

Origen of Alexandria,
Commentary on the Gospel according to Matthew,
Book 15

Translation & Notes

by

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(Revised 2023)

Folios:

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

Edition:

GCS 40. “Commentariorum in Matthaum libri 10-17.” In *Origenes Werke*, vol. 10. Edited by Erich Klostermann. Die griechen christlichen Schriftsteller der ersten drei Jahrhunderte, vol. 40. Leipzig: J. C. Hinrichs, 1935.—column numbers denoted by [K###]

Transcription of Klostermann:

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

I originally transcribed the text from Patrologia Graeca 13 (Migne) and have subsequently converted it to Klostermann, though the PG column numbers have been retained in the English text, denoted by [M#####].

Sigla Key for Greek text:

<> Inserted text (*einzusetzen*)

[] Text for erasure (*zu tilgen*)

*** Lacuna

Notes:

- I use [] in the English text to denote words added for clarity in English but which have no counterpart in the Greek text.
- Klostermann uses a spaced font 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.
- All OT chapter and verse numbering is from the LXX.

INTRODUCTION

Book 15 of Origen's *Commentary on the Gospel according to Matthew* covers the following pericopes from Matthew:

- §§1-5 – Matt 19.12, on the three types of eunuchs
- §§6-9 – Matt 19.13-15, on Jesus' ministry to the little children brought to him
- §§10-27 – Matt 19.16-30, on the rich inheriting the kingdom
- §§28-37 – Matt 20.1-16, on the parable of the hired workers

Origen's *Commentary on Matthew* originally comprised 25 books (St. Jerome, *Ep.* 33.4). Of these, apart from various fragments, only Books 10-17 have survived whole in the original Greek. Until 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),¹ and no reason is offered for why the translation was not continued. Aside from that, translations of occasional selections of the commentary can be found in, e.g., Balthasar's *Origen: Spirit & Fire*, the Ancient Christian Commentary on Matthew, in The Church's Bible volume on Matthew, and in other secondary scholarly discussions.

I first made available my translation in 2017, then with revisions in 2019, and in the present iteration I have made several adjustments in light of Ronald Heine's excellent translation, which are noted in footnotes.² I hope that my side-by-side presentation of text and translation will still be of use and benefit, in any case.

In relationship to Origen's body of work, the *Commentary on Matthew*, dating from AD 244 or after,³ is one of his latest works, along with *Contra Celsum*.⁴ These two works, says Heine, "provide Origen's most mature thinking about the Christian faith"⁵—they are, as it were, the crowning achievement of Origen's career.⁶

While one still encounters in the *Commentary of Matthew* some of his more daring and, what would later be deemed, more questionable speculations, particularly in the realms of protology and eschatology, they are generally presented in very oblique and

¹ <http://www.ccel.org/ccel/schaff/anf09.i.html>

² Ronald E. Heine, trans., *The Commentary of Origen on the Gospel of St. Matthew* (2 vols.; Oxford Early Christian Texts; Oxford University Press, 2018).

³ Quasten, *Patrology* II.48.

⁴ Mention should be made of Panayiotis Tzamalikos, *Origen: New Fragments from the Commentary on Matthew: Codices Sabaiticus 232 & Holy Cross 104, Jerusalem* (Leiden: Brill), 2020, which I have only begun to explore. He argues that the *Commentary on Matthew* is likely Origen's last work, coming much later than *Contra Celsum*, and likely written from Tyre—giving credence to a testimony of Epiphanius "that Origen lived in Caesarea for two years only and then moved to Tyre for the rest twenty-eight years of his life" (p. xi)—where Origen was in acrimonious relationship with the bishop, Methodius of Olympus. Tzamalikos speaks of a different "spirit" about the *Commentary on Matthew*, but not different ideas or "development" in Origen's thought.

⁵ Ronald E. Heine, *Origen: Scholarship in the Service of the Church* (Oxford, 2010), 222.

⁶ Cf. W. H. C. Frend, *The Rise of Christianity* (Philadelphia: Fortress Press, 1984), 380.

reticent ways, with Origen's constant self-effacing rhetorical conclusions that invite the reader to accept or disregard his readings, or offer a better reading if possible. The following is a list of such subjects:

- A subordinationist account of the Logos' relationship to God (§10),⁷ to be balanced with a reference to the “the principal Trinity [τῆς ἀρχικῆς τριάδος]” (§31)
- The language of *apokatastasis* applied particularly to Christ's “return” to the Father (§24)
- Allusion to the pre-existence of souls (§27)
- The idea of a succession of ages (§31)

These things aside, we do find in this book one of Origen's most illuminating comments on his massive work of textual criticism, the *Hexapla* (§14). Likewise, if one is inclined to read them as such, both Origen's treatment of the question of becoming a eunuch and of selling all one's possessions and giving them to the poor can be read as indirectly auto-biographical.⁸

In terms of biblical exegesis, this book comprises a wonderful sample of Origen's hermeneutical/exegetical vocabulary and method, in his original Greek. One of the primary take-aways from the *Commentary* is the consistency with which Origen treats the task of interpreting Scripture *regardless* of the Testament, Old or New. “Allegory”—and the varied synonyms for spiritual interpretation, *tropology*, *anagogy*, *typology*, *symbology*—is hardly a hermeneutical tool reserved for the Old Testament, for the New Testament is equally enigmatic and its “letter” is as equally able to “kill” the reader as is the Old Testament. The reason for this, of course, is that all of Scripture participates in the mystery of Christ's incarnation, and thus instantiates a movement from knowledge according to the “flesh/letter” to knowledge according to the “spirit” (*Comm. Matt.* 15.3, quoting 2 Cor 5.16).

The question of Jewish-Christian relations, likely made urgent by the socio-cultural realities in Caesarea Palestine, frames Origen's interpretive engagement with Matthew's Gospel.⁹ Indeed, the question of covenantal and ecclesial continuity/discontinuity emerges several times here in Book 15, particularly at §26 and in his salvation-historical reading of parable of the hired workers (§§28-37).

⁷ On the question of subordinationism in Origen, cf. Quasten, *Patrology* II.76-9.

⁸ See Eusebius, *H.E.* 6.3.9-13 (<http://www.ccel.org/ccel/schaff/npnf201.iii.xi.iii.html>) on Origen's “philosophical manner of life,” i.e., his practice of rigorous asceticism, including the sale of his library and living in voluntary poverty. In this connection we might note a, for Origen, rare use of the term *apatheia* here in *Comm. Matt.* 15.17. For Eusebius's account of Origen's alleged self-castration, see *H.E.* 6.8 (<http://www.ccel.org/ccel/schaff/npnf201.iii.xi.viii.html>).

⁹ Cf. Heine, *Origen*, 226-31.

[K348]

Τῶν εἰς τὸ κατὰ Ματθαῖον εὐαγγέλιον ἐξηγητικῶν Ὡριγένους τόμος ιε'.

1. *Εἰσὶ γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως ἕως τοῦ ὁ δυνάμενος χωρεῖν χωρεῖτω (19.12).*

Δύο ἐσομένας περὶ τὸν τόπον τοῦτον παρεκδοχὰς πρὸ τῆς φαινομένης ἡμῖν ἀληθοῦς εἰς τὸν τόπον διηγήσεως ἐκθέμενοι καὶ μετὰ τοῦτο ὡς δυνατόν ἡμῖν ἀνατρέψαντες αὐτάς, ἵν' ὅσον ἐπὶ τοῖς λεχθησομένοις πᾶν σφάλμα φυλαξάμενοι τὸ ἀληθὲς βούλημα τῶν κατὰ τὸν τόπον ἂν χωρῶμεν, τό<τε> κρεῖττον βιώσωμεν, οὕτως ἤκωμεν ἐπὶ τὸ προκειμένον. [K349]

τινὲς μὲν γάρ, ὡς ἀκόλουθον τῇ ἐνεργείᾳ τῶν κατὰ τὸ σωματικὸν ὁρωμένων δύο εὐνουχισμῶν καὶ τὸν τρίτον σωματικὸν νομίσαντες, ἐτόλμησαν ἑαυτοὺς παρασχεῖν ἀπὸ φόβου μὲν τοῦ πρὸς θεόν, ἀνεπιστημόνως δέ, εὐνουχισμῷ ὁμογενεῖ τοῖς δύο προτέροις καὶ ἑαυτοὺς ὑποβεβλήκασιν ὀνειδισμῷ, τάχα δὲ καὶ αἰσχύνῃ οὐ παρὰ μόνοις τοῖς ἀλλοτρίοις τῆς πίστεως, ἀλλὰ καὶ παρὰ τοῖς πᾶσι μᾶλλον τοῖς ἀνθρωπίνους πράγμασι συγγινώσκουσιν ἢ τῷ (φαντασίᾳ φόβου θεοῦ καὶ σωφροσύνης ἀμέτρῳ ἔρωτι) γεννήσαντι πόνους καὶ σώματος ἀκρωτηριασμόν καὶ εἴ τι ἕτερον πάθοι ἂν ὁ τηλικούτῳ ἑαυτὸν παρασχὼν πράγματι.

ἕτεροι δὲ καὶ οἱ πολλοὶ οὕτω νενοήκασιν, μὴ βασανίσαντες τρόπον ἀκολουθίας λόγων· τοὺς μὲν προτέρους δύο αὐτόθεν καὶ σωματικῶς ἐξειλήφασιν εἰρησθαι τῷ σωτῆρι ὡς οὐδὲν πλέον τῶν αἰσθητῶν ἐμφαίνοντι, τὸν δὲ τρίτον οὐκέτι κατὰ τὴν λέξιν λελέχθαι νενομίκασιν, [K350] ἀλλ' εὐνουχισμόν ἡγήσαντο τὸν ἀπὸ λόγου ἐν τῷ τρίτῳ σημαίνεσθαι, ὅτε προθέσει τῆς τῶν οὐρανῶν βασιλείας τῷ τμητικωτάτῳ λόγῳ ἐκτεμόντες τὸ τῶν τοιούτων ἐπιθυμητικὸν

[K348][M1253]

Book 15 of Origen's explanations on the gospel according to Matthew.

1. *For there are certain eunuchs which are begotten as such from the womb of [their] mother, up to, The one who is able to accept [this], let him accept [it] (Matt 19.12).*

Let us set forth two ways of reading this passage before offering the explanation which appears to us to be the true one. After this, we will refute them insofar as we are able, so that, guarding against every error in these [readings] which will be recited, we might accept the true intention of the passage and th<en> live according to the better [understanding], and in this way let us come back to the passage at hand. [K349]

For, on the one hand, there are those who consider the third [castration] in a somatic sense, in a way that accords with the operation of the two other castrations when considered in a somatic sense. [These people] dare to hand themselves over to become a eunuch of the same kind as the first two out of a fear toward God on the one hand, but without understanding on the other. Indeed, they have submitted themselves to reproach, and perhaps shame, not only in view of those who are outsiders to the [Christian] faith, but also indeed to all who share the common opinion on basic human matters about one who (by an appearance of fear of God and an inordinate love of moderation) would produce pains and the mutilation of the body, and whatever else one might experience who hands himself over to so great a matter.

But others, and indeed a majority,¹⁰ have understood [the passage] in this way, not closely the examining the passage's sequence of words: they have taken what was said by the Savior about the first two [castrations] in a somatic sense, as though countenancing nothing more than sensible things, yet they have supposed that the third [castration] is no longer to be read according to the literal understanding. [K350] Rather, they regard "the castration" in the third case to signify that [which comes] from reason (ἀπὸ λόγου), when such people

¹⁰ There is an important divergence here between the PG text and Klostermann: PG reads ἕτεροι δὲ καὶ οὐ πολλοί; Klostermann ἕτεροι δὲ καὶ οἱ πολλοί.

καταπεφρονήκασι τῶν ὕβρεων τοῦ σώματος, μὴ δυναμένων ἔτι νικῆσαι ψυχὴν τῷ λόγῳ ἐκτετμηκυῖαν τὴν ἐπιθυμίαν.

χρὴ δὲ εἰδέναι ὅτι οἱ μὲν πρότεροι τοῦ εὐαγγελικοῦ γενόμενοι φίλοι γράμματος καὶ μὴ ἐπιστήσαντες ὅτι καὶ ταῦτα ἐν παραβολαῖς ἐλάλησεν ὁ Ἰησοῦς καὶ πνεύματι εἴρηται, ἀκολουθότερον μὲν νενοήκασι τὰ κατὰ τὸν τόπον τοῖς ὁμολογοῦσι τοὺς προτέρους δύο εὐνουχισμοὺς σωματικῶς λελέχθαι, ἐξωμάλισαν γὰρ ἀκολουθῶς τοῖς προτέροις δύο τὸν τρίτον, οὐ πταίοντες μὲν ὡς πρὸς τὸ ἀκόλουθον τοῖς τρισίν, ἀναγκαίως δὲ πταίσαντες τῷ τὴν ἀρχὴν τῶν κατὰ τὸν τόπον παρεωρακέαν· τῷ γὰρ σωματικῶς λελέχθαι τοὺς δύο ἔπεται καὶ τὸν τρίτον εἶναι σωματικόν.

οἱ δὲ δεύτεροι τῷ μὲν τρίτῳ ὑγιῶς ἐπιβεβλήκασι τὴν ἀπὸ λόγου νομίσαντες δηλοῦσθαι ἐκτομὴν [K351] τοῦ παθητικοῦ ἀπὸ τῆς ψυχῆς. οὐκέτι δὲ τεθεωρήκασιν ὅτι ἀρμόζον ἦν τῇ τοιαύτῃ ἐκδοχῇ καὶ τοὺς προτέρους δύο εὐνουχισμοὺς ὁμοίως τῷ τρίτῳ ἀλληγορῆσαι, ἢ ἐξομαλίσαι παραπλησίως τοῖς προτέροις δυσὶ καὶ τὸν τρίτον. εἴπερ οὖν ἐπ' ἄλλων τινῶν οὐ μόνον τῆς διαθήκης τῆς παλαιᾶς ρητῶν ἀλλὰ καὶ τῆς

as have castrated their faculty of desire (τὸ ... ἐπιθυμητικόν)¹¹ by means of the most incisive reason for the purpose “of the kingdom of the heavens,” show contempt for the wanton inclinations of the body, those [inclinations] no longer being able to conquer the soul who has castrated desire by reason.

But one must understand that the first group, though they have become friends of the evangelical letter and do not understand that Jesus also spoke these things in parables and [that] it was said in spirit, has understood the present passage in a more consistent way [M1256] than those who confess the first two castrations are to be read somatically. For [this first group] treats the third [castration] in a way consistent with the first two, not making a mistake as far as a consistency with the three [castrations], but necessarily making a mistake in having overlooked the principle (τὴν ἀρχήν) of the things in this passage. For in having read the [first] two somatically, it would follow also that the third is somatic as well.

The second group, on the other hand, has come to a sound conclusion about the third [castration], having determined that what is being indicated is the castration [K351] of the passionate part of the soul which comes from reason. But they have not yet seen that it would agree with this interpretation to allegorize the first two castrations similarly to the third, or to explain the third in a way equivalent with the first two. Since therefore it is fitting to apply,

¹¹ Lit. “faculty of desire.” This technical term has a background in Platonic and Stoic philosophy (cf. Plato, *Rep.* 439d-c; *Phaed.* 246a-b), and has an important place in Origen’s (and all the Eastern Fathers’) anthropology. In Origen’s account of the soul, the current state of the soul is a liminal one. Having originally been a “mind,” the imbodyed soul retains its “intellectual” pedigree and thus an inclination towards the noetic/intelligible realm; however, the soul is also host to a “fleshly” principle that inclines the soul towards the “desires” (ἐπιθυμίαι) and “passions” (θυμός, πάθη) that have come about through the fall into a bodily, material existence. These two “tendencies”—the “flesh” (σάρξ) and “mind” (νοῦς) or “governing power” (ἡγεμονικόν)—vie for the soul’s allegiance and submission. Despite the fall, the soul retains its participation in the divine image, in the Logos, and thus has free will and moral agency/responsibility. If the soul follows its inclination towards the intelligible, towards God and the Logos who created it, it can be “restored and corrected” and “returns to the condition of being a mind” (*Princ.* 2.8.3 [Butterworth, 125]). We would further note the terminological ambiguity in Origen with regard to the identification of “soul,” “heart,” “mind,” and the “governing power.” In *Hom. Jer.* 5.15.2 (Smith, 58; PG 13:320A), Origen suggests that the heart “contains the governing power” (ἔχουσα τὸ ἡγεμονικόν) which would make heart a synonym for soul and the “governing power” equivalent to the soul’s principle of “mind” (cf. also *Comm. Jo.* 6.189 [PG 14:264D]). In other places, Origen seems to speak of the heart itself as the governing power (*Comm. Rom.* 2.9.2) which would make “heart” a synonym for “mind.” On the other hand, Toshio Mikoda, “*HGEMONIKON* in the Soul,” in *Origeniana Sexta: Origène et la Bible/Origen and the Bible* (BETL 118; eds. Gilles Dorival and Alain le Boulluec; Leuven: Leuven University Press, 1995), 459-63, suggests that Origen uses “governing part” as a synonym for the soul/heart, or as the “middle of the soul,” with “mind” alone serving as Origen’s predication of the soul’s higher tendency. Marguerite Harl, “La ‘Bouche’ et le ‘Coeur’ de l’Apôtre: Deux Images Bibliques de ‘Sens Divin’ de l’Homme (‘Proverbes’ 2,5) Chez Origène,” in *Forma Futuri: Studi in Onore del Cardinale Michele Pellegrino* (Torino: Bottega d’Erasmus, 1975), helpfully itemizes Origen’s terminology: “Le lieu où l’αἰσθησις divine perçoit les réalités immatérielles est le coeur de l’homme: καρδιά, selon l’Écriture, ἡγεμονικόν dit Origène, mais il peut dire aussi νοῦς (*mens*) ou ψυχή, διάνοια, et, très souvent, *l’homme intérieur*, *l’homme caché*” (35).

καινῆς ἀρμόζει λέγειν· «τὸ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ», τοῦτο καὶ ἐπὶ τῶν κατὰ τὸν προκειμένον τρόπον ὁμολογητέον· τηρηθὲν γὰρ τὸ γράμμα τῶν δύο εὐνουχισμῶν εἶποι τις ἂν ὅτι ἀπέκτεινε τοὺς ἀκολούθως τοῖς προτέροις τὸν τρίτον νοήσαντας καὶ τολμήσαντας εἰπεῖν (ὡς κατὰ τὸν λόγον τοῦ κυρίου χωροῦντας αὐτὸ νοεῖν) ἐπὶ τῇ διὰ τὴν βασιλείαν τῶν οὐρανῶν ὁμοίως τοῖς προτέροις εὐνουχισθεῖσιν εὐνουχίσαι ἑαυτούς.

2. Εἰ δὲ βούλεται τις καὶ ἄλλα παραδείγματα λαβεῖν τῆς καινῆς διαθήκης ἐχούσης γράμμα ἀποκτείνον, ἀκουέτω παραδείγματος χάριν τίνα τρόπον ὁ σωτὴρ πρὸς τοὺς ἀποστόλους εἶπεν· «ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινας ὑστερήσατε;» οἷς ἐπιφέρεται τὸ [K352] «οἱ δὲ εἶπον· οὐδενός. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν». εἰ τις γὰρ διὰ τὸ ταῦτα εἰρηκέναι τὸν Ἰησοῦν μὴ ἐνιδὼν τῷ βουλήματι τῶν λελεγμένων πωλῆσαι τὸ αἰσθητὸν ἑαυτοῦ ἱμάτιον καὶ ἀγοράσαι μάχαιραν ἀνδροφόνον, ὡς λαβὼν «μάχαιραν» τοιαύτην καὶ παρὰ τὸ βούλημα τοῦ Ἰησοῦ ποιήσας, παρεκδεξάμενος αὐτοῦ τὸν λόγον ἀπολεῖται μέν, τάχα δὲ καὶ «ἐν μαχαίρᾳ» ἀπολεῖται. ποδαπὴ δὲ ἡ μάχαιρα, οὐ τοῦ παρόντος ἐστὶ καιροῦ διηγήσασθαι.

ἀλλὰ καὶ τὸ «μηδένα κατὰ τὴν ὁδὸν ἀσπάσῃσθε» εἰ τις μὴ ἐξετάσας, τί βουλόμενος ὁ Ἰησοῦς τοῦτο προσέταξεν, ὡς ζηλῶν ἀποστολικὸν βίον «μηδένα κατὰ τὴν ὁδὸν» ἀσπάσοιτο, ἀπάνθρωπος <καὶ μωρὸς> ἂν εἶναι δόξαι τοῖς θεωροῦσιν αὐτὸν τοιοῦτον· οἵτινες τὴν αἰτίαν τοῦ οὕτως νοήσαντος ἐπὶ ἀναφέρωσιν ἐπὶ τὸν λόγον, δι' ὃν ἐκεῖνος ἔδοξε τοῦτο πράττειν, ἐναχθεῖεν ἂν πρὸς τὸ μισεῖν τὸν [K353] λόγον τοῦ θεοῦ, ὡς ἀγρίους καὶ ἀπανθρώπους κατασκευάζοντα τοὺς ἐν αὐτῷ. καὶ τούτου τὴν αἰτίαν λαβὼν ὁ «μηδένα κατὰ τὴν ὁδὸν» ἀσπαζόμενος πάθοι ἂν προφάσει τοῦ γράμματος θάνατον, τοῦ γράμματος αὐτὸν ἀποκτείναντος.

“the letter kills, but the Spirit gives life” (2 Cor 3.6), to certain discourses not only in the Old Testament, but also in the New, one must confess this also in connection with the passage at hand. For one might say that, when the letter of the [first] two castrations is kept, it kills those who understand the third [castration] in a way consistent with the first ones, and who dare to say (as though they have received this understanding in accordance with the word of the Lord) that they are making themselves eunuchs on account of the kingdom of heaven in a similar way to the first ones who were made eunuchs.¹²

2. If someone desires to entertain other examples where the letter of the New Testament kills, let him listen for an example to the passage where Jesus says to the Apostles, “When I sent you out without a purse, bag, or sandals, did you lack anything?,” to which it follows, [K352] “They said, ‘Nothing.’ Jesus said to them, therefore, ‘But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one’” (Lk 22.35, 36). For if, because of these things Jesus has said, someone who lacks insight into the intention of what has been recorded sells his material cloak and buys a man-slaying sword, as though in acquiring such a sword he has acted according to the intention of Jesus, he will perish, having misinterpreted his word. Perhaps he will even perish “by the sword” (Matt 26.52)! But this is not the time to offer an explanation of the sword in question. [M1257]

Take for another example, “Greet no one along the way” (Lk 10.4). If someone does not examine closely what Jesus means when he orders this, and in his zeal for the apostolic manner of life this person greets “no one along the way,” he might seem to be inhuman <and stupid> to those who observe him. These people might then attribute the source of such way of thinking to the Word, because it is on this account that this person seems to act in this way, and it might encourage one to despise the [K353] Word of God, as though furnishing him with these savage and inhuman [ways of living]. And he who uses the [Scripture] as the reason for greeting “no one along the way,” might suffer death by a pretext of the letter, the letter killing him.

¹² In his *Commentary on Matthew*, St. Jerome departs from Origen’s approach here in affirming that the first two castrations are literal while the third is spiritual.

εἰ δὲ καὶ τὸν δεξιὸν ὀφθαλμόν τις ἐκκόπτοι ὡς αἴτιον τοῦ κακῶς βλέπειν, ἢ τὴν δεξιὰν τοῦ σώματος χεῖρα ἢ τὸν δεξιὸν κατὰ σάρκα πόδα, πάθοι ἂν μετὰ *** τῶν ἀποκτινυμένων διὰ τὸ γράμμα, ὡς καὶ αὐτὸς μείνας ἐπὶ τοῦ γράμματος, δεόν ἀναβαίνειν αὐτὸν ἐπὶ τὸ πνεῦμα τοῦ λεγομένου.

Ἄλλοι μὲν οὖν τῶν πρὸ ἡμῶν οὐκ ὤκνησαν ἰδίους συγγράμμασιν ἀφορμὰς παρασχεῖν τοῦ τὸν τρίτον εὐνουχισμόν τολμῆσαί τινας παθεῖν προφάσει βασιλείας οὐρανῶν, παραπλήσιον ὄντα τοῖς προτέροις δυσίν. [K354]

3.¹⁵ ἡμεῖς δὲ Χριστὸν (τὸν λόγον τοῦ θεοῦ) «κατὰ σάρκα» καὶ κατὰ τὸ γράμμα ποτὲ νοήσαντες, «<ἀλλὰ> νῦν οὐκέτι» γινώσκοντες, οὐκ εὐδοκοῦμεν ὡς καλῶς ἐξειληφόσι τοῖς καὶ τὸν τρίτον εὐνουχισμόν ἑαυτοῖς προφάσει τῆς βασιλείας τῶν οὐρανῶν ἐπάγουσι. καὶ οὐκ ἂν ἐπὶ πλεῖον προσδιετρίψαμεν τῇ ἀνατροπῇ τοῦ τὸν τρίτον παραπλησίως τοῖς προτέροις δυσὶ σωματικῶς ἐκλαβεῖν θέλοντος, εἰ μὴ καὶ ἐωράκειμεν τοὺς τολμήσαντας καὶ ἐντετεύχειμεν τοῖς δυναμένοις θερμότεραν κινήσαι ψυχὴν (καὶ πιστὴν μὲν οὐ λογικὴν δὲ) πρὸς τὸ τοιοῦτον τόλμημα. φησὶ δὴ Σέξτος ἐν ταῖς *Γνώμαις*, βιβλίῳ φερομένῳ παρὰ πολλοῖς ὡς δοκίμῳ· «πᾶν μέρος τοῦ σώματος τὸ ἀναπειθόν σε μὴ σωφρονεῖν ῥῖπον· ἄμεινον γὰρ χωρὶς τοῦ μέρους ζῆν σωφρόνως ἢ μετὰ τοῦ μέρους ὀλεθρίως». καὶ πάλιν προβάς ἐν τῷ αὐτῷ βιβλίῳ ἀφορμὴν διδοὺς ἐπὶ τὸ παραπλήσιον λέγει· «ἀνθρώπους ἴδοις ἂν ὑπὲρ τοῦ τὸ λοιπὸν τοῦ σώματος ἔχειν ἐρρωμένον ἀποκόπτοντας αὐτῶν καὶ ρίπτοντας μέρη· πόσω βέλτιον ὑπὲρ τοῦ σωφρονεῖν;» καὶ Φίλων δέ, ἐν πολλοῖς τῶν εἰς τὸν Μωσέως νόμον συντάξεων αὐτοῦ εὐδοκιμῶν καὶ

Also, if someone might cut out the right eye, as though it were the cause of seeing poorly, or the right hand of the body, or the fleshly right foot (cf. Matt 5.30; 18.8), he may suffer because *** of those things being killed on account of the letter, inasmuch as he remains beholden to the letter, when he should ascend to the spirit of what is said.¹³

Others, therefore, who came before us have not hesitated in their writings to provide occasions to certain people who dare to suffer the third “castration” on the pretext of the kingdom *of heaven*, making it equivalent to the first two [castrations].¹⁴ [K354]

3. But we who at one time knew Christ (the Logos of God), “according to the flesh” and the letter, “<but> now no longer” [know him in this way] (cf. 2 Cor 5.16), do not agree with those who, as though a good thing, have undertaken the third castration to themselves by introducing the pretext of *the kingdom of the heavens*. We might not spend such an amount of time to refute the person who desires to take the third [castration] in a bodily sense similar to the first two, except that we have observed those who have dared [to do it], and we have read those who are able to stir up the hastier soul (indeed believing but not rational) to such a daring action. Sextus, in his [M1260] *Sentences*—a book approved by many—says, “Every part of the body which persuades you to not practice moderation, cast [it] away! For it is better to live in moderation without this part than destructively with it” (*Sent.* 13). Again, advancing in the same book, offering support to something similar, he says, “You see men cutting off and casting away part of their body to keep their health. How much better to do

¹³ In *Princ.* 4.3.3 (Butterworth, 292-3), Origen uses Matt 5.29-30 as an example of where a “literal reading” of Scripture is absurd/irrational. Origen’s “spiritual reading” of Matt 5.29-30 (where Christ advocates severing and discarding bodily members to spare the whole body from Gehenna) is preserved in *Comm. Matt.* 13.24-25 (ANF 9.489), where he interprets the “body” as either 1) the Church which must discard a “member” that is causing stumbling, or 2) as the soul with the body parts referring to its various faculties, or 3) as the family/friends of an individual Christian which are impinging on the Christian’s commitment to Christ. See also *Comm. Rom.* 2.13.21, 31 (Scheck, 155, 162) for references to Matt 19.12 in the context of Origen’s excursus on circumcision.

¹⁴ Cf. P. Tzamalikos, *Origen: Philosophy of History and Eschatology* (VCSup 85; Leiden: Brill, 2007), 22, n. 5; “The personal experience at that point is a moving piece of impersonal and yet profound confession with dignity, out of which a resolute need for allegory comes forth” (27). On the other hand, John A. McGuckin, “Origen on the Mystery of the Preexistent Church,” *International Journal for the Study of the Christian Church* 6 (2006): 207-222, representing the opinion that the Eusebius account is slanderous legend, opines: “That this ‘least of all literalists’ should have been so caricatured as a literalist ought to have alerted scholars much earlier to the ‘smoke-blowing’ this tale represented” (219, n. 3).

¹⁵ Klostermann’s edition treats this paragraph as being continuous with the previous paragraph, as though par. 3 marker is misplaced.

παρὰ [K355] συνετοῖς ἀνδράσι, φησὶν ἐν βιβλίῳ ᾧ οὕτως ἐπέγραψεν· *Περὶ τοῦ τὸ χεῖρον τῷ κρείττονι φιλεῖν ἐπιτίθεσθαι*, ὅτι «ἐξευνουχισθῆναι μὲν ἄμεινον ἢ πρὸς συνουσίας ἐκνόμους λυττᾶν».

Ἀλλ' οὐ πιστευτέον αὐτοῖς μὴ τὸ βούλημα τῶν ἱερῶν γραμμάτων περὶ τούτων ἐξειληφόσιν. εἰ γὰρ ἐν τοῖς καρποῖς «τοῦ πνεύματος» κατείλεκται μετὰ ἀγάπης καὶ χαρᾶς καὶ μακροθυμίας καὶ τῶν λοιπῶν καὶ ἡ ἐγκράτεια, καρποφορητέον μᾶλλον τὴν ἐγκράτειαν καὶ τὸ δεδομένον ἀπὸ θεοῦ σῶμα ἄρρεν τηρητέον, ἥπερ ἄλλο τι τολμητέον, ἵνα καὶ παραβαίῃ τις τὸ καὶ ὡς πρὸς τὸ ῥητὸν χρησίμως λέγον· «οὐ φθερεῖς τὴν ὄψιν τοῦ πάγωνός σου». χρήσιμον εἰς ἀποτροπὴν θερμῶν μὲν τῇ <δὲ> πίστει νεωτέρων, οἷς ὁμολογεῖν χρή ὅτι ἔρωτα σωφροσύνης ἔχουσιν «ἀλλ' οὐ κατ' ἐπίγνωσιν», καὶ τὸ «ἐὰν δὲ μάχωνται ἄνθρωποι ἐπὶ τὸ αὐτό, ἄνθρωπος μετὰ τοῦ ἀδελφοῦ ἑαυτοῦ» καὶ τὰ ἐξῆς, ἕως τοῦ «οὐ φείσεται ὁ ὀφθαλμός σου ἐπ' αὐτῇ». εἰ γὰρ ἀποκόπτεται χεὶρ ἐπιλαβομένη διδύμων ἀνδρός, πῶς οὐχὶ καὶ ὁ ἑαυτὸν δι' ἄγνοιαν ὁδοῦ φερούσης ἐπὶ σωφροσύνην τοιαύτη περιστάσει ἐπιδεδωκώς; ἐπιλογισάσθω οὖν ὁ μέλλων [K356] τὸ τοιοῦτον τολμᾶν, ἃ πείσεται ὑπὸ τῶν ὀνειδιζόντων καὶ συγχρωμένων τῷ «οὐκ εἰσελεύσεται θλα δίας καὶ ἀποκεκομμένος εἰς ἐκκλησίαν κυρίου», συναριθμοῦντων αὐτὸν τοῖς ἀποκεκομμένοις τὸν ἄνδρα. οὐπω λέγω καὶ ἃ πάθοι ἂν τις παρὰ καιρὸν ἐμποδισθέντων τῶν (ὡς ἱατρῶν παῖδες φασιν) ἀπὸ κεφαλῆς καταβαινόντων ἐπὶ τοὺς ἄρρενας τόπους σπερμάτων καὶ ἐν τῷ καταβαίνειν διὰ τινων περὶ τὰς παρειὰς φλεβῶν τῇ φυσικῇ τῶν καταβαινόντων θερμότητι τρίχας ποιοῦντων φύειν τοὺς ἄνδρας περὶ τὰ γένεια· ὧν τριχῶν στέρονται καὶ οἱ νομίζοντες ἑαυτοὺς δεῖν σωματικῶς εὐνουχίζειν διὰ τὴν τῶν οὐρανῶν βασιλείαν. τίνα δ' ἂν πάθοιεν, ἢ καρηβαρίας ἢ σκοτώσεις ἔσθ' ὅτε φθανούσας καὶ

so on behalf of moderation?” (*Sent.* 273).¹⁶ Philo, also, in the abundance of his compositions on the law of Moses which are in good repute by [K355] men of understanding, says in the book which he entitles thus, *On the Worse Loving to Attack the Better*, that “it is better to make oneself a eunuch than to desirously rage after unlawful sexual unions.”¹⁷

But one must not give credence to those who do not understand the intention of the holy letters concerning these things. For if “self-control” was mentioned among the fruits “of the Spirit” with love, and joy, long-suffering, and the rest (cf. Gal 5.22-23), one must certainly produce the fruit of self-control, and one must preserve [intact] the male body which was given by God, rather than ever dare to do some other thing, in order that one may not transgress what is said with benefit even according to a literal reading: “You will not ruin the appearance of your beard” (Lev 19.27). Also beneficial for diverting those who are exuberant <but> youthful in the faith, about whom it is necessary to confess that they have a love of moderation, “but not according to discernment” (Rom 10.2), is [the passage which says], “If men should fight with each other, a man with his own brother,” etc., up to, “Your eye shall not spare her” (Deut 25.11-12). For if the hand which seizes the testicles of a man is cut off, how will it not also be so for the person who on account of ignorance of the way which leads to moderation has given himself to such a dubious state? Therefore, let the one who is about [K356] to dare to do such a thing take account, what he will endure from those who cast reproaches and avail themselves of this text, “A eunuch and one who is mutilated will not enter into the Church of the Lord” (Deut 23.2), so numbering the man himself among those who have been mutilated. Nor have I yet mentioned what things he may suffer out of season [παρὰ καιρὸν] from the seed being hindered (as the students of physicians say) from descending from the head [M1261] to the male parts, which, while descending through certain vessels near the cheeks, causes hair to grow for men around the chin by the natural heat of the [seed] that is descending. Those who

¹⁶ Cf. *CCels.* 8.30 (Chadwick, 473), where Origen quotes *Sent.* 109: “It is a matter of moral indifference to eat living things, but abstinence is more rational.” In n. 2, Chadwick offers a helpful scholarly summary of the reception of the *Sentences of Sextus*. Origen, it seems, is the “earliest witness to the existence of the collection.” A new translation of the Greek *Sentences* was produced in 2012 by Walter T. Wilson, trans., *The Sentences of Sextus* (Wisdom Literature from the Ancient World 1; Atlanta: SBL Press, 2012). The introduction to this volume is available here (<https://www.sbl-site.org/assets/pdfs/pubs/065501P.front.pdf>). Luke Dysinger has a partial parallel text/translation of the *Sentences* available here (http://ldysinger.stjohnsem.edu/@texts/0190_sextus/00a_start.htm).

¹⁷ *Quod deterius potiori insidiari soleat* 1:176. Cf. Bruce, *Origen: Homilies on Joshua* (FOC 105), p. 127, n. 14, where Bruce refers to an etymology for “Hebron” (i.e., “union/marriage”) that perhaps Origen derived from this work of Philo.

ἐπὶ τὸ ἡγεμονικὸν καὶ ταραττούσας τὸ φανταστικὸν ἀλλόκοτα φαντασιούμενον ἀπὸ τῆς τοιαύτης ὕλης;

πρὶν δὲ ἔλθω ἐπὶ τὴν διήγησιν τῶν κατὰ τὸν τόπον, λεκτέον ὅτι, εἴπερ τι ἀκόλουθον ἑαυτῷ ὁ Μαρκίων πεποίηκε φάσκων μὴ δεῖν ἀλληγορεῖν τὴν γραφήν, καὶ τοὺς τόπους τούτους ἠθέτησεν ὥς οὐχ ὑπὸ τοῦ σωτῆρος εἰρημένους, νομίσας δεῖν [K357] ἢτοι παραδέξασθαι (μετὰ τοῦ φάσκειν τὸν σωτῆρα ταῦτα εἰρηκέναι) τὸ καὶ ἐπὶ τὰ τοιαῦτα τολμᾶν ἑαυτὸν παραδιδόναι πεισόμενον τὸν πεπιστευκότα, ἢ μὴ ἂν εὐλόγως τολμήσαντα τὰ τηλικαῦτα, ἐσόμενα εἰς δυσφημίαν τὴν κατὰ τοῦ λόγου, μὴδὲ πιστεύειν εἶναι τοῦ σωτῆρος τοὺς λόγους, εἴ γε μὴ ἀλληγοροῦνται.

4. Ἡμεῖς δὲ οἱ βουλόμενοι τὴν ἀκολουθίαν σώζειν τῶν τριῶν εὐνουχισμῶν καὶ εὐδοκοῦντες τῇ τροπολογίᾳ τοῦ τρίτου, τοιαῦτα φήσομεν καὶ περὶ τῶν προτέρων δύο. εὐνουχοὶ τροπικῶς νῦν οἱ ἀργοὶ πρὸς ἀφροδίσια λέγονται ἂν καὶ μὴ ἐπιδιδόντες ἑαυτοὺς ταῖς κατὰ ταῦτα ἀσελγείαις καὶ ἀκαθαρσίαις ἢ τοῖς παραπλησίοις αὐταῖς. εἰσὶ δὲ τῶν πρὸς ταῦτα ἀργούντων διαφοραὶ (οἶμαι) τρεῖς. οἱ μὲν γὰρ ἐκ κατασκευῆς εἰσι τοιοῦτοι, περὶ ὧν λέγεται ἂν τὸ εἶσιν εὐνουχοὶ οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως. οἱ δὲ ἐκ λόγων μὲν <ἀνθρωπίνων> ἀσκοῦσι [K358] προτραπέντες τὴν τῶν ἀφροδισίων ἀποχὴν καὶ πάσης τῆς περὶ τὸν τόπον ἀκολασίας· οὐ μὴν τὸ γεννήσαν αὐτοῖς τὴν τοιαύτην πρόθεσιν καὶ ἄσκησιν καὶ τὴν (ἴν' οὕτως ὀνομάσω) κατόρθωσιν λόγος γέγονε θεοῦ, ἀλλὰ ἀνθρώπινοι λόγοι εἴτε τῶν φιλοσοφησάντων παρ' Ἑλλήσιν εἴτε «τῶν κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων» ἐν ταῖς αἰρέσεσιν· οὗτοι δὴ μοι δοκοῦσι δηλοῦσθαι ἐν τῷ εἶσιν εὐνουχοὶ οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων.

τὸ δ' ἀποδοχῆς ἄξιον, εἰ τὸν λόγον τις ἀναλαβὼν τὸν ζῶντα καὶ ἐνεργῆ καὶ τομώτερον «ὕπερ πᾶσαν μάχαιραν δίστομον» καὶ «τὴν» (ὥς

consider it necessary to make *themselves* eunuchs in a somatic sense *on account of the kingdom of heavens* are indeed lacking such hair. Should they experience such things as a heaviness in the head and dizziness which sometimes comes upon the principal part [of the soul]¹⁸ and agitates the imagistic faculty so that it imagines unnatural things, from something so material [as literal castration]?

Before I come to the explanation of this passage, it must be said that since Marcion has created a certain following for himself, when saying that one should not allegorize the Scripture, and he rejected these passages as not having been said by the Savior, thinking that the believer must [K357] either 1) accept (along with affirming that the Savior said these things) and comply by giving himself over to do such daring things, or 2), as it is not reasonable to do such daring things as will bring infamy against the word, that he must not believe these words to be from the Savior, if they may not be allegorized.¹⁹

4. We, on the other hand, who desire to maintain the sequence of the three castrations, and approve of the figurative reading of the third, affirm such things concerning the first two as well. Now, in figurative terms, eunuchs might mean those who abstain from sexual pleasure, and do not give themselves to licentiousness and impurity, or equivalent sorts of things. There are (I think) three different groups among those who abstain from these things: 1) there are such as are [abstaining] because of [their] constitution, concerning whom it may be said: *There are eunuchs who have been born as such from the womb of their mother* (Matt 19.12); 2) on the other hand, [there are] those practicing asceticism from <human> teachings (λόγων) [K358], having been persuaded to abstain from sexual pleasures, and all licentiousness in this vein; but it is not the *logos* that comes from God that produces for them such an inclination and ascetic practice, and the correction (if I may name it such), but human *logoi*, whether from those who philosophize among the Greeks, or “those forbidding to marry, to abstain from food” (1 Tim 4.3), among the [M1264] heretical sects. Indeed, these seem to me to be indicated by, *There are eunuchs such as have become eunuchs by men* (Matt 19.12).

But what is worthy of acceptance is if someone takes up the word which is living and “effective and sharper than any two-edged sword” (Heb 4.12),

¹⁸ That is, τὸ ἡγεμονικόν. See footnote 11 above.

