SELECTED NOTES OF DR HORT ON IRENAEUS
BOOK III

Dr Hort lectured on Irenaeus Bk III in 1874, and perhaps again at a later period. Among the documents placed at the disposal of the editors of Novum Testamentum S. Irenaei was an interleaved copy of the Latin text of this book, into which he had entered brief notes for use in the lecture room. For the most part they are mere jottings to be expanded in lecturing, when they were probably accompanied by a running translation of the Latin. They seldom repeat what is to be found in earlier commentators where these do not call for correction.

The volume has come, through the passing away of Dr Sanday and Prof. Turner, into the hands of Prof. Souter of Aberdeen, who has allowed me to have the use of it and strongly encourages the publication of the selection of notes which I had made from it for my own satisfaction. The student of the Latin version of Irenaeus has so little to help him over its peculiar difficulties, in spite of the great work done by the early editors, that he will, I feel confident, be grateful for the fresh insight afforded again and again by these sparse comments, uninviting as they must appear at a first glance.

In editing the notes I have here and there added a word or two to make the sense clearer, or inserted a supplement from the margins of Dr Hort's copy of Harvey's edition, which Prof. Souter has also lent me. And I have checked the citation of variants in Cod. Claromontanus with the help of the collation which was made by Mr H. N. Bate in 1894 for the N.T. S. Iren. and is now in the Bodleian Library. Moreover, I have ventured to add, within square brackets, a few notes to call attention to some documents of more recent discovery, especially the Armenian version of the Demonstration of the Apostolic Preaching, a translation of which was published by the S.P.C.K. in 1920.

As in earlier articles on Irenaeus, I have given throughout references to the chapter-divisions and the pages of Harvey's edition, which to our discredit still holds the field in England and elsewhere.

III i 1 (Harv. vol. II, p. 2): qui quidem et omnes ...] ‘Qui’ begins a fresh sentence, referring to the Evangelists. The four together made up the Gospel, while each singly faithfully represented it.

2 (p. 3): γραφήν ... εἰνῶ.] A written Gospel, a writing of Gospel character. Peter and Paul are perhaps put in with reference to what follows. It represents the Roman tradition of this time: cf. Dionys. or. απ. Eus. ii 25, 8.

(p. 4): ἐξόδου] not mere death, but close of their course (see Lc. ix 31
interesting here as the word used in 2 Pet. i 15: St Paul has τελειώσαι (τετέλεκα) 2 Tim. iv 7. Excessus (vitae or e vita) similarly used by Cicero. Contradiction to other statements cannot be helped.

ii 1 (p. 7): digne] ironically. Punctuate the sentence thus: 'Et hanc sapientiam unusquisque eorum dicit quam a semetipso advenit fictionem, videlicet ut digne secundum eos sit veritas aliquando quidem in Valentinio, aliquando autem in Marcione, aliquando in Cerinthon: postea deinde in Basilide fuit, aut' etc.


iii 1 : habemus adnumera] 'habemus' here stands for ξομεν, 'are able'; not the Latin use 'have got to'.

(p. 9): magisterii] teaching, instruction, see esp. v 1 (p. 19): as often in Cyproian.
colligunt] See IV xl 2 (p. 236), reading of Cl. [cf. Arm.].
potentiorem] Cl. (pontiorem) probably meant the same reading: almost certainly = ἰκανωτέρα, as in iii 4 (p. 15), meaning 'important', 'full', 'thorough', 'eminent': cf. Ps.-Cyp. de laude martyrii 1, 'etsi potentia rei (martyrdom) oneratur facultas ingenii' (sc. to write worthily of it).

principalitas] may be either in its original sense 'priority' (as Tert. Praesc. 31 'principalitatem veritatis et posteritatem mendacitatis': and so 'principales literae', initial letters, Ps.-Cyp. de montibus, S. et S. 4); or 'pre-eminence'. The former more likely from context: cf. iv 1 (p. 15 f.). It probably represents ἀρχαιότατα (Stieren): cf. Clem. Rom. 47, referring to the Corinthians as receiving their letter from Paul, τὴν βεβαιωτάτην καὶ ἀρχαλαϊν Κορινθίων ἐκκλησίαν. Cf. 'a principali successione' IV xl 2 (p. 236). Stieren refers to V xiv 1, 2 (p. 361 f.), xxi 1 (p. 381) for clear cases of 'principalis'.

2 (p. 10): ξανασο] a good classical word (Plato onwards), obscure in derivation, used of things recent or fresh, as a sound or a memory.

συμβεβδξιονσα] 'knitting them together'. The common sense: see Lt. on Col. ii 2.

4 (p. 12): παρέμενε] 'survived'. D. Chrys. de regno iii p. 56 εἰ μέλισσων ἵγαινεν καὶ παραμένειν εἰς γήρας: also Herod. i 30. Used of wine that keeps well.

ἐπὶ τολύ] over a long space or time.


