

PART OF THE COMMENTARY

OF

S. HIPPOLYTUS ON DANIEL

(LATELY DISCOVERED BY DR. BASILIOS GEORGIADIS),

WITH

INTRODUCTION, NOTES, & TRANSLATION.

BY

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H B I D E K

INTRODUCTION.

AMONG the theologians of the young and persecuted Church in the earlier part of the third century, there were two who, in respect of learning, were acknowledged to surpass all their contemporaries. They met about the year 217 A. D., when one of them was a writer of wide and established reputation, and the other a young teacher of extraordinary promise, fast rising into fame; and this meeting seems to have laid the foundation of a lasting friendship. The younger Churchman was Origen of Alexandria, who, about that time, is known to have visited Rome; and the elder was Hippolytus, who, in a homily in praise of our Lord, mentions the fact that Origen was then present.

Widely different was the nature of the fame which succeeding generations were destined to bestow upon these two learned friends. Origen was refused the formal title of Saint; and his orthodoxy was the subject of grave controversy; but centuries after his death he continued to influence kindred spirits by his writings, and to excite feelings of love in some and resentment in others, as warm and keen as if he were still living among men. Hippolytus, on the other hand, in spite of the sharp controversies in which he had been engaged, left

behind him a name which all united in venerating, and was granted the title of Saint alike in the East and West; but the halo which surrounded his name was so far from revealing to posterity his personality, as it manifested itself in his life and writings, that these were speedily forgotten in the very locality where he had lived and laboured; while in the imagination of succeeding generations he was transformed, now into a military officer of high rank (suddenly converted by St. Laurence), now into a bishop of a See in Arabia, till around his name an amount of confusion prevailed, which Dr. Döllinger declared to be almost without a parallel in ecclesiastical history.

One great cause of this has been pointed out by Bishop Wordsworth. Hippolytus lived in Rome, and wrote in Greek, at a time when the use of the Greek language was fast dying out in Rome itself and throughout Western Christendom. Consequently, it was not in his adopted home in Italy, but in the East, that his real memory was preserved. There, indeed, his writings were studied till a late period; and it is from thence that we are soon about to receive his work on Daniel the earliest commentary on that prophet which had been produced in the Christian Church.

St. Jerome, who may be regarded as a connecting link between the Eastern and Western divisions of the Church, was the only Latin Father who so much mentioned Hippolytus; and he refers to this commentary, which, in his time, was already nearly two centuries old. In the East it is mentioned (beside some

earlier writers) by Photius, Patriarch of Constantinople, 860 A. D., and by Suidas.

The earliest fragment of this commentary, published in western Europe since the time of Jerome, was edited by an Englishman named Hugo Broughton, in 1597, and was appended by him to a treatise of his own on Daniel. It consisted of the part which treated of the desolation of the Temple.

In the next century (1670), Combesis, a French writer, edited a fragment of the part about Susanna, and a larger portion beginning from the words, Τὴν ἀκρίβειαν τῶν χρόνων, as well as some other fragments; and in 1760 A. Bandini edited nine fragments of the portion about Susanna, of which seven are found in Combesis. In 1770, a monk named de Magistris discovered in the Chigi Library at Rome a manuscript which, from this circumstance, was called the Codex Chisianus, which appeared to contain a large fragment of the lost commentary on the canonical part of Daniel. A passage of some length, at the beginning of this Codex, was observed to be identical with the text of a portion of Hippolytus' treatise on Antichrist; and the question arose, whether this indicated that the Codex was a compilation from different sources, or whether it was simply caused by the author repeating himself. Bardenhewer, in his learned work, *Des heiligen Hippolytus von Rom Commentar zum Buche Daniel*, carefully considered this question in the light of the evidence, which was then accessible, and decided that as much of the passage as was common to it with the work on Antichrist was an

addition by a later hand, but that all the rest was undoubtedly a portion of the commentary on Daniel, described by Photius. The latest discovery, however, will, I think, show that it is necessary to regard the Codex Chisianus as less homogeneous than has previously been supposed.

This discovery, of which I have now to speak, is one which far surpasses in interest all the others to which I have referred. Some years ago Dr. Basilios Georgiades found in the Island of Chalce, in the Theological College which exists there, a manuscript much injured by fire and water, containing portions of the Psalter, and also a certain treatise, with the scarcely distinguishable inscription: “Περὶ ὀράσεως τοῦ προφήτου Δανιὴλ λόγος δ”; and a comparison with the portions edited by Maius* showed him that this was the latter half of the long-lost work of Hippolytus on the canonical part of Daniel, being the commentary on the last six chapters.

Georgiades, as the result of investigations that he has made, maintains that the commentary of Hippolytus on the prophet Daniel was divided into four books, of which the first, λόγος α', comprised the portion about Susanna; the second, λόγος β', the comments on the “Song of the Three Children,” contained in the Septuagint version in the third chapter of Daniel, and also the story of Bel and the Dragon, which in the Septuagint forms a part of the twelfth chapter. The third book (λόγος γ') contained the commentary on the first six

* “Scriptorum Veterum Collectio E Vaticano Codicibus Edita.”
Tomus I.

chapters of Daniel, and the fourth (λόγος δ', which has now been recovered) the remaining six. Georgiades, wishing to make his treatment of the subject as complete as possible, took advantage of a visit which he had occasion to pay to the West, and made a careful inspection of all manuscripts containing any part of Hippolytus' work on Daniel, whether in England, France, or Italy. His work, when it appears, will thus be one of an interest and importance far surpassing everything which has previously been written on the subject. Pending, however, the preparation of the whole manuscript for publication, he introduced to the readers of the Greek magazine, "Ἡ Ἐκκλησιαστικὴ Ἀλήθεια" (which is published at the patriarchal printing press at Constantinople), the following very important portions of the manuscript. As this was merely a preliminary introduction of his discovery to the public, intended, no doubt, to prepare the way for his critical edition, he did not, except very occasionally, indicate the points of contact between this text and the fragments contained in the collections of former editors; but I have compared them with those fragments, as given in Lagarde's work, "Hippolyti Romani Quæ Feruntur Omnia Græce," and have marked the result in the notes, so that the great superiority of the text, as now discovered, can at once be seen. In collating this text with the Codex Chisianus, our attention is at once attracted by a long passage common to the two*, just as the

* The passage which commences with the words "Ἴνα δὲ μοῆδὲ ἐν τούτῳ," p. 23, and ends with the words "Τὴν ἐπιφανείαν τῶν κυρίου," p. 26.

commencement of that codex was common to it with the work on Antichrist; and I think that the parallelism of the two cases does not end here, and that reasons somewhat similar to those which led Bardenhewer to conclude that that opening passage was in the Codex Chisianus added on by a later hand, will lead to an analogous conclusion about this other passage also. In the text here presented, the commencement of this passage will be seen to be so united with what goes before that it grows out of it; whereas at the point of juncture with the previous text in Codex C it appears to me to have been ingeniously joined on, rather than organically united.

The contrast, too (on which Bardenhewer lays much stress), between the fuller treatment of the subject in the opening passage of the codex and the "gedrängteste Kürze" of that which follows, exists here also; for the latter characteristic disappears again suddenly in Codex C, exactly at the point where its text becomes identical with ours, and reappears as suddenly at the precise point where that identity ceases. And it must also be observed that the information about the coming of Antichrist which Photius spoke of as contained in Hippolytus' commentary on Daniel, and which Bardenhewer relies on as a mark of identification for Codex X, is to be found in that part of it which is also contained in our manuscript, and not in that part which is peculiar to Codex X. Probably when the whole of the manuscript is published further light will be thrown on this matter.

It is not necessary here to enter on the points of con-

troversy which have been raised by the discovery and identification of the ninth book of the "Philosophumena" of our author. In these pages he leaves the regions of strife behind, and appears to forget for the time the existence of Callistus: unless the instances which they record of inconveniences arising from the rashness of bishops who were unacquainted with Scripture may be taken as involving an intended application by the contemporary reader to Hippolytus' opponent. As the passages of Scripture, which Hippolytus here quotes at some length, were of course not in evidence when the revised text of the Greek Testament was issued, I have, without entering into a critical discussion as to the value of this new evidence, indicated in each case into what scale it is cast. The information about the different manuscripts of Hippolytus contained in the notes is entirely derived from Georgiades, who seems to have collated these manuscripts with a care which has not been exercised by any previous editor.

The abbreviations used in the notes are as follows:—

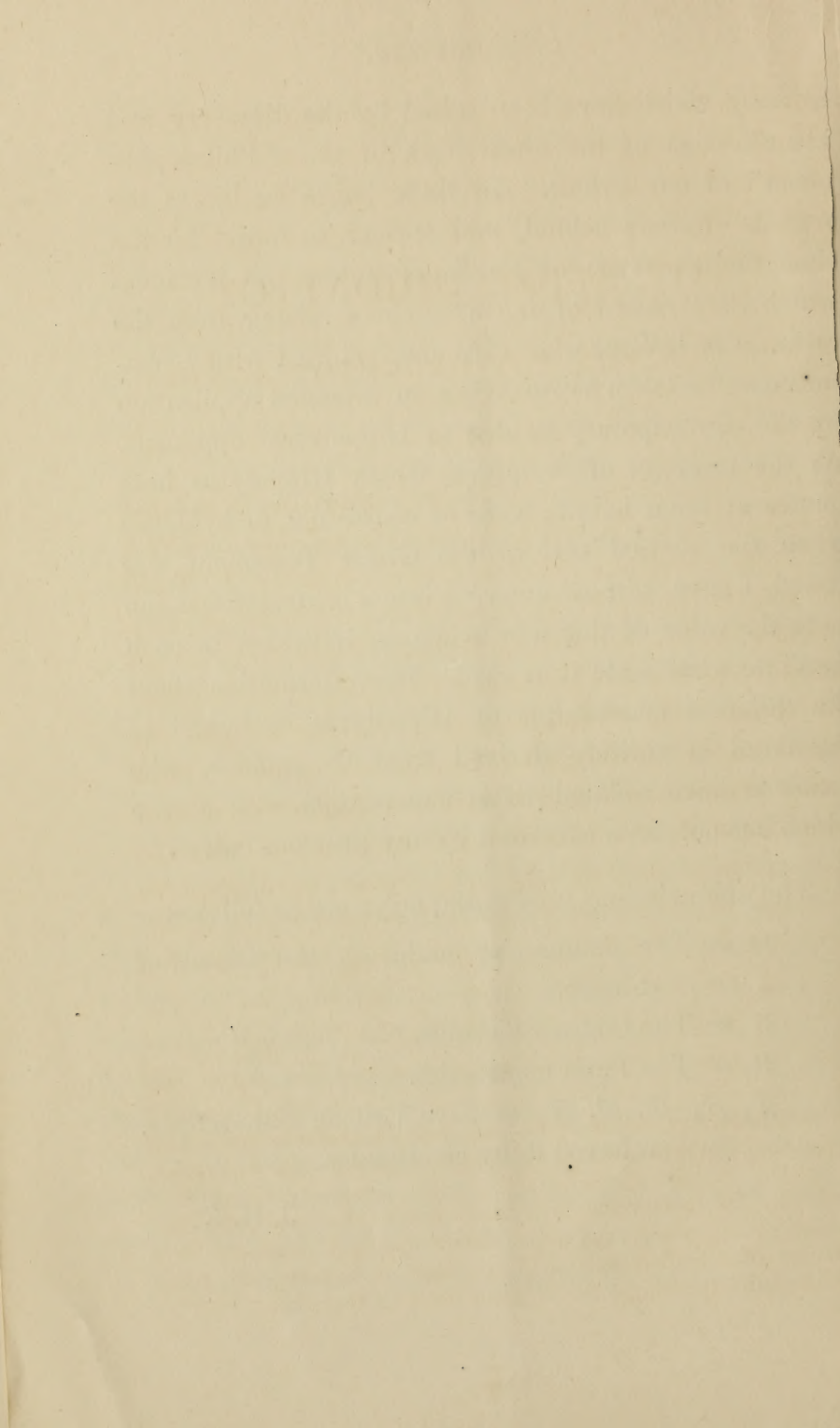
⊕ = The manuscript found in the island of Chalce.