¹⁹ I have modified my rendering from “Before I come to the explanation ...” in light of Heine’s translation (I.192-93).

ὠνόμασεν ὁ ἀπόστολος) «μάχαιραν τοῦ πνεύματος» ἐκτέμνει τὸ τῆς ψυχῆς παθητικὸν μὴ ἀπτόμενος τοῦ σώματος, καὶ τοῦτο ποιοῖ *** καὶ νοήσας βασιλείαν οὐρανῶν καὶ μέγιστον συμβαλλόμενον πρὸς τὸ κληρονομήσαι βασιλείαν οὐρανῶν τὸ ἐκτεμεῖν λόγῳ τὸ παθητικὸν τῆς ψυχῆς αὐτοῦ. τοῖς δὲ [K359] τοιοῦτοις ἀρμόζοι ἄν, καὶ οὐχ ὥς οἴονται οἱ σωματικῶς τὰ κατὰ τὸν τόπον ἐξειληφότες, τὸ εἶσιν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.

even the “sword of the Spirit” (as the Apostle names it [Eph 6.17]), castrating the passionate part of the soul, without touching the body, indeed he may do this *** and understanding the *kingdom of the heavens*, and that to castrate the passionate part of his soul with reason contributes greatly towards inheriting the *kingdom of the heavens*. It is to [K359] such people, and not as those who suppose that the passage is to be taken in a somatic fashion, that [the passage] is fitting, *There are eunuchs such as have made themselves eunuchs on account of the kingdom of the heavens* (Matt 19.12).

5. Μεγάλη δὲ δύναμις τὸ χωρῆσαι τὸν ἀπὸ λόγου τῆς ψυχῆς εὐνουχισμόν, ὃν οὐ πάντες χωροῦσιν, ἀλλ' οἷς δέδοται· δέδοται δὲ πᾶσι τοῖς αἰτήσασιν ἀπὸ θεοῦ τὴν λογικὴν μάχαιραν καὶ δεόντως αὐτῇ χρησαμένοις, ἵν' εὐνουχίσωσιν ἑαυτοὺς διὰ τὴν τῶν οὐρανῶν βασιλείαν. εἰ δὲ χρή καὶ ἱστοριῶν ἐφάψασθαι τῶν κατὰ τὰς γραφὰς μετὰ τῆς ὑποφαινομένης ἡμῖν εἰς αὐτὰς ἀναγωγῆς, φήσομεν ὅτι εἰσὶ τινες εὐνοῦχοι τοῦ Φαραῶ ἄγονοι παντὸς καλοῦ, ἵν' οἰνοχοῶσιν αὐτῷ καὶ σιτοποιῶσιν εὐνουχισθέντες, εἰσὶ δὲ καὶ τοῦ θεοῦ ἄνθρωποι διὰ τοῦτο εὐνοῦχοι <ἄγονοι παντὸς κακοῦ>, ἵν' οἰκοδομήσωσι πεσοῦσαν τὴν Ἱερουσαλήμ. περὶ μὲν οὖν τῶν προτέρων ἐν τῇ Γενέσει γέγραπται· τῶν δὲ δευτέρων παράδειγμα ὁ ἐν τῷ δευτέρῳ Ἐζρα γεγραμμένος ὃς φησὶ· «καὶ ἐγὼ ἤμην εὐνοῦχος τῷ βασιλεῖ. [K360] καὶ ἐγένετο ἐν μηνὶ Νισάν ἔτους εἰκοστοῦ Ἀρσαθερθᾶ βασιλεῖ» καὶ τὰ ἐξῆς, ἕως τοῦ «καὶ ἡγαθύνθη ἐνώπιον τοῦ βασιλέως, καὶ ἀπέστειλέ με». καὶ σὺ δὲ ἐντυγχάνων τῷ δευτέρῳ Ἐζρα εὐρήσεις ὅλα τὰ κατὰ τὸν τόπον καὶ ἐπιστήσεις διὰ τί ἄξιός ἐστιν εὐνοῦχος γενόμενος ἀρχηγὸς τοῦ ἀνοικοδομηθῆναι τὸν ναὸν τοῦ θεοῦ. φασὶ γὰρ Ἑβραίων παῖδες τὸν Δανιὴλ καὶ τοὺς τρεῖς σὺν αὐτῷ (Ἀνανίαν, Ἀζαρίαν, Μισαήλ) ἐν Βαβυλῶνι εὐνουχίσθαι, πληρουμένης τῆς πρὸς τὸν Ἐζεκίαν εἰρημένης προφητείας ὑπὸ Ἡσαΐου ἐν τῷ «ἀπὸ τοῦ σπέρματός σου λήψονται, καὶ ποιήσουσι σπάδοντας ἐν τῷ οἴκῳ τοῦ βασιλέως Βαβυλῶνος». φασὶ δὲ ὅτι περὶ τούτων καὶ Ἡσαΐας προεφήτευσεν φάσκων· «μὴ λεγέτω ὁ ἀλλογενὴς ὁ προσκείμενος κυρίῳ· ἀφοριεῖ με ἅρα κύριος ἀπὸ τοῦ λαοῦ αὐτοῦ» καὶ τὰ ἐξῆς ἕως τοῦ «κρείττονα υἱῶν καὶ θυγατέρων». καλὸν οὖν, ὥς πρὸς τὸν μυστικὸν τόπον, τὸ μὴ γεννᾶν ἐν Βαβυλῶνι, ἀλλὰ ἄγονον εἶναι πρὸς τὴν Βαβυλῶνα ὥς ὁ Δανιὴλ, ἵνα γεννήσωμεν [K361] συλλαβόντες ἀπὸ τοῦ θεοῦ πνεύματος (ὥς ἐκεῖνος καὶ οἱ σὺν αὐτῷ) ὁράματα καὶ προφητείας.

5. It is a great power to “accept” the castration of the soul by reason, which [castration] *not all do accept, but only to whom it is given* (Matt 19.11). *It is given* to all who ask from God for the rational sword, and who make suitable use of it, so that they might make *themselves eunuchs on account of the kingdom of the heavens*. But if it is necessary also to touch upon the [literal] stories according to the Scriptures along with the elevated sense in them as it shows itself to us, we might mention that there were certain eunuchs of Pharaoh who were unproductive in anything good, having been made eunuchs so that they might serve him wine and prepare food. But there were also men of God who were eunuchs <unproductive in anything evil> for this reason, so that they might build up Jerusalem which was fallen. Concerning the first group, therefore, it has been written in Genesis (cf. Gen 40.1ff), and of the second group an example is written in Second Ezra, which says, “And I became a eunuch for the king. [K360] It happened in the month of Nisan, in the twentieth year of King Artaxerxes” (Neh 2.1) etc., up to, “And it was pleasing to the king, and he sent me” (Neh 2.6). And as you converse with Second Ezra, you will find the whole account of this passage and you will understand why it is that a worthy man who became a eunuch was a leader in rebuilding the temple of God. For the sons of the Hebrews also suggest that Daniel and [M1265] the three who were with him (Ananiah, Azariah, and Misael) were made eunuchs in Babylon, fulfilling the prophecy which Isaiah delivered to Hezekiah, “They will take from your seed, and they will make them eunuchs in the house of the king of Babylon” (Isa 39.7). They say that Isaiah also prophesied beforehand concerning these things, saying, “Do not let one of foreign birth who attaches himself the Lord say: ‘Surely the Lord will separate me from his people,’” etc., up to, “Better than sons and daughters” (Isa 56.3, 5). It is good, therefore, as though in reference to a mystical place, to not be born in Babylon, but to be

δεῖ δὲ εἰδέναι ὅτι οὐκ ὀλίγας εὐροὶ ἂν πιθανότητας εἰς κατασκευὴν τοῦ τοῦς τρεῖς σωματικοὺς εἶναι εὐνουχισμοὺς ὁ βουλόμενος παραστῆναι τῷ λόγῳ καὶ συναγορεῦσαι καὶ τοῖς προειρημένοις καὶ <τοῖς> διὰ τῶν συγγραμμάτων τοῦτο διδάξασιν. οὐκ ἐβουλήθημεν δὲ ἐκθέσθαι αὐτάς, μὴ γυμνασίας εἵνεκεν τιθέντες τοὺς λόγους καὶ τὴν λύσιν ἐκάστου ἐκθέμενοι, πρόφασις γενώμεθα τοῖς μὴ ὡς βούλεται ὁ Ἰησοῦς χωροῦσι τὸν περὶ εὐνουχίας λόγον πρὸς τὸ ἐν ἐτέρῳ <ἡ> δεῖ <νοῖ> νοεῖν τὸ χωρεῖν, καὶ σωματικῶς αὐτὸ ὑπολαμβάνειν, δέον «πνεύματι» ζῶντα «καὶ πνεύματι» στοιχοῦντα καὶ τοὺς τρεῖς εὐνουχισμοὺς πνευματικῶς πεπεῖσθαι λελέχθαι.

6. *Τότε προσηνέχθησαν αὐτῷ παιδία καὶ τὰ ἐξῆς [K362] ἕως τοῦ καὶ ἐπιθεῖς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν* (19.13–15).

Τότε μὲν ἡ ἀναγεγραμμένη ἱστορία γέγονε τοῦ καὶ προσενέχθαι παιδία τῷ Ἰησοῦ; βουλομένων τῶν προσφερόντων ἐπιθεῖναι αὐτὸν τὰς χεῖρας αὐτοῖς καὶ προσεύξασθαι. ἰστέον δὲ ὅτι οὐκ ἔστιν ὅτε οὐ προσφέρεται παιδία τὴν ψυχὴν τῷ Ἰησοῦ, ἐφ' οἷς λέγοι ἂν (ὡς παρακαταθήκην αὐτὰ ἀπὸ θεοῦ λαβὼν) τὸ «ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός». καὶ ἀπὸ τῶν παιδίων γε τούτων τινὰ μὲν χρηματίζετω νήπια ἄλλα δὲ λεγέσθω θηλάζοντα ὡς τῶν νηπίων ὑποδεέστερα, καὶ ὁ κύριος ἡμῶν «ἐκ στόματος» ἀμφοτέρων καταρτιζέτω «αἶνον», ἵνα ἡσθημένοι τῆς τοιαύτης αὐτοῦ εἰς τὰ παιδία εὐεργεσίας λέγωμεν τὸ «ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον». παιδία δὲ λεκτέον τοὺς ἐν Χριστῷ σαρκίνους καὶ νηπίους, ὁποίους Κορινθίους ἐπιστάμενος ὁ ἀπόστολος Παῦλος ἔλεγε· «κἀγὼ οὐκ ἠδυνήθην ὑμῖν λαλῆσαι ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνους, ὡς νηπίους ἐν Χριστῷ». τὰ τοιαῦτα δὲ παιδία προσηνέχθη <καὶ> τότε καὶ αἰεὶ προσάγεται [K363] τῷ Ἰησοῦ. σημεῖον δὲ τῆς τῶν νηπίων

unfruitful towards Babylon, as was Daniel, in order that we, after conceiving by the divine Spirit, might beget [K361] visions and prophecies (in the same manner as him and those with him).

One must understand that, should one desire, one may find not a few plausible arguments to support with reason the position that these three castrations are somatic, and to join in advocating with the aforementioned people who are teaching this through [their] treatises. We did not desire to expound on these [treatises], nor to set out their words for the sake of the exercise of expounding a refutation for each one, lest we give occasion to those who “accept” the teaching concerning being a eunuch but not as Jesus intended, so that it is necessary to understand this “to accept” with a different <sense> <than> to entertain it somatically. It is necessary for one who lives by the Spirit, and who orders one’s life by the Spirit, also to be persuaded to read these three castrations spiritually. [M1268]

6. *Then children were brought to him, etc., [K362] up to, And after laying hands on them, he went from there* (Matt 19.13-15).

The story which recounts *children* being brought to Jesus took place at that time, with the people bringing them desiring that he lay *hands on them* and offer a prayer. But we must understand that there is no time when children [in terms of] the soul²⁰ are not being brought to Jesus, about whom he (after receiving them from God as a deposit entrusted to his care) might say: “Behold I and the children which God gave me” (Isa 8.18; Heb 2.13). And from these children let certain ones be named “infants,” but others be called “nurslings,” as those who are in some wise inferior to “infants,” and let our Lord prepare “praise from the mouth” of both of them, in order that, when we have perceived his great kindness towards his children, we might say, “From the mouth of infants and nurslings you prepared praise” (Ps 8.2). We must read “children” and as those in Christ who are fleshly and “infants,” the same sort as the Corinthians whom the apostle Paul had in mind when he said, “I am not able to speak to you as spiritual people, but as fleshly people, as infants in Christ” (1 Cor 3.1). Such *children were brought* <indeed> at that time and are continually

²⁰ The expression τὴν ψυχὴν seems to be an intrusion here, and the Matt. Series comment has no mention of it: “Sciendum quoniam non est, quando non offeruntur pueri Iesu” (Huetis; Klostermann, 362). We are conjecturing here that the preposition κατά has been somehow elided. The resulting sense comports with Origen’s immediate contrast between the literal level of the story and the spiritual reality to which it points, and with the rest of Origen’s reading of age/stature in terms of spiritual maturity: “there is never a time when children *in terms of the soul* are not being brought to Jesus.”

προσαγωγῆς οἱ πολλοὶ τῆς ἐκκλησίας ἐν Χριστῷ νήπιοι καὶ θηλάζοντες, «χρεῖαν ἔχοντες γάλακτος, οὐ στερεᾶς τροφῆς», πρὸς οὓς λέγοι ἂν <ὁ λέγων> («ὥς ἂν τροφὸς θάλπουσα τὰ ἑαυτῆς τέκνα» θάλπων αὐτοὺς) τὸ «γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὐπω γὰρ ἠδύνασθε, <ἀλλ' οὐδὲ ἔτι νῦν δύνασθε>».

Εἴτ' ἐπεὶ οἱ μνησθέντες εὐαγγελιστὰι τῶν κατὰ τὸν τόπον, ὅτι μὲν (ὡς ὁ Ματθαῖος φησι) *προσηνέχθη παιδία* τῷ Ἰησοῦ ἢ (ὡς ὁ Μάρκος) «προσέφερον αὐτῷ <παιδία> ἢ (ὡς ὁ Λουκᾶς) «προσέφερον δὲ αὐτῷ» καὶ βρέφη» ἀνέγραψαν, ὑπὸ τίνος δὲ προσηνέχθη ἢ τίνες προσέφερον, ἅμα <πάντες> παραλελοίπασιν, ἡμῖν καταλιπόντες ἐξετάζειν τὸ παραλελειμμένον, ἄξιον ἰδεῖν πότερον κατὰ συντυχίαν ὑπὸ τῶν τριῶν τὸ τοιοῦτον παραλέλειπται (δυναμένων ἀναγράψαι· *προσηνέχθη αὐτῷ* ἀπὸ τῶν γονέων ἢ ἀπὸ τῶν μητέρων, ἢ «προσέφερον αὐτῷ βρέφη» ἢ «παιδία» αἱ μητέρες αὐτῶν), ἢ γνώσεως λογισμῷ καὶ [K364] σοφία τὸ τοιοῦτον πεποιήκασιν εἰς παράστασιν τοῦ ὅτι προσελθόντες ἄγγελοι τῷ Ἰησοῦ καὶ διακονοῦντες αὐτῷ, αὐτοὶ νῶ θειοτέρῳ τὰς τῶν παιδίων ὁρῶντες διαφορὰς ἢ βρεφῶν οἶδασιν τίνας προσφέρειν δεῖ τῷ Ἰησοῦ, ἵνα προσενεχθέντες αὐτῷ χειροθετηθῶσιν ὑπ' αὐτοῦ, καὶ πότε· οἶδασιν δὲ καὶ τίνας οὐ χρή ἢ ὅτι ἐπὶ τινὰ χρόνον οὐ χρή· οὐ γὰρ ἄτερ ἡγοῦμαι ἀγγελικῆς οἰκονομίας τὰ τοιαῦτα *παιδία* προσέρχεσθαι τῷ Ἰησοῦ. τὸ δὲ βούλημα τῶν προσφερόντων τὰ *παιδία* ἐστὶ κατὰ μὲν τὸν Ματθαῖον ἵνα τὰς *χεῖρας ἐπιθῇ αὐτοῖς ὁ Ἰησοῦς καὶ προσευζήται*, κατὰ δὲ τὸν Μάρκον «ἵνα ἄψηται αὐτῶν», κατὰ δὲ τὸν εἰπόντα «βρέφη» αὐτὰ εἶναι Λουκᾶν «ἵνα αὐτῶν ἅπτηται». τῇ γὰρ προσευχῇ τοῦ Ἰησοῦ καὶ τῇ ἀφῇ αὐτοῦ τὰ *παιδία* καὶ τὰ βρέφη, οὐ δυνάμενα ἀκούειν ἄπερ ἀκούουσιν οἱ ἤδη πνευματικοί, ἀρκεῖται εἰς βοήθειαν καὶ ἣν χωρεῖ ὠφέλειαν· ἅπτεται γὰρ αὐτῶν ἡ δύναμις Ἰησοῦ, μόνον *χεῖρας ἐπιθέντος* τὰς τῆς ἑαυτοῦ ἐπισκοπῆς αὐτοῖς, καὶ οὐκέτι αὐτῶν ἅπτεται τι τῶν χειρόνων. τάχα δὲ καὶ (ὡς πρὸς τὸ ῥητὸν) τὸ βούλημα τῶν [K365] προσφερόντων αὐτῷ βρέφη καὶ *παιδία* τοιοῦτον ἦν, διαλαβόντων ὅτι οὐχ οἶόν τε ἦν, ἀψαμένους Ἰησοῦ βρεφῶν ἢ παιδίων καὶ δύναιμι διὰ τῆς ἀφῆς ἐναφιέντος

being brought [K363] to Jesus. This approach of infants is a sign that the multitude of the Church in Christ are infants and nurslings, “having need of milk, not solid food,” to whom <the speaker> (who cares for them “as a nurse cares for her own children” [1 Thess 2.7]) might say, “I gave you milk to drink, not solid food, for you were not yet able, <but you are still not able>” (1 Cor 3.2).

Then, since the evangelists who have remembered the events in this passage have recorded that (as Matthew says) *Children were brought to Jesus*, or (as Mark says), “they were also bringing <children to him>” (Mk 10.13), or (as Luke says), “they were also bringing to him> babes” (Lk 18.15), but they have <all> at the same time omitted by whom they were brought, or the certain ones bringing [them], leaving us to inquire about what has been omitted, so as to see whether it was simply a coincidence that this has been omitted by the Three (who could have recorded, “They were brought to him by parents,” or “from mothers,” or “Their mothers were bringing [M1269] babes or children”), or whether they did this knowingly with reflection and [K364] wisdom so as to represent this [reality]: that angels who approach Jesus and serve him, who observe with a more divine mind the differences of children and babes, and who know that it is necessary to bring certain ones to Jesus, and at what time, in order that, after bringing them *to him*, they might have hands laid on them by him. But they also know that it is not necessary for certain ones, or that it is not the right time for certain ones. For I do not think that these *children* are brought to Jesus apart from the angelic economy.²¹ ^According to Matthew, the intention of those who are bringing *the children* is *so that Jesus may lay hands on them and pray* (Matt 19.13), but according to Mark, “in order that he might touch them” (Mk 10.13). According to Luke who also calls them “babes,” it is “in order that he might touch them” (Lk 18.15). For by the prayer of Jesus, and by his touch, *children* and babes—who are not able to hear such things as those who are already spiritual might hear—are provided with a sufficient cure, and receive benefit from it. For the power of Jesus touches them when he simply lays the hands of his own care²² *on them*, and no longer does anything of the bad things touch them. Perhaps also (in terms of the literal reading) the intention

²¹ Cf. *Hom. Num.* 24.3.3 (Scheck, 152-3): “We have said on repeated occasions that the care and oversight of souls that are in the church of God is carried out by angels, and we have shown that they too come to the judgment along with men, so that it may be established in that divine examination whether men sinned by their own sloth, or through the negligence of their advisers and guardians.”

²² With connotations of providence and visitation.

αὐτοῖς, σύμπτωμα ἢ δαιμόνιον [ἦ] τι ἄψασθαι οὐ φθάσας ὁ Ἰησοῦς ἤψατο.

7. Οἶμαι δ' ὅτι καὶ ἐπεὶ πολλαὶ πονηραὶ δυνάμεις περὶ τὴν ἀνθρωπίνην ψυχὴν ἀρχήθεν ἀσχολοῦνται ποικίλως αὐτῇ ἐπιβουλεύουσαι, διὰ τοῦτο ὡς ἤδη ἐκ τῶν προτέρων τὴν δύναμιν αὐτοῦ μαθόντες οἱ προσφέροντες τῷ σωτῆρι τὰ <παιδιά ἢ τὰ> βρέφη τοῦτ' ἐποιοῦν, ἵνα διὰ τῆς ἐπιθέσεως τῶν χειρῶν αὐτοῦ καὶ τῆς περὶ τῶν παιδίων καὶ τῶν βρεφῶν εὐχῆς <καὶ> διὰ τῆς ἀφῆς ἀπελαύνηται μὲν τὰ χείρονα, δύναμις δὲ ἐγγινομένη διαφέρουσα καὶ πρὸς τὰ ἐξῆς διαρκῇ ὡς κωλυτικὴ τυγχάνουσα ἐπαφῆς τῶν ἐναντίων. καὶ ὁ σωτὴρ οὖν οὐχ <ὡς> ἀπλοῦν τι καὶ ἄκαιρον ἐπιστάμενος τὸ τοιοῦτον, ἀλλὰ σωτήριον τοῖς ὑπ' αὐτοῦ χειροθετούμενοις ὧν ἦπτετο, φησὶ τοῖς ἐπιτιμῶσι μαθηταῖς καὶ διὰ τοῦ ἐπιτιμᾶν κωλύουσιν αὐτῷ προσφέρεσθαι τὰ παιδιά <ἢ τὰ βρέφη> [K366] τὸ ἄφετε τὰ παιδιά καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με. εἰ μὲν οὖν ἔχει λόγον τὰ ἀποδεδομένα περὶ τοῦ ὑπὸ τίνων προσσηνέχθη ἢ τίνες προσέφερον, ἀκολούθως ἂν ἐκείνοις μαθηταῖς τινες ἐξαίρετοι νοοῖντο τοῦ Ἰησοῦ δυνάμεις ἅγαι μεμαθητευμένοι τῷ υἱῷ τοῦ θεοῦ· φθάνειν γὰρ καὶ ἐπὶ τοιαύτας τὸ τῶν μαθητῶν Ἰησοῦ ὄνομα εὐλογον, ἵνα μὴ μόνον οἱ ἄνθρωποι αὐτῷ μαθητεύωνται, ἀλλὰ καὶ ἄγγελοι, οἷς ὥφθη, καὶ εἴ τις αὐτῷ πιστεύειν βούλεται ἀπὸ «παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι». εἰ μέντοι τὸ τοιοῦτόν τις βίαιον νομίζει, θέλων μὴ ἐπ' ἄλλων τάσσεσθαι ἢ ἀνθρώπων τὸ τῶν μαθητῶν ὄνομα, ἐπιτιμώντων τοῖς προσφέρουσι τῷ Ἰησοῦ τὰ βρέφη καὶ τὰ παιδιά, εἶεν ἂν οἱ τῶν διδάσκειν τὸν λόγον ἐπιχειρούντων ἀπλοῦστεροι καὶ μέχρι παιδίων λόγον ἔχοντες, γάλακτι ἐοικότα ποτίζουν τοὺς γάλακτος χρήζοντας, [K367] προσφέροντες τῷ Ἰησοῦ βρέφη καὶ παιδιά· οὐ γὰρ δύνανται λόγῳ πνευματικωτέρῳ τῆς τούτων καταστάσεως *** πείθειν *** ὡς ὁ δυνάμενος λέγειν· «Ἐλλήσι τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί». τούτων δὲ προσφερόντων τῷ Ἰησοῦ βρέφη καὶ παιδιά <τοιαῦτα, τουτέστι νηπίους

of those [K365] bringing babes and *children* to him was this: they were determining, after Jesus touched babes or children and discharged [his] power to them through the touch, that it was not possible that chance, or a demon, or anything else touch what Jesus had previously touched.²³

7. I also think that, since there are many evil powers that occupy themselves with the human soul from the beginning, plotting against it in sundry ways, for this reason those who bring *the* <*children* or the> babes to the Savior do this because they already know of his power from former times, such that, through the application of his hands and the prayer for children and babes <and> through [his] touch he might on the one hand expel bad things, but on the other, with an enduring power being introduced [M1272], [his touch] might also suffice for things to follow, as something which is preventive of the touch of hostile [powers]. The Savior, therefore, knowing that this is not, as it were, a trifling or troublesome matter, but is salvation for those on whom he laid hands when he touched them, says to the disciples who were censuring and, through this censuring, were preventing *the children* <or the babes> [K366] from being brought to him, *Leave the children be, and do not hinder them from coming to me* (Matt 19.14).²⁴ If, then, there is a reason that the accounts indicate that “they were brought by certain ones” (cf. Matt 19.13), or “certain ones were bringing” (cf. Mk 10.18; Lk 18.15), it would follow from this that the *disciples* may be understood [as] certain special holy powers of Jesus who have been instructed by the Son of God. For [it is] reasonable that the name of the disciples of Jesus first comes upon such ones, in order that not only humans might become disciples to him, but also angels to whom he appeared, especially if someone desires to believe in him from “every name which is named not only in this present age, but also in the [age] to come” (Eph 1.21). If, however, someone might consider [this interpretation] something forced, desiring that the name of the disciples not be assigned to any others but the humans who rebuked those who were bringing babes and *children* to Jesus, [then perhaps] they may be those who are more simple among those who undertake to teach the word, having a reason [*logos*] that is approximate to children, which is fitting as milk given as drink to those who need milk, [K367] who are bringing babes and

²³ This last sentence has been clarified in light of Heine (I.196).

²⁴ The section between the carrots (^) has been partially translated in Balthasar, *Origen: Spirit & Fire*, 249-50 (§675).

πίστεως καὶ ἦττον ἔτι μεμαθητευμένους, οἱ> λογικώτεροι νομιζόμενοι εἶναι τῶν διδασκόντων <ἐκείνων τῶν ἀπλουστέρων> καὶ διὰ τοῦτο μαθηταὶ χρηματίζοντες Ἰησοῦ, πρὶν μάθωσι τὰ περὶ τῶν βρεφῶν καὶ τῶν παιδίων <τοιούτων>, ἐπιτιμῶσι τοῖς ἀπλούστερον διδάσκουσι καὶ *παιδιά* <καὶ βρέφη τῷ Ἰησοῦ> προσφέρουσι.

Σαφῶς δὲ τὸ τοιοῦτον νοήσεις, ἐπιστήσας τῷ «βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεὸς» καὶ <«τὰ ἀσθενῆ» καὶ «τὰ ἀγενῆ» καὶ> [K368] «τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ». βλέπω τις οὖν τινα τῶν ἐπαγγελλομένων κατήχησιν ἐκκλησιαστικὴν καὶ διδασκαλίαν προσφέροντα «τὰ μωρὰ τοῦ κόσμου», καὶ «τὰ ἐξουδενωμένα» «καὶ τὰ ἀγενῆ» *** καὶ διὰ τοῦτο λεχθισόμενα ἂν καὶ *παιδιά* <καὶ βρέφη>, καὶ βλέπων ἐπιτιμάτω (ὡς ἀκρίτως ποιοῦντι) τῷ προσφέροντι τηλικαῦτα τῷ σωτῆρι καὶ διδασκάλῳ βρέφη καὶ *παιδιά*. καὶ πρόσχες εἰ μὴ ἀρμόζει ἀναφέρειν τὰ νῦν ἐξεταζόμενα ἐπὶ τὰ τοιαῦτα, τῶν μὲν προσφερόντων *παιδιά*, ἵνα τὰς χεῖρας αὐτοῖς ἐπιθῇ Ἰησοῦς καὶ προσεύχεται, τῶν δὲ μαθητῶν ἐπιτιμώντων αὐτοῖς. εἶποι δ' ἂν πρὸς τοὺς ἐπιτιμῶντας ἐπὶ παιδίοις προσαγομένοις τῷ Ἰησοῦ <ὁ> διδάσκαλος καὶ σωτὴρ καὶ κύριος· ἄφετε τὰ *παιδιά* καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με. εἶτα προτρέπων τοὺς μαθητὰς <αὐτοῦ ἤδη> ὄντας ἄνδρας συγκαταβαίνειν τῇ ὠφελείᾳ τῶν παιδίων (ὅπως γένωνται τοῖς παιδίοις <ὡς> *παιδιά*, ἵνα τὰ *παιδιά* κερδήσωσι) λεγέτω ὁ σωτὴρ τὸ τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν· καὶ γὰρ αὐτὸς «ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο [K369] τὸ εἶναι ἴσα θεῷ», γέγονε παιδίον, ὥστε λελέχθαι τοῖς μάγοις ὑπὸ τοῦ Ἡρώδου περὶ αὐτοῦ· «πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου», καὶ ὑπὸ τοῦ Ματθαίου ὅτι «ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς ἕως οὗ ἐλθὼν ἐστάθῃ οὗ ἦν τὸ παιδίον»· καὶ μετ' ὀλίγα «ἐλθόντες (φησὶν) εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ». καὶ ὁ φανείς δὲ τῷ Ἰωσήφ ἄγγελος παιδίον ἐκάλεσε τὸν <τοιοῦτον καὶ> τηλικοῦτον ἡμῶν σωτῆρα εἰπών· «ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον».

children to Jesus. For they are not able to *** persuade *** those in this state with a more spiritual word, as the one who is able to say, “I am a debtor to Greeks and barbarians, to wise and to fools” (Rom 1.14). Of these who are bringing such babes and *children* to Jesus, <that is, infants in faith and those who have been instructed who are still inferior, those> who are deemed to be more rational than <those> teachers <who are more simple> and because of this are named *disciples* of Jesus, before they might learn the things pertaining to <these> babes and children, they might censure those who teach something simpler and who bring *children* <and babes to Jesus>.

You will clearly understand this matter, when attending to this: “For consider your calling, brothers, that not many were wise according to the flesh, nor many powerful, nor many of noble birth, but God chose the foolish things of the world” and <“the weak” and “the insignificant” and> [K368] “the things that are not, so that he might abolish the things that are” (1 Cor 1.26-28). Let someone consider, therefore, those who are among the ones who propound the ecclesiastical catechesis and teaching who bring forth “the foolish ones of the world,” and “those [M1273] who are despised,” “and the insignificant,” *** and on this account are called *children* and “babes” [in the Gospel readings], and seeing [this] let him [not] censure (as though to one doing this in an undiscerning way) this one who brings such babes and *children* as these to the Savior. Indeed attend if it is not agreeable to refer the passages being examined presently to such matters, [namely], on the one hand of those who bring forward the *children in order that Jesus might lay hands on them and offer prayer*, and those on the other hand who censure *them*. Let <the> Teacher and Savior and Lord say to those who censure the children who are being brought to Jesus, *Leave the children be, and do not hinder them from coming to me* (Matt 19.14). And so exhorting <his> disciples who are <already> men to condescend for the benefit of children (in such a way that they might become <as> children to children, in order that the children may profit thereby), let the Savior say, *For the kingdom of the heavens is of such ones as these* (Matt 19.14). For indeed he himself “who while existing in the form of God did not consider equality with God [K369] a thing to be grasped” (Phil 2.6), became a child, such that Herod tells the Magi concerning him: “Go and make a careful inquiry concerning the child” (Matt 2.8), and Matthew [relates] that “the star which they saw in the east led them, until it came and stood where the child was” (Matt 2.9), and a little later, “Coming into the house,” it says, “they saw the child with Mary his

πάλιν τε αὖ τελευτήσαντος τοῦ Ἡρώδου ἄγγελος κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ λέγων· «ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ». καὶ ὁ Ἰησοῦς οὖν οὐ μόνον κατὰ τὴν ἱστορίαν, ἀλλὰ καὶ κατὰ τὴν ἀναγωγὴν ἐταπείνωσεν «ἐαυτὸν ὡς παιδίον», ὥστ' ἂν εἰπεῖν ὡς τὸ «μάθετε ἀπ' ἐμοῦ, ὅτι πρῶτός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ», οὕτως καὶ τὸ «μάθετε ἀπ' ἐμοῦ» γενομένου ὡς παιδίον, πῶς λέγω τὸ *** τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν, τοιούτων [K370] ὅποιά ἐστι τὰ παιδία, περὶ ὧν οὐκ ἐπιτρέπει τοὺς μαθητὰς ἐπιτιμᾶν τοῖς προσφέρουσιν αὐτά. καὶ Παῦλος δὲ ὡς ἐπιστάμενος τὸ τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν, δυνάμενος «ἐν βάρει εἶναι ὡς Χριστοῦ» ἀπόστολος, ἐγένετο νήπιος καὶ παραπλήσιος τροφῷ θαλπούση τὸ ἐαυτῆς παιδίον καὶ λαλούση λόγους ὡς παιδίον διὰ τὸ παιδίον.

8. Τούτων δὲ ἐπιμελῶς ἀκουστέον, ἵνα μὴ φαντασίᾳ σοφίας καὶ τοῦ διαβεβηκέναι καταφρονῶμεν ὡς μεγάλοι τῶν ἐν τῇ ἐκκλησίᾳ μικρῶν καὶ παιδίων, ἀλλ' εἰδότες πῶς εἴρηται τὸ τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν τοιοῦτοι γενώμεθα, ἵνα καὶ δι' ἡμῶν σώζηται τὰ παιδία. οὐ μόνον δὲ [οὐκ] ἀφιέντες τὰ παιδία προσφέρεσθαι τῷ Ἰησοῦ οὐδὲ μόνον μὴ κωλύοντες αὐτὰ προσφέρεσθαι αὐτῷ, ἀλλὰ καὶ αὐτοὶ μετὰ τῶν παιδίων γενόμενοι παιδία <ἐν ταπεινότητι> τὸ βούλημα τοῦ σωτῆρος ποιήσωμεν, ἵνα σφωζομένων καὶ δι' ἡμᾶς τοιούτους γενομένους τῶν παιδίων, ὡς ταπεινώσαντες ἐαυτοὺς ὑπὸ τοῦ θεοῦ ὑψωθῶμεν· [K371] καὶ τοιοῦτον γάρ τι δύναται νοεῖσθαι εἰς τὸ «πᾶς ὁ ταπεινῶν ἐαυτὸν ὑψωθήσεται», μάλιστα ἐπεὶ ἐν τοῖς ἀνωτέρω γέγραπται τὸ «ὅστις οὖν ταπεινώσει ἐαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν». καὶ ταῦτα μὲν ἔστω χρήσιμα πρὸς τοὺς ἐπιτιμῶντας μαθητὰς παιδίων προσφερομένων τῷ Ἰησοῦ τοῖς προσφέρουσιν. ἴστω δὲ τὰ παιδία, κἂν μὴ πᾶσιν (ὡς παιδία) παρακολουθεῖν δύνηται τοῖς λεγομένοις, ὅτι ἐπέθηκε μὲν τοῖς παιδίοις ὁ Ἰησοῦς τὰς χεῖρας, ἐπιθεὶς δὲ ἐπορεύθη ἐκεῖθεν. καὶ δύναμιν ἐναφεῖς τοῖς παιδίοις διὰ τῆς ἀφῆς ἐπορεύθη ἀπὸ τῶν παιδίων, *** μὴ δυνηθέντων ὁμοίως τοῖς *** μαθηταῖς ἀκολουθεῖν τῷ Ἰησοῦ.

mother” (Matt 2.11). Likewise the angel who appeared to Joseph also called <this one who is indeed> our great Savior a child, saying, “Get up and take the child and his mother, and flee to Egypt” (Matt 2.13). Again, once more after Herod died an angel of the Lord appeared in a dream to Joseph in Egypt, saying, “Get up, take the child and his mother” (Matt 2.20). Indeed, therefore, Jesus humbled “himself as a child” not only in terms of the historical account but also in terms of the elevated sense, in such a manner as to say, “Learn from me, that I am meek and humble of heart” (Matt 11.29), and in the same way, “Learn from me” who became as a child, how I say *** *For the kingdom of the heavens is of such ones as these* (Matt 19.14), *of such ones as these* [K370] who are of the manner of children, concerning whom [M1276] he does not permit the disciples to censure those who are bringing them [to him]. Paul, too, as one who understands *for the kingdom of the heavens is of such ones as these* (Matt 19.14), while able “to be a burden as” an Apostle “of Christ,” instead became an infant, and [became] similar to a nursing mother caring for her own child (1 Thess 2.7), even speaking words as a child for the sake of the child.

8. One must listen to these things carefully, in order that we, as though full-grown, might not, by a presumption of wisdom and of having progressed, think contemptuously of the little ones and children in the Church, but rather when we see how it is said that, *for the kingdom of the heavens is of such ones as these* (Matt 19.14), we might become such as these [children] in order that *children* may be saved through us. It is not only when we permit *the children* to be brought to Jesus, nor only when we do not prevent them to be brought to him, but when we ourselves <in lowliness> become *children* with children that we perform the intention of the Savior, so that after we have humbled ourselves, becoming such as these children who are being saved through us, we might be exalted by God. [K371] For this matter is what can be understood in the [passage], “Each one who humbles himself will be exalted” (Lk 14.11), and most certainly since it is written previously, “Whoever therefore humbles himself as this child, this one is the greatest in the kingdom of the heavens” (Matt 18.4). Let these things be of benefit to those disciples who censured those bringing children who are being brought to Jesus. ^But let *the children* know, even though perhaps it is possible to understand these things as not being communicated to everyone (as *children*), that Jesus laid *hands* on children, *but after laying [hands] he went away from that place*. And after discharging a

Εἶπερ δὲ «λόγια κυρίου» ἐστὶ καὶ τὰ εὐαγγελικά, καὶ «λόγια ἁγνὰ» καὶ «ἀργύριον πεπυρωμένον», «δοκίμιον», ἀπεσταλμένον «τῇ γῇ» καὶ ἀκριβῶς «κεκαθαρμένον» καὶ «ἐπταπλασίως», ὀφείλει τις εἶναι εὐλογος αἰτία, δι' ἣν ἐκτιθέμενος τὰ κατὰ τὸν τόπον ὁ Ματθαῖος δύο μὲν εἶπε τὰ βουλήματα τοῦ προσενηνέχθαι [K372] τῷ Ἰησοῦ τὰ παιδία, οὐκέτι δὲ πρὸς τὰ δύο τὰ ἐξῆς ἐπιφέρει. προσηνέχθη μὲν γὰρ τὰ παιδία, οὐκέτι ἵνα μόνον τὰς χεῖρας αὐτοῖς ἐπιθῇ ὁ Ἰησοῦς, ἀλλὰ πρὸς τούτῳ ἵνα καὶ προσεύχεται.

9.²⁶ γέγραπται δὲ <μετὰ τοῦτο> ὅτι καὶ ἐπιθεῖς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν, οὐ γὰρ προσέθηκε· καὶ προσευξάμενος (ἡδύνατο γὰρ λελέχθαι· καὶ ἐπιθεῖς τὰς χεῖρας αὐτοῖς καὶ προσευξάμενος ἐπορεύθη ἐκεῖθεν). ὅρα οὖν εἰ δύνασαι μείζοσι μὲν τῶν παιδίων τηρεῖσθαι λέγε· ἵνα τὴν προσευχὴν τοῦ Ἰησοῦ, δυναμένοις χωρῆσαι καὶ τὴν ἐπίθεσιν τῶν χειρῶν αὐτοῦ ἐπ' αὐτοὺς καὶ τὴν περὶ αὐτῶν πρὸς τὸν πατέρα εὐχὴν, μικροτέροις δὲ παιδίοις ἀρκεῖν λέγειν τὴν ἐπίθεσιν τῶν χειρῶν αὐτοῦ. εἰς δὲ τὰ ἀποδοδομένα περὶ τοῦ τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν, προτρεπόμενα καὶ τὸν σοφώτατον μὴ ὑπερηφανεῖν τοὺς ἐν τῇ ἐκκλησίᾳ μικροὺς μηδὲ καταφρονεῖν τῶν παιδίων καὶ νηπίων ἐν Χριστῷ, χρησίμον παραλαβεῖν ἀπὸ τοῦ κατὰ Λουκᾶν τὸ «ἀμὴν λέγω ὑμῖν, ὅς ἐάν [K373] μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον», ὁ οὐ παιδίον μὲν ὢν ἀλλὰ ἀνὴρ «τὰ τοῦ νηπίου» καταργήσας, γινόμενος δὲ τοῖς παιδίοις <«ὡς» παιδίον>, καὶ λέγων αὐτοῖς· «οὐκ ἡδυνήθην ὑμῖν λαλῆσαι ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνους, ὡς νηπίους ἐν Χριστῷ. γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα». ὅλη γοῦν ἡ σύμφρασις τοῦ κατὰ Λουκᾶν τοιαύτη ἐστίν· «προσέφερον δὲ αὐτῷ καὶ βρέφη, ἵνα αὐτῶν ἅπτηται» καὶ τὰ ἐξῆς, ἕως τοῦ «ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν». σχεδὸν δὲ ταῖς αὐταῖς λέξεσι καὶ ὁ Μάρκος μάλιστα τὰ τελευταῖα ὡσαύτως ἐξέθετο.

power to the children through a touch, he went away from the children, *** who were not able *** to follow Jesus in a manner similar to the disciples.²⁵

Since the Gospels are also “oracles of the Lord,” and “holy oracles” even “silver tried in the fire,” “proved,” dispatched “to the earth,” and “purified” with precision, even “seven times over” (Ps 11.7), there is bound to be a rational cause for why Matthew, after setting out the contents of the passage, twice mentions the intentions for which *children* have been brought [K372] to Jesus, [M1277], but makes no more reference to the two [intentions] thereafter. For *children* were brought to him, not only so that *Jesus might lay hands on them*, but also so that *he might pray*.

