EDITION

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Ir Preface

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The person who encounters this book ought to know that sections are inserted not just from many works of holy and orthodox fathers, but also from exegetes who were discredited and met the fate of heretics. These sections emerge as there are teachings in them unharmonious with church tradition, which were spoken by the heretics. I did not do this of my own accord, but I followed our most holy father, Archbishop Cyril of the great and Christ-loving city of Alexandria, who says in his Letter to Eulogius: 'One ought not to avoid and refuse everything which heretics say. For they grant many things which we also grant.' I thought that it was indispensable to add this to the present introduction as a clarification and explanation for those who encounter it. For they should know that those who have interpreted this divinely-inspired scripture have not only been carried in different ways in their ideas but, indeed, have not divided the very words of the same divine scripture identically, and have laid out their interpretation accordingly. For one of them made their exposition setting out more words and another fewer. Because of this, the numbers which are assigned to the chapters seem to provoke those who read the text to go further forwards.

So one ought to read the first and the second or even the third chapter of the text of the divine scripture, and the accompanying interpretations in this manner so that the ideas may be easily comparable for those who encounter them.

2

¹ See also Plate 1.

² There is a decorative band across the width of the page.

Χρή Δε τον ἐντήγχανοντα τήδε τη Βίβλω γινως κειν ότι εκ πολλων πονηματων ἁγίων καὶ ορθοδοξων πατέρων οỷ μην αλλὰ και αδο κιμων ἐξηγητῶν καὶ της των αιρετικών μοίρας τγγχανόντω αι παραγραφαὶ ἐγκεινται ἐκφείγογ[ςαι ως] ἐνεςτι τα της ἐκκληςι αςτ[ι]κης παραδος εως απάδοντα δογματα [τα] γπὸ των αιρετικώ εἰρ[η]μενα καὶ τοήτο δὲ οἰκ αγτονόμ[ως ε]πο[ιηςα] αλλ ακολογθ[ης]ας τῶ ἁγιωτατω ἡμῶν πατρὶ τω της αλε[ξ]ανδρογ φιλοχ(ριςτο) μεγαλοπό λεως ἀρχι[επις]κόπω κγρίλλω φής αντι εν τη πρός εγλόγιον ἐπιςτολη, οἰ πάντα ὁςα λεγογςιν οι αιρετικοὶ φείγειν καὶ παραιταίς θε χρη πολλα γὰρ ὁμολογογςιν. ὥν καὶ ἡμεῖς ὁμολογογμεν καὶ τογτο δὲ

πολλα Γὰρ ὁμολογοιν. ὅν καὶ ἡμεῖς ὁμολογοήμεν καὶ τούτο Δὲ προσθείναι ἀναγκαίον ἀμθην τώδε τῶ προσιμίω προς φανέρως ιν καὶ ςαφήνειαν τοις εντυγχάνους ιν ϊστως αν Γαρ, ὡς ου μόνον διαφό ρως ἡνεχθης αν ἐν τοις νοημας ι τῆς θεοπνεύς του γραφης οι ταυτην ηρμηνεύκοτες αλλα δη και αυτά τὰ ρητὰ της αὐτης [θει]ας [γραφ]ης ου κ ισως διεςτείλαντο καὶ ου τως την ερμηνείαν [επίθεικας] ο μεν Γαρ πλείους. ὁ δὲ ἡττούς ρης εις προθέμενος την [εξ]ηγης ιν εποιής ατο κ(αι) ἐκ τούτου δοκούς ιν οι αριθμοί οι τοις κεφαλαίοις ἐπικείμενοι. ἀνα χετίχειν τοὺς το ἔδαφος ἀνα [γι]ν [ω]ς κοντάς εἰς τὸ προςω Βαίνειν

Χρή οἦν ενα καὶ Δεήτερον ή και τριτον κεφαλαίον τοῦ ἐδάφογς της θείας γραφής αναγινώς κειν και ούτω τας εγκειμένας ἐρμηνείας ϊν' εἦς [νοπτα εςταί] τοις εντυγχανούς τα νοηματά:



	λ ϊ ο ω	θ Μ	P M	λ 0	ï ω	θ Μ	P M		
		,							
_	τογ κατα λογκαν εγα		εφαλαια	_			_		
۵	περι тнс δποграфно			۵ 			<u>\delta</u>		
В Г	περι τῶν ἁγραγλογν	тши поімел	lωN	B			ı		
<u>_</u>	пері сүмеши.						2		
Δ	пері аннас тне прос			Δ		_		_	_
- ς Ζ Η	περι τογ Γενομενογ			e_		Γ	3	Γ	۵
5	пері тым еперытно		WANNHN	$\bar{\varsigma}$		_	€ _	_	_
Z _	пері тоу пеірасмоу			_		Γ	<u>δ</u>	Γ	<u>a</u>
H	περι τογ εχοντος πι		ΝΙΟΥ	H		_	H	_	۵
$\frac{\overline{\theta}}{}$	пері тнс пенверас і			θ_,		H 	B	H	B
1 1a	περι των ϊδθεντων		Ν ΝΟCωΝ	Γ ⁴		θ	<u></u>	θ	Γ
là	пері тне аграс том	Ϊχθγων			lλ	_	là	_	_
ıB	περι τογ λεπρογ.			ıB	_	5	ıB	5	Δ
ΙΓ	пері тоу паралутіко			ΙΓ	Z	ΙΓ	ΙΓ	<u>IF</u> 5	$\overline{\epsilon}^{6}$
ΙΔ	περι λεγί τογ τελων	10Υ.		ΙΔ		ΙΔ	ς 7 κα	ΙΔ	$\bar{\varsigma}$
ΙE	περι τογ ΞΗΡΑΝ εχον	тос тни хеір	a.	ΙE		\overline{z}^{8}		z	
ıς	пері тнс тши апост	ολων Διατας	нс	īς		ιθ	H 9	ιθ	H
IZ	пері том макарісмо	wn.		IZ	ϵ		IZ	€	
IH	περι τογ εκατονταρχ	(0Υ·		IH	ζ	Z	IH	5	z
ιθ	περι τογ γίογ της χη	pac.		ιθ			ιθ		
K	περι των απεςταλμ	ενων ήπο ϊα	DANNOY.	K		K	K	K	
KΔ	пері тнс алічасне т	ου κυ μλδω.		Κà	īВ	ΣB	Mà	īВ	$M[a]^{10}$
кВ	пері тнс параволно	τογ сπειρον	тос	кВ		κδ	$\overline{\theta}^{11}$	κΔ	$\overline{\Theta}$
ΚΓ	пері тнс єпітімнсес	ως των ἡδατ	ωn'	ΚΓ		là	ΚΓ	là	<u>1</u> 12
κΔ	περι τογ εχοντος το	ν γειεώνα.		$\overline{K \Delta}$		ιB	<u>Ιλ</u> 13	ιB	là
κe	пері тнс бүгатрос т		ωρογ.	κe		ΙE	\overline{IB}^{14}	īΕ	ιB
κς	тері тнс аіморрооус			κς		īς	ĪГ 15	īς	ΙΓ
KZ	пєрі тнс апостолнс		λ.	KZ		īθ	1Δ	īθ	IΔ
KH	пері тши пеите арт			KH	Н	κς	H ¹⁷	κς	īς
$\overline{\kappa\theta}$	пері тнс тши мавнт			$\overline{\kappa\theta}$		λΓ	<u>κδ</u> 18	λΓ	$\kappa [\Delta]^{19}$
λ	пері тнс метаморф	_	_	λ		$\lambda \overline{\Delta}$	κe	$\lambda \Delta$	[]
λα	περι τογ σεληνιαζον		1	λα		λε	κ <u>ς</u> 20	λε	[]
λB	περι των Διαλογιζον		EIZ(I)N	λB		$\frac{\lambda z}{\lambda z}$	$\frac{KS}{KZ^{21}}$	$\frac{\lambda z}{\lambda z}$	[]
λΓ	пері тоу мн єпітреї			λΓ		ï	λ <u>Γ</u>		[]
	•	_	Wolnell			'		'	[]
λΔ	περι των αναδειχθε			λΔ			λΔ	_	[]
λε	пері тоү еперштнег	ANTOC NOMIKO	ρΥ.	λε		ΝΔ	$\lambda \overline{\varsigma}^{22}$	NΔ	[]

The Chapters of the Gospel according to Luke.²³

- 1. On the Census.
- 2. On the Shepherds in the Fields.
- 3. On Simeon.
- 4. On Anna the Prophetess.
- 5. On the Word which Came to John.
- 6. On Those who Questioned John.
- 7. On the Temptation of the Saviour.
- 8. On the Man who had a Demon Spirit.
- 9. On the Mother-in-Law of Peter.
- 10. On Those Healed from Various Diseases.
- II. On the Catch of Fish.
- 12. On the Leper.
- 13. On the Paralysed Man.
- 14. On Levi the Tax Collector.
- 15. On the Man with a Withered Hand.
- 16. On the Call of the Apostles.
- 17. On the Beatitudes.
- 18. On the Centurion.
- 19. On the Widow's Son.
- 20. On Those Sent by John.

- 21. On the Woman who Anointed the Lord with Myrrh.
- 22. On the Parable of the Sower.
- 23. On the Rebuke of the Waters.
- 24. On the Man who had Legion.
- 25. On the Daughter of the Synagogue Leader.
- 26. On the Woman with a Flow of Blood
- 27. On the Sending of the Twelve.
- 28. On the Five Loaves and the Two Fish.
- 29. On the Questioning of the Disciples.
- 30. On the Transfiguration of Jesus.
- 31. On the Man Possessed.
- 32. On Those who Discussed who was the Greatest.
- 33. On the Man who was Not Permitted to Follow.
- 34. On the Appointed Seventy.
- 35. On the Questioning Lawyer.

- ⁴ Initial reading: 1
- ⁵ Initial reading: z
- ⁶ The additional numbers in this column are not noted by Tregelles.
- ⁷ Initial reading: $\overline{1\Delta}$
- ⁸ Initial reading: 16
- ⁹ Initial reading: <u>ις</u>
- 10 Initial reading: ₹B
- 11 Initial reading: κΒ
- ¹² Initial reading: (the number has been repeated).

- ¹³ Initial reading: κΔ
- 14 Initial reading: κε
- 15 Initial reading: κς
- ¹⁶ Initial reading: KZ
- ¹⁷ Initial reading: $\overline{\varsigma}$. The correction was unclear, so \overline{H} was written again.
- ¹⁸ Initial reading: κθ
- ¹⁹ The end of the number was cut off when the page was trimmed.
- ²⁰ Initial reading: λδ
- ²¹ Initial reading: λB
- ²² Initial reading: λε
- ²³ Only the titles and numbers of the Lukan *kephalaia* have been provided in the translation: the cross-references in the manuscript may be seen in the transcription of the Greek.

¹ See also Plate 2.

² The remains of a number can be seen in this column, but there is a hole in the parchment.

³ It seems that there was also a number in this position, but there is a hole in the parchment.

- 36. On the Man who Fell Among Robbers.
- 37. On Martha and Mary.
- 38. On Prayer.
- 39. On the Man with a Mute Demon.
- 40. On [the Woman from the Crowd who Raised her Voice]¹
- 41. On Those who Asked for a Sign.
- 42. On the Pharisee who Invited Jesus.
- 43. On the Woes to the Lawyers.
- 44. On the Leaven of the Pharisees.
- 45. On the Man Wishing to Divide the Property.
- 46. On the Rich Man whose Land was Productive.
- 47. On the Galilaeans and Those in Siloam.
- 48. On the Woman who Had a Spirit of Infirmity.
- 49. On the Parables.
- 50. On the Man who Asked if Few would be Saved.
- 51. On Those who Spoke to Jesus because of Herod.
- 52. On the Man with Dropsy.
- 53. On not Loving the Seats of Honour.
- 54. On Those Invited to the Meal.
- 55. Parable by Building a Tower.
- 56. Parable by the Hundred Sheep.
- 57. On the Man who Went to a Distant Country.
- 58. On the Unjust Steward.
- 59. On the Rich Man and Lazarus.
- 60. On the Ten Lepers.
- 61. On the Unjust Judge.
- 62. On the Pharisee and the Tax Collector.
- 63. On the Lawyer who Questioned Jesus.
- 64. On the Blind Man.
- 65. On Zacchaeus.
- 66. On the Man who Journeyed to Receive a Kingdom for Himself.
- 67. On Those who Received the Coins.
- 68. On the Colt.
- 69. On what the Chief Priests and Elders Asked the Lord.
- 70. Parable by a Vineyard.
- 71. Question Because of the Tax.

¹ The latter part of this title is absent here, but appears alongside the gospel as usual.

² The first number, transcribed as B, might be a transposition marker co-ordinated with α in the fourth column, which has erroneously been transcribed as part of the number. Alternatively, it could be ς .

³ This numeral does not make sense: a may be a transposition marker co-ordinated with B in column 2, or it may be an error for λ .

		λ	ï ω	θ	P M	
						λϊθρ οωмм
λζ	περι τογ έμπεςοντος εις τογς ληςτας	λς				0 60 101 101
$\frac{1}{\lambda z}$		$\frac{1}{\lambda z}$				
λН	пері просеухно	<u></u>				
$\lambda \overline{\theta}$	περι τογ εχοντος Δαιμονίον κωφον	$\overline{\lambda \theta}$				
M	пєрі ¹	M				
Ma	тері тων аітоунтων снмеіон.	Mà				
мВ	περι τογ φαριζαίογ τογ καλεςαντός τον in	мВ				
MΓ	περι τον ταλανισμού των νομικών	MΓ				
$\overline{M \lambda}$	•	$M\Delta$				
MΕ	περι τογ θελοντος μεριςαςθαι την ογςιαν	мє				
Mς	περι ογ ηγφορησεν η χωρα πλογσίος.	Mς				
ΜZ		ΜZ				
MH	περι της εχογεής πνέγμα ασθενείας.	мН		Κà	$\overline{\theta}$	
мθ	περι των παραβολων	$\overline{M\theta}$				
N	περι τογ επερωτης αντος ει ολίγοι οι ςωζομένοι	N				
NA	περι των ειποντων τω τα λια Ηρωδην.	NΔ				
nВ	περι τογ ἡδρωπικογ΄	nВ				
NL	пері тоу мн агапан тас прштокхнсіас	NL				
NΔ	περι των καλογμένων εν τω δειπνω.	$\overline{N \Delta}$		Nà		
NE	параволн ді оікодомнс пүргоү	ΝE				
Nζ	параволн ді єкатон проватшні	Nζ		λН		
NZ	пері тоу аподнмнсантос єїс хшран макран	NZ				
NH	περι τογ οικονομογ της αδικιάς.	NH				
Nθ	περι τογ πλογειογ και λαzαρογ.	Nθ				
Ξ	περι των δεκα λεπρων.	Ξ				
Zδ	περι τογ κριτογ της αδικιας.	Zδ				
žΒ	περι τογ φαριζαίογ και τογ τελώνογ.	ΣB				
ΣΓ	$περι τογ επερωτης αντος τον \overline{IN} νομικογ.$	ΣΓ		Ma	κθ	
ΞΔ	περι τογ τγφλογ΄	ΞΔ		мδ	λδ	
žε	περι Ζακχαιογ΄	žε				
Ξς	περι τογ πορεγθεντος λαβειν εαγτω Βαςιλειαν.	Ξς				
ΣZ	περι των λαβοντων τας μνας.	ΣZ		Ξ		
ŽΗ	περι τογ πωλογ	ŽΗ	$B^2 I \Delta$	ΜE	a B	3
ΞΘ	π ері ω и нр ω тн α и тои \overline{k} и архієрєїс каі π рє α Вутєроі α	ΞΘ		мн	λε	
0	παραβολη Δι αμπελωνος.	0		N	λς	
<u>0</u> δ	єрютнсіс Діа том книсом.	0δ		nВ	λZ	

		λ o	ï ω	θ Μ	P M
$\overline{\text{oB}}$	περι των ςαδογκαιων.	οB		ΝB	λH
οΓ	ερωτης πως εςτιν γς δάδ ο χς΄	oΓ		NE	M
οΔ	περι της τα δγο λεπτα	οδ			Mà
oε	ерштнсіс пері сүнтелеіас	oε		<u>Z</u>	мВ
$\frac{\overline{O\zeta}}{OZ}$	пері тоу пасуа	$\frac{\overline{o\zeta}}{\overline{oz}}$		ΣΓ ΞΔ	MEMS
οZ	περι των φιλονικης αντων τις μειζων.	οZ		λz	KZ
ОН	пері тнс єзаітнсєюс тоу сатала	ОН		Σε Σς	MS MZ
$\overline{\theta}$	εξογθενης τη μοδογ	$\overline{\theta}$			
π	περι των κοπτομένων Γγνλικών	π			
πδ	περι τογ μετανομεαντος λμετογ	πа			
πВ	περι της αιτηςεως τογ κγριακογ сωματος	$\overline{\pi B}$	ĪH	ŽΗ	MH
πΓ	περι κλεωπλ	πΓ			

[] 1

- 72. On the Sadducees.
- 73. A Question How Christ is Son of David.
- 74. On the Woman with Two Coins.
- 75. A Question on the Consummation.
- 76. On the Passion.
- 77. On Those who Argued who was the Greatest.
- 78. On the Demand of Satan.
- 79. Contempt of Herod.
- 80. On the Mourning Women.
- 81. On the Repentant Thief.
- 82. On the Request for the Lord's Body.
- 83. On Cleopas.

¹ The bottom half of this page appears to have been left blank by the first hand. However, there are six larger smudged lines which seem to be in a large minuscule script but cannot be read. For an image, see Houghton and Parker, *Codex Zacynthius: Catena, Palimpsest, Lectionary*, 71.

OOI-I. From Saint John the Bishop of Constantinople. One might call it good news, since not only fixed and immovable things are good and beyond our value, but because it is also given to us with complete intelligibility. For it was not by toil and hardship but only by being loved by God that we have received what we have received. **69**

ooi-2. Some define the gospel in this way: a gospel is a term denoting a report of matters, gladdening the hearer because they benefit according to the 'good news' from the point when the message is received. **6**

ooi-3. *Alternatively.* A term denoting the appearance of a good.

ooi-4. Alternatively. A term indicating that the expected good is present.

oo2-1. The blessed Luke was a physician by profession, but he became also a physician of souls, having risen from the lesser to the greater. For he has left behind for us the written memorial of both the words and the miracles of Jesus. This was granted to him, thanks be to God, as he was genuinely instructed by Christ. Alone of the other evangelists, he accurately made the writing of the gospel and many matters on which the others were silent. He it was who both remembered this and recounted accurately, on account of which the preface of this gospel writing proclaims the accuracy.

oo3-I. Just as in times past many people proclaimed prophecy, but some of these were false prophets and others were truly prophets. The gift of the discernment of spirits was given to the people, the gift from which the true and the false prophet were judged. In the same way now, too, in the New Testament, many wished to write gospels: the trustworthy stewards did not approve everyone but chose some of them. Perhaps the attempt of those who came to the composition of gospels without the gift has fallen into oblivion. For Matthew did not fail in his attempt but wrote from the Holy Spirit, just as Mark and John, and likewise Luke. However, those who wrote the Gospel according to the Egyptians and the Gospel according to the Twelve failed. Basilides also dared to write the Gospel according to Basilides. On one hand, then, many attempted (for it is said that there is also a Gospel according to Thomas and one according to Matthias and many others), but the Church of God approves the four Gospels.

¹ See also Plate 3.

² Scholium 001-1: Chrysostom, Homily 1 on Matthew.

³ Scholium 001-2: Origen, Commentary on John.

⁴ Scholium 001-3: Origen, Commentary on John.

⁵ Scholium 001-4: Origen, Commentary on John.

⁶ Scholium 002-1: Unknown source (also in Cramer's edition of the Catena on Luke).

⁷ The initial ϵ is decorated.

⁸ It is possible that the first two letters of anataΞacθaι are at the end of the previous line, but we have followed Tregelles' reconstruction.

⁹ Scholium 003-1: Origen, Homily 1 on Luke.

+ του αγίου ιωαννού επισκο (που) κωσταντινού πολ $(\epsilon\omega c)^2$

- Α Ε γαΓΓελία καλοίτ αν· ογκ επείδη B[ε]Βαία και ακίνητα μονον εστίν αγαθα και ήπερ την αξί αν την ημετέραν· αλλ ότι και [με]τ εγκολίας απάςης ημίν εδ[ο]θη ογδε γαρ πονηςαν[τε]ς κ[αι] ϊδρωςαντές αλλ αγαπηθέντες παρά τον $\overline{\theta\gamma}$ μονον [ελαβ]ομέν απέρ ελαβομέν:-
- a^{-3} Οριζογεί τίνες ουτω[c t]ο ευαγγελίον ευαγγελίον εςτίν λογος περιέχων απαγγελίαν πραγματών κατά τ[ο] ευαγγελίον δια το ωφελείν [ε] υφραίνων τον ακουόντα. επαν παράδεξη ται το επαγγελλομένον:-

αλλωc 4

- $^{\sim}$ λ oroc περιεχών αγαθού παρούς ιαν:- $^{\circ}$ αλλώς $^{\circ}$
- 8 6 λογκας ο μακαρίος [i]ατρος μέν ην την τέχνην. Γεγονέν $_{2}$ $_{2}$ και ψύχων $_{3}$ τον ελαττον $_{2}$ $_{3}$ $_{4}$ $_{5}$ τον ελαττον $_{2}$ $_{5}$ $_{5}$ $_{6}$ $_{6}$ $_{7}$ $_{$

εγαγγελίον κατά λογκαν.

