation works on the basis of separating the first letter of the Hebrew (*Kaśdîm*) as the preposition *k-*, “as,” with the remainder recalling either *śad*, “breast,” or *śadeh*, “field” (cf. Wutz, p. 413); the first letters of these two words (*śin* or *śin*) are distinguished from each other in pointed Hebrew only by the position of a small dot. Contrast the etymologies and explanations offered in *Hom.* 1.10.2; “Fragmentary Comments,” 1.3(b).

5. LXX transliterates the Hebrew word [*galgal*] as Γελελελ; RSV translates, “the whirling wheels.”

6. As Wutz, p. 375 n. 1, points out, the association with “ears” actually is found in the Hebrew name just preceding this in the Biblical text: “...Ja<sup>á</sup>zaniah the son of Azzur.”

7. Wutz, p. 563, explains this etymology as depending on dropping the ‘n’ from two Hebrew roots: *npl* (“fall”) and *nṯh* (“extend / incline / turn aside”).

8. This explanation interprets the word as a combination of the Hebrew root *tmm* (cf. Wutz,

Ezek. 27.3	Σορ	Τύρος <sup>2</sup> ἢ συνοχή
Ezek. 27.5	Λιβανος Σανειρ	λευκασμός όδος λύχνου
Ezek. 27.6	Βασαν Χεττιειμ	αἰσχύνη πεπληγυῖα
Ezek. 27.7	Ελισαι	θεοῦ μου <sup>3</sup> ἐπίκλησις
Ezek. 27.8	Αραδιοι Σιδων	καταβιβασταί θηρεύουσα

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2. Klostermann emends the ms. reading πυρσοσ.

3. θυμου cod. Alternatively, Klostermann suggests reading θεός μου.

Ezek. 27:3		
	Tyre [Sor]	“Tyre” or “distress” <sup>9</sup>
Ezek. 27:5		
	Lebanon [Libanos]	“whitening” <sup>10</sup>
	Senir [Saneir]	“way / path of a lamp” <sup>11</sup>
Ezek. 27:6		
	Bashan [Basan]	“shame” <sup>12</sup>
	Cyprus [Chettieim]; Heb. Kittîm	“having been struck” <sup>13</sup>
Ezek. 27:7		
	Elishah [Elisai]	“an appeal to my God” <sup>14</sup>
Ezek. 27:8		
	(Inhabitants of) Arvad [Aradioi]	“those who cause to go down” <sup>15</sup>
	Sidon	“hunting” <sup>16</sup>

---

p. 669) and a possessive pronominal suffix. RSV, on the modern analysis (< *ymn*), translates “the south.”

9. Cf. Jerome, *De nominibus Hebraicis* [De Lagarde, p. 30.20-22]: *Tyrus, quae Hebraice dicitur Sor et interpretatur tribulatio sive angustia vel fortitudo* (Wutz, p. 425).

10. Cf. Origen, *Hom. in Jer.*, fr. 11 on Jeremiah (p. 203 Klostermann, GCS 6; cf. Wutz, p. 745).

11. Cf. Jerome, *De nominibus Hebraicis* [De Lagarde, p. 23.10]: *Sanir, leva novitatem sive dens lucernae*. This parallel makes Wutz (p. 543) argue that ὁδός (“way / path”) should be emended to ὁδοῦς (“tooth”). Klostermann acknowledges that this would be “correct,” but he argues that Jerome’s *Vorlage* was ὁδός, on the basis of the discussion in Jerome’s commentary on Ezekiel [PL 25: 248C]: *De Sanir autem dicitur, quod interpretatur via lucernae, aut ut nos verius arbitramur, dens vigiliarum*.

12. So twice in Jerome, *De nominibus Hebraicis* [De Lagarde p. 16.18; 45.3]; but in the first of these, there is a correction: *Basan, bruchus sive pinguedo. Nam quod interpretari solet ignominia, vel confusio, busa dicitur*. Cf. Wutz, p. 168.

13. This meaning appears to derive from an identification of the root as being Hebrew *ḥtt*, “be shattered / dismayed” (Wutz, p. 580); other versions of the same basic identification yield meanings such as Gk. ἐξιστάντες, “standing apart”—e.g., standing outside one’s normal mental state (Wutz, p. 358). For the passive meaning of the perfect active form here, cf. 1 Chron. 29.9 [LXX] (cited by LSJ).