X = The Codex Chisianus.

Π = The Paris manuscript.

$\beta^1, \beta^2, \beta^3, \beta^4, \beta^5,$ = Five Vatican manuscripts, referred to by Georgiades.

J. H. K.



ΤΟΥ ΑΓΙΟΥ ΙΠΠΟΛΥΤΟΥ

ΠΕΡΙ ΟΡΑΣΕΩΣ ΤΟΥ ΠΡΟΦΗΤΟΥ ΔΑΝΙΗΛ.

ΛΟΓΟΣ Δ'.

“Ἐν τῷ πρώτῳ ἔτει Βαλτάσαρ βασιλέως Χαλδαίων Δανιὴλ ἐνύπνιον εἶδε, καὶ αἱ ὀράσεις τῆς κεφαλῆς αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ, καὶ τὸ ἐνύπνιον αὐτοῦ ἔγραψεν.”¹ Ὅσα² ὑπὸ τοῦ Πνεύματος δι’ ὀραμάτων ἀπεκαλύφθη τῷ μακαρίῳ προφήτῃ, ταῦτα καὶ ἑτέροις ἀφθόνως διηγήσατο, ἵνα μὴ μόνον αὐτὸς ἑαυτῷ προφητεύων τὰ μέλλοντα φανῇ, ἀλλὰ καὶ ἑτέροις τοῖς βουλομένοις μετὰ πίστεως ἐρευνᾶν τὰς θείας Γραφὰς προφήτης ἀποδειχθῇ. Λέγει οὖν· “Ἐγὼ Δανιὴλ ἐθεώρουν, καὶ ἰδοὺ οἱ τέσσαρες ἄνεμοι τοῦ οὐρανοῦ προσέβαλον εἰς τὴν θάλασσαν τὴν μεγάλην, καὶ τέσσαρα θηρία μεγάλα ἀνέβαινον ἐκ τῆς θαλάσσης διαφέροντα ἀλλήλοις· τὸ πρῶτον ὡς λέαινα, καὶ πτερὰ αὐτῆ ὡς ἀετοῦ. Ἐθεώρουν ἕως οὗ ἐξετίλη τὰ πτερὰ αὐτῆς, καὶ ἐξήρθη ἀπὸ τῆς γῆς, καὶ ἐπὶ ποδῶν ἀνθρώπου ἐστάθη, καὶ καρδία ἀνθρώπου ἐδόθη αὐτῇ. Καὶ ἰδοὺ θηρίον δεύτερον ὅμοιον ἄρκῳ, καὶ τρία πλευρὰ ἐν τῷ στόματι αὐτῆς ἀνὰ μέσον τῶν

1. Georgiades says that the opening sentences of the manuscript, as far as the words οἱ τέσσαρες ἄνεμοι, are in a very damaged condition; many words and syllables are effaced altogether, and others are quite illegible; so that he

has supplemented the first quotation from the text of the Septuagint.

2. The passage beginning with the words ὅσα μὲν οὖν, and ending προφήτης ἀποδειχθῇ, is to be found in Lagarde, and forms No. 88 of his fragments.

ὀδόντων αὐτῆς, καὶ οὕτως ἔλεγεν αὐτῇ· Ἀνάστηθι καὶ φάγε σάρκας πολλὰς. Ὅπισω τούτου ἐθεώρουν, καὶ ἰδοὺ ἕτερον θηρίον ὡσεὶ πάρδαλις, καὶ αὐτῇ πτερὰ τέσσαρα πετεινοῦ ὑπεράνω αὐτῆς, καὶ τέσσαρες κεφαλαὶ τῷ θηρίῳ, καὶ ἐξουσία ἐδόθη αὐτῇ. Ὅπισω τούτου ἐθεώρουν, καὶ ἰδοὺ θηρίον τέταρτον φοβερὸν καὶ ἔκθαμβον καὶ ἰσχυρὸν περισσῶς· οἱ ὀδόντες αὐτοῦ σιδηροὶ καὶ οἱ ὄνυχες αὐτοῦ χαλκοῖ, ἐσθίον καὶ λεπτύνον, καὶ τὰ ἐπίλοιπα τοῖς ποσὶν αὐτοῦ συνεπάτει. Καὶ αὐτὸ διαφέρον περισσῶς παρὰ πάντα τὰ θηρία τὰ ἔμπροσθεν αὐτοῦ, καὶ κέρατα δέκα αὐτῷ. Προσενόουν τοῖς κέρασιν αὐτοῦ, καὶ ἰδοὺ κέρας ἕτερον μικρὸν ἀνέβη ἐν μέσῳ αὐτῶν, καὶ τρία κέρατα τῶν ἔμπροσθεν αὐτοῦ ἐξερριζώθη ἀπὸ προσώπου αὐτοῦ. Καὶ ἰδοὺ ὀφθαλμοὶ ὡς ὀφθαλμοὶ ἀνθρώπου ἐν τῷ κέρατι τούτῳ καὶ στόμα λαλοῦν μεγάλα. Ἐθεώρουν ἕως ὅτε θρόνοι ἐτέθησαν καὶ παλαιὸς ἡμερῶν ἐκάθισε καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιῶν καὶ ἡ θριξὶ τῆς κεφαλῆς αὐτοῦ ὡσεὶ ἔριον. Ὁ θρόνος αὐτοῦ πῦρ φλέγον. Ποταμὸς πυρὸς εἴλκεν ἔμπροσθεν αὐτοῦ, χίλιαι χιλιάδες ἐλειτούργουν αὐτῷ καὶ μύριαι μυριάδες παρειστήκεισαν αὐτῷ. Κριτήριον ἐκάθισε καὶ βίβλοι ἀνεψύχθησαν. Ἐθεώρουν τότε ἀπὸ φωνῆς τῶν λόγων τῶν μεγάλων, ὧν τὸ κέρας ἐκείνο ἐλάλει, ἕως ἀνηρέθη τὸ θηρίον καὶ ἀπόλετο, καὶ τὸ σῶμα αὐτοῦ ἐδόθη εἰς καῦσιν πυρός. Καὶ τῶν λοιπῶν θηρίων ἡ ἀρχὴ μετεστάθη, καὶ μακρότης ζωῆς ἐδόθη αὐτοῖς ἕως καιροῦ.” Ἐπεὶ³ οὖν διάφορα θηρία ἐπεδείχθη τῷ μακαρίῳ Δανιὴλ καὶ ἀλλήλων διαφέροντα δεῖ νοῆσαι ἡμᾶς, ὅτι οὐ περὶ θηρίων τινῶν⁴ διαλέγεται, ἀλλ’ ἐν τύπῳ καὶ⁵ εἰκόνι δείκνυσι τὰς ἐν τῷ κόσμῳ τούτῳ ἐπανασ-

3. The passage beginning ἐπεὶ οὖν and ending κόσμον λέγει corresponds with No. 90 of Lagarde's fragments.

4. Lagarde reads τινῶν ἢ ἀλήθεια διαλέγεται.

5. Lagarde has ἐν repeated before εἰκόνι.

τάσας βασιλείας, ὡσπερ θηρία⁶ διαφθείροντα τὴν ἀνθρωπότητα, τὴν γὰρ θάλασσαν τὴν μεγάλην τὸν σύμπαντα κόσμον⁷ λέγει τέσσαρας δὲ ἀνέμους τοῦ οὐρανοῦ τὴν τετραπέρατον κτίσιν σημαίνει.⁸ Τὸ οὖν εἰπεῖν εἶδον τέσσαρα θηρία ἀναβαίνοντα ἐκ τῆς θαλάσσης, τὰς βασιλείας λέγει τοῦ κόσμου τούτου. “Τὸ μὲν πρῶτον ὡσεὶ λέαινα καὶ πτερὰ αὐτῆ ὡς ἀετοῦ.”⁹ Λέαιναν οὖν εἰπὼν τὴν τῶν Βαβυλωνίων βασιλείαν ὀνομάζει, ἧς ἦρξε τότε Ναβουχοδονόσορ. Τὸ δὲ εἰπεῖν πτερὰ αὐτῆ ὡς ἀετοῦ, ὅτι ὑψώθη ὁ βασιλεὺς καὶ κατὰ τοῦ Οεοῦ ἐπήρθη φυσιωθεὶς τῇ καρδίᾳ διὰ τὸ μέγαν καὶ ἔνδοξον αὐτὸν γενέσθαι. Εἶτα λέγει· “Ἐξετίλη τὰ πτερὰ αὐτῆς καὶ ἐξήρθη ἀπὸ τῆς γῆς καὶ ἐπὶ ποδῶν ἀνθρώπου ἐστάθη καὶ καρδία ἀνθρώπου ἐδόθη αὐτῆ.”¹⁰ Τοῦτο γὰρ ὄντως ἐπὶ τοῦ Ναβουχοδονόσορ συνέβη, καθὼς ἐν τῇ πρὸ ταύτης βίβλῳ¹¹ σεσήμανται. Καὶ

6. β^1 , β^2 , β^3 , β^4 , β^5 , and II read *διαφέροντα*, and are followed by Lagarde.

7. The words *τὸν σύμπαντα κόσμον* are wanting in ©.

8. The words *τὴν τετραπέρατον κτίσιν σημαίνει* constitute fragment No. 89 in Lagarde; they are wanting in β^2 , β^3 , and in II; while in β^1 , β^4 , β^5 they appear only as a note. In © alone they are found in connexion with the preceding words, *τέσσαρας δὲ ἀνέμους τοῦ οὐρανοῦ*.

9. In the first few lines of the Codex Chisianus there is a brief reference to matters which are here under discussion, with such similarity of treatment as is natural when the same author is speaking on different occasions of the same events.

The first part of the Codex Chisianus is identical with a passage in the work on Antichrist. Later on we shall see that the same codex contains a long passage which is identical with part of our text.

10. From *τοῦτο γὰρ ὄντως* to *ἐκέκτητο πρότερον* is found in β^1 , β^2 , β^3 , β^4 , β^5 , and II, and forms the first part of No. 91 in Lagarde. From *ὡσπερ οὖν* to *ἀναιρεθῆ* is found in © only.

