Origen of Alexandria,

Commentary on the Gospel according to Matthew,

Book 16

Translation & Notes

by

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(Revised 2020)

Folios:

https://bildsuche.digitale-sammlungen.de/index.html?c=viewer&lv=1&bandnummer=bsb00046889&pimage=00001&suchbegriff=&l=en

Edition:

GCS 40. *Origenes Werke X. Commentarius in Matthaeum I* (1. Aufl. 1935: Erich Klostermann/Ernst Benz)—column numbers denoted by [K###]

A transcription available here:

http://khazarzar.skeptik.net/pgm/PG_Migne/Origenes_PG%2011-17/Commentarium%20in%20evangelium%20Matthaei_.pdf

Sigla Key for Greek text:

[ ] Text for erasure (*zu tilgen*)

< > Inserted text (*einzusetzen*)

*** Lacuna

Notes:

- Translation philosophy: While striving for clarity, I have not tried to produce an as fluid as possible English translation, but rather to reflect Origen's syntax and diction when able. Certainly, some of Origen's constructions remain opaque to me, but I have attempted to give a suitable reading of them pursuant to Origen's argument at a given place. And I have called attention to my own translation questions in footnotes. I welcome any suggestions to clarify or improve the translation, and will be happy to acknowledge that indebtedness.
- I use [] in the English text to denote words added for clarity in English but have no counterparts in the Greek text.
- Klostermann uses a s p a c e d f o n t to denote Origen's quotations of the Gospel lemmata throughout the commentary. I have represented this with the use of *italics*. It should be noted, however, that it is not always easy to decipher when/what text is spaced. Nor, does it seem, that the editors are always consistent in their practice.
- I have presented section breaks and paragraph breaks exactly as they appear in Klostermann.
- All OT chapter and verse numbering is from the LXX.

Introduction

Book 16 of Origen's *Commentary on the Gospel according to Matthew* covers the following pericopes from Matthew:

- §§1-3 – Matt 20.17-19, on Jesus' third passion prediction
- §§4-7 – Matt 20.20-24, on the request of the mother of the sons of Zebedee
- §8 – Matt 20.25-28, on honor and the exercising of authority in the kingdom
- §§9-13 – Matt 20.29-34, on the healing of the two blind men
- §§14-17 – Matt 21.1-5, on the lead up to the Triumphal Entry & the Prophecy of Zechariah
- §§18-19 – Matt 21.6-11, on the Triumphal Entry
- §§20-23 – Matt 21.12-13, on the Purification of the Temple
- §§24-25 – Matt 21.14-16, on Jesus' healing in the Temple & dispute with Jewish leaders
- §§26-29 – Matt 21.17-22, on the Withered Fig Tree

Originally comprised of 25 books (St. Jerome, *Ep.* 33.4), only Books 10-17 of the *Commentary* have survived in the original Greek. Until just recently, with the publication of Ronald Heine's translation of what remains of Origen's *Commentary on Matthew*, to my knowledge no English translation of the Greek text of Books 15-17 was ever produced. The *Ante-Nicene Fathers* series contains a translation of Books 10-14 (Greek), and no reason is offered for why the translation was not continued. One can find occasional selections of the commentary translated in, e.g., Balthasar's *Origen: Spirit & Fire*, the Ancient Christian Commentary on Matthew, and in other secondary scholarly discussions.

For this revised translation of Book 16, as with that of Books 15 and 17, we did not have occasion to consult Ronald Heine's (assuredly superior) translation.[1] It is hoped that the side-by-side presentation of text and translation will be of benefit, in any case. The revisions include a good number of corrections and general attempts to improve the rendering of the translation, as from a growing competency in Patristic Greek.

In relationship to Origen's body of work, the *Commentary on Matthew*, dating from AD 244 or after,[2] is one of his latest works, along with *Contra Celsum*. These two works, says Heine, "provide Origen's most mature thinking about the Christian faith"[3]—they are, as it were, the crowning achievement of Origen's career.[4]

Some of the "highlights" from this specimen of Origen's work might include:

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[1] Ronald E. Heine, trans., *The Commentary of Origen on the Gospel of St. Matthew* (2 vols.; Oxford Early Christian Texts; Oxford University Press, 2018). We hope an affordable soft-cover edition is forthcoming.

[2] Quasten, *Patrology* II.48.

[3] Ronald E. Heine, *Origen: Scholarship in the Service of the Church* (Oxford, 2010), 222.

[4] Cf. W. H. C. Frend, *The Rise of Christianity* (Philadelphia: Fortress Press, 1984), 380.

- A reflection on how Christians should respond to the threat of persecution (§1)
- A reflection on martyrdom (§6)
- A division of the spiritual/ascetic life into the *practical* & the *contemplative* disciplines (§7)[5]
- A running concern with the character of Judas vis-à-vis Origen's anti-Gnostic concern for "free will" (§2, 8)
- A withering critique of the abuses of the ecclesiastical hierarchy, with a clear articulation of the threefold offices of bishop, presbyter, and deacon (§8, 21, 22, 24)
- An articulation of the "ransom theory" of the atonement, in connection with the "hypostatic union" of Christ (§8)
- A critique of Ebionite Christology (§12)
- The Hexapla—including the transliterated Hebrew column, and a mention of a fifth column for Zechariah—in use in Origen's exegesis (§16, 19)
- "Onomastica Sacra" as hermeneutical strategy (§17, 26-27)

In terms of biblical exegesis, this book provides several wonderful opportunities to see Origen "at work" as an interpreter of Scripture.

To intiate a brief discussion, we would note the "symphonic" quality of Origen's interpretive approach. Origen is keenly aware of, and makes careful inquiry into, the Synoptic "problem" (including John's Gospel), both as a textual matter and as an instantiation of the theological "problem" of the "one and the many." Because all of Scripture is in fact "one body"—a kind of textual incarnation of the Logos in the *logoi* of Scripture[6]—the "symphony" extends to the whole of Scripture, such that the biblical interpreter must be attuned to and constantly evoke the inner-biblical echoes that enable the spiritual reader to ascend from the multiplicity and "clear obscurity" of the letter of Scripture up to the higher spiritual realities and ultimately to the person of the Logos in whom they find unity.

His exegesis of both the "Healing of the Blind Man" and the Triumphal Entry stories provide clear illustration of his hermeneutical philosophy and procedure. In particular with Matthew's Gospel, which Origen believes presents Jesus more "according to the flesh," Origen is endeavoring to show that Matthew's story, like the rest of Scripture, is at the same time pointing to and is properly about spiritual things. Recourse to the spiritual realities can and must be made to understand the "precision" of Matthew's Gospel, for he too was actually recording a spiritual narrative under the cloak of literal/sensible (and true) history.

In the story of the Blind Man, this premise forms the basis for handling the Synoptic disagreements on the details of this episode. Was Jesus coming to or leaving Jericho? Was there one blind man or two? Why does Mark alone record his name? Are these the same event or different similar events? While conceding, at least in principle, the "inerrancy" of the Evangelists' memories and stories (μὴ

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[5] This is particularly rich and intriguing inasmuch as it parallels the (implied) sacramental consumption of the Logos vis-à-vis John 6 and the Last Supper, where "bread/flesh" correspond to *praktike* and "wine/blood" correspond to *theoria*.

[6] A metaphor developed in Origen's treatise *On Pascha*.

ἐσφάλησαν ἐν τῷ ἀπομνημονεύειν οἱ γράψαντες αὐτά), Origen clearly prefers the mystical resolution to the discrepancy (*Comm. Matt.* 16.12):

> Now, someone might say that, in terms of the mystical word, Luke's version is first, Mark's is second, [K516] and Matthew's is third. For it is necessary first to draw near to Jericho, then to come into it, and <after these things> to go out from it. Luke recorded, then, that "it happened when he drew near to Jericho," and Mark that "he also came to Jericho, and when he was coming out of there" (Mk 10.46), but Matthew recorded neither that he drew near to Jericho nor that he came to Jericho, but only that *when they were going out from Jericho, a large crowd followed him* (Matt 20.29).

What is irreconcilable on the literal level becomes an avenue for attaining to the deeper spiritual reality intended by the Holy Spirit who "cooperated" with the Evangelists in the composition of the Gospels.

Likewise, in the Triumphal Entry, many difficulties in the story that arise if read "according to the letter" become avenues for a higher spiritual reading. The classic problem of Jesus riding on two animals is "resolved" in that Matthew, while recording a literal event, is actually more primarily recording the spiritual ascent of Christ to the Father either after the resurrection or at the eschatological consummation, or both, wherein he rides upon the Church comprised of both Jews and Gentiles.

The use of "allegory"—and its varied synonyms—is hardly a hermeneutical tool reserved solely for the Old Testament, then. In fact, it is the tool to probe, discover, and unveil the unity of the Two Testaments in Christ and the Church, and by extension, to explain the continuity and discontinuity between these two epochs of salvation-history, particularly in light of the Jewish rejection of Christ. In *Comm. Matt.* 16.3, we see that the advent of Christ, at one and the same time, reveals the fully "symbolic" quality of the Old Covenant revelation, inasmuch Christ (and the Church) are shown to be the spiritual reality indicated therein, and by consequence *abrogrates the "letter/symbol"* of the Old Covenant piety inasmuch as it has been fulfilled. God puts the definitive exclamation point on this transfer of the "true religion" from Judaism to Christianity in the destruction of the symbolic (literal!) Jerusalem as prophesied by Christ (*Comm. Matt.* 16.20).

A consistent theme that appears throughout Origen's commentary on Matthew is *humility*, both of Jesus and of that which is requisite of those who follow him and, especially, those who lead his Church. This might seem paradoxical in view of Origen's confident articulation of the transfer of "true religion" from the Jews to the Christian Church. Yet Origen is cognizant of how the two themes—humility and (for lack of a better word) supersessionism—can and must inform each other (cf. §27). Indeed, Origen turns the tables on the Church itself with deep prophetic critique of institutional abuses in the Church and of laxity/worldliness among the laity. The "cleansing of the Temple" is an allegory of Christ's work *in the Church too.* So also with the withering of the fig tree: what applied to the nation of Israel applies as well to the Church and every Christian soul.

[K461]

<Ὠριγένους> τῶν εἰς τὸ κατὰ Ματθαῖον εὐαγγέλιον ἐξηγητικῶν τόμος ις΄.

1. *Μέλλων δὲ ὁ Ἰησοῦς ἀναβαίνειν εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα κατ᾽ ἰδίαν ἐν τῇ ὁδῷ καὶ εἶπεν αὐτοῖς* καὶ τὰ ἑξῆς ἕως τοῦ· *καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται* (20.17-19). τὰ δὲ ἰσοδυναμοῦντα τούτοις καὶ παρὰ τῷ Μάρκῳ ἀναγέγραπται τοῦτον τὸν τρόπον· »ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ [K462] ἦν προάγων αὐτοὺς ὁ Ἰησοῦς« καὶ τὰ ἑξῆς ἕως τοῦ »καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.« καὶ ὁ Λουκᾶς δὲ δόξει τούτοις συνᾴδεν γράψας· »παραλὰβων δὲ τοὺς δεκαδύο εἶπε πρὸς αὐτοὺς« καὶ τὰ ἑξῆς ἕως τοῦ »καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα«.

Ὁ προτρεπόμενος ἡμᾶς Παῦλος μιμεῖσθαι αὐτόν, ὡς καὶ αὐτὸς Χριστὸν ἐμιμήσατο, καὶ εἰπών· »μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ«, ἰδὼν Χριστὸν ὁμόσε τοῖς προφανέσι κινδύνοις χωροῦντα καὶ <προθύμως> ἀναβαίνοντα *εἰς Ἱεροσόλυμα* μετὰ τοῦ προεγνωκέναι ὅτι *παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι* καὶ κατακριθήσεται *θανάτῳ* καὶ τὰ ἑξῆς, τὸ παραπλήσιον πεποίηκεν. ὁ μὲν γὰρ Ἄγαβας λαβὼν αὐτοῦ »τὴν ζώνην«, δήσας ἑαυτὸν χειρῶν καὶ ποδῶν ἔλεγε· »τάδε λέγει τὸ πνεῦμα τὸ ἅγιον· τὸν ἄνδρα οὗ ἐστιν ἡ ζώνη αὕτη οὕτω δήσουσιν« ἀπελθόντα εἰς »Ἱεροσόλυμα«. μαθὼν δὲ ταῦτα ὁ Παῦλος, ὡς τὸν διδάσκαλον μιμούμενος ἀνέβαινε προθύμως *εἰς τὰ Ἱεροσόλυμα*. [K463] παθὼν δέ τι ἀνθρώπινον ὑπὸ τῶν διὰ τὴν πρὸς αὐτὸν ἀγάπην κλαιόντων καὶ κωλυόντων »αὐτὸν ἀναβαίνειν εἰς Ἱεροσόλυμα« εἶπε· »τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι εἰς Ἱεροσόλυμα γενόμενος

[K461]

Book 16 of <Origen's> explanations on the gospel according to Matthew.

1. *As Jesus was about to ascend to Jerusalem, he took the Twelve aside in private in the way and said to them,* etc., up to, *And on the third day he will rise again* (Matt 20.17-19). For his part, Mark has recorded things that are of equivalent force to this passage when he says, "They were ascending to Jerusalem in the way, and [K462] Jesus was going before them," etc., up to, "And on the third day he will rise again" (Mk 10.32-34). Luke also seems to agree with these things when he writes, "Taking the Twelve aside, he said to them" etc., up to, "And they did not understand the things that were said" (Lk 18.31-34).

When Paul exhorts us to imitate him, even as he himself imitated Christ, and says, "Be imitators of me, just as I myself [am an imitator] of Christ" (1 Cor 11.1), he is thinking of the fact that Christ accepted the present troubles and <willingly> ascended *to Jerusalem* all the while knowing ahead of time that *he will be handed over to the chief priests and scribes* and will be condemned *to death* (Matt 20.18), etc., [and that] he[7] had done something similar. For when Agabas took his "belt" and bound his hands and feet, he said, "Thus says the Holy Spirit: This is how they will bind the man who owns this belt" after he comes to "Jerusalem" (Acts 21.11). After Paul learned these things, he willingly ascended *to Jerusalem* as though imitating [his] teacher. [K463] And after suffering something human[8] for the sake of those who wept on account of [their] love for him and who were preventing "him from ascending to Jerusalem," he said: "Why are you crying and crushing my heart? For I am ready not only to be bound for going to Jerusalem, but also to die for

[7] That is, Paul. We might raise a tangential question of chronology here. The incident with Agabas took place, it seems, around the spring of AD 57 at the end of Paul's third "missionary journey," while 1 Corinthians was composed somewhere in AD 55 to spring AD 56 towards the end of Paul's three-year stay in Ephesus (cf. 1 Cor 16.8).

[8] An idiom suggesting "fellow-feeling" or "in the human realm" (i.e., being bound by Agabas)?

ἑτοίμως ἔχω, ἀλλὰ καὶ ἀποθανεῖν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου μου Ἰησοῦ«. ταῦτ᾽ οὖν κατανοοῦντες, ἔστιν ὅτε καὶ γινώσκοντες ἐπικειμένους ἐπιπόνους πειρασμούς, ὁμόσε αὐτοῖς <ἡμεῖς αὐτοὶ> κατὰ τὸ εὔλογον χωρήσωμεν, λαβόντες παράδειγμα τῶν τοιούτων προηγουμένως μὲν τὸν σωτῆρα, μετὰ δὲ τοῦτον καὶ τὸν ἀπόστολον αὐτοῦ. μὴ νομίσῃς δὲ ἐναντιοῦσθαι ταῦτα καὶ τὰ ἐπ᾽ αὐτοῖς ὑφ᾽ ἡμῶν εἰρημένα τῷ »ἐὰν διώκωσιν ὑμᾶς ἐκ τῆς πόλεως ταύτης, φεύγετε εἰς τὴν ἑτέραν« καὶ τοῖς ἑξῆς, καὶ τῷ τὸν Ἰησοῦν ἀκούσαντα »ὅτι Ἰωάννης παρεδόθη« εἰς φυλακὴν ἀνακεχωρηκέναι. φαμὲν γὰρ ὅτι οὔτε πάντοτε καθήκει ἐκκλίνειν τοὺς κινδύνους οὔτε ἀεὶ ὁμόσε χωρεῖν πρὸς αὐτούς· σοφοῦ δέ τινος ἐν Χριστῷ χρεία εἰς τὸ δοκιμάζειν, [K464] ποῖος μὲν ἀπαιτεῖ καιρὸς ἀναχώρησιν, ποῖος δὲ τὴν εἰς τὸν ἀγῶνα προθυμίαν χωρὶς ἀναχωρήσεως. καὶ ταῦτα μὲν κατὰ τὸ βούλημα τῆς ἐκκειμένης γραφῆς λελέχθω εἰς προτροπὴν τὴν περὶ τοῦ <ποτε> καὶ θανάτου κινδύνων καταφρονεῖν.	the sake of the name of my Lord, Jesus" (Acts 21.13). When we contemplate these things, therefore, knowing that at some point painful trials may press upon [us], may <we ourselves> accept them in a suitable way, receiving the example of those who have gone before us, [namely], the Savior, and after him also his Apostle. You should not consider these things and what we have said about them (i.e., trials) to be opposed to, "If they drive you out of this city, flee to another one" (Matt 10.23), etc., and to when Jesus withdrew after hearing "that John was handed over" to prison (Matt 4.12). For we affirm that it is not always fitting to turn away from dangers nor always [fitting] to accept them. Someone who is wise in Christ needs to test [K464] whether the time at hand requires withdrawal, or whether [it requires] the willingness for the struggle without any withdrawal. Let these things be said with regard to the intention of the scripture at hand as an exhortation to despise that which concerns the danger of death <at any time>.[9]

2. Ἑξῆς δὲ παρατηρητέον ὅτι *μέλλων ὁ Ἰησοῦς ἀναβαίνειν εἰς Ἱεροσόλυμα*, εἴπερ *παρέλαβε τοὺς δώδεκα κατ᾽ ἰδίαν*, εἷς δὲ τῶν δώδεκα ἔτι ὁ Ἰούδας ἦν, καὶ τὸν Ἰούδαν *παρέλαβε κατ᾽ ἰδίαν*· ἔτι γὰρ (εἰκὸς) ἄξιος ἦν τοῦ μετὰ τῶν λοιπῶν ἕνδεκα παραλαμβάνεσθαι *κατ᾽ ἰδίαν*. καὶ ὅτε *ἐν τῇ ὁδῷ εἶπεν αὐτοῖς τὸ ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα* καὶ τὰ ἑξῆς, δηλονότι καὶ τοῦτον ἔκρινεν ἕνα εἶναι τῶν ἀκουόντων ἃ πείσεται ὁ διδάσκαλος, οὐκ ἀπογινώσκων ὅτι ἔτι Ἰούδας ἠγνόει ἃ ποιήσει, ὡς ἕκαστος ἡμῶν (καὶ γὰρ πᾶσιν ἡμῖν λέλεκται· »μὴ καυχῶ τὰ εἰς αὔριον, οὐ γὰρ οἶδας τί τέξεται ἡ ἐπιοῦσα«)· οὔπω γὰρ (οἶμαι) βεβλήκει ὁ διάβολος »εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα παραδῷ« τὸν Ἰησοῦν. [K465] καὶ ἐπεὶ τὸ κατὰ	2. Next we must observe that *as Jesus was about to ascend to Jerusalem*, since *he took the twelve aside in private*,[10] Judas was still one of the Twelve, and *he took* Judas *aside in private*; for he was still worthy (it seems) to be included *in private* along with the rest of the eleven [disciples]. And at the time *he spoke to them in the way, 'Behold, we are ascending to Jerusalem'*, etc., which makes it clear that the Teacher judged him to be one of those listening to the things He will suffer, not giving up hope because Judas was still ignorant of what he would do, as [is the case for] each of us (for indeed it is said to all of us, "Do not boast of the things of tomorrow, for you do not know what the following [day] will bring forth" [Prov 27.1]). For (I think) the devil had not yet cast "into the heart of Judas Simon Iscariot, in order that he might betray" Jesus (Jn

[9] Origen's comments in *CCels* 2.17 particularly parallel this passage: Καὶ τί θαυμαστόν, εἰ ὁ Ἰησοῦς ἐπιστάμενος τὰ συμβησόμενα οὐκ ἐξέκλινεν ἀλλὰ περιέπιπτεν οἷς καὶ προηπίστατο; Ὅπου καὶ Παῦλος ὁ μαθητὴς αὐτοῦ ἀκούσας τὰ συμβησόμενα αὐτῷ ἀναβάντι εἰς Ἱεροσόλυμα ὁμόσε τοῖς κινδύνοις ἐχώρησεν, ἐπιπλήσσων καὶ τοῖς δεδακρυμένοις περὶ αὐτὸν καὶ κωλύουσιν ἀναβῆναι εἰς τὰ Ἱεροσόλυμα. Cf. *Comm. Matt.* 10.23; *CCels* 1.31, 65; 8.45 (Chadwick, 60; 484, w/ n.3) on martyrdom and its possible avoidance.

[10] There seems to be some play here on the fact that the expression κατ᾽ ἰδίαν can denote both "in private" and "individually/separately."

Ματθαῖον πρόκειται νῦν ἐξετάζειν, ἐπιμελέστερον ὁ δυνάμενος ἀρχῆθεν τοῦ εὐαγγελίου ἐπιστῆσαι τοῖς μέχρι τῶν προκειμένων ζητησάτω μήποτε οὐδέπω Ἰούδας κατηγόρηται ὑπὸ τοῦ Ματθαίου, ἀλλὰ μόνον ἐν τῷ καταλόγῳ τῶν δώδεκα εἶπε τὸ »<καὶ> Ἰούδας Σίμωνος Ἰσκαριώτου, ὃς καὶ παρέδωκεν αὐτόν«. πλείονα δὲ εἰς κατασκευὴν τοῦ καὶ Ἰούδαν ὅμοιον τοῖς λοιποῖς ἀποστόλοις πρότερον γεγονέναι λέλεκται ἡμῖν, ἡνίκα ἐξητάζομεν τὸ »τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων« τὰ ἀναγεγραμμένα. συγκριστέον δὴ τὰ ἐνταῦθα λελεγμένα τοῖς ἀνωτέρω παραπλησίως ἀναγεγραμμένοις· ἐπείπερ ἐκεῖ μὲν ἐπὶ τοῖς τοιούτοις λόγοις προφητευομένοις ὑπὸ τοῦ σωτῆρος »προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων· ἵλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο«, ἐνταῦθα δὲ οὐδὲν ἀνεγράφησαν οἱ μαθηταὶ εἰρηκότες ἢ πεποιηκότες ἐπὶ τοῖς περὶ τῶν ἀπαντησομένων σκυθρωποτέρων ἀπηγγελμένοις. καὶ [K466] οἶμαι ὅτι διὰ τοῦτο ἐσιώπησαν νῦν οἱ μαθηταί. ἐπείπερ ἐν τοῖς ἀνωτέρω, ὅτε »προσλαβόμενος« τὸν Ἰησοῦν »ὁ Πέτρος ἤρξατο αὐτῷ ἐπιτιμᾶν λέγων· ἵλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο«, »στραφεὶς« ὁ Ἰησοῦς »εἶπε τῷ Πέτρῳ· ὕπαγε ὀπίσω μου, σατανᾶ· σκάνδαλόν μου εἶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων«. εἰκὸς οὖν αὐτοὺς μεμνημένους τῶν πρὸς τὸν Πέτρον λελεγμένων πεφυλάχθαι ταὐτὰ ἢ καὶ χείρονα ἀκοῦσαι ἀπὸ τοῦ διδασκάλου.	13.2).[11] [K465] And since it is Matthew's account that is before us now for inquiry, let one who is able, giving careful attention from the beginning of the gospel up to the passage at hand, inquire whether Matthew has made any mention of Judas at all, except in the list of the Twelve [where] he says, "<and> Judas Simon Iscariot, who indeed would betray him" (Matt 10.4). We offered an even fuller account in confirmation[12] of the fact that at first Judas was indeed similar to the rest of the apostles, when we were inquiring into "these Twelve Jesus sent out, after charging them saying" the things there recorded (Matt 10.5).[13] One must compare, then, the things said here with the similar things recorded above,[14] since there in reference to these words the Savior prophesied "Peter took him aside and began to rebuke him, saying, 'Far be it from you, Lord. This will never happen to you!'" (Matt 16.22), but here the disciples are not recorded as having said or done anything with regard to the things [they] were told pertaining to the quite gloomy things yet to happen. Indeed [K466] I think that this is the reason that the disciples are silent now. Since in the passages above, when "Peter took" Jesus "aside and began to rebuke him, saying, 'Far be it from you, Lord. This will never happen to you!,'' Jesus "turned and said to Peter, 'Get behind me, Satan! You are a stumbling block to me, for you do not have in mind the things of God but the things of men" (Matt 16.22-23). It is likely, therefore, that they who remembered the things spoken in response to Peter [would want] to be preserved from hearing these things or worse from the Teacher.

3. Οὐδὲν δὲ λυπεῖ ἐκθέσθαι τὴν προτέραν καὶ παραπλησίαν τοῖς ἐκκειμένοις λέξιν οὕτως ἔχουσαν· »τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός« καὶ τὰ ἑξῆς ἕως	3. It would do no harm to set out the first text that is similar to the passage at hand which runs as such: "Then he expressly commanded his disciples that they should tell no one that he is the Christ," etc., up to,

[11] Origen mentions Judas in *On Prayer* 5.5 (Stewart-Sykes, PPS, 123-4) in the context of a discussion of predestination/determinism, with particular reference to prophecy-fulfillment vis-à-vis Acts 1.20 and Ps 108.8. Cf. Origen, *Hom. Ex.* 6.2 (Heine, 287), for a contemplation of "Pharaoh" and "horse" as "devil" and "Judas."

[12] On this term, note Peter Martens, *Origen and Scripture*, p. 50.

[13] Origen's commentary on this passage is no longer extant. Book 10 of his commentary picks up at Matt 13.36.

[14] That is, the two prior predictions of the Passion (Matt 16.21ff; 17.22ff).

τοῦ »καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι«. ἐπὶ τούτοις γὰρ εἴρηται τὸ »προσλαβόμενος αὐτὸν ὁ Πέτρος« καὶ τὰ ἑξῆς. ἔτι δὲ ἀνωτέρω μὲν εἴρηται »ἀποκτανθῆναι« μέλλειν τὸν σωτῆρα· ἐνταῦθα δὲ <καὶ> τὸ εἶδος τῆς ἀναιρέσεως γέγραπται, τὸ σταυρωθῆναι. [K467] ἕως μὲν οὖν Ἰησοῦς οὐ παρεδίδοτο ἐν Ἱεροσολύμοις *τοῖς ἀρχιερεῦσι καὶ γραμματεῦσιν* οὐδὲ ἐνεπαίζετο ἢ ἐμαστιγοῦτο ἢ ἐσταυροῦτο, Ἱεροσόλυμα συνειστήκει καὶ τὸ καλούμενον ἁγίασμα οὐ κατεβάλλετο. ὅτε δὲ ταῦτα τῷ Ἰησοῦ ποιῆσαι τετολμήκασι, τότε οἱ παραδόντες αὐτὸν ἐγκαταλείφθησαν καὶ οἱ ἀρχιερεῖς τοῦ εἶναι ἀρχιερεῖς ἐπαύσαντο ὡς μηδὲ μετ᾽ αὐτοὺς εἶναι ἀρχιερεῖς, τότε δὲ καὶ οἱ κατακρίναντες τὸν Ἰησοῦν *θανάτῳ* γραμματεῖς πωρωθέντες τὴν διάνοιαν καὶ τυφλωθέντες τὸν λογισμὸν οὐκ ἔβλεπον τὸ βούλημα τῶν ἁγίων γραμμάτων. καὶ πάντες ἐκεῖνοι <οἱ> κατακρίναντες τὸν Ἰησοῦν *θανάτῳ* παρεδόθησαν τῷ ἐχθρῷ Χριστοῦ θανάτῳ, καὶ ἐμπαίξαντες τῷ Ἰησοῦ εἰς ἐμπαιγμὸν γεγόνασι κυκλωθείσης »ὑπὸ στρατοπέδων Ἱερουσαλὴμ« ὅτε καὶ »ἤγγισεν ἡ ἐρήμωσις αὐτῆς«, ἀλλὰ καὶ τὸν Ἰησοῦν μαστιγώσαντες αὐτοὶ ἐμαστιγώθησαν καὶ μαστιγοῦνται ἕως »τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ«· ὁ γὰρ »βάλλων λίθον εἰς ὕψος ἐπὶ [K468] τὴν κεφαλὴν αὐτοῦ βάλλει«. καὶ πάντα ταῦτα γεγένηται, ἵν᾽ ἐκείνων μὲν ἀποστῇ ἡ ἐπισκοπή, ἐπὶ δὲ τοὺς ἀπὸ τῶν ἐθνῶν μεταστῇ, σῳζομένους ἅμα τῷ »κατ᾽ ἐκλογὴν« λείμματι· »εἰ μὴ« γὰρ »κύριος Σαβαὼθ ἐγκατέλιπεν« αὐτοῖς »σπέρμα, ὡς Σόδομα ἂν« ἐγενήθησαν, »καὶ ὡς Γόμορρα ἂν« ὡμοιώθησαν. ἐγὼ δ᾽ οἶμαι ὅτι ὥσπερ <ἡ> »ὑποδείγματι καὶ σκιᾷ« λατρεία πάλαι ἐπιτελουμένη »τῶν ἐπουρανίων« κατελύθη διὰ τὰ ἐπουράνια καὶ ἐλθόντος <τοῦ> ἀληθινοῦ ἀρχιερέως ὁ συμβολικὸς ἀρχιερεὺς ἐπαύσατο καὶ τῶν ἀληθινῶν ὑπὲρ ἁμαρτιῶν θυσιῶν ἐπιτελουμένων αἱ συμβολικαὶ <θυσίαι> καθῃρέθησαν, οὕτως ὅτε ἡ ἀληθινὴ Ἱερουοσαλὴμ τὸν Ἰησοῦν ἐδέξατο ἀναβάντα ἐπὶ τὸ ὑποζύγιον ἑαυτοῦ σῶμα (ἐφ᾽ ᾧ καὶ ἔχαιρε σφόδρα θυγάτηρ Σιὼν καὶ ἐκήρυσσεν ἡ θυγάτηρ τῆς ἄνω

"and be raised up on the third day" (Matt 16.20-21). After these things it is said that "Peter took him aside," etc. (Matt 16.22). Yet it was said above that the Savior was about "to be killed" (Matt 16.21), but here <indeed> the form of execution is written "to be crucified" (cf. Matt 20.19). [K467] So long, then, as Jesus was not handed over *to the chief priests and scribes* in Jerusalem (Matt 20.18), and was not mocked, or scourged, or crucified, Jerusalem endured and the so-called sanctuary was not cast down. But when they dared to do these things to Jesus, then those who delivered him over were forsaken and the chief priests ceased being chief priests since there are no chief priests after them. Then also those scribes who condemned Jesus *to death*, being sluggish in mind and blind in thought,[15] did not see the intention of the holy writings. And all these <who> condemned Jesus *to death* were delivered over to the hostile death of Christ, and those who mocked Jesus became the object of mockery when "Jerusalem" was surrounded "by armies" at the time and "her desolation drew near" (Lk 21.20). But all those who scourged Jesus were themselves scourged and are being scourged until "the fullness of the gentiles comes in" (Rom 11.25). For "he who casts a stone to the heights [K468] casts [it] upon his own head" (Sir 27.25). Indeed all these things took place so that the providential care (ἡ ἐπισκοπή) might be removed from them and turned over to those from the gentiles, those being saved for the remnant "according to election" (Rom 11.5). For "unless the Lord Sabaoth had left" to them "a seed," they would have become "as Sodom," and they would have been made like "unto Gomorrah" (Isa 1.9). I myself think that just as <the> ancient worship performed "with a copy and shadow of heavenly things" (Heb 8.5) is abrogated on account of the heavenly things [themselves], and when <the> true high priest comes [then] the symbolic high priest ceases, and when the true sacrifices for sins are performed the symbolic <sacrifices> are rescinded, so also in the same way when the true Jerusalem received Jesus as he ascended on his own body as a beast of burden (about whom indeed the daughter of Zion

[15] The two accusatives here—πωρωθέντες τὴν διάνοιαν καὶ τυφλωθέντες τὸν λογισμὸν—can be read as related to Scripture: "those being sluggish in the mind/meaning [of Scripture] and being blind to the reasoning [of Scripture]."

Ἱερουσαλήμ), τότε καθῃρέθη Ἱερουσαλὴμ ἡ σκιὰ καὶ καταπέπτωκεν ὁ ναὸς ὁ ἐκ νεκρῶν λίθων διὰ τὸν ἐκ ζώντων λίθων ναὸν <ἐγερθησόμενον>. κατεσκάφη δὲ καὶ τὸ κάτω θυσιαστήριον, ἐπείπερ ἐχρημάτισε τὸ ἐπουράνιον, τὰ ἐγκαίνια αὐτοῦ Ἰησοῦ ἐν τῇ ἀληθινῇ λατρείᾳ ποιήσαντος. [K469]

Εἰ δὲ κατά τι τῶν σημαινομένων οἱ ἄνθρωποι ἡ πόλις εἰσί, καὶ νῦν ἐν Ἱεροσολύμοις (οὕτω δὲ καλῶ τοὺς ἔχοντας τὰς ἐλπίδας ἐπὶ τὸν ἐπὶ γῆς τόπον) παραδίδοται ὁ Ἰησοῦς τοῖς ἐπαγγελλομένοις τὴν τοῦ θεοῦ θεραπείαν Ἰουδαίοις, καὶ <οἱ> ὡσπερεὶ ἀρχιερεῖς τυγχάνοντες καὶ οἱ τὰ θεῖα γράμματα αὐχοῦντες διηγεῖσθαι γραμματεῖς κατακρίνουσι *θανάτῳ* τὸν Ἰησοῦν δι᾽ ὧν κακῶς λέγουσιν αὐτόν, καὶ οὐκ ἔστιν ὅτε οὐ παραδιδόασι *τοῖς ἔθνεσιν* Ἰησοῦν ἐμπαίζοντες αὐτῷ καὶ τῇ διδασκαλίᾳ αὐτοῦ παρ᾽ αὐτοῖς, καὶ ἀεὶ ταῖς γλώσσαις αὐτῶν μαστιγοῦσι τὴν διὰ Ἰησοῦ Χριστοῦ θεοσέβειαν. καὶ αὐτοὶ μὲν αὐτὸν σταυροῦσι δι᾽ ὧν ἀναθεματίζουσι καὶ ἀναιρεῖν θέλουσι τὴν διδασκαλίαν αὐτοῦ. ὁ δὲ κρείττων αὐτῶν <πάντων> τυγχάνων ὀλίγον διαλιπὼν ἐγείρεται καὶ ζῶν τοῖς <ἔθνεσι τοῖς> εἰληφόσι τὸ βλέπειν φαίνεται. νῦν γὰρ »τίς τυφλὸς (ὡς Ἡσαΐας ἐκ προσώπου τοῦ θεοῦ φησιν) <ἀλλ᾽> ἢ οἱ παῖδές μου. καὶ τίνες κωφοὶ ἀλλ᾽ ἢ οἱ κυριεύοντες αὐτῶν«; [K470] φησὶ γὰρ μετὰ μεγάλου καὶ προφητικοῦ ἤθους καὶ πνεύματος· »οἱ κωφοί, ἀκούσατε, καὶ οἱ τυφλοί, ἀναβλέψατε ἰδεῖν. καὶ τίς τυφλὸς ἀλλ᾽ ἢ οἱ παῖδές μου, καὶ τίνες κωφοὶ ἀλλ᾽ ἢ οἱ κυριεύοντες αὐτῶν; καὶ ἐτυφλώθησαν οἱ δοῦλοι τοῦ θεοῦ«· ἦλθε γὰρ Ἰησοῦς »εἰς κρίμα εἰς τὸν κόσμον τοῦτον, ἵνα οἱ μὴ βλέποντες (εἰσὶ δ᾽ οὗτοι τὰ ἔθνη) βλέπωσι καὶ οἱ βλέποντες (ὁ Ἰσραὴλ) ἐκεῖνοι τυφλοὶ γένωνται«. τηλικούτου γοῦν φωτὸς ἀληθινοῦ ἀνατείλαντος καὶ δεικνύντος τοῦ λόγου αὐτὸν καὶ φάσκοντος· »ἰδοὺ ἀνήρ, Ἀνατολὴ ὄνομα αὐτῷ«, οὐκ εἶδον τὸ φῶς, ἐπεὶ »ἐτύφλωσεν αὐτοὺς ἡ κακία αὐτῶν, καὶ οὐκ ἔγνωσαν μυστήρια θεοῦ«, καὶ παράδοξον γεγένηται τῷ λαῷ ἐκείνῳ

rejoiced exceedingly and the daughter of the Jerusalem above proclaimed) (cf. Matt 21.5), then the Jerusalem that is a shadow was rescinded and the temple [made] from dead stones fell down on account of the temple of living stones <that will be raised up>. And the altar below was razed to the ground, since it corresponded to the heavenly one, with Jesus himself performing the re-consecration with the true worship. [K469]

If according to one way of signifying things the city is the men [who live in it], even now in Jerusalem [Ἱεροσολύμοις[16]] (and in this way I am referring to those who have their hope set on the place on earth) Jesus is being handed over by the Jews who profess the service of God, and <those> who are, as it were, priests and the scribes who boast of explaining the divine letters are condemning Jesus *to death* through the things they say of him in malice. In fact there is no time when they are not delivering Jesus *to the nations*, mocking [both] him and his teaching to them, and are continually scourging with their tongues the divine religion through Jesus Christ.[17] Indeed they crucify him through those whom they curse and desire to destroy his teaching. But he who is better than <all> of them is raised up after a brief interval and is shown as alive to the <gentiles who> have received sight. For now "who is blind (as Isaiah says from the person of God[18]) <more> than my children. And who is deaf, more than those who rule over them?" (Isa 42.19). [K470] For he speaks with a great and prophetic character and spirit: "Hear, O deaf ones, and O blind ones, look up to see. Who indeed is blind more than my servants, and who is deaf more than those who rule over them? Indeed the servants of God have been blinded" (Isa 42.18-19). For Jesus came "into the world for judgment, in order that those who do not see (that is the nations) might see and those who see (Israel) might become blind" (Jn 9.39). When indeed a light so great and true as this dawned and showed forth his own word which said, "Behold a man, East is his name" (Zech 6.12), they did not see the light, since "their vice blinded them, and they

[16] Origen is suggesting a metonymic understanding of the name "Jerusalem" in the plural (as is usual), with "city" referring to those living therein.
[17] I.e., Christianity. Cf. PGL 635-6.
[18] On the device of *prosopopoieia* (speech in character) and prosopological reading, cf. e.g., Matthew Bates, *The Birth of the Trinity*.

καὶ τοῖς ἔθνεσι. λύχνον μὲν γὰρ ἕκαστον τῶν προφητῶν τυγχάνοντα ἑώρα ὁ λαός, ἀνατείλαντα δὲ τὸν τῆς δικαιοσύνης ἥλιον οὐκ ἔγνωσαν· διὸ καὶ εἴ τινα ἐδόκουν ἔχειν λύχνον, ἀφηρέθη ἀπ᾽ αὐτῶν. »λαὸς« δὲ ὁ τῶν ἐθνῶν »ὁ καθήμενος ἐν σκότει εἶδε φῶς«, οὐχ ὁποῖον ὁ Ἰσραὴλ μικρόν (μικρὸν γὰρ φῶς ἕκαστος ἦν τῶν προφητῶν), ἀλλὰ »λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα«, τὸν κύριον καὶ σωτῆρα ἡμῶν Ἰησοῦν Χριστόν, οὗ τὸ μέγεθος φαίνεται διατείνοντος »ἀπὸ πέρατος [K471] γῆς εἰς τὸ πέρας αὐτῆς εὐρώστως, καὶ διοικοῦντος« τὰς ἐκκλησίας »χρηστῶς«. ὅτε τὸ πνεῦμα αὐτοῦ πεπλήρωκε τὴν οἰκουμένην, πληρωθείσης τῆς λεγούσης προφητείας, »ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς« ἔσεσθαι »τὸ ὄρος τοῦ θεοῦ«· καὶ νῦν »πορεύονται ἐπ᾽ αὐτὸ πάντα τὰ ἔθνη«, καὶ ἔστι τοῦτο Χριστὸς Ἰησοῦς.	did not understand God's mysteries" (Wis 2.21-22), and something unexpected happened to this nation and to the gentiles. For the nation [Israel] was looking at each of the prophets who were a lamp, but they did not understand the sun of righteousness when he dawned (cf. Mal 4.2). Wherefore even if they seemed to have some light, it has been taken away from them. But "the nation" of the gentiles "who was sitting in darkness saw a light," not that small one which Israel [saw] (for each of the prophets was a small light), but "the people sitting in darkness saw a great light" (Matt 4.16), our Lord and Savior Jesus Christ, whose greatness is displayed stretching "mightily from one end [K471] of the earth to the other end, and ordering" the churches "well" (Wis 8.1). Then his Spirit filled the inhabited world, with that which was said by the prophet being fulfilled, "in the last days the mountain of God" will become "visible" (Isa 2.2). Even now "all the gentiles are coming unto it" (Isa 2.2-3), and this [mountain] is Christ Jesus.

4. *Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς* καὶ τὰ ἑξῆς[19] ἕως τοῦ *ἀκούσαντες δὲ οἱ δέκα ἠγανάκτησαν* [K472] *περὶ τῶν δύο ἀδελφῶν* (20.20-24). τὸ δ᾽ ὅμοιον αὐτῷ καὶ ὁ Μᾶρκος ἀνέγραψε τοῦτον τὸν τρόπον· »καὶ προσποεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου καὶ λέγουσιν αὐτῷ« καὶ τὰ ἑξῆς ἕως τοῦ »ἤρξατο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου«. Ἄξιον ἐν τοῖς προκειμένοις ζητῆσαι νοῦν οὐκ εὐκαταφρόνητον καὶ ἀληθῶς εὐαγγελίῳ πρέποντα Ἰησοῦ Χριστοῦ. <προπαρεθέμεθα δὲ τοῦτο,> ἐπεὶ τὸ ῥητὸν τοῖς μὲν ἁπλουστέροις καὶ πάντη ἀκεραίοις καὶ βάθη θεοῦ καὶ τῶν γραφῶν αὐτοῦ μὴ ἐπισταμένοις ζητεῖν ἐμφαίνει	4. *Then the mother of the sons of Zebedee came to him with her sons,* etc., up to, *When the ten heard [this], they became angry* [K472] *at the two brothers.* (20.20-24). Mark has recorded something similar to this passage: "And James and John, the sons of Zebedee, came to him and said to him," etc., up to, "they began to be angry at James and John" (Mk 10.35-41). Do seek out a worthy meaning in the present passage that is not contemptible and is truly befitting the gospel of Jesus Christ. <We have stated this at the outset,> since to those who are simpler and are completely without guile, who do not understand [how] to inquire even the depths of God and of his scriptures, the literal text exhibits a simple

[19] *[προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ᾽ αὐτοῦ. ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ· δυνάμεθα. λέγει αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ᾽ οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου. Καὶ]*[—*worshipping and asking something from him. He said to her, "What do you want?" She said to him, "Speak such that these two sons of mine might sit in your kingdom, one on your right hand and one on your left." Jesus answered and said, "You do not know what you are asking. Are you able to drink the cup which I myself am about to drink?" They said to him, "We are able." He said to them, "You will drink my cup, but to sit at my right hand and left hand is not for me to give, but to those whom it has been prepared by my Father.*—]

ἁπλότητα ἀξιώσεώς <τινος> καὶ τῆς πρὸς αὐτὴν τοῦ Ἰησοῦ ἀποκρίσεως. τοῖς δὲ κἂν ἐπὶ ποσὸν δυναμένοις βασανίζειν προβλήματα ὁ αὐτόθεν ἐμφαινόμενος νοῦς βραχύς ἐστι καὶ εὐτελὴς καὶ οὐδὲν ἔχων <μέγα>, μάλιστα ὅτε Ἰησοῦς ἀποκρίνεται [K473] ἁρμόζον αὐτοῦ τῇ μεγαλονοίᾳ. ὥσπερ γὰρ ἐπὶ κοσμικῆς βασιλείας ἐν προαγωγῇ δοκοῦσιν εἶναι οἱ συγκαθεζόμενοι τῷ βασιλεῖ ἐν τῇ βασιλικῇ ἐσθῆτι καθεζομένῳ καὶ ὁτιποτοῦν τῶν τῆς βασιλικῆς πραγμάτων διέποντι, οὕτω δόξει (κατὰ τὴν λέξιν) φανταζομένη *ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου* (ἢ ὡς ὁ Μᾶρκος ἀνέγραψεν Ἰάκωβος καὶ Ἰωάννης) ἀξιοῦν ἀπὸ τοῦ σωτῆρος τὸ καθεσθῆναι τὸν μὲν ἕτερον *ἐκ δεξιῶν* αὐτοῦ *ἐν τῇ βασιλείᾳ* τυγχάνοντος, τὸν δὲ λοιπὸν ἐξ ἀριστερῶν. καὶ οὐδὲν μὲν ἦν παράδοξον, γυναῖκα <γυναικείας> ἀπὸ ἁπλότητος καὶ ἰδιωτείας τοιαῦτα νομίζειν <δεῖν> ἀξιοῦν. δεδόσθω δὲ ὅτι καὶ οἱ δύο ἀπόστολοι, ὡς ἄνθρωποι ἔτι ἀτελεῖς καὶ μηδὲν νοοῦντες βαθύτερον περὶ τῆς βασιλείας Χριστοῦ, τοιαῦτα ὑπελάμβανον περὶ τῶν συγκαθεζομένων τῷ Ἰησοῦ· ἐπὰν δὲ καὶ ὁ Ἰησοῦς ὡς συγκατατιθέμενος τῷ μέγα εἶναι τὸ καθεσθῆναί τινα *ἐκ δεξιῶν ἢ ἐξ εὐωνύμων* αὐτοῦ ἐπαίρῃ τὴν ἀξίωσιν καὶ λέγῃ· *οὐκ οἴδατε τί αἰτεῖσθε* καὶ *οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ᾽ οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου*, ζητῆσαι τις ἂν συνετὸς δοκῶν εἶναι ἀκροατὴς τῆς γραφῆς, τί βούλεται τὸ [K474] καθέζεσθαι *ἐκ δεξιῶν ἢ ἐξ εὐωνύμων* Ἰησοῦ *ἐν τῇ βασιλείᾳ* αὐτοῦ.