9. It is written <after this> that, *and after laying hands on them, he went from there* (Matt 19.15), for it did not add, “and after praying,” (for it could have read, *And after laying hands on them and praying, he went from there.*) See, therefore, if it is possible to <say> that the prayer of Jesus is to be re<served> for those who are greater than children, who are able to accept both the imposition of his hands upon them and the prayer for them to the Father, but to say that the imposition of his hands suffices for smaller children. In regard to the passage that says, *for the kingdom of God is of such as these* (Matt 19.14), which indeed exhorts someone who is wiser not to be haughty over those little ones in the Church, nor to think contemptuously of children and infants in Christ, there is something useful to receive as well from what is said according to Luke, “Truly I say to you, he who does [K373] not receive the kingdom of God as a child” (Lk 18.17): He who is not a child but a man who despises “the things of an infant,” but becomes “<as> a child” for children, and says to them, “I was not able to speak to you as spiritual people, but as fleshly, as infants in Christ. I gave you milk to drink, not solid food” (1 Cor 3.1-2). The complete pericope according to Luke, then, is as such: “They were bringing babes to him, in order that he might touch them,” etc., up to, “Except one receive the kingdom of God as a child, he will indeed not enter into it” (Lk 18.15-17). In like manner, Mark has set forth something approximate to these readings, especially the latter [verses from Luke].

²⁵ The section between the carrots (^) has been translated in Balthasar, *Origen: Spirit & Fire*, 250 (§676).

²⁶ Klostermann's edition treats this paragraph as being continuous with the previous paragraph, as though par. 9 marker is misplaced.

10. Καὶ ἰδοὺ εἷς προσελθὼν εἶπεν αὐτῷ· διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; [K374] καὶ τὰ ἐξῆς, ἕως τοῦ πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι (19.16–30).

Ἐν μὲν Ψαλμοῖς γέγραπται, ὡς δυναμένου τοῦ ἀνθρώπου ποιεῖν ἀγαθόν, ὅτι «ὁ θέλων ζωὴν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς; παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ, καὶ χεῖλ σου τοῦ μὴ λαλῆσαι δόλον· ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν». ἐνταῦθα δὲ ὁ σωτὴρ πρὸς τὸν εἰπόντα· τί ἀγαθὸν ποιήσω, ἵνα ζωὴν αἰώνιον κληρονομήσω; εἶπεν, ὡς τοῦ κυρίως ἀγαθοῦ ἐπὶ μηδένᾳ ἀναφερομένου ἢ τὸν θεόν, τὸ τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός. χρὴ δὲ εἰδέναι, ὅτι ἐνταῦθα μὲν κυρίως τὸ ἀγαθὸν ἐπὶ τοῦ θεοῦ τέτακται μόνου, ἐν ἄλλοις δὲ καταχρηστικῶς καὶ ἐπὶ ἔργων ἀγαθῶν καὶ ἐπὶ ἀνθρώπου ἀγαθοῦ καὶ ἐπὶ δένδρου ἀγαθοῦ, καὶ σὺ δ' ἂν εὗροις καὶ ἐπ' ἄλλων πλειόνων τασσόμενον τὸ ἀγαθόν· οὐ νομιστέον οὖν μάχεσθαι [K375] τὸ «ποιήσον ἀγαθόν» πρὸς τὸ τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός λελεγμένον πρὸς τὸν πυθόμενον καὶ εἰπόντα διδάσκαλε, τί ἀγαθὸν ποιήσω; ὁ μὲν οὖν Ματθαῖος, ὡς περὶ ἀγαθοῦ ἔργου ἐρωτηθέντος τοῦ σωτῆρος ἐν τῷ τί ἀγαθὸν ποιήσω; ἀνέγραψεν. ὁ δὲ Μάρκος καὶ Λουκᾶς φασὶ τὸν σωτῆρα εἰρηκέναι· «τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός», ὡς τὸ τεταγμένον «ἀγαθός» ὄνομα ἐπὶ τοῦ θεοῦ μὴ ἂν ταχθῆναι καὶ ἐφ' ἐτέρου τινός· οὐ γὰρ ἦ ἀγαθός ὁ θεός, ταύτη λέγοιτ' ἂν «ἀγαθός ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ <τῆς καρδίας αὐτοῦ>» «προφέρων τὰ ἀγαθὰ.

Καὶ ὁ σωτὴρ δὲ ὡς ἔστιν «εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου», οὕτως καὶ «τῆς ἀγαθότητος αὐτοῦ εἰκὼν»· καὶ <ἐπὶ> παντός δὲ τοῦ ὑποδεεστέρου, ὃ ἐφαρμόζεται ἢ «ἀγαθός» φωνή, ἄλλο σημαινόμενον ἔχει τὸ ἐφ' αὐτοῦ λεγόμενον, εἶπερ ὡς μὲν πρὸς τὸν πατέρα «εἰκὼν» ἐστὶν «ἀγαθότητος», ὡς δὲ πρὸς τὰ λοιπὰ ὅπερ ἢ τοῦ πατρὸς ἀγαθότης πρὸς αὐτόν. ἢ καὶ μᾶλλον ἔστι τινὰ ἀναλογίαν προσεχῇ ἰδεῖν ἐπὶ τῆς ἀγαθότητος τοῦ θεοῦ πρὸς τὸν [K376] σωτῆρα ὄντα εἰκόνα «τῆς ἀγαθότητος αὐτοῦ», ἥπερ ἐπὶ τοῦ σωτῆρος πρὸς ἀγαθὸν ἄνθρωπον καὶ ἀγαθὸν ἔργον καὶ ἀγαθὸν δένδρον. πλείων γὰρ ἢ ὑπεροχὴ πρὸς τὰ ὑποδεέστερα ἀγαθὰ ἐν τῷ σωτῆρι, καθό ἐστιν «εἰκὼν τῆς ἀγαθότητος»

10. And behold one came to him and said, 'Teacher, what good thing shall I do in order that I might attain eternal life?', [K374] etc., up to, Many who are first will be last, and last first (Matt 19.16-30).

On the one hand, it is written in the Psalms, as though a man is capable of doing *good*, that, "The one who desires life, who loves to see good days? [M1280] let your tongue cease from evil, and your lips from speaking deceit; turn away from evil, and do what is good" (Ps 33.13-15). But here, to the one who says, *What good thing shall I do in order that I might inherit eternal life?*, the Savior says, *Why do you ask me concerning what is good? There is one who is good* (Matt 19.17), as though "good" is, properly speaking, applicable to no one other than God. We must understand that here [the term] "good" is used in its proper sense for God alone, but in other places by a misuse of language²⁷ [is used] for good works, a good man, and a good tree. Indeed you will find that [the term] "good" is also used for many other things. One must not suppose that there is a conflict, therefore, between [K375] "Do what is good" and *Why do you ask me concerning what is good? There is one who is good*, which is said to the person who inquires and says, *Teacher, what good thing shall I do?* [For his part,] Matthew has recorded, *What good thing shall I do?*, as though the Savior was being asked concerning a good work, whereas Mark and Luke present the Savior as having said, "Why do you call me good? No one is good except one, God" (Mk 10.18; Lk 18.19) as though the term "good" applied to God may not be applied to any other thing. For God is not good in the same way that one might say that "a man [is] good" who brings forth good things "from the good treasure <of his heart>" (Matt 12.35; Lk 6.45).

The Savior indeed, since he is "the Image of the invisible God" (Col 1.15), is thus [M1281] also "the Image of his Goodness" (Wis 7.26). But when it comes <to> any lesser thing, to which the term "good" is connected, this carries a different signification than when said about Him, since in relationship to the Father he is [the] "Image of goodness," but in relationship to the remainder [of things], the reality of the Father's goodness is [signified] in relationship to him. Or indeed, one can understand a certain appropriate analogy in the case of the goodness of God in relationship to the [K376] Savior who is "the Image of his goodness" rather than in the case of the Savior in

²⁷ PGL 727. Cf. *Fr. Prov.* 1.2 (PG 17.149D-152D); Martens, *Origen and Scripture*, 57, on this term. Same argument in *Princ.* 1.2.13 (Butterworth, 27-8).

αὐτοῦ τοῦ θεοῦ, ἥπερ ἡ ὑπεροχὴ τοῦ θεοῦ ὄντος ἀγαθοῦ πρὸς τὸν εἰπόντα σωτῆρα· «ὁ πατὴρ ὁ πέμψας με μείζων μου ἐστίν», ὄντα πρὸς ἐτέρους καὶ εἰκόνα «τῆς ἀγαθότητος» τοῦ θεοῦ. τάχα δὲ τοῦ βουλήματος ἔχεται τῶν λελεγμένων πρὸς τὸ τί ἀγαθὸν ποιήσω; (λέλεκται δὲ πρὸς αὐτό· τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός) τὸ «ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, ὀφείλετε λέγειν, ὅτι δοῦλοι ἀχρεῖοί ἐσμεν. ὁ ὠφείλομεν ποιῆσαι πεποιήκαμεν». ἐὰν γὰρ ποιήσωμεν πάντα τὰ διαταχθέντα, οὐδ' οὕτως (ὡς πρὸς τὰς ἐνθάδε λέξεις) ἀγαθὸν τι πεποιήκαμεν· οὐκ ἂν γάρ, ἀγαθῶν ὄντων ὧν ποιούμεν, ἐλέλεκτο δεῖν λέγειν ἐπὶ τῷ πεποιηκέναι τὰ διαταχθέντα τὸ «δοῦλοι ἀχρεῖοί ἐσμεν». [K377] ἔστι δὲ καταχρηστικῶς αὐτὰ εἰπεῖν εἶναι ἀγαθὰ ὁμοίως τῷ «ἔκκλινον ἀπὸ κακοῦ καὶ ποιήσον ἀγαθόν». οἶμαι δ' ὅτι ὁ ποιῶν τὸ προστεταγμένον ἐν τῷ «ἔκκλινον ἀπὸ κακοῦ καὶ ποιήσον ἀγαθόν» ὡς μὲν πρὸς τὰ ὑπὸ τῶν λοιπῶν ἀνθρώπων ἐπιτελούμενα ποιεῖ ἀγαθόν, ὡς δὲ πρὸς τὸ ἀληθῶς *** ἀγαθόν. ὥσπερ <δ'> «οὐ δικαιωθήσεται ἐνώπιον τοῦ θεοῦ πᾶς ζῶν», πάσης ἀνθρωπίνης δικαιοσύνης ἐλεγχομένης ὡς οὐ δικαιοσύνης, ἐπὰν θεωρηθῇ ἡ τοῦ θεοῦ δικαιοσύνη, οὕτως οὐδὲ ἀγαθὸς χρηματίζει[εν] ἐνώπιον τοῦ ἀγαθοῦ θεοῦ πᾶς, ὃς πρὸς τὰ ὑποδεέστερα συγκρίσει ἐκείνων ἀγαθὸς ἂν λεχθεῖν.

relationship to a good man, a good work, and a good tree.²⁸ For, insofar as he is “the Image of the goodness” of God himself, the supremacy [of goodness] in the Savior in relationship to those good things that are inferior is greater than the supremacy of God who is good in relationship to the Savior who says, “The Father who sent me is greater than me” (Jn 14.28), who is indeed [the] image of “the goodness” of God in relationship to other things. Perhaps it pertains to the intention of the things that have been spoken to [him who says], *What good thing shall I do?*, (to whom it was said, *Why do you ask me concerning what is good? There is one who is good*), that “Whenever you perform all the things appointed for you, you are obliged to say that we are unworthy servants; what we were obliged to do we have done” (Lk 17.10).²⁹ For if we do everything appointed, we have not thus performed *something good* (in terms of the present passages). For, were we doing good things, it would not read that we must say upon the performance of the things appointed that “We are unworthy servants.” [K377] It involves a misuse of language to say that these things are good, in a way similar to, “Turn away from evil and do what is good” (Ps 33.15). I think that the one who performs what is prescribed by, “Turn away from evil, and do what is good,” does good on the one hand as though in terms of the things accomplished by humans generally, but in terms of what is truly *** good.³⁰ <And> just as “every living thing will not be justified before God” (Ps 142.2), with every human righteousness being reprov'd as not [truly] righteousness when the righteousness of [M1284] God is contemplated, so in the same way everything which might be called “good” in relationship to inferior things by a comparison with these things, will in no way be termed “good” before the God who is good [τοῦ ἀγαθοῦ θεοῦ].³¹

11. Λέγοιτο δ' ἂν ὑπό τινος, ὡς ἄρα γινώσκων ὁ σωτὴρ τὴν τοῦ πυνθανομένου ἕξιν καὶ προαίρεσιν πάνυ ἀποδέουσιν τοῦ ποιεῖν τὸ ἐφικτὸν ἀνθρώποις ἀγαθὸν εἶπεν αὐτῷ (πυνθανομένῳ· τί ἀγαθὸν ποιήσω;) τὸ τί με ἐπερωτᾷς [K378] περὶ τοῦ ἀγαθοῦ; ὥσει ἔλεγε· μὴ παρεσκευασμένος ὢν πρὸς τὰ λεχθησόμενα ἂν περὶ τοῦ ἀγαθοῦ πυνθάνῃ τί ἀγαθὸν ποιήσας ζωὴν αἰώνιον κληρονομήσεις; εἶτα διδάσκει ὅτι

11. Someone might suggest that it is because the Savior knows that the state and free will of the person inquiring is completely deficient for performing the good attainable by humans that he responds to him (who inquires, *What good shall I do?*) with *Why do you ask me concerning what is good?*, saying in effect: You who are not equipped for the things communicated *about the good* would inquire about doing *something good* [that] you may inherit *eternal life?*

²⁸ I have adjusted my rendering of this sentence in light of Heine (I.199).

²⁹ Same text appealed to in *Hom. Josh.* 12.2 (Bruce, 123).

³⁰ Presumably there was some form of negation here in the lacuna.

³¹ The section between the carrots (^) has been partially translated in Balthasar, *Origen: Spirit & Fire*, 201 (§495).

ἀληθῶς ἀγαθὸς εἷς ἐστι, περὶ οὗ καὶ ὁ νόμος λέγει τὸ «ἄκουε, Ἰσραὴλ· κύριος ὁ θεὸς ἡμῶν κύριος <εἷς> ἐστι»· κυρίως γὰρ [ὁ] σωτὴρ καὶ κυρίως κύριος καὶ κυρίως ἀγαθὸς οὗτός ἐστιν, ὃν πείθομαι πάντα ὡς ἀγαθὸν ποιεῖν. ζητήσεις δὲ πῶς τῆς ἀγαθότητος αὐτοῦ πνεῖ καὶ τὰ μὴ νοούμενα ὑπὸ τῶν ὅσον ἐφ' ἑαυτοῖς συκοφαντούντων τὸν τοῦ νόμου θεὸν καὶ κατηγορούντων αὐτοῦ ἃ οὐδὲ περὶ ἀνθρώπου τάχα λέγειν εὐκόλῳ ἐστι· πείθομαι γὰρ θεοῦ ἀγαθότητος πνεῖν καὶ τὸ «ἐγὼ ἀποκτενῶ» οὐκ ἔλαττον τοῦ «καὶ ζῆν ποιήσω», ὁμοίως δὲ καὶ τὸ «πατάξω» οὐχ ἥττον τοῦ «κἀγὼ ἰάσομαι». εἰ δὲ καὶ «αὐτὸς ἀλγεῖν ποιεῖ», ἰστέον ὅτι πολλάκις καὶ ἱατρὸς ἀλγεῖν ποιεῖ, ποιήσας δὲ ἀλγεῖν ὁ θεὸς «πάλιν ἀποκαθίστησιν». οὕτω δὲ καὶ ἀπὸ ἀγαθότητος [K379] οὗς ἔπαισεν «ἔπαισεν»· «ὥς» γὰρ «υἱοῖς» τοῖς παιδευομένοις «προσφέρεται ὁ θεός· τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ»; ἀλλὰ καὶ «πᾶσα παιδεῖα πρὸς <μὲν> τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης». διόπερ ὡς ἔπαισεν ὁ θεὸς οὕτως καὶ ἰάσατο· ἀληθὲς γὰρ τὸ «ἔπαισε, καὶ αἱ χεῖρες αὐτοῦ ἰάσαντο». εἰ καὶ παράδοξον δὲ τὸ λεχθησόμενον, ὅμως λεχθήσεται· ἀγαθοῦ θεοῦ <ἐστιν καὶ αὐτὸς ὁ> ὀνομαζόμενος θυμὸς (<αὐτοῦ, ὅς> ἔργον σωτήριον ποιεῖ ἐλέγχων) καὶ ἡ λεγομένη ὀργὴ αὐτοῦ (ἐπεὶ ἐστὶν ἀγαθοῦ θεοῦ) παιδεύει, <ἵνα διορθοῖ>. πολλὰ δ' ἂν λέγοιτο πρὸς τοὺς δυναμένους μὴ βλάπτεσθαι περὶ ἀγαθότητος θεοῦ καὶ «τοῦ πλήθους τῆς χρηστότητος αὐτοῦ», ἣν εὐλόγως ἔκρυψε «τοῖς φοβουμένοις» αὐτόν, ἵνα μὴ «τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας» καταφρονήσαντες, κατὰ τὴν ἑαυτῶν «σκληρότητα καὶ ἀμετανόητον καρδίαν» θησαυρίσωσιν ἑαυτοῖς «ὀργὴν» πλείονα [K380], ἣν οὐκ ἂν ἐθησαύριζον κρυπτομένου «τοῦ πλήθους τῆς χρηστότητος» τοῦ θεοῦ αὐτοῖς. περὶ μὲν οὖν τοῦ τίς ὁ ἀγαθὸς καὶ πρὸς τὸ τί ἀγαθὸν ποιήσω; λελέχθω ἃ δεδυνήμεθα εἰς τὸν τόπον ἰδεῖν.

Then he teaches that there is only *One* who is truly *good*, concerning whom the law indeed says, “Listen, O Israel: The Lord our God, the Lord is <one>” (Deut 6.4), for He is properly Savior and properly Lord and properly *good*, Whom I am persuaded does all things as [One who is] good. You might inquire how even those things are redolent³² of his goodness which the people do not understand who, so far as it is up to them, slander the God of the law and bring accusation against him, which things it is not easy to speak about succinctly as regards humanity. For I am persuaded that God’s goodness is expressed through “I kill,” no less than through, “And I cause to live,” similarly also through “I will smite” no less than through “And I will heal” (Deut 32.39). If indeed “he causes [one] to be in pain” (Job 5.18), one must understand that a physician also works by causing pain in numerous ways. And after God causes pain, “he again restores” (Job 5.18). So also, those whom he strikes, “he strikes” from [his] goodness [K379]: “For God deals with” those whom he instructs “as with sons;³³ for what son is there whose father does not instruct him?” (Heb 12.7). But indeed, “all instruction in the present does not seem to be joyous but grievous; yet afterwards it yields the peaceful fruit of righteousness to those who have been exercised through it” (Heb 12.11). Wherefore, as God strikes, so he also heals, for in truth, “He strikes, and his hands heal” (Job 5.18). Even if what is recorded is paradoxical, nevertheless it indicates: <What is itself> named <his> “anger” <is indeed> of a good God, (<who>³⁴ while reproving, effects the work of salvation), and what is called his “wrath” instructs (since it is from a good God), <in order that he might set [things] aright>.³⁵ One could say many things to those who are capable [M1285] of not being harmed [by them] concerning [the] goodness of God and “the fullness of his kindness,” which with good reason “he hid for those who fear him” (Ps 30.20), in order that they might not store up for themselves a greater “wrath,” having despised “the wealth of his kindness, and forbearance, and longsuffering,” according to their own “hardness and unrepentant heart” (Rom 2.4, 5) [K380], which [wrath] they would not have stored up with the “fullness of the kindness” of God hidden

³² PGL 1106, def. 3.

³³ Cf. Origen, *Hom. Lk.* 16.4ff (Lienhard, 66ff).

³⁴ I would suggest a slight modification to Klostermann’s amended text here—namely, simply moving the parenthesis to after the personal pronoun, (<αὐτοῦ, ὅς> to <αὐτοῦ, (ὅς>, which seems also to be reflected in the Latin text of the commentary.

³⁵ Cf. Origen, *Comm. Ps.* 2 (PG 12.1105C-D)

for them.³⁶ On the one hand, let one consider what we have been able to understand about this passage, concerning who is *the good one*, and in relationship to, *What good thing shall I do?*

12. Ἐξῆς δὲ ἔστι θεωρῆσαι πῶς εἴρηται τὸ εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς. ἐν ᾧ πρόσχες ὅτι ὡς ἔξω τῆς ζωῆς ἔτι τυγχάνοντι τῷ πυνθανομένῳ περὶ τοῦ ἀγαθοῦ φησι τὸ εἰ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν. ἔνθα δὴ ζητῶ ποσαχῶς ἔστι νοῆσαι τὸ ἔξω τῆς ζωῆς εἶναι καὶ τὸ εἰσελθεῖν εἰς τὴν ζωὴν. μήποτε οὖν καθ' ἓνα μὲν τρόπον ἔξω τῆς ζωῆς ἔστιν ὁ ἔξω τυγχάνων τοῦ εἰπόντος· «ἐγὼ εἰμι ἡ ζωὴ», καὶ ἀλλότριος ὢν αὐτοῦ· καθ' ἕτερον δὲ πᾶς ὁ ἐπὶ γῆς (κἂν δικαιοτάτος ᾦ) δύναται μὲν εἶναι ἐν τῇ σκιᾷ τῆς ζωῆς λέγων· «πνεῦμα προσώπου ἡμῶν Χριστὸς κύριος, οὗ εἵπομεν ἐν τῇ σκιᾷ αὐτοῦ ζησόμεθα ἐν τοῖς ἔθνεσιν», οὐ μὴν ἐν αὐτῇ τῇ ζωῇ, ἅτε σῶμα θανάτου περικείμενος καὶ λέγων· «τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;» καὶ· «καθήμενος ἐν χώρᾳ καὶ σκιᾷ θανάτου» [K381] καὶ μηδέπω ἔλθων ἐπὶ τὴν τῶν ζώντων γῆν. καὶ γὰρ ἡ ζωὴ οὐ μόνον τῶν φαύλων, ἀλλὰ καὶ τοῦ ἔτι ἐπὶ γῆς Παύλου καὶ τῶν ἀποστόλων κεκρυμμένη ἦν ἐν τῷ θεῷ. φησὶ γοῦν· «ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ· ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ». τηρήσεις δὲ πάντα τὰ περὶ τοῦ «ἔσω» καὶ τοῦ «ἔξω», ἵνα ἀναλέξῃ τὰ κατάλληλα τῷ εἰ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν οἶον· «δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ἵνα ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ»· ζητήσεις γάρ· «ἐκβάλῃ» πόθεν; καὶ εἴπερ ἐνθάδε εἰσὶν οἱ ἐργάται ἐκβεβλημένοι εἰς τὸν θερισμὸν τοῦ κυρίου, ἔξω εἰσὶν οὗ ἐξεβλήθησαν χωρίου, καὶ τὰ τοῦ θερισμοῦ καλῶς ποιήσαντες ἔργα εἰσελεύσονται εἰς τὴν ζωὴν, καθαρισθέντες μὲν «ἀπὸ νεκρῶν ἔργων» τὰ δὲ ἐναντία ἐκείνοις πράττοντες ἔργα ζῶντα, καὶ μηκέτι μὲν νεκρὰ λαλοῦντες λέγοντες δὲ κατὰ τὸν ζῶντα λόγον «τοῦ θεοῦ» <ζῶντα> καὶ ἐνεργῇ.

12. But next one might contemplate how it is said that, *^If you desire to enter into life, keep the commandments*. You will take note in this [text] that he speaks to the one who inquires *concerning the “good”* as though he is still outside of life [when he says], *If you desire to enter into life*. At this point I could inquire as to how many ways there is to understand [what it means] to be outside of life and *to enter into life*. Perhaps, then, with respect to one figure, he is outside of life who exists outside of him who says, “I am the life” (Jn 11.25; 14.6), being a foreigner to him. According to another [figure], everyone on earth (even though he be most righteous) is able to be in the shadow of life—saying, “The Spirit of our face is [the] Christ Lord,” “about whom we say, ‘In his shadow we will live among the nations’” (Lam 4.20)—but not in life itself seeing that he is surrounded by the “body of death” and says, “Who will deliver me from the body of death?” (Rom 7.24) [K381], and he is “sitting in the region and shadow of death” (Matt 4.16/Isa 9.1) and has not as yet come to the land of the living. For the life not only of those who are inferior, but also of Paul and of the apostles while still one earth, is hidden in God. Indeed he says, “Your life has been hidden with Christ in God;³⁷ whenever Christ may appear, [who is] our life, then indeed you will be revealed with him in glory” (Col 3.3, 4). You should observe all the things [said in Scripture] concerning “inside” and “outside,” in order that you might gather up corresponding things for *If you desire to enter into eternal life*, as for example, “Beseech therefore the Lord of the harvest, in order that he might cast out workers into his harvest” (Matt 9.38). For you should inquire: “he might cast out” *from where?* Since indeed the workers here are cast out into the harvest of the Lord, they are outside of the region from which they were cast out. After performing [M1288] the works of

³⁶ Cf. *Hom. Ezek.* 1.3.5 (Scheck, 30). I have adjusted my rendering in light of Heine (I.201). It remains an intriguing passage, in the suggestion that God hides part of his kindness as a pedagogical-providential motivational strategy. On the other hand, per my original comment here, the fact remains that, for Origen, God’s “wrath” is paradoxically a good thing inasmuch as it is really a pedagogical expression of his love and kindness. Origen expresses something along these lines in his *Commentary on Romans* 2.2.2 (Scheck, 105), where he suggests that one should not wish to avoid the judgment of God, inasmuch as it is purgative: “It is my opinion, in fact, that even if someone could escape God’s judgment, he ought not desire to do so. For not to come to God’s judgment would mean not to come to correction, to the restoration of health and to that which heals.” See also *Comm. Rom.* 2.4.4 (Scheck, 109-10).

³⁷ The section between the carrots (^) has been partially translated in Balthasar, *Origen: Spirit & Fire*, 352 (§976).

[K382] οὕτω δέ ἐστιν ἀνάλογον ῥήμασι <νεκροῖς καὶ ῥήμασι> ζωῆς αἰωνίου ἐναντία *** λογισμοῖς τοῖς κατηγοροῦσιν, ὅτε «τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων» ἐν ἡμέρᾳ κρίσεως, σωθήσεται μὲν ἐκεῖνος οὗ οἱ λογισμοὶ ἀπολογοῦνται, ἀπολείται δὲ οὗ οἱ λογισμοὶ γίνονται κατηγοροί. εἰ τοίνυν καὶ ἡμεῖς θέλομεν εἰς τὴν ζωὴν εἰσελθεῖν, ἀκούσωμεν τοῦ λέγοντος Ἰησοῦ· εἰ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς, καὶ κατὰ τὴν ἀναλογίαν γε τῆς τῶν ἐντολῶν τηρήσεως εἰς τὴν ζωὴν εἰσελευσόμεθα, γινόμενοι αὐτῆς ἥτοι εἰς τὰ ἐνδότατα καὶ μακαριώτατα ἢ <εἰς τὰ μέσα ἢ> ὅπου ποθ' ἡμᾶς φέρει τῆς ζωῆς ἢ ἐλαττόνων καὶ ἀμυδροτέρων τῶν ἐντολῶν τήρησις.

the harvest effectively, they will enter *into life*, having been cleansed “from dead works” (Heb 9.14) and practicing the living works opposite to them, and who are no longer speaking dead things, but are saying <living> and active things in accordance with the living word “of God” (cf. Heb 4.12). [K382] In this way there is an equivalence between <dead> words and opposing <words> of eternal life *** [and the] thoughts which accuse, when “with thoughts accusing or even defending” (Rom 2.15) in the day of judgment, he will be saved by what the thoughts defend, but he will perish from what the thoughts accuse. If, then, we also desire *to enter into life*, we must listen to Jesus who says, *If you desire to enter into life, keep the commandments* (Matt 19.17), and we, according to the proportion of [our] keeping the commandments, might enter *into life*, whether coming into its most inward and blessed parts, or <to the middle parts, or> wherever the keeping of the more insignificant and more obscure commandments of life brings us.

13. Ὁ δὲ ἀκούσας τήρησον τὰς ἐντολάς λέγει· ποίας; ἵνα μάθωμεν ποίας μάλιστα τηρεῖν ἡμᾶς ἐντολάς ὁ Ἰησοῦς βούλεται· εἶπε γὰρ πρὸς τὸ ποίας; τὸ οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ [K383] κλέψεις, οὐ ψευδομαρτυρήσεις, τίμα τὸν πατέρα καὶ τὴν μητέρα καὶ ἀγαπήσεις τὸν πλησίον σου ὡς ἐαυτόν. καὶ τάχα <ταῦτ> ἄρκεῖ πρὸς τὸ (ἴν' οὕτως ὀνομάσω) εἰς τὴν ἀρχὴν τινα τῆς ζωῆς εἰσελθεῖν, οὐκ ἄρκοῦντα πρὸς <τὸ εἰσάγειν τινὰ εἰς> τελειότητα ταῦτα καὶ τὰ τούτοις παραπλήσια, ὡς τὸν ἔνοχον [παραπλήσια] μᾶς τούτων τῶν ἐντολῶν μηδὲ εἰς τὴν ἀρχὴν τῆς ζωῆς εἰσελθεῖν δύνασθαι. καθαρευτέον οὖν τῷ κἂν ἔλθεῖν βουλομένῳ εἰς τὴν <ἀρχὴν τῆς> ζωῆς ἀπὸ μοιχείας καὶ φόνου καὶ πάσης κλοπῆς. ὡς γὰρ μοιχὸς καὶ φονεὺς οὐκ εἰσελεύσεται εἰς τὴν ζωὴν, οὕτως οὐδὲ ὁ κλέπτων· τῇ τοιαύτῃ δὲ ἁμαρτίᾳ πολλοὶ τῶν λεγομένων πιστεύειν τῷ Χριστῷ ἔνοχοι εἰσιν ἐλεγχόμενοι ἐν ταῖς πραγματείαις τοῦ βίου καὶ οἷς πιστεύονται χρηματικοῖς καὶ ταῖς μέσαις τέχναις ἃς ἐργάζονται, ὡς οὐ καθαροὶ κλοπῆς. οὐ μόνος δὲ ὁ κλέπτης οὐκ εἰσελεύσεται εἰς τὴν ζωὴν, ἀλλὰ καὶ ὁ κοινωνὸς αὐτοῦ καὶ ὁ συντρέχων αὐτῷ· ἐν μὲν γὰρ τῷ Ἡσαΐᾳ γέγραπται· «κοινωνοὶ κλεπτῶν ἀγαπῶντες δῶρα», ἐν δὲ τεσσαρακοστῷ

13. Having heard [Jesus' response], *Keep the commandments* (Matt 19.17), he replies, *Which ones?* (19.18), so that we might learn *which ones* are the more important *commandments* Jesus desires us to keep. For to [the question] *Which ones?*, [Jesus] replies, *You will not commit adultery; You will not murder; You will not [K383] steal; You will not bear false witness; Honor your father and mother, and, You will love your neighbor as yourself* (Matt 19.18-19). ^Perhaps <these> [commandments] are in fact sufficient for someone *to enter into the beginning* of life (if I may name it such), while these [commandments] and others similar to them are not sufficient <to bring someone into> perfection, since the one who is guilty of one of these commandments is not even able *to enter into the beginning* of life. The person who desires to enter *into the beginning* of life must keep himself clean from adultery, murder, and all theft. For as an adulterer and murderer will not enter *into life*, nor also will the person who steals. There are many who are said to believe in Christ who are guilty of such sin, and are being put to shame in [their] dealings in life, for they are not innocent of theft with the material wealth they are entrusted or in the secular occupations³⁸ in which they work.³⁹ But it is not only the thief who

³⁸ Literally “indifferent occupations/arts/trades.” This relates to Origen’s use of the Stoic hierarchy of value consisting of “good things, bad things, and indifferent things.” Cf. *Fr. Prov.* 1.2 (PG 17.149Dff). Many of the trades occupy a median value, being neither inherently virtuous or pernicious, or prone either way. This is not quite equivalent to the modern notion of “secularity,” but it is sufficiently close to be serviceable.

³⁹ The passage between the carrots (^) has been translated in Simonetti, *Matthew 14-28* (ACCS 1b), 100.

ἐννάτῳ Ψαλμῷ κωλύεται διηγεῖσθαι «τὰ δικαιώματα» τοῦ θεοῦ καὶ [K384] ἀναλαμβάνειν ἐπὶ χειλέων ἑαυτοῦ «τὴν διαθήκην» αὐτοῦ ὁ ἐλεγχόμενος ἐν τῷ «εἰ ἐθεώρεις κλέπτην, συνέτρεχες αὐτῷ» (ὥσπερ πρῶτον εἴρηται) καὶ τῷ «μετὰ μοιχῶν τὴν μερίδα σου ἐτίθεις». καὶ <ὅρα ὅτι> οὔτε κλέπτην οὔτε μοιχὸν εἶπε τὸν τοιοῦτον, ἀλλὰ συντρέχοντα μὲν κλέπτη «μετὰ μοιχῶν» δὲ τιθέντα ἑαυτοῦ «τὴν μερίδα». τὸν δὲ ἐλευσόμενον εἰς τὴν ζωὴν οὐδὲ ψευδομαρτυρεῖν δεῖ, ἐκβάλλεται δὲ τῆς ζωῆς καὶ ὁ μὴ πληρῶν τὴν λέγουσαν ἐντολήν· *τίμα τὸν πατέρα καὶ τὴν μητέρα*. ἀλλὰ τούτων μὲν ἴσως κρατῆσαι τῶν ἐντολῶν οὐ πάνυ χαλεπὸν· ἔργον δὲ ἐστὶν <πᾶσιν> ὡς μεῖζον καὶ χρήσιμον τοῖς διὰ τῶν προτέρων <ἐντολῶν> εἰσαχθεῖσιν εἰς αὐτὴν τὸ *ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτὸν* πληρῶσαι, ἐπειδὴ καὶ κατὰ τὸν ἀπόστολον τὸ «οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν». <καὶ εἰ πᾶσα ἐντολή «ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ ἀγαπήσεις [K385] τὸν πλησίον σου ὡς ἑαυτόν»>, *τέλειος* δὲ ὁ πᾶσαν πληρώσας ἐντολήν, δηλονότι *τέλειος* ἂν εἴη ὁ πληρώσας <καὶ> τὴν *ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν* ἐντολήν.

14. Εἰ δὲ *τέλειος* οὗτος, ζητήσαι τις ἂν πῶς τοῦ νεανίσκου εἰπόντος *ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ;* ἀπεκρίνατο ὁ σωτὴρ ὡς μή<πω> τελείου ὄντος τοῦ *ταῦτα πάντα πεποιηκότος*, καὶ ὡς συγκατατιθέμενος τῷ *ταῦτα πάντα ἐποίησα*, τὸ *εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δός πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι*. πρόσχες οὖν, εἰ δυνάμεθα πρὸς τὴν προκειμένην ζήτησιν καθ' ἓνα μὲν τρόπον οὕτως ἀπαντῆσαι, ὅτι μήποτε τὸ *ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν* ὑπονοεῖσθαι δύναται ὡς οὐχ ὑπὸ τοῦ σωτῆρος ἐνταῦθα παρελῆφθαι, ἀλλ' ὑπὸ τινος τὴν ἀκρίβειαν μὴ νοήσαντος τῶν λεγομένων προστεθεῖσθαι. συναγορεύσει δὲ τῇ

will not enter *into life*, but also his partner, and the one who goes together with him, for on the one hand it is written in Isaiah, “Partners [M1289] of thieves, loving bribes” (Isa 1.23), but on the other hand, in the 49th Psalm he is hindered from recounting “the righteous deeds” of God and [K384] from taking up his “Covenant” on his own lips (Ps 49.16), being reproved in the passage, “If you observed a thief, you were running along with him” (Ps 49.18) (just as it was first said) and, “With adulterers you established your portion” (Ps 49.18). <Note that> he calls this person neither a thief nor an adulterer, but one who runs together with the thief and who establishes his own “portion with adulterers.” The person who would enter *into life* must not bear false witness, and he who does not fulfill the commandment which says, *Honor your father and mother*, will be cast out of life. But, on the one hand, perhaps it is not at all difficult to master these commandments equally, yet <with all> that was introduced to him from the first <commandments> there is a work that is greater and more beneficial to fulfill [than the first], namely, *You will love your neighbor as yourself*, since also according to the Apostle, “You will not murder; You will not commit adultery; You will not steal; and if there is some other commandment, it is summed up in this word, ‘You will love your neighbor as yourself’” (Rom 13.9). <If indeed every commandment “is summed up in this word, ‘You will love [K385] your neighbor as yourself,’”> and he is *perfect* who fulfills every commandment, then clearly he would be *perfect* who <indeed> fulfills the commandment, *You will love your neighbor as yourself*.

14. But if this person is *perfect*, someone might inquire how, after the young man says, *All these things I have kept from my youth; what yet do I lack?* (19.20), the Savior answers, *If you desire to be perfect, go, sell your substance and give it to the poor, and you will have treasure in heaven; also, come, follow me* (19.21), as though [the young man] were not <yet> perfect in performing *all these things*, and as though agreeing with [the young man’s statement], “*All these things I have done*.” Consider, therefore, whether we could approach the present inquiry in one manner as follows, that perhaps [the text] *You will love your neighbor as yourself* may be suspected of not having been expressed⁴¹ here by the Savior, but has been added by someone⁴² who does not understand

⁴¹ PGL 1020, def. 9.

⁴² I.e., a well-meaning scribe. Cf. text-criticism discussion to follow.

ὑπονοήσει τοῦ προστεθεῖσθαι ἐνταῦθα τὸ ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτὸν ἢ τῶν ὁμοίων παρὰ τῷ Μάρκῳ καὶ τῷ Λουκᾷ ἔκθεσις, ὧν οὐδέτερος [K386] προστέθηκε ταῖς κατὰ τὸν τόπον ὑπὸ τοῦ Ἰησοῦ παραληφθείσαις ἐντολαῖς τὸ ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν. καὶ φήσκει γὰρ ὁ κρατύνων τὸ περὶ τοῦ προσερρίφθαι ἀκαίρως τὴν ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν ἐντολήν ὅτι, εἰ τὰ αὐτὰ διαφόροις λέξεσι παρὰ τοῖς τρισὶν ἀναγράφονται, οὐκ ἂν τὸ «ἐν σοι ὕστερεῖ» ἢ «ἔτι ἐν σοι λείπει» εἰρήκει ὁ Ἰησοῦς τῷ ἐπαγγεилаμένῳ πεπληρωκέναι τὴν ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν ἐντολήν· μάλιστα εἰ κατὰ τὸν ἀπόστολον τὸ «οὐ φονεύσεις» καὶ τὰ <ἐξῆς «καὶ» εἰ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, τῷ ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν». ἀλλ' ἐπεὶ καὶ κατὰ τὸν Μᾶρκον «ἐμβλέψας» τῷ πλουσίῳ τούτῳ (εἰπόντι· «πάντα ταῦτα ἐφύλαξα ἐκ νεότητός μου») «ἠγάπησεν αὐτόν», ἔοικεν συγκατατεθεῖσθαι τῷ <ἐπαγγεилаμένῳ> πεποικέναι αὐτὸν ἐπιγγείλατο πεπληρωκέναι. ἐνατενίσας γὰρ αὐτοῦ τῇ διανοίᾳ, εἶδεν ἄνθρωπον εὐσυνειδήτως ἐπαγγεилаμένον πεπληρωκέναι τὰς προκειμένας ἐντολάς. οὐκ [K387] ἂν δὲ εἰρημένου πρὸς ταῖς ἑτέραις ἐντολαῖς καὶ τοῦ ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν τὴν κεφαλαιωδεστέραν καὶ διαφέρουσιν παρέλιπον ἐντολήν ὁ Μᾶρκος καὶ ὁ Λουκᾶς, ἐὰν μὴ ἄρα⁴⁰ τις ὅμοια μὲν φήσῃ εἶναι τὰ γεγραμμένα, οὐ περὶ τοῦ αὐτοῦ δὲ λελέχθαι. πῶς δὲ κἂν ὡς οὐδέπω τελείῳ τῷ πρὸς ἑτέροις [ἐπαγγεилаμένῳ] καὶ τὴν ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν ἐντολήν πεπληρωκότη ἔφη ὁ Ἰησοῦς τὸ εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς καὶ τὰ ἐξῆς;

Καὶ εἰ μὲν μὴ καὶ περὶ ἄλλων πολλῶν διαφωνία ἦν πρὸς ἀλλήλα τῶν ἀντιγράφων, ὥστε πάντα τὰ κατὰ Ματθαῖον μὴ συνάδειν ἀλλήλοις, ὁμοίως δὲ καὶ τὰ λοιπὰ εὐαγγέλια, κἂν ἀσεβής τις ἔδοξεν εἶναι ὁ ὑπονοῶν ἐνταῦθα προσερρίφθαι οὐκ εἰρημένην ὑπὸ τοῦ σωτῆρος πρὸς τὸν πλούσιον τὴν ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν ἐντολήν. νυνὶ δὲ δῆλον ὅτι πολλὴ γέγονεν ἡ τῶν ἀντιγράφων διαφορὰ, εἴτε ἀπὸ ῥαθυμίας

the precision of the things said. The text of similar things by Mark and Luke supports the suspicion that *You will love your neighbor as yourself* has been added here, since neither of them [K386] have added *You will love your neighbor as yourself* to the commandments expressed by Jesus in this passage. Indeed, the one who maintains that the commandment, *You will love your neighbor as yourself*, has been included inopportunely might say that, if the same things were recorded by the Three [Gospels] with different readings, Jesus would not then have said, “One thing is lacking for you” (Mk 10.21), or “One thing still remains for you” (Lk 18.22), to the person who was announced to have fulfilled the commandment, *You will love your neighbor as yourself*. Even more [is this the case], if according to the Apostle, “You will not murder,” and <following, “and> if there is another commandment, it is summed up in this word, ‘You will love your neighbor as yourself.’”⁴³ But since also according to Mark’s account, “after observing” this wealthy person (who says, “All these things I have observed from my youth” [Mk 10.20]), [Mark says,] “he loved him” (Mk 10.21), [Jesus] seems to have agreed with him <who was announced> as having performed the things he announced to have fulfilled. For after looking intently to his mind, he saw a man who, in good conscience, announces of having fulfilled the present commandments. [K387] Mark and Luke would not have omitted the chief-most and excelling commandment, *You will love your neighbor as yourself*, from what was said in addition to the other commandments, unless someone might say that similar things have been recorded, but are not said concerning the same [person]. How indeed could Jesus say, *If you desire to be perfect, go, sell your substance and give to the poor* (Matt 19.21), etc., to him, as though he were not yet perfect, who is announced as having fulfilled the commandment, *You will love your neighbor as yourself*, in addition to the other [commandments]?

