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τὸν αἰθέρα πετόμενος, ταῖς μελωδίαις κλαγγάζει. <sup>6</sup> τότε καὶ οἱ ἐν τοῖς ὄρεσιν οἰκοῦντες βουνοῖμοι τε καὶ ποιμένες, τῶν καλυβῶν ὑπεξεληθόντες τῷ τοῦ ἔαρος <sup>b</sup> κάλλει τὰς ὄψεις μεταρρυσμίζουσι, <sup>7</sup> καὶ <sup>c</sup> ταῖς τῶν καλλιφώνων ὀρνέων κλαγγαῖς <sup>d</sup> πολυφθόγγους δόναξιν ἀντίμιμα <sup>e</sup> λυρωδοῦντες, τὰς τῶν ἀλόγων προβάτων αἰσθήσεις ἠδύνοντες, ἐπὶ τὴν πόαν τοὺς ἄρνas πρᾶεῖ τῷ βήματι φέρουσι. <sup>8</sup> τότε καὶ γεωργὸς <sup>f</sup> τὴν δρεπάνην ἐν τῇ σκηνηῇ θήξας παρὰ τὴν πέτραν <sup>g</sup>, ἐπὶ τὸν ἀμπελῶνα πορεύεται κείραι τῆς ἀμπέλου τὸ ἄγονον κλῆμα. <sup>9</sup> τότε καὶ πελάγιοι πλωτῆρες κτλ.

<sup>a</sup> ἄνω codd. Vat. . . <sup>b</sup> (ἐ)αρος Vat. 563; ἄερος cett. Savil. <sup>c</sup> καὶ γὰρ Vatt. 803, 1633 <sup>d</sup> ταῖς . . . κλάγγεσι, sic Savil. <sup>e</sup> ἀντιμίμημα Vatt. 679, 803, 1633 <sup>f</sup> γεπόνος Vatt. 803, 1633 <sup>g</sup> ἐν . . . πέτραν: λαβῶν Vat. 563; cf. Copt.

<sup>1</sup> When the χιμων is gone by *and the rain* αναχωρεῖ κατὰ *the words of the σοφος Solomon*, <sup>4</sup> and the ἀρη is pleasant, and the sun doth shine; <sup>2</sup> *τοτε* doth the earth put forth a garden of χορτος, <sup>3</sup> the trees burst forth in gladness at budding, <sup>2?</sup> the sun is fervid in . . . <sup>5</sup> and the birds likewise (?) go forth from . . . and cover (?) the ἀρη while they . . . <sup>6? 7?</sup> καλη . . . <sup>7</sup> following . . . footsteps gladly, σκιρτα in the . . . pastures. <sup>8</sup> *τοτε* doth [. . . ? the] knife go forth into its vine, to cut off the branch that shall not bear καρπος, *and to dress that which is about to bear fruit in gladness*. <sup>9</sup> *τοτε* doth the husbandman &c.

GIOVANNI MERCATI.

## NOTES ON CATENAE ON MATTHEW

(1) In Cramer's Catena on Matthew several quotations ascribed to Origen are really from Chrysostom. This was noted in *J. T. S.* xvi 420, as regards those on xii 1, 10; xiii 25; xiv 36; and xv 5. To these must be added xix 1, from Chrys. *Hom.* lxii (Field, ii 215). Also the quotation in Possinus's Catena on Mt. xvi 28 is really from Chrys. *Hom.* lv (Field, ii 127).

Out of other quotations in Cramer from Origen, on passages where his continuous commentary is extant, those on the Parables of the Two Sons, the Wicked Husbandmen, and the Marriage Feast are clearly from that source (T. xvii 4, 9, 15, 16, 22, 23), though those on the last two parables have some additional clauses; they may help here and there to emend the text. But the fragments on xxi 42-44 are independent, and the remaining brief quotations are not traceable.

(2) Some quotations are ascribed to more than one source. That on i 19, on the difference between δειγματίσαι and παραδειγματίσαι, entitled 'Eusebius, Origen', comes directly from Eusebius *Ad Stephanum* Q. i 3. The bulk of that on i 25, inscribed 'Eusebius, Origen, Isidore

of Pelusium', comes from Isidore, Epistles, bk. i 18. A long note on ii 2 entitled 'Eusebius, Origen' agrees in substance with Eusebius *Ad Stephanum Q.* xvi, but the language differs. That on v 33 entitled 'Origen, Cyril' is, in a somewhat longer form, ascribed to Origen in Possinus's Catena. That on xxvii 33 (Place of a Skull, where Adam was buried), entitled 'Cyril, Origen', comes from Origen's Commentary, § 126, where De la Rue gives the Greek fragment in a slightly different form. That on i 25, entitled 'Basil, Chrysostom', is directly from Chrys. *Hom.* v (Field, i 64).