Καὶ πρὸς τοὺς ὑπολαμβάνοντάς γε περιεργότερον ἡμᾶς ταῦτα ζητεῖν συνακτέον τὰ περὶ καθίσεων ἀναγεγραμμένα θεοῦ ἢ τοῦ Χριστοῦ, ἵνα τῇ βασάνῳ τῶν εἰς τοῦτο συναγομένων καὶ παραθέσει αὐτῶν πρὸς ἄλληλα ἀνατεῖλαι δυνηθῇ μέγεθός τι δόγματος ἀπὸ ἁπλουστέρου παραδείγματος ληφθέντος. οἷον ἐν μὲν τῇ τρίτῃ τῶν Βασιλειῶν γέγραπται ὅτι »εἶπε Μιχαίας«· »εἶδον θεὸν Ἰσραὴλ καθήμενον ἐπὶ θρόνου αὐτοῦ, καὶ πᾶσα ἡ στρατιὰ τοῦ οὐρανοῦ εἱστήκει περὶ αὐτὸν ἐκ δεξιῶν αὐτοῦ καὶ ἐξ εὐωνύμων αὐτοῦ« καὶ τὰ ἑξῆς· ἐν δὲ τῇ δευτέρᾳ τῶν Παραλειπομένων ὁ αὐτὸς Μιχαίας φησὶ παραπλήσια τούτοις ἐν τῷ »ἀκούσατε λόγον κυρίου. εἶδον κύριον

matter of a <certain> request and of Jesus' reply to it. But should the meaning exhibited at first glance be quick and easy and having nothing <great> even to those who are able to whatever extent to closely examine difficult questions (προβλήματα), it is especially important that Jesus responds [K473] by agreeing with [the request's] loftiness of meaning (τῇ μεγαλονοίᾳ). For just as in the case of a worldly kingdom those who are seated with the king who is seated in the royal vestment seem to be in an eminent position and they manage whatever is involved with the matters of the royalty, so also (according to the literal sense) *the mother of the sons of Zebedee* (or "James and John" as Mark recorded) will seem deluded to request from the Savior that one [son] be seated *on* his *right* when he came *into the kingdom*, and the other on his left. Indeed, on the one hand, there is nothing extraordinary here, that a woman from the simplicity <of womanhood> and want of education would deem it <fitting> to request such things. But let it be conceded that the two apostles also, as men who were still imperfect and not understanding the deeper reality of the kingdom of Christ, had these notions concerning those who would be seated with Christ. When Jesus, as though agreeing that for someone to be seated *on* his *right or left* is a great thing, takes up the request and says, *You do not know what you are asking* and *it is not for me to give, but to those it has been prepared by my Father*, let someone who seems to be an intelligent hearer of scripture inquire (cf. Isa 3.3), what it means to [K474] be seated *on* Jesus' *right or left in* his *kingdom*.

And for those who suppose that we are over-curious in investigating these things, we must gather the things recorded concerning the sitting of God and of Christ, in order that by the testing of those things gathered about the subject and by the comparison of them to each other, a certain sublimity of dogma can be raised up from the simpler example that has been apprehended. For example, in the third [book] of Kingdoms it is written that "Micaiah said": "I saw the God of Israel seated on his throne, and all the host of heaven stood around him on his right and on his left" (3 Kgds 22.19), etc. Then in the second [book] of Paraleipomenon Micaiah himself says similar things as these, "hear the word of the Lord. I

καθήμενον ἐπὶ θρόνου δοξῆς αὐτοῦ, καὶ πᾶσα δύναμις τοῦ οὐρανοῦ είστήκει ἐκ δεξιῶν αὐτοῦ καὶ ἐξ ἀριστερῶν αὐτοῦ« καὶ τὰ ἑξῆς. καὶ ἐν Ἡσαΐᾳ δὲ γέγραπται· »καὶ ἐγένετο τοῦ ἐνιαυτοῦ οὗ ἀπέθανεν Ὀζίας ὁ βασιλεὺς εἶδον τὸν κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου« καὶ τὰ ἑξῆς. ἔτι δὲ καὶ ἐν τῷ Δανιὴλ τοιαῦτα γέγραπται· »ἐθεώρουν ἕως οὗ θρόνοι ἐτέθησαν. καὶ παλαιὸς ἡμερῶν ἐκάθητο« [K475] καὶ τὰ ἑξῆς. παραπλήσια τούτοις ἔστιν εὑρεῖν καὶ ἐν τῷ Ἰεζεκιὴλ κατὰ τὴν ἀρχὴν τῆς προφητείας αὐτοῦ, ὅτε φησίν· »ὑπεράνω τοῦ στερεώματος τοῦ ὑπὲρ κεφαλῆς αὐτῶν (δῆλον δ᾽ ὅτι τῶν χερουβὶμ) ὡς ὅρασις λίθου σαπφείρου, ὁμοίωμα θρόνου ἐπ᾽ αὐτοῦ, καὶ ἐπὶ τοῦ ὁμοιώματος τοῦ θρόνου ὁμοίωμα ὡς εἶδος ἀνθρώπου ἄνωθεν«. ἐν δὲ τῷ ἑκατοστῷ ἐννάτῳ Ψαλμῷ τὸ »εἶπεν ὁ κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου« ἐμφαίνει κάθισαν τοῦ πατρὸς καὶ ἄλλην τοῦ σωτῆρος καθεζομένου ἐκ δεξιῶν αὐτοῦ. καὶ πάλιν ἐν ἄλλῳ Ψαλμῷ εὐχόμενος ὁ προφήτης φησίν· »ὁ καθήμενος ἐπὶ τῶν χερουβὶμ ἐμφάνηθι«, καὶ πάλιν· »ὁ θεὸς κάθηται ἐπὶ θρόνου ἁγίου αὐτοῦ«. εἰ δὲ καὶ ἀπὸ τῶν εὐαγγελίων παράδειγμα βούλει λαβεῖν, ἄκουε Ματθαίου ἀναγράφοντος τίνα τρόπον ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς· »ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ« [καί· »ἀπάρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως«]. καὶ Ματθαῖος <καὶ> ταῦτά φησιν· »ὅταν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ [K476] αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ᾽ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ« καὶ τὰ ἑξῆς, καί· »ἀπάρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως«. τὸ δὲ ἰσοδυναμοῦν αὐτῷ καὶ ὁ Μᾶρκος ἀνέγραψεν ἐν τῷ »καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ«, καὶ ὁ Λουκᾶς δὲ τὸ ὅμοιόν φησιν ἐν τῷ »ἀπὸ γὰρ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ«.

Καὶ τί με δεῖ ἐπὶ πλεῖον τὰ τοιαῦτα συνάγειν, βουλόμενον <μετὰ> τὴν εὐτελῆ καὶ ἁπλουστέραν καὶ ταπεινοτέραν ἐκδοχὴν περὶ

saw the Lord seated on the throne of his glory, and the whole power of heaven stood on his right and on his left" (2 Chron 18.18), etc. In Isaiah it is also written: "And it happened in the year that the king Uzziah died that I saw the Lord seated on a high and exalted throne" (Isa 6.1), etc. Yet again in Daniel these things are written: "I looked up to where thrones were placed. And the Ancient of days was seated" (Dan 7.9) [K475], etc. One may also find similar things to this in Ezekiel at the beginning of his prophecy, when he says: "Above the firmament which was above their head (indicating that of the cherubim) as a vision of sapphire stone, the likeness of a throne upon it, and on the likeness of the throne was a likeness as though the form of a man above" (Ezek 1.25f). And in the 109th Psalm, "the Lord said to my Lord: Sit on my right" (Ps 109.1), it shows the seat of the Father and the other [seat] of the Savior who is seated on his right. And again in another Psalm the prophet prays and says, "He who is seated on the cherubim, show forth!" (Ps 79.1), and again, "God is seated on his holy throne" (Ps 46.9). If one also desires to entertain examples from the Gospels, listen to the passage in Matthew where he records that Jesus said to the disciples, "Truly I say to you that you who follow me, in the regeneration, when the Son of man is seated on the throne of his glory" (Matt 19.28), and Matthew <also> says these things: "whenever the Son of man comes in his glory [K476] and all the angels with him, then he will sit on the throne of his glory" (Matt 25.31), etc., and "hereafter you will see the Son of man seated on the right of the power" (Matt 26.64). Mark has recorded something of equivalent force to this, "and you will see the Son of man seated on the right of the power and coming with the clouds of heaven" (Mk 14.62). Luke also says something similar, "For from now the Son of man will be seated on the right of the power of God" (Lk 22.69).

Now the reason I deemed it necessary to gather these passages to such an extent is that I desired <also> to present the more mystical [reading] concerning the sitting of Christ in the kingdom and of those who are seated *on* his *right or left* <after> the easy, simpler, and more humble reading, in order that those who are of such a sort as to ascend to the divine thoughts might be able reasonably to inquire and to find

τῆς ἐν τῇ βασιλείᾳ καθίσεως τοῦ Χριστοῦ καὶ τῶν *ἐκ δεξιῶν ἢ ἐξ εὐωνύμων* αὐτοῦ καθεδουμένων παραστῆσαι <καὶ> μυστικωτέραν, ἵν᾽ εὐλόγως δυνηθῇ ὑπὸ τῶν ἐπὶ τὰ θεῖα νοήματα ἀναβαίνειν οἵων τε ὄντων ἐξετασθῆναι καὶ εὑρεθῆναί τι ἄξιον τοῦ ἀνακρίνοντος »πάντα« πνευματικοῦ καὶ »ὑπ᾽ οὐδενὸς« ἀνακρινομένου, ἀνάλογον ταῖς τοῦ Παύλου περὶ πνευματικῶν φωναῖς <καὶ περὶ> τῶν εὐαγγελικῶν ἐροῦντος. ὡς γὰρ Παῦλος κατὰ τὸν πνευματικὸν ἐκλαβὼν νόμον τὰ περὶ τοῦ μάννα καὶ τῆς [K477] πέτρας καὶ τοῦ ἀπ᾽ αὐτῆς ὕδατός φησι· »καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ δὲ πέτρα ἦν ὁ Χριστός«, οὕτως εἴποι ἂν ὁ ἐπὶ τὴν πέτραν ταύτην ἑστὼς πνευματικὸς καὶ ἐπὶ τούτῳ εὐχαριστῶν τῷ θεῷ καὶ λέγων καὶ περὶ ἑαυτοῦ· »ἔστησεν ἐπὶ πέτραν τοὺς πόδας μου. καὶ κατεύθυνε τὰ διαβήματά μου«, ὅτι πνευματική ἐστιν ἡ κάθισις θεοῦ ἐπὶ πνευματικοῦ θρόνου καὶ ἡ Χριστοῦ ὁμοίως, καὶ τὸ »ἐκ δεξιῶν τῆς δυνάμεως« καθέζεσθαι τὸν Χριστὸν πνευματικόν ἐστιν. οὐδὲν γὰρ κατὰ ταῦτα δηλοῦται περὶ σωματικῆς καθίσεως, (ἣν ὡρίσαντο ἑδρασμὸν[20] εἶναι ἐπὶ τῶν ἰσχίων ἑδραζομένων ἐπὶ τινος ἕδρας)· καὶ γὰρ γελοῖον διὰ τὸ σωματικῶς ταῦτα ὠνομάσθαι νομίζειν θρόνους τινὰς <σωματικῶς> εἶναι δεδημιουργημένους, [K478] οὐκ οἶδα ἐκ ποίας ὕλης, δεκτικοὺς τῆς καθίσεως τοῦ θεοῦ ἢ τοῦ Χριστοῦ ἢ τῶν καθεζομένων *ἐκ δεξιῶν ἢ ἐξ εὐωνύμων* Χριστοῦ, οἷς ἡτοίμασε τὸ τοιοῦτον ὁ πατήρ. οὐκ οἶδα δὲ εἰ εὐαγές ἐστι σωματικὸν νομίζειν εἶναι τὸ »ἐκ δεξιῶν ἢ ἐξ εὐωνύμων« τοῦ θεοῦ ἑστηκέναι τὴν στρατιὰν »τοῦ οὐρανοῦ« σωματικῶς, ἢ πάλιν οἴεσθαι τοὺς μὲν σῳζομένους καὶ ἐπαινουμένους ἐν τοῖς σωματικοῖς εἶναι δεξιοῖς τοῦ βασιλέως ἡμῶν Ἰησοῦ Χριστοῦ, τοὺς δὲ ψεκτοὺς καὶ ἀπολουμένους ἐν τοῖς ἀνάλογον τούτοις σωματικοῖς εὐωνύμοις.

something worthy of the spiritual person who examines “all things” and is examined “by no one” (1 Cor 2.15), who, in a way commensurate with the expressions of Paul, searches out concerning spiritual things <and concerning> the things of the Gospel (cf. 1 Cor 2.10).[21] For as Paul says, taking the things concerning the manna and the [K477] rock and the water that came from it in terms of the spiritual law (cf. Rom 7.14), “And they all ate the same spiritual bread, and they all drank the same spiritual drink, for they drank from the spiritual rock that followed [them], and the rock was Christ” (1 Cor 10.3-4), so in the same way the spiritual person who stands on this rock and gives thanks to God upon it and says concerning himself, “He stood my feet upon a rock, and he directs my steps aright” (Ps 39.3), would say that the sitting of God is a spiritual reality, on a spiritual throne, and similarly with that of Christ, that Christ being seated “on the right of the power” is a spiritual reality. For nothing is being indicated here of a bodily sitting, (which one might define as a sitting down on the hips which are made to sit on a certain seat). For indeed it would be absurd to think that because these things are referred to in bodily terms that there are certain thrones that have been fabricated in a <bodily way>, [K478] of what sort of material I know not, that are receptive of the sitting of God or Christ or of those who are seated *on the right or on the left* of Christ, for whom the Father has prepared such a thing. I do not know if one can consider the host “of heaven” standing bodily “on the right or on the left” of God to be a pure bodily state, or again to think that those who are saved and commended are on the right of our King Jesus Christ in bodily terms, but those blameworthy people who are also being destroyed are correspondibly on the left in bodily terms.

[20] Lampe, PGL, 406.

[21] I have rendered several passive verbs here as active to produce a more fluid English rendering, particularly as connected with the last dependent clause.

5. Ἀλλὰ μήποτε τὸ μὲν ἀποκαταστῆναι ἐπὶ τὴν βασιλείαν ἀπολαβόντα τὴν ἑαυτοῦ ἀρχὴν Χριστόν, καταργηθείσης τῆς βασιλευούσης ἐν τοῖς θνητοῖς σώμασι τῶν ἀνθρώπων ἁμαρτιάς καὶ πάσης τῆς ἀρχούσης τῶν πονηρῶν ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως, τοῦτ᾽ ἔστι τὸ καθεσθῆναι αὐτὸν »ἐπὶ θρόνου δόξης αὐτοῦ«· τὸ δὲ καὶ δεξιὰ <καὶ εὐώνυμα> ποιῆσαι πάντα τῷ θεῷ, ἵνα μηκέτι ᾖ σκαιόν τι πρὸς αὐτόν, τοῦτ᾽ ἔστι τὸ ἐσόμενον ἐν τοῖς »ἐκ δεξιῶν τῆς δυνάμεως« ἐσομένοις, πρὸς παράδειγμα μέλλουσι βλέπειν τὸ »ἐκ δεξιῶν τῆς δυνάμεως« [K479] καθέζεσθαι *ἐκ δεξιῶν* καὶ *ἐξ εὐωνύμων* αὐτοῦ *ἐν τῇ βασιλείᾳ* Χριστοῦ τοῦ λόγου· οὓς ἀποκαθίστησιν ὁ θεὸς συνεργήσας αὐτοῖς καὶ ἑτοιμάσας τὸ ἐγγίζειν τῇ Χριστοῦ ὑπεροχῇ, ἵν᾽ ὁ μὲν προηγούμενος τῶν <ἄλλων τῶν Χριστῷ> ἐγγιζόντων ᾖ *ἐκ δεξιῶν* καὶ οἷον ἁπτόμενος αὐτοῦ καὶ κολλώμενος τοῖς τοῦ λόγου δεξιοῖς, ὁ δὲ ὑποδεέστερος ἐγγὺς τῶν ἀριστερῶν αὐτοῦ. δεξιὰ δὲ ὅρα εἰ δύνασαι νοῆσαι Χριστοῦ τὰ ἀόρατα ὀνομαζόμενα κτίσματα, ἀριστερὰ δὲ τὰ ὁρατὰ καὶ σωματικά. ἀλλὰ Χριστὸς μὲν πάντων βασιλεύει· ἤδη δὲ τῶν ἐγγιζόντων αὐτῷ οἱ μὲν κεκλήρωνται τὰ δεξιὰ καὶ νοητά, οἱ δὲ τὰ ἀριστερὰ καὶ αἰσθητά. καὶ μήποτε ἡ ἀληθινὴ *μήτηρ τῶν υἱῶν Ζεβεδαίου* (οὓς ἐκάλεσε Βοανεργὲς ὁ σωτήρ, »ὅ ἐστιν υἱοὶ βροντῆς«), ἡ βροντὴ <αὐτή>, μεγάλα κρίνασα περὶ *τῶν υἱῶν* [K480] *αὐτῆς* Ἰακώβου καὶ Ἰωάννου (καὶ γὰρ ἦσαν μεγάλοι) καὶ ὑπολαβοῦσα αὐτοὺς τὰ πρωτεῖα δύνασθαι ἔχειν παρὰ πᾶσαν γεννητὴν φύσιν ὡς χωρήσαντας τὴν μεγαλοφωνίαν αὐτῆς, προσελθοῦσα ἠξίου τὸν κύριον, ἵνα ἱδρύσῃ τὸν μὲν ἕτερον αὐτῶν *ἐκ δεξιῶν*, τὸν δ᾽ ἄλλον *ἐξ εὐωνύμων*. ὁ δὲ σωτὴρ διελέγχων καὶ τὴν τηλικαύτην μεγαλόφωνον μητέρα τοῦ Ἰακώβου καὶ Ἰωάννου ὡς ἀγνοοῦσαν, τίνες οἱ ὑπερέχοντες καὶ ὅτι ἡ τηλικαύτη δωρεὰ χάρις ἐστὶ <μόνου> τοῦ ἐπὶ πᾶσι θεοῦ

5. But perhaps, on the one hand, the restoration to the kingdom after Christ receives his own rule, when the sin which rules in the mortal bodies of men (cf. Rom 6.12) and all rule and authority and power which rules in the evil ones is destroyed (cf. 1 Cor 15.24), is what is involved with his being seated “on the throne of his glory” (Matt 19.28). But on the other hand, the placing of all things on the right <and left> by God, in order that nothing that is still askew[22] might be near him, this is what will happen with those who will be “on the right of the power” (Mk 14.62), [K479] for an example to those who would eagerly hope to be seated “on the right of the power” *on the right* and *on* his *left in the kingdom* of Christ the Word; whom God is restoring, cooperating with them and preparing [them] to draw near to the supremacy of Christ, in order that he who is preeminent among those <others> drawing near <to Christ> might be *on the right* and as if touching him and clinging to the right of the Word, but the one who is more inferior is near to those on his left. ^See, then, if those on the right of Christ may be understood as those created things described as “invisible,” whereas those on the left are those things that are visible and bodily. But, on the one hand, Christ rules over them all,^[23] while on the other hand for those already drawing near to him they have been allotted the things that are on the “right,” i.e., noetic, and the others the things on the “left,” i.e., sensible. Indeed, perhaps the true *mother of the sons of Zebedee* (whom the Savior called Boanerges, “which is sons of thunder”), thunder <herself,> judging <great things> concerning *her* [K480] *sons* James and John (for they were indeed great) and supposing them to be able to have the first places beyond all created nature since they accepted her loud proclamation, she approached and requested of the Lord, in order that he might seat one of them *on the right*, but the other *on the left*. The Savior, reproving the quite vociferously voiced[24] mother of James and John as being ignorant of both the fact that there are certain ones who are more prominent and that such a great gift is a favor <only> from God who gives breath and cooperates with all and seats in this superior place those whom he knows are

[22] This is another word for “left,” but with negative connotations.
[23] Passage between carrots (^) has also been translated in Balthasar, *Origen: Spirit & Fire*, 148 (§367).
[24] More literally, “loud-mouthed.”

συμπνέοντος καὶ συνεργοῦντος καὶ ἱδρύοντος ἐν τῇ τοιαύτῃ ὑπεροχῇ, οὓς εἶδεν ἐπιτηδείους, *εἶπε* τὸ *οὐκ οἴδατε τί αἰτεῖσθε* καὶ *τὸ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ᾽ οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.* ἐπιστήσει δὲ ὁ δυνάμενος τίνα μὲν ὑπὸ τοῦ σωτῆρος δίδοται, τίνα δὲ *ὑπὸ τοῦ πατρός*, ὁρῶν ὅτι ἔστι τινὰ ἃ οὐ δοίη ἂν ὁ υἱός, ἀλλ᾽ αὐτὸς ὁ πατήρ. εἰ δὲ τοιοῦτόν τι παρίστησι καὶ τὰ εὐαγγέλια, ὅπου μὲν εἰσάγοντα τὸν σωτῆρα εὐχόμενον περί τινων δυνάμεων ἵνα αὐτῷ ὑπαρχθῇ τὰ αἰτήματα ἀπὸ τοῦ πατρός, ὅπου δὲ χωρὶς εὐχῆς ποιοῦντα ὡς ἤδη ἔχοντα ἐκεῖνα περὶ ὧν ἠξίωτο, τολμηρὸν μὲν [K481] ζητῆσαι, ὅμως δὲ ὁ δυνάμενος μετὰ εὐλαβείας καὶ ταῦτα ἐξεταζέτω. παραστῆσαι δ᾽ οἶμαι βουλόμενος τῇ μητρὶ τῶν υἱῶν Ζεβεδαίου καὶ αὐτοῖς, ὅτι καὶ ἔλειπεν αὐτοῖς πρὸς τὸ τελειῶσαι τὰ ἐν ἀνθρώποις ἐφικτὰ οὐ τὰ τυχόντα, *ἀποκριθεὶς εἶπε* μετὰ τὸ *οὐκ οἴδατε τί αἰτεῖσθε* τὸ *δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν* (ἢ ὡς ὁ Μᾶρκος ἀνέγραψε· »δύνασθε τὸ ποτήριον πιεῖν ὃ ἐγὼ πίνω ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;«)	suitable, *said* that *you do not know what you are asking* and *to sit on my right and on the left is not for me to give, but to those whom it has been prepared by my Father*. Let the one who is able attend to what things are given by the Savior and what [are given] *by the Father*, seeing that there is something which the Son might not give, but [only] the Father himself. If the Gospels indeed present something of this sort, where on the one hand they introduce the Savior praying concerning certain powers in order that [his] requests from the Father might come to pass for him, and on the other hand where he acts apart from prayer as though already having the things concerning which he requests, let one who is daring [K481] inquire, but likewise let the person who is able investigate these things with reverence.[25] And I think it is because he wanted to demonstrate to the mother of the sons of Zebedee and to them, that indeed they were deficient to bring to completion those things that are not ordinarily within the capabilities of men, when, after *you do not know what you ask*, *he answered and said*, *are you able to drink the cup which I am about to drink?* (or as Mark recorded: “Are you able to drink the cup I will drink, or to be baptized with the baptism with which I will be baptized?” [Mk 10.38-39]).

6. Καὶ ἐν τούτοις δὲ ζητήσει τις τί *τὸ ποτήριον* καὶ τί τὸ βάπτισμα, [K482] ὡς ἕτερα ἀλλήλων <ὄντα ἀμφότερα καὶ οὕτως ὠνομασμένα> καὶ δεόμενα οὐ τῆς τυχούσης δυνάμεως τῆς τοῦ πιομένου ἢ τοῦ βαπτισθησομένου, καὶ πιομένου οὐκ ἄλλο *ποτήριον* ἢ ὃ ἔμελλε *πίνειν* ὁ Ἰησοῦς βαπτισθησομένου τε παραπλησίως βάπτισμα, ὃ αὐτὸς ἔμελλε βαπτίζεσθαι ὁ κύριος. οἱ πολλοὶ μὲν οὖν τὰ ἀμφότερα ἄγουσιν εἰς τὴν κατὰ τὸ μαρτύριον οἰκονομίαν, οὐ παριστάντες οὔτε εἰ δύο ἐπινοίας ἔχει δηλουμένας διὰ τῶν δύο ὀνομάτων ἓν τῇ ὑποστάσει τυγχανόντων, οὔτ᾽ εἰ δύναται καὶ δύο δηλοῦσθαι ἐν τούτοις πράγματα. ἡμεῖς δὲ οὐκ ἀποδοκιμάζομεν μὲν καὶ ταύτην τὴν ἐκδοχήν, ἐφίσταμεν δὲ εἰ δύναται καὶ ἄλλο τι δηλοῦν παρὰ ταῦτα τὰ δύο ὀνόματα. καὶ ἐπεὶ πολύ ἐστι τὸ νῦν ἀκριβῶς διαλαβεῖν περὶ αὐτῶν, ὀλίγα εἰς τὸ στῆναι	6. Let someone also inquire about both *the cup* and the baptism in these passages, [K482] how things that are different from one other <are both named together in this way> and require no ordinary ability for one to drink or to be baptized, and whether drinking the *cup* Jesus was about *to drink* is nothing other than being baptized in a similar way with a baptism, with which the Lord himself was about to be baptized. Many, therefore, refer both to the economy according to martyrdom, not considering whether the two concepts indicated through the use of two names involve one thing in substance, or if it is possible that indeed two [separate] matters are indicated in these things. As for us, we do not reject this [first] reading out of hand, but let us attend if it is possible that something different is indicated by these names. And since there is too

[25] Or “caution.”

τὰ ἐμφαινόμενα ἡμῖν παραστήσομεν εἰς τὸν τόπον. καὶ εἰς μὲν τὸ δηλοῦσθαι ἐν τούτοις τὸ μαρτύριον οὐ μόνῳ χρήσεταί τις τῷ »πάτερ, εἰ δυνατόν, παρένεγκε [K483] τοῦτο τὸ ποτήριον ἀπ᾽ ἐμοῦ«, ὡς ἐπιπόνως πινόμενον ὑπὸ τοῦ ἀναδεχομένου τοὺς ἐν τῷ μαρτυρίῳ ἀγῶνας, ἕως τις ἐκπίῃ ὑπομείνας τὰ κατὰ τὸν ἐν τῷ μαρτυρίῳ πειρασμὸν πάντα τὰ προσαγόμενα αὐτῷ, ἀλλὰ καὶ τῷ ἐν ἑκατοστῷ πεντεκαιδεκάτῳ Ψαλμῷ εἰρημένῳ· »τί ἀνταποδώσω τῷ κυρίῳ περὶ πάντων ὧν ἀνταπέδωκέ μοι; ποτήριον σωτηρίου λήψομαι. καὶ τὸ ὄνομα κυρίου ἐπικαλέσομαι.« »τὰς εὐχάς μου τῷ κυρίῳ ἀποδώσω ἐναντίον παντὸς τοῦ λαοῦ αὐτοῦ«. »τίμιος ἐναντίον κυρίου ὁ θάνατος τῶν ὁσίων αὐτοῦ«. οὐδὲν γὰρ δυνάμεθα πλεῖον ἀποδοῦναι τῷ κυρίῳ ἐφ᾽ οἷς εὐηργετήθημεν ἢ τὸ τοῦ σωτηρίου ποτήριον προθύμως λαβεῖν καὶ ἐπικαλέσθαι τὸ τοῦ κυρίου ὄνομα εἰς τὸ πιεῖν αὐτό· ἐν ᾧ ἐκπινομένῳ ἀποδίδωσί τις τὰς εὐχὰς αὑτοῦ πάσας »τῷ κυρίῳ ἐναντίον παντὸς τοῦ λαοῦ αὐτοῦ«. σαφῶς δὲ ἐδίδαξεν ἐν τούτοις ὅτι τὸ ποτήριον <τὸ μαρτύριόν> ἐστιν ὁ ἐπαγαγὼν τοῖς κατὰ τὸ ποτήριον τὸ »τίμιος ἐναντίον κυρίου ὁ θάνατος τῶν ὁσίων αὐτοῦ«. τῇ δὲ ἐπινοίᾳ τὸ μαρτύριον δύο ἐστίν, ὧν τὸ μὲν ἓν καλεῖται »ποτήριον σωτηρίου«, τὸ δὲ λοιπὸν βάπτισμα. καὶ καθὸ μὲν ὑπομένει τις τοὺς πόνους, ποτήριον [K484] ἐστιν ἐκπινόμενον ὑπὸ τοῦ φέροντος πάντα τὰ προσαγόμενα εἰς ἑαυτόν, ἀναλαμβάνοντος καὶ οἱονεὶ πίνοντος τὰς ἀλγηδόνας καὶ μὴ ἀπωθουμένου αὐτὰς μηδὲ ἀποβάλλοντος ἢ ἐμοῦντος. καθὸ δὲ ἄφεσιν λαμβάνει ἁμαρτημάτων ὁ ὑπομείνας, βάπτισμα ἐστιν· εἰ γὰρ τὸ βάπτισμά ἄφεσιν ἁμαρτημάτων ἐπαγγέλλεται, καθὼς παρειλήφαμεν βαπτίσματος, ἄφεσιν δὲ λαμβάνει ἁμαρτημάτων καὶ ὁ τὸ τοῦ μαρτυρίου ὑπομείνας βάπτισμα, βάπτισμα τὸ μαρτύριον εὐλόγως λέγοιτ᾽ ἄν.

Ὅτι δὲ ἄφεσις ἁμαρτημάτων γίνεται <παντὶ> τῷ τὸ μαρτύριον ὑπομείναντι, δῆλον ἐκ τοῦ »πᾶς ὃς ἐὰν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς«. ὁμολογεῖ δὴ ἔπροσθεν τοῦ ἐν τοῖς οὐρανοῖς

much to grasp in these matters in a precise way here, we will endeavor to present the few things that occur to us about this passage. So, as to the martyrdom being indicated in these passages one might use not only [the passage which says], "Father, if possible, take away this [K483] cup from me" (Matt 26.39/Mk 14.36), as though painfully being drunk by one taking upon himself the struggles in martyrdom, until one might drain [the cup] dry who undergoes all the things brought to him with regard to the trial of martyrdom, but [one might use] also what is said in the 115th Psalm, "What will I repay to the Lord concerning all the things which he has repaid me? I will take the cup of salvation, and I will call on the name of the Lord" (Ps 115.3-4). "My vows to the Lord I will repay before all his people" (Ps 115.9). "Precious before the Lord is the death of his saints" (Ps 115.6). For [there is] no other way we can fully repay anything to Lord from those things which we have been shown kindness than to take up the cup of salvation willingly and to call on the name of the Lord so as to drink it; by draining [the cup] dry, someone repays all his vows "to the Lord before all of his people" (Ps 115.9). That he was teaching in these passages that the cup is <martyrdom> is clear when he advances to the things involved with the cup, "Precious before the Lord is the death of his saints" (Ps 115.6). But martyrdom is twofold in concept, of which one is called "cup of salvation," and the other [is called] baptism. Indeed insofar as someone undergoes the travails [of martyrdom], it is just as if a cup [K484] is drunk by one who bears all the things brought to him, taking them up even as if drinking the sufferings and not rejecting them nor casting [them] away or vomiting [them up]. But insofar as one who undergoes [the travails of martyrdom] receives forgiveness of sins, it is a baptism, for if baptism offers forgiveness of sins, just as we have received of baptism,[26] and he who undergoes the baptism of martyrdom receives forgiveness of sins, then one might reasonably say that martyrdom is a baptism.

And that forgiveness of sins comes to <all> who undergo martyrdom is indicated by, "All who confess me before men, I myself

[26] Presumably a reference to the Apostolic tradition of baptism.

πατρὸς ὁ σωτὴρ πάντα τὸν ὁμολογήσαντα, κἂν τύχῃ πρὸ τῆς ὁμολογίας ὁτιποτοῦν ἁμαρτών· εἰ γὰρ τοὺς ὁτιποτοῦν [K485] ἁμαρτ<όντας ὁμολογ>ήσαντας οὐχ ὁμολογήσει. οὐκ ἔσται ἀληθὲς τὸ »πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ« καὶ τὰ ἑξῆς. οὐκ οἶμαι δ᾽ ὅτι ἔμπροσθεν τοῦ ἐν οὐρανοῖς πατρὸς ὁμολογήσει ὁ σωτὴρ τὸν ὁποιῳποτοῦν ἔνοχον ἁμαρτήματι· παρρησιαζομένου γὰρ <υἱοῦ> ἐνώπιον πατρός ἐστιν ἡ ὁμολογία ἐπὶ τῷ ὁμολογουμένῳ ὡς ἀξίῳ τῆς <Χριστοῦ> ἐπὶ τοῦ πατρὸς ὁμολογίας. μὴ σαινέτω δὲ ἡμᾶς εἰ ὁ σωτὴρ παρὰ τῷ Μάρκῳ καὶ τὸ ποτήριον πίνει, καὶ τὸ βάπτισμα βαπτίζεται· καὶ γὰρ ἡνίκα ὁ Ἰωάννης »ἦλθεν εἰς πᾶσαν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν«, καὶ Ἰησοῦς »παραγίνεται πρὸς Ἰωάννην τοῦ βαπτισθῆναι ὑπ᾽ αὐτοῦ« οἱονεὶ ἀπολουόμενος τὰ ἡμέτερα ἁμαρτήματα, ἱν᾽ ἡμεῖς τῷ λουτρῷ αὐτοῦ καθαρισθῶμεν. μᾶλλον δὲ ἐμφαίνεται τὸ καθαρίζεσθαι ἡμᾶς ἐπὶ τῷ αὐτῷ, καθὸ ἐβαπτίζετο ἀναλαβὼν ἡμῶν τὰς ἁμαρτίας, ἵνα αὐτὰς λύσῃ καὶ ἀφ᾽ ἡμῶν καὶ ἀφ᾽ ἑαυτοῦ· διόπερ »ὃ <ἀπέθανεν,> ἀπέθανε τῇ ἁμαρτίᾳ« ἡμῶν, ἐπεὶ αὐτὸς ἀπέθανε »τῇ ἁμαρτίᾳ« οὐ τῇ ἑαυτοῦ ἀλλὰ τῇ ἡμετέρᾳ, εἴ γε ἔχειν λόγον τὸ τοιοῦτον δόξει τισί. [K486] πεπώκασι δὲ <κατὰ ταῦτα, ὡς ἐμοὶ δοκεῖν, καὶ τὸ> ποτήριον καὶ τὸ βάπτισμα ἐβαπτίσθησαν οἱ τοῦ Ζεβεδαίου υἱοί, ἐπείπερ Ἡρώδης μὲν ἀπέκτεινεν »Ἰάκωβον τὸν <ἀδελφὸν> Ἰωάννου μαχαίρᾳ«, ὁ δὲ Ῥωμαίων βασιλεὺς (ὡς ἡ παράδοσις διδάσκει) κατεδίκασε τὸν Ἰωάννην μαρτυροῦντα διὰ τὸν τῆς ἀληθείας λόγον εἰς Πάτμον τὴν νῆσον. διδάσκει δὲ τὰ περὶ τοῦ μαρτυρίου ἑαυτοῦ Ἰωάννης, μὴ λέγων τίς αὐτὸν κατεδίκασε, φάσκων ἐν τῇ Ἀποκαλύψει ταῦτα· »ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ« καὶ τὰ ἑξῆς. καὶ ἔοικε τὴν ἀποκάλυψιν ἐν τῇ νήσῳ τεθεωρηκέναι.

will confess him before my Father who is in heaven” (Matt 10.32). Now, the Savior indeed confesses before the Father who is in heaven all those who confess [him], even though one might have sinned in whatever way before the confession; for if those who [K485] are confe<ssing are sin>ning in whatever way, he will not confess [them]. It will not truly be [the case, then,] that “All, therefore, who will confess me,” etc. I do not think that the Savior will confess before the Father in heaven a person who is in any way bound to[27] sin; for when <the Son> makes bold proclamation before the Father the confession is upon the person who is confessed as worthy of <Christ’s> confession to the Father. Let us not be disturbed if, according to Mark, the Savior [both] drinks the cup and is baptized with the baptism (cf. Mk 10.38-39), for indeed when John “came into all the region of the Jordan proclaiming a baptism of repentance for the forgiveness of sins” (Lk 3.3), Jesus also “came to John to be baptized by him” (Matt 3.13), as if washing away our sins, in order that we might be cleansed by his washing. Our cleansing by him[28] is shown forth all the more, inasmuch as he was baptized taking up our sins, in order that he might loose them from us and from himself, since “the [death] <he died,> he died to” our “sin” (Rom 6.10), since he died “to sin” that was not his own but ours, if at any rate it seems to some that the [passage] has this teaching.[29] [K486] <In accordance with these things, as it seems to me,> the sons of Zebedee have drunk the cup and were baptized with the baptism, since Herod killed “James the <brother> of John with a sword” (Acts 12.2), and the Emperor of Rome (as the tradition teaches) condemned John who testified on account of the word of truth to the island of Patmos (Rev 1.9). John teaches these things concerning his own martyrdom, not telling who it was that condemned him, saying these things in the Apocalypse: “I, John, your brother and fellow partaker in the affliction and kingdom and perseverance in Jesus, was on the island

[27] ἔνοχον has a range of meanings—*guilty for*, *bound to*, *held in*, *subject to*, *liable for*.
[28] Antecedent of ἐπὶ τῷ αὐτῷ could be either Jesus or “washing” (τῷ λουτρῷ).
[29] A suggestion that some understand Jesus to have died for his own sin?

	which is called Patmos on account of the word of God” (Rev 1.9), etc. Indeed he seems to have seen the revelation on the island.[30]

7. Ὁ δὲ προστιθεὶς μετὰ τὴν ἀποδεδομένην διήγησιν εἰς τὸ ποτήριον καὶ τὸ βάπτισμα τοιαῦτά φησιν· [K487] ὥσπερ ἔστι τι βρῶμα τοῦ σωτῆρος, περὶ οὗ λέγει· »ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον«, οὕτως ἀνάλογόν ἐστι ποτήριον ἐκείνῳ τῷ βρώματι. ὃ τολμηρὸν μὲν διορίσαι ἀπὸ τοῦ βρώματος καὶ παραστῆσαι πραγματικῶς, ὅμως δὲ ὁ δυνάμενος ἐπιστησάτω μήποτε τὸ μὲν πρακτικόν ἐστι τὸ βρῶμα τὸ δὲ θεωρητικὸν τὸ πόμα. κατὰ γὰρ τὸ ἐσθίειν τὸν Χριστόν, ἐν τῷ ποιεῖν »τὸ θέλημα τοῦ πέμψατος« αὐτὸν καὶ τελειοῦν ἐκείνου »τὸ ἔργον«, τὸ καὶ πίνειν <αὐτόν ἐστιν, ἐν τῷ νοεῖν> »τὸ θέλημα τοῦ πέμψατος« αὐτὸν καὶ τελειῶσαι αὐτοῦ τὴν γνῶσιν. εἰ δὲ δύναται ἢ μὴ εἰς ταύτην τὴν διαφορὰν ἀναφέρεσθαι <καὶ> τὸ »ἡ σάρξ μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι πόσις«, καὶ σὺ κρινεῖς. λέγοι γὰρ ἄν τις ὅτι ἀληθῶς μὲν βρῶσις ἡ πρᾶξις, ἀληθῶς δὲ πόσις ἡ θεωρία, καὶ ὁ τοῦτο φάσκων ἐρεῖ ὅτι διὰ τοῦτο πρῶτον δίδωσι τὸν »ἄρτον εὐλογήσας« καὶ κλάσας »τοῖς μαθηταῖς« — ἐπεὶ πρώτη ἐστὶν ἡ πρᾶξις, καὶ μετὰ τοῦτο »λαβὼν ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων· [K488] πίετε ἐξ αὐτοῦ πάντες« — ἐπεὶ δεῖ τὰ τῶν πράξεων ῥυθμίσαντα καὶ τὸ πρακτικὸν κατορθώσαντα οὕτως ὁδεύειν διὰ τῶν πραγμάτων καὶ ἐπὶ θεωρίαν αὐτῶν. καὶ γὰρ κατὰ τὸν προφήτην λέγεται τὸ »σπείρατε ἑαυτοῖς εἰς δικαιοσύνην, τρυγήσατε εἰς καρπὸν ζωῆς«, ἵνα πρῶτον πράξωμεν τὸ δέον· καὶ μετὰ τοῦτό φησι· »φωτίσατε ἑαυτοῖς φῶς γνώσεως«, <ὡς> ὁδῷ γάρ τις μετὰ τὸ τὰ ἤθη καθᾶραι ὁδεύοι ἂν ἐπὶ τὴν γνῶσιν καὶ φωτίζοιτο ἐν αὐτῇ.	7. One who would add to the previous explanation offered for the cup and the baptism might say these things: [K487] Just as there is a certain food of the Savior, about which he says, “My food is in order that I might do the will of the One who sent me and that I might complete his work” (Jn 4.34), so in the same way the cup is comparable to this food. While it would be a daring thing to define [the cup] from the food and present [it] competently, nevertheless let the person who is able attend if perhaps the food is the practical [discipline] and the drink is the contemplative [discipline]. For inasmuch as one eats of Christ by doing “the will of the One who sent” him and completes “the work” of the Same, one is also to drink <of him by understanding> “the will of the One who sent” him and perfecting the knowledge of him. You yourself judge whether or not one may also appeal to this difference, “My flesh is truly food, and my blood is truly drink” (Jn 6.55). For one might say that the practice is “truly food,” and the contemplation is “truly drink,” and he who affirms this will say that it is for this reason that, “after blessing” and breaking “the bread,” he first gives [it] “to the disciples” — since the practice is first, and after this “he took the cup, after blessing he gave to them saying, [K488] ‘All [of you] drink from it’” (Matt 26.26-27) — since it is necessary that those who are training in the practices and setting right the practical [discipline[31]] so also to proceed through [practical] matters unto their contemplation. For indeed according to the prophet it is said, “Sow for yourselves unto righteousness, harvest unto a fruit of life” (Hos 10.12), so that we first practice what is necessary; and after this, it says, “Shine for yourselves a light of knowledge” (Hos 10.12), for <as though> by a way someone may proceed, after the cleansing of the habits, unto the knowledge and might shine with it.[32]

[30] See the discussion of this passage and the tradition of John’s martyrdom in Dean Furlong, “John the Evangelist: Revision and Reinterpretation in Early Christian Sources” (PhD dissertation; Vrije Universiteit Amsterdam, 2017), esp. 81ff.

[31] Or perhaps a reference to a faculty of the human person—the *practical part/faculty.*

[32] Cf. *CCels.* 7.46.