 \bar{a} \bar{f} \mathbf{E} πειδή [περ 7 πολλοί επε]χε[ι]ρής αν [αν] αταξάς θαι 8 δίη Γης ίν

Γ Ο Ο Ο Ο ΠΕΡ ΓΑΡ ΕΝ ΤΟ ΠΑΛΑΙ

ΛΑΟ ΠΟΛΛΟΙ ΠΡΟΦΗΤΕΙ

ΑΝ ΕΠΗΓΓΕΛΛΟΝΤΟ. ΑΛ

ΛΑ ΤΟΥΤΌΝ ΤΙΝΕΌ ΜΕΝ

Η ΓΑΝ ΨΕΥΔΟΠΡΟΦΗΤΑΙ

ΤΙΝΕΌ ΔΕ ΑΛΗΘΟΌ ΠΡΟΦΗΤΑΙ

ΚΑΙ ΗΝ ΧΑΡΙΟΜΑ ΤΟ ΛΑΟ

[Διακρισία πνεγματών αφ ου χαρισματός εκρίνετο ο τε αλήθης προφήτης και ο ψεύδο] νύμος ούτω και νύν εν τη καινή διαθήκη τα ευαγγελία πολλοί [ηθελησάν γραψαί] αλλ οι δοκιμοί τραπαίζιται ου πάντα ανέκριναν άλλα τίνα αυτών έξελεξαντό τα χα δε και το επέχειρησάν λέληθυιαν [ε]χεί κατηγορίαν των [χ]ωρία [χ]αρισματός ελθοντώ επί την αναγραφήν των ευαγγελίων μα[τ]θαίος γαρ ούκ επέ[χεί]ρησέν αλλ εγραψέν από αγιού πίχα [ο]μοίως και μάρκος και ιωάννης. παραπλησίως δε και λούκας το μέν τοι επίγεγραμμένον κατά αιγύπτιους ευαγγεξίον και το επίγεγραμμένον των δω δέκα ευαγγελίον οι συνγραψάντες επέχειρησάν η μάη δ ετολμήσε και Βασιλίδης γραψαί κατά Βασιλίδην ευαγγελίον πολλοί μεν ούν επέχειρησάν φερεταί γαρ και το κατά θω μάν ευαγγελίον και το κατά ματθίαν και αλλά πλείονα τα δε τέσσαρα προκρίνει ή του θυ εκκλησία:-

TOY AYTOY: $\omega_P(IFENOYC)^{-1}$

 $^{\overline{\Delta}}$ Την διαθεςίν εαυτού ο λούκας εμφαίνει πεπληροφορητο γαρ και εν ουδενί εδίστα zε ποτέρον ουτώς έχει. Η ου τούτο δε γίνεται περί τους Βεβαίως πιστευόντας καὶ γαρ ο αποστολός περί των Βεβαίων φηςίν. ἵνα ητε ερίζομενοι και τεθεμελιωμένοι τη πίστει ουδεν δε ουτώ πληροφορεί. ως νούς και λογος οψίς γαρ ου πληροφορεί επεί ουκ από τημειών καὶ τερατών ορατών κρίνεται τα πραγματά αλλά λογώ κρίνεται ποία τα αλήθη και ποία τα ψευδή ο πραγματών δε φηςίν: επείδηπερ ου κατά φαν ταςίαν κατά τους των αιρετικών παίδας εδραματούργτησεν το την ενδαρκον αυτού παρούςιαν 3 αλλά τυγχανών αλήθεια. προς αλήθειαν ενήργησεν τα πραγματά:-

έξ ανεπιγραφού:- 4

- $\stackrel{\leftarrow}{\mathbf{e}}$ Οτι μεν ογν παρά των αγτοψία θεασαμένων και αγτηκόων Γενομένων παρέλαβεν. Ca φως ομολογησεν και χρη τογτώ μεν και τω μαρκώ πειθέςθαι ως απέρ ακηκοασινά ακριβώς αναγραψαμένοις ιωάννη δε και ματθαίω απέρ εωράκασιν γραφογοίν τα ογ
 - Νομίμα εγαγγελία Τιμητέον εξ Ισογ. Μη μονον την οψίν Των εωρακότων τι μωντών. αλλα καὶ Την ακόην των ακή
- $\frac{1}{6}$ $\frac{1$

κοότων αλήθεις Γαρ αλήθων διαδοχοί και το παράδοθεν [αγτοίς φως είς ήμας πα] [ραπέμπογ]ς επαίνον κομίζομενοι δίκαιον παρ ήμων 5 του λογού δε αυτόπτας είπων τους απόστολους. Ενμπέφωνηκε τω ιωάννη λεγοντί τον λογον δε αυτόπτας νέναι και εςκηνώκεναι εν ήμιν και τεθεωρής θαι την δοξάν αυτός. Δοξάν ώς μο νογένους παρά πρς δία γαρ της ςαρκός θεορήτος ο λογος κατέςτη αθεωρήτος ων το καθ έαντο $^{+6}$

004-12. From the same. Origen. Luke makes known his intention. For he gave full assurance and did not waver on any point whether it was this way or not. This is how it is for those who have a firm faith. For the Apostle also says of those who are firm: 'that you may be rooted and grounded in faith' (cf. Ephesians 3:17, Colossians 2:7). Nothing is as fully assured in this way as mind and reason. For appearance does not offer assurance, since the facts of events are not established from signs and visible wonders, but which are true and which are false is assessed by reason. He says 'of the events'. Since Jesus embodied the role of his incarnate presence not as a fantasy (according to the followers of the heretics) **004-1b.** but by attaining truth, he brought events to truth.

oo5-1a. From an unattributed source. So he clearly acknowledged that he received from those who saw with their own eyes and heard it themselves. This man and Mark ought to be believed, as having written up accurately what they had heard, but so should John and Matthew, writing what they had seen. So the legitimate gospels are to be equally honoured; not only honouring the sight of those who saw, but also the hearing of those who heard. For the true are the successors of the true, and they transmit to us the light which was handed down to them, receiving fitting praise from us. **oo5-1b.** In saying the apostles were eyewitnesses of the word, he agreed with John who states that 'The Word became flesh and dwelt among us and his glory was seen, glory as of the only-begotten from the Father' (cf. John 1:14). For the Word was established as visible through the flesh, being invisible in itself. §

¹ Scholium 004-1a: Origen, Homily 1 on Luke.

² The first hand initially wrote επειΔ and corrected it to επει.

³ Scholium 004-1b: Origen, Fragment 1c on Luke.

⁴ Scholium 005-1a: Origen, Fragment 5 on Luke.

⁵ Scholium 005-1b: Cyril, Fragments on Luke.

⁶ The text καθ εαγτο⁺ + projects into the right margin at the end of the line. Greenlee suggested that a page with catena text may be missing here (see Houghton and Parker, *Codex Zacynthius*, 298), but the catena in Codex Palatinus is continuous at this point.

005-2a. From Origen. It is written in Exodus that 'the people saw the voice of the Lord' (Exodus 20:18), even though a voice is not seen but heard. This was to show paradoxically that the voice of God is seen by those with the capacity to see. In the gospel, however, it is not the voice which is seen but a word, which is greater than the voice. This is why it says 'Just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word' (Luke 1:2). For if seeing the Lord in bodily form made someone an eyewitness of this, Pilate was also an eyewitness of the Word when he condemned him, and Judas who betrayed him, and everyone who cried out 'Crucify, crucify him' (Luke 23:21). Seeing God's word is understood where the Saviour said: 'The one who has seen me has seen the Father who sent me' (John 14:9). And, having grasped what a fine lesson this is, Luke teaches us next that contemplation is the purpose of some things seen, while practical application is the purpose of other things seen. For through 'eyewitnesses' he refers to the contemplative element, while through 'servants' he has established the practical element. 005-2b. Yet the phrase 'who were servants of the word' (Luke 1:2) can also be taken in another way. They may be 'servants of the word' of instruction which the Saviour passed on to them, or 'servants of the Word' of God himself, whom the present disciples also served.

oo5-3. From Severus, Archbishop of Antioch, from Sermon 33. He calls the apostles 'eyewitnesses' of the word of God and 'servants' (Luke 1:2). Yet, tell me, how have they seen the incorporeal? And do you see that, unless it was subjected, how then did he unite flesh to himself without sin, according to the state of being which is like in nature to us? It has a soul which is both rational and intellectual, from the Holy Spirit and from the holy God-bearer and ever-virgin Mary. It sees completely what is both touchable and conforms to a heavenly reality. Likewise Paul too, when he says 'He was revealed in flesh for this reason and he was seen by angels' (I Tim. 3:16).

¹ Scholium 005-2a: Origen, Homily 1 on Luke.

² Tregelles suggests that there was a KAI which was later erased at the end of this line, but neither Greenlee nor we see this.

³ Scholium 005-2b: Origen, Fragment 4 on Luke.

⁴ Scholium 005-3: Severus, Sermon 33.

ωριΓενογς 1

Ε΄ Ε΄Ν ΤΗ ΕΞΟΔω ΓΕΓΡΑΠΤΑΙ· ΟΤΙ Ο ΛΑΟΣ ΕωρΑ ΤΗΝ ΦωΝΗΝ ΤΟΥ ΚΥ· ΚΑΙΤΟΙ ΓΕ ΦωΝΗ ΟΥ ΒΛΕΠΕΤΑΙ.

Αλλ [Δ] ΚΟΥΕΤΑΙ ¨ΙΝΑ ΔΗΛωθΗ ΤΑ ΠΑΡΑΔΟΞως ˙ ΟΤΙ Η ΤΟΥ ΘΥ ΦωΝΗ ΒΛΕΠΕΤΑΙ ΟΙΣ ΒΛΕΠΕΤΑΙ· ΕΝ ΔΕ

Τω ΕΥΑΓΓΕΛΙω ΟΥΚ Η ΦωΝΗ ΒΛΕΠΕΤΑΙ· ΑΛΛ Ο ΚΡΕΙΤΤών ΤΗΣ ΦωνΗΣ ΛΟΓΟΣ· ΔΙΑ ΤΟΥΤΟ ΚΑΘώς

ΠΑΡΕΔΟΣΑΝ ΗΜΙΝ ΟΙ ΑΠ ΑΡΧΗΣ ΑΥΤΟΠΤΑΙ ΚΑΙ ΥΠΗΡΕΤΑΙ ΓΕΝΟΜΕΝΟΙ ΤΟΥ ΛΟΓΟΥ ˙ [ε] Ι ΓΑΡ ΤΟ ΕωρΑ

ΚΕΝΑΙ ΤΟΝ ΚΝ ΚΑΤΑ ΣωμΑ ΑΥΤΟΠΤΗΝ ΤΟΥΤΟΥ ΓΕΝΕΣΘΑΙ ΗΝ· ΚΑΙ ΠΙΛΑΤΟΣ ΑΥΤΟΠΤΗΣ ΗΝ ΤΟΥ

ΛΟΓΟΥ ΚΑΤΑΔΙΚΑΖώΝ ΑΥΤΟΝ ΚΑΙ ΠΟΥΔΑΣ Ο ΠΡΟΔΟΤΗΣ· ΚΑΙ ΠΑΝΤΈΣ ΟΙ ΛΕΓΟΝΤΈΣ· ΣΤΑΥΡΟΥ

ΣΤΑΥΡΟΥ ΑΥΤΟΝ ΤΟ ΟΥΝ ΕΙΔΕΝΑΙ ΤΟΝ ΛΟΓΟΝ ΕΚΕΙ ΕΝΟΕΙΤΟ ΟΠΟΥ ΕΛΕΓΕΝ Ο ΤΗΡ ˙ Ο ΕωρΑΚώς

ΕΜΕ ΕωρΑΚΕΝ ΤΟΝ ΠΡΑ ΤΟΝ ΠΕΜΨΑΝΤΑ ΜΕ ˙ ΚΑΙ ΛΕΛΗΘΟΣ ΔΕ ΤΙ ΚΑΛΟΝ ΜΑΘΗΜΑ ΔΙΔΑΣΚΕΙ

ΗΜΑΣ Ο ΛΟΥΚΑΣ ΕΝΤΑΥΘΑ ΟΤΙ ΤΙΝώΝ ΜΕΝ ΘΕωρΗΜΑΤώΝ ΤΟ ΤΕΛΟΣ Η ΘΕωρΙΑ ΕΣΤΙΝ· ΤΙΝώ

ε καθώς παρεδός αν ημίν οι απ αρχής αγτοπται ² και Ϋπηρεται Γενομένοι του λογού Δε θεωρηματών το τε λος η πραξίς εςτιν Δία Γαρ του αυτοπταί Δηλοί το θεωρητικον Δία Δε του υπηρεταί το πρα κτικον αυτών παρέςτη

ς ενί ³ δυνάς αι δε και ετέρως εκλαβείν το ήπηρεται Γενομένοι του λόγου. Ητοί του δίδας καλικού λόγου, ον παρεδίδου ο τηρί η και αυτού του θυ λόγου, ω και έξυπη ρετης αντό παροντές οι μαθηταί:-

[σεγμρος αρχιεπισκόπος αντίοχ (είας) από λόγος λγ] 4 [αγτοπτάς τος θε λόγος και υπμρετάς τοςς απόστολοςς κάλει και πώς τε] [θεανται] τον ασωματόν είπε μοι και όρας εί μη υποπί[πτοντα πώς επείδη χωρίς] αμαρτίας σαρκά ηνώσεν εαντώ καθ υπόστας την ημιν ομοογοίον ψύχην εχος σαν λογικήν τε και νόεραν. Εκ πής αγιος και έκ της αγιας θεοτόκος και αεί παρθένος μαρίας πάντως όρα την ούσαν και ψηλαφητήν και αντίτυπον ούτω και πας λός [ε] πείδη εφανέρωθη εν σαρκί δια τούτο αυτον και ωφθαί αγγελοίς φηςίν:-

ωριΓενογς 1

- $\overline{\zeta}$ διαβεβαίουται ότι ανώθεν παρηκολούθησεν [ου] τιςί των είρημενών. αλλά παςίν και παυλός δε επαίνει τον λούκαν λεγών. Ου ο επαίνος εν τω εύαγγελίω:- του αυτού:- 2
- Είκος ἡπολαμβανείν τίνας ότι θεοφίλω τίνι εγραψε το εγαγγελίον παντές εάν τ[οι] ούτοι ωμέν ως αγαπαςθαί ἡπο του $\overline{\theta y}$ και φιλεισθαί θεοφίλοι έςμεν και ούκ αν τις θεοφίλος ασθένης ωσπέρ γαρ γεγραπταί επί του λαού εξερχομένου εκ της αίγμπ[το] υ ούκ ην εν ταις φυλαίς αυτών ο ασθένων, ούτως είποιμι ανί ότι πας θεοφίλος κ[ρ] ατί στος έστιν εχών το κράτος και την δύναμιν την από του $\overline{\theta y}$ και του λογού αυτόυ και ούτως επίγνως επίγνως επίγνως επίγνως επίγνως τις την περί ων κατηχήθη λογών την ασφαλείαν συνιείς το λογού του ευαγγελίου $\overline{\beta y}$ επαγγελίος το Βεβαίον $\overline{\beta y}$ και του Βεβαίον $\overline{\beta y}$ και περί εκεί του νου ευαγγελίσται το ενώς το Βεβαίον $\overline{\beta y}$ και απέρ έκει του νου ευαγγελίου $\overline{\beta y}$ επαγγελίου την της γνωσεώς το Βεβαίον $\overline{\beta y}$ και απέρ έκει του νου ευαγγελίου την της γνωσεώς το Βεβαίον $\overline{\beta y}$ επαγγελίου του του ευαγγελίσται το είναι του ευαγγελίσται του την την συνική την ευαγγελίσται του ευαγγελίσται του του ευαγγελίσται του ευαγγελίστα του ευαγγελίσται του ευαγγελίστα τ

нос акон πарелаВен. тау та каі граммасін ентуг χαнωн асфалестерон тн[-] πістін Δіатнреі:-

Η εξ ανεπιγραφογ 4

Λαμβανει πρώτον τον χρο
Νον ϊνά μη διαφύγη των
πραγματών ο καιρος και
φηςιν βαςιλεώς της ϊουδαι
ας επείδη τα παρα [ιουδαι]
[οις εδιδάςκε συνηθώς τοις]
[προφηταις του βαςιλεώς]
των ιουδαίων φερει τον

ξ **E** δοξε καμοί παρηκολογθη κοτί ανώθεν πας ιν ακρίβως. [κα] θεξης τοι γραψαί κρατίστε

θεοφιλε ϊνα επιγνως πε ρι ων κατηχηθης λογων τη ακφαλείαν

ΕΓενετο εν ταις ημεραίς ηρω
[Δογ Βαςιλεώς της 10γΔαι]
[ας]

χρονον και ογτω, ετηρίζει της παρογείας τον 17 την Γνωςιν:-

006-1. From Origen. This is confirmed because from the beginning there followed not some of what was said but all of it. Paul, too, praises Luke, saying, 'who is famous for his gospel' (2 Corinthians 8:18).

oo7-1a. From the same. Some might reasonably assume that Luke addressed the gospel to a particular man named Theophilus. But if we are the sort of people who are loved and befriended by God, we are all Theophiluses. And no Theophilus is weak. For just as it is written about the people who came out of Egypt that 'there was no weakling in their tribes' (Psalm 105:37 LXX), so I would say that everyone who is a 'Theophilus' is 'most excellent', possessing the excellence and power which comes from God and his word. In this way, anyone will recognise 'the assurance concerning the words about which which they have been instructed' (Luke 1:4) when they understand the word of the gospel. oo7-1b. The reliability of this knowledge is now proclaimed, so that whatever they received through hearing, when they encounter the same in writing they will keep the faith with greater assurance.

008-1. From an unattributed source. He first establishes the time in order that the significance of the events should not escape us. And he says 'of the king of Judaea' (Luke 1:5) since he gave these proofs from the Jews in the custom of the prophets. He mentions the time of the king of the Jews and in this way he reinforces the knowledge of the coming of Jesus.

¹ Scholium 006-1: Origen, Homily 1 on Luke.

² Scholium 007-1a: Origen, Homily 1 on Luke.

³ Scholium 007-1b: Origen, Fragment 8 on Luke.

⁴ Scholium 008-1: Unknown source (also in Cramer's edition of the Catena on Luke).

⁵ i.e. 'loved by God,' the literal translation of the name Theophilus.

oog-1. From an unattributed source. He names the father of John the forerunner so that he might begin the gospel narrative from the forerunner and thus arrive at Jesus. For it was necessary that the herald of the coming of the master might be sent out in advance, because the sort of person is sent out as it was fitting for the one to be who prepares in advance of the coming of our Lord and God and Saviour Jesus Christ. This is why the evangelist relates his birth first as being a miraculous deed of God, which itself is a good reason for faith. §

OIO-I. From Victor. The Book of Chronicles set out this man as the eighth Abijah, naming him as from the division of priests who did not attend and minister daily but weekly in the temple (cf. 1 Chronicles 24:10). &

OII-I. From an unattributed source. It says that he was a legitimate priest on both sides: from both his paternal and maternal line he related to Aaron.

o12-1. From Origen. Being righteous in the sight of God is perfect praise. For he himself is the only one who knows the hearts of humans. He allows that someone may in appearance be righteous in the sight of humans, but in the secret place of the understanding they may not be so, as they harbour wicked plans lurking within. Hear such matters also from the Apostle, when he says: 'The praise of which is not from humans but from God' (Romans 2:29). For humans do not know how to praise in a worthy fashion, since they see the appearance alone and are unaware of what is concealed. God alone knows how to praise the one who is praised in a worthy fashion, and to make judgment in a worthy fashion of what is blameworthy.

¹ Scholium 009-1: Unknown source (also in Cramer's edition of the Catena on Luke).

² Scholium 010-1: Victor, Unknown work.

³ The first hand initially wrote εκα here, erased this and began again on the subsequent line.

⁴ Scholium 011-1: Unknown source (also in Cramer's edition of the Catena on Luke).

⁵ The section number at should be 1a, but there is no correction.

⁶ Tregelles reads ενωπιον but the new images show the base of a as the third letter. See the image and discussion in Houghton and Parker, *Codex Zacynthius*, 46.

⁷ Scholium 012-1: Origen, Homily 2 on Luke.

ωPIΓєΝΟΥС 7

€ξ αΝΕΠΙΓΡαΦΟΥ 1

Θ Τον πατέρα ϊωάννος τος προδρόμος ονομαζών ιν' από τος προδρόμος αρξήται της έγας γελικής ιςτορίας και ούτως είς τον ιν παραγενήτ[αι ε]δ[ει γαρ] π[ρο]απ[οςτάλη]να[ι] τον κηρς κα της παρούςιας τος δεςπότος διο πέρ τοιούτο[ς απός]τ[ελλ]ε[ται οιόν ε]πρεπέν είναι τον πρ[ο]ετ[οιμ]α[ςτήν] της τος κη [και θη] και τρο ημανιό τος προύςιας διο και την γεν νης παρούςιας πρώτην ο εγαγγελίςτ[ης ε]ξηγείται θαγματούργημμα ούς[α]ν θη οπέρ και αυτό προφαςίν πίστεως είχεν αγαθήν:-

BIKTOPOC²

- Τούτον τον αβιαν ογδοον ή των παραλειπομένω $[n \in Ta]$ $\mathbb{Z}[e]$ βιβλός e] $\Phi[hm]$ ep[iac] ονομάς αςα ού το προς ημέραν παραμένειν και λειτούργειν εν τω [epω] αλλά το προς eβδομάδα:-[e] [e] [e]
- $\frac{1}{10}$ \mathbf{E} κατερώθεν φης νομιμώς ετυγχάνεν ιέρευς. Εκ τε του πατρώου και μητρώου γενούς αάρων τι Ϋπαρχών:-
 - ΙΒ΄ ΤΟ ΕΙΝΑΙ ΔΙΚΑΙΟΝ Ε θ iepeyc tic onomati zayapiac Nωπιον του θυ€₹ €ΦΗΜΕΡΙΑς αΒια· Ιά και ΓΥΝΗ αΥ επαινός έςτι τέλει ος. αγτος γαρ επίστα τω εκ των θυγατέρων αδρων ται και των [α]νων τας καρδίας μονώ και το ονομα αυτής ελιςαβετ τατος ενδεχε Β Η Η ΕΑΝ ΔΕ ΔΙΚΑΙΟΙ ΑΜΦΟΤΕΡΟΙ ΤΑΙ ΓΑΡ ΚΑΤΑ ΜΕΝ [TO DAINOMENON] $\varepsilon Na[N]TIO[N]^6 TOY \overline{\theta Y}$ ΔIKAION EINAI [TI] να ενωπίον των

απων· κατα δε τ[ο] κργπτ[ο]ν της διανοίας· μη είναι τοιούτον εμφωλεύοντας κε κτ[η]μ[ενον] λ[οΓ]ιςμούς πονηρούς τοιαύτα ακού[c]η και πα[ρα τ]ω απόςτολω επ αν λε Γη΄ ων ο επ[αι]νός ούκ εξ ανθρωπών αλλ εκ τού θύ [οι] Γαρ ανοί ούκ οίδαςι κατ αξίαν ε παίνειν α[τε] δη πρός το φαινομένον μονού ορωντ[ες] αγνό[ούντ]ες δε τα κέκρυμ μ[ενα· μ]ονος δε [ο] $\overline{\theta c}$ οίδεν αξίως επαίνεςαι τον επ[α]ινό[υμενον και τού] ψέκτου την κριςίν αξίως ποιηςαι:-

ωρι**Γ**ενογο 1

Τοως ερεί τις δια τι προσκείται τουτοίς το αμέμπτοι ήρκει γαρ αυτοίς πορεψεςθαί εν παςαίς ταις οδοίς του θυ και δικαιωμάς ιν εί μη αρά εςτι πορεψεςθαί εν παςαίς ταις εντολαίς, ουκ αμέμπτως δε πως τοινύν φης ιν εςτι πορεψθηναί εν παςαίς ταις εντολαίς ουκ αμέμπτως δε φημί δη ουν προς αυτον ότι εί μη ην τουτοί ου κ αν ελέγετο δικαίως το δικαίον δίωξη επάν ουν ποιωμέν τας εντολάς ως τε μη εν τω συνείδοτι ρύπον κενοδοξίας ή ανθρωπαρεςκίας η ετέρου τίνος τοιούτου ποιούμεν τας εντολάς αμέμπτως:-

πορεγομένοι εν πασαίς ταις και δια μεν νομού. εντολαίς και δικαιωμάς νη του Δικαιος γνης ς γ \overline{KY} AMEMITOI \overline{KY} KAI OYK HN AYTOIC αν ογκ απεφυρο τεκνον καθοτί ην η ελιςαβετ καιτοι καταραΝ стегра і кагамфотерої провевн επιθεντος του νο KOTEC EN TAIC HMEPAIC AYTW ΜΟΥ ΤΟΙΟ ΔΤΕΚΝΟΙΟ Η ΕΑΝ ΕΓΕΝΕΤΟ ΔΕ ΕΝ Τω Ι Δια Δε χγ τεκνο ГОЙОС Н СТЕІРА КАІ ΕΡΑΤΕΥΕΙΝ ΑΥΤΟΝ ΕΝ ΤΗ ΤΑΞΕΙ мнр н пресВүтіс της εφημερίας αυτού εναν και ετεκέν Ϋπερ TIT OY θ Y KATA TO EBOC THE IE [ΓΕΓΗΡΑΚΟΤΙ Τω] ρατειας, ελαχεν τογ θγμιαςαι ανδρι' ογτως δ εισελθων εις τον νλον του **ΜΗ Π**ΑΡΕΙΧΕΝ Ο ΝΟ **ΜΟC•** ΠΑΡΕCYEN Η

χη παρογεία· και η του κη Γεννημείε η παραδοξος αληθίνως παραδοξον αλλήν προ εαν της κατέςκεγας επιθές επί μεν Γαρ της στείρας. επίρρωσις φύζεως ασθενούς το δε αίτι ον, 3 ότι φύζεως δημιούρρος ων, ο επίδημων αυτός εαύτω και την εισοδον καίνούρ γης ατά το εύνηθες επέδημει· καίνως μεν. ότι εκ παρθένου κατά το εύνηθες δε. ότι εκ γνιεκός:- 4

013-1. From Origen. Perhaps someone will ask why the word 'blameless' is applied to them. For it would have been sufficient for them to have walked in all the ways of God 'and in righteousness', unless it is possible to 'walk in all the commandments' (Luke 1:6) yet not without blame. How, then, someone says, is it possible to 'walk in all the commandments' not without blame? I say to them that, if this were not the case, it would not have said, 'Follow justly what is just' (Deuteronomy 16:20). So whenever we observe the commandments, there should not be in our conscience the filth of vanity or sycophancy or anything else of this sort as we observe the commandments without blame.

o14-1. From an unattributed source. The mother was barren and an old woman; the father was an old man too. Through the law of righteousness they did not escape the deprivation of childlessness, even though the law holds it out as a curse for those who are childless. Through Christ, however, the barren woman becomes a childbearer and the old woman a mother. And she bore to a husband who was very old indeed. It was not the law which provided in this way: it was provided by the coming of Christ. And the birth of the Lord, which was truly extraordinary, prepared another extraordinary birth before it. For in the case of the barren woman, there was the strengthening of her weak nature, while in the case of the virgin, there was the introduction of a totally new nature which did not exist previously. The reason³ for this was that he was creator of nature: he himself came to dwell, and he created afresh for himself his means of entry. His coming to dwell was both new and according to custom: it was new because it was from a virgin, but it was according to custom because it was from a woman.

