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pdfs are named: [Volume]_[1st page of article]

Our present text arose through the scribe's copying of column 1 (right) first and then column 2 (left) without leaving the blanks of the original which indicated that (a) was to be repeated with (b), (c), and (d) respectively. Cf. my 'Stichometry and Text of the Great Hallel', *J.T.S.* vol. xxix p. 264 summary (2).

The thought expressed will only be that of 'Jehovah's condescension' (cf. Kirkpatrick, l.c.). 'Though He sits enthroned on high in heaven, yet he stoops to regard the earth. He is not "careless of mankind", as heathen gods were often supposed to be', (l.c.). Keble's paraphrase,

'Exalting still His holy place,
Low bending still His eye of grace,
In heaven above, in earth below,'

as Kirkpatrick rightly says, gives excellent expression to the thought.

I. W. SLOTKI.

NOTES ON THE ARMENIAN VERSION OF IRENÆUS *ADV. HAERESSES* IV, V

(Continued from p. 74)

IV xxxix (p. 233): Sic enim oportuerat filios Abrahae, quos illi de lapidibus excitavit Deus, et fecit assistere ei principi et praenuntiatori facto nostrae fidei] 'Even as to Abraham from stones God raised up and presented sons to Abraham, who was made prince and patriarch and fore-announcer of our faith'.

omnia] 'all the weight'.

Justi] 'of the just (*plur.*)'.

p. 234: percepit] + 'into the garner'.

bene sensit Deus, attribuens] 'God was well-pleased'.

xl 1: in Scripturis thesaurus Christus] *om.*: cf. *A*, which omits 'thesaurus Christus'.

unde poterat *hoc quod secundum hominem est* intelligi, priusquam consummatio eorum quae consummata sunt veniret, quae est adventus Christi] Arm. agrees with Gk., with one addition (shared by Lat.): *μη δυναμένων* ('as concerning His humanity') *πρὸ τοῦ τὴν ἐκβασιν τῶν προφητεωμένων ἐλθεῖν, ἥτις ἐστὶν ἡ παρουσία τοῦ Κυρίου.*

(p. 235): pertinentem ad adventum Filii Dei, qui est secundum hominem] 'which is the coming according to the flesh of the Son of God'.

revelatus est et explanatus] 'made manifest and outspread'.

et adhuc. Quemadmodum igitur ostendimus] 'and so forth; according as we have shewn'.

2 (p. 236): *charisma veritatis certum*] ‘the exactitude of veracity according to the truth’.

a *principali successione, et quocunque loco colliguntur*] ‘from the succession of the ancients, and in whatever fashion make false assemblings’: or ‘false’ may perhaps be taken with ‘fashion’. The Lat. would seem to have read *τόπω*, the Arm. *τρόπω*: cf. liv (p. 263).

xli 1 (p. 237): *principalis sessionis*] Arm. has one word (= *πρωτοκαθεδρίας*).

propheta] ‘prophesied’.

Apostolorum . . . doctrinam] ‘from the Apostles . . . the succession’ (reading *διαδοχὴν*, not *διδασχὴν*).

presbyterii] ‘presbyteral’.

2: *ad eum*] *om.*, with *C* against *A*.

xlii 1 (p. 238): *ibi*] + ‘to thee’: ‘tibi’ may have fallen out of the Latin. *Ecclesiae*] *dat.*

2: *qui audierat ab his qui Apostolos viderant, et ab his qui didicerant*] ‘who had heard from the Apostles, who indeed had seen them and those who by them were instructed’.

(p. 239): *sub David*] ‘upon David’: as just before ‘upon these’, where Lat. has ‘his’.

Betsabee] ‘Bersabee’, with *C* against *A*.

a *Christo*] + ‘For the Lord, it saith, sent Nathan unto David’: supporting *A* against *C*.

3 (p. 240): *cum perseveraret iudicare recte, et sapientiam Dei enarrare*] ‘when he judged aright, and asked for wisdom’. *A* has ‘*quum iudicaret recte, et sapientiam Dei enarraret*’ (but ‘*Dei*’ is absent from other MSS). The Arm. is doubtless right: the Lat. has read *ἐξηγήσατο* instead of *ἐξηγήσατο*.

typum veritatis templum] ‘a type of the true temple’: with *C* (*typum veri templi*).

Domini] ‘of Christ’.

et placebat Deo, et omnes eum admirabantur] ‘he was pleasing to God, and admired by men’. For ‘*omnes*’ the Lat. may here again have had ‘*homines*’.

(p. 241): *sicut dixit presbyter*] Arm. has the present tense, as on next page (‘*inquit ille senior*’).

4: *remissione peccatorum existente*] ‘which is remission of sins’: confirming *C* (*remissionem . . . existentem*).

imputabant] *pres.*, as in *A* (*imputant*).

ante adventum Christi his qui peccaverunt] ‘the stumbling of faults (which was) before the coming of Christ’.

praecesserunt nos] ‘had progressed’.

curatio] *om.*

(p. 242): Christus . . . eius] 'Christ dieth no more, and death hath no more dominion over Him' (Rom. vi 9).

xlili 1 (p. 243): imprudentes] 'impudent and shameless': the Lat. doubtless had 'impudentes'.

mente conceptus] 'falsely imagined' (= adinventus).

2: exterminabant] 'were corrupting by the frauds of deceit': so in I vii 2 'exterminavit' renders ἐξηπάτησε.

xliv 1 (p. 244): Cum ergo hic et illic eadem sit *in vindicando Deo justitia Dei*, et illic quidem typice et temporaliter et mediocrius; hic vero vere et *semper* et *austerius*] 'Now whereas the same is the righteous-judgement (= δικαιοκρισία) of God both there and here; there typically and temporarily and in measure (= μετρίως), but here truly and eternally and all-at-once-cutting-off (= ἀποτόμως)'.

ostendebant presbyteri] *sing.*: as on pp. 238, 241 f., 248, 251, 254.

xliv 2 (p. 245): secundum suum *genus* sequuntur Verbum Dei] 'according to their own generation follow His Word': cf. xxxvi 2 (p. 229): 'secundum virtutem suam in sua *generatione*', where the Arm. has the same word.

adjudicantur] 'are deserving to be judged'.

3: Etenim hi ipsi qui a nobis praedicti sunt haeretici exciderunt sibi] 'and knew not themselves (to be) those spoken of before (*or* and knew not (the things) before spoken concerning themselves)'.

in Deo] 'in Him' (= in eo).

temporaliter] 'by the Word'.

dimittentem . . . dimittit] 'who destroys . . . destroys'. Lat. has read ἀπολύει, Arm. ἀπολλύει.

Domini sui interfectores] Arm. has one word (= κυριοκτόνοι), and so below (p. 246) for 'interfectores Domini'.

(p. 246): aeternam (*ante* Nonne)] *om.*, with *A*.

neque malitiae sensum habuerunt] *pr.* 'spake not against God'.

xlv 1 (p. 247): Deus 1^o] 'Lord'.

xlvi 1 (p. 248): in qua sumus constituti, per quam de numero gentilium exenti sumus] 'by which we came out from the Gentiles'.

2 (p. 249): ex multis] + 'labours'; as below 'parva de multis', where *A* adds 'laboribus' and Arm. again has 'labours'.

qui potuerunt multas substantias habere] 'who were about (= ἐμελλον) to have many possessions of their own': cf. *A* (suas).

3 (p. 250) haec imputat] 'speaks'.

hominibus] 'all (things)': confirming *A* (omnibus). Cf. note on xxxiv 6 (p. 218).

profutura providerit] 'typified beforehand'.

redimentes] 'giving'.

dationes] 'increments'.