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<td>Καὶ ταῦτα δὲ παρεκβατικῶς λέλεκται διὰ τὴν περὶ τοῦ ποτηρίου βαθυτέραν ἐξέτασιν. καὶ ἐν εἰκοστῷ δευτέρῳ Ψαλμῷ λέλεκται πρῶτον μὲν τὸ »ἡτοίμασας ἐνώπιόν μου τράπεζαν ἐξ ἐναντίας τῶν θλιβόντων με«, ἑξῆς δὲ καὶ τό· »ποτήριόν σου μεθύσκον με ὡσεὶ κράτιστον«. μὴ ὑπολαμβανέτω δ᾽ ἡμᾶς ὁ ἐντυγχάνων τῇδε τῇ γραφῇ κρατεῖν ὅτι ἐχρῆν πως διηγήσασθαι τὰ περὶ τῶν ἀναγεγραμμένων καθίσεων τοῦ θεοῦ ἢ τοῦ Χριστοῦ. ἀπολογούμεθα γὰρ ὅτι δυσωπῆσαι μόνον ἀπὸ τῶν ῥητῶν προέκειτο τὰ περὶ καθίσεως καὶ [K489] ἀποστῆσαι τὸν ἐντυγχάνοντα ἀπὸ τῆς ταπεινοτέρας ἐκδοχῆς. ἄλλῳ γὰρ καιρῷ ἐχρῆν προηγουμένην τινὰ σκέψιν ποιήσασθαι περὶ καθίσεως καὶ στάσεως καὶ περιπάτου θεοῦ ἢ τοῦ Χριστοῦ, ὅπερ οὐκ ἀπαιτεῖ ἡ παροῦσα διήγησις· μεγίστη γὰρ ἂν ἄκαιρος ἐγένετο ἡ παρέκβασις. 8. πλὴν τούτων λεχθέντων ὑπὸ τοῦ σωτῆρος πρὸς τὴν ἀξίωσιν τῆς μητρὸς Ἰωάννου καὶ Ἰακώβου ἢ αὐτῶν τῶν υἱῶν Ζεβεδαίου ἀκούσαντες (φησὶν) οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν ὡς ἀξιωσάντων προτιμηθῆναι τῶν λοιπῶν. παρατήρει δ᾽ ὅτι καὶ Ἰούδας ἐν τοῖς ἀγανακτοῦσιν ἦν (καὶ ἀνέγραψε τοῦτο καὶ ὁ Μᾶρκος). εἰ δὲ ἐν τοῖς ἀγανακτοῦσιν ἦν μετὰ τῶν λοιπῶν ἐννέα, μήποτε ἔτι οὐδέπω βεβλήκει ὁ διάβολος »εἰς τὴν καρδίαν« αὐτοῦ, »ἵνα αὐτὸν« τὸν κύριον ἡμῶν »παραδῷ«, ἀλλ᾽ ἔτι καὶ τῇ προαιρέσει εἷς τῶν ἀποστόλων ὁ Ἰούδας ἦν. πολλὰ δὲ περὶ αὐτοῦ ἐν τοῖς πρὸ τούτων εἰπόντες, νῦν οὐκ ἐπαναλαμβάνομεν περὶ τοῦ κατασκευάσαι ὅτι Ἰούδας προαιρέσεως ὢν ὁποίας καὶ οἱ λοιποὶ πέπτωκε καὶ ἐνέπεσεν εἰς τὴν παγίδα τοῦ πονηροῦ, καὶ φιλαργυρήσας καὶ προδοὺς τὸν σωτῆρα. [K490]</td>
<td>These things have indeed been said by way of digression for the sake of a deeper inquiry concerning the cup. Also in the 22nd Psalm it is first said that, “You prepared before me a table opposite those who are afflicting me,” and next, “Your cup intoxicates me as if the best [wine]” (Ps 22.5). Let the person who reads this document[33] not assume that we held that it was necessary somehow to explain the things recorded concerning the sitting of God and of Christ. For we would say in our defense that the [passages] concerning “sitting” were proposed only so that the reader is importuned from the letter and [K489] keeps away from the humbler reading. At some other time one should make some inquiry into the foregoing question concerning the sitting and standing and walking of God or of Christ, which the present discourse did not require, for the digression would be too inopportune. 8. But with those things the Savior spoke [in response] to the request of the mother of John and James or of the sons of Zebedee themselves, after hearing (it says) the Ten became angry concerning the two brothers as they were requesting to be honored above the rest. One might observe also that Judas was among those who got angry (and Mark also recorded this [Mk 10.41]). Now if he is included, along with the other nine, with those who got angry, then perhaps the devil had not yet cast “into” his “heart,” “in order that he might betray” our Lord “himself” (Jn 13.2), but Judas was still one of the apostles by his own free will. But having said many things concerning him in the lines above,[34] let us not involve ourselves again in a demonstration of the fact that Judas was [in possession of] of free will of some sort and, along with the rest, he fell into the snare of the evil one (cf. 1 Tim 3.7), being a lover of money and betraying the Savior. [K490]</td>
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[33] That is, I think, Origen’s commentary.
[34] Cf. e.g., §2 of the commentary above.

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ <τὰ> ἑξῆς[35] ἕως τοῦ *καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν* (20.25-28). τούτοις τὰ ἰσοδυναμοῦντα καὶ ὁ Μᾶρκος ἀνέγραψεν. ἐτηρήσαμεν δὲ ὥσπερ ἐπ' ἄλλων πλειόνων καὶ τὴν τάξιν τῶν ἀναγεγραμμένων τηροῦντας Ματθαῖον καὶ Μᾶρκον, εἴτε θεραπειῶν εἴτε λόγων, οὕτως καὶ ἐνταῦθα. ἑξῆς γὰρ τὰ ἀπὸ τοῦ »μέλλων δὲ ὁ Ἰησοῦς ἀναβαίνειν εἰς Ἱεροσόλυμα [καὶ] παρέλαβε τοὺς δώδεκα κατ' ἰδίαν« μέχρι τοῦ »εὐθέως δὲ ἀποστέλλει αὐτοὺς« πάντα τῇ τάξει τετήρηκε καὶ ὁ Μᾶρκος ἀπὸ τοῦ »ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα« μέχρι τοῦ »εὐθέως αὐτὸν ἀποστέλλει πάλιν ὧδε«. σὺ δὲ παραθεὶς τὰ εὐαγγέλια ἀλλήλοις κατὰ τοὺς τόπους τούτους καὶ συγκρίνων αὐτοὺς εὑρήσεις τὸ λεγόμενον. καὶ ὁ Λουκᾶς μέντοι ἐκ μέρους τὸ ὅμοιον ἀνέγραψε προτάξας αὐτῶν τὸ »ἐγένετο δὲ φιλονεικία αὐτῶν, τὸ [K491] τίς αὐτῶν <ἂν εἴ>η μείζων«. ἐν τούτοις γὰρ ἐπιφέρει· »ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν. καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. ὑμεῖς δὲ οὐχ οὕτως« καὶ τὰ ἑξῆς. ταῦτα μὲν οὖν λελέχθω, ἵν' ἡμᾶς μὴ λανθάνῃ τὰ περὶ τῆς ἰσοδυναμίας τῶν κατὰ τὸν τόπον τετηρημένης Ματθαίῳ καὶ Μάρκῳ, καὶ ἐκ μέρους τῷ Λουκᾷ. ἤδη δὲ καὶ τὴν διάνοιαν τῶν λεγομένων ἡμῖν ἐξεταστέον. Προείρηται ὅτι τῶν παρὰ τῷ Ἰησοῦ πρωτείων ἐπεδικάζοντο Ἰάκωβος καὶ Ἰωάννης, καὶ ἠξίουν λαβεῖν τὸ καθίσαι ἐκ δεξιῶν καὶ ἐξ εὐωνύμων αὐτοῦ ἐν τῇ βασιλείᾳ αὐτοῦ (ἢ ἡ μήτηρ αὐτῶν τοῦτο ᾔτει περὶ αὐτῶν), καὶ λέλεκται ὅτι ἐπὶ τούτοις, ὡς καὶ αὐτοὶ τῶν παρὰ τῷ	*But Jesus called to them and said: "You know that the rulers of the nations lord it over them*, etc., up to, *and to give his soul a ransom on behalf of many"* (20.25-28). Mark has also recorded things that are of equivalent force to this. We have observed that, just as with many other passages, whether with healings or with sayings, Matthew and Mark maintain the [same] order of the things recorded, the situation is the same here. For following the text from "as Jesus was about to ascend to Jerusalem, he took the Twelve aside in private," up to, "Immediately he sent them out" (Matt 20.17-21.3), Mark has also preserved all these things in order, from "They were ascending in the way to Jerusalem," up to, "Immediately he will send it back here again" (Mk 10.32-11.3). Should you set the Gospels alongside one another in terms of these passages and compare them you would find what we have said [is the case]. Luke also, however, has in part recorded something similar, placing before them "And strife occurred among them, as to [K491] which of them <might b>e the greatest" (Lk 22.24). For he adds in this place, "And he said to them, 'The kings of the nations rule them, and those having authority over them are called benefactors. But it will not be the same with you" (Lk 22.25-26[37]), etc. We have recounted these things, therefore, so that it does not escape our notice that Matthew, Mark, and Luke in part, have all been careful to record things of equivalent force in this passage. But now we must inquire as to the meaning of the things said. It was said previously that James and John were claiming the first places alongside Jesus, and they requested to receive to sit on his right and on the left in his kingdom (or their mother was asking this concerning them), and we read that because of them, inasmuch as they were claiming the first places alongside Jesus, the remaining "Ten became angry" (Matt 20.24), supposing[38] James and John were wanting to snatch away the

[35] [*καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.* [26] *οὐχ οὕτως ἔσται ἐν ὑμῖν, ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,* [27] *καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος·* [28] *ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι]* [*and the great are domineering over them. It will not be the same way among you, but he who desires to be great among you will be your servant, and he who desires to be first among you will be your slave. Just as the Son of Man did not come to be served but to serve*]

[37] Luke seems, with the chosen vocabulary, to have subtly softened the critique of worldly power. Origen's commentary goes on to tacitly note this subtle difference, namely the amplified nature of worldly power *over* in Matthew's account.

[38] εἰ, LSJ B.7.1.

Ἰησοῦ πρωτείων ἐπιδικαζόμενοι, οἱ λοιποὶ »ἠγανάκτησαν δέκα«, εἰ ὑφαρπάζειν βούλονται Ἰάκωβος καὶ[36] Ἰωάννης, ὡς ὑπὲρ τοὺς λοιποὺς δέκα ὄντες, τὴν πρὸς τὸν Ἰησοῦν κατὰ τὴν δόξαν ἐγγύτητα. τούτων δὲ προειρημένων κατὰ τὸ εὔλογον ὁ Ἰησοῦς προσκαλεῖται ἤτοι τοὺς ἀγανακτήσαντας δέκα, ἢ καὶ μετὰ τῶν λοιπῶν δύο, καὶ διδάσκει τὴν ὁδὸν καθ’ ἣν *μέγας* καὶ *πρῶτός* τις ἔσται παρὰ τῷ θεῷ. [K492] τὸ δὲ λεγόμενον τοιοῦτον ἦν ὅτι οἱ μὲν *τῶν ἐθνῶν ἄρχοντες* (ἢ »δοκοῦντες« αὐτῶν »ἄρχειν«) οὐκ ἀρκούμενοι τῷ κυριεύειν τῶν ὑποτεταγμένων, βιαιότερον αὐτῶν κρατεῖν θέλοντες καὶ *κατακυριεύουσιν αὐτῶν*. ὁμοίως δὲ καὶ οἱ ὡς κατὰ τὴν ἐν τῷ βίῳ τούτῳ ἀξίαν ἐν τοῖς ἔθνεσι *μεγάλοι* οὐχ ἵστανται ἐπὶ τοῦ ἐξουσιάζειν τῶν ὑπηκόων, ἀλλὰ κατεξανιστάμενοι αὐτῶν *κατεξουσιάζουσιν αὐτῶν*. *ἐν ὑμῖν* δὲ τοῖς ἐμοῖς γνωρίμοις μὴ ἔστω ταῦτα, μηδὲ οἱ ἀρχήν τινα ἐγκεχειρισμένοι τῶν εἰς ἐμὲ πιστευόντων ἢ ἐξουσίαν ἐν ἐκκλησίᾳ τοῦ πατρός μου καὶ θεοῦ ἔχειν νενομισμένοι κατακυριευέτωσαν τῶν ἰδίων ἀδελφῶν ἢ κατεξουσιαζέτωσαν τῶν ἐπὶ τὴν δι’ ἐμοῦ θεοσέβειαν καταπεφευγότων. ἀλλ’ εἴπερ βούλεταί τις παρὰ τῷ πατρί μου κριθῆναι *μέγας* καὶ συγκρίσει τῶν ἑαυτοῦ ἀδελφῶν ὑπερέχων, πᾶσι διακονείτω ὧν βούλεται [K493] εἶναι μείζων. εἰ δὲ καὶ τῶν παρ’ ἐμοὶ πρωτείων τις ὀρέγεται, ἴστω μηδενὸς ἔσεσθαι *πρῶτος*, ᾧ παρὸν δουλεύειν μὴ ἐδούλευσε δουλείαν τὴν καὶ ἐν μετριότητι καὶ τῇ ἐπαινετῇ ταπεινότητι, τόν τε δουλεύοντα ὠφελῆσαι δυναμένην ὀνῆσαι δὲ ἢ ἀναπαῦσαι καὶ τοὺς δουλευομένους. ὁ δὲ Λουκᾶς βασιλεῖς καὶ ἐξουσιάζοντας ἐθνῶν παραλαμβάνει εἰς τὸν λόγον, ἀποτρέπων τὸν βουλόμενον εἶναι ἐν τοῖς ἀδελφοῖς μείζονα μιμεῖσθαι τὴν βασιλικὴν ἐξουσίαν ἢ τὴν τῶν ἐξουσιαζόντων τῆς κολακείας ἐπιθυμίαν, διδάσκων <δ’> ἡμᾶς ἵν’ ὁ μὲν ἀληθῶς ἐν ἡμῖν »μείζων« γένηται »ὡς ὁ νεώτερος« (τουτέστιν ὡς παιδίον) ἁπλότητος καὶ ἰσότητος χάριν, ὁ δὲ

close proximity to Jesus in terms of glory, as though they were superior to the remaining ten. And with the things previously said as was suitable Jesus summons either the ten who have become angry, or [the ten] along with the remaining two, and he teaches the way according to which someone might be *great* and *first* with respect to God. [K492] Such is what is recorded that, on the one hand, the *rulers of the nations* (or “those who seem to rule” them [Mk 10.42]), not being content to rule those who are subjected [to them], *lord it over them* as they desire to control them in a more violent way. The situation is similar with those who, as according to status in this life, are *great* among the nations, in that they are not satisfied by having authority over their subjects, but vaunting themselves against[39] them *they are domineering over them*. But *among you* who are my acquaintances, let these things not be, neither let those who have been entrusted with a certain rule over those who believe on me, nor those who have been deemed to have an authority in the Church of my God and Father, lord it over their own brothers, nor let them be domineering over those who have fled to the divine piety through me. But if in fact someone desires to be judged *great* by my Father and as having a preeminence by comparison to his own brothers, let him serve all those over whom he desires [K493] to be greatest. And if indeed someone yearns for the first [places] with me, let him understand that no one will be first who does not perform the service that is available to him in modesty and with a praiseworthy humility, nor who serves to benefit one who is able to profit [him] rather than to give rest to those who are being served. Luke includes in the passage “kings” and “those who have authority over nations” (Lk 22.25), dissuading the one who desires to be greatest among the brothers from imitating the authority characteristic of royalty or the desire for flattery of those who have authority, <while> teaching us that he who would truly be “greatest” among us must become “as the youngest” (that is, as a child) for the sake of simplicity and equality, and the one “who leads (thus I think he names the one who is

[36] In Klostermann as *κα* (pg. 490, line 24). A misprint?
[39] Lampe, PGL, 729.

»ἡγούμενος (οὕτω δὲ οἶμαι ὀνομάζειν τὸν καλούμενον ἐν ταῖς ἐκκλησίαις ἐπίσκοπον) ὡς ὁ« τοῖς ὑπηρετουμένοις διακονούμενος.

Καὶ ταῦτα μὲν ὁ τοῦ θεοῦ διδάσκει ἡμᾶς λόγος. ἡμεῖς δὲ ἤτοι μὴ νοοῦντες τὸ βούλημα τῆς διδασκαλίας ἐν τούτοις Ἰησοῦ ἢ καταφρονοῦντες τῶν τηλικούτων ὑποθηκῶν τοῦ σωτῆρος, τοιοῦτοί ἐσμεν ὡς ἐνίοτε καὶ τὸν τῶν κακῶς ἀρχόντων ἐν τοῖς ἔθνεσιν ὑπερβάλλειν τῦφον καὶ μονονουχὶ ζητεῖν ὡς οἱ βασιλεῖς δορυφόρους, καὶ φοβεροὺς ἑαυτοὺς καὶ δυσπροσίτους μάλιστα τοῖς πένησι κατασκευάζοντες, τοιοῦτοί [K494] ἐσμεν πρὸς αὐτοὺς, ἐντυγχάνοντας ἡμῖν καὶ περί τινων ἀξιοῦντας, ὡς οὐδὲ οἱ τύραννοι καὶ ὠμότεροι τῶν ἀρχόντων πρὸς τοὺς ἱκέτας. καὶ ἔστι γε ἰδεῖν ἐν πολλαῖς νομιζομέναις ἐκκλησίαις, καὶ μάλιστα ταῖς τῶν μειζόνων πόλεων, τοὺς ἡγουμένους τοῦ λαοῦ τοῦ θεοῦ μηδεμίαν ἰσολογίαν <ἔχοντας ἢ πρὸς αὐτοὺς ἔχειν> ἐπιτρέποντας, ἔσθ᾽ ὅτε καὶ τοῖς καλλίστοις τῶν Ἰησοῦ μαθητῶν *** εἶναι πρὸς αὐτούς. καὶ ὁ μὲν ἀπόστολος τοῖς κυρίοις περὶ τῶν οἰκετῶν ἐντολὴν δίδωσι λέγων· »οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ«· διδάσκει δὲ καὶ ἀνιέναι τὴν ἀπειλὴν τοὺς δεσπότας κατὰ τῶν οἰκετῶν. ἔστι δέ τινας ἰδεῖν <ἐπισκόπους> ὠμῶς ἀπειλοῦντας, ὁτὲ μὲν προφάσει ἁμαρτίας, ὁτὲ δὲ τῷ καταφρονεῖν τῶν πτωχῶν, παρὰ τὸν ἀποστολικὸν λόγον ἐν ᾧ λέλεκται· »δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾷ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· μόνον τῶν πτωχῶν

called bishop in the churches) [must become] as the one" who serves those who are subordinate (Lk 22.26).

Now, the Word of God teaches us these things, but, whether it is because we do not understand the intention of Jesus' teaching in these passages, or because we despise precepts so great as these from the Savior, we ourselves act at times with an arrogance exceeding those who rule wickedly among the nations and [we] all but seek body-guards [for ourselves] as the kings [do], and when we present ourselves as fearsome and inaccessible especially to the poor, [K494] we act toward those who worthily petition us for certain things in a way that not even tyrants and cruel ones of those who rule [act] towards [their] suppliants. This is in fact something one sees among many so-deemed churches, and especially in the [churches] of great cities. Those who lead the people of God permit no one <to have> free discourse <with themselves>, sometimes even to the most excellent of Jesus' disciples *** who are with them.[40] The Apostle gives a command to lords concerning their house slaves, saying, "Lords, provide what is just and fair to [your] slaves, knowing that you too have a Lord in heaven" (Col 4.1), and he teaches masters to forego threatening against their house slaves (cf. Eph 6.9). We have seen certain <bishops> cruelly threatening, whether on the pretext of sin, or whether because they despise the poor, in direct contradiction to the apostolic word in which it is said, "They gave to me and Barnabas the right hand of fellowship, in order that we [might go] to the nations, and they to the circumcision; only that we might remember the poor" (Gal 2.9-10). [These bishops] in turn neither understand [their] equality with those who

[40] This is a very difficult sentence to translate. Our translation has been influenced by Chadwick (*Origen: Contra Celsum* [Cambridge, 1965], 148, n.1) who renders the passage (perhaps too smoothly) as such: "In many so-called Churches, especially those in large cities, one can see rulers of the people of God who do not allow anyone, sometimes not even the noblest of Jesus' disciples, to speak with them on equal terms." Chadwick alludes to Origen's own experience in Alexandria as a backdrop for this statement. As here, Origen uses the verb νομίζω in other places in the *Commentary on Matthew* to imply a dubious sense of identity, though one wonders how far that can be pressed. Would Origen really agree with the implication of calling the church in Alexandria [et al] a "so-called" church? (A more neutral/positive translation is possible as well, in line with νομίζω, LSJ II.1-2). It also seems to me that the full statement could be read with a somewhat broader reference to inappropriate self-reliance or to some form of nepotism, particularly if the ἢ is read disjunctively: "Those who lead the people of God <have> no one as counterbalance <or have themselves> to rely upon …" Cf. *C.Cels.* 3.9, 30 (Chadwick, 133-34, 147-48); *On Prayer* 28.4 for criticisms of ecclesiastical hierarchs. Perhaps Origen has in mind the abuses of a contemporary of his, Paul of Samosata (ca. AD 200-275), though his bishopric, it seems, was later (260-268), whose abuses are recounted in an episcopal letter which Eusebius preserves for posterity (http://www.ccel.org/ccel/schaff/npnf201.iii.xii.xxxi.html), in language reminiscent of Origen's criticisms here. The date range and Eusebius' silence on the matter suggest not, but is there any possibility that this is the Paul from Antioch whom Origen refuses to pray with in his youth (Eusebius, *H.E.* 6.2.13-14)?

ἵνα μνημονεύωμεν«, καὶ πάλιν τὴν πρὸς τοὺς ὑποχειρίους ἰσότητα μήτε ἐννοοῦντας μήτε φανταζομένους ὅτι καθήκει [K495] ἀτυφίαν καὶ ἰσότητα μάλιστα Χριστιανοῖς ἐμπολιτεύεσθαι, καὶ ἐξαιρέτως ἐν τοῖς ὑπεροχήν τινα ὀνόματος ἐκκλησιαστικοῦ φοροῦσι· γέγραπται γάρ· »ὅσῳ μέγας εἶ, τοσούτῳ ταπείνου σεαυτόν, καὶ ἔναντι κυρίου εὑρήσεις χάριν«. ἐχρῆν δ᾽ ἡμᾶς εἰδέναι καὶ τὸ ἐν Παροιμίαις οὕτως εἰρημένον· »πρὸ συντριβῆς ὑψοῦται καρδία ἀνδρός, καὶ πρὸ δόξης ταπεινοῦται«, ἐκκλίνειν δὲ καὶ τὸ περιπεσεῖν τῷ <μέγα> φρονῆσαι ἢ εἰπεῖν λόγον, ὃν εἶπεν ὁ »θέλων ἑαυτὸν δικαιῶσαι« πρὸς τὸν Ἰησοῦν διδάξαντα τὸ »ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν«, ὃς οὐκ ᾐδέσθη τῷ σωτῆρι εἰπεῖν· »καὶ τίς ἐστί μου πλησίον;« ἔδει δὲ καὶ ἀπὸ Παύλου ἀνεγνωκέναι τὸ »δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι, ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα«. ἐχρῆν μιμήσαθαι καὶ τὸ »ἢ ἁμαρτίαν ἐποίησα ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε«;

Οἱ ἄρχοντες οὖν *τῶν* μὲν *ἐθνῶν* κατακυριευέτωσαν *αὐτῶν*, τῆς δὲ ἐκκλησίας δουλευέτωσαν αὐτῇ. ἀλλὰ καὶ *οἱ μεγάλοι* μὲν *τῶν ἐθνῶν* κατεξουσιαζέτωσαν *αὐτῶν*, τῶν δὲ πιστῶν ἀκουέτωσαν τοῦ [K496] »μάθετε ἀπ᾽ ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν«. παιδευώμεθα δὲ καὶ πρὸς τὸ μὴ ἀποδέχεσθαι κολακείας μηδὲ ἡδέως καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ἐφ᾽ οἷς ἂν δόξωμεν εὖ τινας πεποιηκέναι, »εὐεργέται«. οὐ ταῦτα δέ φαμεν ἀνεπιστημόνως, ταπεινοῦν ἑαυτοὺς θέλοντες »ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ« καὶ κατὰ τὸν λόγον αὐτοῦ ὑπὸ τὴν ἐκκλησιαστικὴν διακονίαν· ἔστι δ᾽ ὅτε χρὴ (κατὰ τὴν ἀποστολικὴν φωνὴν) »τοὺς ἁμαρτάνοντας ἐνώπιον πάντων« ἐλέγχειν, »ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν«. ἔστι δ᾽ ὅτε δεῖ χρησάμενον τῇ ἐξουσίᾳ »παραδοῦναί« τινα »τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου«. σπανίως δὲ τὸ τοιοῦτο ποιητέον· νουθετητέον γὰρ »τοὺς

are subordinate nor have a conception that [K495] freedom from arrogance and equality are fitting especially for Christians engaged in public affairs, and especially among those who bear a certain eminence with an ecclesiastical title. For it is written, “To such degree as you are great, humble yourself to that same degree, and you will find favor before the Lord” (Sir 3.18). We should also observe what is said in Proverbs in this vein: “Before crushing, the heart of a man is exalted; but before glory, it is humble” (Prov 18.12). But to prevent someone from succumbing to <vain-glorious> thinking or from saying what he “who desired to justify himself” (Lk 10.29) said to Jesus who was teaching that “You should love your neighbor as yourself” (Lk 10.27), which man was not ashamed to say to the Savior, “And who is my neighbor?” (Lk 10.29), one must also read what Paul says, “While able to be a burden as apostles of Christ, we were gentle[41] in your midst, as though a nurse caring for her own children” (1 Thess 2.7). One should also imitate, “Or did I commit a sin in humbling myself so that you might be exalted?” (2 Cor 11.7).

So, then, let the rulers *of the nations* lord it over *them*, but let [the rulers] of the Church serve her. And let *the great ones of the nations* domineer over *them*, but let [the great ones] of the believers listen to [the passage] [K496], “Learn from me, for I am gentle and humble in heart, and you will find rest for your souls” (Matt 11.29). Let us also be instructed to not accept flattery nor to let men cajole [us] with pleasantries, to those whom we might seem as “benefactors” (Lk 22.25) because of certain good things we have done.[42] Nor do we say these things in some unintelligent fashion, [as we] desire to humble ourselves “under the mighty hand of God” (1 Pet 5.6) and according to his word under the ecclesiastical ministry. But there is a time when it is necessary (in accordance with the apostolic voice) to reprove “in the presence of all those who are sinning,” “so that the rest may have fear” (1 Tim 5.20). There is also a time when one must make use of authority “to hand over” someone “to Satan for the destruction of the flesh, in order that the spirit may be saved in the day of the Lord” (1 Cor 5.5). Rarely must this be

[41] Interesting variant reading to νήπιοι “infants.”
[42] Origen is attacking patronage.

ἀτάκτους« καὶ παραμυθητέον »τοὺς ὀλιγοψύχους« καὶ ἀνθεκτέον »τῶν ἀσθενῶν« καὶ »πρὸς πάντας« δὲ μακροθυμητέον καὶ οὐδενὶ »κακὸν ἀντὶ κακοῦ« ἀποδοτέον. καὶ οὐ χρὴ ἡγεῖσθαι ἐχθρὸν εἶναι τὸν ἁμαρτάνοντα, ἀλλ᾽ ἀκουστέον τοῦ ἀποστόλου λέγοντος· »μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν«. καὶ ταῦτα πάντα μοι λέλεκται βουλομένῳ [K497] κατὰ τὸν λόγον παραστῆσαι ὅτι οὐ μιμητέον τῷ ἄρχοντι τῆς ἐκκλησίας τὸν ἄρχοντα *τῶν ἐθνῶν*, οὐδὲ ζηλωτέον τοὺς κατακυριεύοντας καὶ κατεξουσιάζοντας καὶ βασιλεῖς· ἀλλ᾽ ὅση δύναμις καὶ ἐν τούτοις Χριστὸν μιμητέον τὸν εὐεντευκτότατον καὶ γυναιξὶν ὁμιλοῦντα καὶ παιδίοις ἐπιτιθέντα χεῖρας. εἰ μείζονα δὲ ἔχει λόγον τὸ Ἰησοῦν βεβληκέναι »ὕδωρ εἰς νιπτῆρα« καὶ »τοὺς πόδας τῶν μαθητῶν« κεκαθαρκέναι, οὐδὲν ἧττον καὶ κατὰ τὴν λέξιν ἀκουστέον αὐτοῦ περὶ τούτων λέγοντος· »ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γὰρ« καὶ τὰ ἑξῆς· διὰ τούτων γὰρ διδάσκει μιμητὰς αὐτοῦ τῆς ἐπαινετῆς ταπεινότητος γίνεσθαι τοὺς μαθητάς. τάχα δὲ καὶ ἐπεὶ κύριος ὢν ἐδούλευσεν ὑπὲρ ἀνθρώπων σωτηρίας τῷ γένει ἡμῶν, κατὰ τοῦτο λέγεται »μορφὴν δούλου« ἀνειληφέναι καὶ τεταπεινωκέναι ἑαυτὸν γενόμενον »ὑπήκοον μέχρι θανάτου«. καὶ εἴπερ διὰ τοῦτο »ὁ θεὸς αὐτὸν ὑπερύψωσεν«, ὁ βουλόμενος ὑψοῦσθαι τὰ παραπλήσια ποιησάτω τῷ διὰ τάδε τινὰ ὑπερυψοῦσθαι.

Καὶ γὰρ *ὁ υἱὸς τοῦ ἀνθρώπου* [K498] <*οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι·* ἐπεὶ> εἰ καὶ διηκονήθη, ἡνίκα »ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ« καὶ πάλιν διηκονήθη ὑπὸ τῆς Μάρθας, ἀλλ᾽ οὐ διὰ τοῦτο ἐλήλυθε *τὸ διακονηθῆναι*· ἐπεδήμησε γὰρ τῷ γένει τῶν ἀνθρώπων, ἵνα διακονήσῃ καὶ ἐπὶ τοσοῦτον ὁδεύσῃ διακονῶν ἡμῶν τῇ σωτηρίᾳ, ὡς *δοῦναι τὴν ἑαυτοῦ ψυχὴν λύτρον ἀντὶ πολλῶν* τῶν πιστευσάντων εἰς αὐτόν. καὶ εἰ καθ᾽ ὑπόθεσιν πάντες ἐπίστευον εἰς αὐτόν, δεδώκει ἂν *τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ* πάντων. τίνι δὲ ἔδωκε *τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν*; οὐ γὰρ δὴ τῷ θεῷ· μήτι οὖν τῷ πονηρῷ; οὗτος γὰρ ἐκράτει ἡμῶν, ἕως δοθῇ τὸ ὑπὲρ ἡμῶν

done, for one must admonish “the unruly” and one must comfort “the faint-hearted” and one must help “the weak” and one must be slow to anger “with all” and one must “repay” no one “evil for evil” (1 Thess 5.14-15). And one should not consider the one who is sinning an enemy, but one must listen to the apostle who says, “Do not consider [him] as an enemy, but admonish [him] as a brother” (2 Thess 3.15). I have said all these things in the desire [K497] to demonstrate according to the word that the ruler of the Church must not imitate the ruler *of the nations*, nor emulate those kings who lord it over and are domineering over [their people], but as much as one is able one must imitate Christ in these matters, who was most agreeable and held converse with women and laid hands on children. And even if there is a more significant meaning to the account where Jesus poured “water into a basin” and purified “the feet of the disciples” (Jn 13.5), it is no less important that we listen, on the literal level, to him who said concerning these things, “You call me Teacher and Lord, and you speak rightly, for I am” (Jn 13.13), etc., for through these things he teaches the disciples to become imitators of his praiseworthy humility. But perhaps also, since it was the Lord who served on behalf of men for the salvation of our race, it is said in this regard that he assumed “the form of a slave” and humbled himself becoming “obedient unto death” (Phil 2.8f). And since it was for this reason that “God highly exalted him,” let him who desires to be exalted in similar fashion do the same as what [Jesus] did to be highly exalted.

For indeed *the Son of Man* [K498] <*did not come to be served, but to serve*; since> even if he was served, when “angels came to [him] and served him” (Matt 4.11) and again when he was served by Martha (cf. Jn 12.2), yet *to be served* was not the reason for which he came; for he was visiting the race of men, in order that, in serving for our salvation, he might serve and might travel so far as *to give his own soul a ransom on behalf of many* who believe upon him. Now if the hypothesis [were true that] all would believe upon him, he would have given *his soul a ransom on behalf of* all. So to whom did he give *his soul a ransom on behalf of many*? Certainly not to God, so would it not then be to the evil one? ^For he had control over us, until the soul of Jesus was given to him as a *ransom* for our sakes, he who was deceived <quite clearly and imagined>

αὐτῷ *λύτρον* ἡ τοῦ Ἰησοῦ ψυχή, ἀπατηθέντι <δηλονότι καὶ φαντασθέντι> ὡς δυναμένῳ αὐτῆς κυριεῦσαι καὶ οὐχ ὁρῶντι ὅτι οὐ φέρει τὴν ἐπὶ τῷ κατέχειν αὐτὴν βάσανον. διὸ καὶ »θάνατος αὐτοῦ« δόξας κεκυριευκέναι »οὐκέτι κυριεύει« γενομένου <μόνου> »ἐν νεκροῖς« ἐλευθέρου καὶ ἰσχυροτέρου τῆς τοῦ θανάτου ἐξουσίας. [K499] καὶ ἐπὶ τοσοῦτον ἰσχυροτέρου ὥστε καὶ πάντας τοὺς βουλομένους αὐτῷ ἀκολουθεῖν τῶν κρατουμένων ὑπὸ τοῦ θανάτου δύνασθαι ἐλευθεροῦν, οὐδὲν ἰσχύοντος κατ᾽ αὐτῶν ἔτι τοῦ θανάτου. πᾶς γὰρ ὁ μετὰ τοῦ Ἰησοῦ <ὢν> ἀνεπίληπτός ἐστι τῷ θανάτῳ. ἐν μὲν οὖν τοῖς ἐξεταζομένοις τοῦ εὐαγγελίου ῥητοῖς γέγραπται ὁ σωτὴρ ἡμῶν δεδωκέναι *τὴν ἑαυτοῦ ψυχὴν λύτρον ἀντὶ πολλῶν*. παρὰ δὲ τῷ Πέτρῳ εἴρηται ὅτι »οὐ φθαρτοῖς, ἀργυρίῳ καὶ χρυσίῳ, ἐλυτρώθημεν ἐκ τῆς ματαίας ἡμῶν ἀναστροφῆς πατροπαραδότου. ἀλλὰ τιμίῳ αἵματι«· καὶ ὁ ἀπόστολος δέ φησι· »τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων«. οὐκοῦν ἠγοράσθημεν μὲν τῷ τιμίῳ τοῦ Ἰησοῦ αἵματι, δέδοται δὲ *λύτρον* ὑπὲρ ἡμῶν ἡ ψυχὴ τοῦ υἱοῦ τοῦ θεοῦ, καὶ οὔτε τὸ πνεῦμα αὐτοῦ (πρότερον γὰρ αὐτὸ παρέθετο τῷ πατρὶ λέγων· »πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου«) οὔτε τὸ σῶμα (οὐδὲν γὰρ εὕρομέν πω τοιοῦτον περὶ αὐτοῦ γεγραμμένον). καὶ ἐπεὶ δέδοται ἡ ψυχὴ αὐτοῦ *λύτρον ἀντὶ πολλῶν*, οὐκ ἔμενε δὲ παρ᾽ ἐκείνῳ ᾧ ἐδέδοτο *λύτρον ἀντὶ πολλῶν*, διὰ τοῦτό φησιν ἐν πεντεκαιδεκάτῳ Ψαλμῷ τὸ »οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην«. [K500]

Γενόμενος δὲ ἅπαξ κατὰ τὸν τόπον ὑπομνήσαιμ᾽ ἂν τοὺς φαντασίᾳ δοξολογίας τῆς περὶ τοῦ Χριστοῦ συγχέαντας τὰ περὶ τοῦ πρωτοτόκου πάσης κτίσεως τοῖς περὶ τῆς ψυχῆς καὶ τοῦ σώματος Ἰησοῦ, τάχα δὲ καὶ τοῦ πνεύματος αὐτοῦ, καὶ ἓν πάντη ἀσύνθετον οἰομένους εἶναι τὸ ὀφθὲν καὶ ἐπιδημῆσαν τῷ βίῳ, ὅτι μὴ ὑγίως

that he would be able to lord it over [Jesus' soul] and did not see that torture would not suffice to constrain it. Wherefore indeed "his death" which seemed to have mastered [him] "no longer masters [him]" (Rom 6.9) after he <alone> became "free among the dead" (Ps 87.5) and [became] mightier than the authority of death. [K499] And [he became] stronger to such a degree such that he is able to set free all those who desire to follow him from being controlled by death, death no longer has any strength with regard to them. For everyone <who is> with Jesus is unassailable by death.^[43] Among the discourses of the gospel that we are examining it is written that our Savior gave *his own soul a ransom on behalf of many*. But according to Peter it is said that "we were ransomed from our futile manner of life received from our ancestors, not by corruptible things, by silver and gold, but by precious blood" (1 Pet 1.18-19). The apostle also says, "You were bought with a price; do not be slaves of men" (1 Cor 7.3). We were bought, therefore, with the precious blood of Christ, on the one hand, but on the other hand, the soul of the Son of God was given a *ransom* for our sakes,[44] and neither his spirit (for he first entrusted it to his Father, saying, "Father, into your hands I entrust my spirit" [Lk 23.46]) nor his body (for we do not find any passage where this is written about it) [are involved]. And since his soul was given as a *ransom on behalf of many*, but it did not remain with that one to whom it was given as *a ransom on behalf of many*, for this reason it says in the 15th Psalm, "You will not abandon my soul in hades" (Ps 15.10). [K500]

In regard to this subject I would simply make mention of those who, by an illusion of right belief concerning Christ, confuse the things concerning the Firstborn of all creation with those things pertaining to the soul and body of Jesus, and perhaps also of his spirit, and who think that what was visible and visited [this] life was one uncomposite being. But they do not speak what is sound. For we might inquire of them whether [it was] the divinity of the image "of the invisible God" and the supremacy

[43] I have benefitted in a few points from the translation of Heine, *Origen*, 236 of the text between the carrots (^). This text is discussed in Gustaf Aulén, *Christus Victor* (New York: MacMillan, 1969), 49. Cf. *Comm. Rom.* 2.13.29 (Scheck, 161) where Origen connects the blood of circumcision as part of the redemption price offered by Christ to the devil.

[44] In this connection, perhaps we should recall Origen's discussion of Lev 17.11f, "the soul is the blood," in *Dialogue with Heraclides* 144ff (Chadwick & Oulton, 444ff).

λέγουσι. πυθώμεθα γὰρ αὐτῶν εἰ ἡ θειότης τῆς εἰκόνος »τοῦ θεοῦ τοῦ ἀοράτου« καὶ ἡ ὑπεροχὴ τοῦ πρωτοτόκου »πάσης κτίσεως«, εἰ ἐκεῖνος ἐν ᾧ »ἔκτισται τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, εἴτε ὁρατὰ εἴτε ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι« *λύτρον* ἐδόθη *ἀντὶ πολλῶν·* καὶ τίνι ἐδόθη ἐκείνη *λύτρον* πολεμίῳ κατέχοντι ἡμᾶς αἰχμαλώτους ἕως λάβῃ τὸ *λύτρον*, καὶ εἰ ἐχώρει τὸ τηλικοῦτον καὶ τοσοῦτον ἐκεῖνος *λύτρον ἀντὶ τῶν* αἰχμαλώτων λαβεῖν. καὶ οὐ ταῦτά φημι ὡς καταφρονῶν τῆς ψυχῆς Ἰησοῦ καὶ σμικρύνων αὐτήν, ἀλλὰ βουλόμενος ταύτην μὲν κατὰ τὸ ἐνδεχόμενον *λύτρον* δεδόσθαι ὑπὸ τοῦ ὅλου σωτῆρος, τὴν δὲ ὑπεροχὴν καὶ τὴν θεότητα ἐκείνην μηδ᾽ ἂν δεδυνῆσθαι *λύτρον* δοθῆναι. πλὴν σήμερον οὐ λύω τὸν Ἰησοῦν ἀπὸ τοῦ Χριστοῦ, ἀλλὰ πολλῷ πλέον οἶδα ἓν εἶναι Ἰησοῦν τὸν Χριστὸν καὶ *τὴν ψυχὴν αὐτοῦ* πρὸς τὸν πρωτότοκον »πάσης [K501] κτίσεως« ἀλλὰ καὶ τὸ σῶμα αὐτοῦ, ὡς πλέον (εἰ δεῖ οὕτως ὀνομάσαι) εἶναι ἓν ὅλον τοῦτο, ἤπερ »ὁ κολλώμενος τῷ κυρίῳ ἓν πνεῦμά ἐστιν«.	of the Firstborn “of all creation,” whether he in whom “all things in heaven and on earth were created, either visible or invisible, whether thrones or lordships, whether rulers or powers” (Col 1.15f), that was given as *a ransom on behalf of many*; and to what enemy who was holding us as captives was He given as a *ransom* until [this enemy] might receive the *ransom*, and whether and to what extent he was capable of receiving such a great *ransom on behalf of many*. Now I do not say these things as though despising the soul of Jesus and minimizing it, but rather wanting to [note] that, according to what is customary for a *ransom*, this [soul] was given by the Savior of all, and that [Jesus’] supremacy and divinity were not able to be given as a *ransom*. However today I do not disconnect Jesus from the Christ, but I know that Jesus the Christ and *his soul* are one to such a great degree in relationship to the Firstborn “of all [K501] creation,” indeed along with his body, that [these together comprise] one complete reality (if one may speak in such a way) in a way more [complete] than even “he who is joined to the Lord is one spirit [with him]” (1 Cor 6.17).[45]

[45] Compare with *CCels.* 7.16-17 (Chadwick, 407-8): “Indeed, the persona and essence of the divine being in Jesus is quite a different matter from that of his human aspect. Consequently not even Christians who are very simple, who have not been educated in dialectical subtleties, would say that it was the Truth, or the Life, or the Way, or the Living Bread that came down from heaven, or the Resurrection, that died. … [The prophets] prophesied that a certain ‘effulgence and image’ [Wis 7.26] of the divine nature would come to human life together with the holy incarnate soul of Jesus, so that a doctrine might be spread abroad which would make a friend of the God of the universe anyone who received it into his own soul and cultivated it, and which would lead him on to the ultimate goodness, if he possessed in himself the power of the divine Logos who was to come to dwell in a human body. But this would happen in such a way that it was not true that his rays were enclosed in that man alone, or that it could be supposed that the light, which is the divine Logos, which causes these rays, existed nowhere else. So then, the things that were done to Jesus, in so far as they are understood to apply to the divine element in him, are pious, and not in conflict with the accepted notion of God. But in so far as he was a man, who more than anyone else was adorned by sublime participation in the very Logos and Wisdom himself, he endured as a wise and perfect man what must needs be endured by a man who does all in his power on behalf of the entire race of men and of rational beings as well. There is nothing objectionable in the fact that a man died, and in that his death should not only be given as an example of the way to die for the sake of religion, but also should effect a beginning and an advance in the overthrow of the evil one, the devil, who dominated the whole earth.” Cf. *CCels* 8.42 (Chadwick, 482f). Origen is adamant that God/divinity did not suffer on the Cross. *CCels* 3.25 expresses Jesus’ human solidarity.

9. *Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχὼ ἠκολούθησεν αὐτῷ ὄχλος πολύς. καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν«* καὶ <τὰ> ἑξῆς (20.29-30 [34]).[46]

Ἔστω μὲν καὶ τὰ τῆς ἱστορίας τῶν κατὰ τὸν τόπον ἀληθῆ, καὶ ἐκπορευομένῳ *ἀπὸ* τῆς *Ἰεριχὼ* τῷ Ἰησοῦ μετὰ τῶν μαθητῶν ἠκολουθηκέναι *αὐτῷ* ὄχλον πολύν. καὶ *τυφλοὶ δύο παρὰ τὴν ὁδὸν* καθεζόμενοι τῆς ἀπὸ Ἱεριχὼ ἐξόδου *ἀκούσαντες ὅτι Ἰησοῦς* παρέρχεται τὸν τόπον ἐκεῖνον, καὶ αὐτοὶ κράξαντες εἰρηκέτωσαν· *ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυῒδ* καὶ συμπεφωνηκέτωσαν ἐν τῷ κεκραγότας τὸ ἀναγεγραμμένον εἰρηκέναι. καὶ διὰ τοὺς τυφλοὺς ἀξιώσαντας ἐλεηθῆναι *στὰς ὁ Ἰησοῦς* πεφωνηκέτω *αὐτούς*, ἵνα μὴ παράγων καὶ παρερχόμενος αὐτοὺς καλῇ ἀλλὰ καὶ ἑστηκώς, καὶ πυνθανόμενος εἰρηκέτω αὐτοῖς· *τί θέλετε* ἵνα *ποιήσω ὑμῖν*; τήν τε ἀξίωσιν ἰδικώτερον ἤδη παριστάντες οἱ τυφλοὶ εἰρηκέτωσαν *αὐτῷ* θέλειν *ἵνα ἀνοιγῶσιν* [K502] ἀπὸ τοῦ Ἰησοῦ *οἱ ὀφθαλμοὶ* αὐτῶν. καὶ ὁ φιλάνθρωπος ἡμῶν καὶ συμπαθὴς σωτὴρ *σπλαγχνισθεὶς* ἐπὶ τοῖς τυφλοῖς, σπλαγχνισθεὶς δ' (οἶμαι) τῷ προειληφέναι ἐκείνους τὸ προκαλούμενον τὸν (ἵν' οὕτως ὀνομάσω) ἔλεον τοῦ Ἰησοῦ. ὅπερ ἦν τὸ κεκραγότας εἰρηκέναι· *ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυῒδ* καὶ πεπιστευκότας ἠξιωκέναι *ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ* αὐτῶν. ἁψάμενος αὐτῶν τῶν ὀφθαλμῶν <καὶ> δύναμιν διὰ τῆς ἁφῆς ἰατικὴν ἐνιεὶς τοῖς ὀφθαλμοῖς πεποιηκέτω τοὺς τυφλοὺς ἀναβλέπειν, κἀκεῖνοι εὐχαρίστως ἠκολουθηκέτωσαν τῷ Ἰησοῦ. καὶ πιστεύσας τις τούτοις καὶ γινώσκων δὲ τὸ »ἐὰν μὴ πιστεύσητε, οὐ μὴ συνῆτε«, ἐκ τοῦ πεπιστευκέναι »κατὰ τὴν ἀναλογίαν τῆς πίστεως« τὸ συνιέναι εἰληφέτω, καὶ εἰληφὼς λεγέτω τὰ περὶ τούτων κατὰ τὸν περὶ αὐτῶν τῆς πίστεως θεμέλιον περὶ αὐτῶν

9. *And as they were going out from Jericho, a large crowd followed him. And behold, two blind men were sitting by the way*, etc. (20.29-30 [34]).