¹ Scholium 013-1: Origen, Homily 2 on Luke.

² Scholium 014-1: Source unknown.

 $^{^3}$ We have followed the reading ΔιΤΙΟΝ ('reason') as found in Codex Palatinus, which also offers the best fit for the letter spacing in Codex Zacynthius. However, the horizontal of the τ extends to the left of the serif, which could be interpreted as αγγιον ('vessel').

⁴ Two pages are missing, which would have contained Luke 1:10–18. The text of the catena may be found in Codex Palatinus (fol. 2v and 271r).

o23-I. From an unattributed source. It says that you disbelieve the angel who stood beside God: you do not believe the one who sent the angel, nor do you take account of the power of the one who speaks but you only see the impossibility of the matter. Therefore, because of this speech of disbelief you are deprived of speech, until you recognise your disbelief and the power of God by the accomplishment of the matter.

024-1. From Origen. Zechariah the priest is condemned to be silent: the minister of God, who was offering the sacrifices in silence, is silent too. He spoke only with gestures and remained mute until the birth of John. What does this mean? It is the silence of the prophets in the ancient people of God. For God no longer speaks to them, but the Word which was 'in the beginning' (John 1:1), which was 'with God' has passed over to us. God the Word is with us and he is not silent in our presence, but in their presence he has been silent. For this reason, the prophet Zechariah is silent, for he is reckoned to have become a prophet.

o24-2. From Severus, Archbishop of Antioch, from Sermon 32. Zechariah provides the type of both legitimate priesthood and service, which is in its innermost sanctuaries and depths. It is just as if incense had the hidden supernatural fragrance of spiritual priestly service and the mystery of the gospel. While the Jews disbelieved this, the law remained for them mute and unprofitable and ineffective and, in keeping with the barren women, fruitless and without offspring. For the sacrifices accomplished according to the law stopped. But for those from the circumcision who were faithful and for the nations, it is not only not voiceless, but even gives utterance with prophecy and is spiritually efficacious.

024-3. From Isidore the elder of Pelusium. The muting of Zechariah did not take place in some kind of terrible disturbance, as you suggested. For the priest was continually in the presence of God and the sight of the angels, ministering the mysteries in purity. But for the type of his silence was the silencing of the law. What this voice bore

¹ Scholium 023-1: Eusebius, Fragments on Luke.

² Scholium 024-1: Origen, Homily 5 on Luke.

³ Scholium 024-2: Severus, Sermon 32. The division of lines in this title has been adjusted for ease of presentation: the second line begins with cκ(οπογ).

⁴ omoc is an error for o nomoc.

⁵ Scholium 024-3: Isidore, Letter on Divine Interpretation.

εξ ανεπιγραφογ:- 1

ΑΓΓΕΛω ΦΗCIN ΑΠΙΟΤΕΙΟ ΟΟ ΠΑΡΕΟΤΗΚΕΝ $\overline{\theta\omega}$ και ου πιστεύεις τω αποστείλαντι τον αρ Γελον ουλέ λογίζη την του λεγοντός δύναμιν αλλά την του πραγματός αδύναμια ουκούν δια την απίστον ταυτήν φωνήν αφαίρεθηση της φωνής εως αν τω πραγματί πληρωθέντι γνώς και το con απίστον, και το $\overline{\theta\gamma}$ δύνατον:- ωρίγενους:- 2

Καταδικαζεται ςιωπαν ζαχαρίας ο ιέρεγς ο λειτογργός του $\theta \overline{y}$ ο τας θύςιας πρόσφε ρων και ςιωπα και ςιωπών μονον διένεγεν και διέμενεν κωφος μέχρι της γεννησέως ιωάννου τι ουν ταυτά η ειώπη των πρόφητων έςτιν εν τω πα λαι λαώ του $\theta \overline{y}$ ουκέτι γαρ $\theta \overline{c}$ λαλεί αυτοίς αλλα μεταβέβηκεν ο εν αρχή λογος ο λογος ο πρός τον $\theta \overline{v}$ ο $\theta \overline{c}$ λογος πρός ημας και παρ ημιν ου ςιώπα παρ έκεινοις δε ςε ςιώπηκεν δια τούτο ςιώπα ο πρόφητης ζαχαρίας και γαρ πρόφητης γεγονεναι

Και αποκριθείς ο αγγελός είπεν αγτω εγω είμι γαβρίηλ ο παρε τηκώς ενωπίον τον θη και α πεςτάλην λαληςαι προς ςε και εγ αγγελίςαςθαι ςοι ταγτα και ακαι τον δογ εςη ςιωπών κ[αι μη] δηναμε νος λαληςαι

κλ

λεγεται:
σεγηρού αρχιεπι / σκ(όπου)

αντιοχ(είας) από λο(γου) λΒ:- 3

Ζαχαρίας τύπον
επέχει της νομ[ι]
κης ϊέρως υνης τε
και λατρείας
ητίς εν τοις έαυ
της αδύτοις καὶ
Βαθεςιν∙ οιονει

θυμιαμά κεκρυμμένη είχεν την νοητην ευσομίαν της πνευματικής ιέρουρ Γιας και το του ευαγγελίου μυςτηριον οπέρ απίστης αντών ιουδαίων εμείνε ομος 4 αυτοίς μεν αφωνός και απράκτος και ανένεργητος και κατά τας στίρας ακάρπος τε και αγονός επαυγραντό γαρ, αι κατά νόμον θυςίαι τελούμεναι τοις δε εκ περιτομής πίστοις και τοις εθνές ιν. Ου μονόν ούκ αφωνός. αλλά και μετά προφητείας φθέγγομενος και πνευματικώς ενέργουμενος:-

ϊσιδωρογ πρεσβγτ(ερογ)∙ πηλογοιωτογ:- 5

Η Ζαχαρίος κωφεύςις. Ους εκπληξεί Γεγονέν, ως ενομίζας $\dot{}$ εν συνέχεια γαρ θεοφα νείας και αγγελικής οπτάσιας ην ο ιέρευς. Καθάρως τοις μυστηριοίς διακονού μένος αλλά τω τύπω της εκείνου σίγης η του νομού σίωπη $\dot{}$ το δ' από σίγης

και $\text{ct}[\cdot]$ ρωσεως και γηρογό τεχθηναι την φώνην το το οίμαι δηλογν το εκ τος παλαιωθέντος και καταγηρ[ασαντο]ς κα[ι στειρωθέντος τ]η ανηκοία των δέξαμε νων νομογ τος γραπτος τας περί $\overline{\chi \gamma}$ προρησείς προελθείν και την αγτος μρα εκ τοςτος προέλθειν.-

ωρ(ιΓενογς) 1

Τι δε και διενές
εν αγτοις το δι
ανέγειν διαμέ
νοντα κωφον
τοιούτον έςτι αι χωρεις λογού
πραξείς ούδεν
διαφέρους είν
νεύς εων αι δε
μετα λογού πρα
ξείς. Ούξικ εί]ς είνευ
και γαρ μπο τού
λογού εάν ούν]
είδης ϊούδαιων

την μογιτείση σν[ο∟]ον• π[с wh]

Δγναςθαι αγ

Αχρι ης ημέρας Γενηται ταγτα ανθ ων ογκ επιστεγσας τοις λογοις μου οιτίνες πληςθη ςονται είς τον καίρον αγτών και ην ο λαός προςδόκων τον χαχαρίαν και εθαγμάζον εν τω χρονίζειν εν τω ναώ αγτόν εξελθών δε ογκ [ηδγ]νατό λα λησαί² αγτοίς και επεγνώσαν ότι οπτασίαν εοράκεν³ εν τω ναώ κε και αγτός ην διανέγων αγτοίς και διέμενεν κ[ω]φός και εγένετο ως επλησηγίας αγτόγ απηλθέν είς τον οίκον αγτόγ

τογς δίδοναι λογον περί ων πραττογεί βλέπε τον τύπον τον Γεγενημένον ἐπί ζαχαρίου δ[ία] μενοντός κωφού και διανεύοντός αυτοίς [ε] στι γαρ κωφός νύν [ο λαος] και αλαλ[ος και] πως γαρ ούκ ημέλλεν αλαλός και αλογός είναι εκβάλων τον λο γον αφ εαύτου [και μ] η δύναμενος περί μη[δ] ένος λογον απόδουναι νομικού η προφητικού λογού:- 4

from the silence and barrenness and old age, I think that this shows what came from that which was antiquated and grown old and made barren in not being willing to listen to those who received the prophecies of the written law about Christ: he would come, and his mother would come from this.

O25-I. From Origen. What does 'And he kept motioning to them' (Luke 1:22) mean? The motioning while he remained mute is of the following nature: deeds without a word do not differ from gestures. But deeds with a word are not gestures, for they are endowed with reason. Therefore, if you think the practice of the Jews was unintelligible, because they were not able to give a reason for the things which they did, look at the type which came to pass in the case of Zechariah. He remained mute and motioned to them. For these people are mute and dumb to this day, for how could they not intend to be without reason and speech when they rejected the word from their midst? They are unable to give a reasonable explanation about anything to do with the law or the predictions of the prophets.

¹ Scholium 025-1: Origen, Homily 5 on Luke.

² Tregelles erroneously breaks this word at λαλΗ cal.

³ Tregelles has εωρακέν for εορακέν.

⁴ One page is missing, which would have contained Luke 1:24–27a. Much of the text of the catena may be found in Codex Palatinus (fol. 271v).

Luke	1:27-
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 $\left[\quad \right]{}^{\,1}$

027-1. ... as about the divine conception. And just as regarding the birth of the future prophet among the people, she no longer hid herself, but spoke as she should and declared freely that her offspring would be the forerunner of our Lord Jesus Christ. **5**

¹ The top half of this page is missing.

² Scholium 027-1: Origen, Homily 6 on Luke.

Δρι ω ονομα ιωτή [εξ] οικογ Δαγει[Δ΄] και το ονομά της παρ θενογ μαριαμ΄ Και ειτελθων προς αγτην ει πεν΄ [των ως περι θείας] ςγλληψεως· και ως περι προφητού μελ λοντος γενναςθαι εν τω λαω. ούκ ετι εαύ την περιεκρύβεν αλλ εδει ούτως είπει και επαρρησιαςατο.

οτι αρα Γεννημα είεν αγτης ο προδρομός του κά ημων ιλ χλ:-

 $[]^1$

 2 [παρά του πατρος εκπορεύεται· το πάςη κτίσει δύναμει την αγιότητα χορηγούν·] [όπου δε αγιότητ] ος μνημή. πάντως έκει καθαρότης· και ηδονής και αμαρτίας ϊχνός ουδέν:-

 $[]^1$

029-I. ... besides setting out that which orchestrates holiness in the whole creation with power. But where there is the memory of holiness, there is total purity and pleasure and no trace of sin. §

 $^{^{\}rm 1}$ The top half of this page is missing.

² Scholium 029-1: Severus, Fragments on Luke. The missing text is supplied from Codex Palatinus.

o30-1. From Origen. The phrase 'you have found favour' was common. For other women also found favour before her. However, to say 'You will conceive' was still not common, but a personal message. A virgin: the matter was alien to her. 'For you have found favour with God' (Luke 1:30). So do not fear, for the indwelling of the Saviour is the removal of all fear. &

o30-2. From Severus, Archbishop of Antioch, from Sermon 2. Since he says to you, 'I have proclaimed the good news of the coming of the Lord', do not be troubled. Do not think that the birth will be suddenly at hand and that it will penetrate your womb like the passage of a flash of lightning in keeping with futile expectations. For the conception will be in accordance with nature, as will the gestation without procreation and the childbirth. For the Word of God came to restore to order human nature and origin and the very beginnings of the pathway to existence. This is why he said 'And see, you will conceive in your womb' (Luke 1:31), so that she might reveal the Lord from her virginal insides. He took flesh and human substance from our essence; he blessed the bringing forth of our manner of birth. For unless he came through all the ways that we do without sin and human procreation, conceived according to the flesh, gestating for a period of nine months and being born, he would not have done away with the declaration 'You will bear children in pain' (Genesis 3:16) which was passed against Eve. &

o31-1. From the same, from the same sermon. For the one who came for the salvation of our race would justly be called Jesus. The name Jesus means the salvation and remedy of God when it is put into the Greek language. For 'I remedy' is the God of all. **6**

¹ Scholium 030-1: Origen, Fragments 22b and 23 on Luke.

² Scholium 030-2: Severus, Sermon 2.

³ παραδον seems to be an error for παροδον.

⁴ Scholium 031-1: Severus, Sermon 2.

⁵ The Greek word for remedy, *iasis*, resembles the name Jesus.

ωριγενογα:- 1

- Το εγρες χαριν. κοινον, Ην· εγρον γαρ προ αγτης και αλλαι χαριν· το δ' ειπειν ςγλληψη ογκετι κοινον ην. αλλ' ϊδιαζον εις επαγγελιαν παρθενος· ξενον το πραγμα εγρες γαριν παρα τω $\overline{\theta\omega}$ · διο μη φοβογ παντος γαρ φοβογ αφαιρες η τογ \overline{cpc} επιδημια: $\overline{ceyhpoy}$ αρχ(\overline{l}) επιςκο \overline{l} (πογ)· αντιοχ(\overline{e} 1 απο λ(\overline{o} 7 γογ) \overline{b} 2
- Α Επείδη coi φης νη παρούς ιαν ευηγγελικάνην μη ταράχθης μηδε αυτοςχεδίως εξεσθαί νομίτης τον τοκον και ως αστραπής παράδον την την γαστέρα διαδραμείν κατά τους ληρούς των δοκητών συλληψίς γαρ ακολούθως έςται, και αςπόρος κυό φορία και τοκετος την γαρ ανθρωπίνην φυς να και γενές να διορθώσων ηλθέν ο του θυλογος, και αυτάς τας αρχάς της είς το είναι παρόδου δ[να τ]ούτο είπεν και ϊδού συλληψή εν γαστρί, ινα δείξη τον κν εξ αυτής της παρθενικής νηδύος και εκ της ημετέρας ούτιας λαβοντά την σαρκά και το ανθρωπίνον φυράμα και εύλο
 - $\bar{\lambda}$ мн фовоү маріам єүрес гар харім пара т $\bar{\omega}$ каі їдоу сүлднмүн
 - λα εν Γαςτρι και τεξη γίον. λα και καλε ςεις το ονομα αγτος Ιν

ΤΗ ΕΝΤΑ ΤΗΝ ΒΛΑ ΤΗ ΤΗ ΕΝΑ ΤΗ ΕΝΑ ΤΗ ΕΝΑ ΤΑΡ ΔΙΑ ΤΑΝΤών Ηλθε ΔΙ Ο ΕΝΝ Η ΕΝΑ ΤΙΑ ΕΝΑ ΤΑ ΕΝΑ ΤΑ ΕΝΑ ΤΑ ΕΝΑ ΤΗ ΕΝΑ ΤΗ

[ναμηνιαίον χρόνον κύο] φορηθείς και τέχθεις. Ούκ αν εξηφανίζε το εν λύπαις τέξη τέκνα την κατά της είχας αποφαςίν:-

τογ αγτογ εκ τογ αγτογ λογογ:- 4

Ο γαρ επί σωτηρία του ημέτερου γενούς ελθών. Το αν κληθείη δικαίως το δε το. Θυ εστί σωτηρία και ιασίς είς την ελλάδα γλωττά μεν Βαλλομένον ιαω γαρ εστίν ο των όλων $\overline{\theta_{\text{CI}}}$ -

ωριΓενογα:- 1

- - \rightarrow TeBh γαρ κακει· ϊνα πληρωθη [τα cymπ]αντα ίνα εν τω ονοματί αυτού παν γο
 - > NY KAMYH $\overline{\text{emoynion}}$ $\overline{\text{emirei}}[\omega]$ n kai katax θ oni ω n. \exists ieBh Lap oyon ton kocmo.

ω[c oyn ei eλεγεν ογ]χ ως ενα των $[πολ]λων [\overline{ανων}]$ καλε[ceic] αγ[το]ν $\overline{iν}$ αλλ ως μεγαν τη

- > αληθεία Μέγας γαρ ο ογτος εςται μεγας και γίος γ ³ το Δωςοι > KC HMWN KAI ME [FAλH H] αγτω αρ \rightarrow ICX[YC] ΔΥ[TO]Υ ΚΔΘω[C] \sqrt{AB} ΨΙCΤΟΥ ΚΛΗθΗCΕΤΑ[1]. ΔΒ ΚΑΙ ΔωCΕΙ MOT γαλλει ΔαΔ και ως οΝ TEI TH αγτω $\overline{\text{KC}}$ ο $\overline{\text{θC}}$ τον θρονον Δαγ отко \rightarrow ta kata ϕ YCIN YN τογ γψιςτογ προ ειδ του πατρος αυτού: МΙ το δε εςται και κλήθη сетаі. препон тн ката сарка оікономіа каі тоіс тнс птшхіас метроіс, нн екш [επτωχέγεε Δι ημας in ημείς τη εκείνου πτωχεία πλούτηςωμεν:-] τογ αγτογ εκ τογ αγτογ λογογ: 4
- Τούτο δι ουδεν ετέρον ειρηταί τω γαβρίηλ η ινα την παρθένον ανα [μν] η η προφητών και μαθή ςαφώς ότι [o ε] α αυτής τεχθης ομένος ούτος εςτιν ο \sqrt{c} . Ο \dot{v} π εκείνων προφητεύθεις [e]κ ςπ[e]ρματός ελευς εςθαί του δάδ:- εύς εβείου και και και αρείας:- 5
- $^{\lambda\Gamma}$ θρονον λεγεί $^{\overline{\Delta \Delta \Delta}}$ τον επαγγελθέντα μεν αγτώ ος μην και δοθέντα απάξ γαρ
 -) φης ιν ωμόσα εν τω αγιώ ει τω $\overline{\Delta \lambda \Delta}$ ψευς ομαί το ςπέρμα αυτού εις τον αίωνα με
 - \rightarrow NeI· KAI O OPONOC AYTOY WC O HAIOC ENANTION MOY KAI W[c] H CEAHNH KATHPTICMENH EÎC
 - \rightarrow τον αίωνα και παλιν· ωμόςα $\overline{\Delta a \Delta}$ τω δούλω μούν εως του αίωνος ετοίμαςω το
 -) chepma coy kai oiko Δ omhc ω eic Genean kai Genean ton θ ponon coy $\dot{}$ tayta Δ e oy the 6

O32-I. From Origen. It does not mean 'great' like John, but as a master and creator and Lord of everything is truly great. See, then, the greatness of his power: 'the sound of his teaching has gone out into all the land and his words to the ends of the earth' (cf. Psalm 18:5 LXX). He is so great that he extends everywhere. Go up, then, in your imagination into the heaven and see, he fills what is there too. Go down in your imagination even into the abyss, for he went down there so that he might fulfil all things, so that 'at his name every knee should bend of those in heaven and those on earth and those under the earth' (Philippians 2:10). For he has traversed the whole world. It says that 'Jesus the Son of God has passed through the heavens' (Hebrews 4:14). So if you see these things by sight, 'He will be great' is not a trifling saying, but it shows indeed that our Lord Jesus Christ is great. §

032-2. From Severus, Archbishop of Antioch, from Sermon 2. So not as one of the multitude of humans did he say 'you will call him Jesus' (Luke 1:31), but as one great in truth. For 'Great is our Lord and great his strength' (Psalm 146:5 LXX), as David sings. And as he is by nature Son of the Most High Father, this he will be and this he will be called. It is fitting for the dispensation according to the flesh and the measures of poverty, that he willingly became poor for us so that we should be enriched by his poverty.

032-3 (in the right margin). 'He will give to him' fits the dispensation.

033-1. From the same, from the same sermon. This was spoken to Gabriel for no other reason than that he should remind the Virgin of the prophets and instruct her clearly that the one who would be born of her is the Christ, who was prophesied by them as coming from the seed of David. **8**

033-2. From Eusebius of Caesarea. It says 'the throne of David' (Luke 1:32). While this had been announced to him, it had not also been given. For it says 'I have sworn once in the holy place that, if I lie to David, his seed will remain for ever and his throne will be like the sun before me and like the moon restored for eternity' (Psalm 88:36–37 LXX). And again, 'I have sworn to David my servant, I will prepare your seed for eternity and I will build your throne from generation to generation' (Psalm 88:4–5 LXX). These were not ... ⁶

¹ Scholium 032-1: Origen, Homily 6 on Luke.