14. The analysis depends on substituting a final root consonant *ayin* (‘’) for *he* (‘h’), the root being thus identified as ‘šw’, “call for help” (Wutz, pp. 513-14).

15. Interpreting the root as Heb. *yrd*, it appears. Cf. Wutz, p. 67.

16. Cf. *Hom.* 13.4.1. This interpretation analyzes the word as Heb. root *šwd*, with (Gk.) participial ending -ôn (Wutz, p. 146).

Ezek. 27.10

Λιβυες

Φουδ ἢ στόμα

Λυδοι

γεννώμενοι

Περσαι

πειραζόμενοι

Ezek. 27.14

Θοργαμα

παροιμία τις

Ezek. 27.15

Ροδιοι

ὄρασις κρίσεως

Ezek. 27.21

Αραβια

ἐσπέρα

Κηδαρ

σκότος

Ezek. 27.22

Σαβα

ἐπιστρέφων

Ezek. 27:10

*Lybia*<sup>17</sup> [*Libyes*]

“Phud” or “mouth”<sup>18</sup>

*Lud* [*Lydoi*]

“being begotten”<sup>19</sup>

*Persia* [*Persai*]

“making an attempt”<sup>20</sup>

Ezek. 27:14

(*Beth-*)*Togarmah* [*Thorgama*]

“a certain sojourn”<sup>21</sup>

Ezek. 27:15

(*The men of*) *Rhodes* [*Rhodioi*]

“vision of judgment”<sup>22</sup>

Ezek. 27:21

*Arabia*

“evening”<sup>23</sup>

*Kêdar*

“darkness”<sup>24</sup>

Ezek. 27:22

*Sheba* [*Saba*]

“turning about / returning”<sup>25</sup>

---

17. RSV: “Put.”

18. Phud is a transliteration of the Hebrew; the second interpretation relies on the Heb. root *ph*, “mouth,” but the final consonant is left unexplained—in other etymologies of this word (cf. below on Ezek. 38:5), a further root (*nṯh*, “bend, incline”) is assumed to provide that letter (cf. above on Ezek. 1:1 and 13).

19. Cf. Jerome’s *nati* (De Lagarde, p. 58.5). The basis is the Heb. root *yld* (Wutz, p. 146).

20. Gk. *πειραζόμενοι*; cf. Jerome’s *tentantes* (De Lagarde, p. 56.18); Wutz (p. 146) points out the probable Heb. root implied (*prš*, “break through / in,” rather than the authentic Heb. root for Persian, *prs*) and alleges that Jerome was misunderstanding the Greek to mean “testing / trying” in general rather than the more violent “committing robbery”—but both Gk. *πειράζω* and Lat. *tento* can have more violent connotations: i.e., both can cover ideas like “attacking / assaulting.” Contrast, however, the etymology offered in “Fragmentary Comments,” 30.4-5.

21. The analysis appears to assume a “pre-formative” *tau*, along with roots *gwr* (“sojourn”) and *mh* (“what ? / anything”)—cf. Jerome’s *Thogorma: incolatus quispiam* (De Lagarde, p. 11.18; Wutz, p. 587). Note that the analysis common to Jerome and the Onomasticon does treat the Hebrew letters in the proper sequence, whereas the LXX *Thorgama* reverses the order of two consonants.

22. The mention of “Rhodians” relies on a Heb. text different from MT (which gives *Dedan*); confusion between the similar-looking Heb. letters *resh* (‘r’) and *daleth* (‘d’) seems to be at the root of the problem, but note that RSV follows LXX rather than MT. The explanation depends on identifying Hebrew roots (in this Greek word) as *r’h* (“to see”) and *dyn* (“to judge”); Jerome similarly offers *visio iudicii* as one possible interpretation (De Lagarde, p. 9.19). Cf. Wutz, p. 418.