11. Bardenhewer, in his work, “Des Heiligen Hippolytus von Rom Commentar zum Buche Daniel,” s. 70, discusses, in a note, the question whether *τῇ πρὸ ταύτης βίβλῳ* means a previous volume of Hippolytus’ work, or the fourth chapter of the Book of Daniel, and decides unhesitatingly in favour of

αὐτὸς δὲ τοῦτο οὕτως ἐπ' αὐτῷ γεγενῆσθαι μαρτυρεῖ, ὃς ἐξεδιώχθη ἀπὸ τῆς βασιλείας καὶ ἀφηρέθη ἀπ' αὐτοῦ ἡ δόξα καὶ ἡ μεγαλωσύνη ἣν ἐκέκτητο πρότερον. Ὡσπερ οὖν παντὸς ὀρνέου ἐπὶ ἐκτιλῆ τὰ πτερὰ ἀδυνατεῖ καὶ εὐάλωτον γίνεται, οὕτω καὶ τότε τοῦ βασιλέως ἀπέστησαν αἱ δυνάμεις, δι' ὧν ἐδόκει καυχᾶσθαι καὶ ὑψηλοφρονεῖν, οὓς φοβηθεὶς τότε ἔφυγεν εἰς τὴν ἔρημον ἵνα μὴ ὑπ' αὐτῶν ἀναιρεθῆ, ¹²Τὸ οὖν εἰπεῖν ὅτι ἐπὶ ποδῶν ἀνθρώπου ἐστάθη καὶ καρδία ἀνθρώπου ἐδόθη αὐτῇ, τοῦτο δηλοῖ, ὅτι ταπεινοφρονήσας Ναβουχοδονόσορ καὶ ἐπιγνοὺς ἑαυτὸν ὅτι ἄνθρωπός ἐστιν ὑπὸ τὴν τοῦ Θεοῦ ἐξουσίαν κείμενος, δεηθεὶς τοῦ Κυρίου ἔτυχε τῆς παρ' αὐτοῦ εὐσπλαγχνίας πάλιν εἰς τὴν αὐτοῦ βασιλείαν καὶ δόξαν ἀποκατασταθεὶς,¹³ καθὼς αὐτὸς μαρτυρεῖ λέγων· “Καὶ μετὰ τὸ τέλος τῶν ἡμερῶν ἐκείνων ἐγὼ Ναβουχοδονόσορ τοὺς ὀφθαλμούς μου εἰς τὸν οὐρανὸν ἀνέλαβον, καὶ αἱ φρένες μου ἐπ' ἐμὲ ἐπεστράφησαν, καὶ τῷ Ὑφίστῳ ἠὐλόγησα, καὶ τῷ ζῶντι εἰς τοὺς αἰῶνας ἤνεσα, καὶ ἐδόξασα, ὅτι ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος καὶ ἡ βασιλεία αὐτοῦ εἰς γενεὰν καὶ γενεὰν, καὶ πάντες οἱ κατοικοῦντες τὴν γῆν εἰς οὐδὲν ἐλογίσθησαν.” Τούτων οὕτως συμβαινόντων τοῖς τότε καιροῖς τῷ Ναβουχοδονόσορ,

the latter hypothesis, on the ground that σημαίνει is with Hippolytus the regular phrase for Biblical references. He is thus obliged to give a rather forced interpretation of the words, ἐν τῇ πρὸ ταύτης βίβλῳ, regarding them as simply equivalent to “an earlier part of the Book”—“in einem früheren Abschnitte des Buches.” If Georgiades be right in concluding that this work was divided into four λόγοι, of which our text is the

fourth, while the third (dealing with the first six chapters of Daniel) would include the required passage, it appears to me to be more natural to suppose that the words ἐν τῇ πρὸ ταύτης βίβλῳ refer to λόγος γ.

12. From τὸ οὖν εἰπεῖν to ἀποκατασταθεὶς is found in all the manuscripts, and constitutes the second part of No. 91 in Lagarde.

13. From καθὼς αὐτὸς down to ὅπερ ἦν ἡ ἄρκος is found in © only.

καθὼς ὁ μακάριος Δανιὴλ ἐν τῷ ὁράματι ἡμῶν ἐδήλωσε, καὶ αὐτὸς δὲ ὁ βασιλεὺς τοῦτο ὠμολόγησε, καὶ παυσασμένης ταύτης τῆς ἀρχῆς ἐπὶ τοῦ Βαλτάσαρ, ἡνίκα αὐτὸς μὲν διὰ τὸ ἔργον ὃ ἔπραξε διὰ νυκτὸς ἀνηρέθη, ὡς σεσήμανται ἐν τῇ πρὸ ταύτης βίβλῳ, παρέλαβε δὲ τὴν βασιλείαν Δαρείου ὁ Μῆδος ὡν ἐτῶν ἐξήκοντα δύο, εὐλόγως ἕτερον θηρίον διηγείται ἀναβαῖνον ὁ προφήτης, ὅπερ ἦν ἡ ἄρκος,¹⁴ ἵνα ἐν τούτῳ ἐπιδείξῃ τὴν τῶν Περσῶν βασιλείαν.

* * * * *

“Ἔως ὧδε τὸ πέρασ τοῦ λόγου. Ἐγὼ Δανιὴλ, οἱ διαλογισμοὶ ἐπὶ πλείον συνετάρασσόν με καὶ ἡ μορφὴ μου ἠλλοιώθη καὶ τὸ ρῆμα ἐν καρδίᾳ ἐτήρησα.”¹⁵ Δεῖ οὖν πάντα ἄνθρωπον τὸν ἐντυγχάνοντα ταῖς θείαις Γραφαῖς μιμῆσθαι τὸν προφήτην Δανιὴλ καὶ μὴ εἶναι ¹⁶λίχνον τε καὶ προαλῆ, πρὸ καιροῦ καιρὸν ἐπιζητοῦντα καὶ τοὺς ¹⁷ὀλύνθους τῆς συκῆς ἰδεῖν ἐπιθυμοῦντα, ἀλλὰ κατέχειν μετὰ φόβου τὸ ¹⁸μυστήριον τοῦ Θεοῦ ἐν καρδίᾳ, ἵνα μὴ αὐτὸς ὑφ’ ἑαυτοῦ τοῖς ἰδίῳις χεῖλεσι παγιδευθεὶς ἔνογος γένηται τῆς ἰδίας ψυχῆς.

14. The last six words of this passage form the 92nd fragment in Lagarde.

15. The text from this on for about one hundred and seventy lines, down to the words *διὰ τὸ καὶ σὺ οὐ μακροθυμεῖς*, was, until the discovery of the newly-found manuscript, completely lost.

16. The manuscript has *εἰκνοντε*, which Georgiades believes to be a copyist's error for *λίχνον τε*, and so reads as above. S. Hippolytus has *λίχνον* further on. *Προαλῆς* is an epithet which he employs several times in the *Philosophumena*.

17. Ὀλύνθοι are winter figs,

which seldom ripen. As they would of course deceive anyone who should be led by their appearance to conclude that the “time of figs” was come, they might be taken to represent deceptive signs which did not really herald the end. But the reference, a little later, to the *καρποὶ ἀποστασίας* makes it probable that they do refer to signs of the end. In Rev. vi. 13, we have the words *συκῆ* and *ὀλύνθους* occurring together, though, of course, in a very different connexion.

18. See Rev. x. 7.

19^o Ἡξει γὰρ ὁ καιρός, ὅτε ἀνθήσει τὸ ἀμύγδαλον καὶ πληθύνθη ἢ κάππαρις καὶ παχυνθῆ ἢ ἀκρίς καὶ βλαστήσει ἢ συκῆ καὶ προκόψουσιν οἱ τῆς ἀποστασίας καρποί. Τότε κλεισθήσεται ἢ θύρα τῆς ζωῆς καὶ συντριβήσεται ἢ ὕδρια ἐπὶ τὴν πηγὴν καὶ συντροχάσει ὁ τροχὸς ἐπὶ τὸν λάκκον καὶ ἀργήσουσιν αἱ ἀλήθουςαι, ὅτι ὠλιγόθησαν καὶ ἐξεγερθήσονται πάντες ἀπὸ φωνῆς τοῦ στρουθίου καὶ ταραχθήσονται πᾶσαι αἱ θυγατέρες τοῦ ἄσματος καὶ συναχθήσονται ἐν ἀγορᾷ οἱ κοπτόμενοι καὶ ἀπελεύσεται ἄνθρωπος εἰς οἶκον αἰῶνος αὐτοῦ. Ἄλλ' ἐρεῖ τις, καὶ πότε ταῦτα ἔσται; ποίῳ δὲ καιρῷ ἢ χρόνῳ μέλλει ἀποκαλύπτεσθαι; καὶ ποία ἢ ἡμέρα τῆς τοῦ Κυρίου ἐπιφανείας; Ἐπεζήτησαν ταῦτα μαθεῖν παρὰ τοῦ Κυρίου ὁμοίως καὶ οἱ μαθηταί, ἀλλ' ἀπέκρυψεν ἀπ' αὐτῶν τὴν ἡμέραν, ἵνα ἐγρηγόρους αὐτοὺς τε καὶ πάντας πρὸς τὰ μέλλοντα καταστήσῃ, αἰεὶ μεριμνῶντας καὶ προσδοκῶντας το καθ' ἡμέραν τὸν ἐπουράνιον νυμφίον, μή ποτε διὰ τὴν ²⁰μακρομερίαν ἀμελήσαντες τῶν ὑπ' αὐτοῦ προστεταγμένων, χρονίζοντος αὐτοῦ, ἀπονυστάξαντες οἱ ἄνθρωποι ἐκπέσωσι τῆς ἐπουρανίου ζωῆς. ²¹“Γρηγορεῖτε γὰρ φησιν ὅτι οὐκ οἶδατε ποία ἡμέρα ὁ Κύριος ὑμῶν ἔρχεται, ἢ ὅψέ, ἢ μεσονυκτίῳ, ἢ πρωί.” Διὰ τοῦτο λέγει. ²²“Μακάριος ὁ δούλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει γρηγοροῦντα. Ἄμην λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

19. What follows is a very free quotation from Eccl. xii. 3-7, applied to the end of the world.

20. This word is not to be found in Liddell and Scott, but *μακρομέρος* is. Georgiades mentions that a Greek Lexicon published at Athens gives it as used by Johannes Damascenus, and he adds, with

pardonable pride—"Be it known now, that long before Damascenus Hippolytus used it."

21. S. Matt. xxiv. 42, 44; S. Mark, xiii. 35. The reading here agrees with Alford, Westcott, and R. V.—T. R. has *ὄρα*.

22. S. Matt. xxiv. 46-51; S. Luke, xii. 45, 46; S. Mark, xiii. 37.

Ἐὰν δὲ εἶπη ὁ κακὸς δούλος ἐν τῇ καρδίᾳ αὐτοῦ, χρονίζει ὁ κύριος, καὶ ἄρξεται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας ἐσθίειν τε καὶ πίνειν μετὰ τῶν μεθυόντων,²³ ἥξει ὁ Κύριος αὐτοῦ ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. Ἐκεῖ γὰρ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Διὰ τοῦτο λέγω ὑμῖν γρηγορεῖτε.” Ταῦτα ἐν τῷ Εὐαγγελίῳ αὐτὸς ὁ Κύριος ἡμῶν διδάσκων τοὺς μαθητὰς ἀπεφήνατο. Ὁμοίως δὲ καὶ μετὰ τὴν ἀνάστασιν αὐτοῦ τὰ αὐτὰ προσελθόντες οἱ μαθηταὶ ἐπηρώτων αὐτὸν λέγοντες.²⁴ “Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τοῦ Ἰσραήλ;” Ὁ δὲ εἶπεν. “Οὐχ ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἀγίου Πνεύματος ἐφ’ ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τῷ Ἱερουσαλήμ καὶ ἐν τῇ Γαλιλαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.” Ἐπεὶ οὖν ἀπέκρυσεν ἀπ’ αὐτῶν τὴν ἡμέραν, δι’ ὧν εὐκόλως ἐπιγνώσεται ἄνθρωπος ἐξειπεῖν, νοεῖν ὀφείλομεν τὰ κατὰ καιρὸν συμβαίνοντα καὶ εἰδότας σιωπᾶν. Δεῖ δὲ ταῦτα γενέσθαι καὶ ἡμεῖς μὴ θέλωμεν, ἢ γὰρ ἀλήθεια οὐδέποτε ψεύδεται. Ὡσπερ δὲ εἶπε περὶ τῆς Ἱερουσαλήμ, “ὅταν ἴδητε, φησί, κυκλουμένην τὴν Ἱερουσαλήμ ὑπὸ στρατοπέδων, τότε γινώσκετε ὅτι ἤγγικεν αὐτῆς

23. The text commences as if a quotation from S. Matthew, having κακός, which S. Luke omits, and μετὰ τῶν μεθυόντων, where S. Luke has καὶ μεθύεσθαι; but τοὺς παῖδας καὶ τὰς παιδίσκας and ἀπίστων are found here in S. Luke, and not in any manuscript of S. Matthew. If the quotation be referred to Matt. xxiv., ἐσθίειν τε καὶ πίνειν will

agree with the Textus Receptus against the weight of manuscript authority.