Indeed, except for the fact that there are disagreements in many other passages in the copies, such that all the [copies] for Matthew do not agree with one another—as is the case with the rest of the Gospels—one might seem to be impious in suspecting that here the commandment, *You will love your neighbor as yourself*, has been added incidentally [προσερρίφθαι] and that the Savior did not in fact say this to the rich man. Now it is clear that many differences in the

⁴⁰ There is a transcription error here: ἔρα instead of ἄρα.

⁴³ That is, if Paul asserts that fulfilling the commandments *is itself* fulfilling the commandment to love one’s neighbor, then he would be contradicting Jesus who seems to say that loving one’s neighbor is one of a larger list of commandments to be fulfilled.

τινῶν [K388] γραφῶν, εἴτε ἀπὸ τόλμης τινῶν μοχθηρᾶς <εἴτε ἀπὸ ἀμελούντων> τῆς διορθώσεως τῶν γραφομένων, εἴτε καὶ ἀπὸ τῶν τὰ ἑαυτοῖς δοκοῦντα ἐν τῇ διορθώσει <ἢ> προστιθέντων ἢ ἀφαιρούντων. τὴν μὲν οὖν ἐν τοῖς ἀντιγράφοις τῆς παλαιᾶς διαθήκης διαφωνίαν θεοῦ διδόντος εὕρομεν ἰάσασθαι, κριτηρίῳ χρησάμενοι ταῖς λοιπαῖς ἐκδόσεσιν· τῶν γὰρ ἀμφιβαλλομένων παρὰ τοῖς Ἑβδομήκοντα διὰ τὴν τῶν ἀντιγράφων διαφωνίαν τὴν κρίσιν ποιησάμενοι ἀπὸ τῶν λοιπῶν ἐκδόσεων τὸ συνᾶδον ἐκείναις ἐφυλάξαμεν, καὶ τινὰ μὲν ὠβελίσσαμεν <ὡς> ἐν τῷ Ἑβραϊκῷ μὴ κείμενα (οὐ τολμήσαντες αὐτὰ πάντη περιελεῖν), τινὰ δὲ μετ' ἀστερίσκων προσεθήκαμεν, ἵνα δῆλον ᾖ ὅτι μὴ κείμενα παρὰ τοῖς Ἑβδομήκοντα ἐκ τῶν λοιπῶν ἐκδόσεων συμφώνως τῷ Ἑβραϊκῷ προσεθήκαμεν, καὶ ὁ μὲν βουλόμενος προ<σ>ῆται αὐτά, ὃ δὲ προσκόπτει τὸ τοιοῦτον ὃ βούλεται (περὶ τῆς παραδοχῆς αὐτῶν ἢ μὴ) ποιήσῃ. [K389/390] ὁ τοίνυν θέλων μὴ παρερριφθῆαι ἐνταῦθα τὴν ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτὸν ἐντολήν, ἀλλ' ἀληθῶς ὑπὸ τοῦ κυρίου μετὰ τὰς προτέρας εἰρησθαι τότε, ἐρεῖ ὅτι ἡρέμα καὶ ἀμισῶς ἐλέγξει βουλόμενος ὁ σωτὴρ ἡμῶν τὸν πλούσιον ἐκείνον ὡς οὐκ ἀληθεύοντα ἐν τῷ εἰρηκεῖναι καὶ τὴν ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτὸν ἐντολήν τετηρηκεῖναι, ἔφη αὐτῷ τὸ εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δός πτωχοῖς· οὕτως γὰρ φανήσῃ ἀληθεύων περὶ τοῦ τὴν ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτὸν ἐντολήν τετηρηκεῖναι. [K391]

copies have come about either from the lazy indifference of certain [K388] scribes, or the misguided daring of some, <or from those neglectful> of the correction of the things written, or even from those who, in [their] correction, <either> added or subtracted those things according to their own opinions. The disagreement, then, in the copies of the Old Testament, we found to be cured, with God's help, when making use of the rest of the copies as a criterion. For, with the doubtful matters in the LXX arising from the disagreement of the copies, we made a judgment from the rest of the editions, [and] we preserved the agreement among them, and we marked with an obelus those [passages] <as> not found in the Hebrew (not daring to remove them completely), and we added other [passages] along with an asterisk, in order that it might be clear that we have added passages not found in the LXX from the rest of the editions in agreement with the Hebrew [text].⁴⁴ Indeed, he who so wishes may ac<c>ept these things, but to one whom this matter causes offense he may do what he wishes (concerning their acceptance, or not). [K389/390] The person, then, who desires not to cast aside here the commandment, *You will love your neighbor as yourself*, but to [take it as] having truly been said by the Lord at that time after the first [commands], [M1296] he might say that our Savior, desiring to gently and ungrudgingly reprove this rich person as not having truly kept the commandment that was spoken, *You will love your neighbor as yourself*, says to him, *If you desire to be perfect, go, sell your substance, and give to the poor*. For in this way the truth would appear concerning [his] having kept the commandment, *You will love your neighbor as yourself*. [K391]

15. Ἐὰν δέ τις τῇ ἀνθρωπίνῃ ἐνορῶν ἀσθενεῖα καὶ τῷ δυσκόλως ἂν τινα τὸ τοιοῦτον ὑπὲρ τῆς ἐν θεῷ τελειότητος ποιῆσαι καταφρονῇ μὲν τῆς λέξεως τράπηται δὲ ἐπ' ἀλληγορίας, δυσωπηθήσεται ἔκ τινων καὶ Ἑλληνικῶν ἱστοριῶν, ἐν αἷς διὰ τὴν παρ' Ἑλληνισι σοφίαν ἱστοροῦνται τινες τὸ ἐνταῦθα τῷ πλουσίῳ ὑπὸ τοῦ σωτῆρος εἰρημένον πεποιηκεῖναι. Κράτητα γὰρ τὸν Θηβαῖον ἐλόμενον δι' ἐλευθερίαν <τῆς ψυχῆς αὐτοῦ> καὶ παράδειγμα εὐτελοῦς βίου καὶ (ὡς ᾤετο) μακάριον ἑαυτὸν παραστήσαι βουλόμενον τοῖς Ἑλλήσι μηδενὸς <«τοῦ κόσμου τούτου»>

15. If someone, looking with human weakness, as though it were difficult for someone to do such things for the sake of the perfection in God, might despise the [literal] text, but turns away from allegory [as well], he will be put to shame by certain Greek histories, in which certain ones, because of Greek wisdom, are recounted to have performed what the Savior here tells the rich man [to do]. For they say that when Crates of Thebes, who for the sake <of his soul's> freedom and an example of the simple life, and (as he was supposing) desiring to present himself to the Greeks as blessed by making use of nothing

⁴⁴ On this revealing passage vis-à-vis the Hexapla, cf. Heine, *Origen*, 73-6; Martens, *Origen and Scripture*, 43, 47; Hengel, *The Septuagint as Christian Scripture*, 10; Fernández Marcos, *The Septuagint in Context*, 209. For further reflection by Origen on the text-critical state of the Gospels, see the discussion on Origen's recently discovered *Homily on Psalm 77*, available here <https://alexopoulos.com/2019/08/28/text-criticism-and-biblical-authority-in-origens-homily-on-ps-77/>.

χρῆζοντα, φασὶν ἀποδόμενον πᾶσαν τὴν οὐσίαν τῷ Θηβαίων δήμῳ δεδωρῆσθαι, μετὰ τοῦ εἰρηκέναι ὅτι «σήμερον ὁ Κράτης Κράτητα ἐλευθεροῖ». εἴπερ δὲ δι' Ἑλληνικὴν σοφίαν καὶ δόγματα ἐλευθεροῦντα τὴν ψυχὴν τοῦ ἀνθρώπου τὸ τοιοῦτόν τις πεποίηκε, πῶς οὐχὶ μᾶλλον δυνατὸν τὸ τοιοῦτον πράττειν τινα μνόμενον <δέχεσθαι Χριστοῦ ἐν> ἑαυτῷ τὴν τελειότητα; εἰ δὲ καὶ ἀπὸ τῆς θείας γραφῆς πεισθῆναι [K392] τις βούλεται περὶ τοῦ πράγμα δύνατον εἶναι τὸ τοιοῦτον, ἀκουσάτω τῶν ἱστορουμένων ὑπὸ τοῦ Λουκᾶ ἐν ταῖς τῶν ἀποστόλων Πράξεσι περὶ τῶν προτραπέντων ὑπὸ τῆς ἐν τοῖς ἀποστόλοις δυνάμεως πιστεύειν καὶ βιοῦν τελείως κατὰ τὸν Ἰησοῦ λόγον. οὕτως δ' ἔχει τὰ ῥήματα· «πάντες δὲ οἱ πιστεύσαντες ἐπὶ τὸ αὐτὸ εἶχον ἅπαντα κοινὰ» καὶ τὰ ἐξῆς, ἕως τοῦ «αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν». καὶ μετ' ὀλίγα πάλιν ἐν τῇ αὐτῇ γέγραπται βίβλῳ ὅτι «τοῦ πλήθους τῶν πιστευόντων ἦν καρδία καὶ ψυχὴ μία» καὶ τὰ ἐξῆς, ἕως τοῦ «ἤγαγε τὸ χρῆμα καὶ ἔθηκε παρὰ τοὺς ἀποστόλους». εἶτα ἐπιφέρεται τούτοις τὰ περὶ τοῦ Ἀνανίου καὶ τῆς Σαπφείρας, ἀποδομένων μὲν «κτῆμα» ἑαυτῶν, νοσφισαμένων δὲ «ἀπὸ τῆς τιμῆς» καὶ οὐχ ὅλον ἀλλὰ μέρος ἀποθεμένων [K393] παρὰ τοῖς «τῶν ἀποστόλων» ποσί, καὶ διὰ τοῦτο ἐπὶ ἁμαρτία παθόντων τὰ ἀναγεγραμμένα. ἄξιοι γὰρ ἦσαν τοῦ ἐκ θείας ἐπισκοπῆς ἀπολαβεῖν ἐνταῦθα τὸ ἡμαρτημένον διὰ τὸν νοσφισμόν, ἵνα καθαρώτεροι ἀπαλλαγῶσιν ἀπὸ τοῦ βίου <τούτου>, καθαρθέντες τῇ ἀπαντησάσῃ αὐτοῖς παιδεύσει ἐν κοινῷ θανάτῳ, διὰ τὸ καὶ πεπιστευκέναι καὶ «μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων» τεθεικέναι.

Δοκεῖ δέ μοι ὅτι «ἀκούων Ἀνανίας τοὺς λόγους τούτους» διὰ τοῦτο «πесὼν ἀπέψυξεν», ἐπεὶ οὐκ ἤνεγκε τὸν ἔλεγχον <Πέτρου>, ἀλλὰ βασανιζόμενος τοσοῦτον ἐκολάσθη ὥς καὶ ἐκψῦξαι, καθικομένων τῶν λόγων Πέτρου τῆς ψυχῆς αὐτοῦ. καὶ οὐ Πέτρον γε νομιστέον ἐνταῦθα ἀνηρηκέναι τὸν Ἀνανίαν, ἀλλ' ἐκείνον μὴ ὑπομεμενηκέναι τὴν σφοδρότητα τοῦ εἰπόντος πρὸς αὐτὸν Πέτρου· «διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου;» καὶ τὰ ἐξῆς, [K394] ἕως τοῦ «καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας». εἰκὸς δὲ πρὸς τὴν τοῦ Ἀνανίου

<“of this world”>—undertook to commit all his substance to be given to the Theban people, upon which time he said, “Today Crates sets Crates free.”⁴⁵ Now, if someone can do such a thing as freeing the soul of man through Greek wisdom and teaching, how is it not more possible that someone might <attain> the perfection <of Christ in> himself by being mindful of practicing these things? If someone also desires to be persuaded from the divine Scripture [K392] concerning what it is that makes this possible, let him listen to those things recorded by Luke in the Acts of the Apostles concerning those who were persuaded by the power in the Apostles to believe and to live perfectly according to the word of Jesus. He records the matter in this way: “And all those who believed [were] together [and] had all things in common” (Acts 2.44),⁴⁶ etc., up to, “Praising God, and having favor towards all people” (Acts 2.47). Again in the same book, it is written a little farther down that, “The whole group [M1297] of those who believed was one in heart and soul” (Acts 4.32), etc., up to, “He brought [his] property and set [it] before the Apostles” (Acts 4.37). Then there follows the [incident] concerning Ananias and Sapphira, who handed over their own “property,” but kept back “part of its value,” and set only part of it, not the whole thing [K393] before the feet of the Apostles, and the things they suffered because of this sin are recorded. For they were deserving to receive the divine visitation because of their sin of keeping back, in order that they might depart from <this> life in a purer state, having been purified by the discipline befalling them in [their] common death, because they had both believed and had set “some part at the feet of the Apostles.”

It seems to me that “Ananias hearing these words” is the reason “he fell and expired” (Acts 5.5), since he did not bear the reproof <of Peter,> but being examined to such a degree he was punished so as to expire, when the words of Peter came down upon his soul. Yet one must not suppose that Peter here kills Ananias, but that he could not endure the vehemence of what Peter says to him: “Why has Satan filled your heart?” (Acts 5.3), etc., [K394] up to, “And a great fear came upon all those who heard” (Acts 5.5). It is likely that someone will object to [our] explanation of Ananias, about which we have spoken in defense

⁴⁵ Cf. Robin Hard, trans., *Diogenes the Cynic: Sayings and Anecdotes: With Other Popular Moralists* (Oxford: Oxford University Press, 2012), 89. Available on googlebooks.

⁴⁶ Note Origen's text lacks the copula (ἦσαν “they were”) present in UBS Greek NT. Perhaps then he read “believing” as connected to ἐπὶ τὸ αὐτό—that is, they were believing “on the same thing.”

ἀπόδοσιν, ἐν ᾗ περὶ τοῦ Πέτρου ἀπελογησάμεθα, ἐνστήσεσθαι τινα διὰ τὴν Σάπφειραν, ἐπεὶ αὕτη «μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθε. καὶ ἀπεκρίθη πρὸς αὐτὴν ὁ Πέτρος λέγων· εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; εἰπούσης αὐτῆς· τοσούτου, ὁ Πέτρος πρὸς αὐτὴν φησὶ· τί ὅτι συμφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ καὶ ἐξοίσουσίν σε». «ἔπεσε» γὰρ «παραχρῆμα» καὶ αὕτη «πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν». ἀλλὰ λεχθεῖν ἂν ὅτι κάκεινη, ἐπιπλησσομένη καὶ βαρηθεῖσα τὴν ψυχὴν (πῇ μὲν ὑπὸ τοῦ ἐπὶ τῇ ἁμαρτία ἐλέγχου, πῇ δὲ ἐπὶ τῇ τοῦ ἀνδρὸς συμφορᾷ καὶ λύπῃ τῇ περὶ αὐτοῦ, πῇ δὲ ἐπὶ τῇ κατὰ τὸν θεὸν λύπῃ) ἐξέψυξε, προεωρακότος τοῦ Πέτρου τῷ πνεύματι τὸ ἀπαντησόμενον αὐτῇ. ταῦτα δὲ ἡμῖν ὅλα εἴρηται βουλομένοις κατασκευάσαι τὸ δυνατόν εἶναι, βουληθέντα τινὰ τέλειον γενέσθαι πεισθῆναι τῷ Ἰησοῦ λέγοντι· ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς. γενναίων δ' οἶμαι καὶ ἐχόντων τὰ χαρακτηρίζοντα τὸν ἐπίσκοπον πάντα ἔργον ἦν προτρέψασθαι τοὺς καὶ [K395] δυναμένους καὶ πειθομένους τῇ προτροπῇ καὶ διὰ τοῦ παρέχειν ἐκ τοῦ κοινοῦ αὐτοῖς τὰ ἐφόδια καὶ ἄλλους ἐπὶ τοῦτο παρακαλεῖν· ἐγένετο γὰρ ἂν εἰκὼν τις τοῦ κατὰ τοὺς ἀποστόλους τῆς συμφωνίας τῶν πιστευόντων βίου.

16. Ζητήσαι δ' ἂν τις <ἀκολούθως> ὅτι, εἴπερ τέλειός ἐστιν ὁ πάσας ἔχων τὰς ἀρετὰς καὶ μηκέτι <τι> ἀπὸ κακίας πράττων, πῶς τέλειος γένοιτ' ἂν ὁ πωλήσας ἑαυτοῦ τὰ ὑπάρχοντα καὶ δοὺς τοῖς πτωχοῖς. ἔστω γὰρ τινα τοῦτο πεποιηκέναι, πῶς δ' αὖ καὶ ἀόργητος γένοιτ' ἂν ἀθρώως, εἰ τύχοι εὐέμπωτος ὢν εἰς ὀργήν; πῶς δὲ καὶ ἄλυπος καὶ κρείττων παντὸς οὐτινοσοῦν συμβῆναι δυναμένου <τοῦ> τὴν λύπην προκαλουμένου; πῶς δὲ καὶ ἔξω φόβου πάντῃ ἔσται τοῦ περὶ πόνων ἢ θανάτου ἢ τῶν ὅσα δύναται τὴν ἔτι ἀτελεστέραν ψυχὴν φοβῆσαι; τίνα δὲ τρόπον ὁ ἀποδόμενος τὰ ὑπάρχοντα καὶ διαδοὺς πτωχοῖς ἐκτὸς ἔσται πάσης ἐπιθυμίας; λέγοι γὰρ ἂν τις ὅτι δυνατόν, παρ' αὐτὸ τὸ ἀποδίδοσθαι πάντα τὰ ὑπάρχοντα παθόντα τι ἀνθρώπινον ὑπὸ τῆς πενίας, μετανοῆσαι μὲν ἐπὶ τῷ τετολμημένῳ ἐπιθυμῆσαι δὲ τῆς παραπλησίου [K396] κτήσεως. εἰ δὲ καὶ ἡ λεγομένη ἡδονή, ἄλογος οὕσα ἔπαρσις τῆς ψυχῆς, πάθος ἐστὶ,

concerning Peter, on account of Sapphira,⁴⁷ since she “came in without knowing what had happened. Peter addressed her, saying, ‘Is such the price for which you sold the field?’ She replied, ‘Such it is.’ Peter then said to her, ‘Why did you agree to test the Spirit of the Lord? Behold the feet of those who buried your husband are at the door, and they will carry you out.’” For, she also “immediately fell at his feet and expired” (Acts 5.7-10). But one might say that this woman, being reproved and weighed down in soul (whether by the reproof because of [her] sin, or by the conspiracy with her husband and her grief concerning him, or her grief in relationship to God), “expired,” with Peter having foreseen the encounter⁴⁸ with her by the Spirit. We have said all of these things in the desire to show that the ability does exist for those who desire it to become perfect, having been persuaded by what Jesus says, *Go, sell your substance, and give to the poor*. It seems to me, also, that those excellent men who have the characteristic marks of the bishop [M1300] are to urge those who [K395] are able and are persuaded by [Jesus’] exhortation to this work, and to encourage others unto this because they hold the provisions from the community. For this happened as a kind of image of the harmonious life for those who believe in accordance with the apostles.

16. ^One might inquire <consequently>, since he is *perfect* who has all the virtues and no longer practices <anything> connected to vice, how it is that he might become *perfect* who sells his own *substance* and gives it to the *poor*. For should you present someone having done this, how might he become anger-free as a consequence, if he be easily susceptible to anger? How without grief, and better able to endure all such things which are able <to> evoke grief? How will he be beyond all fear, of that which concerns trials, or of death, or of those things such as are able to bring fear to the as-yet unperfected soul? Will the person who gives away [his] *substance* in such a fashion, and gives to the *poor*, be free from all desire?⁴⁹ For one might say that the ability to give away all one’s *substance* by itself could produce a certain kind of human suffering from poverty leading one to, on the one hand, repent of having done such a daring thing, and on the other to desire possessions [K396] equivalent [to that which

⁴⁷ I have adjusted my rendering of this transitional clause in light of Heine (I.206).

⁴⁸ This root can have juridical connotations—to encounter “in court.”

⁴⁹ The passage between the carrots (^) has been translated in Simonetti, *Matthew 14-28* (ACCS 1b), 101.

πῶς ἂν τις ἅμα τε ἀποδοῖτο πάντα τὰ ὑπάρχοντα καὶ διαδοῖη πτωχοῖς, ἅμα δὲ ἀπαλλαγείη τοῦ ἀλόγως ἐπαίρεσθαι; προσθεῖη δ' ἂν τις τῇ ἐπαπορήσει ὅτι πῶς δύναται παρὰ τὸ ἀποδεδόσθαι τὰ ὑπάρχοντα καὶ πτωχοῖς [τις] διαδεδωκέναι σοφὸς γενέσθαι <καὶ δέχεσθαι> τὴν τοῦ θεοῦ σοφίαν, ὥστε λόγον διδόναι παντὶ τῷ ἐρωτῶντι αὐτὸν περὶ τῆς ἐν αὐτῷ πίστεως, περὶ ἐκάστου τῶν πεπιστευμένων καὶ περὶ τῶν ἐν ταῖς ἱεραῖς γραφαῖς κεκρυμμένως εἰρημένων; ὅρα δὲ ὅτι γενικὴ ἐστὶν ἡ ἐπαπόρησις, ἥτοι γενναία καὶ οὐκ εὐλύτος. εἴτε γὰρ παρ' αὐτὸ τοῦτο μόνον φήσομεν τινα τέλειον γεγονέναι, κἂν μὴ ἀναλαβὼν ἢ ἃ ἐξεθέμεθα, ἀτόπῳ περιπεσούμεθα λέγοντες εἶναί τινα καὶ τέλειον ἅμα καὶ ἁμαρτωλόν (ἁμαρτωλὸς γὰρ ὁ ὀργίλος καὶ ὁ τὴν τοῦ κόσμου λύπην λυπούμενος καὶ ὁ τὰ ἐπίπονα ἢ θάνατον φοβούμενος καὶ <ὁ> ἐπιθυμῶν τῶν ἀπόντων καὶ <ὁ> ἀλόγως ἐπαιρόμενος τὴν ψυχὴν ὡς ἐπ' [K397] ἀγαθοῖς τοῖς οὐκ ἀγαθοῖς). εἴτε ἅμα τῷ ἀποδόσθαι τινὰ τὴν οὐσίαν καὶ διαδοῦναι πτωχοῖς φήσομεν αὐτὸν ὡς περὶ θεόληπτον γενόμενον πάσας τὰς ἀρετὰς ἀνειληφέναι καὶ πᾶσαν κακίαν ἀποτεθεῖσθαι, πιστῶς μὲν (ἵνα κοινότερον ὀνομάσω) ἐροῦμεν, οὐκ οἶδα δὲ εἰ ἀληθῶς· καὶ τάχα καταγελάσσονται ἡμῶν, ὡς οὐ φρόνιμα λεγόντων, οἱ ἀκούσαντες τοιαύτης λύσεως προσαγομένης τῷ ἐπιτηρημένῳ.

17. Φρονιμώτερον οὖν τις δόξαι ἂν <λέγειν>, τηρῶν τὰ τῆς λέξεως καὶ μηδαμῶς τροπολογῶν τὰ κατ' αὐτήν, οὕτως ἀπαντῶν, ὡς πιστὸς μὲν, εἰ δὲ καὶ ἀξίως τῶν κατὰ τὸν τόπον νοῶν τὰ λεγόμενα ἢ μή, καὶ αὐτὸς κρινεῖς. φήσει οὖν ὅτι, εἴπερ βοηθεῖται ὁ τοῖς πένησι μεταδιδούς ὑπὸ τῆς ἐκείνων εὐχῆς πρὸς τὴν ἑαυτοῦ σωτηρίαν, λαμβάνων τὸ ἐν τοῖς δεομένοις τῶν σωματικῶν ἐν πνευματικοῖς περισσεύμα εἰς τὸ ἑαυτοῦ <ἐν πνευματικοῖς> ὑστέρημα (ὡς ὑπέφηνεν ὁ ἀπόστολος ἐν τῇ πρὸς Κορινθίους δευτέρᾳ), τίς ἂν ἄλλος τοῦτο πάθοι καὶ μεγάλην [K398] βοήθειαν βοηθηθείη, ἐπακούοντος τοῦ θεοῦ ταῖς τῶν τοσούτων πενήτων ἀναπεπαισμένων εὐχαῖς, ἐν οἷς τάχα ἂν εἶεν τινες παραπλήσιοι τοῖς ἀποστόλοις ἢ ὀλίγω ὑποδεέστεροι αὐτῶν, πένητες μὲν ἐν τοῖς σωματικοῖς ὡς ἐκεῖνοι, πλουτοῦντες δὲ ἐν τοῖς πνευματικοῖς; οὗτος δὲ ὁ ἀνθυπαλλασσόμενος ἀντὶ πλούτου πενίαν ὑπὲρ τοῦ τέλειος γενέσθαι

was given away]. And if indeed that which is called pleasure, being an irrational impulse of the soul, is a passion, how might one give away all *substance* and give *to the poor* at one time, and at the same time be released from being impelled irrationally? Someone may also add a question, as to how one is able by having given away one's *substance* and given *to the poor* to become wise <and to receive> the wisdom of God, so as to offer a reason to each one who asks concerning the faith that is in him (cf. 1 Pet 3.15), concerning each of those things which have been believed, and concerning those things spoken in a hidden fashion in the holy Scriptures? Take note that this line of questioning is truly genuine and not easily resolved. For were we to say that someone has become perfect through this [act] alone, even if he be not connected to the things we have outlined [above], we would be confronted by a paradox in saying that someone is at the same time perfect and a sinner (for the irascible man is a sinner, as is the one who grieves the grief of the world, and the one who fears tribulations or death, and <who> desires things that are absent, and <who> irrationally impels the soul to things that are not good [K397] as though they were good). At the same time, were we to say that someone, by selling a substance [τὴν οὐσίαν] and giving it *to the poor*, assumes all the virtues even becoming inspired of God, as it were, and puts away all vice from himself, we would be speaking with credulity (if I may speak in a more common manner), but I do not know if truly. Perhaps indeed those who hear this explanation for the difficulty raised will mock us, as though we speak without prudence.

17. ^Someone, who keeps to the letter and in no way offers a figurative reading of the [contents] of the passage, might seem <to speak> more prudently, offering a rejoinder in this way, as though credulous, but if the things said are worthy or not of the thoughts according to the passage, indeed you yourself will judge. One may say therefore that, since he who distributes to the poor is assisted by their prayer for his own salvation, receiving for his own lack <of spiritual things> an abundance of spiritual things from those who are lacking bodily things (as the Apostle indicated in the second [letter] to the Corinthians [8.14]), might it be that someone else could experience the same thing and [K398] be assisted greatly by it, with God hearkening unto the prayers of those who have found rest in such poverty—[that] among such people there may perhaps be those who are similar to the Apostles though a little inferior to them, people who are poor in bodily things, as were [the Apostles], but who are

(πεισθεις τοις Ἰησοῦ λόγοις) ἀθρόως ἂν βοηθηθείη ὡς καὶ οἱ ἀπόστολοι τοῦ Χριστοῦ, πρὸς τὸ γενέσθαι σοφὸς ἐν Χριστῷ καὶ ἀνδρεῖος καὶ δίκαιος καὶ σώφρων καὶ ἐκτὸς παντὸς πάθους. φήσει δὲ ὁ οὕτως ἀπολογούμενος ὅτι οὐκ ἀνάγκη τοῦτο νοηθῆναι αὐτῆς ἡμέρας ἀπαντῆσαι τῷ ἀποδομένῳ τὰ ὑπάρχοντα καὶ διαδόντι πτωχοῖς, ἀλλ' ἴσως ἀπ' ἐκείνης μὲν τῆς ἡμέρας ἄρξεται ἡ θεία ἐπισκοπὴ ἐπὶ τὰ τοιαῦτα αὐτὸν ἄγειν, λέγω δὲ τὴν ἐπαινετὴν ἀπάθειαν καὶ πᾶσαν τὴν ἀρετὴν. «προβαίνων» δὲ ὡς ὁ Ἰσαὰκ διὰ τὴν ἀπὸ τοῦ θεοῦ εἰς αὐτὸν ἐν Χριστῷ βοήθειαν [K399] «μείζων» ἔσται, «ἕως οὗ» αὐξάνων «μέγας» γένηται «σφόδρα σφόδρα» ἐν πάσῃ ἀρετῇ, πάσης ἐξαφανισθείσης τῆς κακίας ἀπὸ τῆς ψυχῆς αὐτοῦ. καὶ οὐκ ἀναγκασθήσεται γε ὁ ταύτην ἀποδεδωκὼς τὴν διήγησιν εἰπεῖν τέλειον παρ' αὐτὸ τοῦτο γενέσθαι ἄνθρωπον<, ὅτι παρέδωκε τὰ ὑπάρχοντα τοῖς πτωχοῖς,> τὰ ἄλλα ἀμαρτάνοντα.

wealthy in spiritual things?⁵⁰ This person then who accepts poverty in exchange for wealth for the sake of becoming perfect (having been persuaded by the words of Jesus) might be assisted quickly, as indeed the Apostles of Christ [were], so as to become wise in Christ, and courageous, and righteous, and modest, and free of all passion. One who defends such an [interpretation] may say that one need not suppose that this [perfection] happened to him on the same day he sold [his] *substance* and gave [it] *to the poor*, but perhaps from that day God's providential care would begin to direct him to such things, what I would call the praiseworthy impassibility [τὴν ἐπαινετὴν ἀπάθειαν] and every virtue. Advancing as did Isaac on account of the assistance from God given him in Christ, [K399] he will become "greater, until such time as" he has increased "greatly," he may become "exceedingly abundant" in every virtue (cf. Gen 26.13), with every shred of vice having been destroyed from his soul. And the person who would offer this explanation is not constrained to say that the man becomes perfect by this [act] itself <, [namely] that he gave his substance over to the poor,> while sinning in other matters.

18. Ἄλλος δὲ (οὐκ οἶδα μὲν εἰ ἀκμάζων τῇ πίστει <καὶ> φαντασίᾳ τοῦ διαβαίνειν ἐπὶ τὴν φρόνησιν, οὐκ οἶδα δὲ εἰ καὶ μέγεθος τι ζητήσας καὶ εὐρὼν εἰς τοὺς τόπους νοημάτων ἀξίων τοῦ θεοῦ) καταλιπὼν τὴν λέξιν ἐπὶ τροπολογίαν ἀναβήσεται καὶ ἐρεῖ ὑπάρχοντα ἐκάστῳ εἶναι τὰ ἐπόμενα αὐτῷ μετὰ τὴν ἐξοδον, ὡς εἶναι τῶν ὑπαρχόντων δικαίοις μὲν ἀγαθὴν ὑπαρξιν, φαύλοις δὲ τὴν ἐναντίαν. ἐνταῦθα οὖν φήσεται τὸν πολλὰ ἔχοντα κτήματα πλούσιον σύμβολον εἶναι τοῦ πολλὰ κεκτημένου φαῦλα, ἐν οἷς εἶναι δύναται καὶ ἡ φιλοπλουτία καὶ ἡ φιλοδοξία καὶ ἄλλα γῆϊνα πράγματα πεπληρωκότα αὐτοῦ τὴν ψυχὴν [K400] ψεκτοῦ πλούτου. ἐπεὶ οὖν δύναται ποτε ὁ οὕτως πλούσιος ἀπέχεσθαι μὲν τινων φαύλων, ὡς μοιχείας καὶ φόνου καὶ κλοπῆς καὶ ψευδομαρτυρίας, καὶ καθήκοντα δὲ ἀποδιδόναι πρὸς γονεῖς μετὰ τινος τιμῆς, εἶναι δέ τις καὶ φιλόανθρωπος πρὸς τὸν πλησίον οὐ μὴν καὶ τέλειος, συμβολικῶς τῷ τοιούτῳ προστάσσει ὁ σωτὴρ ἀποδόσθαι τὰ μοχθηρὰ ὑπάρχοντα <πάντα> καὶ ὥσπερ εἰ παραδοῦναι αὐτὰ ταῖς ἐνεργηκυῖαις αὐτὰ δυνάμεσι πτωχευούσαις παντὸς καλοῦ καὶ διὰ τοῦτο μὴ ὑφισταμέναις τὴν ἀπειλήν,

18. Another person (I do not know if he is abounding in faith <and> in imagination so as to make the journey across with prudence, nor do I know if he has the stature to seek something and to find in these passages concepts worthy of God) will ascend to a figurative reading, leaving behind the literal level, and will say that there is a *substance* for each person which accrues to him after the departure [τὴν ἐξοδον],⁵¹ such that among the substances there is a good substance for the righteous, but for the bad the opposite [substance]. Here therefore one might say that the wealthy person who has *many possessions* is a symbol of the one who possesses *many* bad things, among which there may possibly be the love of wealth, vainglory, and other earthly matters which have filled his soul [K400] with blameworthy wealth. Since therefore it is possible that at that time the wealthy person, as it were, was containing certain bad things such as adultery, murder, theft, bearing false witness, but was also rendering the proper respect to his parents, and had a certain philanthropy toward [his] *neighbor*, even though not *perfect*, the Savior in symbolic fashion enjoins this person to distribute <all> the wretched *substance*, indeed as if to hand over

⁵⁰ The passage between the carrots (^) has been translated in Simonetti, *Matthew 14-28* (ACCS 1b), 101.

⁵¹ I.e., death?

κατὰ τὸ γεγραμμένον· «πτωχὸς δὲ οὐχ ὑφίσταται ἀπειλήν». ἀλλ' εἴ οἱ δὲ ὅτι σφόδρα βίαιος εἶναι δόξει ἢ τοιαύτη ἀπόδοσις, λύουσα μὲν οὐκ ἀγεννῶς τὰ περὶ τελειότητος ἠπορημένα, οὐ πάνυ δὲ πείθουσά πως τὸ ἀποθέμενόν τινα νοεῖσθαι τὴν κακίαν καὶ τὴν ἀπὸ κακίας ἀποδόσθαι ὑπαρξιν καὶ δοῦναι πτωχοῖς.

<Ερῶ δ' ὥς> ἐν τοιούτῳ προκατειλημμένος τόπῳ· ὁ ταύτη παριστάμενος τῇ δόξῃ φήσει πεπληρωσθαι τὸν ἁμαρτωλὸν πνευμάτων κατὰ τὴν ἀναλογίαν τῶν [K401] ἁμαρτημάτων· οἷον εἰ πόρνος εἴη τοῦ λεγομένου ἐν τοῖς προφήταις πνεύματος πορνείας, εἰ δὲ θυμικὸς πνεύματος θυμοῦ, οὕτω δὲ καὶ εἰ κατάλαλος πνεύματος καταλαλιᾶς. ταῦτα οὖν τις ἐκτίσαστο τὰ ὑπάρχοντα φαῦλος ὢν καὶ γενόμενος τῇ μετοχῇ τῶν χειρόνων πνευμάτων Τυφῶνος πολυπλοκώτερος. ὥσπερ δ' ἐκτίσαστο αὐτὰ ὠνησάμενος προαιρέσει εἰκούσῃ τοῖς φαύλοις, οὕτως ἀποδοῖτο ἂν <αὐτὰ καὶ δοίη ἂν> οἷς θέλει ὁ λόγος οὗτος πτωχοῖς διὰ τοῦ πείθεσθαι τῷ Ἰησοῦ· ὥς γὰρ «ἡ εἰρήνη» τῶν ἀποστόλων πρὸς αὐτοὺς ἀνακάμπει, ἐὰν μὴ «κὺὸς εἰρήνης» τύχοι εἶναι ὁ ἀκούων τὸ «εἰρήνη» ὑμῖν, οὕτως ἡ πορνεία καὶ πάντα τὰ ἁμαρτήματα [πάντα] ἀνακάμψαι ἂν πρὸς τοὺς αἰτίους τῶν ἁμαρτημάτων πτωχοὺς, καὶ ἔστι μὴ διστάσαι περὶ τοῦ <εὐθέως> τέλειον γίνεσθαι τὸν οὕτω πωλήσαντα πάντα τὰ ἀποδεδεμένα ὑπάρχοντα καὶ δόντα πτωχοῖς. εἰ δὲ χρόνῳ πολλῷ ἀποδίδεται τὰ [K402] ὑπάρχοντα καὶ πολλοῦ δεῖται χρόνου πρὸς τὸ δοῦναι αὐτὰ οἷς εἵπομεν πτωχοῖς, οὐδὲν ἂν κωλύοιτο ὁ λόγος χρόνῳ διδούς (κατ' ἀναλογίαν ὢν ἀποδεδόται τοῖς πτωχοῖς) τέλειον γίνεσθαι τὸν ταῦτα ποιοῦντα. σαφῶς δὲ ὁ ταῦτα πράξας ἔξει θησαυρὸν ἐν οὐρανῷ καὶ αὐτὸς γινόμενος ἐπουράνιος· «οἷος» μὲν γὰρ «ὁ χοϊκὸς (ὁ πονηρὸς δηλαδή), τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος ὁ ἐπουράνιος (τουτέστιν ὁ Χριστός), τοιοῦτοι καὶ οἱ ἐπουράνιοι». ἐν τῷ οὖν αὐτοῦ μέρει οὐρανοῦ ἔξει θησαυρὸν ὁ βουληθεὶς τέλειος γενέσθαι καὶ πωλήσας πάντα τὰ

these things to powers who put them to use, who are destitute of every good thing, and because of this do not submit to a threat, in accordance with what is written, “A poor person is not subjected to a threat” (Prov 13.8). But I know well that such an interpretation seems to be exceedingly forced, suggesting on the one hand that those who are lacking concerning perfection are not sordid, and on the other hand in no way persuading [the reader] how <this one who st>ores up vice and distributes the substance from vice [M1305] and gives *to the poor* is to be understood.

<I would add, as though> being preoccupied with this passage: he who sets forth this opinion might say that the sinner has been filled with spirits on analogy to [K401] [his] sins, in the manner that, if one is a fornicator, there is what is called in the prophets a “spirit of fornication” (Hos 4.12; 5.4), and if one is irascible, there is a spirit of wrath (cf. Isa 27.8), and just as if one is a slanderer, [there is] a spirit of slander. When someone bad acquires these *substances*, therefore, he also becomes “more complex than Typhon”⁵² by participation in bad spirits. Just as he acquired these things, after purchasing [them] with a free will yielded to inferior things, so also he might sell <them and give> to those whom this passage means by *[the] poor* because he has been persuaded by Jesus. For as “the peace” of the apostles comes back around to them, unless the one who hears “Peace to you” happen to be a “son of peace” (Lk 10.6), so also fornication, and the sins come back around to the poor who are responsible for the sins. And there is no doubt in the case of the person who <immediately> becomes perfect by selling all *the substance* which is distributed *and gives to the poor*. But if he distributes *the* [K402] *substance* over much time and requires much time to give that [substance] to those whom we are calling *[the] poor*, [then] the word would in no way be hindered (according to the analogy of the things he has distributed to the *poor*) which gives time to the one who does these things to become perfect. Clearly, the one who does these things will have *treasure in heaven*, even he himself becoming heavenly. For on the one hand, “as is the earthy one (clearly the evil one), so also are those who are earthy, and as is the heavenly one (that is, the Christ), so

⁵² Cf. Plato, *Phaedo* 230A (Hamilton and Cairns, p. 478): “Consequently I don’t bother about such things [i.e., Greek myths and fables], but accept the current beliefs about them, and direct my inquiries, as I have just said, rather to myself, to discover whether I really am a more complex creature and more puffed up with pride than Typhon, or a simpler, gentler being whom heaven has blessed with a quiet, un-Typhonic nature.” For Greek text, cf. <http://books.google.com/books?id=Nk0GAQAIAAJ&pg=PA423&lpg=PA423&dq=plato+phaedo+typhon&source=bl&ots=zUgBk27iGb&sig=es33orTbuqO-jKKc7WdzQEYTsY&hl=en&sa=X&ei=WuEYUra8N9Kw4APEn4HQCQ&ved=0CDwQ6AEwAw#v=onepage&q=plato%20phaedo%20typhon&f=false>

ὑπάρχοντα καὶ δοὺς τοῖς πτωχοῖς. ἀλλὰ μὴ ὑπολάβῃς τὸν τηλικούτον δύνασθαι ἐν τοῖς κατὰ τὰ βιωτικὰ πλουσίους εὐρεθῆναι. τίς γὰρ αὐτῶν ἀπέθετο τὴν φιλοπλουτίαν καὶ τὴν (ἴν' οὕτως ὀνομάσω) φιλοκοσμίαν; τίς δὲ πάντα ἀπέθετο τὸ πνεῦμα τῆς κενοδοξίας, ἵνα χωρήσῃ ἐν τῷ ἑαυτοῦ οὐρανῷ θησαυρὸν δόξης θεοῦ καὶ πλούτου τοῦ ἐν παντὶ λόγῳ καὶ πάσῃ σοφίᾳ θεοῦ; τίς δὲ ἀπέθετο τὸ πνεῦμα τῆς ἐπιθυμίας καὶ τοῦ φόβου καὶ τῆς ἡδονῆς καὶ τῆς ὀργῆς; ἀγαπητὸν γὰρ ἐπὶ τῶν ἀποστόλων τὸ τοιοῦτον <καὶ τῶν ἐκείνοις ὁμοίων τὸν> φιλαλήθως ἐξετάζοντα τὰ πράγματα ἀποφήνασθαι. οὗτος δὲ καὶ δύναται ἀκολουθῆσαι [K403] τῷ Ἰησοῦ, ὁ (ὡς ἀποδεδώκαμεν) πάντα ἀποδόμενος καὶ ἔχων θησαυρὸν ἐν οὐρανῷ· οὐ γὰρ περιέλκεται ὑπὸ τινος μοχθηροῦ κτήματος, ἵνα μὴ ἀκολουθῇ τῷ Ἰησοῦ.