23. See Wutz, p. 144, for parallels, including with the related idea of “west / setting (sun).”

24. See Wutz, p. 145, for parallels.

25. The explanation relies on a mistaken connection with the Heb. root *šwb*, whereas “Sheba” in Hebrew is spelled *šb’*. Cf. Wutz, p. 88, who cites Jerome’s *Saba: captus sive captivitas vel certe convertens* (De Lagarde, p. 10.14).

Ezek. 27.23

Χαρραν

τρῶγλαι

Ezek. 29.10

Μαγδουλον

μεγαλυσμός

Ezek. 29.14

Φαθωρης

ψωμοῦ πάτημα

Ezek. 30.10

Ναβουχοδοноσορ

ἐγκαθισμός και  
γνώσις συνοχῆς

Ezek. 30.15

Σαις

πειρασμός

Ezek. 30.17

Ηλιουπολις

πόνος

Βουβαστος

στόμα ἐμπειρίας

Ezek. 27:23	<i>Haran [Charran]</i>	“holes” <sup>26</sup>
Ezek. 29:10	<i>Migdol [Magdoulon]</i>	“magnification / exaltation” <sup>27</sup>
Ezek. 29:14	<i>Pathros [Phathôrês]</i>	“treading of a morsel” <sup>28</sup>
Ezek. 30:10	<i>Nebuchadrezzar [Nabouchodonosor]</i>	“a sitting and knowledge of distress” <sup>29</sup>
Ezek. 30:15	<i>Pelusium [Sais]; Heb. Sîn</i>	“test / temptation” <sup>30</sup>
Ezek. 30:17	<i>On [Hêlioupolis]</i>	“labor / toil” <sup>31</sup>
	<i>Phibeseth [Boubastos]</i>	“mouth of experience” <sup>32</sup>

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26. This analysis depends on identifying the first part of the name with Heb. *hôr*, “hole,” and goes back to Philo; cf. also Jerome’s *Chorraei: de foraminibus: quos vocant Troglodytas* (De Lagarde, p. 4.26; see Wutz, p. 209).

27. The analysis here posits a “pre-formative” *mem* (‘m’) with the Heb. root *gd*, “great”—a correct identification of elements, although normally in Hebrew this results in the meaning “tower,” hence Jerome’s *Magdol: magnitudo vel turris* (De Lagarde, p. 58.8). Cf. Wutz, p. 587.

28. This explanation is quite problematic; while the first element identified must be Heb. *pat*, “morsel,” the “treading” is more elusive. Wutz (p. 147-8) suggests that Jerome’s explanation (*Fathures: deceptus calcatus sive bucella confirmata*—De Lagarde, p. 54.14) originally read *deceptus sive calcatus* (etc.), and that *calcatus* depends on a misreading of an original Gk. ἀπάτημα (“deception”) as πάτημα (“treading”). “Deception” would reflect a Heb. root *pth*, but the idea of “treading” could otherwise only be explained by a misreading of Heb. *rôs* as *dôs*.

29. Cf. Jerome’s *sessio in agnitione angustiae* (De Lagarde, p. 46.27); the elements identified in this explanation would seem to be *nwh* (“rest / settle”), *kr* (from *nkr*, “recognize”—note that this assumes the misreading of *daleth* [‘d’] as *resh* [‘r’]), and *šrr* (“anguish / distress”). See Wutz, p. 284.

30. Cf. Jerome’s *tentatio* (De Lagarde, p. 58.27); the Heb. root assumed here is *nsh*, according to Wutz (p. 429).

31. This explanation depends on identifying the Heb. word *àwen*, “trouble / sorrow”—and note that it explains the Heb. original, not the Greek equivalent (Wutz, p. 429).

32. Cf. Jerome: *os vel labium experimenti* (De Lagarde, p. 57.3). Wutz (p. 428) argues that the original Greek should be reconstructed as ἐν πείρα [cod. ἐμπείρα] rather than corrected to ἐμπειρίας to conform with Jerome, as Klostermann does; if Wutz is correct, the etymological analysis involved is more straightforward: *pî* (“mouth”) + *b* (“in”) + *st* (< *nsh*, “test / try”).