² Scholium 032-2: Severus, Sermon 2. There is also verbal overlap with Origen, Fragments 24 and 25 on Luke, and Cyril, Commentary on Luke.

 $^{^3}$ Scholium 032-3: This marginal comment is attributed to Origen in the catena edited by Cramer. The second word is $\Delta\omega$ ce1 in the biblical text.

⁴ Scholium 033-1: Severus, Sermon 2.

⁵ Scholium 033-2: Eusebius, Fragments on Luke.

⁶ One page is missing, which would have contained Luke 1:33–35. The text of the catena may be found in Codex Palatinus (fol. 272r–v).

037-I. ... of the Virgin is said particularly appositely. When she said 'Since I have not known a man' (Luke 1:34), this too leads understanding from bodily meaning towards what is true and not imaginary. For the sake of the incarnation and for the manifestation of matters which are more self-evident, it required what was unspoken yet spoken, since there was something of wonder in what was said. **6**

038-1. From Eusebius of Caesarea. God brings it to pass: do not doubt. He is the one who reinforces nature which is grown old and weak and makes innovations in nature when he wishes. 🐿

o38-2. From Severus, from Sermon 63. As the God-bearing Virgin was descended from the tribe of Judah from David, how did Gabriel say to her: 'And behold, Elizabeth, your kinswoman' (Luke 1:36)? For she was the wife of Zechariah, the priest, and from the tribe of Leviticus in all respects. For it was not permitted by law that one who originated from a different tribe should take a wife from another tribe. For the Lord says through Moses in the Book of Numbers: 'Each in the inheritance of the tribe of his father will the sons of Israel be joined. And every daughter who enters the inheritance from the tribes of the sons of Israel, they will be wives to one of the men from the city of their father' (Numbers 36:7–8). This, then, is why when Joseph's genealogy is given in the customary manner for the divine scripture, it constructs its genealogies from men and not from women. Mary seems to be given the genealogy as she was of the same tribe as her betrothed according to the law. So in this manner is the holy Virgin a kinswoman of Elizabeth.

o38-3. And a little later on. The angel said to the Virgin 'See, Elizabeth your kinswoman' (Luke 1:36) as a special token of recognition. But as he was a minister of divine oracles and spiritual commands, he did not simply say this. When the angel also uttered a message to Joseph in a dream, he said: 'Joseph, son of David' (Matthew 1:20). This was so that he should draw out his understanding towards the promise through which God had promised that the Christ would be from the line of David. So, in this way, followed on

¹ Scholium 037-1: Severus, Sermon 115 (the attribution is taken from Codex Palatinus).

² Scholium 038-1: Eusebius, Fragments on Luke.

³ Scholium 038-2: Severus, Sermon 63.

⁴ Scholium 038-3: Severus, Sermon 63.

 1 θενού λιαν ευκαιρώς ειρηται• φηςακής το επεί ανδρά ου Γινώκω. Κωματικής εννοίας και τούτο απάγει διανοίαν $^{\cdot}$ επί της γε αλήθους και αφαντά [c]ιαςτού καρκώς εξώς ενέκα και εναργεςτέρων εις παραστάς του απορρητού μέν. Ρητού δεί ως ενέςτι θαύματος εδεί ρηματών:-

— εγceBeioy καιcapeiac:- 2

 θ_c^- ο ενεργών. Μη αμφιβαλλε. ο και την φύζιν γεγηρακύιαν και αςθενούς αν επιρώννυς και φύζιν καινοτομών ότε Βούλεται:-

сеүнрөү апо хогоү:- $\overline{\mathsf{Zr}}$:- 3

ΤΗ ΘΕΟΤΟΚΟΥ ΠΑΡΘΕΝΟΥ ΚΑΤΑΓΟΜΕΝΗΣ ΕΚ ΦΥΛΗΣ ΙΟΥΔΑ ΕΚ ΔΑΔ· Πως ΕΛΕΓΕΝ Ο ΓΑΒΡΙΗΛ ΑΥ
ΤΗ ΚΑΙ ΙΊΔΟΥ ΕΛΙΣΑΒΕΤ, Η СΥΓΓΕΝΗ ΣΟΥ· ΚΑΙ ΓΑΡ ΙΈΡΕως Υπηρχεν ΑΥΤΗ ΤΟΥ ΖΑΧΑΡΙΟΥ ΓΥ

και ϊδογ ελιςαβετ, η сүггеνη сογ και αγτη сγνειληφεν γίον εν γη ρει αγτης ΝΗ ΤΗς λεγΪΤΗΚΗς
ΠΑΝΤως ΟΥ ΟΑ ΦΥΛΗς
ΟΥ ΓΑΡ ΝΕΝΟΜΙΟΤΟ ΤΟ
ΕΚ ΦΥΛΗς ΕΤΕΡΑς ΟΡ
Μωμενον• ΕΞ ΑΛΛΗς
ΑΓΕςθαΙ ΓΥΝΑΙΚΑ

φγλης λεγεί γαρ εν τοις αριθμοίς δια μωής εως ο κς εκάς τος εν τη κληρονομία της γγλης τον προ αγτον προσκολληθης ονται οι γίοι ίηλ. και παςα θυγατηρ αγχίστες

-) ογςα κληρονομίαν εκ των φυλών ξίων πηλ. ενί των εκ του δημού του πατρος αυ
- > των. εςονται γγναικες διατοί τογτο και τος $i[\omega ch] \varphi$, [γενεαλογηθέντος] κατά το [ςγνη]θές τη θεία γραφή τας γενεαλογίας εξ ανδρών ποιογμένη και ούκ εκ γγναι κών. Η μαρία γενεαλογείςθαι δοκεί της αυτής ούςα κατά νομον τω μνηστηρί φυ λης πως ούν συγγενής της ελίσαβετ, η αγία παρθένος: και μετ όλιγα:- $\frac{4}{3}$

Προς την παρθένον δε ο αγγελος ελέγεν ως εξαιρετόν γνωρισμά: το ϊδού ελισαβετ ή συγγγρισμός το βού αλλα διακονός ων θείων χρησμών και πνευματικών προσταγ ματών, ούκ απλώς τούτο είπεν. επεί και προς τον ϊώση χρηματίζων κατ' ο ναρ αγγελός ελέγεν ϊώση, \dot{y} ϊος $\overline{\Delta a \Delta}$ ϊνα προς την επαγγελίαν αναγαγή την δια νοιαν αυτού δι ης επηγγειλατό ο $\overline{\theta c}$ έκ $\overline{\Delta a \Delta}$, έσες θαι τον $\overline{\chi n}$ ούτως ούν και ενταύθα»

- > εαγτω τε και τω πρι κατανοή κατανοή τα φης τον απός το
- \rightarrow the ομολογίας ήμων in προωκονομήθη τούτο ανώθεν ευνάφθηναι το γενός της
- > Βαςιλικής τον ιογδά και της ιερατικής της λεγί φύλης ινά \sqrt{c} ο Βαςιλέγς και αρχί ερεγς εξ αμφοτέρων το κατά ςαρκά καταγηταί γεγραπταί γαρ εν τη εξοδώ πρι τεθήναι την εν

ΤΟΛΗΝ ΤΗΝ [ε]Σ ετε ρας φυλης λαμβα Νείν Γυναίκα κω λύους αν ως αλρω ο πρωτός κατά το

και ϊΔογ ελιςαΒετ η сүггеνης сογ και αγτη сγνειληφεν γίον εν гη ρει αγτης

νομον αρχίερεγς ελαβεν εκ της ιογλα φυλης την ελιζαβετ. Γυναικά θυγγατέρα αμίναλαβ ο δε αμίναλαβ. Εκ του ιούλα κατηγέτο και ίνα μη τις έτερον αμίναλαβ ύπολαβοι την πλάνην επέχων και (a[φε]) τέρον αυτό δείκηνον το γράμ μα το ιέρον είπ[ων θυγγατέρα αμίναλαβ και αδελφην] νααςων και όρα μοι την πα σοφον οικονομίαν του πις και ταυτήν την ζαχαρίου γυναικά την μρά [του] βαπτίστου την ευγγρένη της θεοτοκού μαρίας οικονομησάντης ελίζαβετ, προ ςαγορεψεςθαι προς έκεινην ημάς την ελίζαβετ, αναγούζαν ην αφών ηγαγέτο και δι ης ύπηρξεν η ευναφεία των δυ[ο] φυλών και δια του ονοματός εναργώς βοωςαν. ως έξ εκείνης μοι της ελίζαβετ, η προ[c] την παρθένον ευγ[σ] γενεία και μη δεν λεγέτω την βαβυλωνίων αιχμαλωσίαν ευγγρές το ιούλαιών εθνός ως μη δεμίαν λοίπον γενών η φυλών ινα ίδια κα[λ]είν δηλοί γαρ ο εςδράς ως οι ανα

'See, Elizabeth your kinswoman.' It is full of mystery which befits the divine. I believe that the Virgin was not unaware that she was in partnership with the Holy Spirit. This is why she too submitted eagerly and hurried off straightaway to Elizabeth. For since Christ was also the ruler of the rulers, just so indeed is he God and Lord of everything. The chief priest himself pronounced an oracle when Christ became human, offering himself as a sacrifice and an offering which purifies the sin of the world, and the acknowledgment in him of us by what is consecrated both to himself and to the Father. For Paul says, 'Observe well the apostle and chief priest of our confession, Jesus' (Hebrews 3:1). This was predisposed from the beginning that he should belong to the kingly tribe of Judah and the priestly tribe of Levi, so that Christ might be descended as king and high priest from each side in what concerned the flesh. For it is written in Exodus, before the command was imposed which prohibited taking a wife from another tribe, how Aaron, who was the first high priest according to the law, 'took as his wife Elizabeth from the tribe of Judah, the daughter of Aminadab' (cf. Exodus 6:23). Aminadab was descended from Judah: so that no-one should erroneously assume that this was another Aminadab, the sacred text continues showing it more clearly: say 'Daughter of Aminadab but sister of Naason' (Exodus 6:23). Consider, I ask you, the all-wise dispensation of the Spirit who also brought it about that this woman, the wife of Zechariah, the mother of the Baptist and the relative of Mary the God-bearer, should also be named Elizabeth and lead us back to that Elizabeth whom Aaron married and through whom the unification of the two tribes began. I think that through her name she distinctly proclaims that the kinswoman to the Virgin is descended from this Elizabeth. Let no-one say that the Babylonian captivity confounded the Jewish people such that there was no distinction of races or tribes afterwards. For Esdras shows that those who withdrew from Babylon devoted much labour to gather together, as far as possible, the sons of Aaron and the remaining Levites. For it was destined for them of the hereditary nations. The one who records this, however, indicates not only the tribe but also the cities and villages of those who returned. Luke, too, setting before us the accuracy of the reports, spoke about Zechariah, saying 'And his wife was from the daughters of Aaron, and her name was Elizabeth' (Luke 1:5).

039-I. From Eusebius. I am a 'handmaid of the Lord' (Luke 1:38); I am the tablet of the one who writes. Let the writer write what he wishes; let the Lord of all do what he wants.

040-I. From the same. Having received the confession of faith of the Virgin. &

04.1. From the same. To her kinswoman. The greater go to the lesser so that they might show kindness to them. Thus too did the Saviour come to John so that he might make holy his baptism. 'I came into the world' (cf. John 9:39) so that he might save humanity.

04I-2. It was appropriate for this blessed Mary after Gabriel's visit to her, and the glad tidings, to set off and go up to the hill country. She journeyed with haste, being led by the Spirit in her which had come upon her and which had overshadowed her by the power of the Most High (cf. Luke 1:35).

¹ Scholium 039-1: Eusebius, Fragments on Luke.

² Scholium 040-1: Origen, Fragment 27b on Luke.

³ Scholium 041-1: Origen, Homily 7 on Luke.

⁴ Scholium 041-2: Origen, Homily 7 on Luke.

Ζέγγηνητες εκ Βαβγλωνός πόλγη πονόη γφισταντό κατά το δίνατον τογό γίογς αάρων και τογό λοιπογό λεγίτας σγναγοντές εμέλλεν γαρ αγτοίς των πατριών εθνώ επισημανιέται δε ο σγγγραψαμένος των επανέλθοντών ογ μονόν φγλην. άλλα δη και πόλεις και κώμας και ο λογκάς δε το ακρίβες των ειρημένων ημίν παρά στας εφη πέρι τογ Ζάχαριογ λεγών και η γνη αγτογ. Εκ τών θγγατέρων αάρων. και το ονόμα αγτης ελίςαβετ:-

eyceBioy:- 1

 $\overline{\lambda\theta}$ Δογλη είμι $\overline{\mathrm{KY}}$ πίναξ είμη Γραφομένος. ο Βογλεταί ο Γραφέγς Γραφέτω ποιείτω ο θέλει ο τον πάντος $\overline{\mathrm{KC}}$:

και ογτος μην εκτος εςτιν. αγτη
τη καλογμένη στειρα· ότι ογκ αδγ
νατης ει παρά τον θη παν ρημα.
Είπεν δε μαριαμ. ϊδον η δουλη κη· γε
νοιτο μοι κατά το ρημά σον με και απηλ
δ μα θεν απ αγτης ο αγγελος μα αναστάςα δε
μαριαμ. εν ταις ημεραίς τανταίς. επο
ρεγθη εις την ορινην μετά ςπουδης
εις πολιν ϊουδά

ΤΟΥ ΑΥΤΟΥ:- 2

Μ Δεξαμένος της παρ
θένου την ομολο
γιαν της πιστέως:
πα του αυτου: - 3

Προς την εγγγενίδα
οι κρεπτονές προς
τογς ελαττονάς ερ
χονται. ϊνα αγτογς
εγεργετης ως ιν
ογτω και ο σηρ ηλ
θεν προς ϊωαννην
ϊνα το Βαπτισμα
αγτογ [αγιαςθη]
ηλθον είς τον κο
σμον τον κο

Mà TON ANON:

 $^{^4}$ **C** δει την μακαρίαν ταυτήν μαρίαν μετά την του γαβρίηλ προς αυτήν επιδημιάν. και τον ευαγγελισμόν αναβαίνους αν αναβηναί επί την ορίνην μετά σπουδής δε επορεύετο. Αγομένη ὑπο του εν αυτή πνα [0] επεληλύθει αυτή και ὑπο της δύνα μεως του ὑψιστου της επισκιάς αυτή:-

eyceBioy:- 1

ΜΒ Ο ΓΑΡ εΝ ΑΥΤΉ ΙΣ. ΗΔΗ ΕΜΕΛΛΕΝ ΕΥΕΡΓΕΤΕΙΝ ΤΟΝ ΗΔΗ ΕΝ ΤΗ ΕΛΙΚΑΒΕΤ, ΙωάΝΝΗΝ ΚΑὶ ΤΟΥΤΟ ΔΗΛΟΝ ΕΚ ΤΟΥ ΜΗ ΚΙΙΡΤΑΝ ΜΕΝ ΙωΑΝΝΗΝ ΠΡΙΝ ΕΛΘΗ ΜΑΡΙΑ• ΚΑΙ ΠΡΙΝ ΑΚΠΑ ΚΕΙ ΤΗΝ ΕΛΙΚΑΒΕΤ ΑΜΑ ΔΕ Τω ΛΟΓω ΤΟΥ ΑΚΠΑΚΟΥ ΜΑΡΙΑΚ ΟΝ ΥΠΕΒΑΛΕΝ Ο ΛΟΓΟΚ ΤΟΥ θ Ο χαι εκτιρτήσει εν αγαλλιακεί το Βρέφος εν τη κοιλία οιονί γαρ ηρέατο αγ τον εκτοτε προφητήν ποιείν ο Ις:- εξ ανεπίγραφογ:- 2

Πογ ειςιν οι πλανωμένοι οι τα ωτα Βεβγωμένα εχοντές και τογό οφθαλμογό ομ βλγωπογντές και το Διορατικον της ψύχης ήμαγρωμένοι και τον νογν πε φθαρμένοι και καγτηριασμένοι την ςγνιδηςιν οι λεγοντές μηδέν είληφε

маі тне парвем (оү) мВ том км• алл ше пепоін мГ асманное пепоін мГ кемаі ді аутне тни пародом• каі мнте том хро мом дусшпоуме моі• мнте тоус

MHNAC. MHTE TH

Каі єїсн λ θєм єїс том оїком захаріоу. каї нспасато тни є λ ісаBєт $^{M\Gamma}$ каї єгє мето ω с нкоусєм том аспасмом тнс маріас н є λ ісаBєт. єскіртнсєм то Bрєфос єм тн кої λ іа аутнс

νηδύν μητε την τος ιωσή αγωνίαν εννοούμενοι μηδέν μηδ΄ όλως αλλ΄ ως εν ανόδοις και ατρίβοις οδεγοντές έρημοις τας αγίας γραφας ποια είπε μοι παρόδος $\overline{\theta \gamma}$ δέηται χρονού ενναμηνιαίου του δια παντών διηκοντός ον τροπόν [η c]η το νέον 3 ςώμα ψύχη ούκ ακούεις της εμπέπληςμένης πνα αγίου της ελίςα βετ. ευλογούς την παρθένον και τον καρπόν της κοιλίας αυτής η λέλη [θέν ςέ] οτι πρώτον βλάςτος είτα ανθός επείτα καρπός:-

ωριγενογα:- 4

Οπερ ογδενι των προφητών ἡπηρξε· τογτο ἡπηρξεν ϊωάννη. δια το πληςιαζει τη χη παρογεία και προτρεχείν αγτης ογ γαρ προτέρον τον αγιον πνα επληρογια ποι επιστηναι την κγοφορογεάν τον χν τογτο δε και επληρογτο πνα και εσκιρτα και τη μρι μετεδίδον και ανέβοα προφητικά η ελισάβετ, δια το κγ οφορογμένον εν αγτη βρέφος η γαρ τεκνογονία· και ταγτην εποίει τίμιαν

042-I. From Eusebius. ¹ For Jesus was in her, and he already intended to show kindness to John, who was already in Elizabeth. This is clear from the fact that John does not leap before Mary comes and before she greets Elizabeth. At the same time as the word of Mary's greeting which Christ the word of God prompted, 'the baby leapt in her womb in joy' (Luke 1:41). For in this way, Jesus began to make him a prophet from that point onwards.

043-I. From an unattributed source. Where are the wanderers, who have stuffed-up ears and bleary eyes? The clarity of their soul's vision is dimmed; they are withered in their mind and sealed up in their understanding. These are the people who say that the Lord took on nothing from the Virgin, but made his entrance through her as if through a channel. They are not put to shame by the time period, nor the months, nor the womb, nor do they take account of the struggle of Joseph, nothing of these at all, but it is as if they travel through the holy scriptures in pathless and trackless deserts. Tell me, what sort of entrance of the God who pervades all things requires a period of nine months? In what manner is the new body by your soul? Do you not hear the Holy Spirit which filled Elizabeth as she blesses the Virgin and the fruit of her womb? Or have you forgotten that first comes the shoot, then the flower and then the fruit?

043-2. From Origen. That which was not granted to any of the prophets was granted to John, because he was close to the coming of Christ and preceded it. For he was not filled with the Holy Spirit earlier on, before the pregnant mother of Christ stood there: at that point was he filled with the Spirit and leapt. He shared this with his mother, for Elizabeth also cried out in prophecy because of the baby she was carrying inside her. For childbearing also gave her this honour,

¹ Scholium 042-1: Origen, Homily 7 on Luke (the attribution in the manuscript is incorrect).

² Scholium 043-1: Severus, Fragments on Luke.

³ Codex Palatinus reads to con, but there are clearly two n in Codex Zacynthius, giving either a grammatically erroneous ton con or the text reconstructed here.

⁴ Scholium 043-2: Origen, Fragments 31 and 32c on Luke.

as the truly divine childbearing honoured Mary and, through her, the entire female sex. As Paul says with regard to women in general, 'Woman will be saved through childbearing' (I Timothy 2:15), that is to say that a woman gave birth to the Christ. &

044-I. From an unattributed source. For no woman had become a participant in such grace, nor is one able to become so. For there was a single divine embryo, and a single divine childbirth and a single woman who gave birth. Why do you, the first of women, greet me? For I am not the one who bore the Saviour. I should have come to you. For it is you who are 'blessed among women and blessed is the fruit of your womb' (Luke 1:42). She speaks of the fruit of the womb according to the promise from God to David, which says: 'Of the fruit of your womb will I set upon your throne' (Psalm 131:II LXX).

044-2. From Origen. It is termed 'the fruit of the womb' (Luke 1:42) by its not being from a man, but from Mary alone by the indwelling of the Holy Spirit in her and the power of the Most High overshadowing her. For the fruits of the fathers are those who have their seed.

044-3. May they be put to shame who relate the truth of the God-bearing Virgin's conception as a dreamy illusion. She carried the heavenly Word in her womb, who from her unchangeably took flesh. Elizabeth also declared to her, 'Blessed is the fruit of your womb' (Luke 1:42). For assuredly, the fruit of the very substance of the tree has sprung forth. This is a wonder worthy of God, since the childbirth was real and it was not the entry of a phantasm. It did not break through the bond of her virginity and it calls us by his great mercy through true salvation to immortality.

044-4. From the same, from a sermon. Therefore, the one who blessed the fruit blessed the womb which bore the fruit. But, for I do not know how it gained currency, this is also

¹ Scholium 044-1: Origen, Fragments 32 and 33 on Luke.

² Scholium 044-2: Origen, Fragment 33b on Luke.

³ Scholium 044-3: Severus, Fragments on Luke.

⁴ Scholium 044-4: Severus, Fragments on Luke. Unusually, the number of the sermon is not provided.