- ab aliis] 'from strangers' (= ab alienis).
 (p. 251): inciperemus] 'were about', or as we should say 'were (to serve God)': see note on xxxiv 9 (p. 220).
 xvii: a Deo] taken with 'fiebat': 'brought about by God'.
 educens eam] 'in its going forth'.
 gloriari] 'exult'.
 xviii 1 (p. 252): in circumfinio] 'in the open field'.
 hujusmodi operationis] 'of the deed'.
 in sobolem adoptatae] Arm. = Gk.
 2 (p. 253): id est duae congregationes] *om.*
 (p. 254): in confinio terrae] 'in the field of this world'.
 saepe] 'continually'.
 integra] construed with 'statua'.
 xlix 1: senior Apostolorum discipulus] Arm. has, probably by mistake, instead of 'discipulus' the gen. pl. (= discipulorum); but cf. xlii 2 (p. 239). It may be worth while to add that it omits 'quoque' just before, substituting 'somewhat'.
 Deo (*post alio*)] *om.*
 2 (p. 255): et in Evangelio legimus] 'and the Gospel' (*nom.*), rightly; corresponding with 'Moses' and 'Apostolus Paulus'.
 doctrina] 'school' (= διδασκαλείον): the Lat. has 'doctrina' for this Gk. word in I xxv 1, xxvi 1, and elsewhere.
 hominum, secundum quod] 'of those men in whose days': cf. C (secundum quos).
 inciperent] 'were about': see note above (p. 251).
 ut obvenit] 'as chance might be'.
 concurvans] 'altogether concealing'. This may be a contrast to 'ostendens', but it does not explain the 'concurrans' of the MSS. Has there possibly been a confusion between συγκύπτων and συγκρούπτων?
 1 (p. 256): spiritalis vere] *tr.* with A (vere spiritalis).
 percipientes] 'receiving'.
 quidem (*ante Amalech*)] *om.* with A.
 erueret eos] + 'and save them': as in A (et salvaret eos).
 li 1 (p. 257): Examinabit autem et doctrinam] 'He judges also the school': see note above (p. 255). It will be seen from cc. lii, liii that the Arm. treats ἀνακρινεῖ throughout as a present tense.
 eam quae ex homine est generationem] 'a man's birth from a woman': but cf. III xx 3 (p. 104).
 (p. 258): cum pareret] 'appearing'.
 2: sive labis] *om.*, as in praef. 2 (pp. 144 f.), where also the Lat. has the double rendering.
 3: Aeonum] *pr.* 'thirty'.
 sive defectionem] *om.*: see above for double rendering in Lat.

lii 1 (p. 259): in hominem] *pr.* 'has been brought', as in Gk. (ἐχωρήθη).

relinquet] *plur.*

et inopinate] *om.*

regenerationem] 'they be regenerated'.

(p. 260): Filius Dei, factus est homo] Arm. omits 'est', taking 'Filius Dei' with the foregoing words.

2: cum (*post ne forte*)] *om.* with *C.*

liii 1 (p. 261): qui sunt inanes . . . Ecclesiae] Arm. renders Gk.

et (*post constant*)] *om.* with Gk.

(p. 262): Christum Jesum] 'Jesus Christ', with Gk.

sententia firma . . . veritatis, qui] *om.*

exposuit . . . humano] Arm. supports Gk. though failing to understand σκηνοβατοῦν.

2: successiones] *sing.*

Ecclesiam] *plur.*

quae pervenit usque ad nos custodita sine fictione scripturarum tractatione plenissima] 'there has come down to our keeping, inviolable, invariable, of the scriptures the entire sequence': the construction is not clear.

(p. 263): sine falsatione] + 'and which is not easily vitiated'.

et praecipuum] 'the peculiar and marvellous'.

liv: loco] 'way': reading τροπή for τόπω, as in xl 2 (p. 235).

Dominus] 'Christ'.

(p. 264): quemadmodum et typus ejus quae fuit illius Lot, salis figmentum] 'even as its pattern, Lot's wife, the pillar of salt'.

eam (*post super*)] 'them'.

patitur] *pl.* The Lat. may have been altered by a scribe who did not understand the *nom. abs.* (Spiritus requiescens).

lvi (p. 265): praeformabat] 'prophesied': cf. *A* (prophetabat).

(p. 266): exaltationem] Arm. confirms *C* (exultationem).

2: est (*post Deus fortis 2^o*)] *om.* with *A.*

adventu] *acc.* with *A.*

3 (p. 267): hominem infirmum] 'abject and despicable'.

ad victimam] 'to the slaughter': as elsewhere.

et ab his] *om.* with *A.*

omnia talia] + 'saying'.

5 (p. 268): novum] *om.*

novi Testamenti libertas] 'the new covenant of liberty': cf. lvi 2 (p. 271) 'novum libertatis testamentum'.

mittitur] 'was entrusted'.

qua annuntiavit] *om.*

(p. 269) *acquisivit*] 'made' (or 'created').

enarrentur] 'set forth' *sing.*

6 (p. 269): in *ipsum humanum genus*] 'the same human-kind': acc. case, parallel to 'the same God . . . the same Word . . . the same Spirit'; thus restoring the structure of the passage.

ab eo] 'from God' (= a Deo): cf. V xix 2 (p. 377).

et alia] *om.*

prophetas bis] 'prophecies': we must read in both places 'prophetias' as above.

lvi 1 (p. 270): *apparatum et expeditionem*] 'preparation'.

inciperent] 'are about': and so often.

a *Domino*] 'from a genuine superior'.

2: *et sermonem et operationem*] 'by word and deed': cf. *A* (*sermone et operatione*).

in *novissimo dierum*] 'in the last days': cf. *A*.

(p. 271): *proprie ac specialiter*] 'certainly'.

argumenta] 'signs': the same word is rendered 'signa' below.

4 (p. 272): *fabricaverint ipsae*] Arm. supports *C* (*fabricaverit ipse*), referring back to 'the word of God'.

ejus (ante expurgavit)] *om.*

habitu taleis confixus emundavit sylvestrem terram] 'in such (= 'tali') fashion(?) fastened with it, cleansed the material (? = *ἔλικήν*) earth'.

humanam] 'of men'.

(p. 273): *multorum*] 'of two'.

lvii 1: *audacem*] *om.* with *C*.

multa] 'most of all'.

prophetae] *om.*

annuntiarent] Arm. supports *A* (*praenuntiarent*).

2 (p. 274): *futurum*] *om.* with *C*.

in (*ante spiritu bis*) *om.* with *A*.

siquidem] + 'another who': probably right; parallel to 'is vero qui a Demiurgo' below.

regulam] 'affiliation'.

erroris] *After this two leaves of the Arm. are lost. We have it again in lviii 1 (p. 276), beginning with the words 'a Patre ejus'.*

lviii 1 (p. 277): *dicebat*] 'and on account of this He saith': cf. below 'et propter hoc dicebant'.

2 *tradidit pr.* '(as) Father'. 'Patrem' must be supplied to the Lat.: cf. *Dem.* 8: 'To them that believe He is as Father, for in the end of the times He opened up the covenant of adoption; but to the Jews as Lord', &c. The meaning of the sentence is thus restored.

priores, sive] *om.*: as also 'posteriores, sive'.

degit] *om.*

(p. 278): electionis] 'of the Church'.

Spiritum] + 'of God'.

Hieremias 2^o] 'Ezekiel again'.

reddunt] *fut.*

3 (p. 279): in novissimo] 'in the end'.

4: arcae typum] 'the original type': confirming Massuet's conjecture 'archetypum'.

(p. 280): ostendit] 'He wrought in them'.

5: autem (*post* aperiens)] *om.* with *A.*

6 (p. 201): Dominus (*post* vocavit)] 'God'.

7 (p. 282): non perceperunt] 'are destitute and bereft of'.

undique fideles] 'those from all quarters'.

8: dignissime] *om.*

justissimus retributor] *om.*

Dei] + 'are'.