19. Ἐξῆς δὲ τούτοις λέγεται ὅτι ἀκούσας <δὲ> τὸν λόγον ὁ νεανίσκος ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. καὶ ὄψει γε (ὡς πρὸς τὴν ἀναγωγὴν), τίνα τρόπον δυσσαποσπάστως ἔχομεν τοῦ φρονεῖν τὸν πλοῦτον ἀγαθὸν εἶναι ἢ τὴν κάτω δόξαν. ἀλλὰ καὶ μᾶλλον θέλομεν, ἐπεὶ ἀγαπῶμεν τὴν ἐπιθυμίαν, τυχεῖν τῶν καὶ φαύλως ἐπιθυμουμένων ἢ ἀπαλλαγῆναι τῆς ἐπιθυμίας, καὶ μᾶλλον μὴ περιπεσεῖν οἷς φανταζόμεθα φοβεροῖς ἢ περ ἀποθέσθαι τὸν ἐχθρὸν τῷ φόβῳ τοῦ θεοῦ φόβον. ἀλλ' οὐδὲ πρεσβύτερός τις εἰσῆκται καθεστηκῶς οὐδὲ ἀνὴρ καταργήσας «τὰ τοῦ νηπίου», ἀλλὰ νεανίσκος ὁ τὸν λόγον ἀκούσας καὶ ἀπελθὼν λυπούμενος. τοιοῦτος γὰρ ἦν τὴν ψυχὴν, διὸ καὶ καταλιπὼν τὸν Ἰησοῦν ἀπῆλθεν (ἐπὶ ψόγῳ γὰρ εἴρηται τὸ ἀπῆλθε), καὶ ἀπῆλθε [K404] λυπούμενος λύπην τὴν «τοῦ κόσμου», τὴν «θάνατον» κατεργαζομένην. ἦν γὰρ ἔχων κτήματα πολλά ἅπερ ἡγάπα, ἀγαπῶν τὸ ὀργίζεσθαι καὶ τὸ λυπεῖσθαι (διὸ ἀπῆλθε λυπούμενος) καὶ ὅσα ἀπὸ κακίας ἦν <αὐτῷ γεγεννημένα> κεκρατηκότα τῆς ψυχῆς αὐτοῦ. εἰ μέντοι ἐπὶ τῆς ἱστορίας μένοις κατὰ τινὰ τῶν προαποδοδεδομένων διήγησιν, ἐξ ἡμισείας εὖροις ἂν ἐπαινετὸν καὶ ἐξ ἡμισείας ψεκτὸν τὸν νεανίσκον τοῦτον. ἢ μὲν γὰρ οὐκ ἐμοίχευσεν οὐδὲ ἐφόνευσεν οὐδὲ ἔκλεψεν οὐδὲ ἐψευδομαρτύρησεν, ἀλλὰ καὶ ἥδη νεανίσκος ὢν ἐτίμησε τὸν πατέρα καὶ τὴν μητέρα καὶ

also are those who are heavenly” (1 Cor 15.48). In his portion of *heaven*, therefore, he who desires to be *perfect* and sells all *substance*, and gives to the *poor* will have *treasure*. But do not suppose that such a person will be able to be found wealthy in the things of this life. For who stores up their love of wealth and (if I may put it in such a way) [their] love of the world? Does anyone store up the spirit of vainglory, in order that he might hold in his own *heaven* the *treasure* of God’s glory, [M1308] and of the wealth of God in all speech and all wisdom (cf. Col 3.16)? Who stores up the spirit of concupiscence and of fear, of pleasure and of wrath? For beloved by the apostles <and those similar to them> is such a one who is careful to give an account of matters with a love for truth. This one indeed is able to follow [K403] Jesus, who (as we have discussed) distributes all things and has *treasure in heaven*, for he is not encumbered by some miserable possession such that *he might not follow* Jesus.

19. Following these things it is said that, <But> when the young man heard the word, he went away grieving, for he had many possessions (Matt 19.22). You will indeed see (as relates to the anagogical sense), in what way we have become hard to tear away from thinking that the wealth, or the glory below, is good. But also, since we love desire, we rather want to attain those things that are even desired wrongly than to be delivered from desire, and [we want] not to fall into those fears we imagine rather than to lay aside the hostile fear for the fear of God.⁵³ But he was not introduced as an elder in a mature state, nor [as] a man doing away with “the things of an infant” (1 Cor 13.11), but [as] a young man who heard the word and went away grieving. For such is [the state of his] soul, since indeed after leaving Jesus *he went away* (for it is said for blame that, *he went away*) and *he went away* [K404] *grieving* the grief that is “of the world,” which produces “death” (2 Cor 7.10). *For he had many possessions* which he loved, loving to be angry and to grieve (since *he went away grieving*) and such things <having been begotten by him> from vice which had become master over his soul. If then one remains at the historical sense with regard to the explanation of things previously set forth, you would find half a measure of praise and half a measure of blame extended to this young man. For on the one hand in so far as he was not committing adultery, nor

⁵³ I have modified my translation of the previous lines in light of Heine’s (I.209) clearer rendering. I differ from Heine in rendering τὸν πλοῦτον as “wealth” rather than “the rich man.”

ἐλυπήθη ἐπὶ τοῖς τὴν τελειότητα ὑποτιθεμένοις λόγοις τοῦ Ἰησοῦ καὶ ἐπαγγελλομένοις αὐτήν, εἰ ἀποδοῖτο τὰ ὑπάρχοντα, ἀστεῖόν τι ἦν ἐν αὐτῷ. ἧ δὲ ἀπῆλθεν ἀπὸ τοῦ Ἰησοῦ λυπούμενος διὰ τὰ κτήματα, δέον αὐτὸν χαίρειν, ὅτι ἀντ' ἐκείνων ἔμελλεν ἔχειν θησαυρὸν ἐν οὐρανῷ, καὶ ἀκολουθῶν τῷ Ἰησοῦ κατ' ἵχνη βαίνειν υἱοῦ θεοῦ, ψεκτὸς ἦν. [K405]

murdering, nor stealing, nor bearing false witness, but also, being yet a young man, he honored *his father and mother*,⁵⁴ and was grieved at the teachings [λόγοις] Jesus set forth about perfection and which promised it [to him] if he would give away his *substance*, there was something honorable in him. On the other hand, insofar as *he went away* [M1309] from Jesus *grieving* on account of *possessions*, he was blameworthy for he should have rejoiced that instead of these [possessions] he would have had *treasure in heaven*, even following Jesus so as to travel in the footsteps of [the] son of God.⁵⁵ [K405]

20. Ἀπελθόντος δὲ αὐτοῦ, εἶπεν ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν, ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. ἐφ' ᾧ παρατηρητέον ὡς τοῦ σωτῆρος ἀκριβῆ λόγον τὸν ἀναγεγραμμένον. οὐκ εἶπε μὲν γὰρ ὅτι πλούσιος οὐκ εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἐπέπερ εἰ τὸ τοιοῦτον εἰρήκει, ἀποκεκλείκει ἂν <πάντως> τὸν πλούσιον ἀπὸ τῆς τῶν οὐρανῶν βασιλείας. φησὶ δὲ ὅτι πλούσιος δυσκόλως εἰσελεύσεται· τὸ χαλεπὸν μὲν πρὸς σωτηρίαν τοῦ πλουσίου παριστάς οὐ μὴν <τὸ> ἀδύνατον ***, ὅπερ ἐπὶ μὲν τοῦ ῥητοῦ αὐτόθεν λόγον ἔχειν φαίνεται, δυναμένων πλουσίων μετὰ δυσκολίας ἀντιστῆναι τοῖς πάθεσι καὶ ταῖς ἀμαρτίαις καὶ μὴ πάντη ὑπ' αὐτῶν ἁλῶναι. εἰ δὲ τροπολογούμενος <ὁ> πλούσιος παραλαμβάνοιτο, ζητήσεις πῶς κἂν δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν [K406] τῶν οὐρανῶν. τὴν δὲ δυσκολίαν τῆς εισόδου τοῦ ἐκατέρως νοουμένου <πλουσίου εἰς σωτηρίαν> ἐμφαίνει ἡ παραβολὴ τῷ εὐκοπώτερόν ἐστι κάμηλον διὰ τρύπης ραφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν. ἐν ἣ παραβολῇ ὁ μὲν πλούσιος παραβάλλεται καμήλῳ, οὐ διὰ τὸ ἀκάθαρτον τοῦ ζώου μόνον ὡς ὁ νόμος ἐδίδασκεν, ἀλλὰ καὶ <διὰ> τὴν ὅλην αὐτοῦ σκολιότητα, ἡ δὲ τῶν οὐρανῶν βασιλεία τρυμαλιᾶ ραφίδος, εἰς παράστασιν τοῦ πάνυ στενὴν εἶναι καὶ εἰς ὑπερβολὴν τεθλιμμένην τὴν εἰς τὴν τῶν οὐρανῶν βασιλείαν εἰσοδὸν τῷ ἐκατέρῳ πλουσίῳ. δηλοῖ δ' ὅτι <ὡς> αὐτόθεν μὲν ἀδύνατον τὴν κάμηλον διὰ τρυμαλιᾶς ραφίδος εἰσελθεῖν, <δυνατὸν δὲ ὅσον πρὸς τὸν θεόν, οὕτως καὶ τὸν πλούσιον ὅσον πρὸς αὐτὸν ἀδύνατον εἰς τὴν βασιλείαν [K407]

20. After he went away, *Jesus said to his disciples*, ‘*Truly, I say to you that a wealthy person will enter with difficulty into the kingdom of the heavens*’ (Matt 19.23). For this [passage] one must give close observation as to the Savior’s precise wording that has been recorded. For he did not say *that a wealthy person will not enter into the kingdom of the heavens*, since if he had said such a thing, he would have <completely> excluded the wealthy person from the *kingdom of the heavens*. Rather, he says *that a wealthy person will enter with difficulty*. On the one hand, after presenting the difficulty for the salvation of the wealthy person, not <the> impossibility ***, which the passage at hand has displayed on the literal level, with wealthy people being able with difficulty to resist the passions and the sins, and not to be completely caught by these things. On the other hand, if one might take up a figurative understanding of <the> *wealthy person*, you will inquire how it is that *he will enter with difficulty into the kingdom* [K406] *of the heavens*. The parable demonstrates the difficulty of the <wealthy person’s> entrance <into salvation> either way he is understood, with *It is easier for a camel to pass through the eye of a needle than for a wealthy person to enter into the kingdom of the heavens* (Matt 19.24). In this parable, on the one hand, the *wealthy person* is compared to a camel, not only on account of the uncleanness of the animal, as the law taught (cf. Lev 11.4), [M1312] but also <on account of> its complete crookedness. On the other hand, the *kingdom of the heavens* [is compared] to *an eye*⁵⁷ *of a needle*, for an example of something that is exceedingly narrow and as a hyperbole of the constricted entrance [there is for] each wealthy person *into the kingdom of the*

⁵⁴ Is Origen implying that the young man was grieved at having to sell his substance because he wished to support his parents in their old age?

⁵⁵ Similar constructions in Philo, *De gigantibus* 1.30; *De migratione* 1.128; *De fuga* 1.130.

⁵⁷ Origen switches here to the Markan word for “eye/hole,” τρυμαλιά (Mk 10.25).

τῶν οὐρανῶν εἰσελθεῖν>. τῷ δὲ δυνατὰ εἶναι τῷ θεῷ πάντα καὶ τὸ τοιοῦτον αὐτῷ δυνατόν ἐστιν, ἀφάτῳ δυνάμει <ἢ> τὴν παχύτητα τοῦ φαύλου λεπτύνοντι ἢ τὴν στενότητα τῆς εἰσόδου χωρητὴν⁵⁶ αὐτῷ ποιοῦντι. ὅτι γὰρ τοῦ δυσκόλως εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν τὸν πλούσιον παράδειγμα ἔλαβε τὴν τρυμαλιὰν καὶ τὴν κάμηλον ἀλλ' οὐ τοῦ ἀδυνάτου, δηλὸν ἐκ τοῦ πρὸς τοὺς μαθητὰς εἰρησθαι (φῆσαντας· τίς ἄρα δύναται σωθῆναι;) τὸ παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ θεῷ πάντα δυνατά. οὐκοῦν δυνατόν καὶ τὴν κάμηλον εἰσελθεῖν διὰ τρυμαλιᾶς ραφίδος, ἀλλ' οὐ παρὰ ἀνθρώποις δυνατόν, <παρὰ δὲ θεῷ>· οὕτως δὲ καὶ τὸν πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ. τὰς δὲ ἐφόδους τοῦ πῶς ἂν τὰ τοιαῦτα ποιῆσαι ὁ θεὸς δυνατά, αὐτὸς ἂν εἰδείη καὶ ὁ Χριστὸς αὐτοῦ καὶ ὃ ἂν ἀποκαλύψῃ ὁ υἱὸς αὐτοῦ.

Ὁ μὲν οὖν διαβεβηκὼς ἐν σοφίᾳ καὶ λόγῳ ἐπιτολμήσαι ἂν ἐπὶ πλεῖον καὶ τῇ περὶ τῆς ραφίδος καὶ τῆς τρυμαλιᾶς αὐτῆς διηγήσει. [K408] ἡμεῖς δὲ τοσοῦτον παραθησόμεθα ὅτι ἐστὶ τινα ἐν τῷ νόμῳ γινόμενα τέχνη ραφιδευτοῦ χρήζοντος ραφίδος, ἵνα κατὰ σοφίαν θεοῦ ποιῇ τὰ ἔργα <τις> ἧς ἀνείληφε τέχνης. ὥς οὖν νοηθεῖ τὰ τοῦ ραφιδευτοῦ ἔργα κάκεῖνη ἢ ραφίς, νοηθήσεται καὶ τὰ τῇδε λελεγμένα· ἅπερ νῦν λέγειν καὶ σαφηνίζειν τάχα μὲν καὶ ὑπὲρ ἡμᾶς ἐστι, τάχα δὲ καὶ τῷ εἰδότηι πολλῆς ἂν καὶ ἀκαίρου ἔχοιτο παρεκβάσεως. δύο δὲ προκειμένων, τοῦ κάμηλον διὰ τρυμαλιᾶς ραφίδος εἰσελθεῖν καὶ τοῦ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ, εὐκοπώτερον εἶναί φησι τὸ πρότερον. καὶ ζητήσεις γε ἐν τοῖς ἀνθρώποις ἄλλον μὲν τὸν κάμηλον <γενόμενον> εἰσερχόμενον διὰ τρυμαλιᾶς ραφίδος, ἄλλον δὲ τὸν πλούσιον (ἀδυνάτως <μὲν> ἀνθρώποις δυνατῶς δὲ τῷ θεῷ) εἰσερχόμενον εἰς τὴν βασιλείαν τοῦ θεοῦ· οὕτως δὲ καὶ ἐπὶ τῆς καμήλου καὶ ἐπὶ τῆς τρυμαλιᾶς τῆς ραφίδος, ὅστις ποιοῦν ἐὰν εὕρεθῇ κάμηλος καὶ ἡτισοῦν ἐὰν νοηθῇ [κάμηλος] [K409] τρυμαλιὰ ραφίδος, [ἢ] εἰσελεύσεται δι' ἐκείνης· ὅτι ἀδύνατον μὲν ἀνθρώποις, παρὰ δὲ θεῷ καὶ τοῦτο δυνατόν. εἰ δὲ ἐμφαίνει ταῦτα καὶ παρίστησι τελικά

heavens. It indicates that, on the one hand, <as> it is impossible of itself for the camel to enter through the eye of a needle, <but such a thing is possible with God, in the same way also it is an impossible thing as such for a wealthy person to enter into the kingdom [K407] of the heavens>. But on the other hand, all things are possible for God, and this thing is possible for Him, <either> by an ineffable power reducing the thickness of the bad [wealthy person], or by making the narrowness of the entrance passable for him. For that he presents the eye and the camel as an example of the difficulty, but not of the impossibility, of entering into the kingdom of the heavens for the wealthy person is clear from what is said to the disciples (who say, *Who then can be saved?*): *This is impossible for humans, but for God all things are possible* (Matt 19.25, 26). Therefore, as it is certainly possible <with God> for a camel to pass through the eye of a needle, but not possible with humans, in the same way also is [it the case with] the wealthy person [entering] into the kingdom of God. The methods of how God might make such things possible, His Christ himself knows and the one to whom His Son might reveal [it] (cf. Matt 11.27f).

He, therefore, who has progressed in wisdom and reason might dare [to add] something fuller to the explanation concerning the needle and its eye. [K408] Let us venture something of this sort: That there are certain things in the law which come into existence by the skill of an embroiderer who uses a needle, in order that <someone> might perform works according to the wisdom of God with the trade which he has taken up. So, therefore, this needle may be understood as the works of the embroiderer, and the things that have been said about it will also be understood [in this way]—which it is perhaps beyond us now to speak and to clarify, but even perhaps for one who would understand, it would involve a long and untimely digression. Of the two things at hand, the camel entering through the eye of a needle and the wealthy person [entering] into the kingdom of God, he says that the first is easier. And you might inquire among men as to whether it has ever <happened> that a camel enters through the eye of a needle, and whether a wealthy person (in a way impossible for men but possible for God) has entered into the kingdom of God. In the same way also for the camel and for the eye of the needle, [you might inquire] what sort of camel might be found and what sort of an eye of a needle might be understood, such that it will enter through it. For even this, while impossible

⁵⁶ Cf. PGL 1537, def. A.

τινα μυστήρια καὶ ἐπὶ <τι> τέλος ἄγοντα διὰ τινων ὁδῶν θεῶ μόνω δυνατῶν ἢ μὴ, ὁ δυνάμενος ἐξεταζέτω.

for men, is possible with God. Whether or not it indicates these things and presents such supreme mysteries, which indeed lead to <some> end through certain ways which are possible for God alone, let the one who is able make careful inquiry.

21. Ἐξῆς ἔστιν ἰδεῖν τὰ περὶ τοῦ τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; καὶ ταῦτα δὲ ὁ μὲν τις τηρήσει κατὰ τὴν λέξιν, ὁ δὲ τις ἀνασκευάσας τὸ τῆς λέξεως ὡς οὐ μεγαλοφυὲς τροπολογήσει. [K410] ὁ μὲν οὖν τῇ λέξει παριστάμενος τοιαῦτα ἐρεῖ· ὥσπερ ἐπὶ τῆς δόσεως οὐ τὸ διδόμενον, ἀλλὰ τὴν <τοῦ διδόντος> προαίρεσιν ἀποδεχόμενος ὁ θεὸς δικαιοῖ καὶ <μᾶλλον> ἀποδέχεται τὸν τὸ ἔλαττον προαιρέσει τελειότερα δεδωκότα παρὰ τὸν τὸ πλεῖον ἐκ πλειόνων καὶ διαθέσει ὑποδεεστέρα (ὡς δῆλόν ἐστιν ἐκ τῶν ἀναγεγραμμένων περὶ τῆς <μεγάλης> δόσεως τῶν πλουσίων καὶ τῶν δύο λεπτῶν, ἅτινα ἡ χήρα εἰς λόγον πενήτων ἐβαλεν εἰς τὸ γαζοφυλάκιον), οὕτως καὶ ἐπὶ τῶν διὰ τὴν πρὸς τὸ θεῖον ἀγάπην καταλιπόντων ἃ κέκτηνται, ἵνα ἀπερισπάστως ἀκολουθῶσι τῷ Χριστῷ τοῦ θεοῦ πάντα πράττοντες κατὰ τὸν λόγον αὐτοῦ, οὐ πάντως μᾶλλον ἀπόδεκτος ὁ τὰ πλείονα καταλιπὼν τοῦ τὰ ἐλάττονα, καὶ μάλιστα ὅτε τύχοι ὅλη ψυχῇ τις καταλιπὼν τὰ ἐλάττονα, παρὰ τὸν δοκοῦντα καταπεφρονηκέναι τῶν πλειόνων. εἰ καὶ μικρὰ οὖν καὶ εὐτελῆ ὁ Πέτρος καταλέλοιπεν ἅμα τῷ ἀδελφῷ αὐτοῦ Ἀνδρέα, ἡνίκα ἀκούσαντες ἀμφοτέρω τὸ «δεῦτε ἀκολουθεῖτέ μοι, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων», «εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν [K411] αὐτῷ», ἀλλ' οὐ μικρὰ λελογίσταται παρὰ τῷ θεῷ κατανοήσαντι ὅτι ἀπὸ ἕξεως αὐτὸ τοιαύτης πεποιήκασιν, ὡς εἰ καὶ ἐκέκτηντο πολλὰ κτήματα καὶ πλεῖστα ὑπάρχοντα, μὴ ἂν ὑπ' αὐτῶν κατασχεθῆναι μηδὲ ἐμποδισθῆναι τὴν ὁρμὴν βουλομένων ἀκολουθεῖν τῷ Ἰησοῦ. καὶ θαρρῶν (οἶμαι) ἐπὶ τῇ προαιρέσει μᾶλλον ἢ τῇ ὕλῃ ὧν καταλέλοιπεν ὁ Πέτρος παρρησιασάμενος εἶπε τῷ Ἰησοῦ τὸ ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; εἰκὸς δὲ νοεῖν μὴ δίκτυα μόνον αὐτὸν καταλελοιπέναι ἀλλὰ καὶ οἶκον καὶ γυναικα, ἥς ἡ μήτηρ ἐπιστάντος τοῦ Ἰησοῦ ἀπήλλακται τοῦ πυρετοῦ· στοχάσαιτο δ' ἂν τις ὅτι

21. Next there is [for us] to look into the things concerning, *Then Peter answered and said to him, 'Behold we have left everything behind, and have followed you. What then will there be for us?'* (Matt 19.27). Someone might indeed keep these things according to the letter, but someone else who disparages the [level] of the letter, as though not noble-natured, will offer a figurative reading. [K410] The person, therefore, who sides with the letter will say such things: ^Just as with a gift, God justifies not what is given, but the free choice <of the one who gives>, and accepts <even more> the one who gave something smaller but with a more perfect free choice, than the one who [gave] something greater from greater things yet with a more inferior disposition—as indicated from the things recorded previously concerning the <large> gift of the wealthy, and of the two copper coins, which the widow put into the treasury on account of poverty) (cf. Mk 12.42; Lk 21.2)—in the same way also for those who, on account of the love for the Divinity, forsake what they have acquired, in order that they might follow the Christ of God without distraction, who put into practice all things in accordance with his word: it is most assuredly not the case that the person who forsakes a greater amount of things is more acceptable than [he who forsakes] fewer, and especially when someone happens to forsake fewer things with the whole soul, than the person who seems to have despised a greater number of things. Even if it was something small and paltry that *Peter* had forsaken along with his brother, Andrew, when they both heard, “Come, follow me, and I will make you fishers of humans; immediately, leaving their nets, they followed [K411] him” (Matt 4.19-20), yet God does not reckon this a small thing for He considers that they had done this from such a state, [such that it is] as if they indeed had *many possessions* and abundant *substance*, so that nothing was held back by them, nor was their inclination by which they desired to follow Jesus impeded.⁵⁸ And *Peter*, being confident (I think) on the basis of free decision rather than the material of the things he had forsaken, speaks out boldly and says to Jesus, *Behold, we have left everything behind and*

⁵⁸ The passage between the carrots (^) has been translated in Simonetti, *Matthew 14-28* (ACCS 1b), 103-4.

δυνατὸν καὶ τέκνα αὐτὸν καταλελοιπέναι, οὐκ ἀδύνατον δὲ καὶ κτῆσιν τινα βραχεῖαν.

Μέγα οὖν δηλοῦται περὶ τοῦ Πέτρου καὶ τοῦ ἀδελφοῦ αὐτοῦ, ἐπεὶ ἐπερ ἀκούσαντες τὸ «δεῦτε ἀκολουθεῖτέ μοι, καὶ ποιήσω ὑμᾶς ἁγίους ἀνθρώπων» μηδὲν ἀναβαλλόμενοι «εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ», οὐ μμησάμενοι τὸν εἰπόντα· «ἀλλὰ πρῶτον [K412] ἐπίτρεψόν μοι εἰς τὸν οἶκόν μου ἀπελθεῖν καὶ ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου», οὐδὲ παραπλήσιόν τι ποιήσαντες τῷ λέγοντι· «ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου». καὶ πρόσχες ἐπιμελῶς ὅτι ἀξιολόγως πληγέντες ὑπὸ τῆς προστάξεως τοῦ Ἰησοῦ καὶ τῆς ἐπαγγελίας αὐτοῦ, καὶ πιστεύσαντες ὅτι ὀλίγην ἁλιευτικὴν καταλιπόντες τὴν ἰχθύων ἀνθρώπους ἐμελλον ἀγρεύειν πρὸς σωτηρίαν, καὶ οἶονε τρωθέντες ὑπὸ τε τῆς εἰς τὸν Ἰησοῦν καὶ ἥς ἐπηγγείλατο αὐτοῖς διακονίας φιλανθρώπου μέλλουσιν ἀνθρώπους θηρεύειν, «εὐθέως ἀφέντες τὰ δίκτυα» καὶ ὥσπερ ἐπιλαθόμενοι τῶν οἴκοι «ἠκολούθησαν αὐτῷ», ὡς ἄξιον γεγονέναι <τοῦ> ἐπ' ἐκείνη τῇ ὁρμῇ τὸν Πέτρον σεμνύνασθαι καὶ εἰρηκέναι τὸ προειρημένον. ἅμα δὲ παρατηρητέον ὅτι τοῦτο εἶρηκεν ὁ Πέτρος κατανοήσας μὲν τὴν εἰρημένην ὑπὸ τοῦ Ἰησοῦ φωνήν· *εἰ θέλεις τέλειος εἶναι ὑπάγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι*, θεασάμενος δὲ καὶ τὸν ἀκούσαντα [K413] νεανίσκον καὶ μετὰ λύπης ἀπεληλυθότα, ἐπεὶ προκεκρίκει τὰ πολλὰ ἐπὶ τῆς γῆς κτήματα τοῦ τέλειος ἐν θεῷ γενέσθαι, νοήσας δὲ καὶ τὸ δύσκολον περὶ τοῦ εἰσελθεῖν εἰς τὴν τῶν οὐρανῶν βασιλείαν τοῦ πλουσίου, ὥσπερ καὶ αὐτὸς οὐκ εὐχερὲς πρᾶγμα ποιῶν ἐν τῷ πάντα καταλελοιπέναι καὶ ἠκολουθηκέναι τῷ σωτῆρι, εἶπε τὰ προκείμενα. διὸ καὶ παρρησιασάμενῳ τῷ Πέτρῳ ἀποκρίνεται τὰ τῆς ἐπιφερομένης μεγάλης ἐπαγγελίας ὁ σωτὴρ περὶ τοῦ μέλλειν ἓνα τῶν κριτῶν τοῦ Ἰσραὴλ ἔσεσθαι τὸν Πέτρον.

22. Ὁ δὲ τῆς λέξεως <ὡς> οὐχ ἱκανῆς πεῖσαι μεγαλοφυῆ ἀκροατὴν καταφρονήσας, ὡς καὶ ἄλλων λέξεων τῆς γραφῆς τὸ σεμνὸν ἐν τῇ ἀναγωγῇ ἔχουσῶν, τοιαῦτα φήσκει ὅτι αὐτὸ τὸ *ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα*

have followed you. What then will be for us? (Matt 19.27). We are probably to understand that he had forsaken not only his nets, but also house and wife, whose mother wished to be delivered from the fever when Jesus attended [to her] (cf. Matt 8.14-15). Someone might suppose that it is possible that he also had abandoned his children, and perhaps a certain amount of property as well.

Something great, therefore, is indicated about Peter and his brother, since after hearing, “Come, follow me, and I will make you fishers of humans,” they in no way hesitated, [but] “immediately left their nets and followed him,” not imitating the person who said, “But first [K412] permit me to return to my house, and bid farewell to those in my house” (Lk 9.61), nor doing something similar to the person who said, “Permit me first to return and bury my father” (Matt 8.21). Attend with care as well that those who were struck so remarkably by the command of Jesus and his promise, and who believed that, having forsaken a small fishing practice, they were about to hunt [as] fishers of men for salvation, and were wounded, as it were, by this [promise] unto Jesus and by the philanthropic ministry which he had promised to them [that] they were about to hunt humans, “immediately leaving their nets behind,” and as if forgetting domestic things, “they followed him,” such that Peter had become worthy by this very impulse <to> be held in high repute and to have said what was mentioned before. At the same time one must observe that Peter said this after he considered the statement Jesus made, “If you desire to be perfect, go, sell your possessions, and give to the poor, and you will have treasure in heaven, and come, follow me” (Matt 19.21). After observing the young man who heard [this] [K413] and went away with grief, since he had preferred *the many* earthly possessions than to becoming *perfect* in God, and after understanding also the difficulty for the wealthy person *to enter into the kingdom of the heavens*, [Peter] says the things at present, as if his having forsaken all things and having followed Jesus was also not an easy thing for him to do. Wherefore to Peter who spoke with boldness, the Savior answers by introducing the great promise concerning Peter, that in the future he would become one of the judges of Israel.

22. He who despises the literal text <as though> not sufficient to persuade a hearer with a more noble nature, as with other texts of Scripture which contain something revered in an anagogical sense, might say such things, that this

καὶ ἡκολουθήσαμέν σοι, δικτυδίου καταλειφθέντος καὶ πενιχρᾶς οἰκίας καὶ ἐπιπόνου ἐν πενία βίου, οὐ πάνυ τι <μέγα ἐστὶν οὐδὲ> ἀξίως λέλεκται τοῦ τηλικούτου μαθητοῦ, ὃ «σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψεν» ὅτι Ἰησοῦς εἶη «ὁ Χριστὸς [K414] ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος», «ἀλλ' ὁ ἐν τοῖς οὐρανοῖς πατὴρ» αὐτοῦ, καὶ ὃ λέλεκται τὸ «σὺ εἶ ὁ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς». ἀλλὰ μήποτε τὰ <προ>αποδοδομένα εἰς τὴν διήγησιν τοῦ ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ τὰ ἐξῆς χρήσιμα <καὶ ἀληθινὰ> εἰς τὰ προκειμένα ἐστὶ. Πέτρος γὰρ ἀφῆκε πάντα, ἐφ' οἷς ἁμαρτωλὸς ἦν καὶ δι' ᾧ εἶπεν· «ἐξέλθε ἀπ' ἐμοῦ, κύριε, ὅτι ἀνὴρ ἁμαρτωλὸς ἐγώ εἰμι», καὶ μέγας αὐτοῦ ἔπαινος ἦν τεθαρρηκότος ἐπὶ τῷ μηκέτι ἁμαρτάνειν λέγειν· ἀφήκαμεν πάντα, καὶ οὐ μόνον τὰ χείρονα καταλελοίπαμεν ἀλλὰ καὶ ἡκολουθήσαμέν σοι. τὸ δὲ σοὶ ἡκολουθήσαμεν ἴσον δύναται εἶναι τῷ ἀποκαλύψαντος ἡμῖν <κατὰ πάντα, ὡς Πέτρω, τοῦ> πατρὸς ὅστις εἶ, καὶ ὅτι δικαιοσύνη εἶ, ἡκολουθήσαμέν σοι καθὼς δικαιοσύνη τυγχάνεις, οὕτω δὲ καὶ καθὼς ἀγιασμός καὶ καθὼς σοφία καὶ [K415] καθὼς εἰρήνη καὶ καθὼς ἀλήθεια καὶ καθὼς ὁδὸς ἡ φέρουσα πρὸς θεὸν καὶ καθὼς ζωὴ ἀληθινή. διόπερ ὡς ἀθλη<της νικη>της μετὰ τὸν ἀγῶνα πυνθανόμενος τοῦ ἀγωνοθέτου, εἰ τύχοι μὴ ἐπιστάμενος τὰ ἐπὶ τῷ ἀγῶνι ἄθλα, πυνθάνεται τοῦ σωτῆρος λέγων μετὰ τῆς ἐπὶ τοῖς ἀνδραγαθήμασι παρρησίας τὸ τί ἄρα ἔσται ἡμῖν; καὶ εἴπερ βουλόμεθα τὰ πρὸς Πέτρον εἰρημένα κατὰ τὴν πεῦσιν αὐτοῦ καὶ αὐτοὶ λαβεῖν, ἀφῶμεν ὁμοίως πάντα, μηκέτι περιεχόμενοι τῆς κακίας καὶ τῆς κατ' αὐτὴν ἐνεργείας, καὶ ἀκολουθήσωμεν τῷ τοῦ θεοῦ λόγῳ, ἵνα ἡμῖν εἴπῃ καὶ πᾶσι τοῖς ἀκολουθήσασιν αὐτῷ τὰ ἐπιφερόμενα οὕτως ἔχοντα· ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι καὶ τὰ ἐξῆς. ἅπερ καὶ αὐτὰ καὶ ἀπλούστερον ἔχει τινὰ προτρεπτικὸν ἐπὶ τὸ καταλιπεῖν τὰ ὑπάρχοντα νοῦν, καὶ ἕτερον παρὰ τοῦτον βαθύτερον. ὁ μὲν οὖν κατὰ τὴν λέξιν ἐρμηνεύων [K416] τὸν τόπον τοῦ εὐαγγελίου τοιαῦτα ἐρεῖ· <οὐ> πάντας εἶπεν ἀκολουθεῖν τῷ Ἰησοῦ ὁ λόγος, ἀλλὰ τοὺς μὲν τότε ἀποστόλους καὶ <τούς> ὁμοίως ἐκείνοις ἐπιμόνως αὐτῷ ἀκολουθήσαντας <ἀκολουθήσαντας ἑαυτῷ> ὠνόμασεν· τοὺς δὲ μεταγενεστέρους ἐδήλωσε <τῷ> καὶ πᾶς ὅστις ἀφῆκεν ἀδελφούς ἢ ἀδελφάς καὶ τὰ ἐξῆς. ἀλλ' ὡς βιαίως διηγησάμενον τὸ ἀκολουθεῖν ἀνατρέπει τις λέγων περὶ πάντων εἰρησθαι τὸ ἀκολουθεῖν ἐν τῷ «ὅς ἂν

[passage], *Behold, we have left everything behind, and have followed you* (Matt 19.27), with a little net having been abandoned, and a poor house, and a laborious life in poverty, <is> in no way something <great nor> is it worthy to be recounted of so great a disciple, to whom “flesh and blood did not reveal” that Jesus is “the Christ, [K414] the Son of the living God,” “but” his “Father in the heavens,” and to whom it is said, “You are Peter, and on this rock I will build my Church, and the gates of Hades will not prevail against it” (Matt 16.17, 18). But perhaps the things <pro>pounded before in [our] explanation of *Go, sell your substance*, etc., are beneficial <and true> for the passage at hand. For Peter left *all the things* behind about which he was a sinner and on account of which he said, “Go away from me, Lord, for I am a sinful man” (Lk 5.8). Great was the commendation of him who was so bold because he was no longer sinning to say, *We have left everything behind*, and not only have we forsaken inferior things, but also *We have followed you*. This *we have followed you* could be equivalent to: When the Father revealed to us <all together, as to Peter,> who you are, indeed that you are righteousness, *we have followed you*, inasmuch as you are righteousness, just as also holiness, wisdom, [K415] peace, truth, the way which brings one to God, and true life. Since, as a victo<rious ath>lete inquires of the contest judge after the contest [M1320], if he might not present the prizes for the contest, [Peter] inquires of the Savior, speaking with openness because of [his] manly deeds, *What then will be for us?* If indeed we also desire to apply to ourselves the things said in regard to Peter and his question, let us leave *all things* behind in a similar fashion, no longer clinging to vice and the operation in accordance with it, and let us follow the word of God, in order that he might say to us and to all who have followed him the following things which read in this way: *Jesus said to them, ‘Truly, I say to you, that you who have followed me’* (Matt 19.28), etc. In fact, this passage itself has a simpler, protreptic meaning with regards to forsaking *substance*, and another, deeper [meaning] beyond that. He, therefore, who interprets [K416] the passage of the Gospel according to the letter will say such things: the word is <not> speaking about all who follow Jesus, but it names <those who follow himself> the apostles at that time and <those> who follow him persistently in a manner similar to them. And he indicated those who come from a later time <by>, *And everyone who has left behind brothers or sisters* (Matt 19.29), etc. But since this is a forced explanation of what it means “to follow,” someone will refute [it] by mentioning all things that have been said about [what it means] “to

μη ἄρη τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθήσῃ ὀπίσω μου, οὐκ ἔστι μου ἄξιος εἶναι μαθητῆς».

Οἱ τοίνυν ἀκολουθήσαντες τῷ σωτῆρι καθεδοῦνται ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. καὶ ταύτην λήψονται τὴν ἐξουσίαν ἐν τῇ ἀναστάσει τῶν νεκρῶν· αὕτη γάρ ἐστιν ἡ παλιγγενεσία καινὴ τις γένεσις οὕσα, ὅτε οὐρανὸς καινὸς καὶ [ἡ] γῆ καινὴ τοῖς ἑαυτοῦς ἀνακαινώσασι κτίζεται καὶ καινὴ διαθήκη παραδίδεται καὶ τὸ ποτήριον αὐτῆς.

23. ἐκείνης δὲ τῆς παλιγγενεσίας προοίμιόν ἐστι τὸ καλούμενον παρὰ [K417] τῷ Παύλῳ λουτρὸν παλιγγενεσίας, καὶ ἐκείνης τῆς καινότητος <μυστήριόν ἐστι> τὸ ἐπιφερόμενον τῷ λουτρῷ τῆς παλιγγενεσίας ἐν τῷ «ἀνακαινώσεως πνεύματος». τάχα δὲ καὶ κατὰ μὲν τὴν γένεσιν «οὐδεὶς ἐστι καθαρὸς ἀπὸ ῥύπου, οὐδ' εἰ μία ἡμέρα εἴη ἡ ζωὴ αὐτοῦ» διὰ τὸ περὶ τῆς γενέσεως μυστήριον, ἐφ' ἧ τὸ ὑπὸ τοῦ Δαυὶδ ἐν πεντηκοστῷ Ψαλμῷ λελεγμένον ἕκαστος ἂν τῶν εἰς γένεσιν ἐληλυθότων λέγοι, ἔχον οὕτως ὅτι «ἐν ἀνομίαις συνελήφθην, καὶ ἐν ἁμαρτίαις ἐκίσσησέ με ἡ μήτηρ μου». κατὰ δὲ τὴν ἐκ λουτροῦ παλιγγενεσίαν πᾶς μὲν «καθαρὸς ἀπὸ ῥύπου» ὁ γεννηθεὶς «ἄνωθεν» «ἐξ ὕδατος καὶ πνεύματος», ἵνα <δὲ> τολμήσας εἴπω καθαρὸς «δι' ἐσόπτρου» καὶ «ἐν αἰνίγματι». κατὰ δὲ τὴν ἄλλην παλιγγενεσίαν, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, πᾶς ὁ εἰς τὴν ἐν Χριστῷ παλιγγενεσίαν ἐκείνην φθάσας καθαρώτατός ἐστιν «ἀπὸ ῥύπου» <καὶ βλέπει> «πρόσωπον πρὸς πρόσωπον», καὶ αὐτὸς «διὰ λουτροῦ παλιγγενεσίας» φθάνων ἐπ' ἐκείνην τὴν παλιγγενεσίαν. εἰ δὲ βούλει τὸ λουτρὸν ἐκεῖνο νοῆσαι, [K418] σύνες πῶς Ἰωάννης, ὁ «ἐν ὕδατι» βαπτίζων «εἰς μετάνοιαν» λέγει περὶ τοῦ σωτῆρος τὸ «αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί».

follow” in, “The one who does not take up his cross, and follow behind me, he is not worthy to be my disciple” (Matt 10.38).