(3) The bulk of the fragments of Origen in Gallandi (*Bibl. Vet. Patr.* xiv) are summaries of passages in the Commentary, though they sometimes add extra sentences. (Some of these sentences may be genuine; others echo Chrysostom.) The notes on xiii 44, 47 are from the Commentary, T. x 4, 11 (see *J. T. S.* xvii 101). A long passage on xviii 5 is independent; that on v. 20 is mainly from T. xiv 1, but includes a passage from Clement *Strom.* iii 10, and the additional sentence 'For being everywhere as God, He is in the midst of those gathered together through godliness. For the all-surveying and indivisible power of God becomes divisible (*μεριστή*) to the worthy.' Of the two paragraphs on v. 21 the first seems independent of the Commentary; its genuineness, however, is confirmed by the substantial agreement of a fragment in Possinus. The second summarizes the Commentary, prefixing a new sentence, which is however suspiciously akin to one in Chrysostom. That on xxi 33 is from T. xvii 6, 7, with a new sentence which may come from Theodore, and another which certainly seems to come from Chrysostom.

Some of the fragments belong to passages where the continuous text exists only in the abridged Latin version. That on xxiv 45 is from § 61, with the additional sentence 'He means by "prudent" (*φρόνιμος*) one who is not turned away by the foolish words of heresies . . . or is not pierced by sins by reason of the cunning and wiliness of men; one who knows when he ought to reprove or rebuke or exhort or teach, and to whom he ought to give milk to drink and to whom solid food.' Of the two quotations on xxv 1, the first is an obscure summary of part of § 63; the second and longer one seems composite, the earlier part being from the Commentary, with the passage about the equipment (*κόσμος*) of the senses in a fuller form than in the Latin, and including also some other clauses, e.g. 'The lamps are all-virtuous (*πανάρπετος*) action; the oil is the word (*λόγος*) poured upon him who works good action. They sleep, who are removed from living energy.' The latter part seems quite independent; but the Latin may be greatly abridged just here; it gives two and a half times more space to the parable of the Talents than to that of the Virgins. The Greek, however, reads

rather like Notes on Scholia, but the *Catena*e often compress into this form. The fragment on xxvii 11 is from § 118; that on v 45 is composite from § 134 and Chrysostom; see *J. T. S.* xviii 77.

(4) The basis of Cramer's *Catena* is the Epitome of Chrysostom's *Homilies*, on which see Field, iii xxii. He there says that, besides Chrysostom, in one place and perhaps a second 'the Pelusiate' is quoted. I have not seen it noticed that occasionally there occurs passages not in the *Homilies* as they stand; this is specially noticeable on ch. xxv, both as regards the Talents and the Judgement. The catenist also quotes Chrysostom among other writers; in one case, on Mt. xxi 44, a passage is again quoted after having already occurred in the Epitome (pp. 176-177). The quotations from other writers are most numerous in the earlier part of the Gospel; sometimes later on there are many consecutive pages with nothing but Chrysostom. A rough analysis gives these other writers thus: Origen has 66 passages ascribed to him, besides 6 ascribed also to some other; next come Cyril of Alexandria 42 (6) and Theodore of Heraclea 36 (5). Next to these come Severus of Antioch 16, Theodore the Monk 13 (2), and Apollinaris 11. Next come Isidore of Pelusium 7 (3), Theodore of Mopsuestia 7, Eusebius 6 (3), Theodoret 5, Clement 4 (1), Basil 2 (1), while Irenaeus, Severim, Epiphanius, Gregory of Nyssa (Gregory), ὁ θεολόγος, Hesychius of Jerusalem, and 'Thalassius monk and presbyter' have one each. (The quotation from the last-named, on p. 197, breaks off near foot of page; what follows is from Chrysostom (*Hom.* lxxvi p. 384).) Thus there is apparently no source later than the middle of the sixth century (Severus and Thalassius): this suggests an early date. There is a wide field of selection of authorities, but a distinct Alexandrine preference appears, e. g. in the relative number of quotations from Cyril and from Theodore of Mopsuestia and Theodoret. In the case of Severus alone is mention made of the particular work cited; the compiler may possibly belong to his school. The works thus quoted are 'Obedience' (Ὑπακοή), pp. 59, 235; the 79th Logos, p. 122; and his letters to Caesarius (or perhaps rather Caesaria), p. 118, and to Anastasia the ἰπάτισσα, p. 125. 'Caesaria the Patrician' and 'Georgia daughter of Anastasia the ἰπάτισσα' occur among Severus's correspondents in the Sixth Book of his Select Letters (ed. Brooks); but these particular letters are not included. The very long passage near the end of the *Catena* is from Severus's work on the Resurrection; the long quotations from Eusebius (*Ad Marinum*) which follow shew how this work was utilized by the later writer. Some sentences of Eusebius here given serve to correct or enlarge Mar's edition of this work of his.