Let the things of the literal history [recorded] in the passage be true, namely, that when Jesus went out *from Jericho* with the disciples a large crowd followed *him*. And that there were *two blind men* sitting *by the way* of the exit-way from Jericho *who heard that Jesus* is coming by that place, and they cried out saying: *Have mercy on us, O Lord, Son of David*, and they agreed together when they cried out that which they are recorded to have said. And because the blind men requested to be shown mercy *Jesus stood* and called *to them*, so that he might call them after having stood, not while going around or passing by, and by way of inquiry he said to them, *What do you want* in order that *I might do* [it] *for you?* Further presenting [their] more particular request, the blind men speak *to him* desiring [K502] *that* their *eyes might be opened* from Jesus. And our philanthropic and sympathetic Savior *has compassion* on the blind men, and has compassion (I think) by these men having anticipated that the mercy of Jesus (if I may name it such) would be offered. Such is what those who cried out said: *Have mercy on us, O Lord, Son of David* and those who had believed so as to request *that* their *eyes might be opened*. When he touches their eyes <and> a healing power flows through the touch to [their] eyes, he causes the blind men to see again, and these men follow Jesus with thanksgiving. Indeed, when someone believes these things[47] and knows that "if you do not believe, you will not understand" (Isa 7.9), let him receive the understanding that comes from having believed "according to the analogy of faith" (Rom 12.6), and having received [it] let him expound the things concerning these matters

[46] *ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, [κύριε,] υἱὸς Δαυίδ. [31] ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ. [32] καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν· τί θέλετε ποιήσω ὑμῖν; [33] λέγουσιν αὐτῷ· κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. [34] σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ. "Hearing that Jesus is passing by, they cried out, saying, 'Have mercy on us, [O Lord,] Son of David.' But the crowd rebuked them so that they would be quiet. But they cried out even more, saying, 'Have mercy on us, O Lord, son of David.' And standing Jesus called to them and said, 'What do you wish [that] I might do for you?' They said to him, 'O Lord, in order that our eyes might be opened.' And having compassion, Jesus touched their eyes, and immediately they saw again and they followed him." (Matt 20.30-34)*

[47] Or, *with these ones*, that is, the two blind men.

ἑρμηνεύων κατὰ τὸ »ἐπίστευσα, διὸ ἐλάλησα«, καὶ ἔστω ὁ τοιοῦτος οὐ μόνον πιστεύων τῷ Ἰησοῦ καὶ τοῖς κατὰ τὸν τόπον τοῦτον ἀναγεγραμμένοις, ἀλλὰ καὶ γινώσκων τὸν περὶ αὐτῶν νοῦν. ὁ γὰρ μένων ἐν τῇ τῆς πίστεως ἀληθείᾳ καὶ διὰ τῶν ἔργων τοῦ λόγου ἐμμένων »τῷ λόγῳ« κατὰ τὴν Ἰησοῦ ἐπαγγελίαν γινώσκει »τὴν ἀλήθειαν« καὶ ὑπ᾽ αὐτῆς ἐλευθεροῦται. [K503]

Καὶ ἡμεῖς δέ, ἐπεὶ μὴ πιστεύοντες μὲν οὐ συνίεμεν τοῦ βουλήματος τῶν λεγομένων συνιέντες δὲ ἐκ τοῦ πιστεύειν συνίεμεν, φέρε τὰ ὑποπίπτοντα ἡμῖν εἰς τὸν τόπον. εὐξάμενοι τῷ ῥυομένῳ ἡμᾶς ἀπὸ τοῦ κεκαλύφθαι ἡμῖν »τὸ εὐαγγέλιον«, καθὸ χωροῦμεν παραστήσωμεν. καὶ πρῶτόν γε κατανοήσωμεν τί τὸ *ἐκπορευομένων ἀπὸ Ἰεριχὼ* τῶν μαθητῶν τοῦ Ἰησοῦ μετὰ τοῦ σωτῆρος ἠκολουθηκέναι *αὐτῷ* πολὺν ὄχλον. ὅρα τοίνυν εἰ δύνασαι, μεμνημένος τῶν ἡμῖν ὑπαγορευθέντων εἰς τὴν ἐν τῷ κατὰ Λουκᾶν εὐαγγελίῳ παραβολὴν τὴν »ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχώ, καὶ περιέπεσε λῃσταῖς«, ἐπιστήσας λέγειν μήποτε καὶ ἐνταῦθα *Ἰεριχὼ* σύμβολόν ἐστι τοῦ περιγείου τόπου συνήθως καλουμένου κατὰ τὴν γραφὴν κόσμου. ὁ μὲν οὖν καταβαίνων »ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ« Ἀδὰμ (τουτέστιν ἄνθρωπος) περιπέπτωκε »λῃσταῖς«. διὰ δὲ τοὺς ἐν *Ἰεριχὼ* πολλοὺς (πολὺς γὰρ ὄχλος ἐν *Ἰεριχὼ*) ὁ Ἰησοῦς ἡμῶν ἅμα τοῖς μαθηταῖς γενόμενος ἐν αὐτῇ ἐκπορευέσθω πραγματευόμενος (διὰ δὴ τοῦ εἰς τὴν *Ἰεριχὼ* εἰσεληλυθέναι) τὸ τοὺς βουλομένους [K504] ἕπεσθαι ὁδηγεῖν. οὐ γὰρ οἴδασιν οἱ ἐν *Ἰεριχὼ* ἐξελθεῖν ἀπὸ τοῦ κοσμικοῦ φρονήματος, ἐὰν μὴ θεάσωνται οὐ μόνον τὸν Ἰησοῦν ἐκπορευόμενον *ἀπὸ τῆς Ἰεριχὼ* ἀλλὰ καὶ τοὺς μαθητὰς αὐτοῦ. ταῦτα δὲ θεωρήσαντες ἀκολουθοῦσιν *αὐτῷ ὄχλος πολύς*. καὶ ἔστι κατανοοῦντα τοὺς κατὰ τὸν λόγον βιοῦν θέλοντας καὶ τοῦ κόσμου καὶ τῶν περιγείων <ὅλων> καταφρονεῖν βουλομένους, ἀκολουθοῦντας τῷ

in accordance with the foundation of faith concerning them, interpreting them in accordance with "I believed, wherefore I spoke" (Ps 115.1). And let this person not only believe in Jesus and in the things recorded in this passage, but also come to know the meaning concerning them. For he who remains in the truth of the faith and who, through the works of the word, abides "with the word" according to the promise of Jesus will know "the truth" and will be set free by it (Jn 8.31f). [K503][48]

And as for us, since when we do not believe we do not understand the intention of the things said, but when we do understand we do so from having believed, do bear with these things that occur to us for this passage. Praying to him who saved us from that which veiled "the gospel" to us (2 Cor 4.3), let us offer [this reading] to the extent we are able. First, let us consider why it is that when the disciples of Jesus are *going out from Jericho* with the Savior a large crowd followed *him*. See, then, if you remember those things we suggested for the parable in the gospel according to Luke [which reads], "There was a man descending from Jerusalem to Jericho, and he fell in with robbers" (Lk 10.30), whether perhaps you can also understand that *Jericho* here is mentioned as a symbol of the earthly place that Scripture is in the habit of calling "world" (*kosmos*). When Adam (that is, mankind), therefore, descends "from Jerusalem to Jericho," he fell in "with robbers." But on account of the multitudes in *Jericho* (for a great crowd was in *Jericho*) let our Jesus,[49] who was in [the city] along with the disciples, go out, undertaking (on account of having entered into *Jericho*) to lead those [out of the city] who desire [K504] to follow. For those who are in *Jericho* do not know to come out from the worldly way of thinking, unless they might observe not only Jesus going out *from Jericho* but also his disciples. And after seeing these things, *a great crowd* follows *him*. One who contemplates this passage can see this [group] as those who desire to live according to

[48] Most, if not all, of the main verbs in this paragraph are 3rd person Perfect imperatives, conveying a jussive sense. When it involves a retelling of the gospel story, we have translated them as simple past indicatives for purposes of comprehension. Origen does this here and other places, it seems, as part of his rhetorical strategy to move his listeners from the literal historical level to the level of spiritual reality and application to their own soul's spiritual journey.

[49] "Our Jesus" perhaps to distinguish from Joshua in the Old Covenant. Cf. e.g., *Hom. Josh.* 1.4.

Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ καὶ κατ᾽ ἴχνη βαίνοντας αὐτοῖς ἐκπορευομένοις *ἀπὸ Ἰεριχώ*, βλέπειν τὰ κατὰ τὸν τόπον. ἀκολουθοῦσι μέντοι ὁ *πολὺς ὄχλος* τῷ Ἰησοῦ, ἵν᾽ ὀπίσω αὐτοῦ βαδίζοντες καὶ αὐτῷ ὁδηγῷ χρώμενοι ἀναβῶσιν εἰς τὴν Ἱερουσαλὴμ ***. **10.** (μετ᾽ ὀλίγα οὖν ἐπιφέρεται ὅτι »ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴν εἰς τὸ ὄρος τῶν Ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς« καὶ τὰ ἑξῆς).	the word[50] and are choosing to despise the world and the <whole> earthly realm, who follow Jesus and his disciples and are advancing in step with those who are going out *from Jericho*. Indeed, the *great crowd* follows Jesus, so that travelling behind him and accepting his guidance they might ascend to Jerusalem ***. **10.** (A little further on, then, it follows that "when they were drawing near to Jerusalem they came to Bethpage, to the mount of Olives, then Jesus sent out two disciples," etc. [Matt 21.1]).

Εἶθ᾽ ἑξῆς γέγραπται, οἱονεὶ δεικνύντος τοῦ λόγου τοὺς ὅσον οὐδέπω[51] θεραπευθησομένους τυφλοὺς τὸ *καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυΐδ.* καὶ πρόσχες ἐν τούτοις τῷ *καὶ ἰδοὺ δύο τυφλοί*, εἰ μὴ δεῖξιν περιέχει τὸ *ἰδού*. εἴπερ οὖν δεικνύντι τῷ λόγῳ [K505] τοὺς δύο τυφλοὺς παρακολουθεῖν δυνάμεθα καὶ βλέπειν αὐτούς, φήσομεν ὅτι Ἰσραὴλ καὶ Ἰούδας *οἱ* πρὸ τῆς Ἰησοῦ ἐπιδημίας *τυφλοὶ* ἦσαν, πλὴν καθεζόμενοι *παρὰ τὴν ὁδὸν* τῷ ἐν νόμῳ καὶ προφήταις ποιεῖσθαι τὰς διατριβάς· *τυφλοὶ* μὲν τῷ μὴ βλέπεσθαι αὐτοῖς πρὸ τῆς Ἰησοῦ εἰς τὰς ψυχὰς αὐτῶν ἐπιδημίας τὸν ἐν νόμῳ καὶ τοῖς προφήταις ἀληθῆ λόγον· κεκραγότες δὲ τὸ *ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυΐδ* παρὰ τὸ συναισθέσθαι ἑαυτῶν <τυφλῶν>, μὴ βλεπόντων τὸ βούλημα τῶν γραμμάτων καὶ βουλομένων ἀναβλέψαι καὶ ἰδεῖν τὴν ἐν αὐτοῖς δόξαν. ὡς ἔτι δὲ τυφλοὶ καὶ μηδὲν μέγα περὶ τοῦ Ἰησοῦ φανταζόμενοι, ἀλλὰ τὸ κατὰ σάρκα αὐτοῦ μόνον νοοῦντες, καλοῦσι τὸν γενόμενον »ἐκ σπέρματος Δαυῒδ κατὰ σάρκα«, ἐπεὶ μηδὲν τούτου πλέον συνιεσαν, υἱὸν *Δαυΐδ*. καὶ πᾶσα αὐτῶν ἡ δοκοῦσα διὰ τὴν θεοσέβειαν μεγαλοφωνία οὐδὲν πλέον ᾔδει λέγειν περὶ τοῦ σωτῆρος ἢ ὅτι υἱὸς ἦν τοῦ *Δαυΐδ*. ἐὰν δὲ λέγω δύο τυφλοὺς τὸν πρὸ τῆς Ἰησοῦ εἰς τὴν ψυχὴν αὐτῶν ἐπιδημίας Ἰσραὴλ καὶ Ἰούδαν, ἄναγε σαυτὸν ἐπὶ τὰς	Then it is written next, as it were with the word showing the blind men who are presently to be healed, *And behold, two blind men were sitting beside the way; when they heard that Jesus is passing by, they cried out, saying, "Have mercy on us, O Lord, Son of David."* You should also give attention in these passages to *And behold two blind men*, whether the [term] *behold* contains a demonstrative force.[52] If indeed, then, we are able to closely follow what the word indicates [K505] about the two blind men and to see them, we might suggest that Israel and Judah were *the blind men* before the coming of Jesus, yet they are sitting *beside the way* by putting into practice the ways of life in the law and prophets. [They are] *blind*, on the one hand, because they do not see the true word in the law and prophets before the coming of Jesus to their souls; but, on the other hand, they cried out, *Have mercy on us, O Lord, Son of David* because they perceive together their own <blindness>, in that they do not see the intention of the letters yet desire to recover their sight and to see the glory in them. As they were still blind and imagined nothing great concerning Jesus, but perceived him only according to the flesh, they called him son *of David* who came "from the seed of David according to the flesh" (Rom 1.3), since they could conceive of nothing greater than this. And the loud call which seemed to them to be completely in accordance with piety knew of nothing greater to say concerning the Savior than that he was son *of David*. If I say that the two

[50] Or "reason."

[51] ὅσος, LSJ A.IV.5.

[52] That is, Origen seems to be saying that *Behold!* is cueing a spiritual interpretation from the reader (two blind men = Israel and Judah)—that the reader is to "contemplate," "consider," "look at" the two men as to spiritual meaning.

<δύο> βασιλείας [K506], καὶ κατανοήσον κατὰ τοὺς χρόνους Ῥοβοὰμ διαιρούμενον τὸν λαὸν Ἰσραὴλ καὶ Ἰούδαν· καὶ ἑξῆς ὅρα τοὺς προφήτας, ὁτὲ μὲν τῷ Ἰσραὴλ ὁτὲ δὲ τῷ Ἰούδᾳ προφητεύοντας, ὅπου δὲ ἅμα ἀμφοτέροις. ἰδίᾳ μὲν οὖν πῶς ἑκατέρῳ προφητεύουσιν εὕροις ἂν προσέχων τῇ ἀναγνώσει τῶν προφητῶν, ἅμα δὲ Ἰσραὴλ καὶ Ἰούδᾳ, ἡνίκα διὰ τοῦ Ἰησοῦ ἐπαγγέλλεται ὁ θεὸς συντελέσειν »ἐπὶ τὸν οἶκον <Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον> Ἰούδα διαθήκην καινήν, οὐ κατὰ τὴν διαθήκην ἣν ἐποίησεν« ὁ θεὸς »τοῖς πατράσιν« ἐκπορευομένοις »ἐκ γῆς Αἰγύπτου«. καὶ τυφλοί γε ὄντες ὁ Ἰσραὴλ (περὶ οὗ πολλάκις ἀποδεδώκαμεν ἀντιδιαστελλόμενοι αὐτὸν πρὸς τὸν κατὰ σάρκα Ἰσραὴλ) καὶ Ἰούδα ὁμοίως *ἀκούσαντες* (φησὶν) *ὅτι Ἰησοῦς παράγει, ἔκραξαν· ἀκούσαντες* [φησὶν ὅτι] γὰρ (οἶμαι) τῶν κηρυσσόντων τὰ περὶ τῆς Ἰησοῦ ἐπιδημίας καὶ *ὅτι παράγει* τὴν παρελευσομένην Ἱεριχὼ (ἐπιδημῶν μὲν <ἐν> αὐτῇ, ἐξελευσόμενος δὲ ἀπ᾽ αὐτῆς), εὐλαβοῦνται μὴ παρέλθῃ αὐτοὺς μὴ ἐλεηθέντας· διὸ κεκράγασι πρὸς αὐτὸν *λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυΐδ.* [K507] εὐεργετῶν δὲ ὁ σωτὴρ οὐ *παράγει*, ἀλλ᾽ ἵσταται, ἵνα στάντος αὐτοῦ μὴ παραρρέῃ ἡ εὐεργεσία καὶ παρέρχηται, ἀλλ᾽ ὡς ἀπὸ πηγῆς ἑστώσης ἐγγένηται τοῖς εὐεργετουμένοις.	blind men are Israel and Judah before the coming of Jesus to their soul, you should refer yourself to the <two> kingdoms [K506], and contemplate the times of Rehoboam who divided the people of Israel and Judah. And look next at the prophets who prophesied sometimes to Israel and sometimes to Judah, and sometimes to both. You will find, when attending to the reading of the prophets, how they prophesied each to his own [people], and to Israel and Judah together when God announces that through Jesus he will complete a new covenant “with the house <of Israel and with the house> of Judah, not according to the covenant which” God “made with the fathers” who came out “from Egypt” (Jer 38.31f). And while indeed Israel (concerning whom we have given an account on many occasions, distinguishing it from the Israel according to the flesh) and Judah are similarly blind, *hearing* (it says) *that Jesus is passing by, they cried out*: for (I think) *when they heard* those who were proclaiming the things concerning the coming of Jesus and *that he is passing by* the Jericho which will pass away ([since Jesus] comes <in> it, but will go out from it), they were concerned that he might not pass by them without showing them mercy. Wherefore they had cried out to him, *saying, “Have mercy on us, O Lord, Son of David.”* [K507] But, being beneficent, the Savior *does* not *pass by*, but he stands, in order that when he stands, the beneficence might not flow away and pass away, but having stood as from a spring it might come to those who are to be benefitted.

11. *Στὰς* οὖν *ὁ Ἰησοῦς* καὶ πληγεῖς ἀπὸ τῆς κραυγῆς αὐτῶν καὶ τῆς ἀξιώσεως καλεῖ αὐτοὺς πρὸς ἑαυτόν, τὴν ἀρχὴν τῆς εὐεργεσίας ἤδη ποιούμενος, ὅτε *ἐφώνησεν αὐτούς*· οὐκ ἂν γὰρ κενῶς *ἐφώνησε* καὶ ἐπὶ τῷ μηδὲν ἀνυσθῆναι ἐν τοῖς φωνηθεῖσιν. ὡς εἴθε καὶ ἡμῶν πρὸς αὐτὸν κεκραγότων καὶ λεγόντων· *ἐλέησον ἡμᾶς, κύριε*, φωνῆσαι ἡμᾶς ἀρχομένους ἀπὸ τοῦ *υἱὸς Δαυΐδ,* καὶ *στάς* γε φωνῆσαι ἡμᾶς ὡς προσέχων ἡμῶν τῇ ἀξιώσει. *εἶπεν* οὖν ἐκείνοις· *τί θέλετε ἵνα ποιήσω ὑμῖν*; ὅπερ τοιοῦτον εἶναι νομίζω· *τί θέλετε* παραστήσατε, δηλώσατε, ἵνα πάντες οἱ ἐκπορευόμενοι *ἀπὸ Ἱεριχὼ* καὶ ἀκολουθοῦντές μοι ἀκούσωσι καὶ θεάσωνται τὸ [K508] γινόμενον. ἀλλ᾽ ἐκεῖνοι	11. *Standing*, therefore, and being struck by their cry and request *Jesus* calls them to himself, already performing the beginning of [his] beneficence when *he called them*, for *he did* not *call* in vain and with no intention of being for the advantage to those to whom he called. Would also that, when we who have cried out to him and say, *Have mercy on us, O Lord,* he might call us who are beginning from the *Son of David*, and *standing* he might call us as though attending to our request. *He said*, therefore, to them, *What do you want in order that I might do [it] for you?* Such is what I take this to mean: Present *what you want*, make [it] apparent, in order that all those who are coming out *from Jericho* and are following me might hear and see what [K508] happens. But they

ἀπεκρίναντο· *κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν*· ἥντινα ἀπόκρισιν οἱ εὐγενεῖς μὲν (τῷ εἶναι ἀπὸ Ἰσραὴλ καὶ Ἰούδα) τυφλωθέντες δὲ (ὑπὸ τῆς ἀγνοίας καὶ συνησθημένοι αὐτῆς) καὶ *ἀκούσαντες* τῶν λεγόντων περὶ τοῦ σωτῆρος <κεκρά>γασι πρὸς αὐτόν, καὶ λέγουσι θέλειν *ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ* αὐτῶν. καὶ μάλιστα τοῦτό φασιν οἱ ἐν τῷ ἐντυγχάνειν τῇ ἱερᾷ γραφῇ μὴ ἀναισθητοῦντες ἑαυτῶν τυφλωττόντων πρὸς τὸν ἐν αὐτῇ νοῦν. οὗτοι γάρ φασι τὸ *ἐλέησον ἡμᾶς* καὶ τὸ *θέλομεν ἵνα ἀνοιγῶσιν οἱ ἡμῶν*. ὡς εἴθε καὶ ἡμεῖς αἰσθανόμενοι, ἐν οἷς τυφλώττομεν καὶ οὐ βλέπομεν, *παρ'* αὐτὴν καθεζόμενοι τῶν γραφῶν *τὴν ὁδὸν* <καὶ> *ἀκούσαντες ὅτι Ἰησοῦς παράγει*. διὰ τῆς ἡμετέρας ἀξιώσεως στήσαιμεν αὐτὸν καὶ εἴποιμεν ὅτι *θέλομεν ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν*. ὅπερ ἐὰν εἴπωμεν ἀπὸ διαθέσεως ὀρεγομένης τοῦ βλέπειν ἃ χαρίζεται βλέπειν ἁψάμενος τῶν τῆς ψυχῆς ὀφθαλμῶν *Ἰησοῦς*, σπλαγχνισθήσεται ὁ σωτὴρ ἡμῶν, καὶ ὡς δύναμις καὶ λόγος καὶ σοφία καὶ πάντα ὅσα ἀναγέγραπται περὶ αὐτοῦ τυγχάνων, ἅψεται τῶν πρὸ αὐτοῦ μὴ βλεπόντων ὀφθαλμῶν ἡμῶν. [K509] καὶ ἁψαμένου αὐτοῦ φεύξεται μὲν τὸ σκότος καὶ ἡ ἄγνοια, *εὐθέως* δὲ οὐ μόνον ἀναβλέψομεν, ἀλλὰ καὶ ἀκολουθήσομεν *αὐτῷ*, αὐτοῦ τοῦ ἀναβλέπειν ἡμᾶς παρ' αὐτὸν συνεργοῦντος πρὸς τὸ μὴ ἄλλο τι πρᾶξαι ἢ ἀκολουθεῖν τῷ ἀναβλέψαι ποιήσαντι, ἵνα ἀεὶ ἑπόμενοι αὐτῷ ὁδηγηθῶμεν ὑπ' αὐτοῦ πρὸς τὸν θεὸν καὶ ὁρῶμεν τοῖς ἀναβλέψασι δι' αὐτὸν ὀφθαλμοῖς ἡμῶν τὸν θεὸν μετὰ τῶν μακαριζομένων ἐπὶ τῷ καθαρὰν ἔχειν τὴν καρδίαν. ἔχομεν οὖν τοὺς ἐκπορευομένους *ἀπὸ Ἰεριχὼ* καὶ ἀκολουθοῦντας τῷ Ἰησοῦ ὄντας ὄχλον πολύν, τοὺς οὐκ Ἰσραὴλ οὐδὲ Ἰούδαν· τοὺς δὲ *δύο* τυφλοὺς ἀκούσαντας *ὅτι Ἰησοῦς παράγει* καὶ εἰδότας ὅτι *υἱός* ἐστι *Δαυῒδ* καὶ συναισθομένους τῆς ἑαυτῶν τυφλότητος καὶ ἀξιοῦντας ἀνοιγῆναι τοὺς ὀφθαλμοὺς αὐτῶν, Ἰσραὴλ καὶ Ἰούδαν τοὺς ἀποδεδομένους, ὧν κεκλεισμένοι οἱ ὀφθαλμοὶ καὶ συμμεμυκότες διὰ τῆς ἀφῆς ἀναβλέπουσιν Ἰησοῦ. ταῦτα μὲν κατὰ τὸν Ματθαῖον.	answered: *O Lord, in order that our eyes might be opened*. Such is the answer that those of noble stock (being from Israel and Judah) but who are blinded (by the ignorance of which they are together aware of having) <cried> out to him after *hearing* those who are speaking about the Savior: namely, that they desire *in order that* their *eyes might be opened*. And what's more, they say this who, while interacting with the holy scripture, are not unaware of their own blindness to the meaning in it. For they say, *Have mercy on us* and *We desire that our eyes might be opened*. ^Would that we also have the same awareness about the things to which we are blinded and do not see, when we are sitting *by the* same *way* of the scriptures <and> *hear that Jesus is passing by*. Through our request let us cause him to stand and let us say that *we desire that our eyes be opened*. And if we speak this [request] from a disposition that yearns to see what Jesus would bestow upon [us] to see when he touches the eyes of the soul, our Savior will be compassionate, and as he is the power and word and wisdom and as many such things as are written concerning him, he will touch our eyes which could not see before [his touch]. [K509] And when he touches, the darkness and ignorance will flee, and *immediately* not only will we see again, but we also will follow *him*, for he causes us to see again by [his touch] for no other reason than [for us] to follow him who made [us] to see again, in order that, continually clinging to him, we might be guided by him to God and that we, with eyes restored to sight by him, might see God together with the blessed [saints] by having a pure heart (cf. Ps 50.12; Matt 5.8).^[53] We maintain, then, that the people consisting of the great crowd that are coming out *from Jericho* and are following Jesus are not Israel or Judah; but the *two* blind men who heard *that Jesus is passing by* and knew that he is *Son of David* and perceived together their own blindness and requested to have their own eyes opened, those [we have] taken as Israel and Judah, whose eyes were shut and closed together are restored to sight through the touch of Jesus. These are things [recorded] according to Matthew.

[53] The text between the carrots (^) has also been translated in Balthasar, *Origen: Spirit & Fire*, 238 (§631).

12. Ἐπεὶ δὲ Μᾶρκος καὶ Λουκᾶς κατὰ τινὰς μὲν τὴν αὐτὴν ἱστορίαν ἐκτίθεται κατὰ δὲ τινὰς ἑτέραν παραπλησίαν, ἄξιόν γε καὶ τὰ τούτων ἰδεῖν. καὶ πρῶτόν γε κατανοητέον τὴν κατὰ τὸν Μᾶρκον, οὕτως ἀναγράψαντα τὰ κατὰ τὸν τόπον· »Καὶ ἔρχεται εἰς Ἰεριχώ. καὶ ἐκπορευομένου αὐτοῦ ἐκεῖθεν καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ, [K510] ὁ υἱὸς Τιμαίου Βαρτιμαῖος τυφλὸς« καὶ τὰ ἑξῆς, ἕως τοῦ »καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ«. ὁ μὲν οὖν τῇ ἱστορίᾳ ψιλῇ παριστάμενος καὶ μὴ βουλόμενος διαφωνεῖν τοὺς εὐαγγελιστάς, ἐρεῖ οὐχ ἅμα γεγονέναι τὸ κατὰ τὸν Ματθαῖον καὶ τὸν Μᾶρκον, ἀλλὰ τινὶ μὲν ἐπιδημίᾳ τῇ ἐν Ἱεριχὼ γεγονέναι τὰ κατὰ τοὺς ἀναβλέψαντας *δύο* τυφλούς, ἑτέρᾳ δὲ τὰ κατὰ τὸν ἕνα τοῦτον υἱὸν Τιμαίου Βαρτιμαῖον, καὶ ἄλλῃ τὰ κατὰ τὸν Λουκᾶν. εἴπερ γὰρ ἀκριβῶς πιστεύομεν ἀναγεγράφθαι συνεργοῦντος καὶ τοῦ ἁγίου πνεύματος τὰ εὐαγγέλια, καὶ μὴ ἐσφάλησαν ἐν τῷ ἀπομνημονεύειν οἱ γράψαντες αὐτά, δῆλον ὅτι, ἐπεὶ μὴ δυνατὸν ἐν μιᾷ καὶ τῇ αὐτῇ ἐπιδημίᾳ ἀληθὲς εἶναι *δύο* τυφλοὺς τεθεραπεῦσθαι καὶ ἕνα, ἑτέρα μέν τις ἐπιδημία δεδήλωται ὑπὸ τοῦ Ματθαίου ἑτέρα δὲ ὑπὸ τοῦ Μάρκου, ἤδη δὲ καὶ ἄλλη ὑπὸ τοῦ Λουκᾶ, ὡς τῷ ἐπιστήσαντι ἐκ τῆς πρὸς τοὺς λοιποὺς διαφορᾶς ἔστι καὶ τοῦτο τεθαρρηκότως ἀποφήνασθαι. καὶ οὐδὲν θαυμαστὸν ἐπιτηρήσαντά τινα τῶν ἐν Ἱεριχὼ τὴν προτέραν θεραπείαν διὰ τῆς αὐτῆς λέξεως καὶ τῆς ὁμοίας ἀξιώσεως καὶ ἐν τῷ αὐτῷ τόπῳ βεβουλῆσθαι θεραπευθῆναι. εἴποι δ᾽ ἄν τις [K511] <ὅτι> οὕτω καὶ ἄλλος ἐστὶν ὁ κατὰ τὸν Λουκᾶν τυφλὸς θεραπευθείς. ὁ μέντοιγε ὅλων τούτων ζητῶν βαθυτέραν διήγησιν φήσει ὅτι ἓν καὶ τὸ αὐτὸ πρᾶγμα διαφόροις λέξεσι παρίσταται. *δύο* μὲν γὰρ *τυφλοὶ* εἰσιν (ὡς ἀποδέδοται) Ἰσραὴλ καὶ Ἰούδας, εἷς δὲ ὁ ὅλος τούτων λαός, ὅτε εἷς δηλοῦται θεραπευόμενος τυφλός. »ὄχλου« οὖν »ἱκανοῦ« τοῦ ἀπὸ τῶν ἐθνῶν συνεκπορευομένου ἀπὸ τῶν κοσμικῶν τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ, Ἰσραηλιτικόν τι λεῖμμα »παρὰ τὴν ὁδὸν« καθεζόμενον <τουτέστι παρὰ τὰς προφητικὰς γραφὰς> καὶ πενόμενον

12. But since Mark and Luke set forth the same story in a way that is in certain respects similar and in other respects different, it is a worthy endeavor, then, to look at their [accounts] as well. First, we must observe that, according to Mark, the passage is recorded in this way: “And he comes to Jericho. And as he was going out from there along with his disciples and a considerable crowd, [K510], the blind son of Timaeus, Bartimaeus,” etc., up to, “and he followed him in the way” (Mk 10.46-52). He who gives attention to the bare history and does not want the Evangelists to disagree will say that Matthew and Mark have not recorded the same event, but that the [event when] *two* blind men received sight again took place at a certain visit to Jericho, whereas the event involving this one son of Timaeus, Bartimaeus, [took place] at another [visit], and the [event] recorded in Luke involve yet another [visit]. For if indeed we believe the Gospels to have been recorded with precision with the cooperation of the Holy Spirit, and that those who wrote them did not err when they related [things] from memory, it is clear, since it could not possibly be true that in one and the same visit both *two* blind men and one [blind man] were healed, that Matthew and Mark have indicated two different visits, and Luke yet another, since this is something that can be demonstrated confidently by carefully attending to the difference from [Matthew] to the rest. Indeed it is no surprise that someone who observed the first healing of the [blind men] in Jericho would want to be healed in the same place through the same words and a similar request. And someone might say [K511] <that> the blind man according to Luke is another person who is healed in similar fashion. Nevertheless, he who seeks a deeper explanation of all of these [accounts] might say that one and the same matter can be represented with different readings. For (as has been recounted) the *two blind men* are Israel and Judah, but they together are one nation, when it is indicated that one blind man is healed. When, therefore, a “considerable crowd” from the nations goes out from worldly things to Jesus and to his disciples, a certain Israelite remnant sitting “by the way” <that is, by the prophetic Scriptures,> and impoverished in the intelligible things [of Scripture] and begging for the things necessary for the soul, hearing “that it is Jesus the Nazarene” (Mk

τοῖς νοήμασι καὶ ἐπαιτοῦν τὰ εἰς τὴν χρείαν τῆς ψυχῆς, ἀκοῦσαν »ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν«, ἄρχεται μέγα βοῶν ἀξιοῦν τὸν σωτῆρα ὡς υἱὸν Δαυῒδ ἔλεον αὐτῷ παρασχεῖν. καὶ ἐπὰν ἴδῃς τῶν ἀπὸ Ἰουδαίων πιστευόντων εἰς τὸν Ἰησοῦν τὴν περὶ τοῦ σωτῆρος πίστιν, ὁτὲ μὲν ἐκ Μαρίας καὶ τοῦ Ἰωσὴφ οἰομένων αὐτὸν εἶναι ὁτὲ δὲ ἐκ Μαρίας μὲν μόνης καὶ τοῦ θείου πνεύματος, οὐ μὴν καὶ μετὰ τῆς περὶ αὐτοῦ θεολογίας, ὄψει πῶς οὗτος ὁ τυφλὸς [K512] λέγει τὸ »υἱὸς Δαυΐδ, ἐλέησον με«, ᾧ ἐπιτιμῶσιν οἱ »πολλοί«· πολλοὶ γὰρ οἱ ἀπὸ τῆς Ἱεριχὼ ἐκπορευόμενοι ἀπὸ τῶν ἐθνῶν, ἐπιτιμῶντες τῇ πτωχείᾳ τῶν ἀπὸ τῶν Ἰουδαίων πιστεύειν δοκούντων. καὶ ἀνάγων δὲ ἐπὶ τὴν εὐγενῆ ψυχὴν τὰ τοιαῦτα πτωχεύσασαν καὶ μέχρι ἐπαιτήσεως φθάσασαν, οὐ πάνυ τι διαμαρτήσῃ τοῦ λόγου.

Ἐπεὶ δὲ ἔδοξε τῷ Μάρκῳ καὶ τὸ τοῦ πατρὸς τοῦ τυφλοῦ ὄνομα ἀναγράψαι ὅτι Τίμαιος ἦν, καὶ τὸ τοῦ τυφλοῦ ὅτι Βαρτιμαῖος ἐκαλεῖτο, ζητοῦμεν μή πη ἐνενόησέ τι ὁ Μᾶρκος βαθύτερον κατὰ τὸν τόπον. καὶ ἀναγκαίως τάχα μὲν ἀπὸ τῆς ἱστορίας λαβὼν προσέθηκε τὸ ὄνομα, εἴποι δ᾽ ἄν τις καὶ ποίησας αὐτὸ ὡς χρήσιμον. καὶ εἰ μὴ δόξομεν ψυχρεύεσθαι[54] μέχρι τῆς τῶν τοιούτων ἐξετάσεως φθάνοντες, ζητοῦμεν τὸν τῆς τιμῆς ἐπώνυμον Τίμαιον καὶ τὸν υἱὸν αὐτοῦ Βαρτιμαῖον, ὅπερ ἐστὶν υἱὸν Τιμαίου. μήποτε δὲ διὰ τὸ τίμιον τοῦ πατριάρχου Ἰακὼβ καὶ Ἰσραὴλ τροπικῶς ἐκεῖνός ἐστιν ὁ Τίμαιος· οἱ δὲ τὴν εὐγένειαν ἀπ᾽ ἐκείνου κεκτημένοι ὁ Βαρτιμαῖος τυφλὸς διὰ τὰ προειρημένα, ὁμοίως δὲ καὶ καθεζόμενος »παρὰ τὴν ὁδὸν« καὶ »ἐπαιτῶν«. εἶτα ἐπείπερ λέγοντι αὐτῷ· »υἱὸς Δαυΐδ, ἐλέησόν με«, ἐπετίμων οἱ »πολλοὶ ἵνα σιωπήσῃ«, ζητῶ εἰ δύνασαι πολλοὺς μὲν εἰπεῖν ἐπιτιμῶντας [K513] »ἵνα σιωπήσῃ« τῷ Ἐβιωναίῳ καὶ πτωχεύοντι περὶ τὴν εἰς Ἰησοῦν πίστιν τοὺς ἀπὸ τῶν ἐθνῶν, οἵτινες

10.47), begins to cry loudly requesting the Savior as Son of David to grant mercy to him. And when you look at the faith concerning the Savior of those who believe on Jesus from the Jews, that at one time they thought him to be from both Mary and Joseph, but then at another from Mary alone and of the divine Spirit, although not with the theology[55] concerning him, you will see how this blind man [K512] says, "Son of David, have mercy on me" (Mk 10.47), he whom the "multitudes" were rebuking (Mk 10.48). For there are many from the nations who are going out from Jericho, who are rebuking the poverty of those who seem to believe from the Jews. And [were you] to refer [this passage] to the noble soul who is impoverished of these things and has come to the point of begging, you would in no way be missing the point of the passage.

Since it occurred to Mark also to record that the name of the blind man's father was Timaeus, and that the [name] of the blind man was called Bartimaeus, let us inquire whether Mark had a deeper meaning in mind with this passage. Perhaps he provided the name out of a sense of necessity to the historical record, but someone might say that he did it as something useful. And even though we might seem to be making vain inquiries in going so far as to investigate these things, let us inquire about "Timaeus," the eponym of honor, and his son, Bartimaeus, which means "son of Timaeus [Honorable One]." Perhaps he is figuratively "Timaeus" on account of the honor of the patriarch Jacob and Israel. Those who have acquired the noble birth from [Jacob/Israel] are the blind Bartimaeus on account of the things said beforehand, but similarly also he is sitting "by the way" and "is begging" (Mk 10.46). Then, since the "multitudes" rebuke him who says, "Son of David, have mercy on me," "in order that he might be quiet" (Mk 10.48), do inquire if you might say that the multitudes are those from the Gentiles who, [K513] "in order that he might be quiet," rebuke the Ebionite who is indeed impoverished concerning the faith in Jesus.[56] These [multitudes] have all, by and large, believed him to have been begotten from a virgin, and they are

[54] ψυχρεύομαι, PGL, 1555, "to make vain inquiries."

[55] That is, not with the full understanding of Christ's true divinity.

[56] That is, the Gentile church who recognizes the full divinity of Jesus rebukes the Jewish Christian who understands Jesus as solely an exalted human descendant of David.

παρ᾽ ὀλίγους ἅπαντες πεπιστεύκασιν αὐτὸν ἐκ παρθένου γεγενῆσθαι, καὶ ἐπιτιμῶσιν »ἵνα σιωπήσῃ« τῷ οἰομένῳ αὐτὸν ἐκ σπέρματος ἀνδρὸς καὶ γυναικὸς εἶναι, κατάγοντα τὸ γένος ἀπὸ τοῦ Δαυΐδ. ἀλλὰ καίτοιγε τῶν πολλῶν ἐπιτιμώντων »πολλῷ μᾶλλον« κέκραγε, πιστεύων μὲν ἐπὶ τὸν Ἰησοῦν ἀνθρωπικώτερον δὲ πιστεύων, καὶ κεκραγὼς λέγει· »υἱὸς Δαυΐδ, ἐλέησόν με«. ἀλλ᾽ ὁ φιλάνθρωπος σωτὴρ στάς, οὐκέτι (κατὰ τὸν Ματθαῖον) αὐτὸς αὐτὸν φωνεῖ, ἀλλ᾽ εἶπεν αὐτὸν φωνηθῆναι· οἱ δὲ προσταχθέντες εἶπον αὐτῷ· »θάρσει, ἔγειραι« (καθεζομένῳ γὰρ αὐτῷ καὶ ἀναπεπτωκότι φάσιν· »ἔγειραι«) καὶ λέγουσι· »φωνεῖ σε«. μετὰ ταῦτά φησιν ὁ Μᾶρκος ὅτι »ἀποβαλὼν τὸ ἱμάτιον ἀναπηδήσας ἦλθε πρὸς τὸν Ἰησοῦν«. ἆρ᾽ οὖν οὐδὲν ἐννοήσας ἀνέγραψε περὶ τοῦ ἀποβαλόντα αὐτὸν τὸ ἱμάτιον ἀναπεπηδηκότα ἐληλυθέναι πρὸς τὸν Ἰησοῦν; καὶ τολμήσομεν φῆσαι μάτην ταῦτα προσερρῖφθαι τῷ εὐαγγελίῳ; ἐγὼ μὲν οὖν ἰῶτα ἓν ἢ μίαν κεραίαν οὐ πιστεύω κενὴν εἶναι θείων [K514] μαθημάτων, τὸ δὲ ἐπιτυγχάνειν ἑρμηνεύοντα ἡγοῦμαι πολλοῦ δεῖσθαι λόγου διὰ τὸ δυσερμήνευτον τῶν πραγμάτων. μήποτ᾽ οὖν τὰ ὡς τυφλοῦ καὶ ἐπαίτου *** ἐπικαλύμματα καὶ περιβόλαια, οἷς περιβέβλητο ὁ Βαρτιμαῖος, δηλοῦται· ἅτινα ἀπέβαλεν ὁ τυφλὸς ἀκούσας· »θάρσει, ἔγειραι, φωνεῖ σε« καὶ ἀποβαλὼν τὰ τῆς ἐπαιτήσεως καλύμματα καὶ περιβόλαια »ἀνεπήδησε καὶ ἀνέστη«, ἵνα ἔλθῃ πρὸς τὸν Ἰησοῦν καὶ τυχὼν τῆς παρ᾽ αὐτοῦ ἀποκρίσεως εἰρημένης πρὸς τὴν ἀξίωσιν τῆς »τί θέλεις ποιήσω;« καὶ αὐτὸς εἴπῃ μείζονα φωνὴν τῆς »υἱὲ Δαυΐδ, ἐλέησόν με«· μεῖζον γὰρ ἐπινενόηται τοῦ »υἱὲ Δαυΐδ« τῷ λέγοντι »Ῥαββουνὶ« καὶ τὸ εἶδος τοῦ ἐλέους παραστήσαντι διὰ τοῦ »ἵνα ἀναβλέψω«. καὶ ὁ σωτήρ γε διὰ μὲν τοῦ »υἱὲ Δαυΐδ, ἐλέησόν με« οὐ δίδωσι τὴν εὐεργεσίαν οὐδ᾽ ὅτε τὸ ἱμάτιον τῆς <τυφλότητος καὶ τῆς> ἐπαιτήσεως περιέκειτο οὐδ᾽ ὅτε ἐκαθέζτεο παρὰ τὴν ὁδὸν ἐπαιτῶν. διὰ δὲ τὸ »Ῥαββουνί, ἵνα ἀναβλέψω« εἶπεν αὐτῷ· »ὕπαγε, [K515] ἡ πίστις σου σέσωκέ σε«. καὶ ὁ μὲν σωτὴρ εἶπεν αὐτῷ· »ὕπαγε«, ὁ δὲ τοῦ προστάγματος τούτου

rebuking—"in order that he might be quiet"—him who thinks [Jesus] to be from the seed of a man and a woman, deriving his pedigree from David. But in fact he cried out "all the more" when the multitudes rebuked him, for he believed on Jesus, but believed [that Jesus] was merely human, and cried out saying, "Son of David, have mercy on me." But when the philanthropic Savior stands [still], he does not now call to him (as in Matthew), but he says that he is to be called (cf. Mk 10.49). Those whom [Jesus] commanded say to [Bartimaeus], "Take heart, arise!" (for they say "arise" to him who is sitting and had fallen back[57]) and they say, "He is calling you" (Mk 10.49). After this, Mark says that "he cast off [his] garment, jumped up, and came to Jesus" (Mk 10.50). So then, does [Mark] have nothing in mind when he recorded that he cast off his garment when he jumped up to come to Jesus? Indeed, would we dare to say that these things have been included in the Gospel in vain? For my part, then, I do not believe that there is one iota or a single stroke (cf. Matt 5.18) that is empty in the divine [K514] lessons, but I think that the one who would be successful in interpreting them needs a robust faculty of reason on account of the interpretive difficulty of the matters involved. Perhaps, therefore, the [clothes] *** as though of a blind beggar, by which the Bartimaeus has been covered, indicate the veils and coverings which the blind man cast off when he heard, "Take heart, arise, he is calling you." And after casting away the veils and coverings of begging "he jumped up and arose" in order that he might come to Jesus and, after obtaining the answer to the request from what Jesus said, "What do you wish that I do?," even he himself might use a greater term than "Son of David, have mercy on me." For he had in mind something greater than "Son of David" when he says "Rabboni" and when he presents the form of the merciful act through, "in order that I might see again" (Mk 10.51). Indeed, the Savior did not offer his beneficence through [the petition], "Son of David, have mercy on me," nor when the garment of <blindness and of> begging is around him, nor when he was sitting by the way begging. But on account of "Rabboni, in order that I might see again," he says to him, "Get up, [K515] your faith has saved you" (Mk 10.52). The Savior says to him, "Get up," but [the man] performed something better

[57] ἀναπίπτω can have a physical sense and a reference to morale ("to lose heart, to flag").

κρεῖττον πεποίηκεν· οὐ γὰρ ἀπελήλυθεν, ἀλλὰ »ἠκολούθει« τῷ Ἰησοῦ »ἐν τῇ ὁδῷ«, ἐπεὶ »εὐθέως ἀνέβλεψεν«.	than this command, for he did not go away, but “followed” Jesus “in the way,” when “immediately he regained sight” (Mk 10.52).