Paulus] *om.*

(p. 283): Apostoli] *sing.*; probably right.

annuntiant] Arm. confirms *A* (annuntiabant).

Deum suum] 'his Lord': rightly.

9: praedicta] 'said'; probably right: i.e. 'just spoken of, not 'predicted'.

unus et idem Dominus] 'one and the same householder'; cf. Gk.

tempora] 'generations', as Gk. (γενεάς).

10 (p. 284): significans] *om.*, leaving 'adventum suum' to be governed by 'aperte manifestavit'.

quae interficis . . . lapidas . . . te] Arm. has two participles and 'her'.

(p. 285): eos (*post* elegit)] *om.*

vere] connected with 'quae dicta sunt', rightly.

lix: veterem] 'the original first'.

a Deo 1^o] 'by Him' (= ab eo).

lx 1 (p. 286): sensatos] 'who used good laws of peace'; confirming Gk. (εὐνομουμένους).

(p. 287): iustum et bonum] Arm. supports Gk. (τοῦ καλοῦ καὶ ἀγαθοῦ).

bonum (*post* prophetae)] *om.*, as in Gk.

propter (*ante* quod)] *om.*, as in Gk.

(p. 288): quae liberum et suae potestatis ostendunt hominem] Arm. represents Gk. more closely.

lxi 1 (p. 289): ut ipsi dicunt] *om.*

(p. 290): quod est bonum] Arm. = τὸ καλόν: so for 'pulchrum' below ('pulchrum et bonum').

studuerunt illud?] + 'or what boldness (= παρρησία) is there (for those) who have not endured and hoped for it?'

Paulus] *om.*

2 (p. 291): Dominus] 'God': probably right.
 magnanimitatem praestante in apostasia hominis] 'being long-suffering concerning the apostasy'. The words used for 'apostasia' and 'erudito' are used again for 'abscessio' and 'emendabit' (LXX *παιδεύσει σε ἡ ἀποστασία σου*).

aedificationem] 'the carrying out'.

lxii (p. 292): ab eo (*post facta sunt*)] *om.* with Gk.

initium] + 'of their own' (= *ἰδίαν* of Gk.).

robustiozem] Arm. renders *πρεσβυτέραν* literally.

(p. 293): et (*post Dei*)] *om.* with Gk.

lxiii 1 (p. 295): consonantia] + 'and prepared' (= Gk. *καὶ ἐγκατάσκεινα*).

Quaedam autem] 'which' (= Gk. *ἄτινα*).

2 (p. 296): incorruptelae perseverantia est: incorruptela] Arm. confirms Gk. Throughout this great passage (pp. 292-6) both the Latin and the Armenian creditably represent the Greek as it is now emended by Holl.

3 (p. 297): expectant] 'accept' *or* 'admit'.

suae] *om.*

legem humani generis] 'the portals of' (and so 'outside') 'humanity'.

potestatem divinitatis] 'the insupportable divinity'.

lxiv 1 (p. 298): Agnitionem autem accepit homo boni et mali] *om.* (repeated in Latin from foregoing).

ignorans] 'if not capable of'.

si . . . quis defugiat, latenter semetipsum occidit hominem] 'If you shall refuse (*or* set aside) . . . you will not know yourself, killing the man'. The general sense is: Those who reject the divine method are, without knowing it, destroying 'the man' that is being made in them; and how shalt thou be God, who hast not yet been made man?'

The same Greek idiom (*λανθάνειν ἑαυτόν*) is found in V iv 1 (p. 328), 'Latent autem semetipso'. Can 'latenter' here (like 'clam') govern the accusative?

2: erit . . . factus est . . . obedivit] In each case Arm. has 2nd pers. sing., as it has in the sentence preceding: no doubt rightly.

(p. 299): ab artificio enim Dei absconditur quod est in te lutum. *Fabricavit substantiam in te manus ejus*: liniet te ab intus et a foris auro puro *et argento*] 'For by the art of God is hidden and covered up the clay that is in thee: for He draweth out as from an oven (from the) earth the substance by His hand: He will overlay (*lit.* anoint) thee within and without with pure gold.' Cf. Ex. xxv 11, and fragm. on p. 479 below: *ὡσπερ γὰρ ἡ κιβωτὸς κεχρυσωμένη ἔσωθεν καὶ ἔξωθεν χρυσίῳ καθαρῷ ἦν.*

Si igitur] + 'aiding (*or* co-operating)'.

3: in caligine] Arm. supports Gk. *ἐν ἀορασίᾳ*.

(p. 300): eum, qui nolit] Arm. with Gk. (*εἰ μὴ θέλοι τις*).

Qui igitur] In this passage Arm. does not distinguish the genders (Gk. *τὰ οὖν ἀποστάνα κ.τ.λ.*).

convenienti subdidit poenae] 'He has prepared a fitting penalty': confirming the reading of *A*.

omnibus] *om. bis*.

conversacionis] 'habitation', as below.

lxvi 1 (p. 302): Hominis] *om.*

Dei] 'of the Lord'.

2 (p. 303): est angelus hic] 'this angel': the verb is omitted as in Gk.: *οὗτος* should be read for *αὐτοῦ*.

quam ipse intulit] 'who introduced', as Gk.

a sua conversacione] 'from His own familiarity of substance': a clumsy attempt to express *τῆς ἰδίας μετουσίας*.

per quam inimicum—in serpentem] Arm. is confused, but on the whole supports the Latin against the abbreviated Gk.

(p. 304): calcabit] 'shall watch'. Although O.T. variants are beyond our present scope, we may note that Arm. represents LXX *τηρήσει*, both here and at V xxi 1 (p. 381), where Lat. itself has 'observabit'.

lxvii: quidam ante nos] 'one of those who were before us': cf. V xvii 4 (p. 372).

sive secundum conditionem] *om.*

quae est secundum conditionem] *om.*

sumus] 'we were'.

(p. 305): a Deo] 'by Him' (= ab eo).

sunt] 'we are'.

quae] *om.*

opera] 'faith'.

lxviii 1: eorum] *om.*

quod (*post* Dominus)] 'whom', with *A* (quos) against *C*.

in varietate] 'because even as these in deceitful tortuosity'.

David] 'Jeremiah': see vii (p. 154) and V viii 2 (p. 340), where the quotation is ascribed to 'a prophet': in the last place it is linked with the quotation from Jeremiah which follows here.

Hieremias ait] *om.* with *C*.

(p. 306): angelos diaboli et filios . . . maligni] 'angels of the evil (one) and sons of the devil'; as above in both versions, lxvii (p. 304.)

credunt et subjecti sunt Deo, perseverant et doctrinam ejus custodiunt] 'believe in Him, and in subjection continue, and keep His righteousness'; confirming *A*'s reading of 'esse' for 'sunt'.

2: Deum (*ante* Patrem)] *om.*

(p. 307): non per parabolas, sed simpliciter ipsis dictionibus docuit

de Patre] 'not by parables, but with self-utterance He spake concerning the Father'. Cf. John xvi 25, οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρηρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. The Arm. 'self-utterance' (= αὐτολεξεί) recurs in V xxvi 3 (p. 396), where Lat. has 'ipsis verbis'. Cf. Clem. Alex. *Strom.* VI xv 128 (quoting *Preaching of Peter*): ἃ μὲν διὰ παραβολῶν . . . ἃ δὲ αὐθεντικῶς καὶ αὐτολεξεί.

As the subject of summaries and chapter-headings in MSS of ancient authors in general is now increasingly receiving the attention of scholars, I am encouraged to add a note on the last two chapter-headings of Bk. IV (Harv. cc. lxxvii f., pp. 304 f.), as a supplement to my brief article on 'The Armenian *capitula* of Irenaeus *Adv. Haereses* IV' (*supra* pp. 71 ff., Oct. 1930). It will bear out the conclusion there reached, that 'the Greek, like the Armenian, had only unnumbered *capitula*—a table of contents to guide the reader—and no chapter divisions to correspond to them'; and that the Latin translator of these *capitula*, in using them for a purpose for which they were not intended, has rendered them worse than futile.