(p. 17): To 'congregatio' (? συναγωγή) and 'doctrina' we must carry
on 'eorum': 'apud eos' (παρὰ τούτοις), i.e. the apostles. This sense is certainly required by what follows.

v 1 (p. 18): ostensionem eorum] the proof afforded by those.

ostendentes] probably goes with 'revertamur', but possibly with 'conscripserunt'; and it governs 'sententiam'. But 'sententiis' would read more naturally.

vi 2 (p. 23): idola daemoniorum] εἰδωλα δαιμονίων is not known in MSS, but is in Just. Αἐρ. i 41, where see Otto's note. Irenaeus has it again in xii 7 (p. 60).

blasphemant] must be (as Sabatier says) a corruption of 'plasmant' (πλάσσοντες).

et ego testis, dicit Dominus] seems, as Massuet says, to come from Isa. xliii 10 cited above: even there the three words καὶ ἐγὼ μαρτύς are not in the Heb.

vos invocabitis] represents καὶ βοήτε, and doubtless comes from assimilation.

(p. 24): hodie] for ἐν πυρί: probably from v. 36: see below.

hodie 2ο] Here too ἐν πυρί is omitted and other changes made, apparently without MS authority.

3: Et ego] like Elijah.

vii i (p. 25): subdistinguens] ὑποδιαστελλός and below ὑποδιαστολήν.

viii i (p. 28): adjunctive] possibly ἐπιθετικώς, 'adjectivally': the difficulty lies in the adjectival character of both renderings. But Irenaeus's point is just this, that Mammon is no more than a descriptive adjective. All would be right if we might insert 'et' before 'Hebraicam'.

utraque quae significantur] ἀμφότερα τὰ σημανύμενα, 'both senses'.

ix i (p. 30): praecipue] τὸν (? καὶ ἔξω Ἀμω) θεόν καὶ κύριον.

varium] ? 'vanum': Eph. iv 17 ἐν ματαιώτητι τοῦ νοὸς αὐτῶν (rendered 'sensus' in some O.L. authorities). [Cf. IV viii (p. 154) 'varie' MSS, but Arm. = 'vane'.]

2 (p. 31): id est, ex David Virgine] Impossible to make sense of text:

meaning clear by Just. Dial. 68, p. 293 D, Tert. Marc. iii 23. Probably 'ex semine David'.

[The Arm. version of Iren. Demonst. has since thrown light on the passage: see c. 36 (p. 103 of translation): 'the peculiar uniqueness of Him, who was the fruit of the virgin body that was of David', and note there.]

Balaam] must be a correction. Cl. has 'Esaias', which is probably right. Just. Αἐρ. 32, p. 74 C, has a different confusion: Καὶ Ἦσαιας δὲ ἄλλος προφήτης (than Moses) τὰ αὐτὰ δὲ ἄλλων ρήτωρ προφητεύων οὕτως ἐπεν. 'Anastelai ἀστρον ἐξ Ἰακώβ, καὶ ἄνθος ἀναβῇσταται ἀπὸ τῆς ρίζης Ιεσσαί,
&c., the second clause only being from Isaiah. But Irenaeus must be chiefly following Just. Dial. 106, p. 334. Μωσῆς παρεδήλωσεν οὕτως εἰπόν̄ 'Ἀνατελεὶ ἄστρον ἐξ Ἰακώβ καὶ ἱγνούμενος ἐξ Ἰσραήλ: apparently the only other authority for ἱγνούμενος, LXX (Gk. and Lat.) having ἀνθρωπος. Nor is ἱγνούμενος anywhere in Isaiah. The probable source is 1 Kings ix 5: ἀνήρ ἱγνούμενος εἰν Ἰσραήλ, not repeated elsewhere in Kings or Chron. (cf. Mic. v 2).

[It is interesting now to find that Irenaeus in Dem. 58 has: 'And again Moses says: There shall rise a star out of Jacob; and a leader shall be raised up out of Israel'.]

x (p 32): in domum Jacob] Just. Ap. 32, p. 74 D, referring to this passage [Ἀνατελεὶ ἄστρον ἐξ Ἰακώβ], has διὰ γὰρ παρθένου τῆς ἀπὸ τοῦ σπέρματος Ἰακώβ.

[Considerable portions of the original Greek of cc. ix, x were published in 1903 by Grenfell and Hunt: see their revised text in Oxyrh. Pap. IV, p. 264 f. They are too mutilated to be helpful at the points above dealt with, but are of importance in regard to the text of Matt. iii 16 f.: see N.T. S. Iren. (Turner's note) p. 232.]

xi 1 (p. 33 f.): et venit ut sacrificaret] No N.T. authority for this addition. Possibly a duplicate Latin rendering (reading evenit = ἐλαχευνος) for what precedes: θυματασαε is 'sacrificare' in d. In that case this is probably what the translator wrote, and the other rendering, common in Latin authorities, may be due to scribes.

qui praeest] seems best joined to the quotation. Perhaps ὃς προϊστατέων.

salutarem] 'salutaris' used in O.L. as well as 'salutare': cf. Rönsch, It. u. V. 100.

3 (p. 36): falsarii] means only forgers or falsifiers, which makes no clear sense here: yet 'falsi' does not seem likely. On the whole 'falsarii Gnosticici' is probably a clumsy rendering of ψευδογνωστικοί, which is used by Hipp. Haer. v 28.

de dispositione] and below (p. 37): δ ἐκ τῆς οἰκονομίας Ἰησοῦς. Cf. I i 11 (p. 52), 19 (p. 83), 20 (p. 85), viii 14 (p. 150), III xi 8 (p. 42). Stieren has a long note (p. 110) on the second of these passages, but cannot be quite right: there are evidently three sources of our Lord's nature, Achamoth, the Demiurge, and the οἰκονομία: but none of the passages shew in what sense οἰκονομία is used. It probably is equivalent to Nature, and may be illustrated by the doctrine of Basilides (Hipp. vii 24, p. 237) about the lower world being governed not by either of the two archons but by the original plan of Him who fore-ordained all things.