24. Acts, i. 6-8. This quotation agrees more closely than the last with our present texts. The differences are, Τοῦ Ἰσραήλ for Τῷ Ἰσραήλ, and Ὁ δὲ εἶπεν for Ἐἶπε δὲ πρὸς αὐτούς. Ἐσεσθέ μοι agrees with T. R. in opposition to R. V.

ἢ ἐρήμωσις," οὕτω νῦν προσδοκᾶν χρή. ²⁵ "Ὅταν γὰρ ἴδητε, φησί, τὸ βδέλυγμα τῆς ἐρημώσεως ἐστὼς ἐν τόπῳ ἁγίῳ,—ὁ ἀναγινώσκων νοεῖτω,—τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι ἐκ τῆς οἰκίας τι, καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.²⁶ "Ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐκ ἐγένετο ἀπ' ἀρχῆς κόσμου οὐδὲ μὴ γένηται. Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ." Φανερόν οὖν ἐν τούτῳ ἐποίησεν ἡμῖν ἵνα μηκέτι ἐν μηδενὶ ἀμφιβάλλωμεν. Καὶ πάλιν λέγει: "Ὅταν ἴδητε τὴν συκῆν προβάλουσαν τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· οὕτω καὶ ὑμεῖς ὅταν ἴδητε ταῦτα πάντα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις."²⁷ Τοῦ οὖν βδελύγματος μηδέπω παραγενομένου, ἀλλ' ἐτι τοῦ τετάρτου θηρίου κρατοῦντος, πῶς δύναται ἡ ἐπιφάνεια τοῦ Κυρίου γενέσθαι; Ἄλλ' ἐρεῖ τις· γέγραπται²⁸ "ὅταν ἴδητε πολέμους καὶ ἀκαταστασίας, τότε γινώσκετε ὅτι ἐγγὺς ἐστι." Naί, γέγραπται: "Ἐγερθήσεται γάρ, φησὶν, ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται σεισμοὶ κατὰ τόπους καὶ λιμοὶ καὶ λοιμοί,"²⁹ ἅτινα ἤδη ἐγένοντο καὶ γενήσεται. "Ταῦτα δὲ πάντα ἀρχαὶ ὠδίνων, φησὶν, ἀλλ' οὐπω τὸ τέλος."³⁰ Πρῶτον

25. Matt. xxiv. 15-19, 22. The reference to Daniel in the passage here quoted is naturally omitted, as this is a commentary on Daniel. Καταβάτω agrees with Westcott and Hort's version. Alford supposes it taken from S. Mark. It is supported by B, D, L, Z, **Σ**. Τι for τα, perhaps from S. Mark. Τὸ ἱμάτιον agrees with Westcott and R. V. Alford and T. R. have ἱμάτια.

26. Verse 20 is here omitted. Οὐκ ἐγένετο for οὐ γέγονεν. Οὐ is omitted.

27. Matt. xxiv. 32, 33; Luke, xxi. 29-31. The manuscript has Πρὸς βάλλουσαν.

28. Luke, xxi. 9 and 31 seem to be here confused.

29. Mark, xiii. 8, and Luke, xxi. 10, 11.

30. Matt. xxiv. 6; Mark, xiii. 8.

γὰρ δεῖ κηρυχθῆναι τὸ Εὐαγγέλιον τοῦ Κυρίου εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι, καὶ οὕτως ἦξει τὸ τέλος,³¹ ὅταν ὁ σύμπας κόσμος πληρωθῇ.” Διηγῆσομαι γὰρ καὶ τὸ συμβὰν οὐ πρὸ πολλοῦ χρόνου ἐν τῇ Συρίᾳ. Προεστὼς γάρ³² τις³³ Ἐκκλησίας καὶ μὴ³⁴ ἐμπείρως ἐντυγχάνων ταῖς θείαις Γραφαῖς μηδὲ τῇ φωνῇ τοῦ Κυρίου ἀκολουθήσας ἐπλανήθη, καὶ αὐτὸς ἐτέρους ἐπλάνησε. ³⁵Τοῦ γὰρ Κυρίου εἰπόντος, ³⁵“Ἐγερθήσονται πολλοὶ ψευδόχριστοι καὶ ψευδοπροφήται καὶ δώσουσι σημεῖα καὶ τέρατα, ὥστε πλανῆσαι εἰ δυνατὸν καὶ τοὺς ἐκλεκτούς· τότε εἰάν τις ὑμῖν εἴπῃ· Ἴδου ὦδε ὁ Χριστός, ἢ ὦδε, μὴ πιστεύσητε· Ἴδου ἐν τῇ ἐρήμῳ ἐστί, μὴ ἐξέλθητε· Ἴδου ἐν τοῖς ταμείοις, μὴ εἰσέλθητε” ταῦτα μὴ νοήσας ἐκεῖνος, ἔπεισε πολλοὺς τῶν ἀδελφῶν μετὰ γυναικῶν καὶ τέκνων εἰς συνάντησιν τῷ Χριστῷ ἐξελθεῖν εἰς τὴν ἔρημον, οἳ καὶ ἐπλανῶντο ἐν τοῖς ὄρεσι καὶ ταῖς ἐρήμοις, ἐκεῖ πλαζόμενοι· ὥστε μικροῦ³⁶ δεῖν ὡς ληστὰς αὐτοὺς συλληφθέντας πάντας ὑπὸ τοῦ ἡγεμόνος ἀναιρεθῆναι, εἰ μὴ ἔτυχεν ἡ τούτου γυνὴ οὖσα πιστή, καὶ ὑπ’ αὐτῆς παρακληθεὶς κατέστειλε τὸ πρᾶγμα, ἵνα μὴ δι’ αὐτοὺς διωγμὸς γένηται. Πόση αὐτῶν μωρία καὶ ἀπαιδευσία ἵνα ἐν τῇ ἐρήμῳ τὸν Χριστὸν ζητῶσιν, ὃν τρόπον καὶ ἐπὶ Ἑλισαίου τοῦ προφήτου οἱ υἱοὶ τῶν προφητῶν ἀναληφθέντα τὸν Ἥλιον ἐπὶ τρεῖς ἡμέρας ἐν τοῖς ὄρεσιν ἐζήτουν. Εἰπόν-

31. Matt. xxiv. 14 ; Mark, xiii. 10.

32. Firmilian, Bishop of Caesarea (who lived about the same time as Hippolytus), is made, in a Latin translation of his words, to speak of the bishops meeting in synod as “Seniores et Praepositi.” The latter word would represent Προεστῶτες in the original.

33. The manuscript has τῆς.

34. The manuscript has ἔμπος.

35. Matt. xxiv. 23-26. Verses 23 and 24 are transposed. πολλοὶ is inserted, and μεγάλα omitted. V. 25 is omitted.

36. The manuscript has only the δ of δειν, and the τ of ἔτυχεν is wanting.

τος τοῦ Κυρίου,³⁷ “Ὡς περ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνει ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου,”—ἐν τούτῳ ³⁸σημαίνων ἑαυτὸν εὐδῆλως καὶ προφανῶς μετὰ δυνάμεως καὶ δόξης πατρικῆς³⁹ ἀπὸ οὐρανῶν ⁴⁰μέλλειν παραγίνεσθαι,—οὗτοι ἐν τοῖς ὄρεσι καὶ ἐν τῇ ἐρήμῳ αὐτὸν ἐζήτουν. Οὐ γὰρ οὕτως ἔσται ἡ δευτέρα αὐτοῦ παρουσία ὁποῖα ἡ πρώτη ἐγένετο. Τότε γὰρ ὡς εὐτελῆς ἄνθρωπος μόνον ἐφαίνετο, νυνὶ δὲ κριτῆς τοῦ παντὸς κόσμου παραγίνεται. Καὶ τότε παρεγένετο σῶσαι τὸν ἄνθρωπον, νῦν δὲ παραγίνεται κολάσαι πάντας ἁμαρτωλοὺς καὶ τοὺς εἰς αὐτὸν ἠσεβηκότας. Ταῦτα δὲ λέγομεν πρὸς στηριγμὸν τῶν πιστῶν ἀδελφῶν, ἵνα μὴ προλαμβάνωσι τὴν βουλήν τοῦ Θεοῦ, γινώσκων ἕκαστος ὅτι ⁴¹ἢ ἂν ἡμέρα ἐξέλθῃ τοῦ κόσμου τούτου ἤδη κέκριται· ἔφθασε γὰρ ⁴²ἐπ’ αὐτὸν ἡ συντέλεια. Ἄλλος δέ τις ὁμοίως ἐν Πόντῳ, καὶ αὐτὸς προεστῶς ἐκκλησίας, εὐλαβῆς μὲν ἀνὴρ καὶ ταπεινόφρων, μὴ προσέχων δὲ ἀσφαλῶς ταῖς Γραφαῖς, ἀλλὰ τοῖς ὁράμασιν οἷς αὐτὸς ἑώρα μᾶλλον ἐπίστευεν. Ἐπιτυχὼν γὰρ ⁴³ἐφ’ ἐνὶ καὶ δευτέρῳ καὶ τρίτῳ ἐνυπνίῳ, ἤρξατο λοιπὸν προλέγειν τοῖς ἀδελφοῖς ὡς προφήτης τόδε οἶδε καὶ τόδε μέλλει γίνεσθαι. Οἱ δὲ ἀκούσαντες αὐτοῦ προλέγοντος,⁴⁴ ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου, μετὰ κλαυθμῶν καὶ ὀδυρμῶν ἐδέοντο τοῦ Κυρίου νυκτὸς καὶ ἡμέρας πρὸ ὀφθαλμῶν ἔχοντες τὴν ἐπερχομένην τῆς κρίσεως ἡμέραν. Καὶ εἰς τοσοῦτον ἤγαγε φόβον καὶ δειλίαν τοὺς ἀδελφούς,

37. Matt. xxiv. 27 : φαίνει with D. G. for φαίνεται.

38. The manuscript has σημαίνων. Georgiades suggests that it may be for σημαίνοντος.

39. Matt. xxiv. 30 : Πατρικῆς for πολλῆς.

40. Manuscript has μέλλει.

41. Manuscript has ἢ ἂν ἡμέραν.

42. Manuscript has ἐπαυτῶν.

43. Manuscript has ἐπενῆ.

44. 2nd Thess. ii. 2 : Τοῦ κυρίου with Westcott, Alford, and R. V. T. R. has χριστοῦ