The two headings run as follows :

lxvii. *Quare angeli diaboli, et filii nequitiae dicti sunt.*

lxviii. *Qui illi, et ob quam causam progenies viperarum, qui non obediunt Evangelio.*

But in the Armenian we have the single sentence :

'Why some are called angels of the devil and sons of the evil (one), and why broods of vipers, (even those) who obey not the Gospel.'

Plainly the Armenian represents the Greek original more closely, and two chapter headings have wrongly been made out of this by the Latin translator. Moreover the first chapter-heading has been inserted at the wrong place. Grabe, though he made no change, pointed out that a new chapter ought to begin at an earlier point, namely at the words 'Quoniam angelos quosdam dixit diaboli, quibus aeternus ignis prae-paratus est, et rursum in zizaniis ait, *Zizania sunt filii maligni . . .*'

Here 'quosdam' corresponds with the word 'some' in the Armenian *capitulum*, but has no counterpart in the Latin chapter-heading, though it is obviously needed. It looks as though the *Qui illi* of the second heading had taken the place of the *quidam* which is wanted to complete the first heading. The Greek may have been somewhat as follows: Διατί ἄγγελοι διαβόλου καὶ υἱοὶ τοῦ πονηροῦ λέγονται τινες, καὶ διατί γεννήματα ἐχιδνῶν κ.τ.λ. The Latin translator of this may have separated *τινες* from *λέγονται*, and read it as interrogative.

The *capitulum* thus restored would make an appropriate heading to a chapter beginning 'Quoniam angelos quosdam' &c., as indicated by

Grabe, and running on to the end of lxviii 1, 'causa abscessionis sit factus', as is shewn by the words near the close (which repeat much of what has been said at the outset): 'Secundum hanc igitur rationem angelos diaboli et filios dixit maligni', &c. The brief section which follows and with which Bk. IV closes is properly summed up by Massuet as 'Epilogus hujus libri, et scopus sequentis'.

In conclusion, the fact that the Latin translator of Irenaeus speaks of 'filii maligni', whereas the Latin translator of the *capitula* says 'filii nequitiae', is not to be overlooked. This latter rendering is found in *accg*; but has it any patristic testimony?

BOOK V.

V praef. (p. 313): operis universi qui est de traductione] Arm. confirms this order which was restored by Grabe: and, as it has a genitive instead of the relative clause, it gives no support to 'qui est' (*C*) against 'quod est' of *A*.

i 1 (p. 314): autem initium facturae, accepimus] *om.* The whole passage is confused in Arm., as in Lat.

qui est perfectus in omnibus] *om.*

(p. 315): suos proprios nos faciens discipulos potens in omnibus Dei Verbum] 'making us its disciples [i.e. disciples of the apostasy]; but the Word of God is powerful in all things'. This confirms the punctuation of the earlier editors, against Harvey, who has wrongly linked 'faciens' with 'Verbum'.

2: ad Deum] Arm. confirms *C* (ad eum): cf. IV xxxv 3 (p. 228).

(p. 316) qui a Valentino] *pr.* 'also', confirming *A* (et). salutem] 'life', as Gk.

3: volentes] 'able': cf. cod. Voss. (valentes).

et (*post* quapropter)] *om.* with *A*.

Reprobant itaque hi commixtionem vini coelestis, et sola aqua secularis volunt esse] Arm. inserts 'it' (*acc.*) after 'sola' ('wish it to be only worldly water'); thus confirming the reading restored by Massuet from *C*, 'et solam aquam saecularem volunt esse'.

ii 1 (p. 317): Deum] 'the Lord', rightly: a correction desired by Grabe.

sua propria . . . assumens] 'gathering His own fruits'.

2 (p. 319): qui effusus est] 'He confessed', as Gk.

auget . . . auget] 'grows . . . grows' (for 'nostra corpora' Arm. has *aug.*): the same word translates *αὔξει* below, where the Latin has 'augetur'.

(p. 320): Eucharistia sanguinis et corporis Christi, ex quibus augetur] 'the Eucharist and the body of Christ, by these grows'. Cf. the Gk. and Holl's apparatus.

(p. 321): in epistola quae est ad Ephesios] ‘in the (epistle) to the Romans’. Three of Holl’s best MSS omit the clause, and one of them has ἀπόστολος (for Παῦλος) as Lat. and Arm.

(p. 322): quae (ante de calice)] ‘the man it is who’.

3: depositum] ‘bended and laid down’, confirming the strange κλιθέν of Gk. In connexion with the resurrection a special appropriateness is found by Irenaeus in the Eucharistic bread, inasmuch as it originated in the corn of wheat falling into the ground and suffering dissolution and then being raised for the use of man. What scriptural parable could he find for a like appropriateness in the Eucharistic wine? Is it not possible that he knew the passage cited in Ep. Barnab. c. xii from a certain ‘prophet’: καὶ πότε ταῦτα συντελεσθήσεται; λέγει Κύριος ὅταν ξύλον κλιθῆ καὶ ἀναστῆ, καὶ ὅταν ἐκ ξύλου αἶμα σταῆξῃ. The first half of this would suggest the Cross and the Resurrection, the second the familiar metaphor of ‘the blood of the grape’. Hence he can write: καὶ ὄνπερ τρόπον τὸ ξύλον τῆς ἀμπέλου κλιθέν εἰς τὴν γῆν τῷ ἰδίῳ καιρῷ ἐκαρποφόρησε, καὶ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν κ.τ.λ. . . . οὕτως καὶ τὰ ἡμέτερα σώματα . . . τεθέντα εἰς τὴν γῆν . . . ἀναστήσονται ἐν τῷ ἰδίῳ καιρῷ κ.τ.λ. The explanation may seem far-fetched, but at least it does account for the problematical κλιθέν. For the passage in Ep. Barnab. see my *Barnabas, Hermas and the Didache*, p. 11, where I have already suggested this solution. It may be noted that, whereas the Latin ‘depositum’ shirks the difficulty, the Arm. allows for the two possible meanings of the Greek word, bent and recumbent.

(p. 323): magnitudine] ‘superabundance’, as Gk.

et (ante quemadmodum sunt)] *om.*, as Gk.

gloria] ‘opinion’: rightly, as the Gk. requires (μήτε τῆς περὶ θεὸν δόξης, ὡς ἔστιν, ἀστοχήσωμεν).

iii 1 (p. 325): Virtus enim] ‘For My strength’: as in citation just before.

praesumptionem suae gloriae assumere] ‘to take to oneself an opinion of arrogance’. It may be that again δόξα has been misunderstood by the Lat. translator.

ut nec (ante veritatem)] ‘and’, with participle instead of subjunctive (auferret), and omission of ‘et’ before ‘eam’. This gives an intelligible meaning to a passage which has troubled the editors.

2: verbum] ‘true’, with *A* (verum): cf. xvi 1 (p. 367).

his] ‘such’ (= Gk. τοιούτους).

(p. 326): et venis] *om.* as Gk.

facere ad hoc . . . facere hominem] Arm. reproduces Gk. closely.

quae (ante ab initio)] ‘for if’, as Gk.

universae fabricationis . . . sapientia Dei] Arm. reproduces Gk., but does not omit ‘of God’.

Quae autem] + 'of the art and', as in Gk.

Domini] 'of God'.

3 (p. 327): caro] + 'of the art and': cf. Gk. (τεχνικῆς).

confitebuntur] *pres.*, as Gk.