5 (p. 38): imposuerunt] with e only. Not rarely used of conducting
persons to a place or post in order to *station* them there: and this seems implied in *adstare*: cf. i Sam. i 24.

nullam] Grabe right in putting ‘novam’ (or ? ‘novellam’) for ‘nullam’; but no reason to exclude ‘testamentum’. The error is evidently in the translation, and arises from the consecutive genitives: καὶ τὴς παρονομίας τοῦ νιώτος διαθήκης: or the error may be in the scribes, who wrote ‘adventus’ for ‘adventus’. See also xii 17 (p. 70 f.).


7 (p. 42): Hic enim operabatur] the word ἐνήργη: see Grabe’s note *ad loc.*

emissum] ‘that He was sent forth as Lord and Artificer of’.

8: transfiguratum] that He was manifested by being transfigured into the shape of a man.

9 (p. 43): Bonum enim] Apparently something lost, though there is a connexion. The prophets are the wine made naturally and drunk first at Cana [note the repetition of ‘primo’]: the Apostles the miraculous wine which succeeded. But Irenaeus goes off at once to the relation of Christ to the Creation.

compendialiter] cf. xvii 7 (p. 88) ‘compendii pocio’. In xi 11 (p. 49) σύντομοι is ‘compendiosam’.

subjacente] ὅποκειμένου, as in ὅποκειμένη ὑλη.

10 (p. 45): principia Evangelii] the beginnings of the Gospel according to the different Evangelists.

secundum Matthaeum] Distinct use of κατὰ Ματθ., &c.

(p. 46): id quod est secundum Marcum] A unique and singular statement.

11 (p. 46 f.): neque autem plura] Dr Gregory has copied from Mr Huth’s MS of the Gospels, under the table of cc. to Mt: ‘Ἰστείον ὅτι τέσσαρά εἰσι τὰ εὐαγγέλια καὶ οὕτω πλείονα οὕτε ἑλάττονα ἐπείπερ τέσσαρα καθολικὰ πνεύματα... τὸ δὲ ὅμοιον ἀέτῳ τὴν ἐπιφοίτησιν τοῦ ἁγίου πνεύματος ἐμφανίζει.

[The MS would seem to be Gregory’s Evv. 685 (London, Huth 354), c. xiii, which belonged to the notorious Libri, and was examined by Gregory in 1883. The intervening words, not here reproduced, are a compressed paraphrase of the Greek already printed. Into his copy of Harvey’s text Dr Hort has entered a collation of a similar but much fuller passage from Evv. 238 which begins: Οὕτε πλείονα τὸν ἄριθμον οὕτε ἑλάττονα ἐνδέχεται εἶναι τὰ εὐαγγέλια. Ἐπεὶ γὰρ τέσσαρα κλιμάτα... (This so far corresponds exactly with the Latin.) His reference is ‘238 (Mosq. = Matthaei’s e) ap. Matth. Mc. 21 (multa libra).’]

(p. 47): τέσσαρα καθολικὰ πνεύματα] the universality expressed in
Ezekiel's four πνεῦματα corresponds to that of the Gospels: 'principalis' here equals καθολικός, i.e. primary (cf. p. 50 καθολικάι). The τέσσαρα πνεῦματα come from the Vat. (and other) text of Ezek. xxxvii 9 Ἐκ τῶν τεσσάρων πνευμάτων ἐλθέ, where Α and others have ἀνέμων, as in 1 Chron. ix 24.

πνεῦμα ζωῆς] Ezek. i 20 f., xxxvii 5. Probably the four ζωὰ are conceived of as four πνεῦματα subordinate to the one πνεῦμα mentioned in both chapters of Ezekiel; and similarly the four στῶλοι as subordinate to the one στῦλος.

ἀφθαρσίαν, ἀναζωοπούντας] because the πνεῦμα causes the resurrection of the dead.

ὁ καθ. ἐπὶ τ. χερ.] The phrase in several places of O.T., e.g. Psalm quoted immediately. But the idea here comes from Ezek. i 26; x 1.

τὸ μὲν πρῶτον ζωῶν] For the short account in Ezek. i 10 Irenaeus substitutes the rather longer account in Apoc. founded on it.

τὸ ἐμπρακτον] 'activity': here and below 'efficabile', a peculiar word.

(p. 48): ἐγκαθεδειαὶ referring to ὁ καθ. ἐπὶ τ. χερ.

persona ejus] τὸ πρῶσωτον αὐτοῦ (sc. of the Gospel): cf. below (p. 51) πρῶσωστα, with reference to the four ζωὰ.

sacrificante] for θυμίωντος confirms the former passage [see n. on xi 1].

(p. 49): humiliter sentiens? ταπεινόφρων.

παρατρέχουσαν] rapid, as contrasted with dwelling on a matter.

actum] here 'actus' where Gk. has τάξις; but above we have 'ordinatio' (p. 48). If we had only this passage, we might prefer 'actus' [i.e. as representing the proposed emendation πρᾶξιν]: but the other passage favours τάξις.

(p. 50): recapitulat] probably the three preceding.