13. Ἴδωμεν δὲ καὶ τὸ τοῦ Λουκᾶ οὕτως ἔχον· »ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν« καὶ τὰ ἑξῆς ἕως τοῦ »καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.« καὶ τούτου δὲ τὰ μὲν κοινὰ πρὸς τοὺς λοιποὺς ἤδη τῆς κατὰ τὸ φανὲν ἡμῖν διηγήσεως τετευχότα οὐκ ἐπαναληψόμεθα, τὰ δὲ καίρια καὶ ἴδια κατὰ τὸ δυνατὸν ἡμῖν παραστήσομεν. καὶ πρῶτόν γε παρατήρει ὅτι Ματθαῖος μὲν καὶ Μᾶρκος ἐκπορευομένου μετὰ τῶν μαθητῶν τοῦ Ἰησοῦ *ἀπὸ τῆς Ἱεριχὼ* ἀνέγραψαν γεγονέναι τὰ περὶ τοὺς τυφλοὺς ἢ τὸν τυφλόν· ὁ δὲ Λουκᾶς φησιν· »ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχώ«. οὐκοῦν κατὰ τὸν Λουκᾶν εἰσερχόμενος εἰς τὴν Ἱεριχὼ καὶ ἐγγὺς αὐτῆς γενόμενος ἐπιτελεῖ τὴν κατὰ τὸν τυφλὸν οἰκονομίαν. καὶ εἴποι τις ἂν κατὰ τὸν μυστικὸν λόγον ὅτι πρῶτόν ἐστι τὸ τοῦ Λουκᾶ, δεύτερον δὲ τὸ τοῦ Μάρκου, [K516] καὶ τρίτον τὸ τοῦ Ματθαίου. πρῶτον γὰρ δεῖ ἐγγίσαι τῇ Ἱεριχώ, εἶτα εἰσελθεῖν εἰς αὐτήν, καὶ <μετὰ ταῦτα δὲ> ἐκπορευθῆναι ἀπ᾽ αὐτῆς. ἀνέγραψε τοίνυν ὁ μὲν Λουκᾶς τὸ »ἐγένετο ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχώ«, ὁ δὲ Μᾶρκος· »καὶ ἔρχεται εἰς Ἱεριχώ, καὶ ἐκπορευομένου αὐτοῦ ἐκεῖθεν«, ὁ δὲ Ματθαῖος οὔτε τὸ ἐγγίζειν τῇ Ἱεριχὼ ἀνέγραψεν οὔτε ὅτι ἔρχεται εἰς Ἱεριχώ, ἀλλὰ μόνον ὅτι *ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχώ, ἠκολούθησεν αὐτῷ ὄχλος πολύς*. δύναται οὖν τὸ μὲν κατὰ τὸν Λουκᾶν ἐγγίσας τῇ Ἱεριχὼ πεποιηκέναι, τὸ δὲ κατὰ τὸν Μᾶρκον ἐλθὼν εἰς Ἱεριχώ, τὸ δὲ κατὰ τὸν Ματθαῖον ἐκπορευθεὶς ἀπ᾽ αὐτῆς. ὁρᾷς δὲ ὅτι καὶ ὁ κατὰ τὸν Λουκᾶν τυφλὸς »ἀκούσας ὄχλου διαπορευομένου (καὶ οὐ δήπου τοῦ Ἰησοῦ) ἐπυνθάνετο τί ἂν εἴη«, ὁ δὲ κατὰ τὸν Μᾶρκον »ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν ἤρξατο κράζειν«, οἱ δὲ κατὰ τὸν Ματθαῖον *δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει*, ἔκραξαν. καὶ οὐκ ἔστιν ὁ κατὰ τὸν Ματθαῖον παρὰ τοῖς τυφλοῖς	13. Let us see what is present in Luke as well: “And it happened when he drew near to Jericho, a certain blind man was sitting by the way, begging,” etc., up to, “and when the whole people saw, they gave praise to God” (Lk 18.35-43). We will not take up again the elements this passage has in common with the previous ones for which we have already offered an explanation as it occurred to us, but let us rather consider that which is critical and unique insofar as we are able. First, you should observe that both Matthew and Mark have recorded that this event with the blind men or the blind man happened when Jesus was going out *from Jericho* with the disciples. Luke, however, says, “And it happened when he drew near to Jericho” (Lk 18.35). Thus, according to Luke, he completed the [healing] ministry (οἰκονομίαν) with respect to the blind man when he was coming to Jericho and was near it. Now, someone might say that, in terms of the mystical word, Luke’s version is first, Mark’s is second, [K516] and Matthew’s is third. For it is necessary first to draw near to Jericho, then to come into it, and <after these things> to go out from it. Luke recorded, then, that “it happened when he drew near to Jericho,” and Mark that “he also came to Jericho, and when he was coming out of there” (Mk 10.46), but Matthew recorded neither that he drew near to Jericho nor that he came to Jericho, but only that *when they were going out from Jericho, a large crowd followed him* (Matt 20.29). It is possible, therefore, that [Jesus] performed [this work of healing] when he was drawing near to Jericho according to Luke, and according to Mark when he came to Jericho, and according to Matthew when he came out from it. Observe as well that, according to Luke, the blind man, “hearing that a crowd was passing through (and presumably Jesus too), inquired as to what might be happening” (Lk 18.36), while according to Mark, “hearing that it is Jesus the Nazarene, he began to cry out” (Mk 10.47), but according to Matthew the *two blind men who were sitting by the way* cried out *when they heard that Jesus is passing by* (Matt 20.30). Indeed, there is nothing in Matthew’s account from the blind men about Jesus

Ἰησοῦς Ναζαρηνός, ἀλλ᾽ ὁ παρὰ τοῖς λοιποῖς, ὧν ὁ μὲν κατὰ τὸν Μᾶρκον <τυφλὸς> ἀκούει ὅτι »Ἰησοῦς ὁ Ναζαρηνός ἐστιν«, ὁ δὲ κατὰ τὸν Λουκᾶν, ὅτε [K517] ἐπυνθάνετο παρὰ τοῦ ὄχλου »τί ἂν εἴη τοῦτο«, ἔμαθεν ἀπαγγειλάντων αὐτῷ ὅτι Ἰησοῦς ὁ Ναζαρηνὸς παρέρχεται.

Ἑξῆς δὲ τούτοις παρατήρει ὅτι τῷ βοήσαντι τυφλῷ <καὶ> λέγοντι· »υἱὲ Δαυῒδ, ἐλέησόν με« »οἱ προάγοντες ἐπετίμων, ἵνα σιωπήσῃ«, ὡσεὶ ἔλεγεν· οἱ πρῶτοι πιστεύσαντες ἐπετίμων τῷ λέγοντι· »υἱὲ Δαυΐδ«, ἵνα σιγήσῃ καὶ μὴ ἀναγορεύσῃ αὐτὸν τῷ ἐλάττονι ὀνόματι, ἀλλ᾽ οἱονεὶ λέγῃ· υἱὲ θεοῦ, ἐλέησόν με. ἀλλ᾽ ἐκεῖνος »πολλῷ μᾶλλον ἔκραξεν· υἱὲ Δαυΐδ, ἐλέησόν με«. εἶτα (φησὶ) »σταθεὶς ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν«. καὶ ὅρα εἰ μὴ (ὡς παρατετηρήκαμεν) ὑποδεέστερός ἐστιν οὗτος ὁ τυφλός· οὔτε γὰρ *ὁ Ἰησοῦς* αὐτὸν *ἐφώνησεν* οὔτε εἶπεν αὐτὸν φωνηθῆναι. ἀλλ᾽ ὡς μὴ χωροῦντα ταῦτα »ἐκέλευσεν αὐτὸν« <ὡς> μὴ δυνάμενου καθ᾽ αὑτὸν ἐλθεῖν πρὸς αὐτὸν »ἀχθῆναι πρὸς αὐτόν«. εἶτα (φησὶν) »ἐγγίσαντος αὐτοῦ ἐπηρώτησεν αὐτόν εἰπών· τί σοι θέλεις ποιήσω;« καὶ οὐ πρότερον ἐπηρώτησεν αὐτὸν ἢ ὁ ἐρωτώμενος ἤγγισεν αὐτῷ, ἀλλ᾽ ἐπεὶ ἤγγισε, διὰ τοῦτο ἐρωτηθεὶς εἶπε τὸ »ἵνα ἀναβλέψω, κύριε«. εἶτα (φησὶν) ἀποκριθεὶς »εἶπεν αὐτῷ [K518] Ἰησοῦς· ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε«. πλεῖον δέ <τι> ἔχουσιν οἱ κατὰ τὸν Ματθαῖον τυφλοί, ἐφ᾽ ὧν γέγραπται ὅτι *σπλαγχνισθεὶς ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν*· οὐχ ἥψατο δὲ οὔτε τοῦ κατὰ τὸν Μᾶρκον οὔτε τοῦ κατὰ τὸν Λουκᾶν. ἔχει δὲ πάλιν πλεονέκτημά τι ὁ κατὰ τὸν Λουκᾶν, ἐπείπερ ἡνίκα »παραχρῆμα ἀνέβλεψεν«, οὐ μόνον »ἠκολούθει αὐτῷ«, ἀλλὰ πλεῖόν τι εἶχε παρὰ τοὺς λοιπούς· »ἠκολούθει« γὰρ (φησὶν) »αὐτῷ δοξάζων τὸν θεόν«. καὶ ἦν τὸ τέλος τούτου, ἐν τῷ ἀκολουθεῖν

being "a Nazarene," but with other two accounts, according to Mark the <blind man> hears that "it is Jesus the Nazarene" (Mk 10.47), and according to Luke, when [K517] "he inquired" from the crowd "what might be happening" (Lk 18.36), he learned from the those who reported to him "that Jesus the Nazarene[58] is passing by" (Lk 18.37).

Next in these passages you should take note that, to the blind man who cries out <and> says, "Son of David, have mercy on me," "those who are going ahead rebuke [him] so that he might be quiet" (Lk 18.39), saying as it were: those who are first to have believed rebuke him who says, "Son of David," in order that he might be silent and might not address [Jesus] with an inferior name, but as if he should rather say, "Son of God, have mercy on me." But he "cried out all the more, 'Son of David, have mercy on me'" (Lk 18.39). Then (it says) "standing [still] Jesus commanded him to be brought to him" (Lk 18.40). Now, see if indeed (as we have carefully observed) this blind man is more inferior [than those of the parallel accounts], for neither does *Jesus call* him nor does he say for him to be called. But as though [this blind man] were not capable of these things "he commanded him to be brought to him" <as though> not being able of his own accord to come to him. Then (it says) "when he drew near He asked him, saying, 'What do you want me to do for you?'" (Lk 18.41). And he did not ask him earlier except the man questioning drew near to him,[59] but when he drew near, on account of being asked, he says, "In order that I might see again, O Lord" (Lk 18.41). Then (it says) "Jesus" answered and "said to him, [K518] 'See again! Your faith has saved you'" (Lk 18.42). According to Matthew, the blind men have <something> greater, about whom it is written that *Jesus, having compassion, touched their eyes* (Matt 20.34), but [Jesus] does not touch either in Mark's or Luke's account. Yet again, [the blind man] does, according to Luke, have a certain advantage, for when "he immediately regained sight," not only did "he follow him," but there is something greater than the rest. For "he followed him" (it says)

[58] Nestle-Aland reads ὁ Ναζωραῖος. The Klosterman text does not indicate the extent of Origen's quotation of the Luke text here, as we have.

[59] καὶ οὐ πρότερον ἐπηρώτησεν αὐτὸν ἢ ὁ ἐρωτώμενος ἤγγισεν αὐτῷ: I am unsure if the blind man is the subject for both the first and second halves of this clause. Or, if as connection with the Luke text suggests, Jesus is the subject of the first half (καὶ οὐ πρότερον ἐπηρώτησεν αὐτὸν), and the blind man of only the second (ἢ ὁ ἐρωτώμενος ἤγγισεν αὐτῷ).

καὶ δοξάζων τὸν θεόν, <τὸ> πάντα τὸν ὄχλον ἰδόντα δοῦναι »αἶνον τῷ θεῷ«. ταῦτα μὲν ἐπὶ τοῦ παρόντος ἡμεῖς εἰς τοὺς τόπους, <εἴτε γνόντες> εἴτε λαβόντες, εἴδομεν· θεὸς δὲ δοίη ᾧ βούλεται λόγον σοφίας πλουσιώτερον καὶ λόγον ἐν φωτὶ γνώσεως τρανότερον, ἵνα ταῦτα τοῖς ἀπὸ τοιούτων χαρισμάτων συγκρινόμενα εὑρεθῇ ὡς λύχνος παρ᾽ ἥλιον.	"glorifying God" (Lk 18.43). And at the end of this passage, when he follows and is glorifying God, <the> whole crowd sees it and gives "praise to God" (Lk 18.43). These are the things, <whether perceived> or received, we understand at present with regard to these passages. But may God grant to whom He wishes a richer word of wisdom and a clearer word in light of knowledge, in order that it might be found that these things are discerned by them from these gifts, as light from the sun.

14. *Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς* [K519] *Βηθφαγὴ πρὸς τὸ ὄρος τῶν Ἐλαιῶν* καὶ τὰ ἑξῆς ἕως τοῦ *ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου* (Matt 21.1-5). καὶ ὁ Μᾶρκος δὲ κατὰ τὸν τόπον οὕτως ἀνέγραψε· »καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν« καὶ <τὰ> ἑξῆς ἕως τοῦ »καὶ εὐθέως αὐτὸν ἀποστέλει«· ὁ δὲ Λουκᾶς τοῦτον τὸν τρόπον· »καὶ ταῦτα εἰπὼν ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα« καὶ τὰ ἑξῆς, ἕως τοῦ »οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει«. Ἄξιόν ἐστι μάλιστα ἐπὶ τῶν τοιούτων τοῦ εὐαγγελίου ῥητῶν ἐπιστῆσαι τῷ βουλήματι τῶν ἀναγραφόντων καὶ τῇ προαιρέσει αὐτῶν, τί σκοποῦντες ἀνέγραψαν πρὸς τοῖς τεραστίοις καὶ παραδόξοις τῶν ὑπὸ τοῦ σωτῆρος γεγενημένων καὶ τὰ μηδὲν ἐμφαίνοντα τοιοῦτον. ἔστω γὰρ περὶ τυφλῶν ἀναβλέψεως καὶ παρέτων ἰάσεως καὶ νεκρῶν ἀναστάσεως καὶ λεπρῶν καθαρίσεως πεπραγματεῦσθαι τοὺς εὐαγγελιστὰς εἰς οἰκοδομὴν τὴν περὶ τοῦ Ἰησοῦ τοῖς ἐντευξομένοις αὐτῶν τῇ γραφῇ, τί βούλεται αὐτοῖς τὸ προκείμενον [K520] ῥητόν, καθὸ ἡνίκα τοῖς Ἱεροσολύμοις ἤγγισεν ὁ Ἰησοῦς μετὰ τῶν μαθητῶν	14. *And when they drew near to Jerusalem and came to Bethphage, to the mount of Olives*, etc.,[60] up to, *Mounted on a she-ass and on a colt, the foal of a beast of burden* (Matt 21.1-5). Mark also recorded the passage in this way: "And when they were drawing near to Jerusalem and Bethany, to the mount of Olives," etc., up to, "And immediately he will send it" (Mk 11.1-3). Luke [records the event] in this manner: "And after he said these things, he went on ahead, ascending to Jerusalem," etc., up to, "Thus you will say, 'For the Lord has need of it'" (Lk 19.28-31). It is especially important for these discourses of the Gospel to give attention to the intention of those who are recording [these things] and their purpose, why they who contemplate [these things][61] recorded alongside the marvellous and extraordinary things which the Savior caused to happen things that manifest nothing of the sort. Let one stipulate that the Evangelists gave systematic treatment concerning the recovery of sight for the blind, the healing of the weary, the resurrection of the dead, the cleansing of lepers, for edification concerning Jesus for those who would read these [events] by means of their writing. [But] what would their intention be for the present [K520] discourse, pertaining to when Jesus was drawing near to Jerusalem with the disciples and had come *to*

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[60] *[τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς [2] λέγων αὐτοῖς· πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην καὶ πῶλον μετ᾽ αὐτῆς· λύσαντες ἀγάγετέ μοι. [3] καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρείαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς. [4] τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· [5] εἴπατε τῇ θυγατρὶ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι πραῢς καὶ] [then Jesus sent two disciples, saying to them, "Go to the village that is opposite us, and immediately you will find a she-ass bound and [her] colt with her. You will loose them and bring them to me. If someone says something to you, you will say that the Lord has need of them. And he will send them immediately." This took place in order to fulfill what was spoken through the prophet who said, "Say to the daughter of Zion: Behold, your king is coming to you humble and]*

[61] This participle refers to the Evangelists, it seems, implying their prophetic inspiration, though difficult to render in English as it lacks a direct object. Or is it a reference to the readers of the Gospels, and their contemplation of the Evangelists' intentions, etc?

καὶ ἐλήλυθεν *εἰς Βηθφαγὴν* πλησίον τοῦ ὄρους *τῶν Ἐλαιῶν, ἀπέστειλε δύο μαθητὰς* ἐντελλόμενος αὐτοῖς περὶ ὄνου καὶ πώλου, ἵνα *λύσαντες* ἀγάγωσιν αὐτῷ, τῷ ἔσθ᾽ ὅτε μὴ ὀκνήσαντι πλείονα ὁδὸν πεζεῦσαι, καὶ τοῖς ἑαυτοῦ ποσὶ τὴν ὁδοιπορίαν ἐκτελέσαι. ὡς ὅτε ἀπὸ Ἱεροσολύμων διήρχετο διὰ τῆς Σαμαρείας <εἰς τὴν Γαλιλαίαν καὶ> φθάσας ἐπὶ τὸ φρέαρ, κοπιάσας »ἐκ τῆς ὁδοιπορίας« ἐκαθέσθη παρ᾽ αὐτῷ; τί δὲ καὶ αὐτῷ τῷ Ἰησοῦ πρόκειται *ὄνον δεδεμένην* μετὰ πώλου λύεσθαι κελεύοντι <καὶ> προστάσσοντι λέγειν τῷ ὁτιποτοῦν ἐπὶ τούτῳ φάσκοντι ὅτι *ὁ κύριος αὐτῶν χρείαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς*; ὁ γὰρ τηλικοῦτος κύριος, χρείαν ἔχων ὄνου καὶ πώλου τῶν πάλαι δεδεμένων, ἐμφαινέτω *** τι ἄξιον αὐτοῦ τῆς μεγαλοπρεπείας.	*Bethphage*, the neighboring [village] to the mount *of Olives,* [and] *he sent two disciples* commanding them concering a she-ass and a colt, that they might *loose* [them] and bring [them] to him? Up to this point [Jesus] has had no hesitation to travel a greater distance on foot, and to complete the journey with his own feet, as when he came from Jerusalem through Samaria <into Galilee and> coming first to the well, he sat by it, resting "from the journey" (Jn 4.6). Why also is Jesus himself portrayed as commanding that a *bound she-ass* along with [its] colt be loosed <and> as directing [the disciples] to say, *the Lord has need of them, and immediately he will send them*, to whomever says something about it? For would that the Lord who is so great show *** something worthy of his magnificence in his having need of a she-ass and a colt of those things bound of old.
Ἐπιτείνει δὲ τὴν κατὰ τὸν τόπον ζήτησιν προφήτης Ζαχαρίας ὁ τοῦ βαραχίου, προφητεύσας περὶ τούτων προφητείαν ἀξίαν ἐπιστάσεως, ἐν ᾗ αὐταῖς λέξεσι γέγραπται ταῦτα· [K521] »χαῖρε σφόδρα, θύγατερ Σιών· κήρυσσε, θύγατερ Ἱερουσαλήμ· ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι δίκαιος καὶ σῴζων, αὐτός πραῢς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον«. εἰ δὲ βούλει ἀπὸ τοῦ προφήτου μαθεῖν πῶς ἐστι [χαῖρε σφόδρα] χαρᾶς ἄξια τῇ θυγατρὶ Σιὼν τὰ προφητευόμενα, ἄκουε τοῦ »καὶ ἐξολεθρεύσει ἅρματα ἐξ Ἐφραῒμ καὶ ἵππον ἐξ Ἱερουσαλήμ, καὶ ἐξολεθρευθήσεται τόξον πολεμικόν, καὶ πλῆθος καὶ εἰρήνη ἐξ ἐθνῶν· καὶ κατάρξει ὑδάτων ἕως θαλάσσης καὶ ποταμῶν διεκβολὰς γῆς. καὶ σὺ ἐν αἵματι διαθήκης ἐξαπέστειλας δεσμίους σου ἐκ λάκκου οὐκ ἔχοντος ὕδωρ. καθήσεσθε ἐν ὀχυρώματι δέσμιοι τῆς συναγωγῆς, καὶ ἀντὶ μιᾶς ἡμέρας παροικίας σου διπλᾶ ἀνταποδώσω σοι«. καὶ ἵνα μὴ μηκύνωμεν τὸν λόγον ἐπὶ πλεῖον, καταλίπωμεν τῷ βουλομένῳ συγκρῖναι τὴν προφητείαν τῇ κατὰ τὸ εὐαγγέλιον ἱστορίᾳ ὅλα τὰ κατὰ τοὺς τόπους ἐξετάσαι παρακειμένης τῆς λέξεως. ἐσημειωσάμεθα δὲ ὥσπερ ἐπ᾽ ἄλλων [K522] ὅτι μὴ αὐταῖς λέξεσιν ὁ Ματθαῖος καὶ ὁ Ἰωάννης ἐξέθεντο τὸ προφητικόν· οὐ γὰρ ταὐτὸν τὸ »χαῖρε σφόδρα, θύγατερ Σιών, <κήρυσσε, θύγατερ Ἱερουσαλήμ>« τῷ· *εἴπατε τῇ θυγατρὶ Σιὼν* <ἢ τῷ	The prophet Zechariah, the [son] of Berachiah, supplies the explanation to this passage, when he prophesied concerning these things a prophecy that is worthy of attention, in which [prophecy] these things are written with the same wording: [K521] "Rejoice exceedingly, O daughter of Zion; proclaim, O daughter of Jerusalem: Behold your king comes to you, righteous and saving, he is humble and mounted on a beast of burden, even a young colt" (Zech 9.9). If someone would like to learn from the prophet how it is that joy is a fitting response to the things prophesied for the daughter of Zion, listen to "And he will destroy the chariots out of Ephraim, and the horse out of Jerusalem, and the bow of war will be destroyed, and abundance and peace out of the nations; and he will rule over the waters as far as the sea, and the rivers, the passages of earth. And you, by the blood of a covenant, have sent forth your prisoners out of the pit that has no water. You will dwell in a stronghold, O prisoners of the synagogue: and for [every] one day of your sojourning I will recompense you double" (Zech 9.10-12). And, so that we might not go on at length about this passage, let us leave behind the investigation of all the things with respect to these passages for the text that lies at hand, [leaving them] for the one who desires to compare the prophecy with the history according to the Gospel. Let us indicate, though, that just as in other cases, Matthew and John have set forth the prophecy but not with

»μὴ φοβοῦ, θυγάτηρ Σιών«<>, ἀλλὰ <καὶ τὰ> μετὰ τὸ »ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι« προτεταγμένα τοῦ »πραῢς« οὐκ ἐξέθετο ὁ Ματθαῖος, οὕτως ἔχοντα· »δίκαιος καὶ σῴζων αὐτός«. ἔτι δὲ ἀντὶ τοῦ *καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου* <κεῖται· »καὶ ἐπιβεβηκὼς ἐπὶ ὄνον> καὶ πῶλον νέον« ἢ ὡς ἔν τισι »πῶλον ὑποζυγίου«. ὁ δὲ Ἰωάννης ἀντὶ τοῦ »ἐπιβεβηκὼς ἐπὶ ὑποζύγιον <καὶ πῶλον νέον>« πεποίηκε· »καθήμενος ἔρχεται ἐπὶ πῶλον ὄνου«· ὅστις ἐμφαίνων ὅτι γνώσεως δεῖται τὸ κατὰ τὸν τόπον, ἐπιφέρει τὸ »ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρότερον«.	the same wording,[62] for this “Rejoice exceedingly, O daughter of Zion, <proclaim, O daughter of Jerusalem>” is not the same as, *Speak to the daughter of Zion*, <nor as “Do not fear, O daughter of Zion” (Jn 12.15)>. Matthew has <also> not set forth the phrase which reads, “he is righteous and saving,” that is situated after “Behold your king is coming to you” and before “humble.” Again, instead of *And mounted on a she-ass and a colt, the foal of a beast of burden* <[Zechariah] reads: “And mounted on a she-ass> and a young colt,” or as in some [manuscripts] “colt of a beast of burden.” But John, instead of “mounted on a beast of burden <and a young colt>” has rendered: “sitting he is coming on a colt of a she-ass” (Jn 12.15). [John] indicates that the [teaching] according to this passage requires knowledge when he asserts, “His disciples did not understand these things at first” (Jn 12.16).

15. Ζητήσαι δ᾽ ἄν τις πῶς εὐλόγως προστάσσεται κατὰ τὸν προφήτην χαίρειν σφόδρα θυγάτηρ Σιὼν καὶ κηρύσσειν θυγάτηρ Ἱερουσαλὴμ [K523] διὰ τὸν ἐπιβεβηκότα »ἐπὶ ὑποζύγιον καὶ πῶλον νέον«. ὅτε μετὰ βραχὺ ἰδὼν τὴν Ἱερουσαλὴμ »ἔκλαυσεν <ἐπ᾽ αὐτὴν« ὁ Ἰησοῦς λέγων »Ἱερουσαλὴμ Ἱερουσαλήμ,> ἡ ἀποκτείνουσα τοὺς προφήτας« καὶ τὰ ἑξῆς. πρόσχες οὖν εἰ δύνασαι Σιὼν νῦν δὴ λεγομένην θυγατέρα τοῦ προστάσσοντος αὐτῇ χαίρειν καὶ Ἱερουσαλὴμ πάλιν θυγατέρα τοῦ κηρύσσειν αὐτῇ κελεύοντος, εἰπεῖν εἶναι <μὴ τὴν τὸν κύριον σταυρώσασαν, ἀλλὰ τὴν δεξαμένην τὸν ἐσταυρωμένον, Σιὼν> τὴν ἐπουρανίαν, περὶ ἧς ἐν μὲν τῇ πρὸς Ἑβραίους γέγραπται τὸ »ἀλλὰ προσεληλύθατε Σιὼν ὄρει καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει«, ἐν δὲ τῇ πρὸς Γαλάτας· »ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶ μήτηρ ἡμῶν«. μήποτε γὰρ σύμβολά ἐστι ταῦτα τοῦ σωτῆρος λύσαντος τῶν δεσμῶν διὰ τῶν μαθητῶν τὰ ἴδια ὀχήματα, τούς τε ἀπὸ τοῦ λαοῦ πιστεύσαντας ἐκείνου τότε καὶ τοὺς ἀπὸ τῶν ἐθνῶν. δεδεμένη γὰρ ταῖς ἁμαρτίαις ἦν ἡ [K524] τότε συναγωγή,	15. But let someone inquire how it is with good reason that the prophet commands the daughter of Zion to rejoice and the daughter of Jerusalem [K523] to proclaim on account of him who is mounted “on a beast of burden, even a young colt.” Shortly after, when Jesus sees Jerusalem, he “wept <over it” (Lk 19.42) and says, “Jerusalem, Jerusalem,> who kills the prophets,” etc. (Lk 13.34). You should attend, therefore, if the “Zion” now in question, which is called a daughter of him who commands her to rejoice, along with the “Jerusalem” who is the daughter of him who directs her to proclaim, can be said to be, <not the one who crucified the Lord, but the one who received him who was crucified,> the heavenly <Zion>, about which it is written in the [letter] to the Hebrews, “But you have come to Zion, to the mountain and city of the living God, to the heavely Jerusalem, and myriads of angels, to a festal gathering” (Heb 12.22), and in the [letter] to the Galatians, “The Jerusalem above is free, who is our mother” (Gal 4.26). For perhaps these are symbols of the Savior’s own riding stock whom he loosed from the bonds through the disciples, [that is,] those who believed on him from the people [of Israel] at that time and those from the nations. For the [K524]

[62] Either/or the LXX and each other.

δεδεμένος δὲ καὶ ὁ πῶλος μετ᾽ ἐκείνης ὁ ὕστερον γενόμενος νέος ἀπὸ τῶν ἐθνῶν <πιστεύων> λαός· καὶ τούτους ἀμφοτέρους ἐγγίζων τῇ *εἰς τὴν ἄνω Ἰερουσαλὴμ* ἀνόδῳ ὁ σωτὴρ ἐκέλευσεν ὑπὸ τῶν μαθητῶν διδασκόντων λυθῆναι, δοὺς αὐτοῖς τὸ ἅγιον πνεῦμα καὶ εἰπών· »λάβετε πνεῦμα ἅγιον. ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἄν τινων κρατῆτε, κεκράτηνται«. καὶ ἀεί γε οἱ μαθηταὶ <Χριστοῦ>, οὓς »ἱκάνωσε διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος«, λύοντες τὴν *δεδεμένην ὄνον καὶ τὸν πῶλον* ἄγουσι πρὸς τὸν Ἰησοῦν βουλόμενον ὀχήμασι χρήσασθαι τοῖς ὑπὸ τῶν γνησίων αὐτοῦ μαθητῶν λελυμένοις ἀπὸ τῶν πάλαι <ἁμαρτιῶν> δεσμοῦ. καὶ πρέπει γε τῷ υἱῷ τοῦ θεοῦ οὕτω χρείαν ἔχειν (φιλάνθρωπος γάρ ἐστι) τῆς δεδεμένης ὄνου καὶ τοῦ *μετ᾽ αὐτῆς* δεδεμένου πώλου· χρείαν δ᾽ αὐτῶν ἔχει, ἵνα αὐτοῖς ἐπικαθίσας ἀναπαύσῃ μᾶλλον ἤπερ ἀναπαύσηται τοὺς οἷς ἐπικαθέζεται. [K525]	synagogue at that time was bound by sins, and the colt who also was bound with it [is] the young people <who believes> from the nations who came into existence afterward; and when he draws near to the ascent *unto the Jerusalem above* the Savior commanded both of these groups to be loosed by the teaching of the disciples, giving to them the Holy Spirit and saying, “Receive the Holy Spirit. The sins of those whom you forgive, they are forgiven them; Those which you retain, they are retained” (Jn 20.22f). And the disciples <of Christ>, whom “he made competent as servants of a new covenant, not of letter but of spirit” (2 Cor 3.6), who are continually loosing the *bound she-ass and the colt*, bring [them] to Jesus who desires to use as riding stock those who are loosed by his own genuine disciples from the bonds of the <sins> of old. And it is befitting the Son of God to make use (for he is a lover of man) of the bound she-ass and of the colt bound *with it*; but he has need of them, in order that after he has sat on them, he might give a greater rest to those on whom he is seated than he rests himself. [K525]

16. Ἀλλὰ ζητήσει τις, πῶς ὁ λόγος τῶν ἑξῆς ἀκόλουθος ἔσται τοῖς ἀποδεδομένοις, οὕτως ἐχόντων· *εὐθέως δὲ ἀποστελεῖ αὐτοὺς*« ἤ· »καὶ εὐθέως αὐτὸν ἀποστελεῖ πάλιν ὧδε«. λύσεις δὲ τὸ ἐπηπορημένον ζητήσας τὴν ἀποστολὴν ἢ τῶν κατὰ τὸν Ματθαῖον δύο ἢ τοῦ κατὰ τὸν Μᾶρκον πώλου. ὅτι δὴ κύριος οὐδεὶς ἄλλος ἦν τῶν δεδεμένων <ἢ ἐκεῖνος περὶ οὗ φησιν ὁ ἀπόστολος>· »ἀλλ᾽ ἡμῖν εἷς κύριος Ἰησοῦς Χριστός, δι᾽ οὗ τὰ πάντα«, ᾧ <ὅτι> μηδαμῶς ἀντιλέγειν ἔμελλε τῶν λεγόντων τις· »εἰς τί λύετε τὸν πῶλον;« ἢ ὁτιποτοῦν φασκόντων, δῆλον· ὡς γὰρ μὴ ἀντερούντων αὐτῷ εἶπεν ὁ σωτὴρ τὸ *καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρείαν ἔχει* ἤ· »ἐάν τις ὑμῖν εἴπῃ· τι λύετε τὸν πῶλον; εἴπατε ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει«· καὶ κατὰ τὸν Λουκᾶν δέ· »ἐάν τις (φησὶν) ὑμᾶς ἐρωτᾷ· διὰ τί λύετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει«. [K526] καὶ ζητήσεις εἰ μετὰ <τὸ ἀναβεβηκέναι εἰς> τὴν Ἰερουσαλὴμ καὶ τὸ ἐπιβεβηκέναι τούτοις ἢ τούτῳ τὸν σωτῆρα, ἀποστολή τις ἐπὶ τι ἔργον ἀναγκαῖον πρὸς τὸν	16. But let someone inquire, how the passage to follow, which reads like this, *and immediately he will send them*, or “and immediately he will send it back here” (Mk 11.3), is consistent with [the interpretation] just offered. You will solve the question just raised when you inquire about the sending either of the two [animals] according to Matthew, or of the colt according to Mark. Now it is clear that the Lord of those [animals] that were bound is none other <than him concerning whom the Apostle says>, “But for us the Lord Jesus Christ is one, through whom are all things” (1 Cor 8.6), to whom <that> the person who says, “why are you loosing the colt?” (Lk 19.33), or whatever they say [in the other Gospels], was in no way about to oppose. For it is not as though people are going to oppose him when the Savior says, *And if someone says something to you, you will say that the Lord has need of them*, or, “if someone says to you, why are you loosing the colt?, you will say that the Lord has need of it” (Mk 11.3), and according to Luke “if someone (he says) asks you, ‘Why are you loosing [it]?,’ thus you will say, ‘For the Lord has need of it’” (Lk 19.31). [K526] Indeed you might inquire if after the Savior <ascends to>

τόπον γίνεσθαι ἔμελλεν, ἵνα τι ποιήσωσιν ἡ ὄνος καὶ ὁ πῶλος ἔργον κατὰ τὸ σιωπώμενον, ἐμφαινόμενον μὲν οὐ τρανῶς δὲ δεδηλωμένον. ἔννοιαν δὲ τοῦ τοιούτου λαμβάνω ἐπιστήσας τῇ τάξει τῶν ἐν τῷ κατὰ Ματθαῖον μακαρισμῶν, ἐν οἷς μετὰ τὸ »μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν« ἑξῆς γέγραπται τὸ »μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν«. τήρει γὰρ ἐν τούτοις ὅτι πρῶτον μὲν τῶν μακαριζομένων »ἡ βασιλεία« ἐστὶ »τῶν οὐρανῶν«· δεύτερον δὲ »κληρονομήσουσι τὴν γῆν«, οὐχ ὥστε τὸν πάντα αἰῶνα εἶναι ἐπ᾽ αὐτῆς· παρακληθέντες γὰρ καὶ διὰ τὸ πεπεινηκέναι καὶ δεδιψηκέναι δικαιοσύνης κορεσθέντες αὐτῆς καὶ ἐλεηθέντες καὶ τὸν θεὸν ἰδόντες καὶ υἱοὶ αὐτοῦ κληθέντες πάλιν ἐπὶ τὴν βασιλείαν ἀποκαθίστανται τῶν οὐρανῶν. [K527] Ἐὰν δὲ ὄνος καὶ πῶλος, οἷς ὁ σωτὴρ ἐπιβαίνει, οἱ ἀποδεδομένοι τυγχάνωσι, μὴ προσκόψῃς τῷ λόγῳ παραβάλλοντι ἀλόγοις ζῴοις ἀχθοφόροις τοὺς φέροντας τὸν Ἰησοῦν αὐτοῖς ὀχούμενον. τάχα γάρ τι τοιοῦτον νοήσας καὶ ὁ προφήτης εἶπε τὸ γενονέναι <ὡς> κτηνώδης, οὐχ ἁπαξαπλῶς ἀλλὰ παρὰ τῷ θεῷ ἢ παρὰ τῷ Χριστῷ, κατὰ τὸ »κἀγὼ κτηνώδης ἐγενήθην παρὰ σοί«. ὡς γὰρ πρὸς τὸν αὐτόλογον καὶ πρὸς τὴν τοῦ θεοῦ μεγαλειότητα κτηνώδεις ἐσμὲν οὐχ ἡμεῖς μόνοι, ἀλλὰ καὶ ἡμῶν πολλῷ λογικώτεροι καὶ σοφώτεροι· οὕτω δὲ καὶ ὡς πρὸς τὸ λογικὸν τοῦ ποιμένος πρόβατά ἐσμεν αὐτοῦ, τῷ τὸν ἐν ἀνθρώποις καὶ τοῖς τελειοτάτοις λόγον παραβαλλόμενον τῷ αὐτολόγῳ πλεῖον ἔχειν ἀπόστημα ἀπ᾽ ἐκείνου, ἢ ὅσον ἔχει ἀπόστημα ὄνου καὶ πώλου ψυχὴ ἢ προβάτου πρὸς ἄνθρωπον. [K528] καὶ τάχα ἀναβαίνοντα μὲν εἰς Ἱεροσόλυμα (ἐποχουμένου τοῦ Ἰησοῦ) τὸ ὑποζύγιου ἢ καὶ ὁ πῶλος τοιαῦτά ἐστιν, γενόμενα δὲ ἐκεῖ οὐ μένει ὑποζύγιον οὐδὲ πῶλος, ἀλλὰ ἀποστέλλεται μεταβαλόντα καὶ ὠφεληθέντα καὶ μετασχόντα τῆς τοῦ λόγου θειότητος καὶ ὑπεροχῆς τῆς γνώσεως, ὥστε εἰς δόξαν <ἀξιοῦσθαι> θεοῦ ἀποστέλλεσθαι αὐτὰ εἰς τὸν τόπον ὅθεν ἐλύθη πρότερον, τοῦ κυρίου μεταποιήσαντος αὐτὰ καὶ μισθὸν αὐτοῖς δεδωκότος τοῦ ἐνηνοχέναι αὐτὸν τὴν τοιαύτην μεταβολήν, ὡς καὶ

Jerusalem and is mounted on these [animals] or this [one animal], a certain sending was about to happen to the place for some necessary work, in order that the she-ass and the colt might do some work that has been left in silence, [a work] that is implied but has not been clearly indicated. I come to this understanding after attending to the order of the Beatitudes in the [Gospel] according to Matthew, in which, after "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt 5.3), it is written then, "Blessed are the lowly, for they will inherit the earth" (Matt 5.5). For he maintains in these passages that "the kingdom" of those who are blessed is first "of heaven," and second "they will inherit the earth," not so as to be on it the whole age;[63] for those who are comforted, and on account of having hungered and thirsted for righteousness, have been filled with it, and have been merciful and have seen God and are called sons of God again, are restored to the kingdom of heaven. [K527] If the she-ass and colt, on which the Savior travels, are those who have been mentioned [in the Beatitudes], you should not take offence at the word which compares those who bear Jesus who rides on them, with irrational beasts of burden. For perhaps you will understand something of this sort when the prophet speaks of having become <as> "like [unto] a beast," not in general but in relationship to God or to Christ, as it reads, "I even became like a beast in relationship to you" (Ps 72.22). For as in relationship to the Logos himself and to the majesty of God not only are we like beasts, but also [so are] those much more rational and wiser than us; in the same way also, as in relationship to the category of the shepherd we are his sheep, the comparison between men and even the more perfect with the Logos himself indicates [that] the distance [they have] from him is greater than the degree the soul has a distance from a she-ass and colt or of a sheep to a man. [K528] And perhaps those who are ascending to Jerusalem (with Jesus seated thereon) are such as the beast of burden or also the colt, but when they gets there they do not remain a beast of burden or a colt, but are sent forth after being changed and benefitted and partaking of the divinity of the Logos and supremacy of knowledge, so that they <are deemed worthy> to be sent forth for the glory of God to the place whence they were first loosed, the Lord transforming him and

[63] In *Hom. Beat.* 2, St. Gregory of Nyssa also expresses his perplexity at the seemingly inverted *akolouthia* of the Beatitudes.

ἀποσταλῆναι αὐτὰ ἐπὶ τὸν πρότερον τόπον, οὐκέτι <δ᾽> ἐπὶ τοῖς ἔργοις τοῖς πρότερον. οὐ γὰρ ἔμελλεν ὁ φιλάνθρωπος ἡμῶν <ὢν> κύριος, ἅπαξ αὐτὰ παραδεξάμενος τιμῆσαι τῇ τε ἀπὸ τῶν δεσμῶν λύσει καὶ τῇ ἑαυτοῦ ὀχήσει, πάλιν αὐτὰ πέμπειν ἐπὶ τοὺς δεσμοὺς ἢ ἔργα ἐλάττονα οὗ πεποίηκεν ἔργου. δεξάμενα τοῖς νώτοις τὸν υἱὸν τοῦ θεοῦ, πρέπον δὲ ἦν ἐπὶ τῷ τοιούτῳ μυστηρίῳ [K529] καὶ τοῖς μετ᾽ αὐτοῦ λεγομένοις σφόδρα χαίρειν καὶ ἐπιτείνειν χαρὰν (τὸν καρπὸν »τοῦ πνεύματος«) τὴν θυγατέρα τοῦ θεοῦ Σιὼν καὶ θυγατέρα αὐτοῦ τὴν Ἱερουσαλὴν κηρύσσειν· ἤρχετο γὰρ αὐτῇ »ὁ βασιλεὺς δίκαιος καὶ σῴζων«, <καὶ οὐχ ἁπλῶς »σῴζων«, τουτέστι> μετὰ τοῦ τηρεῖν τὸ δίκαιος εἶναι καὶ σῴζων μετὰ δικαιοσύνης, καὶ εὐτρεπίζων εἰς σωτηρίαν τοὺς σῳζομένους. αὐτὸς δὲ ἤρχετο εἰς Σιὼν καὶ Ἱερουσαλὴμ »πραῢς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον« (ὡς ἀποδεδώκαμεν) ἐπισκοπῶν τὸν Ἰσραὴλ ἐν τῷ ἐξολοθρεύειν »ἅρματα ἐξ Ἐφραΐμ«, παραπλήσια τυγχάνοντα ἅρμασι Φαραώ, ὅτε »ἅρματα Φαραὼ καὶ τὴν δύναμιν αὐτοῦ ἔρριψεν εἰς θάλασσαν«. ἤρχετο δὲ καὶ »ἵππον« ἐξολοθρεύων τὸ πολεμικὸν ζῷον ἀπὸ τῆς Ἱερουσαλήμ, ἵνα εἰρήνην ποιήσῃ τῷ Ἰσραὴλ ἐπιστρέφων τὰ ἀπολωλότα αὐτοῦ πρόβατα. εἰρήνην δὲ καὶ τῇ Ἱερουσαλὴμ ἐπανάγων αὐτῆς ἐκπεσόντα τὰ τέκνα. πῶς δὲ οὐκ ἔμελλε μεγάλης χαρᾶς εἶναι ἄξιον τὸ οὕτως ἔρχεσθαι τὸν [K530] δίκαιον βασιλέα καὶ σῴζοντα καὶ πρᾶον εἰς τὴν Ἱερουσαλήμ, ὅτε ἔμελλεν ἐξολοθρεύεσθαι πᾶν »τόξον πολεμικόν«, ἵνα μηκέτι »οἱ ἁμαρτωλοὶ« ἐκτείνωσι τόξα μηδὲ ἑτοιμάζωσι »βέλη εἰς φαρέτραν τοῦ κατατοξεῦσαι ἐν σκοτομήνῃ τοὺς εὐθεῖς τῇ καρδίᾳ«; ἔμελλε δὲ τότε »καὶ πλῆθος καὶ εἰρήνη« εἶναι ἀπὸ τῶν πιστευόντων καὶ σῳζομένων »ἐθνῶν«, κατάρχοντος »ὑδάτων ἕως θαλάσσης« τοῦ σωτῆρος, κατάρχοντος δὲ καὶ »ποταμῶν διεκβολὰς γῆς« καὶ διεξόδους ποιουμένων καὶ ποτιζόντων τὰ πολλὰ αὐτῆς.