(p. 328): cur ille quae est] Arm. represents the Gk. (ἡ τοῦτου δραστηκω-
τέρα).

qui (*ante* vivimus)] *om.*, with Gk. and *C*.

Dominus] 'God'.

iv. (p. 329): quae sunt alia] 'such like', supporting *C* (*talía*).

aliud autem quod non alias] 'but that which no otherwise';
apparently supporting *A* ('illud' for 'aliud').

corpora (*ante* percipere)] 'our bodies'.

sua (*ante* sententia)] *om.*, with *C*.

v 1 (p. 330) bene habere] 'and was so deemed well'.

patrum] 'of the spiritual', as the Gk. (πνευματικῶν).

3 (p. 333): fidem Dei] 'the gift of God': wrongly, for the words are
derived from Rom. iii 3.

vi 1: Deus (*post* autem)] *om.*: the sentence should perhaps be read
continuously with the last chapter.

similitudinem] 'the image and likeness'.

(p. 334): audivimus] *pres.*, as in Gk.

sicut autem] Arm. takes with the following 'sic': rightly.

(p. 335): perfectos (*ante* ait eos)] 'whole' (or 'complete'), as in
quotation above (= ὀλοτελεῖς).

Dei] *om.* with *CA*.

2: de se (*post* Dominus)] 'concerning it (or this)'; with *A* ('de eo').

templum (*ante* Christi)] 'members': rightly, as the following quota-
tion shews.

vii 1 (p. 337): corpus (*ante* Quid igitur)] *om.*

2 (p. 338): Domini] 'of God'.

viii 1 (p. 339): Sic ergo . . . jam . . .] 'so then if this earnest (is)
dwelling in us, then already . . .': some MSS have 'si ergo'. Cf.
xiii 3 (p. 356), and see n. to p. 415.

The occurrence of 'sic' in the sense of 'si' in early MSS was
discussed at length by Dr Rendel Harris forty years ago in his 'Study
of Codex Bezae' (Texts and Studies II i 33-40): he gives several other
instances from the MSS of Irenaeus.

voluntate] *accus.*

2 (p. 341): se (*post* ejiciunt)] 'from themselves'.

ix 1: id est] *om.*

(p. 342): nos retardare et] *om.*; cf. *CA*.

salvante et figurante . . . unitur et formatur . . . id vero] 'which saves
and shapes . . . is saved and shaped . . . and another'.

2 : Hic est] ‘that is’; perhaps rightly: the Gk. in either case would be τοῦτό ἐστιν.

stimulum] The Arm. word means something ingrafted or inserted (as for inoculation). So below we have (x 1) ‘insertionem Spiritus’, and ‘si autem tenuerit insertionem’ (where the Arm. word is the same as here). The metaphor is derived from Rom. xi 17 ff., the grafting of the olive tree, though somewhat differently applied. The word ἐγκεντρίζω has two meanings: (a) ‘stimulo’, and (b) ‘insero’ or ‘inoculo’. The Gk. of this passage must have had ἐγκεντρισμός or a cognate substantive: the Latin translator, unaware it may be of the use to be made of it lower down, has chosen the meaning ‘stimulus’, instead of ‘insertio’ which he employs of necessity later. The Arm. gives the true sense, which, it may be added, accords better with the governing verb ‘admisceat’. It is not a spur but an injection, so to speak, that is needed, if ‘the weakness of the flesh’ is to be counteracted.

3 (p. 343): sancti (ante spiritus)] ‘divine’, as in Gk. (θείου). et sanguinem] ‘with the blood’; cf. Gk. (ἐν τῷ αἵματι).

4 (p. 344): id est sola] om.

et sub dominio sunt ejus] om.

x 1 (p. 345): Hoc ideo] ‘that is’.

in eo (post perseveraverit)] om.; and so again below: cf. x 3 ‘perseverat hoc esse quod erat ante’.

2 (p. 346): materiam zizaniae] ‘the tares of material things’. velut sentibus obvoluti homines] ‘material men’.

xi 2 (p. 348): spiritus (post insertionem)] om.

2 : numeravit] ‘first suggesting reckoned up’.

xii 2 (p. 351): secundum rationem] ‘in (due) order’.

4 (p. 352): The Latin text is in some confusion and has sadly troubled the commentators. It will be best to set out the two versions in full:

Sed et ipse Apostolus, ille existens qui in vulva plasmatus erat et de utero exierat, scribebat nobis, et vivere in carne fructus operis epistola confessus est, in ea quae est ad Philippenses, dicens.

Fructus autem operis spiritus, est carnis salus. Quis enim alius apparens fructus ejus est qui non apparet Spiritus, quam maturam efficere carnem et capacem incorruptelae?

‘But indeed the Apostle himself, being as he was he who was formed in the belly and came forth from the womb, in this epistle writing sent to us; and the living in the flesh (to be) the fruit of work he confessed to the Philippians;

and the fruit of work is of the Spirit [a clause has here been lost by homoeoteleuton]

but to make the flesh mature and capable of incorruption?

Si igitur vivere in carne, hic mihi fructus operis est, non utique substantiam contemnebat carnis, in eo quod diceret, Spoliantes vos veterem hominem cum operibus ejus (Col. iii 9). But if *the living in the flesh worketh fruit*, then surely he was not despising the substance of the flesh in saying *Strip ye off the old man with his works.*

In the preceding passage Irenaeus has quoted two passages from the epistle to the Colossians: (a) 'Mortify therefore your members which are upon the earth' (iii 5); and (b) 'ait rursus in eadem epistola: *Exspoliantes vos veterem hominem cum operibus suis*' (iii 9). Of the latter he says that the Apostle does not mean getting rid of the original *plasmatio*, otherwise we must needs kill ourselves. On the contrary the Apostle, being himself he who was formed (*plasmatus*) &c., was the writer of this epistle; and not only so but also to the Philippians he confessed that *to live in the flesh was the fruit of work.*

This seems to be the line of thought, though it is obscured in the Arm. by the paraphrastic 'writing sent', and in the Latin by Massuet's marking of a new section. For *plasmatus* is clearly suggested by the preceding *plasmationem*. In any case one of the chief difficulties found by the editors is removed by the dismissal of *dicens*, which is not represented in the Armenian.

4 (p. 354): Christum Jesum] 'Jesus Christ'.
qui aridam curavit manum] 'whose withered hand was cured'.

xiii 1 (p. 355): summi Sacerdotis] 'of the centurion': but the Gk. should have had ἀρχισυναγώγου.

ejus (*ante de resurrectione*)] *dat.*, cf. CA (ei).

3 (p. 356): sic] 'if': see the note on viii 1 (p. 339).
demonstrabimus] 'we have shewn', with C.

ostendentes] 'they will shew': probably Lat. had 'ostendent'; cf. variants.

Ait enim statim . . . dicens] 'And immediately at once . . . he says'.

xiv 2 (p. 361): conspersionem] The same Arm. word renders *φύραμα* in 1 Cor. v 6 (IV xliii 2, p. 244), where Lat. has 'massam'. O.L. and Vulg. have 'massam' in v. 6 and 'conspersio' in v. 7.

Dominus (*ante plasmavit*)] 'God'.

(p. 362): (*ante quoniam*)] *om.*, with C.

3: anima] 'mouth'; cf. Isa. liii 9, 1 Pet. ii 22.

Deo (*ante Patri*)] *om.*

4 (p. 363): redhibitus] 'purchased'.

xv 3 (p. 366): homo eum] 'the Lord' (*acc.*).

xvi 1 (p. 367): Verbum] 'true'; the Lat. should be 'verum'; cf.

iii 2 (p. 325). So in xviii 1 (p. 373) the reading 'et hoc est verum', which is that of *C* (*A* having 'verbum'), is confirmed by Arm.