ὥστε ἔασαι αὐτῶν τὰς χώρας καὶ τοὺς ἀγροὺς ἐρήμους τὰ τε κτήματα αὐτῶν οἱ πλείους κατεπόλησαν. Ὁ δὲ ἔφη αὐτοῖς· Ἐὰν μὴ γένηται καθὼς εἶπον, μηκέτι μηδὲ ταῖς Γραφαῖς πιστεύσητε, ἀλλὰ ποιείτω ἕκαστος ὑμῶν ὃ βούλεται. Τῶν δὲ προσδοκῶντων μὲν τὸ ἀποβησόμενον, μηδενὸς δὲ ⁴⁵ ὃ ἐκείνος ἔλεγε συμβάντος, αὐτὸς μὲν κατησχύνθη ὡς ψευδάμενος, αἱ δὲ Γραφαὶ ἐφάνησαν ἀληθεύουσαι, καὶ οἱ ἀδελφοὶ εὐρέθησαν σκανδαλιζόμενοι, ὥστε λοιπὸν τὰς παρθένους γῆμαι καὶ τοὺς ἄνδρας ἐπὶ τὴν γεωργίαν χωρῆσαι· ⁴⁶ οἱ δὲ εἰκῆ τὰ ἑαυτῶν κτήματα πωλήσαντες εὐρέθησαν ὕστερον ἐπαιτοῦντες. Ταῦτα συμβαίνει τοῖς ἰδιώταις καὶ ἐλαφροῖς ἀνθρώποις, ὅσοι ταῖς μὲν Γραφαῖς ἀκριβῶς οὐ προσέχουσι, ταῖς δὲ ἀνθρωπίναις παραδόσεσι καὶ ταῖς ἑαυτῶν πλάναις καὶ τοῖς ἑαυτῶν ἐνυπνίοις καὶ μυθολογίαις καὶ λόγοις γραφῶδεσι μᾶλλον πείθονται. Καὶ γὰρ τοῖς υἱοῖς Ἰσραὴλ τὸ ὅμοιον συνέβη καὶ ⁴⁷ τὸν μὲν τοῦ Θεοῦ νόμον ἐξουθενοῦντες παρεγράφοντο, ταῖς δὲ τῶν πρεσβυτέρων παραδόσεσιν εὐαρεστοῦντες ὑπετάσσοντο. Καὶ νῦν δέ τινες τὰ ὅμοια τολμῶσι προσέχοντες ὀράμασι ματαίοις ⁴⁸ καὶ διδασκαλίαις δαιμονίων καὶ ἐν σαββάτῳ καὶ Κυριακῇ πολλάκις νηστείαν ⁴⁹ ὀρίζοντες ἦν ὁ Χριστὸς οὐχ ὤρισε, τὸ τοῦ Κυρίου Εὐαγγέλιον ἀτιμάζουσιν. Ἐπεὶ οὖν τὰ τοῦ Κυρίου ρήματά ἐστιν ἀληθῆ, πᾶς δὲ ἄνθρωπος ψεύστης, ⁵⁰ καθὼς γέγραπται, ἴδωμεν εἰ καὶ ὁ ἀπόστολος Παῦλος σύμφωνός ἐστι τοῖς τοῦ Κυρίου ρήμασι. Γράφων γὰρ πρὸς Θεσσαλονικεῖς καὶ παραινῶν τούτοις αἰὲ μὲν γρηγο-

45. Perhaps for ὄν.

46. Manuscript has εἰ.

47. Matt. xv. 3-6; Mark vii. 2-13.

48. 1 Tim. iv. 1.

49. The Marcionites and other

Gnostic sects may be referred to.

Epiphanius says: τὰς κυριακὰς ἀπάσας τρυφερὰς ἡγέεται ἡ ἀγία καθολικὴ Ἐκκλησία καὶ οὐ νηστ-
εύει.

50. Rom. iii. 4.

ρεῖν καὶ προσκαρτερεῖν ταῖς εὐχαῖς, μηδέπω δὲ τὴν ἡμέραν τῆς κρίσεως προσδοκᾶν διὰ τὸ τὸν καιρὸν μήπω πεπληρωσθαι, οὕτως ἔφη· ⁵¹“ Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, περὶ τῆς παρουσίας τοῦ Κυρίου, ἵνα μὴ θορυβῆσθε μήτε διὰ λόγου μήτε δι’ ἐπιστολῆς ὡς ἐξ ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα Κυρίου. Μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ πρῶτον ἔλθῃ ἡ ἀποστασία καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ὑπὲρ πάντα θεὸν λεγόμενος, ἡ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσει, ⁵²ἀποδεικνύοντα ἑαυτὸν ὅτι ἐστὶ Θεός.” Οὐ μνημονεύετε, ὅτι ἔτι ὦν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν; καὶ νῦν τὸ κατέχων οἴδατε εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς πλάνης, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται· καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ⁵³ ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ, οὗ ἐστὶν ἡ παρουσία κατ’ ἐνέργειαν τοῦ Σατανᾶ.” Τίς οὖν ἐστὶν ὁ κατέχων ἄρτι, ἀλλ’ ἡ τὸ τέταρτον θηρίον, οὗ μεταρθέντος καὶ ἐκ μέσου γενομένου ἐλεύσεται ὁ πλάνος; Ἀλλὰ πάντως ζητεῖς περιέργως πόσα ἔτη περιλείπεται τῷ θηρίῳ, ἵνα μεταρθῇ, μὴ νοῶν, ὅτι ταῦτα ζητῶν ἑαυτῷ τὸν κίνδυνον ζητεῖς καὶ τάχιον τὴν κρίσιν ἰδεῖν ἐπιθυμεῖς. ⁵⁴“ Οὐαὶ γάρ, φησὶν, οἱ ἐπιθυμοῦντες τὴν ἡμέραν Κυρίου, καὶ αὕτη ἐστὶ σκότος καὶ οὐ φῶς. Ὁν τρόπον ἐὰν τις ἐκφύγῃ ἀπὸ προσώπου λέοντος καὶ ἀπαντήσῃ αὐτῷ

51. 2 Thess. ii. 1-9: Ὑπὲρ is here changed into περὶ, and the words Ἡμῶν Ἰησοῦ Χριστοῦ, together with all mention of the ἐπισυναγωγή, are omitted.

52. The manuscript has ἀποδεικνύον ἑαυτὸν ἐστὶ θεός.

53. T. R. omits Ἰησοῦς with BD³KL; Alford inserts it with AD¹FL²Σ.

54. Amos, v. 18-20: Ἐάν τις for ὅταν, ἀπὸ for ἐκ, and ἀπαντήσῃ for ἐμπέσῃ.

ἄρκτος, καὶ εἰσπηδήσῃ εἰς τὸν οἶκον αὐτοῦ, καὶ ἀπερείσῃ τὰς χεῖρας πρὸς τὸν τοῖχον καὶ δάκνη αὐτὸν ὄφεις, Οὐχὶ τοιαύτη ἡ ἡμέρα Κυρίου σκότος καὶ οὐ φῶς οὐκ ἔχον φέγγος;” Τί δέ σοι καὶ τοὺς χρόνους περιεργάζεσθαι καὶ τὴν ἡμέραν ἐπιζητεῖν, ὅποτε ἀπέκρυσεν ἀφ’ ἡμῶν ταύτην ὁ Σωτήρ; Εἰπέ μοι εἰ γινώσκεις τὴν ἡμέραν τῆς ἐξόδου σου, ἵνα τὴν συντέλειαν τοῦ παντὸς κόσμου πολυπραγμονήσῃς. Εἰ μὴ δὲ ἐμακροθύμει ὁ Θεὸς ἐφ’ ἡμῖν διὰ τὴν ὑπερβάλλουσαν αὐτοῦ εὐσπλαγχνίαν, πάλαι ἂν τὰ πάντα ἐξήλειπτο. Ἐνάγνωθι τὸ εἰρημένον ὑπὸ Ἰωάννου ἐν τῇ Ἀποκαλύψει· ⁵⁵ “Καὶ εἶδον τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὸ ὄνομα Ἰησοῦ ὑποκάτω τοῦ θυσιαστηρίου καὶ ἐβόησαν καὶ εἶπον πρὸς τὸν Θεόν· Ἔως πότε, Κύριε ὁ Θεός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς; καὶ ἐδόθησαν αὐτοῖς στολαὶ λευκαὶ καὶ ἐρρέθη αὐτοῖς, ἵνα περιμείνωσι χρόνον ἔτι μικρόν, ὅπως οἱ σύνδουλοι αὐτῶν πληρώσωσι τὴν παρτυρίαν αὐτῶν οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.” Εἰ οὖν τοῖς συμμάρτυσι προσετάχθη μακροθυμεῖν, οἵτινες τὸ ἴδιον αἷμα ὑπὲρ τοῦ Κυρίου ἐξέχεαν, διὰ τί καὶ σὺ οὐ μακροθυμεῖς, ἵνα καὶ ἕτεροι σωθῶσι καὶ ὁ ἀριθμὸς τῶν κλητῶν ἀγίων πληρωθῇ; ⁵⁶ Ἰνα δὲ μηδὲ ἐν τούτῳ ἀναπόδεικτον καταλείψωμεν τὸ προκείμενον διὰ τὸ ⁵⁷λίχνον εἶναι τὸν ἄνθρωπον ἀναγκαζόμενοι, ὃ μὴ ἔξεστιν εἰπεῖν,

55. Rev. vi. 9–11. The quotation would appear to have been made from memory.

56. With this sentence begins the passage (to which I have already referred) which this manuscript has in common with the Codex Chisianus; it extends as far as the words *Τὴν ἐπιφάνειαν τοῦ κυρίου*.

57. Lagarde has *λίχνον εἶναι τῷ ἀνθρώπῳ*; but Georgiades, having inspected the Codex Chisianus, informs us that its text is distinctly *λίχνον εἶναι τὸν ἄνθρωπον*, and that the error which Lagarde and Migne copied originated with the editor of the manuscript. In © the scribe had originally written *λύχνον*, which was afterwards altered to *λίχνον*.

παρὰ βίαν λέγομεν.⁵⁸ Οἱ χρόνοι ἀπὸ καταβολῆς κόσμου ἀπὸ Ἄδὰμ ἀριθμούμενοι, εὐδῆλα ἡμῖν παριστῶσι τὰ ζητούμενα. Ἡ γὰρ πρώτη παρουσία τοῦ Κυρίου ἡμῶν ἢ ἔνσαρκος, ἐν ᾗ γεγέννηται ἐν Βηθλεέμ, ἐγένετο πρὸ ὀκτῶ καλανδῶν ἰανουαριῶν, ἡμέρα τετράδι, βασιλεύοντος Αὐγουστου τεσσαρακοστὸν καὶ δεύτερον ἔτος, ἀπὸ δὲ Ἄδὰμ πεντακισχιλιοστῶ καὶ πεντακοσιοστῶ ἔτει· ἔπαθε δὲ τριακοστῶ τρίτῳ, πρὸ ὀκτῶ καλανδῶν ἀπριλίων, ἡμέρα παρασκευῆ, ὀκτωκαιδεκάτῳ ἔτει Τιβερίου Καίσαρος, ὑπατεύοντος Ρούφου καὶ Ρουβελλίωνος.⁵⁹ Δεῖ οὖν ἐξ ἀνάγκης ταῦτα τὰ ἑξακισχίλια ἔτη πληρωθῆναι, ἵνα ἔλθῃ ἡ κατάπαυσις, ἡ ἀγία ἡμέρα, ἐν ᾗ “κατέπαυσεν ὁ Θεὸς ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἤρξατο ποιεῖν.” Τὸ γὰρ σάββατον τύπος ἐστὶ καὶ εἰκὼν τῆς μελλούσης βασιλείας τῶν ἁγίων, ἡνῖκα συμβασιλεύσουσι τῷ Χριστῷ, παραγινόμενου αὐτοῦ ἀπ’ οὐρανοῦ, ὡς Ἰωάννης ἐν τῇ Ἀποκαλύψει διηγεῖται· ἡμέρα γὰρ Κυρίου ὡς χίλια ἔτη. Ἐπεὶ οὖν ἐξ ἡμέραις ἐποίησεν ὁ Θεὸς τὰ πάντα, δεῖ τὰ ἑξακισχίλια ἔτη πληρωθῆναι· οὐδέπω γὰρ πεπλήρωται, ὡς Ἰωάννης λέγει· “Οἱ πέντε ἔπεσον, ὁ εἷς ἐστι, τοῦτ’ ἔστιν ὁ ἕκτος, ὁ ἄλλος οὐπω ἦλθε.” τὸν ἄλλον δὲ λέγων τὸν ἑβδομον διηγεῖται, ἐν ᾧ ἔσται ἡ κατάπαυσις. Ἀλλὰ πάντως ἐρεῖ τις· Πῶς μοι ἀποδείξεις εἰ πεντακισχιλιοστῶ πεντακοσιοστῶ ἔτει ἐγεννήθη ὁ Σωτῆρ; Εὐκόλως διδάχθητι, ὦ ἄνθρωπε· τὰ γὰρ ἐν τῇ ἐρήμῳ πάλαι ὑπὸ Μωσέως περὶ τὴν σκηνὴν γεγραμμένα⁶⁰ τύποι καὶ εἰκόνες τῶν πνευματικῶν ἐτελοῦντο μυστηρίων, ἵνα ἐλθούσης ἐπ’ ἐσχάτων τῆς

58. Lagarde has Τὰ τῶν χρόνων εἰπεῖν ἀναγκαζόμεθα, ἃ μὴ ἔξεστιν εἰπεῖν τῷ ἀνθρώπῳ παρὰ βίαν λεγόμενοι γὰρ χρόνοι. Π has Οἱ χρόνοι, agreeing with Θ.