Ὁ δὲ θέλων ἁπλούστερον ἐπὶ τοῦ <τῶν Ἰουδαίων> λαοῦ οἷς ἐπιδεδήμηκεν ὁ σωτὴρ ἀκούειν τὸ »θύγατερ Σιὼν« καὶ »θύγατερ Ἱερουσαλὴμ« φήσει ὅτι ὁ λόγος μέν προστάσσει χαίρειν τῇ θυγατρὶ Σιὼν καὶ κηρύσσειν τῇ θυγατρὶ Ἱερουσαλήμ· εἰ δέ τινες ἠπείθησαν οὐ

giving them this change as a reward for having carried him, as though indeed having sent them out to the former place, <but> no longer for the former works. For our Lord, <who is> philanthropic, and who once receiving them to honor with the loosing from bonds and for his own riding, was not about to send them again to bonds or to works inferior to the work he had performed. After they received the Son of God on [their] backs, it was appropriate that the daughter of God, Zion, rejoice exceedingly and increase in joy (the fruit “of the spirit”) over this mystery [K529] even with those who are mentioned with him, and that his daughter, Jerusalem, proclaim; for he comes to her [as]“the King righteous and saving,” <and not simply “saving,” that is> along with preserving [his] being “righteous” [he is] also “saving” with righteousness and making ready for salvation those who are being saved. But he himself was coming to Zion and Jerusalem “lowly and mounted on a beast of burden and a young colt” (as we have explained), visiting Israel by destroying “the chariots out of Ephraim,” which are similar to the chariots of Pharaoh, when “the chariots of Pharaoh and his force he threw into the sea” (Exod 15.4). He also was coming to destroy [the] “horse,” the beast of warfare from Jerusalem (Zech 9.10), in order that he might cause there to be peace for Israel, turning back his wandering sheep (cf. Matt 10.6), and [that there might be] peace also to Jerusalem when he restores her children that have fallen away. But how could there not be great joy worthy of the king who comes in this way [K530], righteous and saving and lowly, to Jerusalem, when he was about to destroy every “bow of war” (Zech 9.10), in order that “sinners” might no longer extend bows nor prepare “arrows on a string for shooting those who are upright in heart on a moonless night” (Ps 10.2)? Then there was also about to be “abundance and peace” from the “nations” who believe and are saved, with the Savior ruling “waters up to the sea” and ruling also “rivers, passages of earth” and creating passage-ways and giving drink to its multitudes (Zech 9.10).

He who desires to entertain a simpler [explanation] of “daughter of Zion” and “daughter of Jerusalem” in reference to the people <of the Jews> to whom the Savior visited, might say that, on the one hand, the word commands the daughter of Zion to rejoice and the daughter of

τὰ τοῦ χαίρειν ποιήσαντες ἄξια οὐδὲ παραδεξάμενοι τὸ περὶ τοῦ κηρύσσειν πρόσταγμα, αὐτοὶ γεγόνασιν ἑαυτῶν αἴτιοι τοῦ παθεῖν ἃ πεπόνθασιν, ὥστε λεχθῆναι αὐτοῖς· »ὑμῖν ἦν ἀναγκαῖον καταγγεῖλαι τὸν λόγον [K531] τοῦ θεοῦ· ἐπεὶ δὲ ἀναξίους κρίνετε ἑαυτούς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη«. χρὴ δὲ καὶ τοῦτο εἰδέναι ὅτι πέντε περιτυχόντες ἐκδόσεσι τοῦ Ζαχαρίου παρὰ μὲν τοῖς Ἑβδομήκοντα καὶ τῷ Ἀκύλᾳ εὕρομεν τὸ »αὐτὸς πραῢς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον« ἢ »ἐπὶ ὄνου καὶ πώλου υἱοῦ ὀνάδων«, παρὰ δὲ Θεοδοτίωνι· »αὐτὸς ἐπακούων καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὄνου«, παρὰ δὲ Συμμάχῳ· »αὐτὸς πτωχὸς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὀνάδος«, ἐν δὲ τῇ πέμπτῃ ἐκδόσει· »αὐτὸς πτωχὸς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον υἱὸν ὄνων«. καὶ δύναταί γε τις ταῦτα ἐφαρμόζειν τῇ κατὰ τὸν ἐξεταζόμενον τοῦ εὐαγγελίου τόπον ἱστορίᾳ, ὅτε πρᾶος καὶ ἐπακούων καὶ πτωχὸς ἐλήλυθεν εἰς τὴν Ἱερουσαλὴμ ὁ σωτήρ· »ἐπτώχευσε« γὰρ »πλούσιος ὤν, ἵνα« οἱ ἀκούοντες αὐτοῦ τοῦ ἐπακούοντος ἡμῶν »τῇ πτωχείᾳ« αὐτοῦ πλουτήσωσιν.	Jerusalem to proclaim; but on the other hand, if certain ones were disobedient, neither doing the things worthy of rejoicing, nor receiving the command to proclaim, these one become for themselves the cause of the things that they suffer, so that it is said to them: “It was necessary that the word [K531] of God be announced to you, but since you judged yourselves unworthy, behold we have turned to the nations” (Acts 13.46). One should also know that, after having encountered five manuscripts of Zechariah, we find according to the Septuagint and Aquila, “he is lowly and mounted upon a beast of burden and a young colt” or “on a she-ass and a colt, a foal of an ass;” according to Theodotion, “He is obedient and mounted on a she-ass and colt, a foal of an ass,” and according to Symmachus, “He is poor and seated on a she-ass and a colt, a foal of an ass.” And in the fifth manuscript [it reads], “he is poor and mounted on a beast of burden and a colt, a foal of an ass.” Someone might indeed be able to apply these things to the narrative of the Gospel passage just examined, when the Savior came to Jerusalem “lowly” and “obedient” and “poor;” for “he who was rich became poor, in order that” those who listen to him who hearkened to us might, “by” his “poverty,” be made rich (2 Cor 8.9).

17. Ἴδωμεν δὲ περὶ τῆς *Βηθφαγὴ* μὲν κατὰ Ματθαῖον, Βηθανίας δὲ κατὰ τὸν Μᾶρκον, Βηθφαγὴ δὲ καὶ Βηθανίας κατὰ τὸν Λουκᾶν. ταῦτα δὲ ἦν »πρὸς τὸ ὄρος [K532] τὸ καλούμενον Ἐλαιῶν«. ἑρμηνεύεσθαι δέ φαμεν τὴν Βηθφαγὴ μὲν ΟΙΚΟΝ ΣΙΑΓΟΝΩΝ (ἥτις τῶν ἱερέων ἦν χωρίον), Βηθανία δὲ ΟΙΚΟΣ ΥΠΑΚΟΗΣ. ἐπὶ τὸν οἶκον οὖν τῆς ὑπακοῆς ἄγεται τὰ λυόμενα ἢ τὸ λυόμενον, ἵν᾽ ἐκεῖθεν ἐπιβῇ αὐτοῖς ὁ Ἰησοῦς, ἢ ἐπὶ τὸν οἶκον τῆς σιαγόνος, περὶ ἧς ἔστιν εἰπεῖν λαβόντα ἀφορμὰς καὶ ἀπὸ τῶν Κριτῶν, ἐν οἷς πηγή ἐστιν ἐπίκλητος σιαγόνος, ἀφ᾽ ἧς ἔπιεν ὁ Σαμψὼν διψήσας, ἢ τάχα ἐπεὶ »τῷ τύπτοντι εἰς τὴν σιαγόνα« δεῖ παρέχειν καὶ τὴν ἑτέραν, σύμβολον τῆς τῶν σῳζομένων	17. Let us observe that, according to Matthew, [the village mentioned] is *Bethphage*, but according to Mark, “Bethany” (Mk 11.1),[64] and then according to Luke, “Bethphage and Bethany” (Lk 19.29). These are “towards the mount [K532] that is called ‘of Olives’” (Lk 19.29). We understand Bethphage to be translated HOUSE OF JAWS[65] (which was the region of the priests), and Bethany [as] HOUSE OF OBEDIENCE. He brings, therefore, those who are loosed or the one who is loosed to the “house of obedience,” in order that Jesus might travel from there upon them, or to the “house of the jaw,” the origin of which expression is taken from [the book of] the Judges, in which there is a spring named “of the jaw”, from which Samson drank when he was thirsty (Judg 15.19). Or

[64] Origen seems to have a different text than NA27.
[65] Or “cheeks.”

ἀνεξικακίας ἡ Βηθφαγὴ ἦν, ὅθεν ἐκαθέζετο ὁ Ἰησοῦς ἐπὶ τῶν ὑπὸ τῶν μαθητῶν κατὰ τὴν πρόσταξιν τοῦ Ἰησοῦ λυθέντων. καὶ *τὸ ὄρος* δὲ *τῶν Ἐλαιῶν* [K533] <ἡ ἐκκλησία> ἐστίν, αἵτινες λέγουσι καρποφοροῦσαι καλλιέλαιος οὖσαι· »ἐγὼ δὲ ὡσεὶ ἐλαία κατάκαρπος ἐν τῷ οἴκῳ τοῦ θεοῦ«· καὶ οἱ ἀρχόμενοι δὲ καὶ εἰσαγόμενοι ἐν αὐτοῖς εἰσιν »ὡσεὶ νεόφυτα ἐλαιῶν κύκλῳ τῆς« Χριστοῦ »τραπέζης«, τεκνία καὶ »υἱοὶ« ὄντες αὐτοῦ. εἰ δὲ δεῖ ἐπιστῆσαι καὶ τοῖς δύο μαθηταῖς, οὓς *ἀπέστειλεν* ὁ Ἰησοῦς ἐπὶ τὴν *δεδεμένην ὄνον καὶ τὸν μετ' αὐτῆς πῶλον, ἵνα λύσαντες* ἀγάγωσιν αὐτῷ, λεκτέον <τάχα οὐκ ἀλόγως> μήποτε δύο *μαθηταὶ* Πέτρος εἰσὶ καὶ Παῦλος, δεξιὰς διδόντες ἀλλήλοις »κοινωνίας«, ἵνα Πέτρος μὲν εἰς τὴν περιτομὴν πρὸς τὸ ὑποζύγιον γένηται, τὸν ὑπὸ τὸν ζυγὸν τοῦ νόμου γεγενημένον <λαόν>, Παῦλος δὲ εἰς τὰ ἔθνη, τὸν νέον καὶ ἀδάμαστον *πῶλον*. καὶ ἦσαν ἀμφότεροι (λέγω δέ· τὸ ὑποζύγιον καὶ ὁ πῶλος) πρὸ τοῦ Ἰησοῦ ἐν κώμῃ καὶ οὐ πόλει, ἔνθα ἦσαν δεδεμένοι. ἀλλ' *οἱ* τοῦ Ἰησοῦ *μαθηταὶ* λύουσι καὶ ἄγουσι πρὸς τὸν Ἰησοῦν ἀμφότερα.

Ἔτι δ' ἐπανάγων τῷ λόγῳ [K534] τοὺς *δύο μαθητὰς* φήσεις ὅτι ἐστὶ μὲν ἓν τάγμα τῶν διακονουμένων τοῖς ἐκ περιτομῆς, ἄλλο δὲ τοῖς ἀπὸ τῶν ἐθνῶν. πλὴν κοινωνία ἐστὶ τῶν ἔργων αὐτῶν, λυόντων τὰ προστεταγμένα ὑπὸ τοῦ Ἰησοῦ λύεσθαι· ὧν λυόντων, ἐάν τις λέγῃ αὐτοῖς· »τί λύετε τὸν πῶλον;« ἢ ὁτιποτοῦν, λέγει περὶ ἀμφοτέρων· κηρύσσομεν *ὅτι ὁ κύριος αὐτῶν* τῶν πρότερον δεδεμένων *χρείαν ἔχει*. χρείαν δὲ αὐτῶν ἔχει ἐπιβαίνων αὐτοῖς, λελυμένοις ἀπὸ τῶν ἁμαρτημάτων καὶ ἄφεσιν αὐτῶν εἰληφόσι· δεδεμένοις γὰρ ἔτι καὶ »σειραῖς τῶν ἰδίων ἁμαρτιῶν« σφιγγομένοις ὁ Ἰησοῦς οὐκ ἐπικαθέζεται. κατὰ μέντοι τὸν Μᾶρκον καὶ τὸν Λουκᾶν <καὶ> πῶλός ἐστι δεδεμένος, »ἐφ' ὃν οὐδεὶς ἀνθρώπων ἐκάθισεν«· οὐδὲν γὰρ λογικὸν καὶ κατὰ τρόπον <ἀνθρώπινον> γινόμενον ἐπέπρακτό <ποτε> καὶ ἵδρυτο τῷ ἀπὸ τῶν ἐθνῶν πώλῳ. καὶ οὗτος ἐφ' ᾧ οὐδὲν λογικὸν

perhaps since "to him who strikes on the jaw[66]" (Lk 6.29) it is necessary also to provide the other [jaw for him to strike], Bethphage was a symbol of endurance of evil of those being saved, whence Jesus is seated on those loosed by the disciples according to the command of Jesus. And *the mount of Olives* [K533] is <the Church>, which consists of those said to be bearing the fruit of beautiful olives: "But I am like a fruitful olive tree in the house of God" (Ps 51.10); and those who are beginning and being initiated among them are "as newly planted olive trees around the table" of Christ (Ps 127.3), those who are his children and "sons." If it is necessary to give attention also to the two disciples, whom Jesus *sent* to the *bound she-ass and the colt with it, in order that, after loosing [it]*, they might bring [it] to him, one must say <perhaps not without reason> that perhaps the two *disciples* are Peter and Paul, who gave to one another the right hand of "fellowship" (Gal 2.9), in order that Peter might be for the circumcision in reference to the beast of burden, the <people> who existed under the yoke of the law, but Paul [might be] for the nations, the young and untamed *colt*. And together they (I refer to the beast of burden and the colt) were before Jesus in a village and not in a city, where they were bound. But *the disciples* of Jesus loose [them] and bring both of them to Jesus.

Returning again to the word [K534] about the *two disciples*, you might say that one is the order of those who minister to those from the circumcision, and another to those from the nations. Yet there is communion among their works, for [both are] loosing those whom Jesus commands to be loosed. If someone might say to them, when they are loosing them, "Why are you loosing the colt?," or whatever [is recorded[67]], he says concerning both of them: we are proclaiming *that the Lord has need of them* who were first bound. He has need of them when he travels on them, those who have been loosed from sins and have received forgiveness of them, for Jesus does not sit upon those who are still bound and are being held "by the cords of their own sins" (Prov 5.22). However, according to Mark and Luke the colt that is bound <in fact> is one "upon which no man has sat" (Mk 11.2; Lk 19.30), for he had

[66] Or "cheek."
[67] I.e., in the various Synoptic wordings.

πρότερον ἐφίδρυτο εὐτύχησε θεὸν αὐτῷ ἐπικαθεσθῆναι λόγον, τὸν υἱὸν τοῦ θεοῦ, ἵνα ὑπ᾽ αὐτοῦ ἀγόμενος ἡνιοχοῦντος [K535] καταντήσῃ ἐπὶ τὴν Ἱερουσαλὴμ τοῦ θεοῦ. τοσαῦτα μὲν ἡμεῖς εἰς τὸν τόπον ἐπὶ τοῦ παρόντος εἴδομεν· ὁ δὲ δυνάμενος καὶ χωρῶν μείζονα εἰς τὸν τόπον χάριν λεγέτω μείζονα καὶ βελτίονα, κἀκεῖνος μᾶλλον ἀκουέσθω ὑπὸ τῶν διψώντων εὐαγγελικῆς σαφηνείας.	performed nothing that is rational and in accordance with <human> manner of life <at the time> that he is seated on the colt from the nations. And this [colt] upon which nothing rational is seated before has the good fortune to have God the Logos seated on it, the Son of God, in order that being led by him who is holding the reins [K535] [the colt] might arrive at the Jerusalem of God. Such are the things that present themselves to us for this passage. Let him who is able and capable, by grace, of greater things for the passage say greater and better things, and let him be heard especially by those who thirst for a clear exposition of the Gospel.

18. *Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς ἤγαγον τὴν ὄνον καὶ τὸν πῶλον* καὶ τὰ ἑξῆς ἕως τοῦ *ὁ ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας* (Matt 21.6-11). ὁ δὲ Μᾶρκος οὕτω κατὰ τὸν τόπον ἐξέθετο· »καὶ ἀπελθόντες εὗρον πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτὸν« καὶ τὰ ἑξῆς ἕως του »εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυΐδ· εἰρήνη ἐν τοῖς ὑψίστοις«. καὶ ὁ Λουκᾶς δὲ τοιαῦτά φησιν· »ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς ἑστῶτα τὸν πῶλον« καὶ τὰ ἑξῆς ἕως τοῦ »ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται«. Ἀκολούθως τοῖς ἀποδεδομένοις περὶ τῶν ἀποσταλέντων δύο μαθητῶν ἐπὶ τὸ λῦσαι τὴν *δεδεμένην ὄνον καὶ* τὸν *πῶλον* τὸν *μετ᾽ αὐτῆς* καὶ πᾶσι τοῖς εἰς τὸν τόπον εἰρημένοις, διηγησόμεθα καὶ τὰ ἐκκείμενα [K536], ἐν οἷς λέλεκται ὅτι *πορευθέντες οἱ δύο μαθηταὶ καὶ ποιήσαντες* τὰ ὑπὸ τοῦ σωτῆρος αὐτοῖς προστεταγμένα *ἤγαγον* πρὸς αὐτὸν *τὴν ὄνον καὶ τὸν πῶλον*· οὓς οὐκ ἀφήκασι γυμνοὺς ἀλλὰ κόσμον αὐτοῖς περιέθηκαν ἐν ἱματίοις εὐσχημοσύνην περιποιοῦσι, κοσμήσασι τὴν ὑπ᾽ αὐτῶν λελυμένην *ὄνον* καὶ τὸν *μετ᾽ αὐτῆς πῶλον* οἷς καὶ αὐτοὶ ἦσαν κεκοσμημένοι καὶ ἐσκεπασμένοι, [καὶ] ἵνα κεκοσμημένοις τῇ ὄνῳ καὶ τῷ πώλῳ τοῖς ἐνδύμασι τῶν διδαξάντων μαθητῶν ἐπανα<βῇ καὶ ἀνα>παύσηται καὶ ἐφιδρυθῇ ὁ τοῦ θεοῦ λόγος, γινόμενος ἐπάνω μόνος καὶ ἡνίοχος τῶν λελυμένων καὶ βασταζόντων αὐτόν. ἀλλὰ τοῖς μὲν ἐκ τῶν διδαξάντων ἱματίοις ἐπιτεθεῖσι τῇ ὄνῳ καὶ τῷ πώλῳ ὁ Ἰησοῦς	18. *The disciples, going and doing just as Jesus had commanded them, brought the she-ass and the colt*, etc., up to, *He who is from Nazareth of Galilee* (Matt 21.6-11). Mark sets forth the passage in this way: “And going away they found a colt bound to the door outside on the street, and they loose it,” etc., up to, “Blessed is the coming kingdom of our father David; peace in the highest” (Mk 11.4-10). Luke also records these things: “Going away those who were sent found just as he said to them, a colt standing,” etc., up to, “If these were to keep quiet, the stones would have cried out” (Lk 19.32-40). In a way that is consistent with our discussion concerning the two disciples sent to loose the *bound she-ass and* the *colt with it* and with all the things said about the passage, let us explain also the things set forth presently [K536], in which it is said that *The two disciples, going and doing* the things the Savior commanded them, *brought* to him *the she-ass and the colt*. They did not leave [the animals] bare but placed around them a decoration with garments conveying gracefulness, adorning the *she-ass* and the *colt with it* that they had loosed with such things as they themselves were adorned and covered, in order that with the garments of the disciples who teach adorning the she-ass and the colt, the Logos of God might mou<nt upon and might> rest and seat himself upon [them], being the sole driver above those who were loosed and are bearing him. But Jesus is seated upon the garments from those who teach that were placed upon the she-ass and

ἐπικαθέζεται, ἐπειδὴ ἕκαστον ἐχρῆν συμβαλέσθαι τι Χριστῷ πραεῖ βασιλεῖ ἐπιβεβηκότι ὑποζυγίῳ καὶ πώλῳ νέῳ *** [K537]

<*Ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῳ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ ὁδῳ.*> ἦν δὴ *πλεῖστος ὄχλος* ὁ συνεισερχόμενος εἰς Ἱερουσαλὴμ τῷ Ἰησοῦ. καὶ οὗτοι ἔδειξαν καρπὸν τῆς τοῦ σωτῆρος ἀποδοχῆς ἐν τῷ *τὰ ἑαυτῶν ἱμάτια* ὑποστρῶσαι, καὶ ὃν εἶχον κόσμον καὶ σκέπην, τῷ ἐπικαθεζομένῳ τῇ ὄνῳ καὶ τῷ πώλῳ. *ἐν τῇ ὁδῷ* τοίνυν καθ᾽ ἣν ἦγε *τὴν ὄνον καὶ τὸν πῶλον* ἐπὶ τὰ Ἱεροσόλυμα, *ἔστρωσαν τὰ ἑαυτῶν ἱμάτια ὁ πλεῖστος ὄχλος*, ἵνα καθαροῖς γῆς καὶ γηΐνων πραγμάτων <ποσὶ> καὶ μηδαμῶς ἔχουσι κονιορτὸν ἡ ὄνος καὶ ὁ πῶλος ἐπιβῇ τῇ Ἱερουσαλήμ. καὶ τρίτον δέ τι τάγμα τὸ παρὰ τοὺς *δύο μαθητὰς* καὶ τὸν ὑποστρώσαντα πλεῖστον ὄχλον *τὰ ἱμάτια ἐν τῇ ὁδῷ* νῦν κατείλεκται· ἄλλοι γὰρ ὡραιότητά <τινα> περιεποίουν τῇ ὁδῷ δι᾽ ἧς ὥδευεν ἐπὶ τὰ Ἱεροσόλυμα ὁ Ἰησοῦς ὀχούμενος τοῖς προειρημένοις· ἡ δὲ ὡραιότης ἦν κοπτομένων κλάδων *ἀπὸ δένδρων* καὶ στρωννυμένων [K538] παρ᾽ ἑκάτερα τῶν ἐστρωμένων ἱματίων· εἰ μὴ ἄρα τοῦτο τέταρτον τάγμα ἦν. ἄλλοι γὰρ οἱ λύοντες *μαθηταί*, <καὶ> ἄλλη ἡ λυομένη ὄνος καὶ ὁ *μετ᾽ αὐτῆς* πῶλος, καὶ τρίτοι ὁ *πλεῖστος ὄχλος*, καὶ τέταρτοι οἱ κόπτοντες τοὺς *κλάδους ἀπὸ τῶν δένδρῶν καὶ* στρωννύντες *ἐν τῇ ὁδῷ*. νόει δέ μοι ἀπὸ τούτων καὶ πέμπτον καὶ ἕκτον τάγμα κατειλεγμένον τῶν τὸν Ἰησοῦν προαγόντων καὶ τῶν ἀκολουθούντων αὐτῷ. καὶ προάγοντας μὲν φήσεις ἀπὸ τῶν πρὸ τῆς παρουσίας εἶναι ἐκ τοῦ λαοῦ, δικαίων τάχα καὶ προφητῶν· ἀκολουθοῦντας δὲ τοὺς ἀπὸ τῶν μετὰ τὴν παρουσίαν ἑπομένων τῷ λόγῳ καὶ ἀκολουθόντων αὐτῷ εἴτε δικαίων εἴτε καὶ ἀποστόλων Χριστοῦ. πλὴν οὐκ ἄλλα μὲν ἔλεγον οἱ προάγοντες, ἄλλα δὲ οἱ ἀκολουθοῦντες· ἔκραζον γὰρ πάντες ἅμα ὡς χορὸς συνᾴδων καὶ σύμφωνος καὶ ἔλεγον, καὶ τὸ ἀνθρώπινον ὑμνοῦντες τοῦ σωτῆρος ἐν τῷ *ὡσαννὰ τῷ υἱῷ Δαυῒδ* καὶ τὴν δευτέραν

colt, since each persons needs to contribute something to Christ the lowly king seated on a beast of burden and young colt ***[68] [K537]

<*And a great crowd spread their own garments in the way, while others were cutting branches from the trees and spreading [them] in the way*> (Matt 21.8). So, there was *a great crowd* which enters into Jerusalem together with Jesus. And these people demonstrated the fruit of accepting the Savior by strewing *their own garments* under [him], just as they had done with the decoration and covering for when he was seated upon the she-ass and the colt. Moreover, *in the way* according to which he was leading *the she-ass and the colt* to Jerusalem, *the great crowd spread their own garments*, in order that with <feet> pure of earth and earthly matters and not having any dirt, the she-ass and the colt might travel to Jerusalem. Indeed there is also a third order now mentioned along with the *two disciples* and the great crowd that strews [their own] *garments in the way*. For others procure <some> fair adornment for the way through which Jesus was travelling to Jerusalem, riding on the aforementioned [animals]; and the fair adornment consisted of those branches cut *from trees* and spread out [K538] by each person whose garments were spread out. In this case, there would be a fourth order. For the *disciples* who loosed [the animals] are one thing, <and> the she-ass loosed and the colt *with it* are another, and third the *great crowd*, and fourth those who cut the *branches from the trees* and spread [them] *in the way*. It seems to me from these things also a fifth and sixth order is mentioned among those who go before Jesus and are following him. Indeed you might say those who go before [Jesus] are those from the people [of Israel] before the appearing,[69] of the righteous perhaps and the prophets; but those who are following are from those who approach the Logos after the appearing and are following him, whether the righteous or indeed the apostles of Christ. However, those who are going before were not saying anything different than what those are following [were saying]; for all cried out together as a

[68] Klosterman, 536, notes the *Series* commentary completes the thought here with reference to Heb 3.14, retroverted to Greek: <ἵνα δύνωνται εἰπεῖν ὅτι Χριστοῦ ἐσμεν ἔργου μέτοχοι> (“in order that they might be able to say that ‘we are partakers of Christ’s work’”).

[69] I.e., “advent,” the Incarnation.

[K539] αὐτοῦ ἐπιδημίαν <ἐν τῷ> *εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου* καὶ τὴν εἰς τὰ ἅγια ἀποκατάστασιν ἐν τῷ *ὡσαννὰ ἐν τοῖς ὑψίστοις*.	chorus agreeing and speaking in unison, and lauding the human [coming] of the Savior with *Hosanna to the Son of David*, and his second [K539] coming <with> *Blessed is He who is coming in the name of the Lord*, and the restoration to the Holy Place with *Hosanna in the highest*.

19. Τούτων δὴ τῶν τριῶν ἐκφωνήσεων λεγομένων ὑπὸ τῆς συμφωνίας τῶν προαγόντων καὶ ἀκολουθούντων τῷ Ἰησοῦ, ὁ μὲν εἰσῄει *εἰς τὰ* ἀληθινὰ *Ἱεροσόλυμα*· ξενισθεῖσαι δὲ αἱ οὐράνιαι δυνάμεις, αἵτινες λέγονται *πᾶσα* εἶναι *ἡ πόλις*, ἔφασκον *τίς ἐστιν οὗτος*; ἀνάλογον τοῖς προφητευθεῖσιν ἐν εἰκοστῷ τρίτῳ Ψαλμῷ περὶ τῆς ἀναλήψεως τοῦ σωτῆρος καὶ τοῦ ξενισμοῦ τῶν οὐρανίων δυνάμεων ξενιζομένων ἐπὶ τῷ καινῷ τοῦ σωματικοῦ αὐτοῦ ὀχήματος θεάματι. ἔχει δὲ οὕτως ἐν τῷ Ψαλμῷ· »ἄρατε πύλας, οἱ ἄρχοντες, ὑμῶν, καὶ ἐπάρθητε, πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης« [K540] καὶ τὰ ἑξῆς. καὶ ἐν Ἡσαΐᾳ δὲ παραπλήσια προφητεύεται περὶ τῆς μετὰ τὴν οἰκονομίαν ἀνόδου τοῦ σωτῆρος· γέγραπται γάρ· »τίς οὗτος ὁ παραγενόμενος ἐξ Ἐδώμ, ἐρύθημα ἱματίων αὐτοῦ ἐκ Βοσόρ· οὗτος ὡραῖος ἐν στολῇ;« τὰ δὲ κατὰ τὸν τόπον ὅλα καὶ σὺ δυνήσῃ ἀναλεξάμενος κατανοῆσαι, τί τε λέγουσιν αἱ ξενιζόμεναι δυνάμεις ἐπὶ τῆς τοῦ σωτηρίου σώματος ἀνόδου καὶ τί αὐταῖς ἀποκρίνεται. ταῦτα δέ μοι παρείληπται βουλομένῳ σῶσαι τὴν ἀκολουθίαν τῆς κατὰ τὴν γραφὴν τροπολογίας ὅτι *εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα· τίς ἐστιν οὗτος;* μετὰ δὲ τοῦτο ἑξῆς γέγραπται ὅτι πολλοὶ ἔλεγον· *οὗτός ἐστιν Ἰησοῦς ὁ προφήτης ὁ ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας*, ὁμολογοῦντες τὸν προφητευθέντα ὅτι »Ναζωραῖος κληθήσεται« ὁ κυρίως τῷ θεῷ ἀεὶ ἀνακείμενος. ἀλλὰ κατὰ τὴν διήγησιν ταύτην περιγεγράφθω τὰ κατὰ τὸν τόπον καὶ ἀρχή τις ἔστω ἑτέρας περικοπῆς τὰ ἐπιφερόμενα, ἵνα μὴ ἀναγκάζηταί τις (συνάπτων καὶ τὴν περὶ ἐκείνων διήγησιν τοῖς προτέροις) ζητεῖν [K541] ἐκβαλλομένους ἀπὸ τοῦ ἱεροῦ τοῦ θεοῦ τινας τοὺς ἐπιπληττομένους	19. So, with these three acclamations being spoken by the unified voice of those going before and those following Jesus, he was entering *into the* true *Jerusalem*, on the one hand; but on the other hand, the heavenly powers being astonished—which are said to be *the whole city*, who were saying, *Who is this*? (Matt 21.10)—correspond to those things prophesied in the 23rd Psalm concerning the ascension of the Savior and of the astonishment of the heavenly powers who were astonished at the novel spectacle of his bodily riding. The Psalm reads this way: “Lift up your gates, O rulers, and be lifted up, O eternal gates, and the King of glory will enter,” [K540] etc. (Ps 23.7). And in Isaiah something similar is prophesied concerning the ascent of the Savior after the economy,[70] for it is said, “Who is this who is arriving from Edom, his garments red from Bosor, this one who is fair in robe?” (Isa 63.1). As you read all the things with respect to this passage, you yourself may be able to contemplate, what the powers astonished at the bodily ascent of the Savior say and what is answered to them. But I have taken these things [in this way] as I desire to preserve the sequence of the tropology according to Scripture that *After he entered into Jerusalem the whole city was stirred up, saying, Who is this?* (Matt 21.10). After this it is next written that many were saying, *This is Jesus, the prophet who is from Nazareth of Galilee* (Matt 21.11), [thereby] confessing what was prophesied that he who is devoted continually to God “will” properly “be called a Nazarean” (Matt 2.23). But in accordance with this explanation let [our account of] the things with regard to the passage be circumscribed, and let us begin [to explain] what follows in another pericope, in order that someone (connecting with the explanation concerning these things from the earlier discussion) might not need to seek for [an explanation of] [K541] those people who are

[70] I.e., the Incarnation.

ὡς πεποιηκότας τὸν »τῆς προσευχῆς« οἶκον »λῃστῶν σπήλαιον«. οὐκ οἶδα δὲ εἰ, κἂν βιάσηταί τις, δύναται ἀκολούθως τῷ »χαῖρε σφόδρα, θύγατερ Σιὼν« σῶσαι τὴν πᾶσαν καὶ τῶν ἑξῆς τοῖς ἐκκειμένοις ἀκολουθίαν.

Μετὰ ταῦτα ἐξετάσωμεν καὶ τὸ *ὡσαννὰ τῷ υἱῷ Δαυΐδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις* ποῖον ἔχει νοῦν. σαφῶς μὲν οὖν τὸ *εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου* αὐταῖς λέξεσι κεῖται ἐν τῷ πρὸ τοῦ μεγίστου Ψαλμοῦ Ψαλμῷ, λεγομένῳ ἔν τισιν ἀντιγράφοις ἑκατοστῷ ἑπτακαιδεκάτῳ. δοκεῖ δέ μοι τὰ ἀντὶ τοῦ »ὦ κύριε, σῶσον δὴ« προτεταγμένα τοῦ »εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου« ἑβραϊκῶς ἐκκεῖσθαι ἐν τῷ »ὡσαννὰ τῷ υἱῷ Δαυΐδ«· οὕτω δὲ καὶ εἶχεν ἡ ἑβραϊκὴ λέξις· ΑΝΝΑ ΑΔΩΝΑΙ ΩΣΙΑΝΝΑ, ΑΝΝΑ ΑΔΩΝΑΙ ΑΣΛΙΑΝΝΑ, ΒΑΡΟΥΧ ΑΒΒΑ ΒΣΑΙΜ ΑΔΩΝΑΙ. [K542] εἶτα δοκεῖ μοι ὑπὸ Ἑλλήνων συνεχῶς γραφόμενα τὰ εὐαγγέλια μὴ εἰδότων τὴν διάλεκτον, συγκεχύσθαι ἐν τοῖς κατὰ τὸν τόπον ἔχουσι ταῦτα ἀπὸ τοῦ προειρημένου Ψαλμοῦ. εἰ δὲ τὸ ἀκριβὲς βούλει μαθεῖν τῆς λέξεως, ἄκουε Ἀκύλου ἑρμηνεύσαντος ὡδί· »ὦ δὴ κύριε, σῶσον δή· ὦ δὴ κύριε, εὐόδωσον δή· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου«. ἀλλὰ γὰρ ἐπανακεφαλαιωσώμεθα τὰ κατὰ τὸν τόπον καὶ λέγωμεν ὅτι ἤτοι Παῦλος καὶ Πέτρος ἢ ἄλλα δύο εἴδη τῶν διδασκόντων, *λύσαντες* ἀπὸ τῶν δεσμῶν κατὰ τὴν τοῦ Ἰησοῦ πρόσταξιν τοὺς ἀπὸ περιτομῆς καὶ τοὺς ἀπὸ ἀκροβυστίας, ἐκόσμησαν αὐτοὺς καὶ πεποιήκασιν εὐπρεπεῖς πρὸς τὸ ὀχήσασθαι αὐτοῖς τὸν λόγον ἀνιόντα εἰς τὴν Ἱερουσαλήμ. καὶ <οὕτως καὶ> τὰ λοιπὰ κατὰ μὲν μίαν ἔσται διήγησιν. κατὰ δὲ ἑτέραν ἀεὶ ἐνέστηκε *** τῶν ἀποδεχομένων τὸν Ἰησοῦν στρωννύντων αὐτῷ διὰ τῶν ἰδίων ἐνδυμάτων τὴν ὁδὸν καὶ κοσμούντων αὐτὴν τοῖς κλάδοις καὶ προαγόντων καὶ

chastised by being cast out from the temple of God, as though they have made the house "of prayer" a "lair of brigands" (Matt 21.13). I do not know if, even though someone be forced, one could preserve the whole sequence of what follows the present passages in a way consistent with "Rejoice exceedingly, O daughter of Zion,"

After these things let us examine also what *Hosanna to the Son of David! Blessed is He who is coming in the name of the Lord; Hosanna in the highest!* might mean. Clearly, therefore, the expression *Blessed is He who is coming in the name of the Lord* occurs with this very wording in the Psalm before the great Psalm,[71] which is called in certain manuscripts the 117th. But it seems to me that the things placed before "Blessed is He who is coming in the name of the Lord" have been set forth in the Hebrew language, "Hosanna to the Son of David," rather than saying, "O Lord, save indeed." Here is how the Hebrew text reads: ANNA ADONAI OSIANNA, ANNA ADONAI ASLIANNA, BAROUK ABBA BSAIM ADONAI.[72] [K542] And so it seems to me that the Gospels, having been written consecutively by Greeks who did not know the [Hebrew] dialect, have commingled [the languages] used in this passage from the aforementioned Psalm.[73] But if you desire to have the precise rendering of the text, listen to Aquila who translated in this way, "O Lord, save indeed; O Lord, help [us]; Blessed is He who is coming in the name of the Lord." But let us recapitulate again the things according to the passage and let us say that, whether Paul and Peter or two other figures of those who are teaching, *after loosing* those from the circumcision and those from the uncircumicision from [their] bonds according to the command of Jesus, they adorned them and made them fitting for the Logos to ride upon them as he ascended to Jerusalem. And <in the same way also> the rest will be according to one explanation. But according to a different [explanation] it continually institutes ***[74] for those who accept Jesus, who spread the way for him through their own garments and who adorn it with branches

[71] That is, Psalms 117 and 118 [LXX] (118-119 MT).

[72] MT consonants: אנא יהוה הושיעה נא אנא יהוה הצליחה נא ברוך הבא בשם יהוה (Ps 118.25-26 MT).

[73] If I have read Origen correctly, this is an interesting statement, in light of the tradition about Matthew having originally perhaps been composed in Hebrew/Aramaic.

[74] Klostermann suggests <πλεῖστος ὄχλος> as the possible lacuna.

ἐπακολουθούντων. καὶ ἄλλως δὲ ἕκαστος διὰ μὲν τῶν ἤδη πεπραγμένων προάγει τὸν Ἰησοῦν, διὰ δὲ τῶν πραχθησομένων ἐπακολουθεῖ αὐτῷ καὶ λέγει τὰ ἀναγεγραμμένα. [K543] καὶ εἰς ταῦτα δὲ ἡμεῖς μὲν τοσαῦτα εἴδομεν· ὁ δὲ ἡμῶν διαφέρων πλείονα καὶ βλεπέτω καὶ διδασκέτω. πλὴν ἔν τινι τῶν εἰς τὸ κατὰ Ἰωάννην εὐαγγέλιον ἐπὶ ποσὸν καὶ ταῦτα ἐξητάσαμεν, ὅτε προέκειτο διηγήσασθαι τὸ »τῇ ἐπαύριον οὖν ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν« καὶ τὰ ἑξῆς.	and who go before and who follow. And alternatively each person, through the things that have already been done, goes before Jesus, but through those things that will be done, he follows him and he says the things recorded. [K543] Such is what we understand about these passages, but let one who differs from us see and teach greater things. However, in one of our books on the Gospel according to John we examined these things to some degree, when it was set before [us] to explain, “On the morrow, therefore, a great crowd was coming to the feast” (Jn 12.12), etc.

20. *Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ* καὶ τὰ ἑξῆς (21.12-13). Τὰ δὲ κατὰ τὸν τόπον καὶ οἱ λοιποὶ τρεῖς εὐαγγελισταὶ ἐξέθετο, ὧν τὴν πρὸς ἀλλήλους διαφορὰν οὐ τοῦ προκειμένου καιροῦ ἐστι διηγήσασθαι· ἀρκέσει γὰρ τὸ ἐν τῷ ἐξεταζομένῳ εὐαγγελίῳ κατὰ τὸ δυνατὸν ἡμῖν σαφηνίσαι. τῶν τεσσάρων <δὲ> εὐαγγελιστῶν ἀναγραψάντων τὰ κατὰ τὸν τόπον, πλείονα [τὰ] κατὰ τὸ δυνατὸν ἡμῖν ἐξήτασται ὑπαγορεύουσιν εἰς τὸ κατὰ Ἰωάννην καὶ ὡς οἷόν τε ἦν σαφηνίζουσι τὸ »καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς [K544]« καὶ τὰ ἑξῆς. ἔνθα κατεσκευάζομεν οὐκ ἐλάττονα τῶν παραδόξων δυνάμεων εἶναι τοῦ Ἰησοῦ καὶ τὴν προκειμένην ὅτι τέκτονος μὲν νομιζόμενος εἶναι υἱὸς τοσαύτῃ παρρησίᾳ καὶ ἐξουσίᾳ ἐχρήσατο, ἐκβάλλων ἐν πανηγύρει ἀπὸ τοῦ	20. *And Jesus entered into the temple of God and cast out all who were buying and selling in the temple*, etc. (Matt 21.12-13). The remaining three Evangelists[75] have all set forth the things [recounted] with respect to this passage, but it is not for the present time to explain the differences these have from one another. For it will be sufficient, insofar as we are able, to expound on the Gospel being investigated [at present]. <But> since the four Evangelists [all] recorded the things pertaining to this passage, we made a fuller inquiry as able when we expounded on the [Gospel] according to John[76] and, as it were, were explaining, “And he found in the temple those selling oxen and sheep and doves” (Jn 2.14) [K544] etc. There[77] we demonstrated that [the work of Jesus in] the passage at hand is in no way inferior to the extraordinary mighty works[78] of Jesus because he who is deemed to be a son of a builder (cf. Matt 13.55) made use of such boldness and authority,

[75] That is, Mark, Luke, and John.

[76] See Origen, *Comm. Jn.* 10.112-171 (Heine, 279-94).

[77] Specifically, *Comm. Jn.* 10.145-49, here 145: Καίτοιγε ᾧ μέλει τῆς ἀκριβεστέρας ἐξετάσεως ἐπισκοπήσει εἰ κατὰ τὸ ἐν τῷ βίῳ τούτῳ ἀξίωμα τοῦ Ἰησοῦ ἦν, νομιζομένου υἱοῦ εἶναι τέκτονος, τὸ τηλικοῦτο ποιῆσαι θαρρῆσαι … “Moreover, for the person concerned with a more precise inquiry, let him inspect if it was according to Jesus’ status in this life, he being considered the son of a builder, to be so bold as to do something so great …”; here 148: ὥστε μηδενὸς τῶν σφόδρα παραδόξως ὑπ' αὐτοῦ γεγενημένων καὶ προκαλεσαμένων διὰ τῆς θειότητος εἰς πίστιν τοὺς τεθεωρηκότας ἐλάττονα ἐμφαίνειν ἐνεργηθεῖσαν δύναμιν τὴν κατὰ τὸν τόπον ἱστορίαν, εἴ γε καὶ αὐτὴ γεγένηται “So that the mighty work which he effected that the literal history exhibits in the passage, if indeed it happened, is in no wise inferior to the exceedingly miraculous things that He caused to happen and which summoned those who beheld [them] to faith through [his] divinity”

[78] In *Comm. Jn.* 13.449-552 (Heine, 163-64), Origen explores the distinction between “signs” and “wonders,” and in that context refers to τὰς μὲν παραδόξους καὶ τεραστίους δυνάμεις, per Heine, “the miraculous and marvelous mighty works.”

ἱεροῦ τοὺς ἀναγεγραμμένους, ὁποίᾳ οὐδ᾽ ὁ τοῦ ἔθνους ἡγούμενος χρώμενος εὐχερῶς ἂν ἤνυσε τοῦθ᾽ ὅπερ Ἰησοῦς πεποίηκε. καὶ ἐτροπολογήσαμέν γε δουλεύσαντες τῇ λέξει, ὡς ἐχωροῦμεν, τὸ Ἰωάννου βούλημα. ἀλλ᾽ ἐπεὶ καὶ νῦν ὁ εἱρμὸς ἡμᾶς ἀπαιτεῖ εἰπεῖν κατὰ τὴν Ματθαίου λέξιν περὶ τῶν ἐκκειμένων, τὸν πατέρα τῆς σοφίας ἐπικαλεσάμενοι φέρ᾽ ἴδωμεν εἰ ἄξιόν τι δυνάμεθα τῆς Ἰησοῦ μετὰ θάρσους πράξεως εἰπεῖν εἰς τὸν τόπον. καὶ πρῶτον <μὲν> λεκτέον τί *τὸ ἱερὸν τοῦ θεοῦ*, ὅπερ ὁμολογῶν ὁ θεὸς εἶπεν ἐν τῷ προφήτῃ· *ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται*. ἀνάλογον μὲν οὖν τῇ κατὰ σάρκα περιτομῇ καὶ ταῖς σωματικαῖς τοῦ νόμου ἑορταῖς καὶ θυσίαις *ἱερὸν* ἐνομίζετο *τοῦ θεοῦ* εἶναι τὸ ἐκ λίθων ἀναισθήτων κατασκεύασμα οἰκοδομηθὲν ὑπὸ Σολομῶντος πρῶτον καὶ ἀνοικοδομηθὲν ἔτι ὑπὸ Ἔσδρα, πλὴν μετὰ τὴν τοῦ σωτῆρος οἰκονομία ὑπὸ Ῥωμαίων καθαιρεθέν [K545]. καὶ *οἶκος* ἐκεῖνος ὑπελαμβάνετο εἶναι εὐχῆς, οὗ καθαιρεθέντος ἀναγκαῖον Ἰουδαίους, ὡς μηκέτι ἔχοντας οἶκον *προσευχῆς*, λέγειν μηκέτι ἔχειν τὸ ἐξαίρετον τῆς ἐπισκοπῆς τοῦ θεοῦ, ὃ ἔχειν ᾤοντο παρὰ τὸ ἐν τῷ οἴκῳ τῆς *προσευχῆς* εὔχεσθαι, μηδὲ τὸ τὰ τῆς νομικῆς λατρείας ἐπιτελεῖν. καὶ ἐκβεβληκέτω σωματικῶς ἀπ᾽ ἐκείνου ὁ καὶ σύμβολα ποιήσας τῶν ἰδίων πνευματικῶν πράξεων σωτὴρ ἡμῶν *τοὺς πωλοῦντας καὶ ἀγοράζοντας* καὶ *τὰς τραπέζας τῶν κολλυβιστῶν* καταβεβληκέτω καὶ *τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς* καὶ εἰρηκέτω τὰ ἐκκείμενα εἰς ἐπιστροφὴν τοῦ τότε λαοῦ, ἀντὶ σεμνῆς πανηγύρεως ἐπιτελουμένης ἐν ὀνόματι θεοῦ σχολαζόντων τῷ πωλεῖν καὶ ἀγοράζειν, οὐκ ἐν τῇ καθηκούσῃ χώρᾳ ἐν ᾗ ἔδει πωλεῖν καὶ ἀγοράζειν, ἀλλ᾽ *ἐν τῷ ἱερῷ*, ἔνθα ἐχρῆν μὲν συνερχομένους εὔχεσθαι ὡς ἐν οἴκῳ *προσευχῆς*, ἐποίουν δὲ τὰ ἐναντία τῇ εὐχῇ ἐν αὐτῷ, ὡς ἐν οἴκῳ ἐμπορικῷ πωλοῦντες καὶ ἀγοράζοντες καὶ ἀργύρια

casting out those people mentioned from the temple during a festal celebration, and the leader of the nation recklessly using that sort of [boldness and authority] would not achieve the same result that Jesus did.[79] And after serving the letter, we offered a figurative reading, as we were able, to the intention of John.[80] But since also now the sequence compels us to say something with regard to the text of Matthew that is at hand, come, let us call on the Father of Wisdom and see if we might be able to say something worthy about this passage with Jesus' bold action. Indeed, we should first <on the one hand> say something about *the temple of God*, which God confesses when He says by the prophet, *My house will be called a house of prayer*. Corresponding, then, with the circumcision according to the flesh and with the somatic feasts and sacrifices of the law the *temple of God* was deemed to be that construction built first by Solomon from insensate stones and was again rebuilt by Ezra, but was then destroyed by the Romans after the Incarnation (οἰκονομία) of the Savior. [K545] Indeed this *house* was supposed to be for prayer (εὐχῆς),[81] and since it was destroyed, one must say that the Jews, since they no longer have a house *of prayer*, no longer have the special status of the oversight[82] of God, which they presumed to have by praying in the house *of prayer*, nor [are they able] to perform the worship service according to the law. And let our Savior cast out from it *those who were buying and selling* in a bodily way, which he brings about as symbols of these properly spiritual acts, and let him cast down *the tables of the moneychangers* and *the seats of those selling doves*. Let him also say the things set forth about the overturning of the nation at that time, which instead of performing a noble festival in the name of God were devoting themselves to buying and selling, not in the prescribed area in which one should buy and sell, but *in the temple*, where those who came together should have been praying as though in a house *of prayer*, but they were doing things in it opposed to prayer, buying and selling as though in a house of merchandise and changing money with silver and

[79] I am not completely sure of how to render this phrase: ὁποίᾳ οὐδ᾽ ὁ τοῦ ἔθνους ἡγούμενος χρώμενος εὐχερῶς ἂν ἤνυσε τοῦθ᾽ ὅπερ Ἰησοῦς πεποίηκε.