ωςπερ' η οντώς θεία τεκνογονία την μαρίαν και το εγμπάν Δ ί εκείνην γναίκω της τεκνογονίας τούτεςτι γύνη τον $\overline{\chi_N}$ ετέκνογονήςεν:

 $\epsilon \Xi$ ane π i Γ pa ϕ o γ :- 1

Ογδεμία Γαρ της τοιαγτής χαρίτος κοινώνος ογτε Γεγονέν. Ογτε Γενέςθαι δίνα ται εν Γαρ το θείον κύμμα και είς ο θείος τοκέτος και μία η Γεννήςας τι με τοι νύν πρώτη προςαγορεγείς μη Γαρ εγώ είμη η τον τρα τίκτογοα εμέ εχρην ελθεί τηρος σε εγλογημένη Γαρ συ εν Γυναίξιν και ευλογημένος ο καρπός της κοιλίας σου καρπον κοιλίας είπους κατά την παρά του θυ προς τον δάδ επαγγελίαν την λε γουςαν εκ καρπού της κοιλίας σου θησομαί επί του θρονού σου:- ωρίγενους:- ²

και επληςθη πης αγιού η εγιςα $^{M\overline{\Delta}}$ και ανεφωνής κραγγη μέγα Γλησίξιν και ελγοζημένος ο καρ πος της κοιγίας σού

ΜΔ Καρπος κοιλίας ωνο

μαςται τω μη εξ αν

Δρος είναι. αλλ εκ μο

νης της μαρίας εκ πνο

αγίου ενοικησαντός

εν αυτη και της του

ήψιστου δυναμεως

επισκιασαςης

[01] ΓΑΡ ΕΚ ΤωΝ $\overline{\text{πρων}}$ ΤΗΝ CΠΟΡΑΝ ΕΧΟΝΤΕΌ ΕΚΕΊΝωΝ ΕΙΟΙ ΚΑΡΠΟΙ:-

Ο[ι την ονειρωδη φαντασίαν μύθεγοντες την αλήθη της θεότοκο] η παρθενού κυησία εντρεπεςθώσαν φερούτης εν γαστρί τον ουρανίον λόγον εξ αυτής ατρεπτώς σαρκούμενον προς ην και ελίσαβετ βεβοήκεν. Ευλογημένος ο καρ πος της κοιλίας σου παντώς γαρ ο καρπός εξ αυτής της ουσίας του δενδρού βεβλαστηκεν οθέν και το θαύμα θεοπρεπές. Οτι τοκός αλήθης και ου φά σματός παροδός τον της παρθενίας δεσμού ου διέρρηξεν ημάς δια της αλήθους σωτηρίας εις αφθαρσίαν καλών κατά το μέγα ελέος:-

τογ αγτογ απο λογογ΄ 4

δγκογη ο τοη καρποη εγλογης την κο[ι]λίαν την τον καρποη ενεγκογς αν ηγλογης αλλά γαρ ογκ οιά οπώς είς με[ς] ον ηλθέν. και ο της εγτηχογς βδε λγρας δοκεισεως ελεγχος πας γαρ καρπος εκ [th]ς ουςιας του καρποφορούντος δεν δρ[o]υ βεβλαςτηκεν και τη[c] αυτής εςτι φύςσεως εκείνω και ούχ ετέρας τίνος πως ούν ούχ εκ μαρίας του εμμανούηλ το [c]ωμα είναι φη[c]ιν ανόητε αλλά την κοιλίαν την τον ευλογημένον και αλήθη καρπον βλαςτησάς ν παρωσαμένος την δοκης η φαντάς ματός ανυποστάτου τίνος αναπλαττείς μητέρα φαςμά και ονάρ την σωτηρίαν ήμων εργαζομένος εί γαρ της αυτής ην ούςιας τω αδάμ η εκ της πλευράς αυτός ληφθείςα και κτίσθείςα γύνη και την παράβας της εντό λης σύν αυτός πλημωνέλησας αφ ης η άμαρτια καταγεταί της αυτής παντώς ου σίας και η παρθένος υπηρχέν εξ ης $\overline{\chi}$ ς ο δεύτερος αδάμ ανατετάλκεν ο αίρων την αμαρτίαν του κοσμός ϊνα οι εν τω άδαμ αποθανοντές ζωοποιήθως ν εν τω $\overline{\chi}$ ω καθώς φης ν ο από

стохос:-

εξ ανεπιγραφογ: 1

 $\frac{\overline{M}}{M}$ και ποθέν μοι τούτο ϊνα έλθη η μηρ τού κχ προς έμε.

 $\overline{\mathsf{M}_{\varepsilon}}$ C γμφωνά τω γΐω φ $[\theta \varepsilon]$ Γ

retai kai rap kai ı̈wannhc anazıon eayton the mpoc ton $\overline{\chi n}$ mapactacewe elere kai h elicaBet, anazıan eaythn mapoyciac the θ eotokoy map θ enoy:-

ωριγενογα:- 2

Τι γαρ μοι τηλικούτον πεπρακται αγαθον: ϊνα η μηρ του κύ μου ελθή προς με μρα καλεί την ετι παρθενον: φθανούς προφητ[ικω] λόγω την εκβαςίν: θεία [μεν ούν οικονομία την μαρτυρίαν ηγαγε προς την ελίςαβετ, ίνα και ή μαρτυρία] [η ιωαννού και εκ μητρας είς τον κν πληρωθή είχε δε και η πορεία της παρθενού την]³ οικείαν αυτής απουδην: ηλθεν γαρ οψομένη την [ελίςαβετ και το εν αυτή πα] ραδοξ[ο]ν κύημα κατά την του αγγελού φων[η]ν [ίνα δια τούτου και το μείζον] πίςτευθη τοκέτος. ο εξ αυτής φημι της παρθε[ν]ού [και ευντρέχη προς τη]ν πί ετίν ταυτήν ο λογος της ελίςαβετ λεγούςης και μακαρία η πίςτευςαςα ότι εςται τελείως τοις λελαλημένοις αυτή παρα κύ:- the refutation of the objectionable belief of Eutyches. For every fruit has sprung from the substance of the fruit-bearing tree: it is of the same nature as that, and not from anything else. So, he says, how was the body of Emmanuel not from Mary? Fool! You have rejected the womb which produced the blessed and true fruit, and you invent the appearance of some non-existent phantasm, making the mother a ghost and our salvation a dream. For if the woman who was taken from his rib and created was of the same substance as Adam, and sin is derived from her as she offended with him in the transgression of the commandment, the Virgin too was assuredly of the same substance. From her, Christ, the second Adam, has risen up, who takes away the sin of the world, so that 'those who have died in Adam might be made alive in Christ' (I Corinthians 15:22), as the Apostle says.

O45-I. From an unattributed source. She utters a sound in harmony with her son. For John too said that he was unworthy of being placed beside Christ, and Elizabeth that she was unworthy of the coming of the God-bearing Virgin.

045-2. From Origen. For why has so great a good been performed for me 'that the mother of my Lord comes to me?' (Luke 1:43). She calls the one who is still a virgin a mother, anticipating the fulfilment by a prophetic word. So on one hand the divine dispensation brought witness to Elizabeth, so that the witness of John to the Lord even from the womb should be fulfilled. Yet the visit of the Virgin to her relation had its own eagerness. For she came to see Elizabeth and the miraculous embryo in her, according to the speech of the angel, so that through this, childbirth was given greater credence. And, I say, what came from the Virgin herself and what is consistent with this faith is the word of Elizabeth, saying 'And blessed is the she who believed that there would be a fulfilment of what was spoken to her from the Lord' (Luke I:45).

¹ Scholium 045-1: Origen, Fragment 34 on Luke.

² Scholium 045-2: Origen, Fragments 35 and 36 on Luke.

 $^{^3}$ Greenlee gives the standard text of Origen as two unusually short lines here. However, our reconstruction follows the text of Codex Palatinus with the omission of DIA THC IDIAC MHTPOC, which corresponds exactly to one standard line in Codex Zacynthius.

045-3. From Isidore, Presbyter of Pelusium, from Letter 363. Let not the prophecy of Elizabeth disturb you, when she says: 'Why has this happened to me, that the mother of my Lord comes to me?' (Luke 1:43). For the one who established in her the forming of the Baptist made the forerunner holy even before he came forth from the womb to be a prophet. He provided the revelation of the mystery to him internally, but since he did not grant embryos the power of speech at an unseasonable time, his mother used the instrument of her mouth on behalf of the Baptist who was hurrying to announce the Redeemer.

046-1a. From an unattributed source. God has promised that in my body he will bring wonders to pass. But come, someone says to me, will the soul not be fruitless for the Lord? For the fruit of the body is not a success of my choosing but it is of God, who works miracles in me which are beyond nature. I ought also to bring forth fruit of my own choosing. **046-1b.** For inasmuch as I am at the service of great wonders, so I should be the first to glorify the one who accomplishes the marvels within me.

046-2. From Origen. Just as sin took its beginning from the woman, and after that reached the man, so too good things took their beginning from women, so that women should put their weakness to flight and, setting aside what is womanly, be eager to imitate the lives of these blessed women. Let us see, then, the Virgin's prophecy: 'My soul magnifies the Lord' (Luke 1:46).

¹ Scholium 045-3: Isidore, Letter 363.

² Scholium 046-1a: Origen, Fragment 38 on Luke.

³ The section number $M\zeta$ should be $M\varepsilon$.

⁴ Tregelles has we for ewe (corr. Greenlee).

⁵ Scholium 046-1b: Origen, Fragments on Luke (in catenae).

⁶ Scholium 046-2: Origen, Homily 8 on Luke.

$\ddot{\text{I}}$ ΓΙΔωρογ πρες Βγτ $\left(\text{ερογ}\right)$ πηλογειωτ $\left(\text{ογ}\right)$ επιστολ $\left(\text{HC}\right)$ $\overline{\text{τ}}$ $\overline{\text{ΕΓ}}$: 1

ΜΗΔΕΝ CE ΤΑΡΑΤΤΕΤώ ΤΗς Ελικαβετ, Η προφητεία ποθεν μοι τούτο λεγούτης την ή μηρ του κυ εξελθή προς με ο γαρ θεμένος εν αυτή του βαπτίκτου την διαπλακίν και προ του εξελθείν εκ μητρας εις προφητην, αγιακάς τον προδρομον. Ενδον αυτώ παρεσύετο του μυστηρίου την δηλωκίν επείδη ούκ εδώκεν λαλείν τοις εμβρύοις το αώρον επεύδοντι τω βαπτίκτη κηρύξαι τον λυτρώτην. Εχρής η μπήρ το του ετοματός οργανόν:-

 $\varepsilon \Xi$ ane tippa φ oy:- 2

 ϵ n tw emw cwmati θαγμάςτα ο $\overline{\theta c}$ επαγγελομένος ενέργηςη. Αλλ αγέ μοι φηςίν, η

και ποθεν μοι τογτο ϊνα ελθη ή μηρ τογ κη μογ προς εμε⁴ ϊδογ γαρ ως εγενετο η φωνή τογ ας πας μογ εος είς τα ωτα μογ εος εκιρτησέν εν αγαλλιασεί το βρεφος εν τη κοιλία μογ και μακα ρια η πίστεγσα [σα] ότι εσταί τε λείωσις τοις λελαλημένοις αγτη $\pi[\alpha]$ ρα $\kappa[\gamma]$ κ $[\alpha]$ αι είπεν μα [ριαμ μεγαλγνει η ψηχή μογ] τον $\kappa[\gamma]$

Mς

 $M\zeta^3$

ψγχη ογκ έςται ακαρ πος προς τον κν' ο γαρ τογ сωμάτος καρπος оү тнс ємнс єстім про αιρεσεως. κατορθωμα. αλλα τογ θγ τογ θαγ **ΜΑΤΟΥΡΓΈΝΤΟ**Σ ΕΝ ΕΜΟΙ τα ἡπερ φγειν• χρΗ δε με και προαιρέςεως καρπον προενεγκαι ⁵ οςον γαρ ἡπηρετογμαι μεγαλ[a] θαγματα^{*} $+ \lceil \overline{\epsilon} \rceil$ | τοςογτον οφειλω | πρωτη δοξαζείν το εν εμοί τα παράδοξα ενεργογντα:- ωριγεν(ογς):-

 $M\zeta$ ως περ ηρέατο η αμάρτια από της γγναικός και μετά τουτο εφθάζεν επί τον ανδρα. ουτώ και τα αγαθά από των γγναικών ηρέατο την προτραπώς τη, αι γναικές τη αςθενείαν και τα γγναικεία αποθεμέναι. Σηλώς αι τους Βίους των μακαριών του των ϊδώμεν λοιπον παρθενικήν προφητείαν μεγαλύνει η ψύχη μου τον κη του κοι τους και τους

πως ή ψυχη μεγαλύνει τον κα κατανοήτεον εαν, αξίως πολιτεύωμεθα κατ εί κονά του κτισάντος ήμας. και εξομοιωθώμεν τω πρώτοτυπω κατά το δυ ΝΑΤΟΝ ΔΙ ΑΓΑΘωΝ ΕΡΓωΝ ΜΕΓΑλΥΝωΜΕΝ ΤΟΝ ΚΝ ΛΟΓΟΙΟ ΕΡΓΟΙΟ ΝΟΗΜΑΟΙΝ CΜΙΚΡΥΝΕΙ ΔΕ ΤΙC ΑΥΤΟΝ ΑΝΑΛΟΓωC ΚΑΤΑ ΤΗΝ ΚΑΚΙΑΝ ΤΗΝ ΕΝΥΠΑΡΧΟΥCAN ΑΥ \rightarrow Tw the oyn mapiac h $\psi\gamma\gamma$ h. Emeralynen ton $\overline{\text{kn}}$ to $\Delta\epsilon$ $\overline{\text{nna}}$ anthe healtha \rightarrow cato επι τω θω τω $\overline{\text{cpi}}$ πρωτον εμεγαλύνεν ή ψύχη αυτής είτα ηγαλλία \rightarrow cato to that anythe:- $\epsilon \vec{z}$ ane tippa ϕ oy:- 1 M7 το αυτο ΦΗCIN:-TOY AYTOY² και ηγαλλιασέν το πνα μου επί τω мн TIC FAP EIMI EFW TIPOC TO мн θω τω τρι μος ΜΗ οτι επεβλεψεν **COYTON EPFON** ΑΥΤΟC επι την ταπεινώς ιν της δουλής επεβλεψεν ουκ εγω αγτογ΄ μθ ϊδογ γαρ από τον Νέν μα προςεδοκηςα ταπει KAPIOYCIN ME ΠΑCAI AI ΓΕΝΕΑΙ NO ΝΗ ΓΑΡ ΉΜΙΝ, ΑΠΕΡΡΙ ΜΕΝΗ ΚΑΙ ΝΥΝ ΑΠΟ ΤΙ ΕΠΟΙΗCEN ΜΟΙ ΜΕΓΑλΙΑ Ο ΔΥ THC EIC OYNON META NATOC. Βαίνω, καὶ εις аррн [τογ αγτογ] 3 TON OIKONOM [IAN ελκομαί:-] мθ Δ haon oti ai twn ticteyontwn' oy cy de monh h eaicaBet:-TOY AYTOY 4

- Πως γαρ, ογ μεγαλία οτι παρθένος ογςα ςγλλαμβανεί ήπερβαςα Βογληματί $\overline{\theta_{Y}}$ την φυςίν και καταξίουμενη ανέγ ανδρός ουχ απλώς είναι μηρ αλ λα και του μονογενούς $\overline{\text{cpc}}$ δεγεί δε ο δυνατός $\overline{\text{in}}$, εάν τις απίστης είναι της ευκλληψεως εί γε παρθένος ούς αγλλαβοί φηςίν, ε
 - \ \tag{\frac{1}{2}}
 - > ποιήσεν μοι μεγαλία ο δύνατος. Ϊνα τις τη δύναμει του ενέργουντος, ανά
 - \rightarrow $\pi \varepsilon M\Psi H$ TO KATOP $\theta \omega M \Delta$:-

How the soul magnifies the Lord must be considered. If we are behaving worthily, according to the image of the one who created us, and we resemble the prototype as far as is possible, through good works we magnify the Lord in words, in deeds and in thoughts. Yet a person diminishes this in proportion to the vice which exists within them. So the soul of Mary 'magnified the Lord, while her Spirit rejoiced in God the Saviour' (cf. Luke 1:46). First her soul magnified and then her spirit rejoiced.

047-1. From an unattributed source. For God is my Saviour, granting to the world a Saviour from me. It says that both spirit and soul are the same thing.

048-1. From the same. Who am I for so great a deed? He considered it; I did not expect it. For I was lowly and cast aside, and now I cross from earth to heaven and I am drawn into an inexpressible dispensation.

049-1. From the same. It is clear that these generations are of the believers, not you alone, Elizabeth. **6**

o50-I. From the same. For how is it not 'great things' that while she is a virgin she conceives, having gone beyond nature by the will of God? She has been considered worthy, without a husband, not simply to be a mother but even of the only-begotten Saviour. Yet she says 'the Mighty One', so that if anyone should disbelieve regarding the divine activity of the conception and whether she might conceive while being a virgin, she says: 'The Mighty One has done great things for me' (Luke 1:46), so that someone by the power of the one who accomplishes it might respond with the correction.

¹ Scholium 047-1: Origen, Fragment 39 on Luke.

² Scholium 048-1: Origen, Fragment 40b on Luke.

³ Scholium 049-1: Origen, Fragment 41a on Luke.

⁴ Scholium 050-1: Origen, a scholium in Cramer followed by Fragment 42 on Luke.

o51-1. From an unattributed source. For since the only-begotten does not come into a woman, he is already tainted by this. 'For holy is his name' (Luke 1:49). The Saviour who is conceived is not at all defiled as he forms his own body in me, the Virgin. This is also why the Holy Spirit comes, so that, as the conception was holy, it should prepare the birth to be holy.

o52-I. From Victor the Presbyter. For I also grasp the meaning of 'having mercy from one generation to another' (Luke 1:50). He himself unites in his ensouled body the rational soul and the spiritual one according to its state of being. He comes into the world, and he spends his time with humans, and he leads his life below, and he disposes everything as he brings about our salvation through his love of humanity alone.

o53-1. From an unattributed source. For those who are completely unworthy are not shown mercy, but those who through repentance turn themselves to reverence.

054-I. From the same. For his hand is not the deed of a human. 8

o55-1. From the same. The wicked and unclean spirits: the ruler of these is the devil, who fell because of his pride; the wise ones of the Greeks, who did not accept what seemed to be the foolishness of the message; the populace of the Jews, which did not wish to believe. All this was in accordance with prophecy.

o56-I. From the same. Great were the thoughts of the demons and the devil who were scattered, of the wise ones of the Greeks, and of the Pharisees and the scribes. But he 'brought them down and exalted those who humbled themselves' (cf. Luke 1:52) under his powerful hand. 8

¹ Scholium 051-1: Titus, Homilies on Luke.

² Scholium 052-1: Victor (in Catena on Luke, ed. Cramer).

³ Tregelles incorrectly records section number NB as NT above line.

⁴ Scholium 053-1: Unknown source; possibly Cyril (also in Cramer's edition of the Catena on Luke).

⁵ Scholium 054-1: Unknown source; possibly Cyril (also in Cramer's edition of the Catena on Luke).

⁶ Scholium 055-1: Cyril, Fragments on Luke.

⁷ Scholium 056-1: Cyril, Fragments on Luke.

εž ανεπιγραφογ: 1

 $\overline{\text{NA}}$ Oy гар епеідн ерхетаі о моногеннс єїс гунаїка ндн пара тоўто міаінетаі а гіон гар то онома аўтоў. Каі оўден парахраінетаі о суддамВаноменос снрен ем емої тн парвеню платтом то їдіон сома. Діа тоўто каі то пла то агіо еперхетаі їна агіа геноменн й суддную, агіон параскеўасн тон токон ге несваі: Вікторос пресвутер(0):- 2

 $\overline{\text{NB}}$ \mathbf{E} πι γαρ τω ελέησαι τας γενέας των γενέων καγω ςγλλαμβάνω. Και αυτός ένου ται σωματί εμψυχωμένω ψυχη λογική τε και νόερα καθ' ὑποστασίν και είς κοσμον ερχεται· και μετά ανών αναςτρεφεται· και κατώ πολιτεύεται. Και πάντα οικονομεί την ημετέραν σωτηρίαν πραγματεύομενος δια μο

και αγιον το ονομα αγτος \sqrt{NB} 3 και το ελέος αγτος εις γενέας και το ελέος αγτος εις γενέας και γενέας τοις φοβουμένοις ας τον $\sqrt{N\Delta}$ εποίης εν κρατός, εν βρα χιονί αγτος \sqrt{NE} διεςκορπίσεν ήπερηφανοςς διανοία καρδίας αγτων \sqrt{NE} καθείλεν δυνάςτας από θρονών και ήψωσεν ταπεί νοςς \sqrt{NE}

E Ξ ΑΝΕΠΙΓΡΑΦΟΥ:- 4

ΟΥ ΓΑΡ ΟΙ ΠΑΝΤΗ ΑΝΑ

ΞΙΟΙ ΕΛΕΟΥΝΤΑΙ. ΑΛ

Λ ΟΙ ΔΙΑ ΜΕΤΑΝΟΙΑΟ

προς ΦΟΒΟΝ ΜΕΤΑ

ΤΡΕΠΟΜΕΝΟΙ:
ΤΟΥ ΑΥΤΟΥ:- 5

νην φιλανθρωπια:-

Αγτογ Γαρ Η χειρ ογ

κ απογ το εργον:
τογ αγτογ:- 6

Τογς πονηρογς και α

καθαρτογό Δαιμονας τον τογτών αρχοντά τον Διαβολον. πεςοντά Δι ε παρςιν τογό των ελληνών ςοφογό. Την Δοκογόαν τογ κηργγματός μώριαν μη προσδέξαμενογό τον των ιογδαίων δημον. πιστέγσαι μη Βογληθέντα ταγτά γαρ πάντα ηκολογθήσεν τη προφητεία: τογ αγτίογ):- 7

 $\overline{^{N\zeta}}$ **Μ**εγαλα γαρ εφρονούν, οι ακορπιαθέντες δαιμονές τε και διαβολός ελληνώτες σοφοί και φαριζαίοι και γραμματείς αλλα τούτούς καθείλε, και $\dot{\gamma}$ ψωσεν τούς ταπεινώς αντάς εαυτούς $\dot{\gamma}$ πο την κραταίαν αυτού χειρα:-

εž ανεπιγραφογ:- 1

NZ E λΙΜωττε ΓΑΡ ΤΟ ΓΕΝΟΣ ΤωΝ ΑΝώΝ ΠλΗΝ ΙΟΥΔΑΙώΝ:- 2
ΤΟΥ ΑΥΤΟΥ:- 3

Τογδαιογό δηλαδη πεπλογτηκότας τη νομοθεσία· και τη διδασκαλία των αγιω προφητών ταις επαγγελιαίς· οιτίνες ἡπερμαζησαντές· και λίαν τω αξιωματί επαρθεντές δια το μη ταπείνως προσελθείν τω ενανθρωπησαντί. εξαπέσταλη σαν κενοί· μηδεν επιφερομένοι· μητε πίστιν· μητε γνωσιν· μητε ελπίδα α γαθων· αλλ' εκπεπτωκάς και της επίγειος ίλημ. και της μελλογόης ζωης:-

Τον αληθείνον φης τη τους ονοματί σεμνυνομένους. αλλά τους την πίστιν διατέτηρη $\frac{1}{NZ}$ πείνωντας ενέπλησεν αγαθών

NH

nθ

KOTAC THE THOCH FOR ac:- Toy and f:- 5

Τελειοι την προφητει αν, ογ μονον την \ddot{i} διαν. αλλα και τω προφητών κατα τη επαγγελιαν τογ $\theta \gamma$ μελλοντές έξ αγτης γενναςθαι [τογ κος] μογ \overline{cpc} $\overline{\chi \gamma}$: τογ αγτ $(o\gamma)$:- 6

πεινώντας ενέπλης αγαθών και πλουτούντας εξαπέςτειλε κενούς $\overline{^{N\theta}}$ αντέλα βετό $\overline{^{1}}$ παίδος αυτού $\overline{^{2}}$ μνης θηναι έλεους κα θως ελαλης προς τούς πατέ ρας ήμων τω αβράαμ, και τω ςπέρ ματι αυτού εις τον αιώνα

Σά Εμείνεν δε μαριαμ σύν αυτή ως μηνάς τρείς. Και υπέςτρεψεν είς τον οίκον αυτής

Оті н парвємос ни їєра•

και ο οίκος της ελιςαβετ.