^*Those, then, who have followed the Savior will sit on twelve thrones, judging the twelve tribes of Israel. Indeed they will receive this authority in the resurrection of the dead, for this is the regeneration, which is a certain new beginning, when a new heaven and a new earth (Rev 21.1) is created for those who renew themselves, and the New Covenant is handed over, and its cup.*⁵⁹

23.⁶⁰ The introduction to this regeneration (παλιγγενεσίας)⁶¹ is what [K417] Paul calls the “washing of regeneration” (Tit 3.5), <which is a mystery> of that newness which comes after the washing of regeneration in the “renewal of spirit.” Perhaps in respect to birth (τὴν γένεσιν), on the one hand, [M1321] “there is no one pure from uncleanness, even if his life be one day long” (Job 14.4-5), on account of the mystery which concerns birth, about which [mystery] each of those who have come from the beginning may say what is said by David in the 50th Psalm, which reads that “in transgressions I was brought forth, and in sins my mother craved after me” (Ps 50.7). But, on the other hand, everyone is “pure from uncleanness” who is begotten “from above” “from water and spirit,” according to the regeneration [that comes] from washing, so that I might dare to say, [he is] pure “through a mirror” and “in an enigma” (1 Cor 13.12). But in accordance with the other regeneration, *whenever the Son of Man is seated on the throne of his glory* (Matt 19.28), each one who has come unto that regeneration in Christ is completely pure “from uncleanness” <and sees> “face to face” (1 Cor 13.12), and having himself come to that regeneration “through the washing of regeneration.” If one should wish to understand this washing, [K418] observe how John, who was baptizing “in water” “for repentance,” speaks concerning the Savior, “He will baptize you in the Holy Spirit and fire” (Matt 3.11).

⁵⁹ The passage between the asterisks (*) has been translated in Simonetti, *Matthew 14-28* (ACCS 1b), 104.

⁶⁰ Klostermann’s edition treats this paragraph and the following paragraph as one continuous section, as though par. 23 marker is an intrusion.

⁶¹ A note in Migne points to Origen, Hom. 8 & 12 in *Lev.* and Hilary, cat 20 in *Matth.* The discussion in *Hom. Lev.* 8.3 is especially of interest because of Origen’s references to both early Christian aversion to celebrating biological birthdays and the practice of infant baptism. Mention should also be made of *Comm. Rom.* 5.9.10-11 (Scheck, 365-7), which covers similarly ground, indeed referring to infant baptism as coming from Apostolic Tradition.

Ἐν μὲν οὖν τῇ διὰ λουτροῦ παλιγγενεσία συνετάφημεν τῷ Χριστῷ· «συνετάφημεν γὰρ αὐτῷ (κατὰ τὸν ἀπόστολον) διὰ τοῦ βαπτίσματος». ἐν δὲ τῇ τοῦ διὰ πυρὸς καὶ πνεύματος λουτροῦ παλιγγενεσία σύμμορφοι γινόμεθα «τῷ σώματι τῆς δόξης» τοῦ Χριστοῦ καθεζομένου ἐπὶ θρόνου δόξης αὐτοῦ καὶ αὐτοὶ καθεζόμενοι ἐπὶ δώδεκα θρόνους, εἰ καὶ ἀφέντες πάντα (ὅποτερωσούν *** μᾶλλον δὲ κατὰ τὸ δεύτερον) ἠκολουθήσαμεν Χριστῷ. τότε δὲ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, πληροῦται ἡ λέγουσα προφητεία· «εἶπεν ὁ κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου». καὶ τό<τε> «δεῖ αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθρούς ὑπὸ τοὺς πόδας αὐτοῦ», ἕως οὗ «ὁ ἔσχατος ἐχθρὸς θάνατος» καταργηθῇ, οὗ καταργηθέντος οὐκέτι ἔσται πρὸ [K419] προσώπου τῶν σωζομένων θάνατος ἀλλὰ μόνη ζωὴ ἡ πιστευομένη. θανάτου μὲν γὰρ ὄντος πρὸ προσώπου <ἀνθρώπων> δι' ἐκεῖνον ἀπιστεῖται ὑπὸ τῶν κρατουμένων ὑπ' αὐτοῦ ζωὴ· καταργηθέντος δὲ θανάτου πιστεύεται ὑπὸ πάντων ἡ ζωὴ. ἐν δὲ τῷ νόμῳ εὐρήσεις καὶ τὸ «τέθεικα τὴν ζωὴν καὶ τὸν θάνατον πρὸ προσώπου σου» καὶ τὸ «ἔσται ἡ ζωὴ σου κρεμαμένη ἀπέναντι τῶν ὀφθαλμῶν ὑμῶν» καί· «οὐ μὴ πιστεύσητε τῇ ζωῇ ὑμῶν». καθεζεται δὲ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, οὐδενὸς ἀτίμου καὶ ἀδόξου ἐν θεῷ βασιλευομένου ὑπ' αὐτοῦ· πάντες γὰρ τότε οἱ μὴ «δόξαν παρὰ ἀνθρώπων» λαμβάνοντες μηδὲ <τι> ποιοῦντες πρὸς τὸ δοξασθῆναι «ὑπὸ τῶν ἀνθρώπων», ἀλλὰ τὴν δόξαν τὴν ἀπὸ «τοῦ μόνου» ζητοῦντες, βασιλευθήσονται ὑπὸ τοῦ καθημένου ἐπὶ θρόνου δόξης αὐτοῦ. τότε δὲ καὶ ἀποδίδονται τὰ τῆς εὐχῆς τῷ σωτῇρι εὐξαμένῳ καὶ εἰπόντι· «πάτερ, δόξασόν με τῇ δόξῃ ἣ εἶχον παρὰ σοὶ πρὸ τοῦ τὸν κόσμον εἶναι».

Therefore, on the one hand, in the regeneration through washing we have been buried together with Christ, “for (according to the Apostle) we have been buried together with him through baptism” (Rom 6.4). On the other hand, in the regeneration of washing through fire and spirit we become conformed “to the body of the glory” of Christ (Phil 3.21)⁶² who is seated *on the throne of his glory*, and we ourselves are seated *on twelve thrones*, if indeed having left *all things* behind (either way this is understood *** but much more in the second case⁶³) *we have followed Christ*.⁶⁴ Then, *whenever the Son of Man is seated on the throne of his glory*, the prophecy will be fulfilled which says, “The Lord said to my Lord, ‘Sit on my right hand, until I make your enemies a footstool for your feet’” (Ps 109.1). And th<en>, ^“He must reign, until the time when he puts all enemies under his feet” (1 Cor 15.25), until “the last enemy death” is destroyed (1 Cor 15.26), which when destroyed, death will no longer be before [K419] the face of those who are being saved,⁶⁵ but only the life that is confirmed. For when death is a reality before the face <of men>, life as a result is not confirmed for those who are seized by it. But when death is destroyed, life will be confirmed by [M1324] all.⁶⁶ In the law you will find it says, “I have set life and death before your face” (cf. Deut 30.15, 19), and, “Your life will hang in suspense before your eyes,” and, “Do not trust in your life” (Deut 28.66). *The Son of Man* will be seated *on the throne of his glory*, and no one dishonorable and ignoble to God will be ruled over by him. For at that time all those who are not receiving “glory from men,” nor are doing <anything> so as to be glorified “by men,” but rather seek after the glory which is from “[God] alone” (cf. Jn 5.44), will be ruled over by the one seated *on the throne of his glory*. And at that time, the things for which the Savior prayed will come to fruition when he said in prayer, “Father, glorify me with the glory which I had with you before the cosmos existed” (Jn 17.5).

⁶² Cf. Lienhard, *Origen: Homilies on Luke* (FOC 94), 59, n. 25, for a list of places where Origen countenances a post-mortem purification. See the helpful essay by Adam C. Cooper, “Sex and the Transmission of Sin: Patristic Exegesis of Psalm 50:5 (LXX),” in *Meditations of the Heart: The Psalms in Early Christian Thought and Practice: Essays in Honour of Andrew Louth* (eds. Andreas Andreopoulos et al; Turnhout: Brepols, 2011), 77-96.

⁶³ I.e., leaving “all things” behind as either voluntary poverty or the removal and redistribution of vice.

⁶⁴ The section between the carrots (^) has been translated in Balthasar, *Origen: Spirit & Fire*, 353 (§984).

⁶⁵ Allusion to LXX Hab 3.5, which varies in other text traditions: 𐤁𐤃 Symmachus and Jerome have “death;” Aquila, “pestilence;” Jonathan, “angel of death,” all variations of punctuations of Hebrew text and vowel pointings of root. (Huetis)

⁶⁶ The section between the carrots (^) has been translated in Balthasar, *Origen: Spirit & Fire*, 358 (§1002).

24. Εἰ δὲ δύνασαι νοῆσαι τὸν λόγον ἀποκαταστάντα μὲν μετὰ τὸ γεγονέναι αὐτὸν σάρκα καὶ ὅσα [K420] γέγονε τοῖς γεννητοῖς, γινόμενος αὐτοῖς ὅπερ ἕκαστος αὐτὸν <ἐαυτῷ> ἔχρηζε γενέσθαι, ἵνα τοὺς πάντας κερδήσῃ, καὶ ἀποκαταστάντα, ἵνα γένηται ὅποῖος «ἦν ἐν ἀρχῇ πρὸς τὸν θεόν», (θεὸς λόγος ὢν) ἐν τῇ ἰδίᾳ δόξῃ, ὡς λόγου τοιούτου δόξῃ· ὅψει αὐτὸν καθεζόμενον ἐπὶ θρόνου δόξης αὐτοῦ, καὶ οὐχ ἕτερον αὐτοῦ τὸν υἱὸν τοῦ ἀνθρώπου, τὸν κατὰ τὸν Ἰησοῦν ἄνθρωπον νοούμενον· ἐν γὰρ οὗτος τῷ λόγῳ γίνεται, παντὸς μᾶλλον τῶν διὰ τὸ κολλᾶσθαι «τῷ κυρίῳ» γινομένων «ἐν πνεύμα» πρὸς αὐτόν. τότε δέ, ἡνίκα ἂν ταῦτα ἐν τῇ ἀποκαταστάσει τοῦ σωτῆρος γένηται, καὶ οἱ ἀφέντες πάντα καὶ ἀκολουθήσαντες αὐτῷ καθεδοῦνται, ὡς σύμμορφοι γινόμενοι «τῷ σώματι» καὶ τῷ θρόνῳ τῆς δόξης τοῦ Χριστοῦ, ἐπὶ θρόνους δώδεκα κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. ὁ γὰρ ὅλος βίος τῶν δικαίων κρινεῖ [K421] τὰς μὴ πεπιστευκυίας δώδεκα φυλὰς τοῦ Ἰσραὴλ, καὶ κρινοῦσιν γε οἱ ἀπόστολοι καὶ οἱ τὸν ἀποστολικὸν ἐξηλωκότες βίον καὶ κατωρθώκότες τοὺς εὐγενεῖς μὲν (διὰ τὸ εἶναι αὐτοὺς Ἰσραηλίτας) οὐ τὰ ἄξια δὲ τῆς εὐγενείας πεποιηκότας. τάχα δὲ τὸ μὲν «ἐν ὑμῖν κρίνεται ὁ κόσμος» πρὸς Κορινθίους λελεγμένον λέγεται πρὸς τοὺς ἀπὸ τῶν ἐθνῶν, τὸ δὲ καθίσασθε καὶ αὐτοὶ ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ πρὸς τοὺς ἀποστόλους καὶ τοὺς τὸν ἀποστολικὸν βίον ἐξηλωκότες, κρινοῦντας τοὺς εὐγενεστέρους τοῦ ὅλου κόσμου ὄντας τὸν Ἰσραὴλ. ἀλλὰ νόησον ἐν τούτοις ἀξίως τῆς μεγαλονοίας τοῦ εὐαγγελίου τὸν Ἰσραὴλ εὐγενῆ μὲν καὶ πεφυκότα κρειττόνως, οὐ πεπιστευκότα δέ. ἀνάγειν δὲ μετὰ τὸν περὶ τοῦ Ἰσραὴλ καὶ τὸν περὶ τῶν δώδεκα φυλῶν λόγον (ὥστε δώδεκα τάγματα εἰπεῖν γενικὰ ψυχῶν καὶ εὐγενεστέρων, ὧν αἱ μὲν διαφέρουσιν ἐν ὑπεροχῇ εἰσιν αἱ δὲ καθ' ἑνδεκα μοίρας τεταγμέναι λοιπαὶ <ἐν> τάξει δευτέρᾳ), ὑπὲρ ἡμᾶς ἐστὶ μὴ τηλικαῦτα θεωροῦντας, ὡς [K422] δυνηθῆναι παραστήσαι πῶς δώδεκά εἰσιν ἀστέρες οἱ πατέρες τῶν δώδεκα φυλῶν τοῦ Ἰσραὴλ, ὥσπερ ἐδήλου τὸ προφητικὸν (ἴν' οὕτως ὀνομάσω) ὄναρ τοῦ Ἰωσήφ. οἶονεὶ δὲ καὶ ἕκαστος τῶν κρινομένων Ἰσραηλιτῶν ὑπὸ τινος ἢ συνωνύμου ἄστρου ἢ ἄστρω παραπλησίῳ ἀποστόλου καὶ τοῦ τὸν ἀποστολικὸν βίον βιώσαντος κριθήσεται.

24. ^If you are able to understand the restoration the Logos effected (*apokatastanta*) after he became flesh and how many things [K420] he became to begotten ones, becoming to them what each of them needed <him> to become, in order that he might profit all (cf. 1 Cor 9.19), and effected restoration (*apokatastanta*), in order that he might become what he “was in the beginning with God” (Jn 1.2), (being God Logos) in his proper glory, as a glory [befitting] this Logos. [Then] you will see him who is seated *on the throne of his glory*, indeed none other than the Son of man, who is the human understood according to Jesus. For he becomes one with the Logos, even more completely than those who, because they are indissolubly bound “to the Lord,” become “one spirit” with him (cf. 1 Cor 6.17).⁶⁷ At that time, when these things happen in the restoration (*apokatastasei*) of the Savior, those who have left *everything* behind and have followed him will be seated, as having been conformed “to the body” (cf. Phil 3.21) and to the throne of the *glory* of Christ, *judging the twelve tribes of Israel on twelve thrones* (Matt 19.28). For the whole life of the righteous will judge [K421] *the twelve tribes of Israel* who have not believed, and the apostles and those who have emulated the apostolic life and have corrected those who (because they are Israelites) are of noble birth, will judge those who have not performed things worthy of this noble birth. Perhaps on the one hand what is said to the Corinthians, “the world will be judged by you” (1 Cor 6.2), is said to those from the nations, but *You yourselves will sit on twelve thrones, judging the twelve tribes of Israel* (Matt 19.28), [M1325] [is said] to the apostles and those who emulate the apostolic life, who judge those who, being *Israel*, are of more noble birth than the whole world. But in these [things] you should understand the *Israel* of noble birth which is indeed naturally superior, on the one hand, but has not believed, on the other, in a fashion that is worthy of the great meaning of the Gospel. But to ascend to the reason (*logos*) concerning *Israel* and concerning the *twelve* tribes (so that twelve ranks speaks of classes of souls, of which those of more noble birth are those which are surpassing in superiority, and the remaining eleven parts have been ordered <to> a second rank), it is beyond us to contemplate so great a thing, as though [K422] to be able to present how the *twelve* fathers of the *twelve* tribes of Israel are twelve stars, just as the prophetic dream (if I may name it such) of Joseph indicated. And each of the Israelites, as it were, being judged will be judged by

⁶⁷ The section between the carrots (^) has been translated in Balthasar, *Origen: Spirit & Fire*, 145 (§355).

a certain apostle who is either synonymous with a star, or is similar to a star, and one who has lived the apostolic life.

25. Εἰ μὲν οὖν τις πάντα ἀφῆκε καὶ ἠκολούθησε τῷ Ἰησοῦ, τῶν εἰρημένων πρὸς τὸν Πέτρον κατὰ τὴν πεῦσιν αὐτοῦ τεύξεται· εἰ δὲ οὐ πάντα μὲν τὰ δὲ ἐπιφερόμενα, ὁ τοιοῦτος *πολλαπλασίονα λήψεται καὶ ζωὴν αἰώνιον κληρονομήσει*. τίνα δὲ οὐ πάντα ἀλλ' εἰδικῶς λελεγμένα, κατανοητέον ἐκ τοῦ καὶ πᾶς ὅστις ἀφῆκεν ἀδελφοὺς ἢ ἀδελφὰς καὶ τὰ ἐξῆς. καὶ τοῦτο δὲ ὅτι μὲν ἔχει οὐκ εὐκαταφρόνητον λόγον καὶ κατὰ τὸ ἀπλοῦν τῆς ἐκδοχῆς καὶ προτρεπτικὸν ἐπὶ τὸ πάσης σαρκικῆς συγγενείας καταφρονεῖν καὶ πάσης τῆς κτήσεως, πᾶς ὁστισοῦν ὁμολογήσει. [K423] εἰ δὲ καὶ τοῦτο ἐπιδέχεται ἀναγωγὴν, ὁ μὲν τις διστάσει ὁ δὲ καὶ ἀποφανεῖται ὅτι ἔχει. καὶ σαφές γε κατὰ τὸ ῥητὸν ὅτι πολλοὶ τῶν πιστευσάντων εἰς τὸν σωτῆρα ἡμῶν ἐμισήθησαν ὑπὸ συγγενῶν καὶ εἴλαντο τούτους καὶ πᾶσαν κτῆσιν καταλιπεῖν ὑπὲρ τοῦ κληρονομήσαι τὴν αἰώνιον ζωὴν, πεισθέντες ὅτι πᾶς ὅστις ἀφῆκε τοὺς κατὰ σάρκα ἀδελφοὺς καὶ τὰς συγγενεῖς μόνῳ τῷ σώματι ἀδελφὰς καὶ γονεῖς τῶν σωμάτων καὶ τὰ τέκνα τῆς σαρκὸς καὶ τοὺς ἐν τῇ ἐπικαταράτῳ γῇ ἀγροὺς καὶ τὰς ἐν αὐτῇ οἰκίας, καὶ ἀφῆκεν οὐ δι' ἄλλο τι ἀλλ' ἕνεκεν τοῦ ὀνόματος Ἰησοῦ, *πολλαπλασίονα λήψεται*· *πολλαπλασίονα* γὰρ καὶ (εἰ δεῖ οὕτως ὀνομάσαι) ἀπειροπλασίονα τὰ πνευματικὰ παρὰ τὰ σωματικά, καὶ πρὸς τῷ λαβεῖν *πολλαπλασίονα* οὐκ ἐν προσκαίρῳ ζωῆς, ἀλλ' ἐν αἰωνίῳ γενόμενος, *κληρονομήσει* αὐτά. *πολλαπλασίονας* μὲν γὰρ ἀδελφοὺς καὶ ἀδελφὰς ὧν τις ἀφῆκε διὰ τὸν τοῦ θεοῦ λόγον, εὐχερὲς διηγῆσασθαι· καὶ γὰρ ἐν τῷ κόσμῳ τούτῳ *πολλαπλασίους* οἱ κατὰ τὴν πίστιν ἀδελφοὶ τῶν δι' ἀπιστίαν καταλειμμένων ὑπὸ τῶν [K424] πιστευσάντων. οὕτω δὲ καὶ γονεῖς πάντας τοὺς ἀνεπιλήπτους ἐπισκόπους καὶ τοὺς ἀνεγκλήτους πρεσβυτέρους λαμβάνει τις, ἀνθ' ὧν κατα λέλοιπε δύο· ὁμοίως δὲ καὶ τέκνα πάντας τοὺς ἡλικίαν ἔχοντας τέκνων. πῶς δὲ *πολλαπλασίονας* ἀγροὺς ἢ οἰκίας ὧν τις καταλέλοιπε κληρονομεῖ, οὐκέτι ὁμοίως ἀποδοῦναι δύναται, ἂν μὴ ἄρα τις βιασάμενος ἐπ' ὀλίγων τὸ τοιοῦτον παραστήσῃ, ὅπερ οὐκ εὐλόγον· ἅπαξ δὲ ἀλληγορῶν τοὺς ἀγροὺς καὶ τὰς οἰκίας ἀναγκασθήσεται κατὰ τὸ ἀκόλουθον καὶ τὰ ἀνωτέρω τούτων ἀποδοῦναι.

25. If, therefore, someone has left *all things* behind and followed Jesus, he will be furnished with those things mentioned to Peter in accordance with his question; but if not *all things*, but the things [mentioned] next, this person *will receive many times as much and will inherit eternal life*. We must consider the things [mentioned here that are] not [included in] *all things* but are said specifically, from the [passage], *And every one who has left behind brothers or sisters*, etc. Now that this passage, even at the simple level of the text, contains no light and contemptible word in that it encourages [someone] to despise all fleshly relatives and every possession, everyone would confess that much. [K423] But if this [passage] also admits of anagogy, someone may hesitate, but also give an account of what that would involve. Indeed it is clear according to the letter that many of those who believed in our Savior were hated by [their] relatives, and they chose to forsake them and each possession for the sake of inheriting eternal life, having been persuaded that *every one who has left behind brothers* according to the flesh, *sisters* who are relatives only in body, parents of bodies, and *children* of flesh, and the *fields* in the accursed earth and the *houses* in it, and *left behind* [these things] for no [M1328] other reason than *for the sake of the name of Jesus, he will receive many times as much*. For *many times as much* and (if it is necessary to name it as such) infinitely more times as much are spiritual things to somatic things, and so as to receive many times as much, not in the present time, but what happens in eternity, *he will inherit* it. For, on the one hand, it is easy to explain the many times as much *brothers* and *sisters* which someone has left behind on account of the word of God. For indeed in this world many times as much are the brothers-according-to-the-faith than those who have been forsaken on account of unbelief by those [K424] who have believed. So also someone receives [as] “parents” all bishops who are free from censure and presbyters who are without reproach, in place of the other two he has forsaken, and similarly also *children* [which are] all those having the stature of children. It is not reasonable [to attempt here], but someone who is not constrained by brevity might perhaps present how it is that someone might inherit many times more *fields or houses* than those he has forsaken, [since] it can no longer be interpreted in a similar fashion. But once one allegorizes *fields*

Εἰσὶν οὖν (οἶμαι) ἐν ταῖς ἀγίαις καὶ μακαρίαις δυνάμεσιν ἀδελφοὶ οἱ «εἰς ἄνδρα τέλειον» κατηντηκότες τῶν τὸ «μέτρον τῆς ἡλικίας τοῦ Χριστοῦ» κεχωρηκότων καὶ ἀδελφαὶ πάντες οἱ παρθένης ἀγνῆ παραστησάμενοι Χριστῷ οὐκ ἀπ' ἀνθρώπων (οἶμαι) μόνον, ἀλλὰ καὶ τῶν λοιπῶν δυνάμεων. γονεῖς δὲ τοιοῦτοι εἶεν ἂν τίνες ἢ περὶ ὧν εἴρηται πρὸς τὸν Ἀβραάμ· «σὺ δὲ ἀπελεύσῃ πρὸς τοὺς πατέρας σου μετ' εἰρήνης, τραφεῖς [K425] ἐν γήρᾳ καλῷ»; εἰ δὲ γίνονται ποτε οὗτοι (ἀνάλογον ἐκείνοις τοῖς πατράσιν) ἐτέρων πατέρες, πολλαπλάσιον καὶ τέκνα λήψονται ὁμοίως τῷ Ἀβραάμ. καὶ τοὺς ἀγροὺς δὲ καὶ τὰς οἰκίας πολλαπλασίονας τῶν καταλειπομένων νόει μοι ἐν τῇ ἀναπαύσει τοῦ θεοῦ παραδείσου καὶ τῇ πόλει τοῦ θεοῦ, περὶ ἧς «δεδοξασμένα ἐλαλήθη», ἧς «ὁ θεὸς ἐν ταῖς βάρεσι γινώσκεται, ὅταν ἀντιλαμβάνηται αὐτῆς», ὥστ' ἂν εἰπεῖν πρὸς τοὺς τὰς ἐκεῖ οἰκίας κληρονομοῦντας· «καθάπερ ἠκούσαμεν, οὕτως εἶδομεν ἐν πόλει κυρίου τῶν δυνάμεων, ἐν πόλει τοῦ θεοῦ ἡμῶν», περὶ ἧς λέγεται· «καταδιέλεσθε τὰς βάρεις αὐτῆς». ἐπὶ τοιούτοις δὴ κληρονομεῖν τὴν αἰώνιον ζωὴν μακάριον, τοσοῦτους ἔχοντας κληρονομίαν ἀγρ^οὺς καὶ τοσαῦτα δένδρα ὑπὸ θεοῦ γεωργούμενα καὶ οἰκίας ἐκ λίθων ζώντων, ἐν αἷς ἀναπαύσεται πᾶς ὅστις ἀφῆκεν ἀδελφοὺς ἢ ἀδελφὰς καὶ τὰ λοιπὰ.

26. Μετὰ τοῦτό ἐστι τὸ πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι. καὶ τοῦτο δὲ ἔχει μὲν τινα καὶ κατὰ τὸν ἀπλούστερον νοῦν προτρέψασθαι [K426] δυνάμενα τοὺς ἄρτι προσερχομένους τῷ θεῷ λόγῳ ἐπὶ τὸ σπεύδειν διὰ τῶν προστεταγμένων ἀναβῆναι παρὰ πολλοὺς τῶν νομιζομένων ἐγγεγηρακέναι τῇ πίστει ἐπὶ τὸν ὑπὲρ αὐτοὺς βίον καὶ λόγον, ὥς οὐκ ἐμποδίζοντος οὔτε χρόνου τοῖς ὕστερον πιστεύουσιν οὔτε γονέων μοχθηρῶν τοῖς αὐτοὺς ἀνεγκλήτως ἀγωνιζομένους παραστήσασιν. ἀγὼν δὲ ἐστὶ καὶ καθελεῖν οἴημα διὰ τὸ ἐκ πατέρων <Χριστιανῶν> ἀνατετράφθαι ἐν Χριστιανισμῷ μέγα φρονούντων, καὶ μάλιστα ἐπὶ τὴν τύχην πατράσιν ἐπαυχεῖν καὶ προγόνοις προεδρίας ἡξιομένους ἐν τῇ ἐκκλησίᾳ, ἐπισκοπικοῦ θρόνου ἢ πρεσβυτερίου τιμῆς

and *houses*, he will have to offer [an interpretation] in accordance with the [passage's] sequence and the things mentioned above.

There are, therefore, (I think) among the holy and blessed powers *brothers* who have arrived “unto the perfect man” with those who have accepted “the measure of the stature of Christ” (Eph 4.13), and *sisters* who are all those who are presented a pure virgin to Christ (cf. 2 Cor 11.2), not from men only (I think), but also from the rest of the powers. *Parents* may perhaps be those concerning whom it was said to Abraham, “You will depart to your fathers with peace, being nourished [K425] in good age” (Gen 15.15). But if these [powers] became fathers of others at some time (on analogy to these fathers), they will indeed receive many times as much *children* in a fashion similar to Abraham. Also, I think, you should understand the *fields* and *houses* which are many times as much than those that are forsaken in terms of the rest of the divine paradise and the city of God, concerning which “glorious things have been spoken” (Ps 86.3), of which “God in the palaces is known, whenever he undertakes to help her” (Ps 47.4), so that one might say about those who inherit *houses* there, “Just as we have heard, so we have seen in the city of the Lord of powers, in the city of our God” (Ps 47.9), concerning which it is also said, “Divide up her palaces” (Ps 47.14). ^Blessed are those who inherit eternal life for these things, who have for an inherita<nce fie>lds and trees such as are cultivated by God and *houses* of living stones (cf. 1 Pet 2.5), in which *everyone who has left behind brothers or sisters*, and the rest, will rest.⁶⁸

26. After this there is the [passage], *Many who are first will be last, and last first* (Matt 19.30). On the one hand, this too contains something even according to the simpler meaning which is able to encourage [K426] those who are still drawing near to the divine word to be eager through the things prescribed to ascend beyond the many who are considered as having grown old in the faith, to the life and word beyond them, as though those who believe later are impeded neither by time, nor do worthless parents [impede] those who prove themselves to be contending without reproach. But on the other hand, there is also a concern to condemn a conceit of those who are high-minded on account of having been raised by <Christian> fathers in Christianity, and especially when it comes to exalting in fathers and forefathers in the Church

⁶⁸ The section between the carrots (^) has been translated in Balthasar, *Origen: Spirit & Fire*, 361 (§1010).

ἢ διακονίας εἰς τὸν λαὸν τοῦ θεοῦ· ἀμφοτέρω γὰρ διδαχθέντες τὸ πολλοὶ ἔσονται *πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι* ὑπομνησθήσονται μήτε ἐπὶ τῷ νομίζειν εἶναι *πρῶτοι* μέγα φρονεῖν μήτε συστέλλεσθαι καὶ ταπεινοῦσθαι, ὡς ἑλαττόν <τι> ἔχοντες τῶν προτέρων διὰ τὸ *ἔσχατοι* ἐκείνων τὰ τοῦ Χριστιανισμοῦ παρεληφέναι δόγματα. [K427]

Ἔχει δ' οἶμαι τὸ ῥητὸν <καὶ ἕτερον> λόγον ἀθρώως ἡμᾶς ἐπιστῆσαι δυνάμενον τοῖς πολλοῖς πρὸ ἡμῶν πρώτοις χρηματίσασιν ἀπὸ τοῦ Ἰσραὴλ γενομένοις διὰ τὴν εἰς τὸν Ἰησοῦν ἀπιστίαν καὶ προδοσίαν ἐσχάτοις, καὶ ἡμῖν τοῖς ἐσχάτοις τὰ πρωτεῖα δυναμένοις λαβεῖν, ἐὰν ἐπιμένωμεν τῇ πίστει «μὴ ὑψηλοφρονούντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι». τί δέ; ἐὰν κοινωνήσαντες τῇ ῥίζῃ τῶν πατριαρχῶν καὶ τῇ ἀπὸ τοῦ λόγου τῶν πατέρων πιότητι συμφυεῖς γενώμεθα τῷ βουλήματι τοῦ πνευματικοῦ νόμου καὶ τῶν ἀνάλογον αὐτῷ νοουμένων προφητῶν, ἡμεῖς οἱ *ἔσχατοι* ἐσόμεθα *πρῶτοι*, κακεῖνοι οἱ *πρῶτοι*, διὰ τὴν ἀπιστίαν ἐκκοπέντες ἀπὸ τῆς καλλιελαιῦ γεγόνασιν *ἔσχατοι*· καὶ γὰρ διὰ τὴν Χριστοῦ ἐπιδημίαν «εἰς κρίμα» τῷ κόσμῳ ἐπιδημήσαντος, ἵνα (τὰ ἔθνη) «οἱ μὴ βλέποντες βλέψωσι καὶ οἱ βλέποντες (Ἰσραὴλ) τυφλοὶ γένωνται» διὰ τὴν ἀπιστίαν, «ὁ» μὲν «προσήμετος» ἡμεῖς λαὸς γεγόναμεν «ἄνω ἄνω» καὶ *πρῶτοι*, [K428] ὁ δὲ πρὸ ἡμῶν Ἰσραὴλ ὁ πρῶτος γέγονεν *ἔσχατος* καὶ «κάτω κάτω». οὕτω δὲ δύναται νοεῖσθαι καὶ τὸ «εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος», ὡς εἰ ἔλεγεν· ἐπεὶ νῦν τὰ πρωτεῖα λαμβάνουσιν οἱ ἀπὸ τῶν ἐθνῶν εἰς ἐμὲ πιστεύοντες *ἔσχατοι* νομιζόμενοι ἐν τῷ Ἰσραὴλ, *ἔσχατοι* δὲ κρίνονται παρὰ τῷ θεῷ ὅλος ὁ λαὸς τῶν ἀπιστησάντων ἐν Ἰσραὴλ, καὶ νομίζονται «διὰ τὸν χρόνον» εἶναι *πρῶτοι*. εἴ τις <οὖν> βούλεται τὸ ἀληθινὸν πρῶτον ἀναλαβεῖν, γενέσθω ἐν τοῖς ὑπὸ τοῦ νῦν Ἰσραὴλ ἐσχάτοις εἶναι νενομισμένοις· ὅς ἂν γὰρ θέλῃ ἐν τοῖς οἰομένοις εἶναι πρώτοις, τῶν μὲν πρωτείων ἐπὶ τὰ ἔθνη μεταβεηκότων ἀποπείσεται, ἐν δὲ ἐσχάτοις ἀριθμηθήσεται· καὶ γὰρ οἱ μὲν ἀπὸ τῶν ἐθνῶν κεφαλὴ διὰ τὴν πίστιν γίνονται, ὁ δὲ ἄπιστος Ἰσραὴλ διὰ τὴν ἀπιστίαν οὐρά. κατὰ τοῦτον τὸν λόγον πολλοὶ μὲν (οὐ πάντες δὲ) ἔσονται ἐκ πρώτων *ἔσχατοι* καὶ πάλιν πολλοὶ μὲν τῶν ἐσχάτων ἔσονται *πρῶτοι*. οὐ μὴν εἴ τις ἔσχατος προσελήλυθε, τοῖς ἀπὸ τῶν ἐθνῶν πιστεύουσι [K429] συναριθμεῖσθαι δοκῶν, οὗτος ἐν πρώτοις λογισθήσεται. εἰσὶ γὰρ καὶ *πρῶτοι* <γενόμενοι

who have been deemed worthy of the privilege of the episcopal throne, or the presbyteral honor, or of [diaconal] service to the people of God. For after each of these has been instructed that, *Many who are first will be last, and last first*, they will be reminded that, though they are considered to be *first*, [they should] neither be high-minded, nor be abased and humiliated, as though having <something> inferior to those who came before because they are the *last* of these to receive the teachings of Christianity. [K427]

I think that the text has <also another> meaning which we are able to apply collectively to the many who were “first” before us who bear the name of Israel, who became “last” on account of their unbelief and betrayal of Jesus, and to understand us as “the last” who have been able [to become] the first, provided we remain in the faith, “not being high-minded, but accommodating ourselves to the lowly” (Rom 12.16). How so? If, after becoming partakers in the root of the patriarchs and the fatness from the word of the fathers, we might become naturally united by the will of the spiritual law and of the prophets who are understood in relation to it, we who are *last* will be *first*, whereas those who were *first* have become *last*, having been cut off from the cultivated olive tree on account of unbelief (cf. Rom 11.17). For, indeed, on account of the appearing of Christ who appeared to the world “for [M1332] judgment,” in order that (the nations) “who do not see might see, and those who see (Israel) might become blind” (Jn 9.39) on account of unbelief, we “the proselyte” people have become “higher and higher” and *first*, [K428] but the Israel before us who was first has become last and “lower and lower” (cf. Deut 28.43). It is possible to understand [this passage] in the same way, “If someone desires to be first, he will be last of all” (Mk 9.35), as though he were saying: Since now those who believe in me from the nations, while being deemed *last* by Israel, receive the first things, but the whole people of those who have not believed in Israel are judged *last* by God, even though they are deemed to be *first* “in terms of time” (cf. Heb 5.12). If someone <therefore> wishes to take up the truly first [position], let him be among those who have been deemed to be last by the Israel of today. For should he desire to be among those who seem to be first, he will fall away from those first [in rank] who have passed over to the nations, and he will be numbered among the last. For, indeed, those from the nations have become [the] head on account of faith, but faithless Israel [has become the] tail on account of unbelief. According to this passage, *many* (but not all) from the first *will be last*, and again, *many* from the last *will be first*. Without

καὶ οὐδὲν ἦττον διαμένοντες> *πρῶτοι*, ὡς οἱ τοῦ Χριστοῦ ἀπόστολοι, Ἰσραηλῖται τυγχάνοντες καὶ ἐκ σπέρματος Ἀβραάμ. καὶ εἰσὶν *ἔσχατοι* <οὐδὲν ἦττον διαμένοντες> *ἔσχατοι*, οἱ πολλῶ ὑποδεέστερον βιοῦντες τῶν ἀπὸ τῆς ἐκκλησίας χρηματιζόντων ***.

27. Μετὰ ταῦτα ἐπίστησον εἰ δύνασαι τὸ τῶν ἀγγέλων γένος πρῶτον ὡς τιμ<ώτερ>ον λέγειν εἶναι τοῦ τῶν ἀνθρώπων γένο<υς νομιζο>μένων ἐσχάτων. καὶ γὰρ ὡς ἐν τῷ Ἰὼβ γέγραπται· «ὅτε ἐγεννήθησαν ἄστρα, ἦνεσαν τὸν θεὸν πάντες οἱ ἄγγελοι αὐτοῦ», ὡς πρεσβύτεροι καὶ τιμιώτεροι οὐ μόνον τοῦ ἀνθρώπου, ἀλλὰ καὶ πάσης τῆς μετ' αὐτοῦς κοσμοποιίας. <καὶ οὕτως ἂν τις> τολμήσαι ἀποφύνασθαι ὅτι πολλοὶ μὲν ἀγγέλων οἱ *πρῶτοι* ἦσαν ἀνθρώπων γίνονται τινῶν ἀνθρώπων *ἔσχατοι*, πολλοὶ δὲ καὶ τῶν ἀνθρώπων [K430] οἱ *ἔσχατοι* τῇ φύσει τυγχάνουσι τῶν ἀγγέλων γίνονται διὰ τὸν βίον καὶ τὸν τοῦ θεοῦ λόγον τινῶν ἀγγέλων (ἐν πρώτοις μὲν τεταγμένων, γενομένων δὲ ἐκ τινῶν αἰτιῶν ἐσχάτων) *πρῶτοι*. παραλαβὼν δὲ εἰς τοῦτο ἀπὸ τε τῆς <Πέτρου> πρώτης ἐπιστολῆς καὶ τῆς Παύλου πρὸς Κορινθίους προτέρας ῥητὰ προσαχθήσῃ ὡς ὑγιῶς εἰρημένῳ τῷ λόγῳ. λέγει γὰρ ὁ μὲν Πέτρος· «εἰς ὃν ἄρτι μὴ ὁρῶντες (δηλονότι Ἰησοῦν Χριστὸν) πιστεύοντες δὲ ἀγαλλιᾶτε» καὶ τὰ ἐξῆς ἕως τοῦ «εἰς ᾧ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι»· ὁ δὲ Παῦλος· «ἢ οὐκ οἶδατε ὅτι ἀγγέλους κρινοῦμεν, μήτι γε βιωτικά»; ὅρα οὖν εἰ μὴ οὗτοι μὲν, ὅσον ἐτήρουν «τὴν ἑαυτῶν ἀρχὴν» καὶ οὐκ ἀπέλιπον «τὸ ἴδιον οἰκητήριον», πολλῶ ἀνθρώπων διέφερον καὶ ἦσαν αὐτῶν *πρῶτοι*, ὧν ἀνθρώπων «ἐταπεινώθη εἰς χοῦν ἢ ψυχὴν» γενομένων [K431] ἐν τῷ τῆς ταπεινώσεως σώματι καὶ μόγις ποτὲ λεγόντων τὸ «ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου»; οἱ δὲ ἄνθρωποι, ὅσον εἰς σύγκρισιν ἀγγέλων *ἔσχατοι* τυγχάνοντες, γίνονται ἀγγέλων *πρῶτοι* τῶν μὴ τηρησάντων «τὴν ἑαυτῶν ἀρχὴν», ἀλλὰ ἀπολιπόντων «τὸ ἴδιον οἰκητήριον», λαμβάνοντες τὴν ἀρχὴν κατὰ τὸ «ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων» ἢ «ἴσθι ἐξουσίαν ἔχων ἐπάνω

doubt, if someone who is last has approached,⁶⁹ seeking to be numbered with those who believe [K429] from the nations, he will be reckoned among the first. For there are indeed <those who are> *first* <and remain no less> *first*, such as the apostles of Christ, who were Israelites and from the seed of Abraham. And there are the *last* <who remain no less> *last*, those who live in a much inferior way than those who get their name from the Church ***.

27. After these things, do consider if you could say that the race of angels is “first” inasmuch as it is mo<re hono>rable than the ra<ce> of men <who are de>emed “last.” For indeed, as it is written in Job, “When the stars were begotten, all his angels praised God” (Job 38.7), as though [angels] are older and more honorable, not only than man, but also than the whole [M1333] created realm after them (τῆς μετ' αὐτοῦς κοσμοποιίας). <Indeed, in the same way someone> might dare to suggest that, on the one hand, *many* of the angels who were *first* in regard to men, have become *last* in regard to certain men, but on the other hand as well, *many* of the men [K430] who were by nature *last* in regard to the angels, have on account of the life and the word of God become *first* in regard to certain angels (who were assigned to the first place, but became last because of certain causes). Using for this [interpretation] the passages from the first Epistle <of Peter> and the first [Epistle] of Paul to the Corinthians, you will be furnished with the word which is spoken [about this topic] in a sound fashion, as it were. For Peter says, “Upon whom you do not now see (indicating Jesus Christ) but believing you greatly rejoice” (1 Pet 1.8), etc., up to, “Into such things angels desire to look” (1 Pet 1.12), and Paul [says], “Or do you not know that we will judge angels, much less ordinary matters?” (1 Cor 6.3). See, therefore, whether these [angels], insofar as they kept “their own rule” and did not abandon “their own abode” (Jude 1.6), were greatly surpassing humans and were *first* in regard to men whose “soul was humbled unto dust” (Ps 43.26) when they came to exist [K431] in the body of humility⁷⁰ and were saying in toil at that time, “Wretched man that I am, who will deliver me from this body of death?” (Rom 7.24). On the other hand, the humans, insofar as they were *last* in comparison to angels, become *first* in regard to the angels who did not keep

⁶⁹ Note the irony of Origen’s word choice, προσελήλυθε: The Jew has become the *proselyte* to the Christian faith.

⁷⁰ This appears to be a reference to the pre-existence of souls, which could be strengthened in translation if the aorist participle γενομένων were to be rendered as “after”: “the soul” of which men “was humbled unto dust” after coming to be in the body of humility.”