[80] Cf. Robert M. Grant, *The Earliest Lives of Jesus* (New York: Harper & Brothers, 1961), 67, who sets this comment within a possible progression of Origen's approach to the historicity and disagreements/tension within the Gospels.

[81] Cf. *On Prayer* 3-4 where Origen discusses the biblical distinction and usage of εὐχή and προσευχή.

[82] An "episcopacy" as in oversight, providential care, visitation.

κολλυβίζοντες καὶ ἐπὶ καθεδρῶν καθεζόμενοι, ἵνα πωλῶσι περιστεράς. [K546] καὶ τὸ ἄσεμνον τῶν γινομένων παρὰ Ἰουδαίοις τότε ὁ Ἰησοῦς ἡμῶν καθηρηκέτω, ἐλέγξας τοὺς ἀντὶ τοῦ κατὰ τὸν νόμον ἑορτάζειν ἐμπορευομένους καὶ σωματικῶς τρυφῶντας.	were sitting on seats, in order that they might sell doves. [K546] And let our Jesus destroy the indecency of the things taking place at the hands of the Jews at that time, reproving those who, instead of keeping festival according to the law, were acting as merchants and living in somatic extravagance.

21. Καὶ νῦν δὲ νομίζω *ἱερὸν* ἐκ λίθων ζώντων οἰκοδομηθὲν εἶναι τὴν ἐκκλησίαν, καὶ εἶναι ἐν αὐτῇ τινας οὐχ ὡς ἐν ἐκκλησίᾳ ζῶντας ἀλλ᾽ ὡς »κατὰ σάρκα« στρατευομένους, οἵτινες καὶ ποιοῦσι τὸν τῆς *προσευχῆς* ἐκ ζώντων λίθων <οἰκοδομηθέντα> οἶκον *λῃστῶν* διὰ τὴν αὐτῶν κακίαν *σπήλαιον*. τίς γὰρ κατανοήσας τὰ ἔν τισιν ἐκκλησίαις ἁμαρτανόμενα ὑπὸ τῶν <τοιούτων Χριστιανῶν τῶν> νομιζομένων »πορισμὸν εἶναι τὴν« ἑτέρων »εὐσέβειαν«, καὶ δέον »ἐκ τοῦ εὐαγγελίου« μόνον διαζῆν, τοῦτο μὲν μὴ ποιούντων, πλοῦτον δὲ καὶ πολλὴν κτῆσιν συναγόντων, οὐκ ἐρεῖ *σπήλαιον λῃστῶν* γεγονέναι τὸ τηλικοῦτον τῆς ἐκκλησίας μυστήριον; ὥστ᾽ ἂν εἰπεῖν τὸν Ἰησοῦν [K547] ἐπὶ τοῖς ἁμαρτανομένοις ἐν ᾧ ᾠκοδόμησεν ἱερῷ ζῶντι τό τε ἀπὸ τῶν Ψαλμῶν οὕτως ἔχον· »τίς ὠφέλεια ἐν τῷ αἵματί μου, ἐν τῷ καταβῆναί με εἰς διαφθοράν;« καὶ τὸ ἀπὸ τοῦ (ὡς οἶμαι) Ὠσηέ, ἔνθα ἡ τοῦ Ἰησοῦ ψυχὴ λέγει δυσαρεστουμένη τῷ βίῳ τῶν ἁμαρτανόντων καὶ ἐν τῷ ἱερῷ εἶναι δοκούντων τὸ »οἴμοι ὅτι ἐγενήθην ὡς συνάγων καλάμην ἐν ἀμητῷ καὶ ὡς ἐπιφυλλίδα ἐν τρυγητῷ, οὐκ ὄντος στάχυος τοῦ φαγεῖν τὰ πρωτόγονα. οἴμοι ψυχή, ὅτι ἀπόλωλεν εὐλαβὴς ἀπὸ τῆς γῆς, καὶ ὁ κατορθῶν ἐν ἀνθρώποις οὐχ ὑπάρχει«. καὶ ἐὰν προσκόπτῃς γε τῷ ταῦτα λέγειν τὸν Ἰησοῦν καὶ πενθοῦντα ἡμῶν τὰ πταίσματα φάσκειν τὸ »οἴμοι ψυχή«, συνεξέτασον τούτοις τὸ ἀπὸ τοῦ εὐαγγελίου, ἔνθα γέγραπται ὅτι ἰδὼν τὴν Ἱερουσαλὴμ »ἔκλαυσεν ἐπ᾽ αὐτῇ, καὶ εἶπε«. καὶ μᾶλλόν γε, εἴπερ εὐλόγως ἔκλαυσεν ἐπὶ Ἱερουσαλήμ, εὐλογώτερον κλαύσεται ἐπὶ τὴν ἐκκλησίαν, οἰκοδομηθεῖσαν μὲν ἵνα *οἶκος προσευχῆς* ᾖ, γενομένην δὲ διὰ τὴν αἰσχροκέρδειαν καὶ τρυφήν τινων (ἀλλ᾽ εἴθε μὴ καὶ τῶν ἡγουμένων τοῦ λαοῦ) *σπήλαιον λῃστων*. [K548]	21. Now I also consider the Church to be a *temple* built from living stones (cf. 1 Pet 2.5), and that there are certain people in it who are not living as though in the Church, but as waging war "according to the flesh" (2 Cor 10.3). These people also turn the house of *prayer* <built> from living stones into a *lair of brigands* on account of their vice. For, after considering the sins committed in some of the churches by <those Christians> who deem "piety to be" another "means of gain" (1 Tim 6.5), when one should live only "from the gospel" (1 Cor 9.14)—who do not do this, but instead collect wealth and many possessions—what person will not say that the great mystery of the Church has become *a lair of brigands*? Consequently, [K547] to those who are sinning in the living temple that he built, Jesus address the passage from the Psalms that reads in this way: "What benefit is there in my blood, in me descending unto corruption?" (Ps 29.10) and the passage (I think) from Hosea, where the soul of Jesus, displeased by the life of those sinning and who seem to be in the temple, says, "Woe is me, for I have become as one who gathers straw in harvest and as [one who gathers] grape-gleanings in the vintage, when there is no cluster to eat the first-ripe fruit. Woe is me, O soul! For the devout person has perished from the earth; and there is none among men that directs himself aright" (Mic 7.1-2). If you might stumble at the idea that Jesus says these things and that when he mourns over our failures he says, "Woe is me, O soul!," do give attention to these things together with [the passage] from the Gospel, where it is written that when [Jesus] saw Jerusalem "he wept over it, and he spoke" (Lk 19.41). And what is more, since he with good reason wept over Jerusalem, he will weep over the Church with even more good reason, for it was built so as to be a *house of prayer*, but has become a *lair of brigands* on account of

Ἀλλὰ τότε μὲν *εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ* καὶ ἐκάθαρεν αὐτὸ ἐκβαλὼν *πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν* καταστρέψας μετὰ τῶν καθεδρῶν ἐν αἷς ἐκαθέζοντο οἱ πωλοῦντες *τὰς περιστεράς*. νῦν δὲ, ὅσον μὲν οὐκ ἐπισκοποῦνται, οἱ <ἐν> τῷ ὀνόματι Ἰησοῦ Χριστοῦ γινόμενοι »ἐπὶ τὸ αὐτὸ« ἐν συναγωγαῖς εἰσιν οἱ πωλοῦντες καὶ ἀγοράζοντες *ἐν τῷ ἱερῷ* καὶ τὰ λοιπὰ <πάντα> ποιοῦντες, καὶ οὐδαμοῦ Ἰησοῦς αὐτοῖς ἐπιφαίνεται, ἵνα ἐκβαλὼν <αὐτοὺς> σώσῃ τοὺς λοιποὺς ἢ κἀκείνους ἐκβληθέντας ποιήσῃ συναισθηθῆναι τῆς ἁμαρτίας καὶ εἰσελθεῖν εἰς τὸ ἱερόν, οὐκέτι μετὰ τοῦ πωλεῖν καὶ ἀγοράζειν ἢ τὰ λοιπὰ ποιεῖν· ἐπὰν δὲ ἐπισκέψηται ἐπὶ τὰς ἁμαρτίας ἡμῶν καὶ ὡς ἀγαπῶν ἡμᾶς ἐπιδημήσῃ, ἵνα παιδεύσῃ καὶ μαστιγώσῃ ὡς υἱοὺς ὅπως ἡμᾶς παραδέξηται, τότε εἰσελεύσεται ἡ δύναμις Ἰησοῦ συναγομένων ἡμῶν καὶ τοῦ πνεύματος τοῦ ἁγίου, καὶ εἰσελθοῦσα ἐκβαλεῖ *πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· πωλοῦντας* μὲν καὶ ὡσπερεὶ ἀπεμπολοῦντας εἰ καί τι χρηστὸν εἶχον, *ἀγοράζοντας* δὲ ἀντ᾽ ἐκείνων τὰ φαῦλα, [K549] καὶ ταῦτα *ἐν τῷ ἱερῷ τοῦ θεοῦ*, τῇ ἐκκλησίᾳ, πράττοντας. ἀλλ᾽ εἴθε εἰσελθὼν εἰς τὸ ἱερὸν τοῦ πατρός, τὴν ἐκκλησίαν, τὸν οἶκον τῆς *προσευχῆς*, καταβάλοι ὁ Ἰησοῦς *τὰς τῶν κολλυβιστῶν* καὶ <αἰσχροκερδῶν καὶ> φιλαργύρων *τραπέζας* καὶ εἰς πολλὰ εὐτελῆ καὶ οὐδενὸς λόγου ἄξια κατακερματιζόντων τὰ δόκιμα ἀργύρια, ἵνα βλάψωσι μὲν ἐκείνους οἷς κολλυβίζουσιν, αὐτοὶ δὲ μὴ εἰς δέον χρήσωνται τῷ ἀργυρίῳ. εἰσὶ δὲ καὶ ἄλλοι *ἐν τῷ ἱερῷ* πωλοῦντες καὶ ἀγοράζοντες τὰς Χριστοῦ *περιστερὰς* καὶ παραδιδόντες τοὺς ἀκεραίους ὡς περιστεράς, τοὺς εὐξαμένους καὶ εἰπόντας· »τίς δώσει μοι πτέρυγας ὡσεὶ περιστερᾶς. καὶ πετασθήσομαι καὶ καταπαύσω;« καὶ ἐπακουσθέντας ἄρχουσιν οἷς οὐ δεῖ.

the foul covetousness and decadence of certain people (but would that they were not in fact the leaders of the people!). [K548]

But at that time *Jesus entered into the temple of God* and he purified it, casting out *all those who were buying and selling in the temple, and* overturning *the tables of the moneychangers* along with the seats in which those who were selling *doves* were sitting. But now, to some extent they are not being overseen, those who are “together” <in> the name of Jesus Christ (1 Cor 11.20) in the synagogues who are buying and selling *in the temple* and doing <all> the other things, and Jesus is in no way manifested to them, so that after casting <them> out, he might save the rest or make those who have been cast out aware of [their] sin so as to enter back into the temple, no longer with selling and buying, or doing the rest. But when he oversees our sins and, out of his love for us, might visit [us], in order that he might discipline and scourge [us] as sons when he receives us (cf. Prov 3.11-12; Heb 12.5ff), then the power of Jesus and of the Holy Spirit will enter those of us who are gathered together, and after entering, will cast out *all those selling and buying in the temple*; [with] *those selling* [it is] as if they are betraying[83] even the useful thing they have, but are *buying* things that are worthless instead of the [useful] things, [K549] and are then putting these things in practice *in the temple of God*, the Church. But would that when [Jesus] enters into the temple of the Father, the Church, the house of *prayer*, he might cast down *the tables of the moneychangers* and <those with foul covetousness and> lovers of money, who indeed convert the valid money into an abundance of things that are cheap and worthy of no account, so that they might damage those with whom they change money, while they themselves put the money to use for what is not necessary. There are also others *in the temple* selling and buying the *doves* of Christ and betraying those who, as though doves, are without guile and pray, saying: “Who will give to me wings as of a dove, that I might fly away and I might be at rest?” (Ps 54.7), and who are obedient to rulers to whom it is not necessary.[84]

[83] This synonym for “selling” can connote betrayal, smuggling. Cf. Lampe, PGL, 182.
[84] Could this, in some sense, be read as a “prophecy” of the monastic flight into the Egyptian desert of St. Anthony and followers?

22. Καὶ νομίζω ἁρμόζειν τὸν περὶ *τῶν πωλούντων τὰς περιστερὰς* λόγον τοῖς παραδιδοῦσι τὰς ἐκκλησίας αἰσχροκερδέσι καὶ τυραννικοῖς καὶ ἀνεπιστήμοσι καὶ ἀνευλαβέσιν ἐπισκόποις ἢ πρεσβυτέροις ἢ [K550] διακόνοις. διόπερ μόνων *τῶν πωλούντων τὰς περιστερὰς καθέδρας* ὠνόμασεν ὁ Ματθαῖος καὶ ὁ Μᾶρκος, ἅς φασι κατεστράφθαι ὑπὸ τοῦ Ἰησοῦ. ὡς εἴθε τούτων ἤκουον μετὰ τοῦ πρέποντος νοῦ τῇ θείᾳ γραφῇ οἱ »ἐπὶ τῆς καθέδρας Μωσέως« αὐχοῦντες καθέζεσθαι καὶ πωλοῦντες ὅλας ἐκκλησίας περιστερῶν καὶ παραδιδόντες αὐτὰς τοιούτοις προεστηκόσι, περὶ ὧν λέγοιτ᾽ ἂν τὸ ἐν τῷ Ἱερεμίᾳ ὑπὸ τοῦ κυρίου λεγόμενον· »οἱ ἡγούμενοι τοῦ λαοῦ μου ἐμὲ οὐκ ᾔδεισαν· υἱοὶ ἄφρονές εἰσι καὶ οὐ συνετοί, σοφοί εἰσι τοῦ κακοποιῆσαι, τὸ δὲ καλῶς ποιῆσαι οὐκ ἔγνωσαν« καὶ τὸ ἐν τῷ Μιχαίᾳ (οἶμαι) οὕτω λελεγμένον· »οἱ ἡγούμενοι τοῦ λαοῦ μου ἐκβληθήσονται ἐξ οἴκου τρυφῆς αὐτων«. εἰ γὰρ ἤκουον, οὐκ ἂν ἐπώλησαν *τὰς* Χριστοῦ *περιστεράς*, ἀλλὰ κατέστησαν ἄρχοντας αὐτῶν φειδομένους τῶν περιστερῶν καὶ προνοουμένους τῆς σωτηρίας αὐτῶν καὶ οὐ περιβλεπομένους τίνα ὡς παχεῖαν περιστερὰν θύσαντες καταθοινήσονται. λέγει δὲ Ἰησοῦς τοῖς ἐκβαλλομένοις ὡς πωλοῦσι καὶ ἀγοράζουσι καὶ τοῖς κολλυβισταῖς καὶ τοῖς πωλοῦσι *τὰς περιστεράς*, δυσωπῶν αὐτοὺς ἀπὸ τῶν ὡς ἐκ προσώπου τοῦ πατρὸς λεγομένων προφητειῶν, ὅτι τὸ μὲν γεγραμμένον ἐστίν· *ὁ οἶκός μου* [K551] *οἶκος προσευχῆς κληθήσεται*. οὐδὲν γὰρ ἄλλο δεῖ εἶναι ἐν ἐκκλησίᾳ θεοῦ ἢ εὐχὴν πάσης ἁγίας πράξεως καὶ προκαλουμένης τὴν τοῦ θεοῦ ἐπισκοπήν, εἰς εὐχὴν παρὰ θεῷ λογιζομένης, καθὸ καὶ τὸ »ἀδιαλείπτως προσεύχεσθε« δυνατόν ἐστιν. ὑμεῖς δέ, ὦ οὗτοι, ταῖς ὑμετέραις κακίαις τὸν τῆς *προσευχῆς* οἶκον *σπήλαιον λῃστῶν* πεποιήκατε. καὶ εὑρεῖν ἔστι πολλαχοῦ κατὰ

22. I also consider the word concerning *those selling doves* to be fitting to those bishops, presbyters, and deacons who betray the churches by their greed, tyrannical rule, faithlessness, and irreverence. [K550] Wherefore Matthew and Mark mention *the seats* only *of those selling doves*, which they say were overturned by Jesus. O, would that those presumptuously sitting "on the seat of Moses" (Matt 23.2) and selling the whole Church of doves and betraying them to those who are governing[85], would listen to these things with the meaning befitting the divine Scripture, concerning whom one might cite that which was said by the Lord in Jeremiah: "The leaders of my people do not know me; foolish sons they are, and not understanding; they are wise in doing evil, and they do not know [how] to do good" (Jer 4.22), and what is said in this way (I think) in Micah: "The rulers of my people shall be cast out of their house of luxury" (Mic 2.9). For if they were listening, they would not have sold *the doves* of Christ, but they would have ordained their rulers who take care of the doves, who provide for their salvation, and who do not look about for certain ones, such that after sacrificing fattened doves, they might have a feast for themselves. Jesus says to those who are being cast out, since they are selling and buying and changing money and selling *the doves*, putting them to shame from the prophecies spoken in the person of the Father, that it is written, "*My house* [K551] *will be called a house of prayer*" (Isa 56.7). For in [the] Church of God there must be nothing other than the prayer of every holy practice which indeed invites the oversight[86] of God, being reckoned by God for prayer, insofar as it is possible to "pray without ceasing" (1 Thess 5.17). But, woe to you, you who have made the house *of prayer [into] a lair of brigands* by your vices. Indeed one can find many places, in brief, where the matters of the Church so-deemed are conducted in such a manner, as though the

[85] τοιούτοις προεστηκόσι. This could perhaps be a reference to hostile spiritual powers, on analogy to the Roman authorities to which the Jewish leaders handed over Jesus. The root can also denote those who "approach, come near" e.g., here to worship. I am unsure what this would mean in Origen's ecclesial-spiritual reading of the account. On a second reading, Origen seems to recognize the "slippage" in categories, as he goes on in the next paragraph to articulate a more precise typology.

[86] Again the root for "oversight," which connects with "bishop," ironically in this case.

βραχὺ οὕτως εἰς διαστροφὴν ὁδεύσαντα τὰ τῆς νομιζομένης ἐκκλησίας πράγματα, ὡς μηδὲν σπηλαίου *λῃστῶν* διαφέρειν τὸ ἄθροισμα συναγόμενον ἐν ὀνόματι Χριστοῦ, ὥστ᾽ ἂν λέγεσθαι αὐτοῖς· »δι᾽ ὑμᾶς διὰ παντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν«.	congregation gathered together in the name of Christ differs in no way from a lair *of brigands*, so that it is said to them, “On your account My Name is continually blasphemed among the nations” (Isa 52.7).
Εἰ δὲ δεῖ τὰ εἴδη τρία τυγχάνοντα τῶν ἐνταῦθα κατειλεγμένων προσφιλονεικήσαντα τῇ σαφηνείᾳ τῆς γραφῆς ἐπιμελέστερον διηγήσασθαι, μήποτε οἱ μὲν ἐν τῷ λαῷ μηδενὶ ἐν τῷ κόσμῳ σχολάζοντες ἢ περὶ τὸ πωλεῖν καὶ ἀγοράζειν μόνον τὰς διατριβὰς ἔχοντες καὶ σπανίως ταῖς προσευχαῖς προσκαρτεροῦντες καὶ οἷς ἀπαιτεῖ ἔργοις ὁ θεῖος λόγος, εἰσὶν οἱ πωλοῦντες καὶ ἀγοράζοντες *ἐν τῷ ἱερῷ τοῦ θεοῦ*. [K552] οἱ δὲ μὴ καλῶς διάκονοι διοικοῦντες τὰ τῆς ἐκκλησίας χρήματα, ἀλλ᾽ ἀεὶ μὲν ταῦτα ψηλαφῶντες, οὐ καλῶς δὲ αὐτὰ οἰκονομοῦντες ἀλλὰ σωρεύοντες τὸν νομιζόμενον πλοῦτον καὶ χρήματα, ἵνα πλουτῶσιν ἀπὸ τῶν εἰς λόγον πτωχῶν διδομένων, οὗτοί εἰσιν οἱ κολλυβισταὶ *τραπέζας* χρημάτων ἔχοντες, ἃς *κατέστρεψεν* ὁ Ἰησοῦς. οἱ δὲ τὰς πρωτοκαθεδρίας πεπιστευμένοι τοῦ λαοῦ ἐπίσκοποι καὶ πρεσβύτεροι καὶ ὡσπερεὶ ἀποδιδόμενοι ὅλας ἐκκλησίας οἷς οὐ χρὴ καὶ καθιστάντες οὓς οὐ δεῖ ἄρχοντας, οὗτοί εἰσιν οἱ πωλοῦντες *τὰς περιστεράς*, [K553] ὧν *τὰς καθέδρας κατέστρεψεν* ὁ Ἰησοῦς. ἕκαστος οὖν τῶν ἐπὶ καθέδρας καθεζομένων ἐκκλησιαστικῆς καὶ ἀγαπώντων »τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς« προσεχέτω, μήποτε οὕτω καθέζεται ἐπὶ τῆς ἑαυτοῦ καθέδρας, ὥστε ἐλθόντα τὸν Ἰησοῦν καταστρέψαι αὐτὴν ὡς ἀξίαν καταστροφῆς. ἀλλὰ καὶ ἕκαστος τῶν ἀπὸ διακονίας συναγόντων <ἑαυτοῖς πλοῦτον καὶ ἀποστερούντων	If those who would contend over the clarity of Scripture require a more careful explanation of the three forms[87] occurring of the things here recounted,[88] perhaps those among the people who occupy themselves in the world with nothing other than maintaining their livelihood by selling and buying, and who seldom adhere to prayers and to such works as the divine Logos demands, are those selling and buying *in the temple of God*. [K552] And the deacons who do not manage the possessions of the Church well, but are continually groping after these things, and do not manage them well, but hoard the so-deemed wealth and possessions, in order that they might become wealthy from what the poor give to the Word,[89] these are the money-changers who have *tables* of wealth, which Jesus *overturned*. And the bishops and [their] presbyters who have been entrusted the first seats of the people, and yet are, as it were, delivering the whole Church over to those whom they should not and installing those who should not be leaders, these are the ones selling *doves*, [K553] whose *seats* Jesus *overturned*. Each of those, therefore, who are seated on an ecclesiastical seat and who love “the first seats in the synagogues” (Matt 23.6), let him attend, lest he who is seated upon his own seat in the same way [may be found] worthy of being overturned when Jesus comes to overturn it. But also each of those who, from [diaconal] service, gathers <for himself wealth and defrauds the poor> of [their] possessions, after understanding the present Scripture let him no longer hoard money *on the tables*, so that Jesus might not overturn them. But also let those give heed who are <continually> going to the [places of] buying and selling for the

[87] The “three forms” mentioned here and at the end of this section, are, it seems, the three activities of those in the temple which Origen enumerates in §20 above [K545] : “but they were doing things in it opposed to prayer, 1) buying and selling as though in a house of merchandise and 2) changing money with silver and 3) were sitting on seats, in order that they might sell doves.”

[88] I am not entirely sure how to coordinate all the pieces of this introductory clause: Εἰ δὲ δεῖ τὰ εἴδη τρία τυγχάνοντα τῶν ἐνταῦθα κατειλεγμένων προσφιλονεικήσαντα τῇ σαφηνείᾳ τῆς γραφῆς ἐπιμελέστερον διηγήσασθαι. Origen uses the verb προσφιλονεικέω in *CCels.* 7.46, 49; 8.44 (Chadwick, 434, 436, 484). Is προσφιλονεικήσαντα governed by or separate from τὰ εἴδη τρία τυγχάνοντα? And is the sense positive or negative? Is one “contending for” or “disputing over” the clarity of Scripture, or is it reference to the three forms of abuse in the temple cleansing story?

[89] Cf. *Comm. Jn.* 6.111 (Heine, 200), where εἰς λόγον means “to the Word.”

πτωχῶν> χρήματα, νοήσας τὴν προκειμένην γραφὴν μηκέτι σωρευέτω *εἰς τὰς τραπέζας* ἀργύριον, ἵνα μὴ καταστρέψῃ αὐτὰς ὁ Ἰησοῦς. ἀλλὰ καὶ οἱ ὑπὸ μεριμνῶν τε καὶ φροντίδον βιωτικῶν <ἀεὶ> ἀγόμενοι εἰς ἀγορασμοὺς καὶ πράσεις φροντιζέτωσαν, μήποτε ἐλθὼν *ὁ Ἰησοῦς* ἐκβάλῃ αὐτοὺς ἐκ τοῦ ἱεροῦ <*τοῦ θεοῦ*>, ὅτε ὁ ἐκβεβλημένος οὐδὲ ἐλπίδα τοῦ εἰσελθεῖν ἔχει ὅθεν ἐξεβλήθη. καὶ ὑποφαίνεταί μοι ἐρευνῶντι τὴν ἐκκειμένην γραφήν, μήποτε ταῦτα ὁ *Ἰησοῦς* ποιήσῃ [καὶ] κατὰ τὴν δευτέραν ἐπιδημίαν ἢ κατὰ τὴν προσδοκωμένην θείαν κρίσιν. εἰσελθὼν [K554] γὰρ *εἰς τὸ ἱερὸν τοῦ θεοῦ* ὅλον, τὴν πᾶσαν ἐκκλησίαν, τὴν (ἐξ οὗ συνέστη ἐκκλησία) ἐν ὀνόματι Χριστοῦ συνεστηκυῖαν μέχρι τῆς συντελείας τοῦ αἰῶνος, οὓς ἂν εὕρῃ τῷ πωλεῖν καὶ ἀγοράζειν σχολάσαντας τῶν νομιζομένων εἶναι ἐν *τῷ ἱερῷ* <ὡς ἀναξίους τοῦ ἱεροῦ> *τοῦ θεοῦ* ἐκβαλεῖ· καὶ οὓς ἂν εὕρῃ *τραπέζας* πήξαντας καὶ γινομένους κολλυβιστὰς ἐλέγξει καταστρέψας αὐτῶν *τὰς τραπέζας* καὶ τῷ λόγῳ δείξας οἷα περὶ τὸ ἀργύριον ἡμαρτήκασι· τότε δὲ καὶ *τὰς* (ὡς διηγησάμεθα) *καθέδρας τῶν πωλούντων τὰς περιστερὰς* καταστρέψει. εἰ δέ τις οὐδὲν τῶν τριῶν τούτων εἰδῶν ἔχει καὶ ἐν τῷ ναῷ εὑρίσκεται τοῦ θεοῦ, θαρρείτω· οὔτε γὰρ ἐκβληθήσεται ὑπὸ τοῦ Ἰησοῦ οὔτε τι τῶν αὐτοῦ καταστραφήσεται οὔθ᾽ ὡς ποιήσας τὸν οἶκον *προσευχῆς σπήλαιον λῃστῶν* ὀνειδισθήσεται ὡς λῃστής, ὅτε κολασθήσονται οἱ ποιήσαντες τῇ ἑαυτῶν λῃστείᾳ καὶ ἀδικίᾳ τὸν οἶκον *τῆς προσευχῆς σπήλαιον λῃστων*. [K555]	sake of concern for the cares of this life, lest perhaps when *Jesus* comes, he might cast them out of the temple <*of God*>, and from the point he was cast out he has no hope of [re-]entering. It is suggested to me, as well, as I interpret the present Scripture that perhaps *Jesus* might perform these things with respect to his second coming or with respect to the anticipated divine judgment. For after entering [K554] *into the temple of God* completely, [that is,] the whole Church, which assembles in the name of Christ (from whom the Church consists)[90] until the consummation of the age, those whom he finds occupying themselves with the selling and buying of those deemed to be in *the temple*, he will cast them out <as though unworthy of the temple> *of God*; and those whom he finds setting up *tables* and becoming money-changers, he will reprove [them], overturning their *tables* and with the word showing that, as it were, in regard to money they have sinned. Then also, he will overturn *the tables* (as we have explained [them]) *of those selling doves*. But if someone does not have these three forms and he is found in the temple of God, let him be bold, for neither will he be cast out by Jesus nor will anything of his be overturned, nor will he be reproached as a brigand, as though [he were] turning the house *of prayer into a lair of brigands*, at the time when those who are making the house *of prayer into a lair of brigands* by their own thievery and injustice will be destroyed. [K555]

23. Εἰρημένης τοίνυν εἰς τὸ ῥητὸν τῆς ὑποπεσούσης ἡμῖν καὶ εἰς τὴν ἐκκλησίαν διχῶς ἀποδεδομένης διηγήσεως, φέρε μετὰ ταῦτα ἴδωμεν εἰ δύναται καὶ οὕτω τὰ κατὰ τὸν τόπον νοηθῆναι. οὐκ ἔλλατον τῆς ἐκκλησίας φύσει ἱερόν ἐστι *θεοῦ* πᾶσα λογικὴ φύσις, κατεσκευασμένη ἵνα χωρήσῃ δόξαν θεοῦ, περὶ ἧς γέγραπται (ἐν τῇ	23. Having said what occurs to us with regard to the letter [of the passage] and having offered a twofold explanation with regard to the Church, come let us see if the things according to this passage can be understood in this way. ^Every rational nature is no less a temple *of God* by nature than is the Church, having been prepared so that it might receive the glory of God^,[91] with the account of its appearing in the

[90] Note the two usages, one active and one passive, of the root, συνίστημι. Cf. PGL 1332-3 for the wide possible range of meanings for this verb!
[91] Passage between carrots (^) has also been translated in Balthasar, *Origen: Spirit & Fire*, 83 (§143).

δευτέρᾳ τῶν Παραλειπομένων καὶ τῇ τρίτῃ τῶν Βασιλειῶν) ὀφθείσης μετὰ τὴν οἰκοδομὴν τοῦ νεὼ ἐν αὐτῷ. τοῦτο δὴ *τὸ φύσει ἱερὸν τοῦ θεοῦ*, τὴν ψυχήν, πεπληρώκαμεν οἱ ἁμαρτάνοντες πωλούντων καὶ ἀγοραζόντων λογισμῶν καὶ ἄλλων περὶ ἀργυρίου πάντα σκοπούντων διαλογισμῶν· πεπληρώκαμεν δὲ ἁμαρτάνοντες καὶ ἄλλων *πωλούντων* καὶ ἀπεμπολούντων εἴ τι ἅγιον κατάλειμμα ἐν τῇ ψυχῇ ἡμῶν γεγένηται, ὅπερ ἦν περιστερά. λέγει οὖν τοῖς ἁμαρτάνουσιν ὁ Ἰησοῦς καὶ πεπληρωμένοις λῃστῶν λογισμῶν [K556] τὸ γέγραπται· *ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν πεποιήκατε σπήλαιον λῃστῶν*. ὁ μὲν οὖν Ἰησοῦς τοὺς ποιήσαντας *σπήλαιον λῃστῶν* τὸν οἶκον τῆς *προσευχῆς* λῃστὰς ἐξέβαλεν ἐκ τοῦ ἱεροῦ. οἱ δὲ τὰ αὐτὰ τοῖς λῃσταῖς φρονοῦντες περὶ μὲν Ἰησους εἰρήκασι· »σταύρου σταύρου αὐτόν«. περὶ δὲ τοῦ λῃστοῦ Βαραββᾶ· »ἀπόλυσον ἡμῖν τὸν Βαραββᾶν«. διόπερ μέχρι σήμερον Ἰουδαῖοι Ἰησοῦν μὲν οὐκ ἔχουσιν (οὐ γὰρ πεπιστεύκασιν εἰς τὸν υἱὸν τοῦ θεοῦ), ἔχουσι δὲ μεθ᾽ ἑαυτῶν τὸν ἀπὸ τῶν πνευματικῶν »τῆς πονηρίας« Βαραββᾶν τὸν λῃστὴν ἤδη κεκρατημένον καὶ »εἰς φυλακὴν« κατακεκλεισμένον, ὃν καθ᾽ ἑαυτῶν ἠξίωσαν ἀπολυθῆναι. διὰ τοῦτο ἄρχει τῶν ἀπίστων Ἰουδαίων Βαραββᾶς ὁ λῃστής.	temple after its construction having been recorded (in the second [book] of the Paraleipomenon [5.14] and in the third [book] of Kingdoms [8.11]). Now, by sinning, we have filled this *temple of God* by nature, the soul, with thoughts (λογισμῶν) of selling and buying and with other thoughts (διαλογισμῶν) that examine all things in terms of money. And we, when sinning, have also filled up [the temple] with other [thoughts of] *selling* and bartering even a certain holy remnant that exists in our soul, which is the dove. Jesus says, then, to those who are sinning and who have been filled with brigands, [that is, these] thoughts, [K556] what has been written: *My house will be called a house of prayer, but you have made it a lair of brigands*. Jesus, therefore, on the one hand, casts out of the temple those who are making the house of *prayer* [into] a *lair of brigands*, while on the other hand those who think in the same way as the brigands say [concerning Christ], "Crucify, crucify him" (Lk 23.21), but concerning the brigand Barabbas, "Release to us Barabbas" (Lk 23.18). Wherefore until this day Jews do not have Jesus (for they have not believed on the Son of God), but they have among themselves the Barabbas from the spiritual [forces] "of evil" (Eph 6.12), the brigand who has already been condemned (cf. Jn 18.40) and has been confined "to prison" (Lk 23.25), whom of their own accord they requested to be released. On this account, Barabbas the brigand leads the faithless Jews.

24. *Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς*, καὶ τὰ ἑξῆς ἕως τοῦ *ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον*. (Matt 21.14-16). Τὰ μὲν τῆς λέξεως δῆλα. [K557] ἀκολούθως δὲ ταῖς προαποδεδομέναις ἀναγωγαῖς λεκτέον ὅτι *ἐν τῷ ἱερῷ* τοῦ θεοῦ. τῷ οἴκῳ τῆς προσευχῆς. τῇ ἐκκλησίᾳ. οὐ πάντες εἰσὶ βλέποντες οὐδὲ (ἵν᾽ οὕτως ὀνομάσω) ὀρθοποδοῦντες· εἰσὶ γάρ τινες καὶ *τυφλοὶ* καὶ ἄλλοι *χωλοὶ* τῶν ἀθροιζομένων, οἵτινες ἐκ τοῦ συναισθέσθαι τῆς ἑαυτῶν τυφλότητος καὶ χωλότητος καὶ τοῦ γινώσκειν ὅτι οὐδενὸς ἢ τοῦ θεοῦ ἔργον ἐστὶ καὶ τοῦ λόγου τοῦ θεοῦ τὸ θεραπεῦσαι *αὐτοὺς* προσελθόντες *αὐτῷ* θεραπεύονται.	24. *And the blind and lame came to him in the temple, and he healed them*, etc., up to, *for out of the mouth of infants and nurslings you have prepared praise* (Matt 21.14-16). Such is the what the text says at an obvious level, [K557] but being consistent with the anagogical readings propounded earlier, one must say that *in the temple* of God, the house of prayer, the Church, not all who are there can see or (if I may put it in this way) walk straight. For there are indeed some who are *blind* and others who are *lame* among those who are gathered together, who from sensing their own blindness and lameness and knowing that no one other than God and the Word of God has the capacity to heal *them*, when they come to *him*, they are healed.

25. μετὰ τοῦτο γέγραπται ὅτι *οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς*, καίτοιγε *ἰδόντες τὰ θαυμάσια ἃ ἐποίησεν* ὁ Ἰησοῦς, καὶ τῶν παίδων ἀκούοντες δοξαζόντων τὸν υἱὸν τοῦ θεοῦ *ἐν τῷ ἱερῷ*, τῇ ἐκκλησίᾳ, *ἠγανάκτησαν* καταφρονοῦντες τῶν ὑμνούντων τὸν Ἰησοῦν παιδίων, καὶ ἀγανακτήσαντές φασι τῷ σωτῆρι· *ἀκούεις τί οὗτοι λέγουσιν;* ὁ δὲ δυσωπῶν αὐτοὺς ἀπεκρίνατο ὅτι τοσούτῳ χρόνῳ ἐν ταῖς θείαις ἀναστρεφόμενοι γραφαῖς μέχρι τοῦ δεῦρο οὐκ *ἀνέγνωτε*, ἵνα μὴ καταφρονήσητε τῶν ἐν τῇ ἐκκλησίᾳ μικρῶν καὶ παιδίων ὑμνούντων ἐμὲ καὶ τὸν ἐν τοῖς οὐρανοῖς πατέρα μου, *ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;* [K558]	25. After this, it is written that *the chief priests and the scribes*, even though *they saw the marvels which* Jesus *did*, when they heard the children glorifying the Son of God *in the temple*, the Church, *they were indignant*, despising those children who lauded Jesus. And being indignant they said to the Savior, *Do you hear what these [children] are saying?* But putting them to shame, [Jesus] answered that *have you* who occupy yourselves in the divine Scriptures hitherto for such a time not *read that out of the mouth of babes and sucklings you have prepared praise*, such that you might not despise the little ones and the children in the Church who laud me and my Father who is in the heavens? [K558]
Μήποτε οὖν, ὡς κατὰ τὴν ἱστορίαν ψεκτοί εἰσιν οὗτοι *οἱ ἀρχιερεῖς καὶ γραμματεῖς*, οὕτως καὶ κατὰ τὴν ἀναγωγήν εἰσί τινες ψεκτοὶ *ἀρχιερεῖς*, τὸ ὄνομα τῆς ἐπισκοπῆς οὐ κοσμοῦντες τῷ ἑαυτῶν βίῳ οὐδὲ ἐνδεδυμένοι τὴν γνῶσιν καὶ τὴν ἀλήθειαν, οὗτοι οὖν, καίτοιγε βλέποντες *τὰ* τοῦ θεοῦ *θαυμάσια*, οὐδὲν ἧττον καταφρονοῦσι τῶν ἐν τῇ ἐκκλησίᾳ μικρῶν μὲν καὶ νηπίων ὑμνούντων δὲ τὸν θεὸν καὶ τὸν Χριστὸν αὐτοῦ, καὶ ἀγανακτοῦσιν ἐπὶ τῇ τούτων προκοπῇ καὶ κατηγοροῦσιν αὐτῶν παρ᾽ α<ὐτῷ> τῷ Ἰησοῦ ὡς ἁμαρτανόντων, καὶ ὡς <μὴ> ἀκουόντι <μηδὲ> πᾶσαν τάξιν τηροῦντι λέγουσιν αὐτῷ· *ἀκούεις τί οὗτοι λέγουσι;* καὶ τοῦτο δὲ ἔτι μᾶλλον συνήσομεν ἐπιστήσαντες, τίνα τρόπον πολλάκις τοῖς ζέουσι τῷ πνεύματι καὶ μέχρι φυλακῶν πρὸς τοὺς ἀπίστους παραβαλλομένοις καὶ <παντὸς> κινδύνου καταφρονοῦσι καὶ μετὰ πάσης εὐτονίας ἀσκοῦσιν ἁγνείαν καὶ παρθενίαν ἰδιώταις τῇ λέξει, ἐπιπλήσσουσιν ὡς ἀτάκτοις οἱ ψεκτοὶ *ἀρχιερεῖς* καὶ ἐγκαλοῦσιν [K559] αὐτοῖς παρὰ τῷ Ἰησοῦ, ὡς αὐτοὶ δικαιότερον πράττοντες τῶν οὕτως <ἁπλῶν καὶ> σπουδαίων καὶ χρηστῶν παιδίων. ἀλλ᾽ *ὁ Ἰησοῦς* τοῖς παιδίοις μὲν μαρτυρεῖ, τοῖς δὲ ἀρχιερεῦσιν ἀμαθίαν <γραφῶν> ἐγκαλεῖ διὰ τοῦ λέγειν· *οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;*	Perhaps, then, just as these *chief priests and scribes* according to the letter are blameworthy, so also according to an anagogical sense there are blameworthy *chief priests*, those who do not dignify [their] title of bishop with their own life nor are endowed with knowledge and truth. These then, even though they see *the marvels of God*, no less despise the little ones and the children in the Church who are lauding God and his Christ, and they are indignant at their progress and they accuse them by Jesus hi<mself> as though [the children] are sinning. And they say to [Jesus] as though he does <not> hear <and does not> preserve every order[92], *Do you hear what these [children] are saying?* And we will understand this even further, when we attend to the fact that ["children" is] a kind of figure frequently used for those who are fervent in spirit and even go so far as to risk prison for the unfaithful[93] and despise <all> danger and with all vigor are privately[94] engaging in the ascetical practices [ἀσκοῦσιν] of purity and virginity to the letter, the blameworthy *chief priests* rebuke [them] as undisciplined and they bring an accusation [K559] against them to Jesus, as though they themselves were living the practical life more righteously than the children who are, as it were, <simple and> earnest and beneficial. But *Jesus* bears favorable witness to the children, and accuses the chief priests of being unlearned <in the

[92] That is, presumably, *of soul/person*. Thus, souls that are yet "childlike."
[93] Unbelievers (non-Christians) or lapsed Christians?
[94] This has the connotation of someone unprofessional, lacking skill, on a lay level; cf. LSJ A.III.