59. The particulars given above

as to the day of our Lord's birth and death, the year of Tiberius' reign in which He suffered, and the names of the consuls, are all wanting in Lagarde.

60. Lagarde has Γεγεννημένα.

ἀληθείας ἐν Χριστῷ, ταῦτα πεπληρωμένα νοῆσαι δυναθῆς. Φησὶ γὰρ πρὸς αὐτόν· “Καὶ ποιήσεις τὴν κιβωτὸν ἐκ ξύλων ἀσήπτων, καὶ καταχρυσώσεις αὐτὴν χρυσίῳ καθαρῷ ἔσωθεν καὶ ἔξωθεν, καὶ ποιήσεις τὸ μῆκος αὐτῆς δύο πῆχεων καὶ ἡμίσιους καὶ τὸ εὖρος αὐτῆς πῆχεως καὶ ἡμίσιους καὶ τὸ ὕψος αὐτῆς πῆχεως καὶ ἡμίσιους.” ὅπερ συναγόμενον ποιεῖ πῆχεις πέντε καὶ ἡμισυν, ἵνα δειχθῇ τὰ πεντακισχίλια πεντακόσια ἔτη, ἐν ᾧ χρόνῳ παρὼν ὁ Σωτὴρ ἐκ τῆς Παρθένου τὴν κιβωτόν⁶¹, τὸ ἴδιον σῶμα ἐν τῷ κόσμῳ προσήνεγκε χρυσίῳ καθαρῷ κεχρυσωμένην ἔνδοθεν μὲν τῷ Λόγῳ, ἔξωθεν δὲ τῷ Πνεύματι. Ὡστε ἀποδέδεικται ἡ ἀλήθεια καὶ πεφανέρωται ἡ κιβωτός. Ἀπὸ γενέσεως οὖν Χριστοῦ δεῖ ψηφίζειν πεντακόσια ἔτη ἐπίπαν εἰς συμπλήρωσιν τῶν ἑξακισχιλίων ἐτῶν, καὶ οὕτως ἔσται τὸ τέλος. Ὅτι δὲ πέμπτῳ καὶ ἡμίσει καιρῷ παρῆν ὁ Σωτὴρ ἐν τῷ κόσμῳ φέρων τὴν ἄσηπτον κιβωτόν, τὸ ἴδιον, σῶμα, λέγει ὁ Ἰωάννης, “ἦν δὲ ὥρα ἕκτη,” ἵνα τὸ ἡμισυ τῆς ἡμέρας ἐπιδείξῃ, ἡμέρα δὲ Κυρίου χίλια ἔτη· τούτων οὖν τὸ ἡμισυ γίνεται πεντακόσια. Οὐδὲ γὰρ ἐνεδέχετο τάχιον αὐτὸν παρεῖναι· ἔτι γὰρ βάρος νόμου ἦν οὐδὲ ἕκτης πεπληρωμένης· καὶ ἔσται⁶² γὰρ τὸ λουτρόν, ἀλλὰ πέμπτῃ καὶ ἡμισείας, ἵνα ἐν τῷ ἐπιλοίπῳ ἡμίσει χρόνῳ εἰς πάντα τὸν κόσμον τὸ εὐαγγέλιον κηρυχθῇ καὶ πληρωθείσῃ τῆς ἕκτης

61. Lagarde has Τῆς κιβωτοῦ, and afterwards κεχρυσωμένης, for κεχρυσωμένην. The reading of © is confirmed by the words φέρων τὴν ἄσηπτον κιβωτόν, τὸ ἴδιον σῶμα, which occur a little later, and which are to be found in Lagarde, as well as in our text. Georgiades makes no remark on this passage; but as he intimates that there are several errors of the editor of the

Codex Chisianus, which he will point out in his work on this Commentary when it appears, it is possible that Codex X may not really support Lagarde's reading.

62. © and Π have καὶ ἔσται. X has καίεται, which the editor has changed to καινοῦται. Georgiades suggests as a conjectural emendation παρεσται, or else the omission of καὶ.

ἡμέρας παύση τὸν νῦν βίον. Ἐπειδὴ γὰρ οἱ Πέρσαι διεκράτησαν βασιλεύοντες ἔτη διακόσια τριάκοντα, καὶ μετὰ τούτους οἱ Ἕλληνες ἄτε⁶³ ἐνδοξότεροι ὑπάρχοντες ἐπὶ ἔτη τριακόσια, ἐξ ἀνάγκης δεῖ⁶⁴ τὸ τέταρτον θηρίον ὡς ἰσχυρὸν καὶ μείζον πάντων τῶν ἔμπροσθεν αὐτοῦ γενομένων βασιλεύσαι ἔτη πεντακόσια, ὧν καιρῶν συμπληρουμένων⁶⁵ καὶ τῶν δέκα κεράτων ἐπ' ἐσχάτων ἐξ αὐτοῦ ἐγειρομένων, ἀναφανήσεται, ἐν αὐτοῖς ὁ Ἀντίχριστος, περὶ οὗ ἔμπροσθεν λόγον ἐποιησάμεθα.⁶⁶ Τούτου πολεμοῦντος καὶ διώκοντος τοὺς ἁγίους, τότε δεῖ προσδοκᾶν ἀπ' οὐρανῶν τὴν ἐπιφάνειαν τοῦ Κυρίου,⁶⁷ ὅταν ὁ βασιλεὺς τῶν βασιλέων φανερώσῃ πάλιν ἐπιδειχθῆ, καὶ ὁ κριτῆς τῶν κριτῶν μετὰ παρρησίας ἐρχόμενος σημανθῆ. Ὅσα γὰρ ἤδη παρὰ Θεοῦ προωρίσθη γενέσθαι, καὶ ἀπὸ τῶν προφητῶν προεκηρύχθη, ταῦτα οὕτω καιροῖς ἰδίους πληρωθήσεται.

* * * * *

Τούτων οὕτως εἰρημένων, βουλόμενος, ὁ προφήτης ἀκριβέστερον περιεργάζεσθαι ὅποια ἦν τὰ μετὰ τὴν ἀνάστασιν, ἀπεκρίθη πρὸς αὐτὸν καὶ εἶπε· “Κύριε, τί τὰ ἔσχατα τούτων; Καὶ εἶπε· Δεῦρο, Δανιήλ, ὅτι ἐμπεφραγμένοι καὶ ἐσφραγισμένοι οἱ λόγοι οὗτοι ἕως καιροῦ πέρας, ἕως ἂν ἐκλεγῶσι καὶ λευκανθῶσι καὶ πυριθῶσι πολλοὶ καὶ ἀνομήσουσιν ἄνομοι καὶ οἱ νοήμονες συνήσουσι. Καὶ σὺ δεῦρο

63. Lagarde has αὐτοὶ.

64. Lagarde omits δεῖ, and afterwards has βασιλεύσει for βασιλεύσαι.

65. The three manuscripts (Θ, Π, and X) have συμπληρουμένων, but the editor of X wrote incorrectly συμπληρωμένων, and has been followed by Fabricius, Migne, and Lagarde.

66. This clause is wanting in Lagarde. The reference is to a portion of this treatise which is contained in Θ, but has yet to see the light, when Georgiades' edition of it shall appear.

67. This is the end of the passage which Θ shares with the Codex Chisianus.

καὶ ἀναπαύου· ἔτι γὰρ ἡμέραι εἰς ἀναπλήρωσιν συντελείας καὶ ἀναστήσῃ εἰς τὸν κλῆρόν σου εἰς συντέλειαν ἡμερῶν.”⁶⁸ Ἐπειδὴ γὰρ ἂ ἠτοίμασεν ὁ Θεὸς τοῖς ἁγίοις ἐκδιηγῆσασθαι ἄνθρωπος νῦν οὐ δύναται· οὔτε γὰρ ὀφθαλμὸς αὐτοῦ εἶδεν, οὐδὲ οὖς ἤκουσεν, οὔτε ἐπὶ καρδίαν ἀνθρώπου ἀνέβη, εἰς ἂ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, διὰ τοῦτο ἔφη πρὸς αὐτὸν ἐμπεφραγμένοι εἰσὶν οἱ λόγοι οὗτοι ἕως καιροῦ πέρασ ἕως ἂν ἐκλεγῶσι καὶ λευκανθῶσι καὶ ἐκπυρωθῶσι πολλοί. Τίνες δὲ οἱ ἐκλεγόμενοι ἀλλ’ ἢ οἱ ἄξιοι τῆς βασιλείας εὐρισκόμενοι; Καὶ τίνες οἱ λευκαινόμενοι ἀλλ’ ἢ οἱ τῷ τῆς ἀληθείας λόγῳ πιστεύοντες, ἵνα λευκανθῶσι δι’ αὐτοῦ καὶ ἀποβάλλοντες τὸν τῶν ἁμαρτιῶν⁶⁹ ρύπον ἐνδύσωνται τὸ ἀπ’ οὐρανοῦ καθαρόν καὶ διαυγὲς ἅγιον Πνεῦμα, ἵνα παρόντος τοῦ νυμφίου εὐθέως συνεισέλθωσιν αὐτῷ. Καὶ τίνες οἱ ἐκπυρούμενοι ἢ οἱ διερχόμενοι διὰ πυρὸς καὶ ὕδατος διὰ τοῦ πνευματικοῦ λουτροῦ τῆς παλιγγενεσίας καὶ τὸ θέλημα τοῦ Θεοῦ διὰ πυρώσεως πολλῶν πειρασμῶν καὶ θλίψεων ποιοῦντες; “Καὶ ἀνομήσουσιν ἄνομοι καὶ οἱ νοήμονες συνήσουσιν.” οἱ διὰ τοῦ αὐτεξουσίου ἀνομοῦντες καὶ δι’ αὐτοῦ πάλιν τινὲς συνιέντες καὶ εὐαρεστοῦντες. Τοῦ οὖν Κυρίου διηγουμένου τοῖς μαθηταῖς περὶ τῆς μελλούσης τῶν ἁγίων βασιλείας ὡς εἶη ἔνδοξος καὶ θαυμαστή, καταπλαγείς ὁ Ἰούδας ἐπὶ τοῖς λεγομένοις ἔφη.⁷⁰ Καὶ τίς ἄρα ὄψεται ταῦτα; Ὁ δὲ Κύριος

68. The passage from Ἐπειδὴ γὰρ ἂ το συνεισέλθωσιν αὐτῷ constitutes fragment No. 120 in Lagarde, but the words ἄξιοι τῆς βασιλείας εὐρισκόμενοι; Καὶ τίνες οἱ λευκαινόμενοι ἀλλ’ ἢ οἱ are there wanting, and thus the explanation of the λευκαινόμενοι is transferred to the ἐκλεγόμενοι.