2 (p. 368): per eandem] 'through those (things): the Lat. doubtless had 'eadem', as below 'per haec eadem'. So the Gk., as given by Holl, in both places has δὲ τῶν αὐτῶν.

per quae (*ante* manifesta)] *om.*, with Gk.

xvii 1 (p. 369): Patrem] 'God': prob. right.

consolatus] 'alleviating comforted'.

conversationem] 'return'.

noster (*post* Pater)] *om.*, perhaps rightly.

2 (p. 370): in sensu] 'familiarily': but see below 'sensuabiliter'.

Patrem (*ante* glorificabant)] 'God': rightly.

ab eo qui est Deus] 'from the Existent God'.

per hoc quod efficit] 'by the perfecting of the sign'.

accepti] + 'on earth': and so after 'Hominis' in the quotation above.

3 (p. 371): homines] 'the man'.

manifeste] 'it is manifest', with *C* against *A*.

4: per lignum] *om.*, with Gk.

(p. 372): Hoc ergo Verbum] *om.* 'Verbum' (= Gk. τοῦτον οὖν); but reference is doubtless to ὁ λόγος above.

xviii 1: talem vel] *om.*

(p. 374): Deo] 'the Father'; prob. right.

generatio] + 'of Him' (= 'ejus').

omnibus (*ante* Super)] + 'us' (= 'nobis'), as below.

unus] + 'God', as above.

2: infixus] 'in-crucified': cf. *Dem.* c. 34: 'in it (*sc.* the whole universe) is crucified the Son of God, inscribed cross-wise upon it all', and see note there (and *Introd.* p. 29) for references to Justin *Apol.* I 60 and Plato *Tim.* 36 B, C.

invisibiliter] So Arm.; though the editors wish to read 'visibiliter', which must be right.

(p. 375): participans] 'was made chief' (or 'ruler'); confirming 'principans' (Feuard., Grabe).

sensuabiliter] 'by familiar relationship' (or 'close connexion'): see note above on xvii 2 (p. 370) 'in sensu'. The Arm. translator seems to have misunderstood the Gk. word. In II xv 3 (p. 282) we find 'sensuabilitas' of divine attributes: 'totus cum sit sensus (= ὅλος νοῦς, I vi 1), et totus spiritus, et totus sensuabilitas, et totus ennoea, et totus ratio'.

manifesta (*post* David)] 'His visible coming': cf. the same phrase in xix 2 (p. 377) and *Dem.* c. 97.

xix 1 (p. 376): per veritatem] + 'by which': so that 'qua seducta est

male . . . Eva' would be followed by '(qua) evangelisata est bene . . . Maria'.

Et si ea inobediret Deo, sed et] 'and as she was seduced to disobey God, so': see variants.

advocata] 'comfort and encouragement and intercessor': cf. *Dem.*

c. 33.

salvatur] 'was loosed': cf. variant 'solvatur'.

aequa lance disposita] 'necessitated'; but, with change of a letter, 'levelled' (? for 'balanced': cf. *ισορροπεῖν, ισοστατεῖν* or *ισοσταθμεῖν*).

2: dispositiones Dei] 'the dispensation of the Father'.

dispensationis] 'work of enquiry' (or 'matter of discussion'). This may well be an attempt to render *πραγματεία*, and so be a confirmation of 'dispositio', the reading of *C* (against *A*). For, while 'dispositio' commonly renders *οικονομία*, it is used for *πραγματεία* in I i 16 (p. 68), v 1 (p. 100), and III xi 11 (p. 50) *bis*. This avoids the repetition of *οικονομία* in the Gk.: the repetition of 'dispositio' in the Lat. may have led to the variant 'dispensationis'. See also xx 2 (p. 380) and xxiii 2 (p. 387).

(p. 377): ab eo] 'from God': *fors. leg.* 'a Deo'; cf. IV lvi 1 (p. 269). For the reverse confusion cf. lix (p. 285), lxvii (p. 305).

xx 1 (p. 378): exorbitantes viam . . . semita] 'pathless by-way . . . public (way)'.

praecipientibus] 'receiving' with *A* against *C*.

2: omnes (*ante homines*)] *om.* with *A*.

(p. 379): sanctorum] *om.*

cadent] 'fall'.

manducabitis] This and the next three verbs are in *sing.*

(p. 380): dispositio] 'work' (or 'matter'). Here, as in xix 2 (p. 376), *πραγματεία* seems to be indicated. Note that in the former place also 'quae est secundum hominem' precedes.

collocans] 'making-to-dwell'.

est (*post factus*)] *om.*

xxi 1: Omnia ergo . . . elidens eum qui] 'Therefore, summing up all things into Himself, He summed up also the war against our enemy, summing up and presenting afresh, and vanquishing him who.' Harvey's misleading punctuation must be corrected.

(p. 381): Ex eo] 'thereafter'.

id est] 'And this is', with *C* (*et hoc est*) against *A*.

palnam *bis*] 'prize' (= *βραβεῖον*, *bravium*, cf. I Cor ix 24).

2: eum (*post hominem*)] 'His', with *C* (*ejus*): cf. xiv 4 (p. 363), 'et Deum confitens, et hominem ejus firmiter excipiens'. Note also 'hominis confessione' below, and 'Homo ejus' (p. 384).

(p. 382): *explosus*] 'smitten backwards'.

mandatum] 'falsehood': '*mendacium*' is found in almost all MSS. Harvey has silently adopted '*mandatum*' from Grabe, in spite of Massuet's protest.

de eo (*ante nulla*)] *om.* with *CA*.

se (*ante ostendens*)] *om.*

(p. 383): *et magne confutatus*] 'as being greatly thrown into embarrassment'.

3: *Verbum Domini annuntiat*] 'proclaimed the true God' (*verum dñm*): the same corruption in Lat. as in IV xxxiv 1 (p. 213). See also on V xvi 1 (p. 367).

(p. 384): *illa (ante vincula)*] 'to him', with *C* (*illi*).

constanter] 'with boldness of courage'.

per Christum] 'by the blood of Christ'.

xxii 1 (p. 385): *Satanam*] 'the apostasy': cf. below '*apostasiam*'.

diabolica ignorantia] *acc.*

sententiam] 'precept': rightly: cf. '*per ipsum praeceptum*' below.

2: *tuum (ante adorare)*] *om.*

hominibus (post dominatur)] 'all'; '*omnibus*' should be read in the Lat.

nolente . . . caelis] 'without our heavenly Father'.

xxiii 1 (p. 386): *escam multam*] 'the eating of the fruits with unstinted abundance'.

(p. 387): *morituros eos si gustassent*] 'With death ye shall die if ye shall eat'.

2: *dispositione*] 'the affair': see note on xix 2 (p. 376).

(p. 388): *Parasceve, quae dicitur cena pura, id est sexta feria*] 'on what-is-called Friday (*oorpat*): cf. Syr. 'arubhta (ܐܪܘܒܗܬܐ).

xxiv 1 (p. 389): *dari*] 'to give', with *A* against *C*.

2: *indumentum*] 'a thunderbolt'.

interrogabuntur, neque] *om.*

repercutiant] 'they should bridle (*or* repress)'.

ministri Dei sunt] + 'If, therefore, they are ministers of God': lost in Lat. by *homoeoteleuton*. The *apodosis* is found in '*manifestum est*' in § 3, the Arm. having 'et' before '*quae sunt potestates*'. Massuet had felt the want of a logical connexion.

3 (p. 390): *conarentur servire*] 'listen' (*or* 'submit').

4: *hostiliter*] 'robberwise': cf. '*latro*' below.

traducta est apostasia ejus, et examinatio sententiae ejus, homo factus est] 'he was convicted, and man was made the test of his character'.

xxv 1: *quasi Deus vult*] 'deems himself worthy': so also below for '*ad suadendum quod ipse*'.