Ezek. 30.18

Ταφνας

ἐξιστάμενον ὄφει

Ezek. 32.26

Μοσοχ

ἔκστασις

Θοβελ

σύμπασα ἢ ἐπιστροφή<sup>4</sup>

Ezek. 35.2

Σηειρ

τριχυτόν

Ezek. 38.2

Γωγ

δώματα

Θοβελ

σύμπασα

Μεσοχ

ἔκστασις<sup>5</sup>

Μαγωγ

τηγμὸς<sup>6</sup> ἢ

ἀπὸ τῶν δωμάτων

Ρως

κεφαλῆς

---

4. Klostermann corrects the ms. reading that cites the first gloss for M(οσοχ), the second for Θ(οβελ).

5. Cf. on Ez. 32.26 (Θοβελ)—Klostermann is correcting the ms.

6. Doubtful reading.

Ezek. 30:18

*Tehaphnehes [Taphnas]* “being startled by a snake”<sup>33</sup>

Ezek. 32:26

*Tubal [Thobel]* “all together” or “turn about / return”<sup>34</sup>

Ezek. 35:2

*Seir [Sêeir]* “hairy”<sup>35</sup>

Ezek. 38:2

*Gôg* “houses”<sup>36</sup>

*Tubal [Thobel]* “all together”<sup>37</sup>

*Meshch [Mesoch]* “displaced (mental) state”<sup>38</sup>

*Magôg* “melting” (?) or “from the houses”<sup>39</sup>

*Chief (prince) [Rhôs]* “of a head”<sup>40</sup>

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33. Cf. Jerome: *stupens os serpentis* (De Lagarde, p. 58.29; Wutz, p. 147)—but note that our Onomasticon appears to ignore the letter π (‘p’) which is interpreted by Jerome as “mouth”; the analysis here seems to find the root *t’h*, “wander” (substituting *ayin* [“”] for *heth* [‘h’]) and to interpret it as meaning “be amazed / startled / put out of one’s normal mindset” (Wutz, p. 359 and 424).

34. Cf. Jerome: *conversus ad universa* (De Lagarde, p. 11.17; Wutz, p. 196, suggests correcting *ad* to *aut*). The interpretation σύμπασα appears to be taken verbatim from Philo (*On the Posterity and Exile of Cain* 33 [114]; cf. also Heb. *têbêl*, “world”), while ἐπιστροφή is an independent development on the basis of the Heb. root *ybl*, “bring / conduct” (Wutz, p. 145).

35. On the basis of another onomasticon, Klostermann suggests emending this to τράγος, “goat”; but Jerome (De Lagarde, p. 20.17) offers both: *pilosus vel hircus* (Wutz, p. 163). The same Heb. root would be involved in any case.

36. Cf. Jerome: *δῶμα, id est tectum* (De Lagarde, p. 80.19); the analysis is based on the Heb. *gâg*, “roof.” Cf. Wutz, p. 395.

37. Note that this is one of the two etymologies offered for Ezek. 32:26.

38. Perhaps, as Wutz argues (1: 353), on the basis of the Heb. *mišgeh*, “mistake” (from *šgh*, “go astray”), with (phonetic) confusion of *g* and *k*. Cf. Jerome’s *amentes* (De Lagarde, p. 58.6; Wutz, pp. 671-2).

39. For the first etymology, cf. the “Lexicon” (described by Wutz 1: 179ff.): τήξις, “melting”—based, presumably, on the Heb. root *mwg*. For the second explanation (obviously connected to the explanation of Gog just given), cf. Jerome: *quod δῶμα (id est tectum) vel de domate (hoc est de tecto)* (De Lagarde, p. 8.11-12). Cf. Wutz, p. 277.

40. Cf. Jerome’s *caput* (De Lagarde, p. 9.29; Wutz 1: 66); the analysis of the Hebrew word (*rôš*) is correct, except that modern translations do not interpret it as a proper noun.

Ezek. 38.5

Λιβυες

στόμα ἀποκλίνοντος<sup>7</sup>

Αιθιοπες

ταπείνωσις

Περσαι

πειραζόμενοι

Ezek. 38.6

Γομερ

πικρασθήσεται

Θοργαμα

παροιμία τις

Ezek. 38.13

Σαβαν

κύκλος

Θαρσεις

κατασκοπή χαρᾶς

Δαδαν

μονότης

---

7. ἀνακλίνοντος Klostermann.