καὶ ἐπὰν ἴδῃς ἐν τῇ ἐκκλησίᾳ τοὺς κατὰ τὸν Πέτρον »ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα« ἐπιποθοῦντας καὶ θηλάζοντας αὐτό, γάλα ποτιζομένους, ἔτι καὶ ὑμνοῦντας τὸν θεὸν τῇ πίστει καὶ τῷ βίῳ, θεώρει ὅτι πληροῦται ἐπ᾽ αὐτῶν τὸ *ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον*. ἑαυτῷ γὰρ ὁ θεὸς *αἶνον* ἐν τοῖς τοιούτοις καταρτίζεται, ἐφ᾽ οἷς εὐχαριστῶν τῷ πατρὶ ὁ υἱὸς λέγει· »ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο« καὶ τὰ ἑξῆς.	Scriptures> when he says: *Have you never read that [it is] Out of the mouth of babes and sucklings [that] you have prepared praise?* And whenever you see in the Church those who, according to Peter, are "as newborn infants" yearning after "the pure rational milk" (1 Pet 2.2) and who are nursing on it, who are drinking milk, all the while lauding God in faith and life, you should consider that [the passage] is fulfilled by them that *out of the mouth of babes and sucklings you have prepared praise*. For God is preparing *praise* for himself in these very people, about whom the Son gives thanks to the Father and says, "I confess to you, O Father, Lord of heaven and earth, that you have hid these things from the wise and understanding, and you have revealed them to babes. Indeed, O Father, for thus it was" (Matt 11.25-26), etc.
26. *Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως* [*ἕως*] [K560] *εἰς Βηθανίαν* καὶ τὰ ἑξῆς ἕως τοῦ *καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήψεσθε.* (Matt 21.17-22) Τίνας *καταλιπὼν* ὁ Ἰησοῦς *ἐξῆλθε τῆς* τῶν Ἱεροσολύμων *πόλεως*, ἀφ᾽ ἧς ἐξελθὼν ἐν Βηθανίᾳ ἦν ἢ τοὺς ἰδόντας μὲν ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ »τὰ θαυμάσια ἃ ἐποίησε καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννὰ τῷ υἱῷ Δαυΐδ«, οὐδὲν δ᾽ ἧττον ἀγανακτήσαντας ἐπὶ τοῖς αἰνοῦσι τὸν Χριστόν, καὶ διὰ τοῦτο ἐλεγχθέντας ὡς μὴ νενοηκότας τὸ *ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρίσω αἶνον;* καὶ ἐπεὶ κατέλιπεν ἐκεῖνα τὰ Ἱεροσόλυμα καὶ *ἔξω* γέγονε *τῆς πόλεως*, διὰ τοῦτο πέπτωκε καὶ »λίθος ἐπὶ λίθον« ἤρξατο μὴ μένειν ἀλλὰ καὶ καθαιρεῖσθαι ἕως πάντα καταλυθῇ. ἦλθε δ᾽ *εἰς Βηθανίαν*, τὸν τῆς [K561] ΥΠΑΚΟΗΣ ΟΙΚΟΝ, τὴν ἐκκλησίαν, ἔνθα καὶ *ηὐλίσθη* καὶ ἀνεπαύσατο, ἐπεὶ μὴ εἶχεν ἐν Ἱεροσολύμοις »ποῦ τὴν κεφαλὴν κλίνῃ«, ἅτε τοιούτων ἀρχιερέων καὶ γραμματέων ὄντων ἐν αὐτοῖς. ὅτε δὲ ἀνεπαύσατο ἐν τῇ Βηθανίᾳ, τῷ τῆς ΥΠΑΚΟΗΣ ΟΙΚΩΙ, μετὰ τὴν ἀρχὴν τοῦ συστῆναι τὴν ἐκκλησίαν καὶ ἀναπαύσασθαι τὸν Χριστὸν ἐν αὐτῇ, τότε ἐπανάγει *εἰς τὴν πόλιν* ἣν καταλέλοιπε καὶ ἧς *ἔξω* γέγονε, καὶ *ἐπανάγων εἰς* αὐτὴν πεινᾷ, καὶ *μίαν ἰδὼν συκῆν ἐπὶ τῆς*	26. *And taking leave of them, he went outside of the city* [K560] *unto Bethany*, etc., up to, *and all such things which you might ask in prayer, when believing, you will receive* (Matt 21.17-22). *Taking leave* of certain people, Jesus *went out from the city* of Jerusalem. After coming out from it, he was in Bethany rather than [be with] the chief priests and scribes of the people who saw "the marvels which he did and the children crying out in the temple saying, 'Hosanna to the Son of David'" (Matt 21.15), and nevertheless became indignant at those who praised the Christ, and on account of this were reproved as though not having understood the [passage] *Out of the mouth of babes and sucklings you have prepared praise?* And since he took leave of those in Jerusalem and came to be *outside of the city*, on account of this [the city] fell and "stone upon stone" began not to remain but indeed to be razed until they all might be thrown down (Matt 24.2). But he came *unto Bethany*, the [K561] HOUSE OF OBEDIENCE, the Church, where also *he spent the night* and rested, since he had in Jerusalem no "where he might lay [his] head" (Matt 8.20/Lk 9.58), seeing that these chief priests and scribes were in its midst. But when he rested in Bethany, the HOUSE OF OBEDIENCE, after the Church began to exist and Christ rested in it, then he returned *unto the city* which he had left and from which he had become *outside*. And while *returning unto* it, he became hungry, and

ὁδοῦ, τὸ δένδρον τοῦ λαοῦ, *ἦλθεν ἐπ᾽ αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ* βρώσιμον ἀλλὰ μόνον ζωῆς ἔμφασιν· *φύλλα* γὰρ χωρὶς καρπῶν ἦν ἐν τῇ συκῇ. εἶτ᾽ ἐπεὶ ἔμψυχος ἦν αὕτη ἡ συκῆ, διὰ τοῦτο *λέγει* ὡς ἀκουούσῃ τὴν πρέπουσαν *αὐτῇ* ἀράν. τὸ δὲ λεγόμενον τοιοῦτον ἦν· ὅσον συνέστηκεν ὁ ἐνεστὼς αἰών, *μηκέτι* γένοιτο ἔν σοι *καρπός*. διὰ τοῦτο ἄκαρπός ἐστιν ἡ Ἰουδαίων συναγωγή, καὶ τοῦτο γίνεται αὐτῇ »ἕως τῆς συντελείας τοῦ αἰῶνος«, ἕως [K562] »τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ«. *ἐξηράνθη* δὲ *ἡ συκῆ*, ἔτι ἐπιδημοῦντος τῷ βίῳ τῶν ἀνθρώπων καὶ ἐν ἀνθρώπ<οις ὡς ἀνθρώπου περιπατ>οῦντος Ἰησοῦ. *ἰδόντες* δὲ *οἱ μαθηταὶ ἐθαύμασαν λέγοντες· πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;* τοῖς γὰρ τῆς ψυχῆς ὀφθαλμοῖς εἶδον τὸ τῆς ξηρανθείσης συκῆς μυστήριον καὶ *ἐθαύμασαν* οὐχ οὕτως ἐπὶ τῷ ἐξηράνθαι αὐτήν, ὡς ἐπὶ τῷ *παραχρῆμα* ἐξηράνθαι, ἔβλεπον γὰρ ξηρὰν τὴν συκῆν, τὸν λαὸν τὸν Ἰσραὴλ ἐκεῖνον. καὶ θαυμάζουσι τοῖς μαθηταῖς ἐν τῷ ἑωρακέναι *παραχρῆμα* τὴν συκῆν ἐξηραμμένην, *ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν* (ἐμπεδῶν τὸ λεγόμενον τῷ *ἀμὴν*) ὅτι *ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται.* οὐκοῦν οἱ πιστεύοντες μαθηταὶ καὶ μὴ διακρινόμενοι ποιοῦσι καὶ *τὸ τῆς συκῆς* λέγοντες αὐτῇ· »ὑμῖν ἦν ἀναγκαῖον λαληθῆναι τὸν λόγον τοῦ θεοῦ· ἐπεὶ δὲ οὐκ ἀξίους κρίνετε ἑαυτούς, [K563] ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη«, καὶ καταλιπόντες αὐτὴν ξηραίνουσιν αὐτήν, ἵν᾽ ἡ ζωτικὴ δύναμις αὐτῆς μεταβῇ ἐπὶ τοὺς ἀπὸ τῶν ἐθνῶν, καὶ τὸ πρότερον συνέχον πνεῦμα τὸν λαὸν ἐκεῖνον μεταστῇ ἐπὶ τοὺς ἀπὸ τῶν ἐθνῶν.

Πρὸς τῷ δὲ ποιεῖν *τὸ τῆς συκῆς* τοὺς μαθητὰς <ἔτι> ἐπαγγέλλεται αὐτοῖς ὁ τοῦ θεοῦ λόγος, *ἐὰν ἔχωσι πίστιν καὶ μὴ διακριθῶσιν*, ὅτι <καὶ> *τῷ* <βλεπομένῳ τε καὶ> δεικνυμένῳ ὑπ᾽ αὐτοῦ *ὄρει*, τῇ ἀντικειμένῃ ἐνεργείᾳ ἐπαιρομένῃ κατὰ τῶν ἀνθρώπων, λέγουσιν· *ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν*, καὶ γίνεται. αἴρεται

seeing one fig tree along the way, the tree of the people, *he came to it, and he found on it nothing* edible but only an indication of life, for there were *leaves* without fruits on the fig tree. Then, since this fig tree was living (ἔμψυχος), wherefore *he speaks* as though it might hear the curse that befits *it*. This is what was communicated: for as long as the present age remains in place, may there *no longer* be *fruit* on you. For this reason the synagogue of the Jews is unfruitful, and this is the case for it "until the completion of the age," until [K562] "the fullness of the gentiles might enter" (Rom 11.25). And *the fig tree withered*, while Jesus was visiting [this] life with humans and <went about> among huma<ns as a human>. But *when the disciples saw [this] they marveled, saying: How did the fig tree wither immediately?* For with the eyes of the soul they saw the mystery of the withered fig tree and *they marveled* not just at its having withered, but as its having withered *immediately*, for they saw the fig tree [become] dry, [namely] the nation that is Israel.[95] And while the disciples marveled at having seen the fig tree withered *immediately*, *Jesus answered and said* (confirming what is said by *Amen*) that *if you have faith and do not doubt, not only will you do this with the fig tree, but even should you say to this mountain, 'Be removed and be cast into the sea,' it will be [so]*. Therefore, the disciples who believe and do not doubt may perform also *this [withering] of the fig tree*, saying to it, "It was necessary that the word of God be spoken to you, but since you judge yourselves unworthy, [K563] behold we are turning to the nations" (Acts 13.46),[96] and taking leave of it they make it wither up, in order that its life force might pass over to those from the gentiles, and that the Spirit which was at first connected to that people might change instead to those from the gentiles. Judges9

With a view to the disciples performing *the [withering] of the fig tree* the word of God <further> announces to them, *if* they have *faith and do not* doubt, that they may <also> say *to the mountain* <which is seen and> is shown by him, [that is,] to the opposing energy which is raised up against humans, *Be removed and be cast into the sea*, and it will be [so].

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[95] Origen's reading here may relate (as a kind of solution) to the discrepancies in the Synoptics as to the timing/speed of the withering, on which see below.

[96] Note, a text quoted earlier in §16.

Quotes are from Septuagint

γὰρ ἀφ᾽ ἑκάστου τῶν ὠφελουμένων ὑπὸ μαθητῶν Ἰησοῦ τὸ βαρὺ τῆς κακίας ὄρος, ὁ σατανᾶς, αἴροντος αὐτὸν τοῦ νικήσαντος αὐτόν, καὶ βάλλεται *εἰς τὴν θάλασσαν*, τὴν ἄβυσσον, βάλλοντος αὐτὸν εἰς τὸν ἄξιον αὐτοῦ τόπον τῆς κολάσεως. καὶ περὶ ταύτης τῆς θαλάσσης ἐν Ψαλμοῖς λέγεται τὸ »αὕτη ἡ θάλασσα ἡ μεγάλη καὶ εὐρύχωρος· ἐκεῖ πλοῖα διαπορεύεται, ζῷα μικρὰ μετὰ μεγάλων, δράκων οὗτος ὃν ἔπλασας ἐμπαίζειν αὐτῷ«. καὶ ἐν ἄλλῳ Ψαλμῷ· ἐκεῖ »συνέθλασας [K564] τὰς κεφαλὰς τῶν δρακόν<των ἐπὶ τοῦ ὕδα>τος«, δῆλον δὲ ὅτι ἐν τῇ θαλάσσῃ. καί· ἐκεῖ »συνέθλασας τὴν κεφαλὴν τοῦ δράκοντος, ἔδωκας αὐτὸν βρῶμα λαοῖς τοῖς Αἰθίοψιν«. αἴρεται οὖν καθ᾽ ἕκαστον τῶν ὑπὸ τοῦ λόγου καταρτιζομένων εἰς σωτηρίαν ὄρος τὸ ὑπὸ τοῦ Ἰησοῦ βλεπόμενον καὶ δεικνύμενον, καὶ βάλλεται *εἰς τὴν θάλασσαν* κατὰ τὸν τοῦ ἐπιτυγχάνοντος μαθητοῦ Ἰησοῦ ἐν διδασκαλίᾳ λόγον, λέγοντος *τῷ* ἐν τῷ καθ᾽ ἕκαστον τῶν ἀκουόντων *ὄρει· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν,* λέγοντος δὲ μετὰ τοῦ ἔχειν *πίστιν καὶ μὴ* διακρίνεσθαι, ἵνα καὶ τὸ λεγόμενον γένηται. καὶ τὰ πάντα δὲ ὅσα ἐὰν ὁ ἔχων *πίστιν καὶ μὴ* διακρινόμενος αἰτήσῃ *ἐν τῇ προσευχῇ*, πιστεύων λήψεται.	For the heavy mountain of vice is removed from each of those who are benefitted by the disciples of Jesus, when [Jesus] removes [Satan] as he conquers him, and Satan is cast *into the sea*, the abyss, when [Jesus] casts [Satan] into the place of punishment worthy of him. And concerning this sea it is said in the Psalms, "This great and wide sea; there ships go about, small animals with great ones, this dragon which you have formed to play in it" (Ps ~~103~~ 104.25-26). And in another Psalm: there "you crushed [K564] the heads of the drago<ns on the wat>er" (Ps ~~73~~ 74.13), indicating that [it is] in the sea. And, there "you crushed the head of the dragon, you gave it as food to the people of Ethiopia" (Ps 73.14). A mountain which is seen and shown by Jesus is taken away, therefore, with respect to each of those who are prepared[97] for salvation by the Word, and it is cast *into the sea* in accordance with the word of the disciple of Jesus who succeeds in the teaching, who says *to the mountain* which is involved with each of those who hear, *Be removed and be cast into the sea*, and who says this while having *faith and not* doubting, in order that what is said might indeed come to pass. Indeed if he have *faith and does not* doubt, all such things as he might ask *in prayer*, while believing, he will receive [them].

27. Αὕτη δὲ ἐστι Βηθανία, ἔνθα ὁ ἐκ νεκρῶν ἀναστὰς Ἰησοῦ φίλος κατῴκει. καὶ πᾶς δὲ ὁ ὑπακούων τῷ λόγῳ τοῦ θεοῦ καὶ τὸν λόγον τῆς ὑπακοῆς ἐνιδρυμένον <καὶ ἐναυλιζόμενον> ἔχων ἑαυτῷ, ΟΙΚΟΣ ἐστιν ΥΠΑΚΟΗΣ καὶ Βηθανία, ἐν ᾗ αὐλίζεται ὁ Ἰησοῦς καὶ ἀναπαύεται. ἐπεὶ δὲ πράγματα δεῖ λαμβάνειν ἀπὸ τῶν λεγομένων ἄξια σοφίας θεοῦ ἀφ᾽ ἧς τὰ εὐαγγέλια γέγραπται, πρόσχες εἰ μὴ κατὰ μὲν τοὺς ἁπλούστερον νοοῦντας παρέλκει τὸ *καταλιπὼν* [K565] *αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως*· πῶς γὰρ ἐδύνατο *ἔξω τῆς πόλεως* γενέσθαι μὴ *καταλιπὼν* τοὺς προτέρους παρ᾽ οἷς ἦν; κατὰ δὲ τοὺς συνετώτερον ἀκούοντας τῶν λεγομένων <οὐ> πάντως καταλείπει τοὺς προτέρους	27. This is the same Bethany where the friend of Jesus who rose from the dead dwelt (cf. Jn 11). And yet each one who obeys the word of God and has the word of obedience settled <and lodging> within himself, he too is a Bethany, a HOUSE OF OBEDIENCE, in which Jesus lodges and rests. But since one must take the matters from the things spoken [in a way that is] worthy of the wisdom of God by which the Gospels were written, do attend if it is not on account of those who understand more simply that he withdraws, *taking leave* [K565] *of them he went outside of the city*; for how could he have come to be *outside of the city* without *taking leave* of those with whom he was at first? But in regard to those who hear the things he says with greater understanding he does <not> completely take leave of the first group when he comes to the others, but

[97] Note the root here, καταρτίζω, which alludes back to Psalm 8.2/Matt 21.16.

ὅτε παρ᾽ ἑτέροις γίνεται, ἀλλὰ φαύλους μὲν καὶ ἁμαρτωλοὺς καταλείπει, δικαίοις δὲ συνὼν καὶ παρ᾽ ἑτέροις γίνεται μετ᾽ ἐκείνους καὶ σὺν ἐκείνοις. ἀλλὰ καὶ *εἰς Βηθανίαν* αὐλισθεὶς οὐ *καταλιπὼν* τὴν Βηθανίαν *εἰς τὴν πόλιν* ἐπανάγει· ἦν γὰρ καὶ ἐκ Βηθανίᾳ καὶ ἐπανῆγεν *εἰς τὴν πόλιν*. ἐπείνα δὲ ὁ Ἰησοῦς ἀεὶ τῶν ἐν τῷ δικαίῳ βουλόμενος μεταλαβεῖν καρπῶν τοῦ <ἐν αὐτοῖς ἁγίου> πνεύματος, καὶ ἔστιν αὐτοῦ <βρώματα> (ἵν᾽ οὕτως ὀνομάσω) τὰ σῦκα ὧν πεινῶν ἐσθίει ἡ ἀγάπη τοῦ καρποφοροῦντος αὐτήν, πρῶτος οὖσα »καρπὸς τοῦ πνεύματος«, καὶ ἡ χαρὰ καὶ ἡ εἰρήνη καὶ ἡ μακροθυμία καὶ τὰ λοιπά. ἅτινα ὅσον μὲν καρποφοροῦμεν οὐ ξηρανθησόμεθα, ἐπὰν δὲ ἐπιστάντι αὐτῷ καὶ ζητοῦντι <τοιοῦτον> καρπὸν ἵνα φάγῃ μὴ παρέχωμεν, λελέξεται πρὸς ἡμᾶς· *μηκέτι ἐκ σοῦ καρπὸς γένοιτο εἰς τὸν αἰῶνα*· [K566] χωρὶς γὰρ τῆς προαποδεδομένης περὶ συκῆς ὡς τοῦ λαοῦ διηγήσεως ἔστι καὶ ἐπὶ ἕκαστον ἀνάγει τὸν λόγον, *συκῆν* ὄντα ἤτοι ξηραινομένην ἢ φέρουσαν καρπὸν καὶ ζῶσαν καὶ γεωργουμένην, ἵνα πλείονα καρπὸν φέρῃ.

Τάχα δὲ ὥσπερ ἐπὶ τοῦ σπόρου »ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν« καὶ »ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν καὶ ἦλθε τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτά«, ἄλλα δὲ εἰς τὰς πέτρας καὶ ἄλλα εἰς »τὰς ἀκάνθας« καὶ ἄλλα εἰς »τὴν καλὴν« καὶ ἀγαθὴν γῆν, οὕτως καὶ συκαῖ εἰσι διάφοροι, καὶ ἐὰν μὲν ᾖ συκῆ ἐπὶ τῆς καλῆς καὶ ἀγαθῆς γῆς, καὶ φέρει »καρπὸν« καὶ πεινῶντι τῷ Ἰησοῦ παρέχει αὐτόν. ἐπὰν δὲ ᾖ »παρὰ τὴν ὁδόν«, ὡς αὕτη περὶ ἧς γέγραπται τὸ *καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ*, ἐλθόντι τῷ Ἰησοῦ οὐ δίδωσι καρπόν· οὐδὲν γὰρ εὑρίσκει ἐν τῇ »παρὰ τὴν ὁδὸν« συκῇ *εἰ μὴ φύλλα μόνον*. διὸ *λέγει αὐτῇ*, ἐπεὶ »παρὰ τὴν ὁδὸν« ἦν καὶ φύλλα μόνον εἶχεν ἔμφασιν τοῦ ζῆν ἀλλ᾽ οὐ μετὰ καρποῦ, τὸ *μηκέτι ἐκ σοῦ καρπὸς γένοιτο εἰς τὸν αἰῶνα*. ὅσον μὲν οὖν οὐκ ἔρχεται ἐπί τινα [K567] συκῆν οὐδὲ ἤδη ζητεῖ τὸν καρπὸν

he takes leave of the worthless and sinners, while having dealings with the righteous and with the others he comes to be with the [one group] and with the [other group]. But also when lodging *in Bethany*, he does not *take leave of* Bethany when he returns *to the city*, for it was indeed from Bethany that he returned *to the city*. ^And Jesus, who desires to continually partake in the righteous one (ἐν τῷ δικαίῳ)[98] of the fruits of the <Holy> Spirit <in them>, became hungry,[99] and the figs that are his <food> (if I may put it this way) which he eats when he is hungry is the love of the one who bears it as fruit, being the first "fruit of the Spirit," and [then] joy, peace, longsuffering, and the rest (cf. Gal 5.22). So long as we are bearing such fruits, we will not be withered,^[100] but whenever we do not provide <this> fruit to him when he appears and seeks [it] so that he may eat, it has been recorded in reference to us: *May there no longer be fruit from you forever*; [K566] for apart from the explanation delivered previously concerning the fig tree in reference to the people [of Israel] there is also one that refers the passage to each person, with *fig tree* being either withered or bearing fruit and living and being cultivated, in order that it might bear abundant fruit.

Perhaps just as "the sower went out to sow" with the seed and "some fell by the way and the birds of heaven came and ate it" (Matt 13.3-8), and others [fell] on the rocks and others on "the thorns" and others on "the fine" and good earth, so also there are different fig trees, and should a fig tree be on the fine and good earth, it indeed bears "fruit" and provides it to Jesus when he is hungry. But whenever [a fig tree] is "by the way," as it was written of in the case of this tree, *and seeing one fig tree on the way*, it does not give fruit to Jesus when he comes. For he will find nothing on the fig tree that is "by the way" *except leaves only*. Wherefore *he says to it*, *May there no longer be fruit from you forever*, since it was "by the way" and with its leaves gave an indication of being alive but was without fruit. Insofar, then, as he does not come to a certain [K567] fig tree nor already seek its fruit, but patiently waits to see if in fact the fig tree will bear fruit, it is not withered. ^But when he appears

[98] This could be understood and rendered in several different ways.
[99] Unless I am mistaken, Origen switches to the imperfect here, ἐπείνα, instead of the aorist, ἐπείνασεν of the Matthew text (Matt 21.18).
[100] Passage between carrots (^) has also been translated in Balthasar, *Origen: Spirit & Fire*, 304 (§854).

αὐτῆς, ἀλλὰ μακροθυμεῖ περιμένων εἴ πως οἴσει καρπὸν ἡ συκῆ, οὐ ξηραίνεται. ^ἐπὰν δὲ ἐπιστάντος τοῦ πεινῶντος <καὶ ἐπιζητοῦντος> ἡμῶν τοὺς καρποὺς εὑρεθῶμεν οὐδὲν ἔχοντες εἰ μὴ τὴν ἐπαγγελίαν τῆς πίστεως μόνην *** οὐ συνόντων αὐτῇ καρπῶν, *παραχρῆμα* ξηρανθησόμεθα καὶ τὸ δοκεῖν εἶναι πιστοὶ ἀπολωλεκότες.^ καὶ ἔστιν εὑρεῖν τοιούτους τινὰς ἐπὶ πολὺν φορέσαντας χρόνον τὸ τῆς πίστεως ὄνομα καὶ ἐμφήναντας ὅτι ζῶσι, καὶ παντελῶς <δ᾽> εἰσὶ ξηροί· οὓς διὰ τὸ μὴ καροπφορεῖν ἔστιν ἰδεῖν καὶ ἀφισταμένους παντελῶς τοῦ λόγου καὶ ξηρανθέντας. ἐνθάδε μὲν οὖν ξηραίνεται ἡ μὴ δεδωκυῖα πεινῶντι τῷ Ἰησοῦ καρπόν· ἄλλη δὲ συκῆ ἐκκόπτεσθαι κελεύεται, ἵνα μὴ »τὴν γῆν« καταργῇ. εἶθ᾽ *οἱ μαθηταί*, ἐπὰν ἴδωσί τινα μετὰ ζωτικὴν ἔμφασιν ξηρανθέντα, θαυμάζουσι *λέγοντες· πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ*;

Ἔτι δὲ μᾶλλον νοήσομεν τοῖς καθ᾽ ἕνα ἐφαρμόζοντες τὰ κατὰ τὸν τόπον, ἐπιστήσαντες τίνα τρόπον ἐν τοῖς πειρασμοῖς ὁ μὲν Ἰησοῦς αἰτεῖ τοὺς καρπούς, [K568] φέρ᾽ εἰπεῖν ἐν διωγμῷ τὴν ὁμολογίαν καὶ τὸ μαρτύριον, καὶ ἐν τῷ γυναῖκα ἐπιμαίνεσθαί τινι τὴν τοῦ Ἰωσὴφ ἐγκράτειαν καὶ σωφροσύνην, καὶ οὕτως καθ᾽ ἕκαστον πειρασμὸν τὸν ἀκόλουθον αὐτῷ καρπόν. ὁ δὲ μὴ παρασκευασάμενος διδόναι πεινῶντι τῷ Ἰησοῦ καὶ ἐφισταμένῳ τὴν ὁμολογίαν ἢ τὴν ἐγκράτειαν, *παραχρῆμα* ξηραίνεται· ὁ γὰρ ἀρνησάμενος ξηραίνεται, ὁμοίως δὲ καὶ ὁ πορνεύσας, καίτοι παρὰ τὸν πρὸ τῶν πειρασμῶν καιρὸν ζωτικὴν ἐμφαίνων δύναμιν καὶ οἱονεὶ τὰ *φύλλα* τῆς συκῆς περικείμενος. καὶ θαυμάζουσιν ἐπὶ τῶν τοιούτων *οἱ μαθηταί*, πῶς ὁ μὲν Ἰησοῦς ἐπέστη πεινῶν καὶ ζητῶν τὸν καρπόν, τῷ δὲ μὴ εὑρηκέναι εὐθέως »εἶπε« »καὶ ἐγένετο«, *καὶ παραχρῆμα ἐξηράνθη* ἡ μὴ παρεσκευασμένη εἰς τὸ φέρειν καρπὸν *συκῆ*. [K569] καὶ πολλάκις τις γενόμενος συκῆ ἔτεσι πλείοσιν οὐ ξηραίνεται, ἐπιστάντος δὲ Ἰησοῦ ἐν καιρῷ πειρασμοῦ καὶ ἀπαιτοῦντος τὸν καρπόν. οὐ δεδωκὼς αὐτῷ *παραχρῆμα* ἐξηράνθη καὶ

and is hungry <and is seeking> our fruits, should we be found having nothing except the profession of faith alone ***[101] with no fruits accompanying it, *immediately* we will be withered, losing the appearance of being faithful.^[102] One can certainly find such people as have borne the name of the faith for a long time, giving the impression that they are alive, <but> they are in fact completely dry. One can also see such ones who, on account of not bearing fruit, are completely deserting the word and are withered. When, therefore, a [fig tree] does not give fruit to Jesus when he is hungry, it is withered, but another fig tree is commanded to be cut down, in order that it might not waste "the earth" (Lk 13.7). So *the disciples*, when they see a certain [tree] with the impression of being alive being withered, they marvel, *saying, How was the fig tree withered immediately?*

We may understand this [passage] even further, when we apply the things according to the passage in one way, after giving careful attention to a certain figure that it is in trials that Jesus asks for fruits, [K568] let us say, when in persecution [the fruits of] confession and martyrdom, and when a woman seduces someone [the fruits of] of Joseph's self-control and moderation (Gen 39.7ff), in the same way also for each trial there is a fruit that corresponds to it. But he who is not prepared to give to Jesus confession or self-control when he becomes hungry and stops to check for [these things], will be withered *immediately*, for he who denies will be withered, as will in like fashion he who fornicates, even though for the season before the trials he exhibits a living power and is similarly decked about with the *leaves* of the fig tree. *The disciples* marvel about these things, how Jesus on the one hand stops when he becomes hungry and seeks fruit, but when he does not find [any fruit] immediately "he spoke" "and it happened," *that immediately the fig tree* that was not prepared to bear fruit *was withered*. [K569] It is often the case that someone can be a fig tree for many years without being withered, but when Jesus appears in the time of trial and demands fruit, he who does not give to him *immediately* is withered and he loses the life of so many years. And this happens because, according to the word of the

[101] This lacuna, it seems, corresponds to *nihil iustitiae* in the Latin commentary.
[102] Passage between carrots (^) has also been translated in Balthasar, *Origen: Spirit & Fire*, 304 (§854).

τὴν τῶν τοσούτων ἀπολώλεκεν ἐτῶν ζωήν. καὶ τοῦτο γίνεται ἐπείπερ, κατὰ τὸν τοῦ σωτῆρος λόγον, »παντὶ τῷ ἔχοντι δοθήσεται καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ«, ἵνα μὴ ἀργὸν ᾖ »ὁ δοκεῖ ἔχειν«. ἕκαστος δὲ τῶν μαθητῶν, ἐὰν ἔχῃ *πίστιν καὶ μὴ* διακριθῇ, καὶ *τὸ τῆς συκῆς* ποιεῖ καὶ τὸ ἑξῆς αὐτῷ ἐπιφερόμενον.	Savior, "to all who have it will be given and he will have an abundance, but from the one who does not have, even what he seems to have will be taken from him" (Matt 25.29; Lk 8.18). But each of the disciples, if he has *faith and does not* doubt, causes both *what was done to the fig tree* and what is suitably produced by it.

Logos = Word

28. Καὶ ἔργον ἐστὶ δεῖξαι, πῶς ὁ Ἰησοῦ μαθητὴς ζητήσας καρπὸν ἐν συκῇ καὶ μὴ εὑρὼν λέγει αὐτῇ· *μηκέτι ἐκ σοῦ καρπὸς γένοιτο εἰς τὸν αἰῶνα,* ἵνα *παραχρῆμα* καὶ ἐπ᾽ αὐτῷ ξηρανθῇ ἡ *συκῆ*. καὶ εἰς ταῦτα δὲ νόησόν τινα τὰ τῆς πίστεως ἐπαγγελλόμενον καὶ οἰόμενον ἐν τῷ ὀνόματι τοῦ Ἰησοῦ ἐσθίειν καὶ πίνειν καὶ τὸν Ἰησοῦν »ἐν ταῖς πλατείαις« τῆς ψυχῆς αὐτοῦ δεδιδαχέναι. εἶτα ἡκέτω μαθητὴς ζητῶν καρπὸν σοφίας καὶ λόγου ἐν αὐτῷ κατὰ τὴν περὶ τοῦ διδάσκειν τὰ θεῖα [K570] ἐπαγγελίαν, καὶ ζητῶν καὶ ἐρευνῶν τῷ λόγῳ αὐτὸν μηδένα καρπὸν εὑρισκέτω· καὶ διὰ τοῦτο αὐτὸν παριστὰς τοῖς θεωροῦσι κενὸν τοῦ Χριστοῦ, παριστάτω τῷ λόγῳ ὅτι οὐχ οἷόν τε τινὰ καρπὸν ἔτι γενέσθαι αὐτῷ *εἰς τὸν αἰῶνα* ὑπὸ τῆς οἰήσεως βεβλαμμένῳ. ὅρα οὖν εἰ μὴ ἐν τοιούτῳ ὁ ἔχων *πίστιν καὶ μὴ* διακριθεὶς *τὸ τῆς συκῆς* παραπλησίως πως τῷ Ἰησοῦ ποιεῖ. καὶ κρεῖττόν γέ ἐστι, τὴν ἀπατηλὴν *συκῆν* καὶ νομιζομένην μὲν ζῆν μὴ καρποφοροῦσαν δέ, ἐλεγχθεῖσαν ὅτι ἄκαρπός ἐστι, ξηρὰν τοῖς λόγοις τῶν μαθητῶν Ἰησοῦ φανῆναι, ἢ ἀπατᾶν ἔτι τῇ νομιζομένῃ ζωῇ καὶ τῇ προσποιήσει <τῆς ἐπαγγελίας> »τὰς τῶν ἀκάκων« καὶ εὐεξαπατήτων »καρδίας«. [K571] καλὸν οὖν ἐφάνη καὶ τοῦ Ἰησοῦ καὶ τῶν μαθητῶν αὐτοῦ ἔργον τὸ κατὰ τὴν ξηραινομένην *συκῆν*. ἐν ἑκάστῳ δ᾽ (οἶμαι) ἀπίστῳ καὶ ἀνόμῳ ὄρος ἐπίκειται κατὰ τὴν ἀναλογίαν τῆς ἀπιστίας καὶ τῆς ἀνομίας, τῷ λόγῳ τῶν μαθητῶν Ἰησοῦ αἱρόμενον καὶ βαλλόμενον *εἰς τὴν θάλασσαν* τῆς	28. We also have the task to show how the disciple of Jesus, after seeking fruit on the fig tree and not finding [any], says to it, *May there no longer be fruit from you forever*, so that the *fig tree* might also be withered by him *immediately*. In regard to these things you should understand the person who has professed the things of the faith and seems to eat and drink in the name of Jesus and whom Jesus has instructed "in the wide places" of his soul (Lk 13.26). Then should the disciple come, seeking the fruit of wisdom and *logos* in him in accordance with the profession concerning the teaching of the divine things [K570], and seeking and inquiring after the *logos*, should he find no fruit there, and on account of this, present him to those observing [as] empty of Christ, let him present to the *logos*[103] that it is impossible for it yet to have any fruit *forever*[104] as it has been hindered by self-conceit. See, then, if in this matter, he who has *faith and does not* doubt acts in a similar way to Jesus at *the [withering] of the fig tree*.[105] Indeed it is something better, for the deceptive *fig tree* which is deemed to be alive but does not bear fruit having been reproved that it is unfruitful, is shown [to be] dry by the words of Jesus' disciples, rather than still deceiving "the hearts of those who are innocent" and easily deceived (Rom 16.18) by being reckoned as alive and with the pretension <of the profession>. [K571] The work of both Jesus and his disciples with regard to the withered *fig tree* is shown [to be] good. And (I think) in each unfaithful and lawless person a mountain is situated that corresponds with unbelief and lawlessness,

[103] I think that the references to *logos* in the preceding few lines all refer to *reason* as the faculty of the soul.
[104] Important to keep in mind the possibility of the more literal understanding of this phrase: *unto the age.*
[105] Interestingly, in the Latin version of Origen's commentary, Peter's confrontation with Simon the Magician is used here as an example.

κολάσεως αὐτοῦ. καὶ *πάντα* δὲ *ὅσα ἐὰν* αἰτῶσιν *ἐν τῇ προσευχῇ πιστεύοντες* οἱ Ἰησοῦ μαθηταὶ λήψονται, ὡς μαθηταὶ οὐδὲν τῶν μὴ δεόντων αἰτήσοντες, καὶ ὡς πειθόμενοι τῷ διδασκάλῳ, μηδὲν ἄλλο αἰτοῦντες ἢ τὰ μεγάλα καὶ τὰ ἐπουράνια· εἶπε γὰρ ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ· »αἰτεῖτε τὰ μέγαλα, καὶ τὰ μικρὰ προστεθήσεται ὑμῖν· καὶ αἰτεῖτε τὰ ἐπουράνια, καὶ τὰ ἐπίγεια προστεθήσεται ὑμῖν«.	which is removed and cast *into the sea* of its destruction by the word of Jesus' disciples. Indeed *all such things that* they might ask *in prayer, while believing*, Jesus' disciples will receive, seeing that disciples ask for nothing that is unnecessary, and seeing that they trust in the Teacher, they ask for nothing other than great and heavenly things. For Jesus says to his disciples, "Ask for great things, and small things will be added to besides; and ask for heavenly things, and earthly things will be added to you besides" (cf. Matt 6.23; Lk 12.31).

29. Ὁ δὲ Μᾶρκος ἀναγράψας τὰ κατὰ τὸν τόπον ἀπεμφαῖνόν τι (ὡς πρὸς τὸ ῥητὸν) προσέθηκε ποιήσας ὅτι »ἰδὼν« ὁ Ἰησοῦς »ἀπὸ μακρόθεν συκῆν ἔχουσαν φύλλα ἦλθεν« ὡς εὑρήσων τι »ἐν αὐτῇ«· »ἐλθὼν« δὲ »ἐπ' αὐτὴν« καὶ μηδὲν εὑρὼν »εἰ μὴ φύλλα« μόνον (»οὐ γὰρ ἦν ὁ καιρὸς σύκων«) »ἀποκριθεὶς εἶπεν αὐτῇ· μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς [K572] καρπὸν φάγῃ«. εἴποι γὰρ ἄν τις· εἰ μὴ »ὁ καιρὸς σύκων ἦν«, πῶς ἦλθεν ὁ Ἰησοῦς ὡς εὑρήσων τι »ἐν αὐτῇ« καὶ πῶς δικαίως εἶπεν αὐτῇ· »μηκέτι εἰς τὸν αἰῶνα ἐκ σου μηδεὶς καρπὸν φάγῃ«; πρὸς τοῦτο δὲ λελέξεται ὅτι οἱ κατειλεγμένοι παρὰ τῷ ἀποστόλῳ καρποὶ τοῦ πνεύμτος, ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια, ἔστι μὲν ὅτε ἐν οἰκείῳ ἀποδίδονται καιρῷ. βέλτιον δὲ εἰ, τῶν περιεστηκότων ἐπὶ τὸ ἐναντίον τῷ καρποφορεῖν προκαλουμένων, δυνηθείη τις καὶ διὰ τὸ πάνυ ὠφελεῖσθαι ἐκ τοῦ λόγου οὐδὲν ἧττον καὶ τότε διδόναι τοὺς καρποὺς τοῦ πνεύματος. ὃ δὲ λέγω τοιοῦτόν ἐστιν· εἷς τῶν καρπῶν τοῦ πνεύματός ἐστιν ἀγάπη. ταύτης δὲ καιρὸς μὲν ὅτε οὐ χαλεπὸν ἀποδοῦναι τὸν καρπὸν τοῦ ἀγαπᾶσθαι· καὶ ἔστιν ἀγαπᾶν τὸν ἀγαπῶντα καρπὸς μὲν τοῦ πνεύματος, οὐ μὴν ἐν οὐ καιρῷ (ἵν' οὕτως ὀνομάσω) σύκων. ἐπὰν δὲ ἐπὶ τὸ μισεῖν προκαλῆταί τις τὸν πιστεύοντα τοιοῦτον ἀπατῶν καὶ ἐπιβουλεύων καὶ *** [K573] τοῖς ἤθεσι βεβλαμμένος ὤν, ὥστε δοκεῖν ἄξιος εἶναι τοῦ μισεῖσθαι, ὁ δὲ δίκαιος μηδὲ τὸν τοιοῦτον μισῇ ἀλλ' (ὡς υἱὸς »τοῦ τὸν ἥλιον ἀνατέλλοντος ἐπὶ	29. As for Mark, when recording the things with regard to the passage, he added something incongruous[106] (as regards the letter), writing that "when" Jesus "saw from afar the fig tree having leaves, he came [to it]" as though to find something "on it"; but "after coming to it," and finding nothing "except leaves" only ("for it was not the season for figs") "he answered and said to it, 'No longer may anyone eat [K572] fruit from you forever'" (Mk 11.13ff). For someone might say, since "it was not the season for figs," how did Jesus come as though to find something "on it" and how is he just to say to it, "No longer may one eat any fruit from you forever"? With regard to this it will be said that the fruits of Spirit recounted by the Apostle—love, joy, peace, longsuffering, kindness, goodness, faith, gentleness, self-control (Gal 5.22f)—have a time when they produce in their own season. But how much better if, when surrounding conditions call forth opposition to bearing fruit, someone can nevertheless produce the fruits of the Spirit even then because he has been greatly benefitted from the word. This is what I am saying: Love is one fruit of the Spirit. And when it is the season for it, it is not difficult then to produce the fruit of showing love. Indeed to love a loving person is a fruit of the Spirit, yet surely that is not "out of season" for figs (if I may put it that way). But when someone is summoned to hate the person who believes, by deceiving him and plotting and ***[107] [K573] being hindered by character, so that [this person] seems worthy of being hated, and the righteous man does not hate this person but (as a son "of

[106] Cf. ἀπεμφαίνω, PGL 182.
[107] There is a break of several lines here vis-à-vis the Latin commentary.

πονηροὺς καὶ ἀγαθοὺς«) καὶ τότε αὐτὸν ἀγαπᾷ, οἱονεὶ ἐν οὐ καιρῷ σύκων τῆς ἀγάπης διδοὺς τὸν καρπόν, μακάριός ἐστι. τὸ δ᾽ ὅμοιον νοήσεις καὶ ἐπὶ τῆς χαρᾶς. φέρειν μὲν γὰρ τὸν καρπὸν τοῦ πνεύματος τὴν χαρὰν μηδενὸς ἐπὶ τὸ λυπεῖσθαι προκαλουμένον καὶ δυσαρεστεῖσθαι, οὐ χαλεπόν· ὅταν δὲ τὰ μὲν περιεστηκότα ἐπὶ λύπην καὶ ἀθυμίαν καὶ δυσαρέστησιν προκαλῆται, ἀπὸ δὲ τῆς κατὰ τὸν λόγον ὠφελείας τις ἐπὶ τοσοῦτον προκόπτῃ, ὡς <καὶ> ἐν καροῖς τῆς δοκούσης δυσαρεστήσεως εὐαρεστεῖσθαι καὶ ἐν καιροῖς τοῦ ἀτιμάζεσθαι καὶ τοῦ μαστιγοῦσθαι χαίρειν καὶ ἁπλῶς ἐν παντὶ περιστατικῷ καιρῷ μεμνῆσθαι τοῦ »πάντοτε χαίρετε«, μακάριος ἂν ὁ τοιοῦτος εἴη καρπὸν φέρων τὴν χαρὰν καὶ ἐν οὐ καιρῷ (ἵν᾽ οὕτως ὀνομάσω) σύκων.	him who causes the sun to rise upon the evil and the good" [Matt 5.45]) in fact loves him then, as it were, producing the fruit of love when it is not the season for figs, he is blessed. You may understand the [fruit] of joy in a similar way, for it is not difficult to bear the fruit of the Spirit, joy, when there is nothing calling forth grieving and being displeased. But whenever the surrounding conditions call forth grief and despondency and displeasure, yet that person advances in this [fruit] from the benefit according to the *logos*,[108] so as to be satisified <even> in seasons that seem unpleasing, and to rejoice in seasons of being dishonored and scourged, and generally in every circumstance and season to remember to "rejoice always" (1 Thess 5.16), this person may be blessed who bears the fruit of joy even when figs are "out of season" (if I may put it that way).
Τὸ παραπλήσιον δὲ οὐ χαλεπὸν καὶ ἐπὶ τῶν ἄλλων καρπῶν ποιῆσαι τοῦ πνεύματος. βούλεται γὰρ εἶναι κρείττονα τῆς ἀνθρωπίνης φύσεως τὸν προσιόντα τῷ λόγῳ αὐτοῦ ὁ θεὸς [K574] καὶ ἀπαιτεῖ αὐτὸν παράδοξα καὶ (ἵν᾽ οὕτως ὀνομάσω) θεοῦ μᾶλλον ἢ ἀνθρώπου ἔργα. διὸ καὶ πᾶσι λέγει οὓς καλεῖ ἐπὶ τὴν μακαριότητα· »ἐγὼ εἶπα· θεοί ἐστε καὶ υἱοὶ ὑψίστου πάντες«, μεμφόμενος δὲ τοῖς μὴ βουλομένοις ἀποθεωθῆναι καὶ υἱοῖς ὑψίστου γενέσθαι λέγει· »ὑμεῖς δὲ ὡς ἄνθρωποι ἀποθνῄσκετε«· κατὰ γὰρ ἑκάστην ἁμαρτίαν, ὅτε ἐσμὲν »σάρκινοι καὶ κατὰ ἄνθρωπον« περιπατοῦντες, οὐδὲν ἄλλο ἐνεργοῦμεν ἢ τὸ ἀποθνῄσκειν, καὶ φανερὸν ὅτι »εἰ κατὰ σάρκα« ζῶμεν, μέλλομεν »ἀποθνῄσκειν«, ὡς ἐδίδαξεν ὁ ἀπόστολος. ταῦτα καὶ διὰ τὸ »οὐ γὰρ ἦν ὁ καιρὸς τῶν σύκων«. ὁ δὲ κατὰ τὸν Μᾶρκον Πέτρος ἰδὼν »τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν« εἶπε τῷ σωτῆρι· »ἰδοὺ ἡ συκῆ ἣν κατηράσω ἐξηράνθη«· κατάρας γὰρ τῆς ἀπὸ τοῦ λόγου ἀξία ἡ μὴ φέρουσα τῷ λόγῳ καρπὸν ζητοῦντι. ἐπὶ τέλει δέ τι ἔχει ὁ λόγος προτρεπτικὸν τοῦ πιστεύοντας λήψεσθαι· οὐχὶ ἄλλως γὰρ ληψόμεθα, εἰ μὴ αἰτήσομεν. ἔστω οὖν καὶ ἡ διάθεσις ἀξία τοῦ τυχεῖν ὧν αἰτοῦμεν καὶ ἡ εὐχὴ μετ᾽ ἐπιστήμης ἀναπεμπομένη ἀξία τοῦ	It would not be difficult to give a similar account with respect to the other fruits. For God desires him who would approach his own *logos* to be better than human nature [K574] and he requires of him incredible works more of God than of man (if I may put it in such a way). Wherefore he says to all whom he calls unto blessedness: "I myself said, 'You are gods and all sons of the Most High,'" but censuring those who do not wish to be deified and to become sons of the Most High he says, "But you will die as men" (Ps 81.6-7). For in accordance with each sin, when we are "fleshly and" going about "in human fashion" (1 Cor 3.3), we are effecting nothing other than [our own] "dying," and it is clear that "if" we live "according to the flesh," we must "die" (Rom 8.13), as the Apostle teaches. These things [we have said] on account of [the passage], "for it was not the season for figs." And according to Mark, when Peter sees "the fig tree withered from the roots" (Mk 11.20), he says to the Savior: "Behold the fig tree which you cursed has withered" (Mk 11.21), for the [tree] that does not bear fruit for the Word when he seeks [it] is deserving of the curse from the Word.[109] And in conclusion the Word contains something that encourages the person who believes that he will receive, for otherwise we will receive nothing, except we ask. Let,

[108] Faculty of reason, word of Scripture, or Word of God?

[109] Origen avoids discussing a fascinating discrepancy between Matthew's and Mark's respective accounts here. For Matthew, the withering of the tree is instantaneous, happening right in front of the disciples; for Mark, the tree is found to be withered the morning after Jesus curses it, as Jesus and the disciples return to Jerusalem from Bethany.

ἐπιτευχθῆναι, καὶ τὰ αἰτήματα ἔστω ἐπουράνια καὶ μεγάλα καὶ ἄξια τοῦ δίδοσθαι ὑπὸ τοῦ θεοῦ.	therefore, the account be worthy indeed of obtaining which things we ask, and [let] the prayer sent up with understanding [be] worthy of succeeding, and may the heavenly and great requests also be worthy of being granted by God.