(p. 391): *homicida*; *quasi latro*] 'worthy-of-death as a robber'.

abominaciones] + 'and diverse idols'.

omne quod dicitur Deus] 'all who are called God' (in the quotation): but for the same phrase below, 'all who are called gods'.

3 (p. 392): hoc item] 'this same thing': cf. 'hoc idem . . . ait' IV xxvii 1 (p. 189), xxix 2 (p. 195), V xxxiv 2 (p. 421).

Domino] 'God'.

(p. 393): fugit] 'revolting' (*or* 'apostatizing').

4: misit . . . praemisit] 'sent . . . sent': different verbs, the second being the usual one (*ἀποστέλλειν*).

xxvi 1 (p. 394): ab adventu] 'by the manifestation': cf. xxv 2 (p. 392), where for 'praesentia adventus sui' the Arm. has 'by the manifestation of his coming' (2 Thes. ii 9, τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ). We have now lost the help of Cod. C, the remaining leaves of which have been torn away.

(p. 395): dividetur] *pres.*, as in A.

2: destruet] *pres.*

inducet] *pres.*, as in A.

Resuscitabit] *pr.* 'for': cf. the variant 'enim'.

(p. 396): sui (*post* Patris)] *om.*

ipsis verbis] cf. n. on IV lxviii 2 (p. 307).

visus est] 'has attempted': 'nisus est' should be read in the Lat.

et (*post* Deo)] *om.*, rightly.

audebat] *pres.*, against A.

Dominum] 'Creator': cf. below τῷ ἐκτικóτι αὐτόν (*conditori suo*).

3: sic] *om.*

(p. 397): Deum] 'Lord', as in Gk.

nobis (*ante* donaverit)] *om.*

xxvii 1 (p. 398): ejus (*post* Patre)] *om.*

Verbum] 'Entirely in every way': perhaps reading ὅλως (not ὁ λόγος).

The sentence in Arm. is not interrogative.

2 (p. 399): in immenso lumine] 'the light is perpetual', as Gk.

xxviii 1 (p. 400): eo, et (*post* fruatur)] *om.*, as in Gk.

vocari] *act.*

2: Apostolus ait] From this point onwards to xxix 2 (p. 405) 'Recapitulans autem et' we have the Gk. in *Texte u. Unters.* 38. 3, pp. 41 ff. (Orig. *Scholía in Apoc.* ed. Diobouniotis and Harnack).

3 (p. 403): Etenim] 'For if': with Gk. against A.

tempore] *pr.* 'this', with Gk.

contriti et attenuati] Arm. has two words, both meaning 'attenuated, subtilized, refined'. The Gk. has but one: the passage runs thus: λεπτυνθέντες καὶ συμφυραθέντες διὰ τῆς ὑπομονῆς τῷ λόγῳ τοῦ θεοῦ καὶ πυρωθέντες. . . .

Christi] so also Arm., against Gk.

xxix 1 (p. 404): *insumitur*] 'is consumed and wasted with'.
oculos] 'their eyes': cf. variant '*suos*', against *A*.

2 (p. 405): *irresurrectionem*] 'the rising up', an attempt to render
τὸ ἀνάστημα of the Gk.
errorem commentatorem idolorum] 'idol-making error'.

xxx 1 (p. 406) *Numerus enim qui digitus sex, similiter custoditus*]
 'For the number of the sixes, by all in like manner preserved'.
recapitulaciones] *sing.*

(p. 407): *Hoc autem . . . expansam*] This passage, bracketed by Harvey
 as an interpolation, is given by Arm., which, however, omits by *homoeo-*
teleuton 'literam Graecam, quae sexaginta enuntiat numerum'.

post deinde] 'and', as in Gk. (δέ).

idiotice] 'innocently': the Gk. doubtless had ἀκάκως as below.

usurpaverunt denarium numerum] 'inclined to and employed the
 same thing': a paraphrase, as the Lat. is, of the Gk. ἐπετήδευσαν.

per ignorantiam] 'with no well proving': (an attempt to render the
 Gk. κατὰ ἀπειροκαλίαν).

falsum erroris] 'mistaken and erroneous' (= Gk. ἐσφαλμένον καὶ
 δημαρτημένον).

continentia] 'comprehensive of'; cf. ἐμπεριεκτικά of Holl's improved
 text: so for 'contins' on next page.

quasi] 'as that which is': cf. Gk. (ὡς ὄν).

2 (p. 408): *firmum*] 'firmly'.

incipientibus corrigere] 'think to subdue and establish'.

et nihilominus quidem erit haec eadem quaestio] 'and none the less
 (there) remains the same question'. The Gk., preserved only with
 Orig. *Scholia in Apoc.* (see note on p. 400 above), runs thus: καὶ οὐκ
 †ειρητομένη† αὐτῆ ἢ ζήτησις. The emendation (αἰνιτομένη) printed by
 the editors is quite unconvincing. In view of the Arm. 'remains', and
 the future in the Lat. (erit), may we not read: οὐχ ἦττον μενεῖ?

3 (p. 409): *Graecas*] *om.*

divinum] 'marvellous'.

qui nunc tenent] 'who now have power': the same phrase is found
 above where Lat. has 'qui nunc regnant'.

et antiquum et fide dignum] *om.*

Titan, tantam habet verisimilitudinem] *om.*

4 (p. 410): *ascendet*] *pres.* (Apoc. xvii 8): cf. *A*.

Cum autem vastaverit Antichristus hic omnia in hoc mundo,
regnabit] 'And when he shall have arrived and assailed every kingdom
 in this world': omitting 'Antichristus' and 'regnabit'. Possibly
 'omnia in hoc mundo regna' should be read.

sedebit] 'shall have seated himself': cf. *A* (sederit).

xxx i (p. 411): modos] 'rightness'.

terra sepelitionis] 'dust of the earth': cf. *Dem.* 78, and note there (p. 136).

2 (p. 412): legem] 'order'.

fixuras] 'prints' (= *τύπος*): the same word in vii 1 (p. 336), where Lat. has 'figuram'. Cod. Voss. has 'fixuras' here.

Dominus (*post enim*)] 'Christ'.

invisibilem] + 'to us in the lower regions'.

(p. 413): dignos habuerit] After this cod. *A* breaks off. For the remainder of the Lat. we have only one MS (*V* = Voss's MS at Leyden), which belongs to the group *C*, as against *A*. The evidence of the Arm. thus gains in importance.

xxxii 1: transferuntur quorundam sententiae] 'some good men vacillating are cajoled'.

sermonibus] 'attacks'.

principium] 'preliminary (?) pledge'.

Dei (*post apparitionem*)] 'of the Lord': rightly.

(p. 414): post deinde] 'and then thus to all'.

2: Dixit enim] + 'to him God'.

iterum ait] + 'to him'.

argenti] + 'excellent': cf. LXX *δοκίμου ἐμπόρου*.

Euphratem] + 'And He numbered and reckoned the ten nations dwelling in all that region'. The sentence has dropped out of the Latin. Eleven nations are enumerated in the LXX of Gen. xv 19 ff. (the verses which follow the quotation just made): but there is considerable evidence for the omission of 'the Hivites' (*τοὺς Εὐδαίους*), who are not found in the Hebrew. Cf. I xi 2 (p. 173) *διὰ τῶν δέκα ἐθνῶν ὧν ἐπηγγείλατο ὁ θεὸς τῷ Ἀβραὰμ εἰς κατάσχεσιν δοῦναι*. Elsewhere Irenaeus reckons them as seven: *Dem.* 29, 'when he had overthrown and destroyed the seven races that dwelt therein'; cf. Deut. vii 1, *ἕπτὰ ἔθνη*.

haereditatem terrae] 'this land (as) an inheritance': cf. 'terram hanc' in the quotation above.

ad Deum] 'unto him' (= ad eum); i.e. unto Abraham, as the context shews.