[Among other variants noted by Dr Hort in Matthaei's e are the following:

(p. 47): εἰκότως] εἰκός
(p. 49): Ἡσαΐα τῷ προφήτῃ τοῖς προφήταις ὤμιλει] προσωμιλεὶς ἑρατικήν] + καὶ λειτουργικήν ταῦτα] τοῦτο ἡμῖν
(p. 50): ἄγιον Πνεῦματος εἰς] οἱρανήν πν. ἐπὶ μία μὲν τὸν κατακλυσμόν] μία μετὰ τὸν κατακλυσμόν η νομοθεσία ἐπὶ τοῦ Μ.] η τῆς νομοθεσίας ἐπὶ Μ.]

12 (p. 51): volunt] Certainly 'nolunt' (so Ziegler 59, referred to by Lipsius, Ῥ. Ῡ. 214, cf. 103, who however keeps 'volunt', after previously taking 'nolunt'). These Alogi in their determination not to be 'pseudo-
prophetae' cast away prophecy altogether, heretical in their opposition to Montanist heresy.

prophetiae] 'propheticam' is to be read (with Cl.). [The same phrase is in Dem. 99, 'cast away from themselves the prophetic grace'.]

xii 1 (p. 52): τὴν ἀναπλήρωσιν i.e. bringing about the filling-up of the Apostles on the strength of &c.: cf. ἐκ τῶν προφητῶν (p. 55).

2 (p. 53): fiducialiter μετὰ παρρησίας (cum fiducia d e: audenter vg. Fulg.). But Irenaeus, who often repeats παρρησία hereabouts, evidently meant by it not courage but plainness of speech, in contrast to the accommodation which the Apostles were said to have practised.

(p. 54): ἀναστήσαντα ἀναπτήσαντα Grabe rightly: often used by Gnostics in this sense, to express the upward fleeting to heaven.

3 (p. 56): Φανερῶν τὸ κύριον δ ἸΙ.] reading δ II. (as Cramer): the Latin is quite correct.

τὸν Ἰησοῦν Coisl. has τὸ, which is doubtless correct, so as to govern τὸν τοῦ τ. θ. by ἄγων, not by καταγγέλλων. The Latin is neutral.

4 (p. 57): lapis spretus After 'lapis' Ar. inserts 'pretiosus' from 1 Pet. ii 6. and then 'reprobatus' from vg.: Harvey's note is misleading.

6 (p. 58): καταστροφεῖς (eversores)] cf. 2 Tim. ii. 14 ἐπὶ καταστροφὴ τῶν ἀκούων των, probably in contrast to οἰκοδομή.

7 (p. 59): quidam eorum dicunt &c.] cf. v 1 (p. 19) 'quemadmodum dicunt hi' &c.

nemo ab his] 'ab his', from the Apostles; 'nemo' i.e. no one whatsoever.

prius] seems rather too far from μᾶλλον, which we should expect. In any case he means that the same will apply with at least equal force to the Lord's own teaching: apparently they say that He too spoke only economically.

Nec hi ergo] 'the Gnostics. Their own previous opinion regulated he revelation made to them.'

omnia discipuli] 'all disciples', sc. of every one.

sermo ad eum factus est] cf. John x 35.

Adhuc etiam] A further argument. What the disciples proclaimed was not only not according to the hearers' opinion, but an affront to it.

eorum] om. with Cl.

eum Patrem, &c.] i.e. they would announce the Father above the Demiurge, if they really believed in Him.

ipsi] 'ipsis' should be read with Cl.

superiorem Salvatorem] the Gnostic theory of the Upper Soter would have enabled them to impute to the Jews a much less grievous crime.

(p. 60): cum fiducia] again a clear mistranslation for 'openly'.

idola demoniorum] from v.l. of Ps. xcv(i) 5: cf. note on vi 2 (p. 23).

Ethnicorum] prefix 'et' with Grabe from Voss.
8: autem (post Petrus)] probably an interpolation, the Gk. being right (only a comma to be placed after the quotation).

hoc ideò quoniam] τοῦθεν ὅτι, apparently 'that is to say, that'.

ἀποκ. ὅν] i.e. God.

(p. 61): (Filii) agnition] Perhaps 'Filiii' should be added from the Gk., as Gr., Mass. and Harv. suggest; cf. 9 (p. 61) 'Filium ergo Dei': but ἦ γνώσεως may also be used absolutely, cf. 6 ad fin. (p. 59).

9 (p. 62): uniusscijusque, &c.] Probably another case of the translator misunderstanding gen. abs.: Διὰ τοῦτο καὶ ποίκιλα αἱ γνωμαὶ αὐτῶν, ἐκάστου αὐτῶν προσδεχόμενου τὴν πλάνην καθὼς ἔχουμε.


Credo &c.] The earliest evidence of the interpolated verse Acts viii 37 (Coisl. omits Χριστῶν, and adds αὐτῶς before ἐπίστευσε below).

11 (p. 63): ἐγνωρίσθαι] shews that Eph. iii 3 is meant: otherwise 'manifestatum' would have suggested Rom. xvi 25, which Irenaeus apparently never quotes.

tractatur] d e have literally 'curatur', easily glossed into 'tractatur' from ψηλαφῆσιαν (tractare) in v. 27. Harvey's Syriac is therefore a delusion.