πέντε πόλεων». γενόμενοι δὲ ἐν οἰκητηρίῳ ἀγγέλων τινὲς ἀπολελοίπασιν <αὐτό, γίνονται δὲ *πρῶτοι* ἄνθρωποι,> ἐπὶ ποιήσωσι κηρυχθείσης αὐτοῖς τῆς τῶν οὐρανῶν βασιλείας τὰ ἀνάγοντα αὐτοὺς ἐπ' αὐτήν· καὶ γὰρ οἱ μὲν ἐν γῇ τῶν οὐρανίων *ἔσχατοι*, οἱ δὲ ἐν οὐρανῷ τῶν ἐν γῇ *πρῶτοι*. καὶ γίνονται πολλοὶ μὲν τῶν οὐρανίων καὶ πρώτων *ἔσχατοι*, «εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ἐν ζόφῳ» τηρούμενοι· πολλοὶ δὲ τῶν ἐσχάτων καὶ ἐπὶ γῆς γένεσιν ἀνειληφότων [K432] ἀναβαίνοντες, ὥστε τεθαρρηκότως λέγειν· «ἡμῶν δὲ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει», <*πρῶτοι* γίνονται>. καὶ αὐτός γε ὁ ὡς ἀστραπὴ «ἐκ τοῦ οὐρανοῦ» πεσὼν πρῶτος ἦν, ἡνίκα περιεπάτει «ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ» ἄμωμος, ἕως εὐρέθη ἀνομία ἐν αὐτῷ καὶ γέγονεν ἔσχατος εἰς ἄδου καταβάς, ὡς τοὺς ἰδόντας αὐτὸν θαυμάζειν ἐπ' αὐτῷ καὶ λέγειν· «καὶ σὺ ἐάλως ὥσπερ καὶ ἡμεῖς, ἐν ἡμῖν δὲ κατελογίσθης. κατέβη εἰς ἄδου ἢ δόξα σου, ἢ πολλὴ εὐφροσύνη σου». οὕτω δὲ καὶ ἔσχατος ἦν πᾶς καὶ ἀνόητος καὶ ἀπειθής, δουλεύων «ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ» διάγων, στυγητὸς καὶ μισθῶν, ἀλλὰ γέγονε πρῶτος, «ὅτε ἡ χρηστότης καὶ ἡ φιλάνθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ» «διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου», καὶ ἐδέξατο τὸν εἰπόντα· «ὁ δεχόμενος ἐμὲ δέχεται τὸν ἀποστείλαντά με».

Ἀλλὰ κατὰ μὲν ταῦτα πρώτους ἀποδεδώκαμεν τοὺς σωθησομένους, ἐσχάτους δὲ τοὺς μὴ ἀξίους τῆς τοιαύτης τῶν σωθησομένων τάξεως ἀλλὰ κολάσεως καὶ τοῦ ἐγκαταλειφθῆναι, ἥτοι ἕως «τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ» ἢ ἕως ἐκπληρώσωσι [K433] τὰ περὶ τῶν ἰδίων ἀμαρτημάτων. ἡ μέντοι ἐπιφερομένη τῷ πολλοῖς δὲ ἔσονται *πρῶτοι* ἔσχατοι καὶ ἔσχατοι *πρῶτοι* παραβολὴ σώζεσθαι μὲν ἐπαγγέλλεται καὶ τοὺς <ἐσχάτους> τῆς παραβολῆς, πρώτους μὲν ἐργασαμένους, ἐσχάτους δὲ λαμβάνοντας τὸν μισθὸν καὶ διὰ τοῦτο πρώτους ὄντας καὶ εἰς ἐσχάτους λελογισμένους. διαφέρειν δὲ αὐτῶν λέγει τοὺς ἐσχάτους μὲν ἐπὶ τὰ ἔργα κεκλημένους, ἀπολαβόντας δὲ τὸν μισθὸν οὐ μόνον πρώτους ἀλλὰ καὶ ἴσον τοῖς γογγύσασιν κατὰ τοῦ

“their own rule,” but abandoned “their own abode” (Jude 1.6), when [these humans] receive the rule in accordance with, “Be one who has authority over ten cities,” or, “Be one who has authority over five cities” (Lk 19.17, 19). And after those who existed in the abode of angels [M1336] have abandoned <it, men become *first*,> when by the proclamation of the kingdom of the heavens to them they do the things that lead them up to it;⁷¹ for indeed they are *last* in earth in regard to the heavenly [beings], but those in heaven are *first* in regard to those in earth. And *many* of the heavenly and “first” ones become *last*, being kept “in eternal chains in deep gloom for the judgment of the great Day” (Jude 1.6). But *many* of the “last” ones, who received [K432] birth on earth, <become *first*,> ascending, so as to say with great confidence, “Our citizenship is in the heavens” (Phil 3.20). Indeed, he who fell as lightning “from heaven” used to be “first,” when he walked blameless “in all his ways,” until lawlessness was found in him, and he became “last” after descending to Hades, such that those who saw him marvel at him and say, “And you are taken just as us, and you have been reckoned among us. Your glory has descended into Hades, all your mirth” (Isa 14.10-11). In the same way each one was “last” who was senseless and disobedient, serving “various desires and passions,” carrying on “in vice and envy,” hateful and hating (Tit 3.3),⁷² but became “first” “when the kindness and the philanthropy of God our Savior appeared” “through the washing of regeneration, and the renewal of the Holy Spirit” (Tit 3.4-5), and he received him who said, “The one who receives me receives the one who sent me” (Matt 10.40).

But with respect to the [present parable] we have rendered the “first” [as] those who will be saved, and the “last” [as] those who are not worthy of the rank of those who will be saved but [are instead worthy] of destruction and of being forsaken, either until “the fullness of the nations comes in” (Rom 11.25), or until they have filled up [K433] the things concerning their own sins. The parable, however, which follows [the verse], *Many who are first will be last, and last first*, announces that the <“last”> of the parable will also be saved, with the “first” doing the work, but the “last” receiving the reward, and for which cause those who are “first” will be reckoned as “last.” Differentiating between them it says that those who were called to the works “last” not only receive the payment “first” but also an equal [amount] to those who murmur

⁷¹ The end of this sentence has been clarified in light of Heine (I.219).

⁷² Cf. *Hom. Josh.* 15.5 (Bruce, 146).

οικοδεσπότης καὶ εἰρηκόσιν· «οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους αὐτοὺς ἐποίησας ἡμῖν τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα». καὶ *πρῶτοι* γε οἱ ἔσχατοι κληθέντες ἐπὶ τὸ ἔργον λέγονται παρὰ τὸ πρῶτους αὐτοὺς εἰληφέναι τὸν μισθόν. θεῶ δὲ εὐξάμενοι καὶ ἐπικαλεσάμενοι «τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ <Χριστοῦ>» ἐκθώμεθα τὴν παραβολὴν καὶ ἴδωμεν, τίνα ἡμῖν ἐξετάσαι καὶ εἰπεῖν εἰς αὐτὴν ἢ καὶ ὑπαγορεῦσαι δοθήσεται· ἔχει δὲ οὕτω.

28. Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότη [K434], ὅστις ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας καὶ τὰ ἐξῆς ἕως τοῦ [K435] πολλοὶ γὰρ εἰσι κλητοὶ ὀλίγοι δὲ ἐκλεκτοί. (20.1-16)

Δύναται μὲν οὖν ἡ πᾶσα παραβολὴ διὰ τοῦτο παρελῆφθαι, εἰς τὸ μαθεῖν ἡμᾶς πῶς οἱ ἔσχατοι ἐλθόντες εἰς τὸ ἔργον ὥσει πρῶτοι κληθέντες τὸν μισθὸν ἔλαβον *πρῶτοι*, καὶ τίνα τρόπον οἱ *πρῶτοι* κληθέντες ἐν ἐσχάτῃ χώρᾳ παρὰ τῷ οἰκοδεσπότη ἐτάχθησαν, διὸ καὶ τελευταῖοι τὸν μισθὸν ἀπειλήφασιν. χρὴ δὲ εἰδέναι ὅτι, ὡς Ἰησοῦ παραβολὴ («ἐν ᾧ οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεώς εἰσιν ἀπόκρυφοι») ἐξεταζομένη, τοσαῦτα δόγματα τῆς ἐν μυστηρίῳ ἀποκεκρυμμένης σοφίας εὐρεθήσεται τοῖς τὰ τοιαῦτα εὐρίσκουσιν δυναμένοις αἰνισσομένη, ὥστε εὐλόγως ἂν ἐπὶ ταύτῃ μάλιστα εἰπεῖν τῇ παραβολῇ τὸν σωτῆρα τὸ «ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγγομαι προβλήματα ἀπ' ἀρχῆς» καὶ «ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς». ἀναγκαῖον γὰρ ἰδεῖν τὸν [K436] μέλλοντα νοῆσαι τὴν παραβολὴν τὴν ἐν αὐτῇ δηλουμένην ἡμέραν καὶ τὰς ἐν αὐτῇ ὥρας, καὶ ὅτι οὐ κατὰ ἀποκλήρωσιν ὁ οἰκοδεσπότης πέντε τάγμασιν ἐργατῶν παραδίδωσι τὰ ἔργα τοῦ ἀμπελῶνος. ἐξετάσει δὲ ὁ δυνάμενος τὴν αἰτίαν τοῦ *πρῶτῳ μισθώσασθαι* τινος ἐργάτου εἰς τὸν ἀμπελῶνα, καὶ μετὰ τοῦτο οὐ περὶ δευτέραν μὲν *περὶ τρίτην* δὲ ὥραν ἄλλους, καὶ ἐξῆς ταύτῃ οὐ περὶ τετάρτην ἢ πέμπτην ἀλλὰ *περὶ ἕκτην*, εἴτα μετὰ τοῦτο <οὐ περὶ ἑβδόμην ἢ ὀγδόην, ἀλλὰ περὶ ἑννάτην, εἴτα ἐπὶ τέλει οὐ περὶ δεκάτην, ἀλλὰ> *περὶ τὴν ἑνδεκάτην*. ὀφείλει γὰρ τις λόγος εἶναι ἄξιος Ἰησοῦ <τοῦ> εἰς τὸν μετὰ τὸν ἑωθινὸν καιρὸν τρία ἴσα διαστήματα τρίτης καὶ ἕκτης καὶ

against the Master of the house and say, “These who are last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat” (Matt 20.12). Indeed [M1337] the *last ones* who were summoned to the work are called *first* because they received payment “first” (cf. Matt 20.8). But beseeching God and calling on “the name of our Lord Jesus <Christ>” (1 Cor 1.2), let us set forth the parable and let us see what will be given to us to examine and to say about it, or rather to suggest. [The text] reads in this way.

28. *The kingdom of the heavens is similar to a landowning man [K434] who went out early to hire workers, etc., up to, [K435] For many are called, but few are chosen (Matt 20.1-16).*⁷³

On the one hand, it is possible that the whole parable, therefore, is to be received for this reason, so that we learn how [it is that] *the last* ones to come to work received payment *first* just as if called first, and a certain figure that those called *first* were assigned to the last position by the landowner, such that they received payment in last place. On the other hand, one should be aware that, as a parable of Jesus (“in whom the treasures of wisdom and knowledge are hidden” [Col 2.3]) is carefully investigated, what is spoken in the form of riddles about such teachings of the wisdom which has been hidden in a mystery will be found by those who are able to investigate such things, so that it is most certainly fitting [to apply] to this parable what the Savior said, “I will open my mouth in parables, I will utter obscurities from the beginning” (Ps 77.2), and “I will utter things hidden from the foundation” (Matt 13.35). For one must realize that [K436] what is indicated as “day” in the parable, and the “hours” in that day, is to be understood as the future [age], and that it was not at random that the landowner hands over the work of the vineyard to five ranks of workers. Let the one who is able investigate the reason why certain *workers are hired for the vineyard early*, and that after this it is not around the second [hour] but *around the third hour* that *others* [are hired], and following this it is not around the fourth or fifth [hour], but *about the sixth* [hour], then after this <not around the seventh or eighth [hour], but around the *ninth*, then at the end not around the tenth, but> *around the eleventh* [hour that others are hired]. For there must

⁷³ Cf. the helpful discussion of Origen’s reading of this parable in Heine, *Origen*, 246-52, with translations of several substantial blocks of the commentary.

ἐννάτης ὥρας, καὶ μετ' αὐτὸν ἔλαττον διάστημα τῶν *περὶ τὴν ἐνδεκάτην* ἐστώτων, ὅπόσον ἦν διάστημα ἀπὸ τοῦ *ἅμα πρωῒ* ἐπὶ τὴν τρίτην. οὐ παρέργως δὲ προσεκτέον καὶ τῷ συμπεφωνηκέναι μὲν τὸν [K437] οἰκοδεσπότην τοῖς *ἅμα* τῇ ἔω παραληφθεῖσι τὸ *ἀνὰ δηνάριον*, οὓς *ἀπέστειλεν εἰς τὸν ἀμπελῶνα αὐτοῦ*, τοῖς δὲ *περὶ τὴν τρίτην* κληθεῖσιν οὐ τεταγμένως τὸν μισθὸν ὠνομακέναι, ἀλλὰ τὸ *ὃ ἂν ἦ δίκαιον δώσω ὑμῖν*. προσεκτέον δὲ ὅτι ὡσαύτως ἐποίησε τοῖς *περὶ τὴν ἕκτην καὶ ἐννάτην ὥραν* κληθεῖσι, καὶ ὅτι τοῖς *περὶ τὴν ἐνδεκάτην* εἶπεν ἀπολογησαμένοις *περὶ τῆς δι' ὅλης ἡμέρας ἀργίας* τὸ *ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα*, ἀλλὰ καὶ <ὅτι> ὡς ἔξω τοῦ ἀμπελῶνος γενόμενος καὶ εὐρὼν ἐκεῖ τοὺς ἐργάτας, τοὺς μὲν πρώτους ἀποστέλλει εἰς τὸν ἀμπελῶνα, τοῖς δὲ δευτέροις φησὶν· *ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα*, ὁμοίως δὲ τὴν αὐτὴν λέξιν καὶ τοῖς <περὶ> *τὴν ἐνδεκάτην* κεκλημένοις· *ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα*. ὁ δὲ δυνάμενος κατανοήσάτω τίς ἡ ἀγορά, ἐν ἣ ἐστώτας τοὺς ἀργοὺς *εὔρε* τοὺς δευτέρους *ἐξελθὼν* ὁ οἰκοδεσπότης. οὕτω δὲ καὶ ἐξετασθήτω τίνες οἱ εὐρεθέντες ἐστώτες *περὶ τὴν ἐνδεκάτην* [K438], οἷς λέγει ὁ οἰκοδεσπότης τὸ *τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί*; ἐπιστησάτω <δέ> τις καὶ τῇ ἀπολογίᾳ τῶν *ὅλην τὴν ἡμέραν ἐστώτων ἀργῶν* καὶ τὸν πόνον τοῦ ἐστηκέναι <τῶν τῶν ἀργοὶ ἐστηκέναι> δι' ὅλης ἡμέρας ὑπομεινάντων, μετὰ παρρησίας εἰπόντων ὅτι πρόθυμοι μὲν ἦσαν τοῦ ἐργάσασθαι, οὐδεὶς δὲ αὐτοὺς ἐμισθώσατο, ὡς πολλῶν ὄντων τῶν μισθωσαμένων μὲν ἂν οὐ μισθωσαμένων δέ.

29. Μὴ παρέργως δὲ ἐπιστησάτω τις καὶ τῷ *ὀψίας* <γενομένης> λέγειν τὸν τοῦ ἀμπελῶνος κύριον τῷ ἐπιτρόπῳ αὐτοῦ· *κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων*. τί δὲ κεκίνηκε τὸν κύριον τοῦ ἀμπελῶνος, ὥστε κελεῦσαι τῷ ἐπιτρόπῳ καλέσαι τοὺς ἐργάτας καὶ ἀποδοῦναι τὸν μισθὸν ἀρξάμενον ἀπὸ τῶν ἐσχάτων, καὶ οὕτως ἀναβαίνειν ἕως τῶν πρώτων, ἵνα πρῶτοι μὲν ἀπολάβωσιν οἱ *τὴν ἐνδεκάτην*, δεῦτεροι δὲ οἱ *τὴν ἐννάτην* καὶ [K439] τρίτοι οἱ *τὴν ἕκτην* καὶ μετὰ τούτους <τέταρτοι> οἱ *τὴν τρίτην*, καὶ τελευταῖοι οἱ *πρωῒ*; τοῦτο γὰρ σαφῶς δηλοῦται ἀπὸ τοῦ ἀπόδος τὸν

be some reason worthy of Jesus <for> [why he sets] the time after the early morning into three equal intervals of the third, sixth, and ninth hours, and after this a smaller interval for those who were standing around at *around the eleventh* [hour], as much as was [the] interval from *the early time* to the third [hour]. One must also not attend idly to where the landowner [K437] has agreed [M1340] with those who were invited in the *early morning* to [pay them] *a whole denarius*, whom *he sent into his vineyard*, but with those called *around the third hour* no numerical amount was named for the payment, but [only], *Whatever is just, I will give you* (Matt 20.4). One must attend that he does the same thing with those called *around the sixth and ninth hours*, and that to those *around the eleventh hour* who were defending themselves with regard to their idleness the whole day he says, *You yourselves also go into the vineyard* (Matt 20.7, cf. v. 4), but also <that> as though being outside of the vineyard and finding *workers* there, he sends the first ones *into the vineyard*, but to the second group he says, *You yourselves also go into the vineyard* (Matt 20.4), and similarly the same reading to those called <around> *the eleventh hour*: *You yourselves also go into the vineyard* (Matt 20.7). Let the one who is able consider what the market place is in which the second group of idle [workers] *was standing* that the landowner *finds after going out*. So also, let one investigate those who were found *around the eleventh hour* standing, [K438] to whom the landowner says, *Why have you stood here the whole day idle?* (Matt 20.6). <And> let someone also give attention to the defense of those who stood idle *the whole day*, and the toil of having stood waiting patiently through the whole day <as they stood *idle*>, who said with boldness that they were willing to work, but that *no one had hired* them, as though there were many who were being hired, but [they had] not been hired.

29. Let one also not give attention idly to, *when evening* <came>, the lord of the vineyard said to his manager, 'Call the workers, and render the payment, beginning from the last to the first' (Matt 20.8). What [M1341] moved the lord of the vineyard so as to direct the manager to call the workers, and to render the payment beginning from the last and thus ascending to the first, such that those from the *eleventh hour* might receive first, and those from the *ninth* second, and [K439] those from the *sixth* third, and after these those from the *third* <fourth>, and lastly those from the *early morning*? For this is clearly indicated from, *Render the payment, beginning from the last to the first* (Matt

μισθόν, ἀρζάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. τίς δὲ παρὰ τὸν κύριον τοῦ ἀμπελῶνος ὁ τοῦ κυρίου ἐπίτροπος, διδούς τὸν μισθὸν κατὰ τὸ τοῦ κυρίου πρόσταγμα; ἀλλὰ καὶ εἶπερ οἱ ἐν τῇ ἐννάτῃ κληθέντες ὥρα οὐκ ἐβάστασαν τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα, δηλονότι οὐχ οὗτοι ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου λέγοντες ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ἀλλ' οὐδὲ οἱ τῇ ἕκτῃ κληθέντες τὸ βάρος ἐβάστασαν τῆς ἡμέρας, ἀλλ' εἰ ἄρα τοῦ ἡμίσου τῆς ἡμέρας. καὶ οἱ τῇ τρίτῃ δὲ κληθέντες οὐ τῆς ὅλης ἐβάστασαν ἡμέρας τὸ βάρος, ἀλλ' (εἰ δεῖ ἀκριβῶς ὀνομάσαι) τοῦ ἡμίσου καὶ τοῦ τετάρτου τῆς ἡμέρας. μόνοι δὲ οἱ ἀπὸ τῆς ἕω μεμισθωμένοι τὸ βάρος ἐβάστασαν τῆς ἡμέρας καὶ τὸν καύσωνα ὅλον μὲν [οἱ ἀπὸ τῆς ἕω μεμισθωμένοι], οἱ δὲ λοιποὶ παρὰ τοὺς τελευταίους ἀνάλογον τῷ καιρῷ ᾧ ἐν τῷ ἀμπελῶνι [K440] πεποιήκασιν <ἐβάστασαν>.

30. Ἐπεὶ δὲ διάφοροί εἰσι παραβολαὶ ὀνομάζουσιν ἀμπελῶνα, ζητηθεῖν ἂν πότερον κατὰ διαφορῶν πραγμάτων καθ' ἕκαστον ὁ ἀμπελῶν παραλαμβάνεται ἢ κατὰ τοῦ αὐτοῦ πράγματος. ἐγὼ νομίζω δεῖν ἐξετάσαι <καὶ> διὰ τί οὐ πρὸς πάντας τοὺς ἐλθόντας πρώτους καὶ νομίζοντας ὅτι πλέον λήψονται καὶ γογγύσαντας κατὰ τοῦ οἰκοδεσπότου ἀπεκρίνατο ὁ οἰκοδεσπότης, ἀλλ' ἐνὶ μόνῳ εἶπεν αὐτῶν τὸ ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; καί· θέλω τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί. ὅτι μὲν οὖν ταῦτα καὶ τὰ τούτοις παραπλήσια ἐπιδέχεται ἡ ἐκκειμένη παραβολή ἃ ζητήσαι τις ἂν εἰς αὐτήν, διαβεβαιωσαίμην ἂν· ὅτι δὲ οὐκ ἔστιν κατ' ἀξίαν εἰπεῖν εἰς τὴν παραβολὴν ἄλλον ἢ τὸν φήσαντα ἂν μετὰ τοῦ ἀληθεύειν τὸ «ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν», καὶ τοῦτο θαρρῶν ἀποφανοῦμαι. «τίς» οὖν ἄρα «ἔγνω» τὸν ἐν τῇ παραβολῇ ταύτῃ «νοῦν Χριστοῦ» ἢ ὁ ἐμπαρασχὼν ἑαυτὸν τῷ παρακλήτῳ, περὶ οὗ φησιν ὁ σωτὴρ ὅτι [K441] «ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ὅσα εἶπον ὑμῖν»; μὴ διδάσκοντος γὰρ τοῦ παρακλήτου πάντα ἃ εἶπεν ὁ Ἰησοῦς καὶ ταύτην τὴν παραβολήν, οὐκ ἂν λέγοιτο τι ἄξιον Ἰησοῦ εἰς αὐτήν. καὶ εἰ τοιαῦτά γε ἐζήτουν κατὰ τὴν Ἰησοῦ φωνὴν ἀπὸ τοῦ παρακλήτου πάντες οἱ τὸ κατὰ Ἰωάννην εὐαγγέλιον ἀναγινώσκοντες, οὐκ ἂν προσέσχον τινὲς ὡς παρακλήτῳ «πνεύμασι πλάνης καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν», ὥστε

20.8). And who, beside the lord of the vineyard, is the lord's manager, who renders the payment in accordance with the command of the lord? But since those called in the ninth hour did not bear the burden of the day and the intense heat (Matt 20.12), clearly it is not these who murmured against the landowner, saying, that these who were last worked one hour, and you have made them equal to us who bore the burden of the day and the intense heat (Matt 20.12). But those called at the sixth hour did not bear the burden of the day, but perhaps half the day. And those called on the third hour did not bear the burden of the whole day, but (if it is necessary to name precisely) three quarters of the day. Only those hired in the early [morning] bore the whole burden of the day and the intense heat, but the remainder to the end group <bore> [a burden] proportionate to the time for which [K440] they had worked in the vineyard.

30. Since there are different parables which have vineyards as their subject, one should rather inquire concerning the different matters in each instance that the vineyard is employed, rather than concerning the matter itself. I deem it necessary <also> to examine why it is that the landowner does not respond to all those who came first and who believed that they would receive more, and so grumbled against the landowner, but he says to only one of them, Friend, I am doing you no injustice; did not you agree with me for a denarius? And, I choose to give to this last group the same as to you (Matt 20.13-14). That the present parable, then, admits these things and things similar to them about which one might inquire, I would confidently affirm; but that it is not fitting for anyone to speak about the parable unless he can say with complete truthfulness, "But we have the mind of Christ" (1 Cor 2.16), I declare this with confidence as well. "Who," then, "knows" the "mind of Christ" in this parable, except the one who entrusts himself to the Paraclete, concerning whom the Savior says that [K441] "He will teach you all things, and will remind you of all the things I said to you" (Jn 14.26)? For were the Paraclete not to teach all the things which Jesus said, including this parable, one would not [be able] to say anything [M1344] worthy of Jesus concerning it. And if all those who read the Gospel according to John would seek such things from the Paraclete in accordance with the voice of Jesus, certain people might not devout themselves "to a deceiving spirit, and to teachings of demons, by the hypocrisy of liars, whose own conscience have

τὰ τῆς πλάνης πνεύματα καὶ τὰ δαιμόνια ἀναγορεῦσαι τῷ μεγάλῳ τοῦ παρακλήτου ὀνόματι, ὅπερ ὁ σωτὴρ τοῖς ἀποστόλοις καὶ εἴ τις τοῖς ἀποστόλοις παραπλήσιός ἐστιν ἐπηγγείλατο. καὶ πείθομαί γε ὅτι ὁ Ματθαῖος ἤδει μὲν τὰ κατὰ τὴν παραβολὴν ταύτην μυστήρια, ὡς καὶ τὰ κατὰ τὴν τοῦ σπόρου καὶ τῶν ἐπεσπαρμένων τῷ σίτῳ ζιζανίων, οὐκ ἔκρινε δὲ εὐλογον εἶναι ὁμοίως ταῖς περὶ ἐκείνων διηγήσεσι καὶ τὴν περὶ ταύτης ἀναγράψαι, μὴ πιστεύσας γράμμασι κἂν τὴν ἐπὶ ποσὸν τῆς παραβολῆς ταύτης σαφίνειαν, ὥσπερ ἐκείνων ἐξ ὅλων τὴν διήγησιν ἀνέγραψεν. εἰ δὲ εὐλόγως ὁ Ματθαῖος τὴν περὶ τῆς [K442] παραβολῆς διήγησιν ἀπεσιώπησε, δηλονότι κἂν ἐκ μέρους τις αὐτὴν νοῆσαι δυνηθῇ, τάχα μὲν εὐλόγως ἂν αἰνίξαιτό <τι> τῆς φαινομένης αὐτῷ διηγήσεως, οὐ μὴν πάντα τὰ ἀποκαλυπτόμενα αὐτῷ σαφηνίζων καὶ γραφῇ πιστεύων ἔξω κινδύνου τοῦ περὶ τῆς ἐκθέσεως τῶν μυστηρίων ἔσται.

31. Φέρε οὖν ἡμεῖς, οἱ σφόδρα ἀπολειπόμενοι τοῦ κατὰ τὴν παραβολὴν βάθους τῶν πραγμάτων καὶ σφόδρα ὀλίγα εἰς αὐτὴν φανταζόμενοι, πῇ μὲν μετ' εὐχῆς τινα ἐκ μέρους ἀποδῶμεν, τινὰ δὲ ἐπ' ὀλίγον καὶ τῶν φαινομένων δείξαντες οὕτω παρέλθωμεν μετὰ τὸ εἰπεῖν καθικόντως εἰς τὴν παραβολὴν καὶ ἐπὶ τὰ ἐξῆς αὐτῆς. <καὶ> πρῶτον τοίνυν ἴδωμεν τὰ περὶ τῆς ἐν τῇ ζητουμένῃ παραβολῇ ἡμέρας. καὶ ὅρα εἰ δυνάμεθα τὸν ὅλον ἐνεστῶτα αἰῶνα ἡμέραν τινὰ εἰπεῖν, μεγάλην μὲν ὡς πρὸς ἡμᾶς, μικρὰν δὲ τινα καὶ ὀλιγοχρόνιον ὡς πρὸς τὴν τοῦ θεοῦ καὶ τοῦ Χριστοῦ καὶ τοῦ ἁγίου πνεύματος ζωὴν. τάχα γὰρ καὶ τινων τῶν μακαρίων δυνάμεων καὶ [K443] ἐπαναβεβηκυῶν, συγκρίσει τῶν πολλῶν γένους τῶν ὑποκάτω τῆς ἀρχικῆς τριάδος. <τοῦτον γὰρ τὸν> λόγον ἔχει ὁλος ὁ ἐνεστὼς αἰὼν ὡς πρὸς τὴν ζωὴν αὐτῶν, ὃν λόγον ἔχει ἡ παρ' ἀνθρώποις ἡμέρα πρὸς ὅλον τὸν δυνατὸν ἀνθρώπῳ ζῆν χρόνον. εἰ δὲ τοιοῦτόν τι μυστήριον ἐν Δευτερονομίᾳ δηλοῦται κατὰ τὴν ὁδὴν ἐν ᾗ γέγραπται· «μνήσθητε ἡμέρας αἰῶνος» ἢ μή, ζητήσῃ ὁ δυνάμενος. εἴτα, εἰ τοιαῦται αἱ ἡμέραι αἰῶνός εἰσιν, ἀκόλουθον ἂν εἴη τὴν παραπλήσιον ἐκδοχὴν ἐννοεῖν εἰς τὸ «ἔτη αἰῶνια ἐμνήσθη καὶ

been cauterized” (1 Tim 4.1-2) as though to a paraclete, so as to attribute the spirits of deception and demons to the great name of the Paraclete, which the Savior promised to the apostles and to anyone who might be similar to the apostles. Indeed, I am persuaded that Matthew knew the mysteries according to this parable, as [he] also [knew] the [mysteries] about the [parable] of the sower, and of the tares that are sown with the grain. But he did not judge it fitting to record an [explanation] concerning this parable in a way similar to the explanations for those [parables], not going so far as to entrust to letters the clarification of this parable, just as he recorded the complete explanation for the others. But if Matthew fittingly passed over in silence the [K442] explanation concerning the parable, clearly even if someone might be able to understand it in part, perhaps it would be fitting for him to riddle <something> of the explanation that appears to him, but he would in no way be clear of the danger involved in the exposition of the mysteries were he to explain and commit to writing all the things unveiled to him.

31. Come, therefore, let us who are quite insufficient [to treat] the depth of the matters in the parable and who suppose [to have comprehended] an exceedingly few things about it, with prayer, give a partial treatment of some things, but, after briefly explaining something of the things which appear [to us], let us pass on to the things following it after we have said what is appropriate about the parable. <So> first, then, let us look at the things concerning the “day” in the parable being investigated. And do take note whether we are able [M1345] to say that the whole present age is a certain day, which is long as relates to us, but as relates to the life of God, and of Christ, and of the Holy Spirit is something brief and of short duration. For perhaps [this is] also [the case] for certain of the blessed powers [K443] who have ascended, by comparison with the many races of those [powers] which are below the principal Trinity [τῆς ἀρχικῆς τριάδος]. <For> the whole present age has <this> account as relates to their life, which account the day for mankind [has] to the whole time man is able to live.⁷⁴ Let one who is able inquire whether or not some such mystery is indicated in Deuteronomy according to the song in which it is written, “Remember the days of eternity” (Deut 32.7). And so, if there are

⁷⁴ Heine’s more fluid translation runs: “For so far as their life goes, the whole present age is calculated as humans calculate one day in relation to their whole possible lifespan” (I.223).

ἐμελέτησα· νυκτὸς μετὰ τῆς καρδίας μου ἠδολέσχουν, καὶ ἔσκαλλεν τὸ πνεῦμά μου. καὶ εἶπα· μὴ εἰς τοὺς αἰῶνας ἀπόσεται κύριος;» καὶ τάχα (ἵνα τολμηρότερον εἶπω) εἰς μὲν «τοὺς αἰῶνας» οὐκ «ἀπόσεται κύριος» (πολὺ γὰρ καὶ εἰς ἓνα αἰῶνα ἀπόσασθαι κύριον), ἀπόσεται δὲ τάχα καὶ εἰς δευτέρον αἰῶνα, ὅτε οὐκ ἀφίεται ἡ τοιάδε ἁμαρτία «οὔτε ἐν [K444] τῷ νῦν αἰῶνι οὔτε ἐν τῷ μέλλοντι».

Τίς οὖν ἄρα ἱκανὸς τὰς ἐξ ἡμέρας καὶ τὴν τῆς ἀναπαύσεως ἐβδόμην ἐπὶ τοιαύτας ἀναγαγεῖν ἡμέρας καὶ μετὰ τὰ σάββατα τὰς νομηνίας καὶ τὰς ἐν τῷ πρώτῳ μηνὶ ἐορτὰς καὶ <τὸ ἐν> τῇ τεσσαρεσκαδεκάτῃ τοῦ μηνὸς ἡμέρα πάσχα καὶ ταῖς ἐξῆς τῶν ἀζύμων; οὕτω δὲ ἀνάλογον εἰς ἄβυσσόν τις ἐμπεσεῖται νοημάτων καὶ τὰς λοιπὰς ἐορτὰς ἐν τοιαύταις φανταζόμενος ἡμέραις καὶ ὅλον τὸν ἐβδομαδικὸν ἐνιαυτόν, ἐν ᾧ πτωχοῖς καὶ προσηλύτοις καὶ τοῖς θηρίοις τῆς γῆς χαρίζεται ὁ θεὸς τοὺς ἐκ προτέρας γεωργίας ἀνατέλλοντας καρποὺς ἐν καιρῷ μὴ γεωργομένης <τῆς γῆς>. τίς δὲ δύναται ἀναβῆναι ἐπὶ τὸν ἀριθμὸν τῶν τῆς ἀβύσσου ἐν τῇ πεντηκονταετηρίδι ἡμερῶν (ἀβύσσου δὲ λέγω διὰ τὸ βάθος τῶν δογμάτων), ἵνα τις ἀναβῇ καὶ ἴδῃ τὸν πεντηκοστὸν ἐνιαυτόν καὶ τὰ ἐν αὐτῷ νενομοθετημένα πληρούμενα; ἀλλὰ γὰρ ζητοῦντες τὴν μίαν τῆς ἐκκειμένης παραβολῆς ἡμέραν καὶ νομίσαντες αὐτὴν ὅλον τὸν ἐνεστῶτα αἰῶνα, ἐλάθομεν ἐμβάντες εἰς βάθη θεοῦ, δεόμενοι πνεύματος τοῦ «πάντα» ἐρευνῶντος, «καὶ τὰ βάθη [K445] τοῦ θεοῦ». ἐγὼ δ' οἶμαι ὅτι, ὥσπερ ἐπ' ἐξόδῳ συντελείας τοῦ ἐνιαυτοῦ εἴρηται τινα δεῖν γίνεσθαι, οὕτως (οἰονεῖ) <καὶ> «ἐπὶ» πλείονων «αἰώνων συντελεία», εἴτε ἐνιαυτόν τινα συμπληρούντων εἴτε ὅ τι δήποτε, «εἰς ἀθέτησιν ἁμαρτίας ἐφανερῶθη» ὁ Ἰησοῦς ἡμῶν, ἵνα μετὰ τὴν ὥς <ἐνός> ἐνιαυτοῦ ἡμερῶν συντέλειαν τῶν αἰώνων πάλιν ἄλλη ἀρχὴ διαδέξηται, καὶ «ἐνδείξῃται ὁ θεὸς ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χρηστότητος αὐτοῦ» εἰς οὓς αὐτὸς οἶδε δεῖν ἐνδείξασθαι. καὶ ταῦτα μὲν διὰ τὴν ἐν τῇ <ἐκκειμένῃ> παραβολῇ λελέχθω ἡμέραν, ἅτινα δύνασαι κατασκευάσαι καὶ ἐκ τῆς Ἰωάννου ἐπιστολῆς φάσκοντος· «παιδιά, ἐσχάτη ὥρα ἐστί, καὶ

such things as “days of eternity,” it might be consistent to understand the similar expression in, “I remembered eternal years and I meditated; by night with my heart I communed, and he stirred my spirit. And I said: Will the Lord reject unto the ages?” (Ps 76.6-8). And perhaps (if I may speak more daringly) “the Lord will” not “reject” unto “the ages” (for indeed the Lord rejects a majority unto one age), though perhaps he will also reject unto a second age, when such sin is not forgiven “either in [K444] the present age or in the age to come” (Matt 12.32).⁷⁵

Who is sufficient, then, to offer an anagogical interpretation of the six days and the seventh day of the rest on the basis of these days,⁷⁶ and after the Sabbaths the new moons, and the festivals in the first month, and <the> Pascha <in> the 14th day of the month, and to those [days] that follow of Unleavened Bread? To follow the analogy one would fall into an abyss of conceptions, reflecting on the rest of the feasts [on analogy to] such days, as also with the whole Sabbatical period, in which God bestows to the poor and proselytes and the beasts of the earth the fruits which grow from the previous farming, in a season when <the earth> is not being farmed. Who is able to give an anagogical interpretation for the abyss of the number of the days in “fifty years” (I say “abyss” on account of the depth of teachings), in order that one might ascend and understand the Pentecost [i.e., Jubilee] period and the fulness of the things that were legislated in it? Certainly, by inquiring concerning the “one day” of the present parable and considering it [to mean] the whole present age, we have embarked unawares into the depths of God, and we need “the spirit who searches all things, even the depths [K445] of God” (1 Cor 2.10). For my part, I think that, just as it is said that something must be “at an end” (ἐπ' ἐξόδῳ)⁷⁷ when it comes to the consummation of a period [of time], in the same way (as it were) <also> “upon the consummation of” many “ages,” whether [the ages] fulfill a certain period [of time] or some indeterminate time, our Jesus “appeared [M1348] for the removal of sin” (Heb 9.26), in order that, after the consummation of the ages as though it were <one> period of days, another beginning would again obtain, and “God might demonstrate in the coming ages the surpassing wealth of his beneficence” (Eph 2.7), unto those whom he himself knows it needs to be demonstrated. And let these things be said on

⁷⁵ Cf. Origen, *On Prayer* XXVII.13-17 for a similar discussion of the question of “ages” and spiritual reading of times in Scripture.

⁷⁶ That is, the “days of eternity” from Deut 32.7.

⁷⁷ As is evident, the “end” here involves a sense of departure and transition to the new period of time.

καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν». ἐσχάτη γὰρ ὥρα μετὰ τὴν ἐνδεκάτην τῆς προκειμένης παραβολῆς, ἐπεὶ περὶ τὴν ἐνδεκάτην ὁ κατὰ τὴν παραβολὴν οἰκοδεσπότης ἄνθρωπος ἐξελθὼν εὔρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς· τί ὅδε ἐστήκατε ὅλην τὴν ἡμέραν ἄργοι; [K446]

32. Μετὰ δὲ τοῦτο ζητοῦμεν, πῶς οὐ κατὰ ἀποκλήρωσιν ὁ οἰκοδεσπότης πέντε τάγμασιν ἐργατῶν παραδίδωσι τὰ ἔργα τοῦ ἀμπελῶνος· πρῶτῳ μὲν ὅτε ἐξῆλθεν ἅμα πρῶτῷ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα, δευτέρῳ δὲ ὅτε ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς, τρίτῳ δὲ καὶ τετάρτῳ ὅτε πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐννάτην ὥραν ἐποίησεν ὡσαύτως, πέμπτῳ δὲ τῷ περὶ τὴν ἐνδεκάτην, ἡνίκα ἐξελθὼν εὔρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς· τί ὅδε ἐστήκατε ὅλην τὴν ἡμέραν ἄργοι; καὶ ὅρα εἰ δύνασαι πρῶτον μὲν τάγμα εἰπεῖν τὸ κατὰ τὸν Ἀδὰμ ἅμα τῇ κοσμοποιίᾳ· ἐξῆλθε γὰρ ἅμα πρῶτῷ ὁ οἰκοδεσπότης καὶ (ἴν' οὕτως ὀνομάσω) τὸν Ἀδὰμ καὶ τὴν Εὐάν ἐμισθώσατο, ἴν' ἐργάζωνται τὸν ἀμπελῶνα τῆς θεοσεβείας· δεύτερον δὲ τάγμα τὸ κατὰ τὸν Νῶε καὶ τὴν πρὸς αὐτὸν διαθήκην, [K447] καὶ τρίτον τὸ κατὰ τὸν Ἀβραάμ ᾧ συνεξακούεται τὰ κατὰ τοὺς πατέρας μέχρι Μωσέως συμπαρειλήφθαι, τέταρτον δὲ τὸ κατὰ τὸν Μωσέα καὶ πᾶσαν τὴν Αἰγύπτου οἰκονομίαν καὶ τὴν ἐν τῇ ἐρήμῳ νομοθεσίαν, τελευταῖον δὲ τάγμα τὸ κατὰ τὴν παρουσίαν ἐστὶ Χριστοῦ Ἰησοῦ τὸ περὶ τὴν ἐνδεκάτην. πλὴν εἰς ἄνθρωπος οἰκοδεσπότης (ὅσον ἐπὶ τῇ προκειμένη παραβολῇ) πεντάκις ἐξελήλυθε καὶ ἐπὶ τὰ τῆδε ἐλήλυθε πράγματα, ἴν' ἐργάτας ἀνεπαισχύντους, ὀρθοτομοῦντας «τὸν λόγον τῆς ἀληθείας» ἐξαποστείλῃ ἐπὶ τὸν ἀμπελῶνα, τοὺς ἐργασομένους αὐτοῦ τὰ ἔργα. εἰς γὰρ Χριστὸς (ὁ ἀνθρώποις συγκαταβάς πλεονάκις) τὰ τῆς κλήσεως τῶν ἐργατῶν αἰεὶ ὠκονόμησεν.