Ezek. 38:5

<i>Put [Libyes]</i>	“mouth of one inclining away” <sup>41</sup>
<i>Cush [Aithiopes]</i> <sup>42</sup>	“abasement” <sup>43</sup>
<i>Persia [(Persai)]</i>	“making an attempt” <sup>44</sup>

Ezek. 38:6

<i>Gomer</i>	“will taste bitter / be embittered” <sup>45</sup>
<i>(Beth-)Togarmah [(Thorgama)]</i>	“a certain sojourn” <sup>46</sup>

Ezek. 38:13

<i>Sheba [Saban]</i>	“circle” <sup>47</sup>
<i>Tarshish [Tharseis]</i>	“a look-out for joy” <sup>48</sup>
<i>Dedan [Dadan]</i>	“aloneness / unity” <sup>49</sup>

41. Note that this is a different etymology from that offered on Ezek. 27:10. Wutz’ text (ἀποκλίνοντος, 2:678) should be followed rather than Klostermann’s (ἀνακλίνοντος) here; neither indicates a variant reading, but Wutz’ reading coheres better with the parallels, including Jerome’s *oris declinatio* (De Lagarde, p. 6.11; cf. Wutz 1:429). For the etymology, see above on Ezek. 27:10.

42. I.e., “Ethiopians.”

43. Cf. Wutz, p. 144, pointing out the occurrence of this equivalence in Philo, *Alleg. Interp.* (*Leg. alleg.*) 1.21; and the different explanation of “Ethiopia” in Origen’s interpretation of Genesis (PG 12:100); Wutz, p. 427, suggests that an association of *kwš* (“Cush”) with the roots *kbš*, “subdue,” and *kpš*, “bend / press,” may be at the root of the interpretation in our onomasticon.

44. See above on Ezek. 27:10.

45. Wutz, p. 148, misprints the explanatory gloss as *πιπρασθήσεται* (his remarks make it clear that this is not an emendation). On the following page, Wutz suggests that the gloss is meant to be attached to *hōmer* (a unit of measure) in Ezek. 45.11, which Jerome explains as meaning *laciones* (i.e., “provocations / irritations”), rather than to *gōmer* in Ezek. 38.6. Otherwise the onomasticon’s explanation is unparalleled (the name Gomer being connected in other sources with ideas of “completion”), but must be derived from an identification of the Heb. root *mrr*, “bitter.”

46. See above on Ezek. 27:14.

47. Wutz, p. 406, points out that this gloss is offered in another onomastic list for the name *Syene*, which assumes confusion of the (sounds of) Gk. *upsilon* and Heb. *b* to identify the root *sbb* (“circle / around”). Cf. Jerome’s *gyrus eius* (De Lagarde, p. 58.24). *Sheba* has the *b*, but the first letter in Hebrew is *shin* (š) rather than *samekh* (ś). Wutz in fact seems to be arguing that “circle” is meant to be a gloss for *Syene* in Ezek. 29.10 rather than for *Sheba* here, although if written in the Greek alphabet, *Sheba* certainly could look like it had the same first element.

48. Cf. Jerome’s *exploratio gaudii* (De Lagarde, p. 43.26); the explanation depends on the identification of Heb. roots *twr* (“explore, spy out”) and *šws* (“rejoice”)—see Wutz, pp. 195, 396.

49. Cf. Origen, *Selecta in Gen.* (PG 12: 120): Δαιδᾶν ἰκανὴ κρίσις, ἢ μονότης (Wutz, p.

Ezek. 43.15

Αρηλ

φῶς μου θεός  
ἦτοι ὄρος θεοῦ

Ezek. 43:15

*Altar-hearth [Ariël]*“God my light” or  
“mountain of God”<sup>50</sup>


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147); the Heb. root involved appears to be *bdd* (“be alone / isolated”) with the initial consonant dropped (Wutz, p. 507).

50. For the first gloss (identifying the Heb. root *'wr* [“light”] with 1<sup>st</sup> person sg. possessive suffix, followed by *'el* [“God”]), cf. Wutz, pp. 130, 178; Jerome, *Comm. in Ezek.* [PL : 422], cites and corrects this explanation: *Ariel ut plerique aestimant interpretatur, lux mea Deus... Ut autem arbitror, leo vel fortis Dei: quod nomen refertur proprie ad altare...* The second explanation (identifying the first Heb. root as *har* [“mountain”]) is not discussed by Wutz, but does appear in Theodoret, *Interp. in Ezek.* [PG 81:1232].