[fecerit] qui fecit] Cl.'s 'fecerit qui' needs only to be changed to 'feceritque' to give the Gk. [Cl. has 'feceritq;']

12 (p 65): ostendimus] points, Grabe says, to another treatise: Mass. (doubtless rightly) prefers Book V of the present treatise, referring us to the promise in III pref. and IV fin. Hence Harvey's alternative 'ostendemus' is right.

nisi ex ipsis scripturis] i.e., apparently, 'without actual quotations'.

14 (p. 66): Actibus] 'actibus', not the book, but the literal 'acts'.

et a semetipso] 'even of his own accord'.

15: Deserti, &c.] An evident allusion to 1 Cor. viii 1, cited and dwelt upon in II xxxix 1 (p. 345).

(p. 68): statim] 'at once': see next line.

fabricatorem 2ο] 'factorem' with Cl.

propositum initiī sui tolerabiliorem]. Probably τὴν πρόθεσιν τῆς ἀρχῆς αὐτῶν ἀνέκτοτεραν ἐχοντες, i.e. having their purpose more endurable than their beginning (see 'statim'). The translator seems to have misunderstood the Greek genitive, unless he meant his Latin gen. to express comparison.

naturaliter] here almost = 'originally', in contrast to a secondary process such as is implied in the Valentinian theory.

sectam] αἱρεσιν (almost as προαιρεσιν), a purpose or disposition, a sense found chiefly in Polybius, but also elsewhere.

16: Quoniam] here probably means 'since'.

haec docens] teaching these doctrines (τα δεύτερα); or perhaps better τὰ αὐτά: i.e. the vision rewarded and confirmed his teaching.

Iplevi] is unique (LXX ἐπιλήβητα), the other rendering (Hier. and even Iren. IV xxxiv 6) having ‘multiplicavi’, as the context here requires.

fiducia] Irenaeus’s sense of παρρησία comes out clearly here as ‘openness’.

accepisse] perhaps λαβόντα.

17 (p. 69): alteros] probably not τοῖς ἄλλοις, but the provincial use (cf. autres) for ‘αἰχμές’, τοῖς ἄλλους ἀποστόλους.


non habuisse, &c.] sc. since circumcision was part of the service of God for the Jews.

18: Caeterum, &c.] sc. if they had slighted the God of the Jews.

contreritus] cf. xii 9 (p. 61). No sufficient reason to disturb the text: he was affrighted in his exclusiveness by the vision; yet he still retained a fear of the Law.

ἐπαναπαίνωσις] Coisl. ἐπαναπαίνωσις. This and ἀναπαύαντο and ‘requieverat’ below (p. 72) suggest that Irenaeus read not ἐπέπεσαν or ἔπεσαν but ἐπανεπάνη [in Acts x 44].

19: concedentes nos Spiritui Dei] must be an allusion to φερόμενοι ἐν τῷ ἀγίῳ πνεύματι (p. 70).

xiii 1 (p. 72): qui Deum] Harvey rightly points out that ‘Dominum’ must be read here and just below for ‘Deum’.

2 (p. 73): sicut . . . Deum Patrem] a parenthesis (as ‘Pater autem veritas’ above): the question-mark should come after ‘eis Filium’.

Jesum Christum] om. ‘Christum’ with Cl.

(p. 74): ascendi in H.] om. ‘in’ with Cl. against Ar. ascendisse] ‘Ascendi’, following Cl.


nos venimus] introduced strangely enough by Irenaeus for κατέβησαν or κατήγγειλαν.

p. 75: Veniens] still free citation, for Διαβάσ: moreover ‘Paule’ is an insertion.

Et iterum] apparently a confusion of two different visits to Philippi. principem] Not Publius but his father was cured.

eo quod, &c.] The translator changes the construction. The Greek
doubtless was ἀν δὲ τὸ πάντα κ.τ.λ. (with infin.) καὶ προσβείτερον αὐτῶν ἐπιλα. . . .

prosecutor] probably ἀκολουθός, or some compound: cf. above (p. 74) 'inseparabiles et cooperarius'.

3 (p. 76): magis necessaria] ἀναγκαίωτερα, specially necessary.

(p. 77): quae ei nata fuerant] τὰ γεννηματα, as Western texts and T. R. for τὸν σίτον in Luc. xii 18.


(p. 79): dicente] 'dicentem' must be right, though no authority is given for it. [Cl. has 'dicentem'.]

Evangelia] 'Evangelii' Cl.

2: communes] Not the slightest reason to think of καθολικοί.

Rather κοινοὺς καὶ ἐκκλησιαστικοὺς.

(p. 80): saepius] looks like a corruption of 'se plus': that the simple may the more listen to them.

et jam quae runtur] 'etiam queruntur'.

discere] right. Irenaeus is speaking disrespectfully of what is 'verisimile', and says it is a mistake to suppose that truth is the real source of things 'verisimilia'. See the parallel passage, I pr.: πιθανώς (there 'suadenter'), πιθανο ( 'suasorio'), πιθανότητα (p. 6 'suadelam', but p. 2 'verisimilitudo').

exquirens fucos] probably καλλωπιστική, and 'sine fuco' ἀκαλλωπιστος.

[Cl. καλλωπισμόν, ornamentum, I pr. (p. 6).]

parvam ovem] 'parvum ovem' (Cl. Ar.), προβατίον (as Aristoph. Pl. 922 προβατίον βιον λέγει).

imitationem] either 'imitatione' (Cl.*) or 'initiationem' (sine teste).