33. Εἰ δὲ καὶ ἀπὸ τοῦ αἰσθητοῦ κόσμου καὶ ἀπὸ τῶν ἀπὸ αἰσθήσεως ἀρξαμένων τὰ ἔργα ποιεῖν σύμβολόν τι ἔχουσιν αἱ πέντε τῶν ἐργ<ατ>ῶν παραλήψεις, ὁ δυνάμενος ἐπιστησάτω. γεγυμνάσθω δὲ κἂν μὴ βούληταί τις εἰς δόγματα παραδέξασθαι καὶ τὰ λεχθησόμενα. ἐρεῖ γάρ τις ὅτι ἀφῇ

account of the “day” in the <present> parable, such as one could also furnish from the Epistle of John who says, “Children, this is the last hour; and just as you have heard that Antichrist is coming, even now many antichrists exist, whence we know that this is the last hour” (1 Jn 2.18). For the last hour is after *the eleventh hour* of the present parable, since *around the eleventh hour* the landowning man according to the parable *came out and found others standing, and said to them, ‘Why have you stood here the whole day idle?’* (Matt 20.6). [K446]

32. After this let us inquire how it is not at random that the landowner delivers the work of the vineyard over to five ranks of workers: to the first when *he came out in the early morning to hire workers for the vineyard*, and then to the second, when *coming out around the third hour he saw others standing in the marketplace idle*, and then to the third and fourth when *again coming out around the sixth and ninth hour he did likewise*, while for the fifth *around the eleventh hour, when he came out he found others standing, and he said to them, ‘Why have you stood here the whole day idle?’* (Matt 20.1, 3, 5, 6). And do take note if one might be able say that the first order pertains to Adam at the creation of the world, for the Landowner *came out early* and (if I may speak in such a way) hired Adam and Eve so that they might work *the vineyard* of piety. The second order pertains to Noah and the covenant with him, [K447] and the third pertains to Abraham, in whom one is to hear [all] that concerns the Patriarchs until Moses combined together, while the fourth concerns Moses, and the whole economy of Egypt and the legislation in the wilderness. The last order concerns the appearing of Christ Jesus which is *around the eleventh hour*. Now the one landowning man (insofar as the present parable is concerned) went out five times and came to the realities [πράγματα] here, in order that he might send to the vineyard workers who are unashamed [M1349] rightly divide “the word of truth” (2 Tim 2.15), who will perform its work. For the one Christ (who condescends to humans frequently) continually manages [ὠκονόμησεν] what is involved in the call of workers.

33. Let him who is able also attend carefully if the five successions of wor<ke>rs contain a certain symbol of those who begin to do [their] works from the sensible world and from the things based in sense-perception. Let one engage in the exercise [of this idea], even if someone might not want to accept

μέν ἐστι κατὰ [K448] τὴν πρώτην κλήσιν—διὸ «εἶπεν ἡ γυνὴ τῷ ὄφει» ὅ<τι> «εἶπεν ὁ θεός· οὐ φάγητε ἀπ' αὐτοῦ οὐδ' οὐ μὴ ἅψησθε αὐτοῦ», ὁσφρησις δὲ κατὰ τὴν δευτέραν—ὅθεν ἐπὶ τοῦ Νῶε «καὶ ὠσφράνθη κύριος ὁσμὴν εὐωδίας», γεῦσις δὲ κατὰ τὸν Ἀβραάμ—διὸ καὶ ἐστιῶν τοὺς ἀγγέλους παρατίθησιν αὐτοῖς ἐγκρυφίας ἀπὸ σεμιδάλεως καὶ τὸν ἀπαλὸν μόσχον, ἀκοή δὲ ἐπὶ Μωσέως—ὅτε ἐκ τοῦ οὐρανοῦ ἀκουστή γέγονεν ἡ φωνὴ τοῦ θεοῦ, ὄρασις δὲ ἡ πασῶν τῶν αἰσθήσεων τιμιωτέρα κατὰ τὴν Χριστοῦ ἐπιδημίαν—ὅτε ἐωράκασιν τὸν Χριστὸν τοῖς μακαρίοις ὀφθαλμοῖς. λελέχθω δὲ καὶ ταῦτα, εἴτε γυμνασίας χάριν λογικῆς εἴτε βούλεται τις καὶ δογματικῆς, διὰ τὰς πέντε κλήσεις.

34. Οἶμαι δ' ὅτι καὶ ἔργα τοῦ ἀμπελῶνος ἦν δεόμενα καθ' ὥραν ἐργατῶν. ἔδει γὰρ ἅμα τῇ ἑξ ἔργα γίνεσθαι ἐν τῷ ἀμπελῶνι, καὶ εἶδεν [K449] ὁ καλὼν οἰκοδεσπότης τοὺς ἐργάτας, τίνες ἦσαν ἐπιτήδειοι πρὸς τὰ ἀπὸ τῆς ἑξ ἔργα. ἄλλο δὲ ἔργον *περὶ τὴν τρίτην ὥραν* ἦν τὸ ἐπὶ τοῦ Νῶε, ὅτε ἔστησεν αὐτῷ ὁ θεὸς διαθήκην. εἶτα αἱ δέκα ἀπὸ τοῦ Νῶε ἐπὶ τὸν Ἀβραάμ γενεαὶ καταλήγουσαι ἐπὶ τὸν Ἀβραάμ, ἀρχὴν ἄλλης ὑπερβαλλούσης κλήσεως· καὶ ἦν ἐργάτης τοῦ ἀμπελῶνος τότε ἀρξάμενος ὁ Ἀβραάμ. καὶ μετ' αὐτὸν Μωσῆς μετὰ τῶν σὺν αὐτῷ παρελήφθη εἰς τὸν ἀμπελῶνα. ἔλειπε δὲ τι τελευταῖον ἔργον τῷ ἀμπελῶνι, ὅπερ ἔχρηξε νεαρᾶς κλήσεως καὶ καινῆς, ἀκμαίως καὶ ἀθρόως ἐν βραχεὶ τὸ λεῖπον ἐν τῷ ἀμπελῶνι ἐργαζομένης· τοῦτο δὲ ἦν τὸ τῆς καινῆς διαθήκης. ἴσα μὲν οὖν διαστήματα τῶν *περὶ τὴν τρίτην καὶ ἕκτην καὶ ἑννάτην* κληθέντων· ἀνάλογον δὲ τῷ ἀπὸ τῆς ἀρχῆς ἐπὶ *τὴν τρίτην ὥραν* τὸ ἀπὸ τῆς ἑννάτης Μωσέως ὥρας ἐπὶ *τὴν ἑνδεκάτην* τῆς Χριστοῦ Ἰησοῦ ἐν σαρκὶ ἐπιδημίας <διάστημα>. συμπεφώνηκε δὲ ὁ οἰκοδεσπότης τοῖς ἅμα τῇ ἑξ παραληφθεῖσι δηνάριον· τοῦτο δ' (οἶμαι) ἐστὶ τὸ τῆς σωτηρίας νόμισμα, οὐ συνεξεταζομένων αὐτῇ τῶν κατὰ τὴν δόξαν. σωτηρίας γὰρ [K450] ὄνομα (οἶμαι) τὸ *δηνάριον*, δόξης δὲ τὸ ὑπὲρ τὸ δηνάριον, εἴ που ὠνομάσθη νομίσματα τοῦ πενταπλασιάσαντος τὴν δεδομένην μνᾶν ἢ δεκαπλασιάσαντος. ὁ δὲ λέγων τοῖς *περὶ τὴν τρίτην* παραληφθεῖσιν· ὁ ἐὰν ἦ δίκαιον δώσω ὑμῖν, προετρέψατο μὲν τοὺς τῆς τρίτης ὥρας ἐργάτας ἐπὶ

the things [we] suggest as dogma.⁷⁸ For someone might say that [the sense of] touch pertains to [K448] the first call—since “the woman said to the serpent” th<at> “God said, ‘You shall not eat from it, nor in any way touch it’” (Gen 3.3)—whereas smell pertains to the second [call]—whence in reference to Noah, “the Lord also smelled a sweet aroma” (Gen 8.21), but taste pertains to Abraham—since indeed when he was entertaining the angels he set before them cakes of fine flour, and a tender calf (Gen 18.6-7). Hearing pertains to Moses—when the voice of God became audible from heaven. But sight, which is more valuable than all the senses, pertains to the coming of Christ—when they see Christ with blessed eyes (Matt 13.16). But indeed let these things concerning the five calls be said for the sake either of rational or dogmatic exercise, should one so desire.

34. But I also think that the works of the vineyard are necessarily connected to the hour of the workers. For it is necessary that there be someone in the vineyard to do the works that pertain to the *early* morning, and [K449] the landowner who calls the *workers* knows that they are expedient for the works that pertain to the early morning. But there was another work *around the third hour* which concerned Noah, when God made a covenant with him. Then there were five generations from Noah to Abraham which came to an end with Abraham, which became a beginning of another exceedingly high calling. Indeed, Abraham began to be a worker of the vineyard at that time. And after him Moses, along with those with him, was employed *in the* [M1352] *vineyard*. But there remained the final work for the vineyard, which required a fresh, new call, which would bring into effect what was lacking in the vineyard with full vigor and continuously in a short time. This was the [work] of the New Covenant. There are equal intervals, therefore, for those called *around the third, sixth, and ninth* hours. But the <interval> from the ninth hour of Moses to *the eleventh* hour of the coming of Christ Jesus in the flesh is proportionate to that from the beginning to *the third hour*. But the landowner agrees with those who were invited in the *early* morning to a denarius. This (I think) is the currency of salvation, with the group identified together by [receiving] it involving no

⁷⁸ Cf. P. Tzamalikos, *Origen: Philosophy of History and Eschatology* (VCSup 85; Leiden: Brill, 2007), 18-25, esp. 22 n. 76.

τὸ πᾶν ὃ τί ποτε δύνανται ἐργάσασθαι· ἑαυτῷ δὲ τετήρηκε τὸ κρῖναι τὸν δίκαιον πρὸς τὸ γινόμενον ἔργον μισθόν. ἐπεὶ δὲ ὡσαύτως ἐποίησε τοῖς περὶ τὴν ἕκτην καὶ ὣρα καὶ ὡρα, δηλονότι καὶ αὐτοῖς εἶπεν· ὁ ἐὰν ἢ δίκαιον δώσω ὑμῖν. καὶ δύνανται γε <ἴσον> ἔργον ἐν τῷ ἀμπελῶνι πεποιθέναι τοῖς ἅμα τῇ ἔφ' ἐργασαμένοις οἱ ἐν ὀλιγωτέρῳ χρόνῳ ἐπιτείνειν βουλόμενοι τὴν εἰς τὸ ἔργον δύναμιν καὶ ἐνέργειαν οὐ προκαμώντες, ὅπερ συμβέβηκε τοῖς ἅμα τῇ ἔφ' ἐκκλημένοις. ἀλλὰ ζητήσῃ τις, πῶς οὐ μόνον [K451] ἀργοῖς ὑπάρχουσιν ἀλλὰ καὶ ἐστηκόσιν ὅλην τὴν ἡμέραν, τουτέστι παρὰ πάντα τὸν πρὸ τῆς ἑνδεκάτης ὥρας καιρὸν, φησὶν ὁ οἰκοδεσπότης ἐξελθὼν περὶ τὴν ἑνδεκάτην ὥραν· τί ὥδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; ἐγὼ δὲ ὑπονοῶ τὸν περὶ ψυχῆς ἀπόρρητον καὶ ἐν τούτοις κεκρύφθαι λόγον, ὅτε ἤργουν ὅλην τὴν ἡμέραν μέχρι τῆς ἑνδεκάτης ὥρας, θέλοντες μὲν ἐργάσασθαι, οὐ παραλαμβάνοντες δὲ εἰς τὸν ἀμπελῶνα οἱ τεθαρρηκότως ἀπολογούμενοι καὶ λέγοντες· οὐδεὶς ἡμᾶς ἐμισθώσατο. ἡμεῖς μὲν οὖν ἐτολμήσαμεν τοιαῦτά τινα, καὶ ἐκ πολλῶν μὲν φαντασθέντες γραφῶν καὶ ἐκ τῆς προκειμένης δὲ παραβολῆς, εἰπεῖν εἰς τὸ καταστήσαι πῶς ὅλην τὴν ἡμέραν ἐστήκασιν ἀργοί παρὰ τὸ μηδένα αὐτοὺς μεμισθῶσθαι οἱ περὶ τὴν ἑνδεκάτην ὥραν ἐκκλημένοι.

[degree of] glory.⁷⁹ For the denarius (I think) is [K450] a term for salvation, but the [term] for glory is that which surpasses the denarius, wherever it was that the coins were called “mina” which was given fivefold or tenfold (cf. Lk 19.11-27). But he who says to those who were invited *around the third hour, Whatever is just, I will give to you* (Matt 20.4), urged those *workers* from the third hour to work in every way they could. But he reserves to himself to judge what is the just wage for the work that occurs. Since *he acted likewise* to those *around the sixth and ninth hour*, clearly he also tells them, *Whatever is just, I will give you* (Matt 20.4). Indeed they were able to perform a work that was <equal> to those who had worked from the early morning, for they were willing to devote the strength and energy for the work in a shorter time, not growing weary, which is what happened to those called in the early morning. But someone may inquire how it is not only [K451] to those who are idle, but also to those who stand *the whole day*—that is, for the whole time before the eleventh hour—that the landowner says *after coming out around the eleventh hour, Why did you stand here the whole day idle?* (Matt 20.6). I myself suspect that some ineffable teaching concerning the soul has been hidden in these verses, seeing as they were idle *the whole day* until the eleventh hour, desiring [M1353] to work on the one hand, but not being invited *into the vineyard*, they confidently defend themselves and say, *No one hired us* (Matt 20.7). We have been daring to say such things as these, reflecting from many Scriptures and from the present parable, so as to establish that it is because no one had hired them that those who were called *around the eleventh hour* stood *idle the whole day*.

35. Οἱ δὲ μὴ ἀρεσκόμενοι τοῖς τοιούτοις δόγμασι λεγέτωσαν ἡμῖν τὴν ὅλην ἡμέραν καὶ τοὺς ἐστώτας ὅλην τὴν ἡμέραν ἀργοὺς θέλοντας <μὲν> ἐργάσασθαι, μὴ ἐκκλημένους <δὲ> εἰς τὸν ἀμπελῶνα καὶ παρρησιαζομένους ἐν τῷ οὐδεὶς ἡμᾶς ἐμισθώσατο. εἰ γὰρ συνεσπάρη ἡ ψυχὴ τῷ σώματι, πῶς ὅλην τὴν ἡμέραν εἰστήκεισαν ἀργοί; ἢ λεγέτωσαν ἡμῖν, τίς ἢ ὅλη ἡμέρα καὶ αἱ ἐν αὐτῇ διάφοροι κατὰ [K452] τὰς διαφόρους ὥρας κλήσεις τῶν ἐργατῶν. πότερον δὲ μακάριοι μὲν οἱ ὑπὸ τοῦ κατὰ τὴν παραβολὴν οἰκοδεσπότητος μεμισθωμένοι (ἦσαν δὲ καὶ

35. Let those who are not satisfied with these teachings tell us [what] the *whole day* [is] and [who] they are *who stood idle the whole day* <on the one hand> desiring to work <but> not having been called *into the vineyard*, and who declare boldly that, *No one hired us*. For if the soul is entwined together with the body, how do they stand *idle the whole day*? Or let them tell us what this whole day is, and about the different calls of the workers in connection with [K452] the different hours in it. Whether those who were hired by the landowner in the parable are blessed (and there were other workers who were

⁷⁹ Heine (I.225) renders this dependent clause, οὐ συνεξεταζομένων αὐτῇ τῶν κατὰ τὴν δόξαν, as, “since things connected with glory are not reckoned along with it.” Origen’s basic meaning is clear: The denarius is the currency for a “first/basic level” of salvation, whereas the “mina” is the currency that is used and given in proportion to one’s degree of “glory/honor/worthiness.”

ἄλλοι μεμισθωμένοι ἐργάται ἦτοι ὑπὸ ἐτέρων οἰκοδεσποτῶν ἢ τοῦ αὐτοῦ) καὶ ἦτοι οὐ μακάριοι ἢ οὐχ οὕτως μακάριοι, ὑπὲρ ἡμᾶς ἐστὶ κατ' ἀξίαν τὸ τοιοῦτον νοῆσαι ἢ καὶ ὡς νοοῦμεν γραφῇ τὰ νοοούμενα πιστεῦσαι. ἐγὼ ζητῶ καὶ τὰ ἔξω τοῦ ἀμπελῶνος, ὅπου <καὶ> εὐρίσκονται οἱ ἐργάται ὑπὸ τοῦ ἐξελθόντος αὐτοῦς μισθῶσασθαι, καὶ ἐπισκοπῶ μήποτε ἡ χώρα τῶν πρὸ τοῦ σώματος ψυχῶν ἐστὶν ὁ ἔξω τοῦ ἀμπελῶνος τόπος, ἀμπελῶν δὲ οὐ μόνον τὰ τῆδε, ἀλλὰ καὶ τὰ ἔξω τοῦ σώματος, ἔνθα (οἶμαι) ἐργάζονται οἱ ἐργάται· οὐ γὰρ ἐν ἀργίᾳ εἰσὶν αἱ ἀπαλλαγεῖσαι τοῦ σώματος ἐργατῶν παραληφθέντων εἰς τὸ χωρίον τοῦ οἰκοδεσπότης ψυχαί. καὶ Σαμουὴλ γοῦν ἔξω σώματος εἰργάσατο προφητεύων καὶ Ἰερεμίας εὐχόμενος «ὑπὲρ τοῦ λαοῦ». φιλοτιμώμεθα οὖν καὶ ἐργαζώμεθα τὸν ἀμπελῶνα «εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες» ληψόμενοι ὃ ἐὰν ᾖ δίκαιον. καὶ οὐδεὶς γε (ὅσον ἐπὶ τῇ παραβολῇ) μὴ ἐργασόμενος τὰ τοῦ ἀμπελῶνος ἔργα ἐξαποστέλλεται εἰς αὐτόν· [K453] οὐδένα γὰρ ὡς ἐλλιπέστερον τὸ ἔργον πεποιηκότα ὁ οἰκοδεσπότης ἐμέμψατο, εἰ καὶ ἐπὶ τῷ πλείονα καὶ μείζονα ἐλπίσαι μισθὸν ἐμέμψατο. καὶ τάχα ὁ ἔξω τοῦ ἀμπελῶνος τόπος ἐστὶν ἡ ἀγορά, ἔνθα ἦσαν οἱ ἐστῶτες ἀργοί. μεγάλη δὲ ἀπολογία πρὸς τὸ ἀξίους αὐτοῦς γενέσθαι τοῦ τῆς ὅλης ἡμέρας μισθοῦ τοῖς εἰποῦσι λέλεκται ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο· διόπερ αὐτοῦς ἐμισθώσατο καὶ (ἴν' οὕτως εἶπω) ἀποδέδωκεν αὐτοῖς μισθὸν τοῦ μακροθύμως ἐστηκέναι ὅλην τὴν ἡμέραν καὶ περιμένειν μέχρι ἐσπέρας τὸν μισθωσόμενον.

Μετὰ ταῦτα ὁψίας γενομένης, τουτέστι τῆς συντελείας τῆς τοῦ αἰῶνος καὶ τῆς κατὰ τὴν παραβολὴν ἡμέρας, λέγει τῷ ἐπιτρόπῳ ἑαυτοῦ ὁ κύριος, εἴτε τινὶ ἀγγέλῳ τῷ ἐπὶ τῶν μισθῶν εἴτε καὶ ἐνὶ ἐκ πολλῶν ἐπιτροπευσάντων ἐπιτρόπῳ, καθὼς λέλεκται «ὑπὸ ἐπιτρόπους καὶ οἰκονόμους» εἶναι τὸν κληρονόμον παρὰ τὸν χρόνον ὃν «νῆπιός ἐστι».

hired either by different landowners or by the same) or are not blessed or not blessed in the same way, it is beyond us to understand such a thing in a worthy fashion, or even, as we think, to entrust the intelligible things to writing. I might inquire also about the [places] outside of the vineyard, where <indeed> the workers were found by him who came out to hire them, and I may consider that perhaps the place outside of the vineyard⁸⁰ is the region of souls apart from the body [πρὸ τοῦ σώματος], yet [the] vineyard includes not only those [places] here, but also those [places] outside of the body, where (I think) the workers are working.⁸¹ For the souls of the workers that have been released from the body who are invited into the region of the landowner are not in idleness. Indeed, Samuel did the work of a prophet while outside of a body (1 Kgdms 28), as did Jeremiah when praying “on behalf of the people” (2 Macc 15.14).⁸² Let us be ambitious, therefore, to work the vineyard “whether at home [in the body] or absent” (2 Cor 5.9), receiving whatever may be just. Indeed, no one (as far as concerns the parable) who would not perform the work of the vineyard is dispatched to it, [K453] for the landowner censured no one [M1356] as though they had performed a less than adequate job, even though he did censure the expectation of a greater and fuller wage. Indeed, perhaps the place that is outside the vineyard is the marketplace, where they were standing idle. A great defense is recorded in reference to those who were worthy of the payment for the whole day when they say that, No one hired us (Matt 20.7); wherefore he hired them, and (if I may speak in such a way) he renders a wage to them for having very patiently stood the whole day and having waited until evening for him who hires.

After these things when evening comes, that is, the consummation of the age which is related to the day according to the parable, the Lord speaks to his manager (Matt 20.8), who is either a certain angel who [manages the distribution] of wages, or indeed is one manager from the many who act as managers, insofar as it is said that the heir is “under managers and

⁸⁰ Cf. Matt 21.37.

⁸¹ This is a confusing section, specifically in terms of how Origen expects us to understand the μέν/δέ/ἄλλά sequence. It seems to present a contradictory notion: “outside of the vineyard” is the place of souls apart from bodies, while the vineyard itself is those here (i.e., in the vineyard/body) and those outside of the vineyard. The rest of Origen’s argument disambiguates things, however, generally speaking, particularly with the suggestion that the “marketplace” is the place truly outside the vineyard (such that one can still be “outside the vineyard” proper and yet still be “of it,” which is not the case for those inactive in the “marketplace”). Following Origen’s argument, the preposition *pro* in πρὸ τοῦ σώματος should be taken, it seems, in a more contrastive sense rather than in terms of temporal priority. Those (souls) who are “of the vineyard,” as it were, can be both in the body and out of the body and still be “of the vineyard.”

⁸² Cf. *On Prayer* XI, 1 (Chadwick and Oulton, 259), where Origen argues similarly that departed saints (and angels) pray with and for us.

κατὰ τὸ πρόσταγμα τοίνυν τοῦ οἰκοδεσπότου καλοῦνται οἱ ἐργάται ὑπὸ τοῦ ἐπιτρόπου, ἵνα [K454] ὁ μισθὸς τοῖς ἐσχάτοις πρώτοις δοθῇ· οἱ γὰρ πρότεροι ἐργάται «μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν τοῦ θεοῦ, περὶ ἡμῶν κρεῖττόν τι προβλεψαμένον» <τοῦ οἰκοδεσπότου> (τῶν ἐν τῇ ἐνδεκάτῃ ὥρᾳ κεκλημένων), «ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι». καὶ ἐλεήθημέν γε ἐπὶ τῷ ὅλῳ τὴν ἡμέραν στήναι καὶ βεβουλῆσθαι ἥκειν ἡμῖν τὸν μισθωσόμενον, ἡργηκέναι δὲ καὶ μετὰ ἀπολογίας ἡξιῶσθαι τοῦ ἔργου, καὶ ἐλεηθέντες πρώτοι τὸν μισθὸν ἀπολήψεσθαι προσδοκῶμεν οἱ Χριστοῦ γνῶριμοι. εἴτ' ἐπαναβαίνων δώσει τὸν μισθὸν τοῖς πρὸ ἡμῶν ἐργασαμένοις, εἴτα τοῖς πρὸ ἐκείνων καὶ οὕτως μέχρι τῶν πρώτων. ἰδὼν δὲ τις τὸν τόπον ἔνθα διέτριβε Σαμουὴλ καὶ ἀκολούθως σκοπήσας περὶ τῶν <πρὸ> τῆς ἐνδεκάτης κληθέντων ἐργατῶν ὁψεται, τίνα τρόπον ἐβάστασαν τὸ βάρος καὶ τὸν καύσωνα τῆς ἡμέρας οἱ πρότεροι· οἱ δὲ περὶ τὴν ἐνδεκάτην κληθέντες <ἡμεῖς> ὥς ἐκεῖνοι μὲν οὐκ ἐβαστάσα<με>ν τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα, ἐβαστάσα<με>ν δὲ τὸ βάρος τοῦ ἐστηκέναι ἀργοὶ πρὸ τῆς ἐφ' ἡμᾶς [οὖν] παρουσίας τοῦ <οἰκο>δεσπότου [K455], ὃς εἶπεν ἡμῖν· «δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς»· φορτίον γὰρ ἦν <αὐτῇ> ἡ ἀργία καὶ τὸ μὴ ἀξίους πῶ κριθῆναι τῶν ἐν τῷ ἀμπελῶνι ἔργων. καὶ καύσωνά γε ἐβάστασαν οἱ πρὸ τῆς ἐνδεκάτης <κληθέντες>, ἕκαστος κατ' ἀναλογίαν τῆς κλήσεως. μὴ εἰδότες <δὲ> τὸ τοῦ οἰκοδεσπότου ἀξίωμα οἱ πρῶτοι καὶ ὅτι οὐ χρή γογγύζειν κατὰ τούτου, πλεῖόν τι σωτηρίας ἢ λαμβάνουσιν οἱ τελευταῖοι ὥρῃθησαν λήψεσθαι καὶ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, φθονοῦντες ἡμῖν τοῖς ἐσχάτοις μίαν ὥραν τὴν μέχρι τῆς συντελείας πεποιηκόσι καὶ ἴσοις γεγονόσι τοῖς ἀρχῇθεν κεκλημένοις ἐπὶ τὸν θεῖον ἀμπελῶνα. ἀλλ' ὁ οἰκοδεσπότης ἐνὶ αὐτῶν εἶπε (τάχα τῷ Ἀδάμ)· ἔταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησά σοι; ἄρον τὸ σὸν καὶ ὕπαγε (σὸν γὰρ ἡ σωτηρία τὸ δηναρίον [K456])· θέλω γὰρ καὶ τούτῳ <τῷ ἐσχάτῳ> (φησὶ) δοῦναι ὡς καὶ σοί. καὶ οὐκ εἶπε· τούτοις <τοῖς ἐσχάτοις>, ἀλλ' ἔδειξέ τινα κατ' ἐξοχὴν ἓνα· ὃν τολμηρότερον μὲν εἰπεῖν ὅστις ἐστίν, οὐκ ἀπιθάνως δ' ἂν τις στοχάσαιτο Παῦλον μὲν εἶναι τὸν ἀπόστολον μίαν ὥραν ἐργασάμενον <καὶ> τάχα ὑπὲρ πάντας τοὺς πρὸ αὐτοῦ. εἰ δὲ δεῖ καὶ περὶ τοῦ ἀμπελῶνός τι εἰπεῖν λαβόντα ἀφορμὴν ἀπ' αὐτοῦ τοῦ ἐρμηνεύσαντος ἐν τοῖς περὶ ἄλλης

administrators” during the time that “he is an infant” (Gal 4.2). According to the command of the landowner, then, the workers are called by the manager, so that [K454] the wage might be given to the last first. For the first workers, “having been attested though [their] faith, did not receive the promise of God,” [for] <the Landowner> “made provision for something better for us” (who were called in the eleventh hour), “so that they may not be made perfect apart from us” (Heb 11.39-40). Indeed we have been shown mercy because we stood *the whole day* and we desired that he who hires would come for us, but having been idle and making a defense that we were worthy of work, let us who are familiar with Christ, having been shown mercy, expect to receive *the wage* first. Then, in ascending order, he will give *the wage* to those who worked before us, then to those before these and so on until the first. Someone who knows the place where Samuel was passing time and consequently considers those workers who were called <before> the eleventh hour, will see a certain figure [in the fact that] the first group bore *the burden and the intense heat of the day*, but <we>, as those called at *the eleventh hour*, have not bo<rn>e *the burden of the day and the intense heat*, but we have bo<rn>e *the burden* of standing *idle* before the appearing of the <land>owner for us, [K455] who said to us, “Come to me, all who are weak and weighed down, and I will give you rest” (Matt 11.28), for the burden was idleness <itself> along with being judged unworthy [M1357] of the works in the vineyard. Indeed those who <were called> before the eleventh hour bore *intense heat*, each according to the proportion of the call. <But> *the first group*, not knowing the dignity⁸³ of the landowner, and that there was no need to grumble against him, thought they would receive something *greater* than the salvation that the last group received and *they grumbled against the landowner*, bearing ill-will to us who were last, who had worked *one hour* until the consummation and yet became equal to those who were called to the divine vineyard from the beginning. But the landowner *said to one of them* (perhaps to Adam), *Friend, I am not treating you unjustly. Did I not agree with you for a denarius? Take what is yours, and go* (for your denarius is salvation [K456]). For (he says) *I desire to give to this one* <which was last> *the same as you* (Matt 20.13-14). Indeed, he does not say, “to these <last ones>,” but he indicated one particular preeminent person. It is a bit daring to identify who this is, but one would not be unpersuasive to conjecture that the

⁸³ This could also refer to the decision/decree of landowner that all would receive the same wage, rather than to the character of the landowner.

παραβολῆς τὸν ἀμπελῶνα, φήσομεν ὅτι ἀμπελῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ. οὕτως γὰρ αὐτὸς εἶπεν ἐν τῷ· «ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς». πάντες οὖν οἱ τὰ ἔργα τοῦ ἀμπελῶνος ἐργαζόμενοι, τὰ ἔργα τῆς βασιλείας τοῦ θεοῦ ἀξίως σωτηρίας ἐπιτελοῦντες, τὸ δηνάριον λήψονται.

apostle Paul is he who worked *one hour* <and> perhaps [worked] more than all the others before him. If it is necessary also to say something about *the vineyard*, taking [our] cue from the very person who explained the vineyard in the [passages] concerning another parable, we would say that the vineyard is the kingdom of God. For he himself speaks in this way in, “The kingdom of God will be taken away from you, and will be given to a nation who produces its fruit” (Matt 21.43). All, therefore, who perform the works *of the vineyard*, bringing to completion the works of the kingdom of God in a fashion worthy of salvation, *will receive the denarius*.

36. Μετὰ τὸ ὑπαγορεῦσαι ταῦτα εἰς τὴν ἐκκειμένην <ταύτην> παραβολὴν [K457] καὶ ταῦτα ὑπέπεσεν ἡμῖν εἰς αὐτήν, χρήσιμα εἶναι δυνάμενα τοῖς προ[σ]κόπτουσι<ν ἐν> τῇ βαθυτέρᾳ καὶ ἀπορρητοτέρᾳ διηγήσει. φήσει γοῦν τις τὸν πάντα τῶν ἀνθρώπων βίον εἶναι τὴν κατὰ τὴν παραβολὴν ἡμέραν. δηλοῦσθαι οὖν τοὺς μὲν ἐκ παιδῶν καὶ πρώτης ἡλικίας κληθέντας ἐπὶ τὸ ἐργάζεσθαι τὰ τῆς βασιλείας τοῦ θεοῦ ἔργα εἶναι τοὺς ἅμα τῇ ἑφ' μισθωθέντας ὑπὸ τοῦ οἰκοδεσπότου, τοὺς δὲ μετὰ τὸ μειράκιον ἐρχομένους ἐπὶ τὴν θεοσέβειαν τοὺς ἀπὸ τρίτης ὥρας παραγενομένους, τοὺς δὲ ἤδη ἄνδρας τοὺς περὶ τὴν ἕκτην ἐξαποστελλομένους ἐπὶ τὸν ἀμπελῶνα· τοὺς δὲ πρεσβύτας ἐπὶ τὴν θεοσέβειαν ἀγομένους εἶναι <τοὺς περὶ> τὴν ἑννάτην ὥραν μετὰ τὸν ἐν νεότητι καύσωνα καὶ τὸ βάρος τῶν μέχρι τῆς πρεσβυτικῆς ἡλικίας πράξεων παραληφθέντας ἐπὶ τὸν λόγον τοῦ θεοῦ, τοὺς δὲ πρὸς αὐτῇ τῇ ἐξόδῳ γέροντας <ἤδη> δηλοῦσθαι τοὺς <περὶ> τὴν ἑνδεκάτην ὥραν κεκλημένους εἰς τὰ τοῦ ἀμπελῶνος ἔργα. [K458] ἐπεὶ τοίνυν προαίρεσις καὶ οὐ χρόνος ἐξετάζεται, ὃν ἐν πίστει πεποιήκε τις, διὰ τοῦτο τοῖς ἐξ οὗ κέκληνται τὰ ἐπιβάλλοντα πεποιηκόσι πᾶσι δίδεται ὁ ἴσος τῆς σωτηρίας μισθός. ἐφ' ᾧ ἀγανακτοῦσιν οἱ ἐκ παιδῶν πιστοὶ καὶ καμόντες καὶ βιασάμενοι τὴν νεότητα, εἰ μέλλουσιν ἔχειν ἴσην σωτηρίαν τοῖς ἀργοῖς ἀπὸ <νεότητος περὶ> θεοσεβείας μέχρι γήρως γεγεννημένοις καὶ <ἀργοῦσιν ἐν ἀπιστίᾳ καὶ κατ'> ὀλίγον καιρὸν ἐπὶ τὴν πίστιν καὶ τὰ ἔργα τῆς πίστεως ἐληλυθόσιν.

36. After suggesting these things about <this> present parable [K457] and the things that came to mind for us about it, [let us offer] things that might be able to benefit those who are advancing into the deeper and more ineffable explanation. Someone may say, then, [M1360] that the whole life of men is the day according to the parable. Those on the one hand who are called from childhood and a first stage of maturity for performing the works of the kingdom of God are indicated by those who are hired by the landowner in the *early morning*. Those on the other hand who come to piety after adolescence are those who came from the third hour, and those who are already men are those dispatched to *the vineyard around the sixth hour*. The elders who are bringing themselves to piety are <those> who have been invited by the Logos of God <around> *the ninth hour* after *the intense heat* in youth and *the burden* of the practices until the [attainment of] elderly stature. Those who have <already> aged to the point of the departure itself are indicated by those who were called to the works of the vineyard <around> *the eleventh hour*. [K458] Since then free will and not time is being examined,⁸⁴ which someone performs in faith, that is why the equal wage of salvation is given to all those who perform what falls to their lot from which [hour] they were called. Because of this the believers from childhood who have toiled and have overpowered youthfulness by force become irritated, if they are going to have a salvation equal to those who from <youth> had been idle <in regard to> piety until having become elderly and <are idle in unbelief and in just> a short time came to the faith and the works of faith.

⁸⁴ This is an important interpretive and theological principle for the parable: the basic wage of salvation is rooted in human free will turning towards God, not in the amount of—earthly, human—time one labors.

37. Ἀμπελῶν δὲ κατὰ ταύτην τὴν διήγησιν εἶη ἂν ἡ ἐκκλησία τοῦ θεοῦ, ἀγορὰ δὲ καὶ τὰ ἔξω τοῦ ἀμπελῶνος τὰ ἔξω τῆς ἐκκλησίας, ὅθεν ὁ λόγος παραλαμβάνει τοὺς καλουμένους καὶ πέμπει ἐπὶ τὸν ἀμπελῶνα, τὴν ἐκκλησίαν. οὐκ ἀριθμηθεῖεν δ' <ἂν> (κατὰ τὴν διήγησιν ταύτην) εἰς τοὺς ἐργάτας [K459] τοῦ ἀμπελῶνος, ὅσοι ἐκλήθησαν μὲν εἰς τὴν θεοσέβειαν πρότερον, μὴ τηρήσαντες δὲ τὰ τῆς πίστεως νικηθέντες ὑπὸ παθῶν ἐξῆλθον· κἂν γὰρ μετὰ τὸ ἐμφορηθῆναι τῶν ἐν ἁμαρτίαις ἡδονῶν θέλωσιν ὡς μετανοοῦντες <πάλιν ἀπ' ἀρχῆς> ἐργάσασθαι τὸν ἀμπελῶνα, οὐ δύνανται λέγειν τῷ οἰκοδεσπότη· οὐδεὶς ἡμᾶς ἐμισθώσατο· ἐμισθώθησαν γὰρ καθ' ὃν καιρὸν πρότερον ἐπὶ τὸ πιστεῦν ἐκλήθησαν. ἀλλ' οὐδὲ λελέξεται αὐτοῖς· τί ὥδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί· μάλιστα εἰ «ἄρξάμενοι πνεύματι» καὶ ὕστερον «σαρκί» ἐπιτελούμενοι πάλιν ἐπανέρχεσθαι βούλονται ἐπὶ τὸ ἐξ ὑπαρχῆς πνεύματι θέλειν ζῆν. καὶ οὐ φαμεν ταῦτα ἀποτρεπόμενοι ἀνίστασθαι τοὺς πεπτωκότας ἢ <ἐμποδίζοντες> ἐπαναστρέφειν τοὺς πεπλανημένους ἢ παλινδρομεῖν ἐπὶ τὸν πατρῶον οἶκον τοὺς <ἀσελγεῖς υἱοὺς τοὺς> κατασωτευσαμένους τὴν τῆς εὐαγγελικῆς διδασκαλίας οὐσίαν. ἐχέτωσαν μὲν γὰρ διὰ τὴν μετάνοιαν καὶ τὸ καταλαμβάνεσθαι ἐν [K460] ἐπεστραμμένῳ βίῳ κρείττονα τῶν καταλαμβανομένων ἐν ταῖς ἁμαρτίαις <παραμυθίαν σωτηρίας>. οὐ μὴν χρὴ ὑπολαμβάνειν περὶ αὐτῶν ὅτι ὅμοιοί εἰσι τοῖς παρὰ τοῦτο ἡμαρτηκόσιν ἐν τῇ νεότητι, παρὰ τὸ μηδὲ τὴν ἀρχὴν τὰ τῆς πίστεως μεμαθηκέναι. θέλει οὖν ὁ οἰκοδεσπότης καὶ τοῖς ἐσχάτοις δοῦναι ὡς καὶ τοῖς πρώτοις τὸ δηνάριον, τὴν σωτηρίαν, ἐπεὶ ἔξεστι <ἐν αὐτῷ> ποιεῖν ὃ θέλει ἐν τοῖς ἑαυτοῦ, καὶ ἐλέγχει τὸν ἔχοντα πονηρὸν ὀφθαλμὸν ἐπὶ τῷ τὸν οἰκοδεσπότην εἶναι ἀγαθόν. ἔσονται οὖν πολλοὶ τῶν ἐσχάτων πρῶτοι καὶ τινες τῶν πρώτων κληθέντων ἔσχατοι· καὶ γὰρ οἱ κλητοὶ μὲν πολλοί, οἱ δὲ ἐκλεκτοὶ εἰσιν ὀλίγοι.

Εἰκὸς μὲν οὖν, τὸν ἡμῶν σοφώτερον καὶ κριθέντα παρὰ θεῷ ἄξιον τρανοτέρου τοῦ ἐν λόγῳ σοφίας διὰ πνεύματος θεοῦ χαρίσματος καὶ πλουσιωτέρου καὶ δωρεᾶς τῆς ἐν λόγῳ γνώσεως κατὰ τὸ πνεῦμα, ὑψηλότερα καὶ μείζονα [καὶ] μετὰ πάσης καταλήψεως εὐρήσειν εἰς τὴν παραβολὴν καὶ ἀποδείξεων εὐπορήσειν παραλαμβάνοντα εἰς αὐτὰς ῥητὰ μεγαλοφυέστερα. καὶ ἡμεῖς δέ, ὡς ἐχωρήσαμεν ἐκθέμενοι τὸν νοῦν τῆς [K461] παραβολῆς, αἰτοῦμεν ἀπὸ τῶν ἐντυγχανόντων συγγνώμην, εἰ καὶ

37. According to this same explanation, the vineyard might be the church of God, and the marketplace and the [places] outside the vineyard [might be] the [places] outside the church, whence the Logos invites those who are called and sends [them] to *the vineyard*, the church. But no numerical reckoning <may> be given (according to this explanation) for *the workers* [K459] of the vineyard, how many as were called first to piety, but then went out, not preserving the things of the faith, being conquered by passions. For even though, after taking their fill of the pleasures in sins, they might desire, as being repentant, [M1361] to work the vineyard <again as from the beginning>, they would not be able to say to the landowner, *No one hired us* (Matt 20.7), for they were hired with respect to the first time they were called to believe. But neither will it be said to them, *Why have you stood here the whole day idle?* (Matt 20.6). Especially if “after beginning in the spirit” and later “finishing in the flesh” (Gal 3.3) they might desire to return again by choosing to live by the spirit as from the beginning. Indeed we do not say these things to prevent those who have fallen from being restored, or <to impede> those who have wandered from returning, or those <licentious sons who> have squandered the substance of the evangelical teaching on profligate living from running back to the paternal home (cf. Lk 15.13). For let them have <the consolation of salvation> that they, on account of repentance, laid hold of by [K460] a converted life, which is better than those things acquired in sins. One should not suppose concerning these people that they are similar to those who sinned because they were in [their] youth, simply because they had not learned the things of the faith from the beginning. The landowner desires, therefore, *to give the denarius*—that is, salvation—even to those who are last *as also* to the first, since it is *appropri*<ate for him> to do what he desires *with those who are* his own, and he reproves the person who has an evil eye because the landowner is good. Many of the last, therefore, *will be first*, and certain of those called first will be *last*, for “Many are called, but few are chosen” (Matt 22.14).

It is fitting, therefore, for someone wiser than us who is judged worthy by God of a clearer and richer grace in the word of wisdom through the Spirit of God, and a gift of knowledge in the word according to the Spirit, to find more exalted and greater things in this parable with a complete apprehension, and to supply with proofs the high and noble discourses he has received about them. As for us, having set forth the meaning of the [K461] parable as far as we were able, we ask for leniency from those who engage [our work], should we have

μὴ κατ' ἀξίαν καθικέσθαι τοῦ βουλήματος τῶν ἐνταῦθα γεγραμμένων not been able to touch on the intention of the things written here in a worthy
δεδυνήμεθα· τάχα γὰρ τῆς προθυμίας καὶ τοῦ μὴ ἀπωκνηκέναι χάριν fashion. For perhaps by virtue of zeal and for the sake of not shrinking back
δόξομεν ἔχειν ἀποδοχῆς τι ἄξιον. [from the task] we might be considered to have something worthy of
acceptance.