ϊερατικος $\dot{}$ εμένεν ογν το ϊερατικον ακέγος εν οικώ ϊέρω. πριν, εις τον Βασιλι κον οικον, εισαχθηναι:-

Вікторос• прєсвутєр $(o\gamma)$:- 7

 $\overline{\underline{z}_{\Delta}}$ $\mathbf{e}_{\Gamma \omega}$ νομίζω ότι κατά τον εγαγγελίστην πληρωθέντος του χρονού του τε κείν την ελίσαβετ, η μαρία είς τον οίκον εαυτής ανέχωρησεν $\dot{}$ εί γαρ τω έκτω μηνί της ελίσαβετ, απέςταλη ο γαβρίηλ, προς την παρθένον είς ναζαρεθ $\dot{}$ εύαγ γελίζομενος αυτήν. Εδράμεν δε είς την ορίνην προς την εαυτής συγγενίδα η παρθένος και εμείνεν εκείν ωσεί μηνάς τρείς $\dot{}$ δηλον ότι πληρωθέντος του

o57-1. From an unattributed source. For the race of humans was famished, apart from the Jews. **६●**

o58-I. From the same. Clearly this is the Jews enriched by the giving of the law and by the teaching of the holy prophets. They became excessively wanton by the promises and raised themselves up too much at their worthiness. Because of not coming humbly to the Incarnate One, they were sent away empty, bearing nothing with them: neither faith, nor knowlege, nor the hope of good things. Instead they have fallen out from both the earthly Jerusalem and the life to come.

o59-1. *From the same.* It means the true 'Israel' (Luke 1:54), not those who are exalted in name, but those who have kept the faith of their appellation.

o60-1. *From the same.* He accomplishes the prophecy, not only his own but also that of the prophets, according to the promise of God, who destined that from her should be born the Saviour of the world, Christ.

061-1. From the same. Because the Virgin was holy, and the house of Elizabeth was priestly. So the priestly vessel remained in a holy house before it was led into the kingly house.

o61-2. From Victor the Presbyter. I think that, according to the evangelist, when the time was fulfilled for Elizabeth to give birth, Mary departed into her own house. For if, in the sixth month of Elizabeth, Gabriel was sent to the Virgin in Nazareth to proclaim the good news to her, and the Virgin hastened into the hill country to see her relative and remained there around three months, it is clear that when the time

¹ Scholium 057-1: Cyril, Fragments on Luke.

 $^{^2}$ The first hand initially wrote τ 0 here, then erased the letters and began the scholium title again on the line below.

³ Scholium 058-1: Cyril, Fragments on Luke.

⁴ Scholium 059-1: Cyril, Fragments on Luke.

⁵ Scholium 060-1: Cyril, Fragments on Luke.

⁶ Scholium 061-1: Source unknown.

⁷ Scholium 061-2: Origen, Fragments 46 and 47a on Luke.

of the conception was fulfilled, she departed into her own house. For what purpose did she stay? Perhaps it was to see the fulfilment of the miracle and, since she was perplexed and frightened by the matters concerning her, she resolved to allow what was necessary to happen.

062-1. From Origen. It would be necessary to search throughout the Old and New Testaments to find if it is said anywhere of a sinner's birth, 'the time was fulfilled for her to give birth' (Luke 1:57): I do not think that anyone would find it, except where it is specified that the one born is righteous.

o63-I. From an unattributed source. Elizabeth, being a prophet, did not hear the revelation which happened to her husband, but came to know in the Spirit the name which was spoken by the angel. And she indicated that the child should be called John. But when they also asked to find out from his father and they gestured to him, as if he did not hear and was unable to speak, he took a writing tablet and wrote the name of the child in harmony with his wife, so that all were amazed at this (cf. Luke 1:62–3). For John is translated as 'the gift of God'.

¹ Scholium 062-1: Origen, Homily 9 on Luke.

² Scholium 063-1: Origen, Homily 9 on Luke.

χρονού της συλληψέως. είς τον οίκον ελύτης ανεχωρήσεν τίνος δε χαρίν έμει νεν· ιζώς και του παράδοξου θεωρής την εκβαςίν. Και επί τοις καθ ελύτην απορούς τε και εκπληττομένη· και τι δεής ει Γενέςθαι Βουλεύομενη:- $\omega \text{ριγενούς:-}^{1}$

Παρατηρησασθαί δεί εν όλη τη παλαία και τη καινή γραφή. εί που έστιν ευρείν επί αμαρτωλού γενέσεως ειρημένον το επλήσθη ο χρονός του τέκειν ούκ αν

ΤΗ ΔΕ ΕΛΙΚΑΒΕΤ, ΕΠΛΗΚΟΗ Ο ΧΡΟΝΟΚ
ΤΟΥ ΤΕΚΕΙΝ ΑΥΤΗΝ· ΚΑΙ ΕΓΕΝΝΗΚΕ΄
ΥΪΟΝ· ΚΑΙ ΗΚΟΥΚΑΝ ΟΙ ΠΕΡΙΟΙΚΟΙ ΚΑΙ
ΟΙ ΚΕΤΟ ΕΛΕΘΚ ΑΥΤΗΚ. ΟΤΙ ΕΜΕΓΑΛΥ
ΝΕΝ ΚΕ ΤΟ ΕΛΕΘΚ ΑΥΤΟΥ ΜΕΤ ΑΥΤΗΚ΄
ΚΑΙ ΚΕΥΝΕΧΑΙΡΟΝ ΑΥΤΗ΄ ΚΑΙ ΕΓΕΝΕ
ΤΟ ΕΝ ΤΗ ΗΜΕΡΑ ΤΗ ΟΓΔΟΗ΄ ΗΛΘΟΝ
ΠΕΡΙΤΕΜΕΙΝ ΤΟ ΠΑΙΔΙΟΝ ΚΑΙ ΕΚΑΛΟΥ΄
ΑΥΤΟ ΕΠΙ Τω ΟΝΟΜΑΤΙ ΤΟΥ ΠΑΤΡΟΚ
ΑΥΤΟΥ ΖΑΧΑΡΙΑΝ΄ Ξ΄ ΚΑΙ ΑΠΟΚΡΙΘΕΙ
ΚΑΗΘΗΚΕΤΑΙ ΙωΑΝΝΗΚ Κ[ΑΙ ΕΙΠΑΝ]
ΠΡΟΚ ΑΥΤΗΝ· ΟΤΙ ΟΥΔΕΙΚ ΕΚΤΙΝ
ΕΚ ΤΗΚ ΚΥΓΓΕΝΕΙ[Α]Κ ΚΟΥ ΟΚ ΚΑΛΕΙ
ΤΑΙ Τω ΟΝΟΜΑΤΙ ΤΟΥΤω΄

žΒ

ΓΑΡ ΤΙΟ ΕΥΡΟΙ ΦΟ ΟΙ ΜΑΙ. Αλλ' ΟΠΟΥ ΦΝΟ ΜΑΟΤΑΙ· ΟΤΙ ΔΙΚΑΙ ΟΟ ΕΟΤΙΝ Ο ΓΕΝΝΦΜΕ ΝΟΟ:-

εξ ανεπιγραφογ:- 2

τ

Η ελισαβετ, προφη

της ογςα· και την

γενομένη τω α

Δρι αποκαλγψιν·

μη ακογσασα, τω

πνι εγνω την πα

ρα τογ αγγελογ ρη

θεισαν προσηγορι

αν· και ϊωαννην

εφ[ασκεν το παι]

Δίον ονομαζεσθαι [ω]ς δε και παρα τογ

πατ[ρος ηξ]ιογν μα

θειν· και διενεγο

[α] ΥΤω ως ΜΗ ΑΚΟΥ

οντι ή λαληςαι δίναμενω. λαβων δελτίον εγραψε σύμφ[ωνως] τη εαύτου γναικί του παίδος την προσηγορίαν. ως πάντας επί τούτω εκπληττέςθαι ερμηνεύεται γαρ ιωάννης $\overline{\theta \gamma}$ χαρίς:-

+ζ

εξ ανεπιγραφογ:- 1

Μετα το Γραψαι τον Ζαχαριαν, εν δελτω· οτι ιωαννής, εςται το ονόμα αγτος· ελγθη η δεδεμενή φωνη· και απέλαβεν την εαγτος γλως τον ογκετι καθα πάλαι δεδεμενήν τη απίστια. Αλλ' εγλογογέαν τον $\overline{\theta}$ ν και προφητεγογέαν τα αναγεγραμμένα πρώτον μεν περί τος χγ· ως ηδη επίδεδημηκότος τω βιω. και φης ιν εγλογητός κς $\overline{\delta}$ θς τος $\overline{\eta}$ ηλ· οτι επέςκεψατο και εποίης λίτρως να λάω αγτος· είθ γετέρον περί $\overline{\iota}$ ωαννός:- εγηρος αρχ($\overline{\iota}$)επίσκ($\overline{\delta}$) δετίς πατρί αχτος· ο τι αντίος (είας) από λο (γος) $\overline{\delta}$ β² ενίξης να λές τω πατρί αχτος· ο τι

 $^{\overline{Z}\overline{\Delta}}$ \mathbf{K} авапер гар zaxa ріас патнр ни їю **ΑΝΝΟΥ ΤΗ** ΒΟ Φ CHC єм тн єрнмю фю ΝΗς και καλείναΥ τον ϊωαννην δια της Γλωττής, ογ κ ϊςχγεν. λαΒων $\Delta\varepsilon$ $\Delta\varepsilon\lambda\tau$ ion thn προςηγοριαν ενέ ΓΡΑΦΕΝ. ΟΥΤω KAI O NOMOC. PIZA TIC ни кагарун тнс ме γαλής του εγάγγε λιογ φωνής. Η τις ε PHMON, OYCAN THN OI κουμένην θέοςνω ciac επληρως εν · ΗΝ ενένεγον δε τω πατρι αγτογ \cdot ο τι αν θελοι καλεισθαι αγτον \cdot $\frac{1}{2\Delta}$ και αιτη σας πινακιδιόν εγραψεν λεγών. \overline{i} αννής εςτιν ονόμα αγτογ, και εθαγ μαςαν παντές \cdot ανέωχθη δε το στο μα αγτογ παραχρημα, και η γλώς α αγτογ \cdot και ελαλει εγλογών τον $\overline{\theta}$ και εγενέτο επι παντάς φοβος τογς περιοικογντάς αγτογς, και εν ο λη τη ορίνη της \overline{i} ογδαιας \cdot διέλα λείτο παντά τα ρηματά ταγτα, και [ε] θεντό παντ[ε]ς οι ακογσαντές εν ταις καρδιαίς αγτών λεγοντές. Τι αρα το παιδίον τογτό εςται \cdot

ογκ ην δύνατος ο νομός· ως ανεί δια γλώττης φανέρως εκφωνείν. ως εν δέλτω δε δια των τύπων ἡπεγραφέν:- 3 **o64-1.** From an unattributed source. After Zechariah wrote on the writing tablet that 'His name will be John' (Luke 1:63), his voice which had been bound was loosened and he received back his speech. It was no longer bound as before in his unbelief, but it blessed God and prophesied what is written here: first with regard to Christ, as if he had already been present in this life, when he said: 'Blessed be the Lord, the God of Israel, for he has looked favourably on his people and redeemed them' (Luke 1:68), and then with regard to John.

064-2. From Severus, Archbishop of Antioch, from Sermon 32. For just as Zechariah was the father of John, the voice crying in the desert, and was incapable of calling him John with his tongue, but took a writing tablet and wrote his name on it, so too is the law. It was a root and beginning of the great voice of the gospel, which filled the desert, meaning the inhabited world, with the knowledge of God. The law was not sufficiently powerful to call out clearly through speech, but it was written down with letters, as on a writing tablet.

¹ Scholium 064-1: Origen, Homilies 9–10 in Luke.

² Scholium 064-2: Severus, Sermon 32.

³ At least one page is missing, which would have contained Luke 1:67–77. The corresponding catena in Codex Palatinus (fol. 274r) suggests that this was a single folio with little commentary.

070-I. From Victor the Presbyter. It is clear that those who believe in Christ are also called his people, Jews and Greeks. For to these he provided the knowledge of salvation which they wished to know.

071-1. *From the same.* Such a great gift was lavished not because of what we ourselves did, but through the relieving of his mercy. 8

o72-1. From an unattributed source. He gives thanks for the appearance of the Saviour, saying that it is the mercy of God and 'the breaking dawn of the light from on high' (cf. Luke 1:78), so that those in the darkness of ignorance may be enlightened; that those who are lying under the power of death may become under the power of life; that those who are in the grip of spiritual conflict may find the path which leads to peace. For it says that 'He is our peace' (Ephesians 2:14). But having come to enlighten Israel, for he did not come 'except to the lost sheep of the house of Israel' (Matthew 15:24), principally through the promise made to their fathers but which they did not receive. He has made more clear by far the illumination of the light for all the nations.

072-2. From Severus, Archbishop of Antioch, from Numbers. Not from a mountaintop, as previously on Sinai when there was a voice giving the law and a vision of flame standing there both signified and shone around the appearance of divine glory. And that was concealed in darkness, but on high it is not possible to understand anything of the one who is most exalted and has no bounds. The broad and most conspicuous rising involves the sun of righteousness, which comes round 'to those who sit in spiritual darkness and the shadow of death' (cf. Luke 1:79). It remains above with its full beams, and is fully present on earth, and fully illuminates the dark corners of Hades. It never relinquishes its fullness, nor in its dwelling with us does any division or outline remain behind. How is this? Our weak mind

¹ Scholium 070-1: Victor, unknown work.

² Scholium 071-1: Victor, unknown work.

³ Scholium 072-1: Severus, Fragments on Luke.

⁴ The numeral oB has been added by a later hand.

⁵ Scholium 072-2: Severus, On Numbers.

Вікторос $\pi pec[B]$ үтepo[c]:- 1

- ο Δ hλον ότι τοις [πιστεγογείν είς \sqrt{N} 10γΔ]αίοις τε και ελλής κ[αι λαοίς] αγ[τον χρή] μα[τι] zογ[είν] τ[ο] γ[τοις γαρ τ] ης εωτηρί[ας πα] ρέςχεν τ[ην γνως επίγνωναι] θελή[ε]α[εί]:- τον αγτογ: 2
- \overline{OA} ΟγΔ[εν ταγ]τ[α α ε]ποιηςαμέν ημείς η τοςαγτη [ε]φ[ίλο]τ[ίμη]θη δωρε[α] αλλα δία [το α]φαίρ[είν αγ]τογ ελέος:- εξ ανεπίγραφογ:- 3
- ΟΒ Εγχαριστεί τη επιφανία τον τρς ελέον λεγων θη και επίσκε ψίν και ανατολή φωτος εξ ήψους γενομένην. ϊν' οι εν σκότει [της αγνοίας] φωτίσθωσιν οι ήπ ε ξους[ί] αν θανατού κειμένοι ήπ εξουςίαν γενώνται ζωής οι πολέμω νοήτω κατεχομένοι την όδον την [επί] είρηνην εγρώσιν αυτός γαρ ε[στ] ιν φησίν η
 - ο του δουναί γνως ιν σωτηρίας
 - οὰ τω λαω αγτογ οὰ ε[n] αφεςει αμαρτι ων αγτων δια ςπλαγχνα ελεογς
 - $\overline{OB^4}$ $\overline{\Theta Y}$ НМ \overline{ON} \overline{EN} OIC ЕПЕСКЕ $\overline{\Psi A}$ ТОІС АПАТОЛН ЕЗ $\overline{\Psi A}$ $\overline{\Psi A}$

ειρηνή ημων. [ελ]θω [Δ'] επι [τω] φωτισαι [τον ιηλ ο] γ Γαρ ηλ $[θεν ει μη] προς τα απο λωλότα [προβατά οι] κογ <math>\overline{ιηλ}$ προηγογμέ νως δια την προς τογς $\overline{πρας}$ αγτών επαγγε [λίαν ογ δεξαμένω]
δ' εκείνων. επιφα νεςτέραν πολή την

Ογκ εξ ακρωρίας καθα και πρότερον επί του ςίνα φωνή τις ην νομοθετούςα και πύρος οψίς εκει στάςα και παραδηλούςα και ύποφαινούςα θείας δοξης φαντασίαν, και ταυτήν γνοφω συγκαλύπτομενην αλλ εξ ύψους του ανωτάτω και ου περά μηδεν [ε] στιν εννοείν ανατολή πλατεία και περίφα νεστάτη τον ηλίον εχούςα της δικαιοσύν[η]ς προς τούς εν σκότει τω [νο] ήτω και σκία θανατού καθημένους αυτομολής και ολαίς ακτίςιν ανω μενοντά και ολον επί γης παροντά και ολον τοίς του άδου μυχοίς επίλαμ ψάντα και μηδάμους το πληρές αφένταν μητέ μην τη προς ήμας επίδη μια μερίσμον η περίγραφην ύπομειναντά το δε πως, ούτε νοείν ο ασθένης

και ημετέρος νούς. Ούτε ο λογος φραζείν δύνης [a]ι· πάκης γαρ κτίστης φυ $(x)^{-1}$ εξ ανέπιγραφούς $(x)^{-1}$

ΟΓ

C Τείρα Η ΜΗΡ και αμφοτεροί πρες Βίται οι Γονείς ΤΗΝ Δε Τοιαίτην Γενεςίν ο α ποςτολος κατά πνα είναι λεγεί ως επί του ομοίως γεννηθεντος ϊζαάκ ότι κατά πνα γεγεννηταί του τέςτι κατά δύναμιν και χαρί ν τ] ου πνς το Δε εν πνί γενος. εν πνί και ηυξάνετο τοιούτον γαρ δεί είναι και τον ύπη ρετήν του κυς τον ύπερβαλλοντά προφητάς πάντας ουτώς ουν και η τροφή ξένη και εν ερημοίς ευθύς και ηδη πώς ην εκλεκτός από κοςμού. Ο τον ύπερ κοςμίον μπυχών χν εξώ της εν ανοίς κακίας, αναςτρεφομές

NOC. INA KAI AZIOTI CTOC FENHTAI THN KAKIAN EXEFXEIN: $\omega_{\text{PIFENOYC:-}}^{3}$

οδ

Мустнріон ті мєга
Воулєтаї о логос па
растнсаї оті єїс тн
тнс оікоумєннс о
[лнс анагра]ф[нн є]
дєї графннаї ун ін
їна сунанаграфеїс
тоїс єн тн оікоумє
нн агіасн тни оікоу
мєнни каї мєтавн

την απογραφην ταγ

α περι της απογραφης:- 2 του κατεύθυναι τους ποδας ή μων εις οδον είρηνης $^{\circ}$ το δε παιδίον ηυξάνε και εκραταίου το πνι και ην εν ταις ερημοίς εως ημεράς αναδείξεως αυ [του προς] τον $^{\circ}$ τον $^{\circ}$ τον $^{\circ}$

Ε Γενετο εν ταις ημεραίς εκείναις εξηλθεν δογμα παρα καιςαρος αγγογετογ τογ απογραφεςθαί

την εις Βιβλον ζωντών την τα ονοματά των συγγραφέντων αυτώ και πιστεύοντων αυτώ εγγραφή εν τοις ουνοίς:-

τογ αγιογ τίτογ επισκ(οπογ)· Βοστρ(ων):- 4

 ϵ пеодн гар каволікн харіс еклампєїн емеллен єїс пасан тни гни. Гінетаї ен простагма кав['] одно тно оікоуменно $\frac{1}{2}$ енос ен одн тн оікоуменн ген номеноу ка[і м]ет одіга:- 5 тоуто де єгенето. їн апелвн

will be unable to understand it, nor will reason express it, for it surpasses the comprehension of all creation.

073-I. From an unattributed source. The mother was barren and both the parents were aged. The Apostle says that such a birth is according to the Spirit, as in the case of Isaac, born in a similar manner, that he was born according to the Spirit (cf. Galatians 4:28–9), meaning according to the power and the gift of the Spirit. What was born in the Spirit also grew up in the Spirit. For it is necessary that the servant of the Lord should be the type of person who surpasses all prophets. So, in this way, his food was strange and he was straightaway in the desert: somehow, the one who indicated the Christ beyond the worldly norm was already selected away from normality. He was raised away from the evil of humans so that he might become trustworthy in condemning evil.

074-1. From Origen. The account wishes to present a great mystery, that in the census of the whole world it was necessary for Christ Jesus to be written, so that having been recorded with those of the world he might make holy the world, and he might change this census into a book of living people, in order to write up in heaven the names (cf. Luke 10:20) of those who were recorded with him and who believed in him.

074-2. From Saint Titus, Bishop of Bostra. For since universal grace was about to shine forth on all the earth, one command comes to pass throughout the whole world, when one Saviour is born in the whole world.

074-3. And a little later on. This came to pass so that Joseph should depart into

¹ Scholium 073-1: Origen, Fragment 54 on Luke.

² Kephalaion 1: On the Census.

³ Scholium 074-1: Origen, Homily 11 on Luke.

⁴ Scholium 074-2: Titus, Homilies on Luke.

⁵ Scholium 074-3: Titus, Homilies on Luke.

his own country, in preparation of religious harmony, in entering what was announced. The government of the earth corresponds to the observation of religion. 84

o75-I. From Saint Cyril. The conception happened when they were only betrothed. The birth of Emmanuel was miraculous and did not follow the natural human laws. For the holy Virgin did not give birth after accepting the sowing of human seed. What is the reason for this? Christ was born the firstfruits of all, the second Adam, according to the scriptures, born of the Spirit so that he might send its grace to us as well. For we were about to be called children of humans no longer, but rather to obtain God's rebirth through the spirit first in Christ, 'so that he might come to have first place in everything' (Colossians 1:18), just as the all-wise Paul says.

o75-2. And a little later on. The occasion of the census most purposefully dispatched the holy Virgin to Bethlehem, so that we might see another prophecy fulfilled. For it is written 'And you Bethlehem, house of Ephrathah, are very small to be among the thousands of Judah. From you shall there come forth for me to be as ruler in Israel' (Micah 5:2).

075-3. From Isidore the Presbyter, from Letter 48. The Lord was enrolled while he was being carried in the womb. The lawgiver completed the census to be subjected to Caesar in power when it caused no harm for religion.

¹ Scholium 075-1: Cyril, Fragment II.1 on Luke.

² Scholium 075-2: Cyril, Fragments II.1 on Luke.

³ Scholium 075-3: Isidore, Letter 48.