(p. 81): bonam conversationem] 'bona conversatione'. The sense seems to be that we must by good conversation attain to, &c.

xvi (p. 82): participasse] κοινωνήσαν, 'imparted to'.

correctionem] 'correctionem' Cl.


4 (p. 86): occulte, &c.] as yet with no outward demonstration, but yet with power: 'omnia' is absolutely required: 'quoniam', seeing that.

in domo David] = 'in civitate David' below. But apparently there is some undiscovered quotation.

6 (p. 87): et natum] After this insert from Syr. (No. VII, p. 437): 'et hunc esse Jesum; alterum autem qui in eum descendit, et': the omission being caused by hομαξότ. of 'hunc esse'.

Demiurgi] with or without ἐκ; 'belonging to the Demiurge'.

autem] probably 'aut eum', as Harvey says. Probably τὸν ἐκ τῆς
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οὐκονόμοις ἢ τὸν ἐξ Ἰωσήφ: i.e. these are the phrases of two different sects. The rest of the Syr. variants are free, and probably incorrect.

8 (p. 89): rursum] Something like ‘diversum’ is wanted.
9 (p. 91): simul autem,] ‘Simul autem’ (? = ἀμα δὲ), a very strange insertion, found only in d.

subdivisiones] cf. infra (p. 94): τὰς ὑποδιαιρέσεις τῶν κακοδιακόλουχον: ὑποδ. used in various senses of divisions, not merely of those subordinate to other divisions.

Unum quod non] interpreted by Grabe ‘parum est quin’, which seems to give the sense.

Quoniam nolite] ‘quoniam: Nolite’.

cum tyrannidem pateretur] probably τυραννεύωμενος or τυραννούμενος: used rarely in late Gk. for suffering violence generally.

xviii 1 (p. 93): voluntaria] Ps. lxvii(i) τὸ βροχήν ἑκούσιον ἄφορεῖς, ὃ θεός, τῇ κληρονομίᾳ σου.

humectationem] In I xxviii 2 (p. 228) apparently for ἱκμάδα.
aquae laboriosae] water that requires the labour of drawing from the well.

salientem] ‘saliens’ Cl.
quam] ‘Quod’ Cl. The Athanasian (and Tertullianic) notion of the Spirit out of the Father through the Son.

ipso] probably the Lord.


Paracletum] the sense of this fixed by ‘accusatorem’.
suum hominem] specially His now that He had become man. Here again the relation of the Son to the Spirit.


similia] sc. ‘fidelibus’.

xix 2 (p. 95): replasmare] ? ‘-ri’.

indubitate] perhaps with ‘adhortans’: cf. xx 1 (p. 103).

(p. 96): infert] ἐπιφέρει: so ‘intulit’ (p. 97).
escis] This suggests that possibly the clause on the Bread has been lost by homœoteleuton.


5: quasi duorum existentium] gen. abs.: ‘if there were two’, the despised Jesus of the lower region is worthier of homage.

(p. 100): pro patribus certans]? [But now we have a parallel in VOL. XXXIII.
Dem. 31: 'so that He might draw near and contend on behalf of the fathers'.

6: conjunctus] 'counitus', with Cl.

τὸν ἀνθρώπων] generic. But παραστήσαται and γνωρίζεται cannot be genuine here. Irenaeus said 'assumeret hominem', as the Te Deum 'Tu ad liberandum suscepturus hominem'. The idea remains in Athanasius's phrase ὁ κυριακὸς ἀνθρώπως, but became suspected under fear of Nestorianism. Grabe very properly refers to IV xxxiv 7 (p. 218) 'hominibus quidem ostendens Deum, Deo autem exhibens hominem'; but Theodoret must have combined the two passages together.


peccato ... peccator] probably with reference to St Paul's ἁμαρτωλὸς ἡ ἁμαρτία, Rom. vii 13.

(p. 102): Deus, vera opera ejus] θεός, ἀληθινὰ τὰ ἐργα αὐτοῦ: A.V. 'He is the Rock, his work is perfect'.

Deus 2ο] θεὸς (not ὁ θεός).

xx 1: nude tantum] 'nakedly say that He was only man': ψυλῶς μόνον, Harvey, rightly referring to xxv 2 (p. 116).

commixtii Verbo] probably συγκεκρασμένοι τῷ λόγῳ: again below. Harvey's doubts without reason: ἀνακερ. and συγκερ. freely so used (see Bleek): also Orig., &c., e.g. de orat. 10: 'Ο τούνον οὕτως εἰχόμενοι ... ἐπιτηδείωτος γίνεται ἀνακραδία τῷ πεπληρωκότι τὴν πάσαν οἰκουμένην τοῦ κυρίου πνεύματι.

non recipientes ... Verbum] Cf. Jas. i 21 δέξασθε τὸν ἐμφυτὸν λόγον τὸν δυνάμενον σώσαι τὰς ψυχὰς ὑμῶν. The same idea recurs xxi 2 (p. 107).

(p. 103): Verbum Dei homo] Contrast Irenaeus's Cur Deus Homo with Anselm's.

commixtus Verbo Dei] pr. 'ut homo', rightly supplied by Harvey in his note from the Gk.: entirely confirmed by 'et' in Cl. instead of 'ut'. The phrase is altered by Theodoret to χωρίσασα. See Grabe's excellent note, partly founded on Feuardent. The passages which speak of mixture in relation to the Incarnation must not, however, as he rightly says, be taken as equivalent to what is said here of mixture for the human race generally.