69. Lagarde has ρύπων, and for

τὸ ἀπ’ οὐρανοῦ has τὸ ἐπουράνιον.

70. Georgiades remarks that he knows not whence this knowledge was derived by Hippolytus.

I think it is an interesting question whether we may not here have information derived from S. John. The interval between that apostle and Hippolytus is bridged by the lives of two men—Polycarp, the

ἔφη· Ταῦτα ὄψονται οἱ ἄξιοι γινόμενοι. Καὶ ἴδε, ὦ ἄνθρωπε, τὰ πάλαι ἐσφραγισμένα καὶ γνωσθῆναι μὴ δυνάμενα νῦν παρρησία ἐπὶ τῶν δωμάτων κηρύσσεται καὶ ἡ τῆς ζωῆς βίβλος ἐκταθεῖσα ἤδη φανερώς ἐπὶ ξύλου ἤπλωται ἔχουσα τίτλον ρωμαϊστί, ἑλληνιστί, ἑβραϊστί γεγραμμένον, ὅπως καὶ Ρωμαῖοι καὶ Ἕλληνες καὶ Ἑβραῖοι διδαχθῶσιν, ἵνα προσδοκῶντες οἱ ἄνθρωποι τὰ μέλλοντα ἀγαθὰ πιστεύσωσι τοῖς ἐγγεγραμμένοις ἐν ταύτῃ τῇ βίβλῳ τῆς ζωῆς τοῖς καὶ κηρυχθεῖσιν ἐν ὅλῳ τῷ κόσμῳ, καὶ μαθόντες τὰ ἐπερχόμενα κακά, φοβηθέντες τὴν κρίσιν, ἐκφυγῶσι καὶ τὴν αἰώνιον κόλασιν, ὅπως ἄξιοι πάντες τοῦ βασιλέως εὐρεθέντες, ἐκλάβωμεν αὐτὸν καθαρὸν καθαροῖς σώμασι καὶ ψυχαῖς λαμπραῖς καὶ εὐειδεῖς στολὰς ἡμφιεσμένοι, τὰς ἑαυτῶν λαμπάδας ἐλαίῳ διαυγῆι καταρτίσαντες, ἵνα μὴ τῇ κραιπάλῃ καὶ τῇ μέθῃ καὶ τῇ παντοῖα φαντασίᾳ καὶ ἡδονῇ τοῦ βίου τούτου ἀπατηθέντες καὶ μείζονα τὰ πρόσκαιρα καὶ ἐπίγεια καὶ εὐφθάρτα νομίσαντες τῶν αἰδίων καὶ ἀφθάρτων καὶ ἀκηράτων ἀγαθῶν, ἀπονυστάξαντες ἐκπέσωμεν τῆς αἰδίου ζωῆς. Δυνατεῖ⁷¹ δὲ τῷ Θεῷ πάντας ἡμᾶς ἐργηγόρους καταστήσαι, ἐλεῆσαι, φυλάξαι, τηρῆσαι ἀπὸ παντὸς πειρασμοῦ καὶ θλίψεως, ὅπως ἐκφυγόντες τὴν ἐπερχομένην διὰ πυρὸς κρίσιν φθάσωμεν ἀπαντῆσαι μετὰ χαρᾶς καὶ τὴν ἐπιφάνειαν τοῦ ἡγαπημένου παιδὸς αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, δοξάζοντες αὐτόν, ὅτι αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

disciple of S. John, and master of Irenæus, and Irenæus, the pupil of Polycarp, and master of Hippolytus.

71. This word does not occur in the Septuagint, or in any profane writer. Westcott, Alford, and

R. V., with ABCD¹ F⁸, have it in Rom. xiv. 4, where T. R. has δυνατὸς γὰρ ἐστι; also in 2 Cor. ix. 8 with BC¹ D¹ F⁸. The Textus Receptus has it only in 2 Cor. xiii. 3. In all three places it is personal, whereas here it is impersonal.

TRANSLATION.

“IN the first year of Baltasar, king of the Chaldæans, Daniel had a dream; and the visions of his head upon his bed [were these], and he wrote his dream.”

As many things as were revealed to the blessed prophet by the Spirit these he narrated freely to others also, that he might not for himself alone appear to prophesy things to come, but might be manifested as a prophet also for others, even for those who wish believingly to search the divine Scriptures. Therefore he says:—

“I Daniel was beholding: and lo, the four winds of heaven were striking the sea, and four great beasts were coming up out of the sea, diverse from each other. The first like a lioness, and it had wings as of an eagle. I continued to behold until its wings were plucked off, and it was lifted up from the earth, and was made to stand upon human feet, and a human heart was given to it. And behold a second beast like a bear, and it had three ribs in its mouth between its teeth; and thus one said to it, ‘Arise, and eat much flesh.’ After this I continued beholding; and lo, another beast like a leopard, and it had four wings of a bird over it, and the beast had four heads, and power was given to it. I continued beholding after this; and lo, a fourth beast, terrible, and wonderful, and strong exceedingly; its teeth were iron and its claws brass;

devouring and absorbing; and the residue it was trampling with its feet; and it was diverse exceedingly from all the beasts that were before it, and it had ten horns. And I was giving heed to its horns; and behold, another little horn came up in the midst of them, and three of the former horns were plucked off before it; and behold, there were eyes like human eyes in this horn, and a mouth speaking great things. I continued beholding until thrones were set; and one that was Ancient of days did sit, and his raiment was white as snow, and the hair of his head as wool; his throne was burning flame; a stream of fire flowed on before him; thousand thousands were ministering unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld then because of the voice of the great words which that horn spake; I beheld till the beast was slain, and his body was given to be burned with fire; and the kingdom of the rest of the beasts was taken away, and their lives were prolonged for a season."

Since then beasts diverse and different from each other were shown to the blessed Daniel, we are not to think that he is speaking of certain beasts, but that, in type and figure, he shows to us the kingdoms that arose in this world, like beasts, destroying mankind. By the great sea he means the whole world, and by the four winds of heaven the four-fold creation. When, therefore, he says, "I saw four beasts rising out of the sea," he means the kingdoms of this world. "The first as a lioness, and it had wings as of an eagle." Speaking, therefore, of a lioness, he signifies the kingdom of the Babylonians, which Nabuchodonosor then ruled. But his saying that it had wings as of an eagle means that the king was exalted, and, being inflated with pride,

was lifted up against God through becoming great and glorious. Then he says, "Its wings were plucked out; and it was lifted up from the earth, and was made to stand on human feet, and a human heart was given to it." For this really happened in the time of Nabuchodonosor, as has been shown in the previous book; and he bears witness that this happened thus in his case:—"Who was driven out from his kingdom, and his glory was taken away from him, and the greatness which previously he had possessed." As, therefore, when the wings of any bird are plucked, it wants strength, and becomes easily caught, even so, at that time, the king's power, which had been the cause of his boasting and pride, departed from him; then fearing [men] lest he should be slain by them, he fled into the desert.

Whereas it is said that "it was made to stand on human feet, and a human heart was given to it," this signifies that Nabuchodonosor humbled himself, and recognising himself to be a man under the power of God, after he besought the Lord, obtained mercy from Him, being restored again to his kingdom and glory, as he himself bears witness when he says—"And at the end of those days, I, Nabuchodonosor, lifted up mine eyes unto heaven, and mine understanding returned to me, and I blessed the Most High, and I praised and magnified Him that liveth for ever, because His dominion is an everlasting dominion, and His kingdom is from generation to generation, and all the inhabitants of the earth were accounted as nothing." These things, then, happening so to Nabuchodonosor at that time, as the blessed Daniel showed us in the vision, the king also himself made this confession; and that kingdom having come to an end in the time of Baltasar, when he, on account of the deed which he did, was slain during the

night (as has been shown in the previous book), and Darius, the Median, got possession of the kingdom, being sixty-two years old; reasonably does the prophet describe the coming up of another beast, which was the bear, in order that he may thereby indicate to us the kingdom of the Persians.

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“Here is the end of the matter. As for me Daniel, my thoughts much troubled me, and my appearance was altered, and I kept that which was spoken in my heart.”

It behoves, then, every reader of the sacred Scriptures to imitate the prophet Daniel, and not to be inquisitive and hasty, inquiring into the time before the time, and longing to see the winter figs of the fig-tree; but with fear to keep the mystery of God in his heart, lest he, being ensnared by his own lips, may forfeit his own soul. For the time shall come when the almond-tree shall blossom, and the caper plant increase, and the locust fatten, and the fig-tree shall shoot forth, and the fruits of apostasy shall flourish. Then shall the door of life be shut, and the pitcher shall be broken at the fountain, and the wheel shall run together at the cistern, and the grinders shall be idle because they are become few, and they shall all be awaked at the voice of the bird, and all the daughters of music shall be troubled, and the mourners shall be gathered together in the market place, and man shall go away to his long home. But some one will say, “And when shall these things be, and in what season or time shall they be disclosed, and what shall be the day of the appearing of the Lord?”

Even the Apostles sought in the same way to learn these things from the Lord, but He hid the day from them, in order that He might make both them and all men watchful toward the future, ever thinking earnestly

upon and looking for the heavenly Bridegroom day by day ; lest at any time men become careless about His injunctions, owing to the long interval, should, while he tarries, drop off to sleep and fall from the life celestial. For He says, "Watch, because ye know not on what day your Lord cometh, whether at even, or at midnight, or in the morning." Wherefore He says, "Blessed is that servant whom his Lord when He cometh shall find watching. Verily I say unto you, that He will set him over all that he hath. But if the evil servant say in his heart, The Lord tarrieth, and shall begin to beat the men servants and the maid servants, and to eat and drink with the drunken, his Lord shall come on a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the faithless ; for there shall be the weeping and gnashing of teeth. Wherefore I say unto you watch." These things the Lord Himself revealed in the Gospel when teaching His disciples. And similarly, after His resurrection, the disciples came to Him and asked Him, saying, "Lord, dost Thou at this time restore the kingdom of Israel?" But He said, "It is not for you to know times or seasons which the Father hath set within His own authority ; but ye shall receive power when the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in Galilee, and Samaria, and unto the uttermost part of the earth." Since, then, He hid the day from them by whose means a man would easily be able to tell it forth, we ought to give heed to the things which happen from time to time, and seeing them to be silent.

But these things must come to pass, even though we may not wish it ; for the truth never belies itself. But as He spake about Jerusalem, "When ye see (He saith)

Jerusalem compassed with armies, then know that her desolation is at hand," thus it now behoves us to expect. For, "When (He saith) ye see the abomination of desolation standing in the holy place—let him that readeth understand—then let them that are in Judæa flee unto the mountains, let him that is upon the housetop not go down to take anything out of his house, and let him that is in the field not return back to take his cloak. But woe unto them that are with child, and to them that give suck in those days! For then there shall be great tribulation, such as was not since the beginning of the world, nor ever shall be. And except those days had been shortened, no flesh would have been saved." He has then made it manifest to us hereby in order that we may no longer doubt about anything. And again He saith, "When ye see the fig-tree putting forth leaves, ye know that summer is nigh; even so ye also when ye see all these things taking place, know ye that He is nigh, at the doors." Since then the abomination has not yet come, but the fourth beast has still the dominion, how can the appearing of the Lord take place? But, some one will say, it is written, "When ye see wars and tumults then know that He is nigh." Yes, it is written, for "Nation (He says) shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers places, and famines and pestilences," which things already came to pass, and will come to pass. "But all these things (He saith) are the beginning of travail, but the end is not yet. For the Gospel of the Lord must first be preached for a testimony unto all the nations, and thus shall the end come when the whole world is filled." For I will tell you what happened not long ago in Syria. One who was at the head of a church, and did not skilfully study the divine Scriptures, nor

follow the voice of the Lord, was led astray, and led others astray. For whereas the Lord said, "There shall arise many false Christs, and false prophets, and shall show signs and wonders so as to lead astray, if possible, even the elect. Then if anyone shall say to you, Lo, here is the Christ! or, Here! believe it not. Behold, He is in the wilderness! go not forth; behold, He is in the inner chamber! enter not in."