(p. 415): Christum] 'through Christ': rightly.

Sic ergo qui sunt ex fide, benedicentur cum fidei Abraham] *om. per homoeot.* It is not improbable that here again 'sic' = 'si': cf. 'Si ergo huic . . .' on p. 414, where the editors read 'si' (= Arm.), but the MSS have 'sic'. See n. on viii 1 (p. 339) and references there.

firmus] + 'is in everything'.

beatos] *pr.* 'the Lord'.

xxxiii 1: tenens] 'over'.

Utique haereditatem terrae ipse novabit, et redintegrabit mysterium gloriae filiorum] 'Quite certainly (meaning) in the inheritance of the earth which He Himself will renew and fit out for the service of the glory of the Son of God'. Probably we should read 'in ministerium gloriae filiorum Dei'; and 'sons' must be read for 'Son' in the Arm., which has the same mistake twice in the quotation made above from Rom. viii 19 ff (p. 414), and so on p. 429.

(p. 416): nova (*ante* resurgit)] 'newly': perhaps 'nove' should be read (cf. p. 427).

cum suis] 'with the disciples'.

2: Quae enim sunt] 'For'.

terrenum] 'laborious and vexatious'.

3 (p. 417): Regni] + 'the times'.

fratrem suum] *om.*

hic (*ante* qui)] 'here'.

surgentes a mortuis] + 'and by the same resurrection being dignified and honoured by God'. Here, again, a sentence seems to have been lost in the Latin. The passage which follows is given by Harvey on p. 448 as a fragment in Arm. with a Latin rendering by one of the Mechitarists at Venice: we need, therefore, here note only some outstanding points, the Arm. texts being practically identical.

renovata et liberata] 'liberated and renewed'.

fertilitate] 'fatness'.

(p. 418): sanctorum] 'holy' *acc. sing.* (= 'sanctum'): obviously a mistake.

alius clamabit: 'Botrus'] In the Arm. 'botrus' is joined with 'alius': rightly.

4: Johannis] + 'disciple' *nom.*

tales geniturae a Domino perficientur] 'such products (*or* fruits) be wrought by mankind'; perhaps 'ab homine' should be read.

(p. 419): feros] 'beast-like and brutal (men)'. For the whole passage see *Dem.* 61, with its reference to 'the Elders'.

nihilominus] + 'will it be'.

revocate] 'restored to itself once more': cf. n. on p. 425.

autem in obedientia] 'before the disobedience'. We must read 'ante inobedientiam', as, indeed, Massuet would have wished to do.

fructum terrae] + 'eating'.

Alias autem et] 'and the more that'.

vescitur] *fut.*

xxxiv 1: monumentis vestris] The words missing by *homoeoteleuton* from the quotation are found in Arm.

(p. 420): ut sciamus quoniam in novo Testamento *a veteri, qui ex*

omnibus gentibus colliget] 'we shall see that in the new covenant these (things) shall be, which (*or* who) from all nations gathereth'. *V* reads 'ac veteri quae' (*teste* Stieren). The Arm. does not offer a full solution of the problem; but it may be noted that it begins a new sentence with 'And Jeremiah says'.

ab Aquilone] Before this the Lat. has again lost a dozen words of the quotation which are found in Arm.

2: voluntatem] + 'of God'.

quemadmodum] + 'also the blessing of Japhet contains: "God shall enlarge unto Japhet, and he shall dwell in the houses of Shem"' (Gen. x 27). And'.

(p. 421): eis (*ante* licet)] 'and'.

longe nos faciet] 'shall prolong' (= μακρυνέει LXX): below (p. 423) we find 'elongabit'. As 'nos' is plainly wrong, should we not read: 'longevos faciet'? (The Vulg. has 'longe faciet'.)

Et ne ad hoc tempus] After this a page is lost in Arm., which goes on after 'plebem meam' (on p. 422 *ad fin.*) with the words 'over my people' (Isa. lxxv 19, ἐπὶ τῷ λαῷ μου); shewing that the Lat. has dropped a line at this point, as Stieren suspected.

4: etiam non] 'and no longer' (καὶ οὐκέτι): we must read 'et jam non'.

xxxv 1 (p. 423): de omnibus] *om.*

alia] 'such things': we must read 'talia', as below on p. 425, 'Haec autem talia universa'.

(p. 424): justi] 'the saints'.

Dei (*ante* Patris)] *om.*, cf. p. 426.

illos quos . . . Ipsi autem sunt] 'those (*nom.*) whom . . . these are'.
credentibus] 'the heathen'.

Hierusalem] + 'and yet more manifestly concerning Jerusalem': lost from the Lat., but restoring sense to what follows.

2 (p. 425): revocata] 'renovated' (= 'renovata'): cf. p. 419; and the same Arm. on p. 426 ('renovatis') and p. 427.

in manibus (*ante* descripta)] + 'of God'.

super terram, novam] 'upon the new earth', and so also below.

locus non est] 'place was not found'.

(p. 426): in qua justi] *pr.* 'was'.

nihil] + 'of these things'.

resurgit *bis*] *fut.*

thronum] + 'of glory'.

dicit Dominus] *om.*

Et secundum rationem] 'And according to the propriety of suitable fitness'.

xxxvi 1: plantationem ipsorum] 'the circuit of their going about' (as

we might say 'the sphere of their movement'). The Arm. suggests *διατριβή*, which occurs below (p. 428) and is rendered in the Latin by 'conversatio'.

(p. 427): temporalium] *gen. sing.*

ostendimus (*post potuit*)] 'teaching we rendered'.

in quibus novus perseverabit homo, semper nova confabulans Deo] Arm. adds 'also' after 'quibus', and has 'newly' for 'nova' (cf. p. 416).

The Gk. may therefore be emended thus: ἐν οἷς καὶ καινὸς παραμενεῖ ὁ ἄνθρωπος, ἀεὶ καινῶς προσομιλῶν τῷ θεῷ.

(p. 428): id est in coelos] *om.*

tute] *om.*

ejus (*post Verbum*)] 'of God'.

a Patre] 'by God the Father'.

(p. 429): Diligenter] 'truly' (*or* 'accurately'); for ἀκριβῶς: compare I i 18 (p. 80).

habiturum] 'to drink': we must read 'bibiturum'.

pollicitus] After this is a considerable passage in which the Arm. stands alone. I ventured on a translation of it in *Novum Test. S. Irenaei*, p. 290, which I now repeat with slight correction:

'And again saying: *Days shall come in which the dead that are in the tombs shall hear the voice of the Son of Man, and shall arise; they that have done good to the resurrection of life, and they that have done evil to the resurrection of judgement: saying that first arise the doers of good, who go into rest; so afterwards those arise who are to be judged. Even as the book of Genesis has (it), that the close of the end of this age is the sixth day, that is the six-thousandth year; and so afterwards the seventh day of rest, concerning which David says: This is my rest: the righteous enter into it: that is the seven-thousandth year, (that) of the kingdom of the righteous, in which they shall have first experience of incorruptibility, this world being renewed, for those who for this were preserved.*'

The first quotation is a combination of John v 25 with 28 f.; cf. V xiii 1: the second of Ps. cxxxii 14 with cxviii 21. The phrase 'have first experience of immortality' is rendered in xxxv 2 (p. 426) twice by 'praemeditati incorruptelam'.

filiorum] 'of the Son': we have had the same corruption of the Arm. text of Rom. viii 21 in xxxii 1 (p. 414); cf. n. on xxxiii 1 (p. 415).

eduxit] 'gave'.

adimplet] 'fulfilled'.

quem] 'which (things)'.

fiet] 'being made'.

Explic. &c.] 'Of Irenaeus five books of the Exposure and Overthrow of Knowledge falsely so called.

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