2 (p. 104): secundum eum] as He is, in the same absolute manner.

praeclaram praeter omnes] probably ἐξαίρετον παρὰ πάντας ... τὴν γέννησιν, 'exceptional'; and then ἐξαίρετος δὲ ἐχρήσατο τῇ ἓκ [τῆς] παρθένου γεννήσα.

3: absorpto] Neither Gk. nor Lat. satisfactory: each seems to have something of the sense. Perhaps 'in' has been lost before 'hominem'. The sense seems to be that the Word was in active harmony with the Man in these acts or triumphs. Possibly the phrase was something like συμφερομένου δὲ τῷ ἀνθρώπῳ (? συμφυρομένου or ἐμφυρ-).
NOTES AND STUDIES

xxi (p. 105): Magnanimus... fuit] In I iv (p. 95) 'magnanimus exstitit' is the rendering of ἵμακροθύμησεν.

et magnificentissimam] probably 'to be a most mighty power'. So the Collect.

poenitebit] 'penitebitur' Cl.: the deponent much used in Biblical Latin.


circa] probably περί, with reference to St Paul's ἐνδόξασθαι.

Ingratum, &c.] 'hoc' is the nominative: 'et excaecabat' (om. by Cl.) seems required. If we read 'homite', the love ceases to be exclusively in our direction; if there is a quotation from St John (1 John iv 16), who has ἐν ἡμῖν, then 'obfuscabat' is the opposite of St John's ἔφυσεν. The nom. (comparans... judicans) is explained if 'ad non' represents a construction with ἐνα μύ. On the sentence see V iii (p. 325), also corrupt. [Here the Armenian version helps to restore the sense. The parallel is so close that the sentence may be given in full. 'Extolli autem adversus Deum, et praesumptionem suae gloriae assumere, ingratum reddens hominem multum mali inferebat ei, ut nec veritatem simul et dilectionem auferret ab eo, et eam quae est ad eum qui fecit eum.' The Arm. has 'and' (for 'ut nec'), with participle instead of subjunctive ('auferret'), and omits 'et' before 'eum'. See J.T.S. xxxii 381.]


(p. 107): propter hoc ergo signum] The substitution of 'dat' for 'est' makes all clear: διὰ τοῦτο δώσει Κύριος αὐτὸς ἡμῖν σημεῖον are Isaiah's words.

xxiii (p. 110): ὁ θεὸς κ.τ.λ.] with reference to Hab. just quoted, and then Κύριος κ.τ.λ. referring to Isa. lxiii 9, vii 13, quoted before.

(p. 111): operatus est] ἐνθρησκευόμεν, 'inspired'.

et exhaereditatos] 'even disinherited'. [Harv. omits 'et', as does Grabe: but Mass. and Stier. have it, as indeed Cl.]

xxiv i (p. 113): πνεύματος τοῦ θεοῦ] Irenaeus evidently wrote πνεύματος τοῦ θεοῦ, which accordingly some editors read: but in Eus. it has no MS authority.

(p. 114): λέξεως... ὄνυμασι] probably phrases (forms of sentences) and words.

ἀνατάξασθαι] Cf. Luc. i ἀνατάξασθαι διήγήσων. Apparently 'rehearse', as the punished elephant in Plutarch (ii 968 c) is said to have rehearsed (ἀνατατόμενος) τὰ μαθήματα. 'Rememoror' (with gen. or rarely acc.) means to remember in Biblical Latin (Rönsch 379): there is seemingly no authority for 'rememoro', or the sense here.
2 (p. 115): autem (post multo) probably a conjecture of early editors ('ante' cod. opt.), but seems right.

xxv 2 (p. 116): Non pusillum pr. 'Ακούστατε δή, οἶκοι Δαυίδ. It is referred to by Irenaeus himself below (p. 117).
Diligenter ἀκριβῶς [as at I i 18 (p. 80)].

xxvi i (p. 117): de fructu ventris] Grabe refers to Tert. Marc. iii 20 for a similar argument, and points to ὅσφος in Acts ii 30, and Trypho's similar reading, Dial. 68, p. 293. [See now Dem. 36, where many of the same words recur.]

caeterum] cf. xxxi 2 (p. 122) for ἐπεί.
2: Quod autem dixerit] τὸ δὲ εἶπεν.
(p. 118): id quod erat inopinatum]? τὸ ἀπροσδόκητον τῆς γεννήσεως.

a terra] answering to Mary.
summum angularem] together = ἀκρογωνιαῖον, as again IV xxix (p. 233).
adventum ejus qui] τὴν παρονοσίαν αὐτοῦ τὴν κατὰ ἀνθρωπον.

xxviii (p. 119): non Joseph filius] 'not a son of Joseph'.

xxix: qui recapitulatur ... recapitulatus est] no break between the clauses. The universal and eternal recapitulation (ἀνακεφαλαιοῦμενος) combined with the temporal recapitulation of the Incarnation (ἀνακεφαλαιωσάμενος).

xxx (p. 120): operatus] ἐργάζεσθαι LXX. [So the Arm. ('to till'), Dem. 32, where much of this passage recurs.]
generationem Adae recapitulationis] If the text is incorrupt, it seems to mean a birth characteristic of, &c. Or the acc. and gen. may have changed places.

xxxi 1 (p. 121): quod (ante passus)] ὅτι rather than ὃ.
anima, &c.] probably from Gen. ii 7 ἐνεφύσησεν ... πνεῦν ζωῆς καὶ ἐγένετο ἀνθρώπος εἰς ψυχὴν ζωον.
Hoc] body and soul.
xxxii (p. 123): praedestinante] 'praeformante' with Cl.