ϊωςηφ, εις την ϊδιάν πατριδά. εις παρασκέγην σγμφωνίας της εγσεβείας εις παροδον τον κηργγματος και συντρέχει η μοναρχία της γης της δος ματος εγσεβεία: $τον αρίον κυριλλ(ον): ^1$

 \mathbf{E} πι μονοίς τοις μνης τροίς η ςγλληψις παράδοξος η Γεννης τος εμμανος ηλ. και τοις της ανθρωπινης φυσέως ους ακολούθους ανωνοίς ους γαρ τε τοκέν η αγια παρθένος ανθρωπινούς απέρματος λαβούς ακατάβολην και τις ο τούδε λογος. Η παντών απάρχη \mathbf{x} ο δεύτερος αδάμ, κατά τας γραφάς γεννητός γεγονέν πνς. \mathbf{x} των και είς ημάς παράπεμψη την χάριν \mathbf{x} εμέλλομε

πας αν την οικογμένην [΄] αγτη η απογραφη πρώτη εγένετο ἡ γεμονέγοντος της εγρίας κη ρινιογ και επορεγοντό παντές απογραφέςθαι εκάςτος είς τη εάγτογ πολιν οε ανέβη δε και ϊώς η απο της γαλιλαίας εκ πο λέως να τα χαρέτ, είς την ϊογδαί αν είς πολιν δαγείδ, ητίς κα λείται βηθλέεμ δια το είναι αγτον εξ οικογ και πατρίας δαγ είδ,

ΓΑΡ ΚΑΙ ΗΜΕΙΟ ΟΥΚ Α Νών ετι χρηματι σειν τέκνα. Θη δε μαλλον την δια τος πνα αναγεννητικί εν πρωτώ λαχον τές χω· ϊνα γενηται αυτος πρώτευν εν παςι. Καθα φη [ςιν ο πα]νςοφος παυ λος:-

KAI MET OλIFA:- 2

Οικονομικωτατα Δε της απογραφης ο καιρος πεπομφε εις Βηθλεεμ, την α γιαν παρθενον. ϊν ετεραν ϊδωμέν προ

Απεγραφή [0] κα εν τη μητρά φερομένος και κηνόον ετέλεσεν καισαρεί τω κρατεί νομοθετών ξποτασσέσθαι. Όταν μηδεν παραβλαπτή προς την εγσεβείαν:-

06

0.6

ϵ ξ ane ϵ ξ an ϵ ϵ ξ ξ ξ ξ ξ

- Ποιον, αρα πρωτοτοκον· ετέρον γαρ ογκ έςχεν $\overline{\gamma n^{\cdot}}$ αλλ' ην έτι παρθένος καιτοί τε κογςα $\overline{\chi n}$ έκ[εi]νον πογ παντώς περί ογ φηςίν ο $\overline{\theta c}$ και πηρ δία φωνής τογ δάδ·
 - καρω πρωτοτοκον θηςομαί αυτον ύψηλον παρά τοις Βασίλευσιν της γης.
 - > τούτου και ο πανοφός παυλος διαμνημονέψει λεγών όταν δε ειςαγαγή
 - > τον πρωτοτοκον ει[c] την οικογμένην λεγεί· και προσκγνησατώσαν αγτώ παντές αγγελοί $\overline{\theta\gamma}$ είτα πως εις Βέβηκεν εις την οικογμένην έξω γαρ $\dot{\gamma}$ παρ[χων] αγτης ογ τοπικώς μάλλον αλλά φυςικώς ετέρος γαρ κατά φυςι εςτιν· πάρα γε τους κατά παςαν την οικογμένηνν εις Βέβηκεν εις αυτήν γε

NOMENOC ANOC. KAI

απογραψαςθαί εγν μαριάμ τη ε Μνηςτεγμένη αγτώ ογεη έγκγω.

ωνομάςθη πρωτότοκος· πρωτέγει γαρ, ως εφην' εν παςίν αγτοις:- $\left[\text{ceyhpoy apx}(\textbf{i})\text{επίσκο}(\pi \text{oy})\right]^2$

Τον τον θη λογον εξ ογνών αρρητώς καταβεβηκέναι και εκ πνα αγίον και εξ αγτης της ογείας της παρθενού δίχα τροπής και αμαρτίας χωρίςε εςαρκώ ςθαι και τελείως ενηνθρωπηκέναι κατα παύλον ομολογησωμέν λεγοντα

οτε δε ηλθεν το πληρωμα τος χρονος εξαπεςτείλεν ο θς τον ξίον αγτος
 Γενομένου εκ γγναϊκός πιστογται μέν γαρ η κγησίς, ο τοκός τα επαργανα το της σαρκωσεώς αληθες την δε ανώθεν ασωματον καθόδον, αστηρ τοις μαγοίς επιφαινόμενοι θεολογεί τος τον ο λίβανος ως θω προσφερομένος μαρτγρεί το κατά παντών κρα[τος] ώς ξπο ποδάς βασίλεως κείμενος ο χρόσος το σωτήριον παθός όπερ ξπέςτη σαρκί και την δία της ζωοποίος ταφής κα

o76-1. From an unattributed source. What sort of first-born? For she had no other Son, but she was still a virgin even though she had given birth to the Christ, that one assuredly about whom God the Father speaks through the voice of David: 'And I will set him first-born, exalted among the kings of the earth' (Psalm 88:28 LXX). Of him the all-wise Paul also makes mention, saying: 'When he brings the first-born into the world, he says, 'Let all the angels of God worship him' (Hebrews 1:6). Then how did he enter into the world? For he is separate from it, not in place but rather in nature, because he is different in respect of his nature from those who are throughout the whole world. He entered into it when he became human and obtained a share in it through the incarnation, even though divinely he was the only-begotten. When he became our brother, for this reason he was also called first-born. For he takes first place, as I have said, among all of them. §

o76-2. From Severus the Archbishop. Let us acknowledge that the word of God has ineffably descended from heaven, and from the Holy Spirit and from the very substance of the Virgin he has taken flesh, without changing and devoid of sin, and has become completely human, as Paul says: 'When the fullness of time had come, God sent his son, born of a woman' (Galatians 4:4). For on one hand, the conception, the birth, the swaddling clothes make trustworthy the truth of the incarnation; on the other hand, a star shows to the magi the bodiless descent from above. Frankincense indicates his divinity, as it is carried towards God. Gold bears witness to God's power over all things, as it lies under the feet of the king. The fragrant myrrh depicts the salvific suffering which he undertook in flesh

¹ Scholium 076-1: Cyril, Fragments on Luke; Homily 1 on Luke.

² Scholium 076-2: Severus, unknown work. The author's name in the gutter was visible to Greenlee.

and the destruction of decay through the life-giving tomb. So because of all this let us bow before the one who reveals himself as the true God in complete self-emptying, asking for forgiveness of our sins and his great mercy.

077-I. From an unattributed source. The one who is infinite is born in a cave. She laid in a manger the one who was divinely in the bosom of God the Father. For he finds no place. We are all in our sins: God does not abide with those who are under sin. He found humanity made like brute beasts, for it was brought into comparison with foolish flocks and made like them. Lying in a manger, he correspondingly became like food so that we should change our life as beasts and be carried up into the understanding which befits what is above.

077-2. From Severus the Archbishop, from Sermon 36. In the manger the Word laid himself down in wordlessness, showing how he will be concerned for those who are like foolish beasts and will settle among them.

o78-1a. Why indeed did the angel not descend in Jerusalem and seek out the scribes and Pharisees? He did not enter into the synagogue of the Jews, but he found shepherds 'living in the fields and keeping watch over their flock by night' (Luke 2:8), and he spoke the good news to them. **o78-1b.** It is because the others had been corrupted and were about to be goaded by envy, but these shepherds were unaffected and eager for the ancient way of life of the patriarchs, for they too were the shepherds of Moses himself.

078-2. From Saint Cyril. Shepherds became the first of those who received knowledge of the mystery. The type looks again into truth. For Christ makes himself

¹ Scholium 077-1: Cyril, Fragments on Luke.

² *Kephalaion* 2: On the Shepherds in the Fields.

³ Scholium 077-2: Severus, Sermon 36.

⁴ Scholium 078-1a: Origen, Homily 12 on Luke.

⁵ Scholium 078-1b: Origen, Fragment 57 on Luke.

⁶ Scholium 078-2: Cyril, Homily 2 on Luke.

ταλγείν της φθορας το εγωδες της εμγρίας [προzω] γραφεί δια πάντων ουτόν εν τη κενώσει πληρή φαινομένον ώς $\overline{θν}$ αλήθη προσκύνης ωμέν. Αφε είν αμαρτίων, αιτούμενοι και το μέγα ελέος:- εξ ανεπίγραφού:- 1

Ο αχωρητός εν απηλαίω τικτεται τεθείκεν εν φατνή τον εν κολποίς οντα τον θη και προ θείκως ογ γαρ εγρισκεί τοπον παντές έςμεν εν αμαρτίαις ογ κ εναγλίζεται δε θο τοις ήφ αμαρτίαν εγρέν αποκτηνωθέντα τον ανόν παρεσγνέβληθη γαρ τοις κτηνέςι τοις ανόητοις και ωμοίωθη αγτοίς γεγονέ αγτοίς ως εν τα[ξεί] τροφής κείμενος εν φατνή ινα τον κτηνοπρέπη μετα μείψαντες Βίον, εις την ανώ πρεπογςαν ανακομίσθωμεν ςγνέςιν:-

 $\overline{\mathsf{B}}^-$ пері тши аграулоунтши поіменши: $-^2$

oz

και ετέκεν τον γίον αγτης τον πρωτοτοκόν και έςπαρ $\overline{^{02}}$ Γανώς εν αγτον και ανέκλι νέν αγτον εν φατνή. Διότι ογκ ην αγτοίς τόπος εν τω κατάλγμ[ατι $^{\circ}$]

 $\overline{OH B}$ Kai поімєнес нсан єн тн $\chi \omega$

сеүнрөү ар $\chi(i)$ епіско $(\pi \circ \gamma)$ а по логоу $\lambda \zeta$:- ³

ΤΟΝ ΤΗ ΦΑΤΝΗ Ο ΛΟΓΟΣ ΕΑΥ
ΤΟΝ ΚΑΤΑ ΤΗΣ ΑΛΟΓΙΑΣ
ΑΝΕΚΛΙΝΕ• ΔΗΛωΝ ως
ΤΟΥΣ ΟΜΟΙωθΕΝΤΑΣ ΤΟΙΣ
ΚΤΗΝΕΣΙ ΤΟΙΣ ΑΝΟΗΤΟΙΣ
ΠΕΡΙΠΟΙΗΣΕΤΑΙ ΚΑΙ ΕΝ ΑΥ
ΤΟΙΣ ΑΝΑΠΑΥ[CETAI:-]

ΟΗ 4 Τι ΔΗΠΟΤΕ ΔΕ Ο ΑΓΓΕΛΟΟ
ΟΥ ΚΑΤΗΛΘΕΝ ΕΙΟ ΕΡΟΟΟΛΥ
ΜΑ• ΟΥΚ ΕΖΗΤΗΟΕ ΤΟΥΟ

Γραμματείς και τους φαριζαίους ο όγκ εισηλθεή είς την των ιουδαίων ς ναρωγην, αλλά ποιμένας ηγρέν αγραγλούντας και φυλάς τας φυλά κας της νύκτος επί την ποιμήνη αυτών. Κακείνοις ευηγγελίζατο 5 ότι ε κείνοι μέν, ηςαν διέφθαρμενοι και τω φθονώ ημέλλον διαπριέςθαι ου τοι δε απλάςτοι τε ήςαν την παλαίαν πολίτειαν ζηλούντες των πατριάρχω και αυτού μάνου μάνου κυρίλλούς:- 6

 $[\]overline{\text{OH}}$ Ποιμένες γεγονάς των μυσταγωγούμενων απαρχή. Βλέπει δε πάλιν ο τύπος εις αληθείαν. ποιμέςι γαρ τοις πνευματικοίς εμφάνη καθίστης να έαχτον ο $\overline{\text{χc.}}$

ϊν' αγτοι τοις αλλοις εγαγγελιζονται καθαπέρ αμέλει και οι τότε ποιμένες εδιδαςκοντο μέν παρά των αγιών αγγελών. Δραμόντες δε τοις ετέροις, α πηγγελον αγγελοι δη όγν των περι αγτογ κηργγματών απαρχονται. Και δοξολογογείν ως θν τον κατά capka εκ γγναίκος παράδοξως γεγεννημένον θς γαρ ην εν είδη τω καθ ημάς ο των όλων και την άγγεν την αράν την επί τη πρώτη γγναίκι είρηται γαρ προς αγτην εν λγπαίς τέξη τέκνα ως γαρ

εις θανατον τίκτος cai. το της ανίας εςχη καςι κεντρον επει Δ Η Δ ε γνη τέτοκεν κατα ςαρκα τον εμ μανούμαν ος εςτί ζω η. λελυταί της αρας η Δ ηναμίς τηναπές cBη τω θανατώ και το εν λυπαίς ετί γεν ναν τας επί γης μράς:[του αυτου αριζίου κυ ριλλου]

Οθ Οταν ϊδης Βρεφος εςπαρ Γανωμένον μη με χρι μονης της κατα ςαρκα Γεννης ως αγ τογ διανοιάν στης ης αναπηδης ο έις θεω ριαν της θεοπρεπογς δο ξης αγτογ αναβηθει

και φυλας συτές φυλακάς επι την ποιμνην αλτών, και αγγελος κυ επέςτη αυ τοις. και δοξα θυ περιέλαμ ψεν αγτογς και εφοβηθη CAN ΦοΒοΝ ΜΕΓΑΝ KAI EIΠE αγτοις ο αγγελος. ΜΗ Φο Βεισθε• Ϊδογ γαρ εγαγγελι ΖΟΜΑΙ ΎΜΙΝ ΧΑΡΑΝ ΜΕΓΑλΗΝ ΗΤΙΟ ΕΟΤΑΙ ΠΑΝΤΙ ΤΟ ΛΑΘ΄ οτι ετεχθη ύμιν сημερον CωTHP OC ECTIN YC KC EN πολει $\overline{\Delta \Delta \Delta}^{\overline{0\theta}}$ και τούτο ύμιν снметой еүрнсете Врефос ΕCΠΑΡΓΑΝωΜΕΝΟΝ ΚΑΙ ΚΕΙΜΕ non en datnh'

εις τον οίνον. Οίτως αγτον εν τοις ανωτατοίς θεωρής το ήψωμας την ή περτατην εχοντά δοξάν οψει καθημένον επί θρονού ήψηλού και επηρμένου ακούς των σέραφιν ήμνολογούντων αυτον πλήρη τε είναι λεγοντών τον οίνον και την της δοξής αυτού γεγονέν δε τούτο και έπι της γης δοξά γαρ θύ περιές τραψέν τούς ποιμένας και πλήθος ην στρατίας ούρανιού δοξολο

 $\overline{\text{ΓογΝΤωΝ χν:}}$ και μετ ολίγα². Ογκογν μη ως Βρέφος ϊδής απλώς

manifest to spiritual shepherds so that they may speak the good news to the others, just as the shepherds then doubtless did. First, they were taught by the holy angels, then they ran to the others and proclaimed the good news. Angels therefore initiate the proclamations about him, and they proclaim his glory as God who was born miraculously in flesh from a woman. For God, the Lord of all, was in the form which corresponds to ours, so that he might release the curse which was set on the first woman. For it was said to her 'in pain will you bear children' (Genesis 3:16). For as they bear children which will die, they have the sting of grief. But since a woman has borne Emmanuel in the flesh, who is life, the power of the curse is released. He has extinguished, along with death, giving birth in pain still for the mothers who are on earth.

o79-1. From the same, Saint Cyril. Whenever you see a baby wrapped in swaddling clothes, do not stay in your thought only up to its birth in the flesh, but leap up to contemplation of its godlike glory. Ascend into the heaven: thus you will behold him in the highest peaks possessing all-surpassing glory. You will see him 'sitting on a lofty and elevated throne' (Isaiah 6:1); you will hear the seraphim singing his praise, saying that both the heaven and the earth are full of his glory. But this has also come to pass on the earth: for the glory of God shone around the shepherds (cf. Luke 2:9), and there was 'a multitude of the heavenly host' (Luke 2:13) praising Christ.

079-2. And a little later on. Therefore do not look on the one who lies in a manger

¹ Scholium 079-1: Cyril, Homily 2 on Luke.

² Scholium 079-2: Cyril, Homily 2 on Luke.

simply as a baby, but see in our poverty the one who, as God, is rich. For this reason he is glorified even by the holy angels themselves. 🚱

o80-1. From Saint Cyril. For angels and all the highest powers have peace with God, who preserved for them their appointed order, yet in no manner do they transgress what he decides but they are in an established order which accords with justice and holiness. We wretches, however, have set up our own desires in place of the wishes of the master and in our own order we have become hostile to him. Yet this has been undone through Christ, 'for he is our peace' (Ephesians 2:14). For he has united us through himself to our God and Father, taking away from between us the sin which creates hostility and justifying us in faith. He calls near those who are far off, and in a different way he forms the two peoples into one new humanity, making peace and reconciling both in one body to the Father. For it pleased God the Father to recapitulate all things in him. He has bound together what is below to what is above, and has proclaimed one flock those who are in heaven and on the earth. And so Christ has become for us both peace and goodwill.

o80-2. From Severus, Archbishop of Antioch, from Sermon 36. At first what is celebrated through the angels is hidden from the shepherds. They are the type of those who would be shepherds of the churches, and very appropriately. For they should listen to the words 'On earth peace' according to their order, since they would speak of peace to the whole fullness of the Church. The face of the shepherds and the joy which came on them through the revelation indicates clearly how the Good Shepherd has come for the sheep that wandered. For he knows that shepherds are never as joyful

¹ Scholium 080-1: Cyril, Homily 2 on Luke.

² Scholium 080-2: Severus, Sermon 36.

τον εν φατνή κειμένον αλλ' εν πτωχεία τη καθ ήμας τον πλογςίον ώς $\overline{\theta N}$ και δία τουτο δοξολογούμενον και παρ αυτών των αγιών αγγελών:- του αγιόν κυριλλού:- 1

Αργελοι μεν γαρ και παςαι αι ανωταται δύναμεις. Την εκνεμηθείςαν, αυτοις σωζοντα ταξίν ειρηνεύους προς θν κατ ουδενα δε τροπον το αυτώ δοκου παρατρεχούς ιν. αλλ΄ ειςίν εν εδραιότητι τη κατά δικαιοςύνην και αγιασμού ημείς δε οι ταλανές τοις του δεςπότου θελημαςί τας εαυτών επίθυμιας ανταναςτης πολέμιων εν ταξεί γεγοναμέν αυτώ λελύται δε του το δία $\overline{\chi \gamma}$ και γαρ, εςτιν αυτός η ειρηνή ήμων συνηψέν γαρ ημας δι εαυ του τω θω και πρί την ευθροποίον αμαρτίαν εκ μεςου τίθεις. και δικαι

και εξεφνής εγένετο την τω αγγελώ πληθός στρατίας ογρανίου αινούντων τον $\overline{\theta}$ ν και λεγοντών $[\cdot]$ δοξά εν $\dot{\gamma}$ ψίστοις $\overline{\theta}$ ω και επί γης είρη νη εν ανοίς εγδοκιά.

ων εν πιστει· και κα λων εγγγς τογς οντας μακραν και καθ ετε ρον δε τροπον· κτισας τογς δγο λαογς εις ενα καινόν ανον ποιών ειρηνήν και αποκαταλ λαξας αμφοτερογς εν ενι ςωματι προς

τον πρα· ηγδοκησε γαρ ο θε και πηρ ανακεφαλαιωσασθαι παντα εν αγτω εγνείρε τε τοις ανώ τα κατω· και αγελην απέφηνε μίαν. τούς τε εν ούνω και επί της γης γεγονέν ούν ημίν είρηνη τε και εγδοκία $\overline{\chi}$ ς: εξήρου αρχ(ι)επίσκο (πού) αντίοχ (είας) από λογού· $\overline{\lambda}$ ς:- $\overline{\zeta}$:- \overline

ΤΟ ΤΟ ΤΡωτον Τ[ι ποι] με είν αποκαλύπτεται το δία των αγγελων ήμνουμε νον οιτίνες τυπον επείχον των τας εκκλησίας μελλοντών ποιμαίνειν και μάλα είκοτως αυτούς γαρ εδεί το επί γης είρηνη κατά την ταξίν ακούειν, οιτίνες ημελλον την είρηνην επιφωνείν παντί τω της εκ κλησίας πληρωματί το δε των ποιμένων προςωπον και η γενομένη δία της αποκαλύψεως αυτοίς χαρά chmaineι caφώς ως επί το πλανωμένον προβατον ηλθέν ο ποίμην ο κάλος ποίμενας γαρούδεν ούτως εύφραινεί

οιδεν. ὡς μ̂ τογ ἀπολωλότος Βοςκήματος εγρέςις ὅπερ' ογκ μν' ἐτέρογ τι νος εγριν. μ τογ αρχιποιμένος $\overline{\chi\gamma}$:- ςεγμρογ εκ τογ αγτογ λογογ:- 2

 $\overset{\pi_{\overline{a}}}{\omega}$ түпөү мүстнріоү өсөпрепоүс. Внөлеем Гар, оікос артоу дієрмнисуєтаї.

 $+\Gamma$

ότι Βηθλε εμ οἶκος αρ τογ ερμη Νεγεται³ πος δε ημέλλον οι ποι μενές μετά το κη ργγμα της ειρηνης επί τον πνεγματι κον οικον τος όγρα νιος αρτός τος δε έςτι ο αρτός ο ζων ο έκ τος όχνος κατάβας και δοθείς ἡπέρ της τος κόςμος πάλιν εν ἡπάκοη:- ⁴

ΠΑ Ο των ογρανιών πνεγ

Ματών ποιμήν και

πατής νοητής και αισθή

της κτίσεως ποιήτης

εκ πνα αγιογ και εκ της

θεοτοκογ μαρίας σαρ

κωθείς και ενανθρώ

πησας γεγεννηται παι

Διον εν Βηθλεεμ. η τις

και εγενετο ως απηλθον απ αγ των εις τον ογρανον οι αγγε λοι. οι ποιμένες ειπάν προς αλληλογς πα διελθωμέν εως Βηθλεεμ και ϊδωμέν το ρημα τογτο το γεγονος ο ο κς εγνω ρισέν ημιν και ηλθάν πισπεγ ςαντές και εγραν την τε μαρι αμ, και τον ϊως και το Βρεφος κειμένον εν τη φατνή ιδο τες εγνωρισάν περι τογ ρημά τος τογ λαληθέντος αγτοις περι τογ παιδίος τογτος

Και παντές οι ακογςαντές. εθαγ μαςαν περι των λαληθέντω⁻ γπο των ποιμένων προς αγτογς

Η δε маріам πанта сүнетнрєї та рнмата таута• сумВаλλοуса є тн карδіа аутнс •

οίκος αρτού μεθερμηνεύεται και τούτον θείω και ούρανιω δόξη περιάστρα φθεντές ποιμένες και αγγελικήν στρατείαν θεασαμένοι και ύμνολογού chc ακούςαντές. επίζητούςι θερμώς διέλθωμεν δη έως Βηθλέεμ λεγοντές και τούς της εκκλησίας προτυπούντες ποιμένας και ϊέρεις οις έργον τον ούρανιον αρτον επίζητειν και τον αμνόν του $\frac{1}{2}$ τον αιροντά την αμαρτίαν τού κοσμού [και] μύςτικώς καθέκαςτην ιέρουργούμενον κατά το μεγα ελέος:-6

as at the finding of the lost member of the flock, which was not in anyone else's power to find but the chief shepherd, Christ. 8

o81-1. From Severus, from the same sermon. Ah, a type of divine mystery! For Bethlehem is translated as 'house of bread', which is where the shepherds intended to go after the proclamation of peace, to the spiritual house of the heavenly bread, which means to hasten to the Church. Christ is 'the living bread which came down from heaven' and is given 'for the life of the world' (John 6:51), as he himself says in the gospels.

o81-2. From the same again, In Response. The Shepherd of the heavenly spirits, and the creator of all perceptible and imperceptible creation was given flesh and made human from the Holy Spirit and from the God-bearing Mary. He was born as a child in Bethlehem, which is translated as 'house of bread'. Illuminated by divine and heavenly glory, seeing this child and the heavenly host and hearing the song of praise, the shepherds seek him hotfoot, saying 'Let us go, then, up to Bethlehem' (Luke 2:15). They are also the advance type of the shepherds and priests of the Church, whose task is to seek the heavenly bread and the Lamb of God who takes away the sin of the world and mystically makes everything holy according to his great mercy.