He, not taking heed of these things, persuaded many of the brethren, together with women and children, to go out into the wilderness to meet the Christ; they were wandering, too, in the mountains and the wildernesses, roaming about there; so that they were very near being all arrested together as robbers, and carried off by the governor, were it not that his wife happened to be a believer; and, being urged by her, he kept the matter quiet that there might not be a pursuit after them.

How great was their folly and ignorance that they should seek the Christ in the wilderness, in the same way as the sons of the prophets in the time of Eliseus the prophet were seeking for three days in the mountains for Elias who had been taken up! Whereas the Lord said, "As the lightning cometh out from the east, and shineth even unto the west, so also shall be the coming of the Son of man:" showing hereby that He would come with full manifestation and in a way that shall be visible from afar—these were seeking for Him in the wilderness. For the second coming shall not be like the first. For then He was seen simply as a lowly man, but now He shall come as Judge of all the earth. And then He came to save man, but now He shall come to punish all sinners, and those who have acted sacrilegiously against Him. But these things we say for the establishment of the faithful brethren, in order that they may

not anticipate the will of God, knowing each one that in whatever day he may depart out of this world, he is already judged, for the consummation of things has overtaken him.

But similarly in Pontus, a certain other person, who also was at the head of a church, a pious and humble man indeed, but who did not steadily give heed to the Scriptures, but was wont rather to trust in the visions which he himself used to see. For when he had chanced to have one dream, and a second, and a third, thenceforth he began to foretell to the brethren as a prophet [saying] he knows this and this is about to happen. But they, when they heard him foretelling, as that the day of the Lord is at hand, with weeping and wailing were entreating the Lord, night and day having before their eyes the approaching day of judgment. And to so great fear and panic did he bring the brethren, that they let their lands and their fields lie waste; and the greater part of them sold their possessions. But he said to them, "If it do not come to pass as I said, no longer even believe the Scriptures, but let each of you do what he wishes. Whereas then they were expecting the result, but nothing which he said came to pass; he himself, indeed, was put to shame as having spoken falsely, but the Scriptures were shown to speak the truth, and the brethren were made to stumble, so that thenceforth the virgins married and the men betook themselves to agriculture; but they who had rashly sold their possessions were afterwards found asking alms. These things happen to the unlearned and unstable, as many as do not pay close attention to the Scriptures, but rather give heed to their own errors and their own dreams, and to legends and old wives' fables. For the case of the children of Israel also was similar; and they, setting at

nought the law of God, used to put other things on a level with it, and favouring the traditions of the elders, were wont to submit themselves to them. And now too certain persons take the same presumptuous course; giving heed to idle visions and doctrines of demons they dishonour the Gospel of the Lord, often both on the Sabbath and the Lord's Day, appointing a fast which the Christ did not appoint. Since, then, the words of the Lord are true, but every man a liar, as it is written, let us see if the apostle Paul also is in accordance with the words of the Lord. For writing to the Thessalonians, and exhorting them always indeed to watch and continue steadfastly in prayer, but not to expect the Day of Judgment as yet, on account of the time not yet having been fulfilled, he spoke in this way: "Now we beseech you, brethren, touching the coming of the Lord, that ye be not disturbed either by word or by epistle as from us as that the day of the Lord is now present. Let no man beguile you in any wise; for *it will not be*, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped, so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of error doth already work; only *there is* one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of his mouth, *even he* whose coming is according to the working of Satan." Who then is he that now restraineth but the fourth beast; and when he is removed and taken out of the

way, the deceiver shall come. But, at all events, you seek curiously to know how many years still remain for the beast before he be taken away, not perceiving that in seeking these things you seek danger for yourself, and desire sooner to see the judgment. For woe (He saith) unto those that desire the day of the Lord, and it is darkness and not light. As if a man should flee from a lion and a bear should meet him, and should rush into his house and lean his hands against the wall, and a serpent should bite him. Shall not the day of the Lord thus be darkness and not light, darkness not having light as of the moon? What concern of yours, then, is it to busy yourself overmuch about the time and to inquire into the day, when the Saviour hid it from us? Tell me if you know the day of your death, that you occupy yourself with the end of the whole world. But if God were not long-suffering in our case, through the exceeding greatness of His mercy, all things would have come to an end long ago. Read what is written by John in the Apocalypse: "And I saw underneath the altar the souls of them that had been slain for the name of Jesus, and they cried and said unto God, How long, O Lord God, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto them, and it was said unto them that they should wait yet for a little time, in order that their fellow-servants, which should be killed even as they were, might fulfil their testimony. If, then, patience was enjoined on those who shared the fellowship of martyrdom, who shed their own blood for the Lord, why do not you too exercise patience in order that others also may be saved, and the number of those who are called to be saints may be completed?"

But, in order that we may not, on this point either,

allow the matter that is before us to remain without proof, we force ourselves to speak that which it is not lawful to tell, being compelled on account of the curiosity of man. For the time from the beginning of the world, counted from Adam, will make perfectly plain to us the matters which we are in search of. For the first coming of our Lord, the coming in the flesh, whereby He was born in Bethlehem, took place on the eighth day before the kalends of January, on the fourth day of the week, in the forty-second year of the reign of Augustus, and the five thousand five hundredth year from Adam; but He suffered in the thirty-third year, on the eighth day before the kalends of April, on the day of the Preparation, in the eighteenth year of Tiberius Cæsar, Rufus and Rubellio being Consuls.

Therefore these six thousand years must needs be fulfilled in order that the Rest may come, the Holy Day in which God rested from all His works which He began to make. For the Sabbath is a type and emblem of the coming kingdom of the saints, when they shall reign with the Christ when He comes from heaven, as John declares in the Apocalypse; for a day with the Lord is as a thousand years. Since, then, God made all things in six days, the six thousand years must needs be fulfilled: for not yet are they fulfilled, as John says: "Five are fallen, one is (that is the sixth), the other is not yet come." Now, speaking of "the other," he describes it to us as the seventh, in which the Rest shall be.

But someone will be certain to say: "How will you prove to me that the Saviour was born in the five thousand five hundredth year?" Learn it easily, O man; for the things that were written long ago about the Tabernacle by Moses, in the wilderness, were constituted types and emblems of the spiritual mysteries, in

order that when the truth came in Christ in the last days you might be able to perceive that these things were fulfilled. For He saith unto him: "And thou shalt make the ark of incorruptible wood, and thou shalt overlay it with pure gold within and without; and thou shalt make the length of it two cubits and a-half, and the breadth of it a cubit and a-half, and the height of it a cubit and a-half;" which, being added together, makes five cubits and a-half, that the five thousand five hundred years might be made known, at which time the Saviour coming [born] of the Virgin, presented in the world the ark, His own body, overlaid with pure gold: within with the Word, and without with the Spirit. So that the truth has been demonstrated and the ark made manifest. From the birth of Christ we must, then, reckon five hundred years altogether to complete the six thousand years; and thus shall the end be. But that in the time which was the fifth and a-half the Saviour was present in the world, bearing the incorruptible ark, His own body, John declares: "Now it was the sixth hour;" that he might point out to us the half of the day, for a day with the Lord is a thousand years; therefore the half of these is five hundred. For neither was it possible that He should come sooner; for the burden of the law still endured, the sixth day not yet being completed (for there shall be also the cleansing bath); but on the day, that is the fifth and a-half, that in the remaining half time the Gospel might be preached unto all the world; and when the sixth day was completed He might bring to an end the life that now is. For since the Persians held fast the dominion, reigning for two hundred and thirty years, and after them the Greeks, as being more illustrious, for three hundred years, the fourth beast, as being strong, and being greater than all that

went before it, must needs reign for five hundred years; and when these periods are completed, and in the last days the ten horns arise out of it, there shall appear among them the Antichrist about whom we spoke before. While he is warring, and persecuting the saints, at that time we must expect from heaven the appearing of the Lord, when once more He shall be clearly revealed as the King of kings, and at His coming shall be openly announced as the Judge of judges. For all things that were predetermined of God to take place, and were proclaimed beforehand by the prophets, shall thus be fulfilled in their own times.

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These things having been thus spoken, the prophet, wishing to meddle too much by inquiring more closely what shall be the state after the Resurrection, answered him, and said: "Lord, what shall be the issue of these things? And He said, Come hither, Daniel; because these words are closed up and sealed up till the end of the time, till many shall be chosen out, and shall be made white, and shall be purified, and the wicked shall do wickedly, and the wise shall understand. And do thou come hither, and desist: for there are yet days to elapse before the end is fulfilled; and thou shalt stand in thy lot at the end of the days." For since man is not able now to tell out fully the things which God prepared for His saints; for "neither did his eye see them nor his ear hear them, nor did they enter into the heart of man," "which things angels desire to look into;" on account of this He said to him, "these words are closed up till the end of the time, till many be chosen out, and made white, and purified." Now who are they who are chosen out, but they who are found worthy of the kingdom? And who are they who are made white, but they who, believing in the word of

truth, that they may through it be made white, and casting away the filth of their sins, clothe themselves with the pure and translucent Holy Spirit which is from heaven, that when the Bridegroom cometh they may straightway enter in together with Him? And who are they that are purified wholly, but those who go through fire and water by means of the spiritual laver of regeneration, and do the will of God while passing through the refiner's fire of many temptations and tribulations? "And the wicked shall do wickedly, and the wise shall understand." These by means of their power of free agency doing wickedly, and again some by its means being wise, and pleasing [God]. When, therefore, the Lord was telling His disciples about the future kingdom of the saints, how it should be glorious and wonderful, Judas, struck with amazement at the things that were spoken, said: "And who, then, shall see these things?" But the Lord said: "They shall see them who have become worthy." And see, O man, the things that in old time were sealed up, and could not be known, are now openly proclaimed upon the house-tops, and the Book of Life has been unfolded, being stretched out visibly upon a cross, having a title written in Latin, Greek, and Hebrew, so that both Romans and Greeks and Hebrews might be taught, in order that men looking for the good things that are coming may believe the things that are written in this Book of Life, and the things that are preached in all the world; and, having learned the evils that are coming, fearing the judgment, may escape also the everlasting punishment; so that we all, being found worthy of the King, may receive Him who is pure, with bodies pure, and souls radiant, and being clad in fair apparel, having trimmed our lamps with translucent oil; lest being deceived by the surfeit-

ing, and the drunkenness, and by all the varied pomp and the pleasure of this life, and having counted the things that are temporal and earthly and corruptible as greater than the good things, which are eternal and incorruptible and undefiled; having dropped off to sleep over our watch, we may fall from the life eternal. But God is able to render us all watchful, to be merciful to us, to guard us, to keep us safe from all temptation and affliction; that, having escaped the fiery judgment that is coming, we may anticipate even the appearing of His beloved Son, Jesus Christ our Lord, to meet Him with joy, glorifying Him; for His is the glory and the power, for ever and ever. Amen.

THE END.