Cum enim ... sit salvans] Ἐπεὶ γὰρ προουρήσειν τὸ σωτῆριον, ἐδει καὶ τὸ σωθησόμενον γενέσθαι, ῥὰ μὴ κενὸν εἴῃ τὸ σωτῆριον.

opertebat, &c.] i.e. their union, not in itself evil, was premature. [With the whole passage cf. Dem. 14 and 33.]

(p. 124): Lex] i.e. the Pentateuch, referring to δὲ Ἄδαμ καὶ ἡ γυνὴ αὐτοῦ from the verse just cited, Gen. ii 25 (LXX iii 1).

recirculationem] In i x i (p. 165) 'circumlata' is κυκλοειδῆ, in i xx i (p. 204) 'circumlatio' is περιφορά. There is no trace of any ἀναπερι-, but ἀνακύκλωσις (also -ησις, also -υσις) occurs. [Cl. 'recirculacionem'.]

initium] doubtless ἄρχη, from same verse (Col. i 18).

2: adimplentem] ἀναπληρώσαντα.

(p. 125): invictus] probably ἀπήπττοσ, not allowing himself to suffer defeat.

probationem] δοκιμήν or δοκιμασίαν.

primum ... vas] the first σκεῦος of his possession: cf. the combination τὸ ἐαυτῶ σκεῦος κτάσαι in ἶ Thess. iv 4.

per occasionem] προφάσει ἄθανασίας.

xxxiii i: Hie est] 'But this (man) is Adam ... even that', &c.

primiformis] = 'protoplastus' (Grabe) xxx (p. 120).

(p. 126): ultionem] either 'tuitionem' or 'ultionem' makes sense: but it is safer to follow the MSS. [This seems to mean that 'tuitionem' of Cl., &c., is to be preferred to 'ultionem' of Ar., &c. The Arm. version of books IV and V has, however, shewn that Ar. is often right against Cl. Moreover, it now appears that Cl. has 'uicionem', which is nearer to 'ultionem'.]

non relictis] Grabe's objection to 'non' is valid, if the sentence runs on. But the hypothetical sentence seems to end at 'inimicis', what follows being a statement of what did actually take place.

2: taedia] λύπας (cf. ἐν λύπαις φάγγα αὐτῆν): taedium = λύπη I i 3 (p. 17), i 16 (p. 70).

converti in] not 'be changed into', but 'return unto' (ἐῶς τοῦ ἄποστρέψαι σε εἰς τὴν γῆν).


apostasiae] The true reading 'apostata' (Cl.) alone would justify 'principi abscessionis' against Grabe's doubt; but it may be a duplicate rendering (of τῷ πρωταποστάτῃ or ἄρχαποστάτῃ). If genuine, 'principi abscessionis' is probably τῷ ἄρχαγαγῶ τῆς ἄποστασιας [as at IV xl (p. 301)].

xxxiv (p. 127): a se ... attulit] probably ἀφ ἐαυτῶ ... ἐπῆγεκεν. Adam and Eve fell under temptation: but of Cain no tempter is spoken of: hence 'ipse maledictionem portavit'. See what follows.
xxxv i (p. 128): indolem] probably ‘inborn promise’: ‘indoles’ is properly the natural force of virtuous character, which gives promise for the future life. A Glossary has καλὴ ἐλπὶς ἐν νεωτέρῳ. Cf. II xxxiii 3 (p. 331) ‘Quia autem triginta annorum actas prima indolis est juvenis’, where ‘indolis’ (as Gr. took it) is probably the nom. (like ‘famis, nubis’, Rönsch 263).


incratione] ‘inrepatio’, with Cl.


xxxvi: observantes] from LXX αὐτὸς σου τηρήσει κεφάλην, καὶ σὺ τηρήσει αὐτοῦ πτέρναν [cf. IV lxvi 2 (p. 304), V xxi 1 (p. 381)]. ‘Observo’ is a common O.L. rendering here from Cyprian onwards.

frigidum reddebat] exactly renders ἀνέψυξεν, which suits the sense fairly, of a serpent’s bite.


vidit] ‘vicit’ Cl.

xxxviii i (p. 131): undique] MSS against this. But Mass. may be right in conjecturing ‘ubique’ for ‘utique’.


(p. 132): operationem pessimam] A spiritual ἐνέργεια which is not that of the Holy Spirit.

nitidissimum fontem] water and blood.


xl i (p. 134): ex utrisque] The division destroys not one but both.


xlii i (p. 137): ex errantia corruptelam] ἐκ πλάνης φθοράν.


Prorogavimus] ‘prorogabimus’ Cl., ‘praerogavimus’ Ar.

P.S. By way of apology for the particular choice of notes here presented, it should be said that the selection was primarily intended for personal use, and was dictated by my own interest in the elucidation and illustration of the Latin text. The task of compilation was rendered the more manageable by the publication of Novum Testamentum S. Irenaei, since Dr Hort’s comments on the N.T. quotations could properly be omitted as having been before the eyes of the careful editors of that monumental work. J. ARMITAGE ROBINSON.