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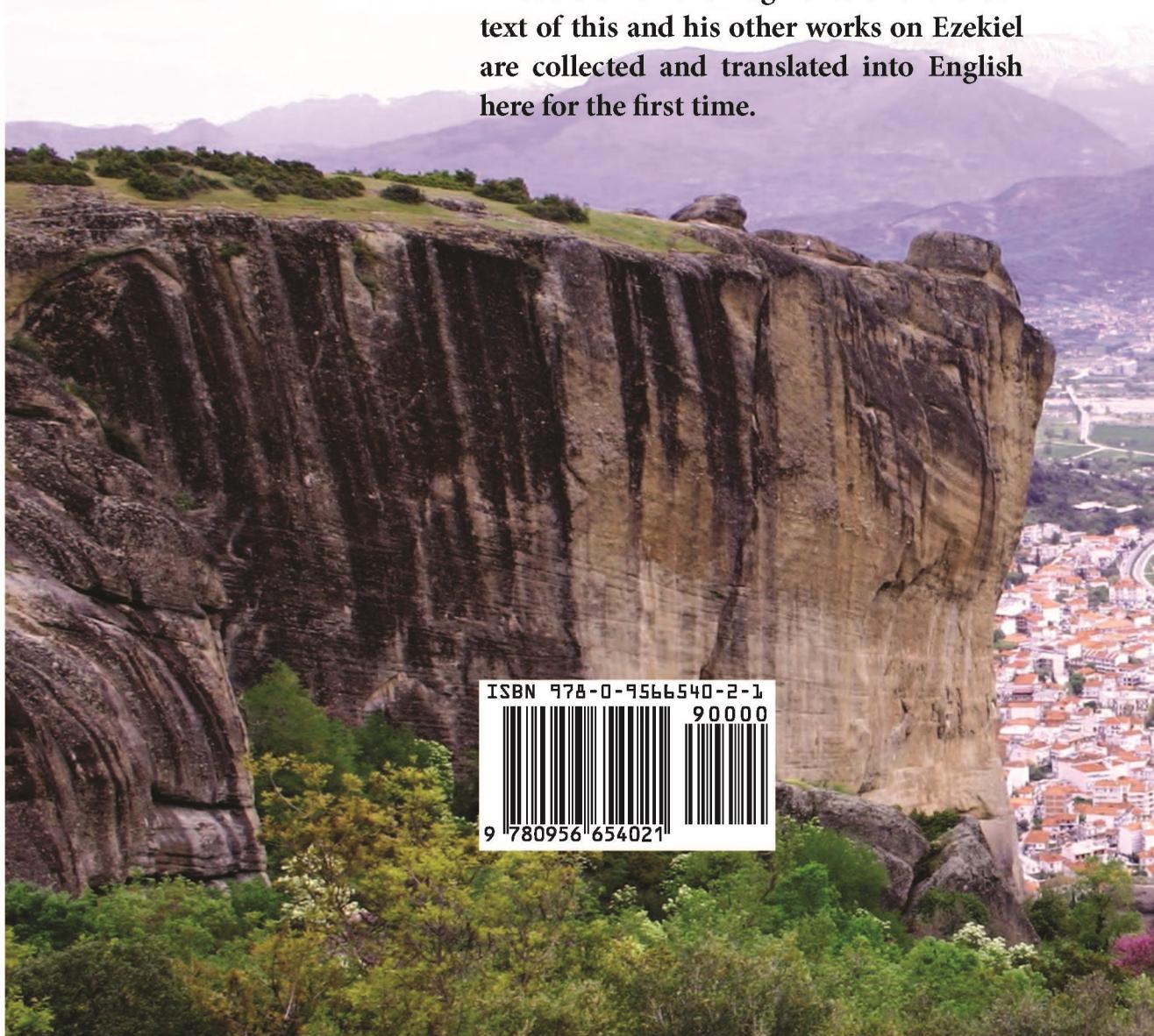




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