¹ See also Plate 3.

² Scholium 081-1: Severus, Sermon 36.

³ This marginal addition, 'Because Bethlehem is interpreted as house of bread' is made by the first hand, and presumably derives from the exemplar. It is from Cyril of Alexandria and duplicates the observation earlier in the main scholium.

⁴ Scholium 081-2: Severus, Fragments on Luke: ἡπακοή is the title of a homily by Severus [CPG 7039].

 $^{^5}$ Tregelles misinterprets the decoration under the Vatican paragraph number as the catena section number π .

⁶ One page is missing, which would have contained Luke 2:20; the catena text may be found in Codex Palatinus (fol. 3v).

o81-4. ... Of the Holy Spirit and of this, again, was that ancient Jesus (i.e. Joshua)¹ a type, who went into battle with Moses. For he first made the sons of Israel cross the Jordan, and then straightaway he stopped them and circumcised them with stone knives. Therefore when we have crossed the Jordan, then Christ circumcises us in the power of the Spirit: he does not cleanse the flesh but rather cuts out the defilement in souls. Accordingly, in us Christ circumcises and takes on his name (i.e. Saviour), as I have said. For then, even then were we saved through him. §

082-1. From Severus, Archbishop of Antioch, from the Letter to Caesaria the Noblewoman. That problem which you have asked is from the Docetists who follow the Manichees. They think that they are propounding something irrefutable and they assert: 'If the Lord submitted to circumcision according to the law, just as the gospel says: 'When eight days were fulfilled it was time to circumcise the child; and he was called Jesus' (Luke 2:21), what became of his foreskin?' For those wretched people think that we are enclosed into confusion, and they do not know that to refuse the acknowledgement of what is written because of what is not written is only characteristic of their own folly and godlessness. For not only does the gospel bear witness through these words which have been cited that he was circumcised according to the law, but also Paul, writing to the Romans, said: 'For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God, in order that he might confirm the promises given to the patriarchs' (Romans 15:8). For to the patriarchs Abraham, Isaac and Jacob both the covenant of circumcision was given and the promise was made that all the countries of the nations would be blessed in their offspring. But their offspring was Christ. It was about him that writing to the Galatians Paul said: 'Now the promises were made to Abraham and to his offspring. It does not say "And to offsprings" as of many, but it says "And to your offspring," that is, to one person, who is Christ' (Galatians 3:16). And so Christ

¹ The Greek for Joshua and Jesus is identical.

² Scholium 081-4: Cyril, Homily 3 on Luke.

³ Scholium 082-1: Severus, Letter III.74 to Caesaria the Noblewoman (Select Letters 97).

⁴ Tregelles believes that the Vatican paragraph number ιη may be seen in the margin, but it is not visible on the images.

² τος αγιος πις και τοςτος παλίν εις τυπον ην ο αρχαίος εκείνος ϊήτοςς ο με τα μώς εα στρατηγήτας. Διεβίβας εν γαρ πρότερον τον ιορδανήν τοςς τίσης πηλί είτα καθίζας εγθύς περιετέμεν μαχαίρες πετριναίς ουκούν ότε δια βώμεν τον ιορδανήν. Τότε $\overline{\chi c}$ ήμας περιτέμνει τη δυναμεί τος πις ου ςαρκα καθαίρων. Αποκείρων δε μαλλον τον εν ψυχαίς μολύς μοι τοτε γαρ τότε ςεςωσμέθα δι αυτος:-

(ε) απο επίστολ (HC) της προς καισαρίαν πατρικιάν:-3

 $\overline{^{\Pi B}}$ Κακείνο δε όπερ, ηρωτής ας προβλήμα. Των μανίχαϊζοντών εςτίν δοκητών νομίζοντων αμάχον τι προβαλλές θαι· και φαςκοντών εί ο κς την κα

πΒ και ότε επληςθήςαν ημέραι όκτω τον περιτέμειν αυτόν και ε κληθή το όνομα αυτόν ις το κληθέν ήπο τον αγγελού προ τον αγλλημφθήναι αυτόν εν τη κοιλια

τα νομον ήπεςτη περιτομην· οτε καθα φηςιν το εγ

- > αΓΓελίον. επγήςθη
- > сан нмераі октω
- > τογ περιτεμείν
- > ayton· [KaleKAH]
- θη το ονομά αγτογ
- > IC' TI FEFONEN H A KPOBYCTIA AYTOY

οιονται γαρ ημάς εις απορίαν περικλιείν οι δειλαιοί· και ογκ ϊςαςινὶ ότι της ανοίας αυτών και αθεΐας εςτι μονής· το δια τα μη γεγραμμένα τών γε γραμμένων την ομολογίαν αρνείςθαι και γαρ' ου μονόν το ευαγγελίον μαρ τύρει· δια τούτων των παρενηνέγμενων ρημάτων ότι περιέτμηθη $\bar{}$

- κατα τον νομον αλλα και παγλος ρωμαίοις επίστελλων εφής λέγω γαρ
- > χη Διακονον γεγεννης θαι περιτομής· Υπέρ αληθείας θη είς το Βεβαίως αι
- > τας επαγγελίας των πατερων τω γαρ αβρααν και ιςαακ και ιακωβ τοις πατρας και η διαθήκη της περιτομής εδοθή και επηγγελθή, το τω επέρ ματι αγτών ενεγλογήθης εξθαι πάξας τας πατρίας των εθνών το δε επέρ
- \rightarrow ma aytwn hn o $\chi c \cdot \epsilon \varphi$ w kai falataic effictellwn eiten tw $\Delta \epsilon$ abpaam, ϵp
- \rightarrow pethcan at emargeliai. Kai to chepmati aytoy. Oy leget kai toic chepmacin.
-) we etii tollowi all we etii enoc' kai tw etepmati coy, oe eetii \sqrt{c} toytwn

оүн тын епаггеліын то телос набен панрыса \sqrt{c} каі ката адневіан ү постниаі тын ката сарка перітомын каі тын еіс тоүто діаконіан панрысаі діаконіа гар каі леітоургіа пас о тыс оікономіас догос есті каі оүты ты еіс аутон пістеі панта сагынеўсаі та евны каі поінсаі ау та текна тоў авраам тыс оўн веопнеўстоў графыс легоўсыс оті кат а дывеіан періетмывы тіс естін о тодмын легеін шеоўх упемеінен тын перітомын опер арнеісваі воўдонтаі мета тын аддын. [о]і тын фанта сіан пресвеўонтес каі оўк епеіды мы геграптаі ті пері тоў перітын вентос аўтоў моріоў легы ды тыс акровустіас тоўтоў харін оўх бмодо гнсомен оті аднвыс періетмывы о еіпын, оўты гар препон ымін есті

ΠΑ ΠΑΗΡωςαι παςαν Δι
καιοςγνην και κα
τα παντα ομοιωθείς
ημιν αμαρτίας χω
ρις πολλακίς γαρ και
τι θεοπρεπες θαγμα
[περι το αποτμηθ]ε [
Μοριον γεγονεν.] οπερ

και ότε επληςθηςαν ημέραι όκτω τος περιτέμειν αγτον και έκλη θη το όνομα αγτος $\overline{\text{ιc}}$ το κληθε $\dot{\text{γ}}$ πο τος αγγελος προ τος ςγλλημ $\dot{\text{φθην}}$ [αι] αγτον εν τη κοιλία.

ΗΜΙΝ ΑΓΝΩCΤΟΝ ΚΑΤΕΛΕΙΠΈΝ Η ΓΡΑΦΗ ΚΑΙ ΤΟ ΤΩΝ ΑΔΗΛΩΝ ΚΑΤΑCΤΟΧΑΖΕCΘΑΙ. ΑΙΑΝ ΕCTIN ΕΠΙΚ[ι]ΝΔΥΝΟΝ ΠΡΟΔΗΛΟΝ ΔΕ ΕΚΕΙΝΩ ΠΑΝΤΩς ΚΑΘΕCTΗΚΈΝ. $\dot{\omega}$ ανα CTAC ΕΚ ΝΕΚΡΩΝ [εc]χε ΚΑΙ ΑΥΤΟ ΚΑΘΑ ΔΗ ΜΕΡΟς ΥπαρχΟΝ ΟΛΟΥ ΤΟΥ CΩΜΑΤΟς ΑΔΙΑ ΦΘΟΡΟΝ ΠΡΟς ΤΟΥ[τ]Ο ΦΥΛΑΞΑΙ ΑΥΤΟ ΚΑΘ' ΟΥς, ΟΙΔΕΝ, ΑΡΡΗΤΟΥς ΛΟΓΟΥς ΑΥΤΟς ΚΑΙ ΓΑΡ ΚΑΙ ΗΜΕΙС ΕΝ [τ]Η ΑΝΑCTACΕΙ ΤΟ CΩΜΑ ΤΟ ΗΜΕΤΕΡΟΝ• ΠΛΗΡΕς ΑΠΟΛΗΨΟΜΕΘΑ ΤΗΝ ΕΚ ΤΩΝ ΤΡΑΥΜΑΤΏΝ Η ΑΛΛΩΝ ΤΙΝΏΝ ΠΑΘΩΝ ΜΕΙΩСΙΝ ΟΥΚ ΕΧΟΝ• ΑΛΛΥ Υ΄ ΓΙΕς ΚΑΙ ΟΛΟΚΛΗΡΟΝ ΚΑΛΛΟΝ ΔΕ ΤΟΥς ΑCΕΒΕΙς ΕΡΕCΘΑΙ ΝΟΜΙΖΟΝΤΑς ΕΚ ΤΩΝ ΤΟΙ ΟΥΤΏΝ ΕΡΩΤΗΜΑΤΏΝ ΕΚΦΟΒΕΙΝ ΤΟΥς ΟΡΘΩς ΠΙΟΤΕΥΟΝΤΑς• ΚΑΙ ΠΕΡΙΪΟΤΑΝΑΙ ΠΡΟς ΤΟ ΤΑ ΑΛΗΘΗ ΠΑΘΗ ΜΗ ΟΜΟΛΟΓΕΙΝ ΤΟΝ ΚΝ ΠΕΠΟΝΘΕΝΑΙ CAPKI• ΤΙ ΦΑCΙΝ ΑΥ ΤΟΙ ΠΕΡΙ ΤΟΥ ΑΙΜΑΤΟς• ΟΠΕΡ ΕΚ ΤΗς ΑΧΡΑΝΤΟΥ ΠΛΕΥΡΑς ΠΡΟΗΛΘΕΝ ΤΩ Υ΄ΔΑΤΙ CYΜΜΙΓΕς• ΑΡΑ ΕΙς ΓΗΝ ΗΝΕΧΘΗ, ΚΑΙ ΓΑΡ ΟΥΔΕ ΤΟΥΤΟ ΟΜΟΛΟΓΗΤΑΙ $\dot{}$ ΔΙΑ ΤΗς ΪΕΡΑς ΤΩ $\dot{}$

 CH^1

came to fulfil the goal of these promises, and truly to submit to circumcision according to the flesh, and to fulfil the ministry which consists of this. For ministry and service is the whole reason for God's dispensation. Thus by faith in him he caught all the nations and made them children of Abraham. So, as the divinely-inspired scripture says that he was truly circumcised, who would dare to say that he did not submit to circumcision? This is what those who maintain this fantasy wish to deny, along with other things. And since nothing is written about the part of him which was circumcised—I am speaking of his foreskin—for the sake of this will we not agree that he was truly circumcised? He said 'For thus it is fitting for us to fulfil all righteousness' (Matthew 3:15) and he was made like us 'in all things yet without sin' (cf. Hebrews 4:15). For perchance even some divine miracle took place concerning that part which was cut off, which scripture left unknown to us, and guessing at things which are undisclosed is extremely dangerous. It is certainly clearly established in his regard that when he rose from the dead, he also kept this uncorrupted, as it was a part which belonged to his whole body, according to the ineffable words which he knew to guard it for this purpose. For we too ourselves in the resurrection will receive our own body complete: it will not have diminution from wounds or any other sort of suffering, but will be healthy and perfect. But it is good to question the impious, who think that from such questions they scare those who believe correctly and they reduce them to not acknowledging that the Lord suffered true sufferings in the flesh. What do they say about the blood which came forth from his immaculate side mixed with water? Was it carried into the earth? For neither is this acknowledged by the holy

 $^{^1}$ This symbol, corresponding to the standard annotation for σημείωσαι ('note'), appears to be marking a detail in the scholium which is noted at the bottom of the following page.

scripture of the gospels. But they will be anxious at the fear of loss and, they say, it is consistent for them to say that in appearance only and not in truth did the blood flow. John, who became Bishop of Constantinople and herald of the dispensation of the truth, has spoken with boldness when he began in the sermon which is written down 'About the Cross and about the Robber': he did not fear the fear of these unholy people, but said that the blood dripped on the earth and purified all of it. He has written as follows: 'For what reason is he slaughtered on the height of the scaffold and not under a roof? So that he might purify the nature of the air: for this reason it is on high and not with a roof lying above, but with the heaven lying above. For while the air was purified when the sheep was sacrificed on high, the earth was also purified, for the blood dripped on it from the rib'. So, if also according to this account, the foreskin that was circumcised touched the earth, assuredly it sanctified it. And the one who was willingly circumcised for the reasons he knew, just as he anticipated when he said, entirely preserved it. At the moment of the resurrection, lacking nothing in this respect, he arose complete and uncorrupted with his whole body. However, he showed the marks of the nails and the spear, in which he will also be seen by those who pierced him, according to the unerring sayings of the divinely-inspired scripture.

5

NB. Because it is the answer matching (?) the question. •• 6

¹ John Chrysostom, *Homilia in Crucem et in Latronem* (Homily on the Cross and the Robber).

² There is an illegible note in the right margin, possibly by the first hand, which appears to consist of at least six letters in a vertical line. There is a *daseia* on the first character, suggesting it is a, while the lower letters include oy. It may be a marginal indication of the reference to Chrysostom ($\alpha \Gamma 10 \gamma 10 \Delta NNO \gamma$).

 $^{^3}$ There is a mostly illegible note in the right margin, possibly by the first hand, of three or four lines of text: the last line appears to be $\varepsilon\pi$ 1 CTETHC, with the remains of a decorative border below.

⁴ Tregelles has TH at the beginning of the next line.

⁵ This line appears to be blank.

⁶ This seems to be an editorial comment related to the σημείωσαι sign on the previous page: it is not present in Codex Palatinus, indicating that it is not an omission or separate scholium.

[ε] y [ΓΓελιω] n Γραφης αλλ α y [το] i m [ε] n τοn επίζ [ημίον] φοβη[θης ον] τα[i φοβον κα] i ακολ[ο] y [θως] φ[ης i] α y τοις ερογ[ς i] δοξη [μονη απο] ρρ y ηναι και ο y καληθως [ρε y] [ςα] τ[ο α] μα αι ϊωαννης δ[ε ο της κωνς] ταντιν[ο y πολε] ως [Γ] ε[Γονως επί] ς κοπος και [τη] ς α[ληθο] y ς οικονομίας κηρ y ξ π[ε] παρρη[ς ιας μενως ε] ναρ χ [ων εν τω λο Γω τω επί Γε] Γραμ[μενω ε] ις τ[ο] ν στα y ρο[ν] και [εις] τ[ον] λη [ςτ] ην τον τ [ω] ν ανος ιω [ν το y των] ο y κεφ[οΒ] ηθη φοβον αλλ είπεν ως ε[ς τα ξε] ν το αίμα επί την Γην κ[αι εξε] καθαρε τ [αςα] ν α γ την ο γ τ [ως] Γε Γραφεν τίνος [Δ'] ενεκεν εφ γ ψηλο y το γ ι [κρ] ιο γ ς φα [ζ] εται [και] ο γ χ γπο ς τε Γην τίνα [το] γ α [ερ] ος τ [ην] φ γ [ς ι] ν καθαρ [η] δια [το γ] το εφ γ ψ [ηλο] γ ο γ κεπικείμενης στε Γ [ης] αλλ επίκει [μενο γ ο γ]νο γ εκαθ [αι]

> το εφ γψ[ηλο]γ ογκ επικειмеνης сτεΓ[ης] αλλ επικει[мενογ ογ]νογ εκαθ[αι] > ρετο мεν γαρ ο αηρ. εφ [γ]ψηλογ [θ]γ[οмενογ] τογ προΒατ[ογ ε]κ[αθ]αιρε[το Δε]

και η Γ η· εςτα[z] εν Γ αρ το αίνα απ[ο] της πλεγρας επ αγτην· ωςτε [ογ]ν [ει κα]ι κα

TA TOYTON TON $[\lambda 0]$ ΓΟΝ Η $\pi[\varepsilon]p[i]\tau[MH\theta\varepsilon]i$ [ca] ακροβύςτια της
Γ[ης] εψαυ[cen] • ηΓ[i]α ce[N] παντώς αυτην ΄
και οις οιδε λογοίς • [ο εκουςιώς περίτμη] θεις καθαπερ[ε]Φθη ειπων • εφυλάξεναυτην παντώς

και κατά τον καιρόν της αναστάσεως ογδέ κατά τούτο ελλί $[\pi]$ ως [εχων] ανέστη πληρής και αφ[θ]αρτός όλω τω σωματί τούς τυ[πους με]ητοί [των] ηλών και της λογχής δ[εικν]υς εν οις και [μ] ωφθη[σεται υπο] των εκκέν[τη] σαντών κατά τας αψεύδεις φων[αc] της [θ]εοπνεύστου γραφής:-

 6 C^H οτι τ[HN] $_{\Delta}$ π[ο]κ[ρισι]ν χά[.] $_{\Omega}$ ν εἴνωι την ἐρώτησιν $_{\Sigma}$:

ϵ ξ ane ϵ ξ an ϵ ϵ ξ ξ ξ ξ ξ ξ

ΤΗ ΤΕCCAPAKOCTH ΗΜΕΡΑ ΚΑΘΑΡCIC ΕΓΙΝΕΤΟ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΟΤΙ ΚΑΙ ΕΝ ΤΕCCAPA ΚΟΝΤΑ ΗΜΕΡΑΙC Η ΔΙΑΜΟΡΦωCIC ΤΟΥ ΑΡCENOC · CHMΕΙΟΝ ΤΟΥ ΤΗΝ ΠλαCIN ΑΥΤΗΝ ΔΕΙCΘΑΙ ΚΑΘΑΡΜΟΥ ΤΟΥ ΠΑΡΑ ΘΥ ΄ ΕΠΙ ΔΕ ΧΥ Η ΠλαCIC ΑΓΙΑ· ΟΥΚ ΕΞ ΑΝΘΡωΠΙΝω ΄ CΠΕΡΜΑΤωΝ. Αλλ' ΕΚ ΘΕΙΑC ΔΥΝΑΜΕωC ΄ ΑΓΙΟΝ Δ[Ε Κ]ΑΙ ΤΟ ΓΕΝΝωΜΕΝΟΝ. Αλλ' ΟΥ ΚΑΘ ΑΓΙΑΖΟΜΕΝΟΝ ΚΑΘΑΙΡΟΝ ΟΥ ΚΑΘΑΙΡΟΥΜΕΝΟΝ ΄ ΚΑΙ ωCΠΕΡ ΕΒΑΠΤΙCΘΗ ΜΗ ΔΕΟΜΕΝΟC ΤΗC ΔΙ ΎΔΑΤΟC ΚΑΘΑΡCΕωC · Αλλ ΙΝΑ ΑΓΙΑCΗ ΤΑ ΎΔΑΤΑ ΄ ΚΑΙ ΠΑCAN ΠλΗΡωCΗ ΔΙΚΑΙΟCYNΗΝ ΎΠΑΚΟΥωΝ ΠΡΟΦΗΤΗ. ΟΥΤω ΚΑΙ ΎΠΕΡ ΚΑΘΑΡΙCΜΟΥ ΑΥΤΟΥ ΠΡΟCΦΕΡΕΤΑΙ ΤΟΥ ΜΗ ΔΕΟΜΕΝΟΥ ΚΑΘΑΡCΕωC ΤΡΥΓΟΝΕC ΚΑΙ ΠΕΡΙCΤΕΡΑΙ· CHMΕΙΟΝ ΑΦΕΛΟΥC ΚΑΙ CωΦΡΟΝΟC ΤΡΟΠΟΥ ΄ ΤΑΥΤΑ ΔΕ ΕΠΙ ΜΕΝ ΑΝώΝ CKIAI ΚΑΙ ΤΥΠΟΙ. ΕΠΙ ΔΕ ΧΥ ΑλΗΘΕΙΑ΄ ΑΥΤΟC ΓΑΡ Η ΤΗC ΑλΗΘΙΝΗC CωΦΡΟCYNΗC ΔΥΝΑΜΙC· ΚΑΙ ΤΗC ΑλΗΘΕΙΝΗC ΑΦΕΛΙΑC ΥΠΟCTACIC: ΕΞ ΑΝΕΠΙΓΡΑΦΟΥ:- ²

īВ

Και ποιογ καθαρισμογ
είπε μοι οπογ ογ γγ
ναίκος και ανδρός ςγ
νοδός οπογ ογχ Υπνός
ογχ ηδονή ςγνελθον
τες οπογ ογ ςγνζγγια

πε και ότε επληςθής αν αι ημέραι τον καθαρίς μου αγτών κατά τον Νομον [μ]ωγς εως.

[ογ ςγναλγαςμος ποιογ καθαριςμος μη γαρ κοιτης ο λογος ω εγαγγελιστα, μη]³ γαρ ταις ωλιςίν της εγας κεινογμένη θεοτοκεί η θεοτοκός μη γαρ χωράν, ε χει έκει η εν παράδειςω κατάρα, μη γαρ, ομοίως ταις αλλαίς σγλλαβούςς έτε κέν η παρθενομητώρ, ποιού τοινύν καθαρισμού λεγείς και γραφείς καθα ρισμού ομονήμως αινίττεται ημίν ο λούκας ου σάρκος μεμολύςμενης η ρεγςαςης κατά τον εθισμού των τικτούςων και τικτομένων απάγε α χραντός γαρ ο έκ της απείρογαμού ασυλύαςτος τοκός ως η έκ πρό προ αίωνι ος αμεσίτευτος γεννησις αλλύ αναμιμνησκών ημάς της πλάσεως των χοϊ κών αλάμ τε και εύας ως αγίας και καθάρας πάντος ρύπου και σπίλου και μωρ μου πάντος κρείττου και ως ούχ υπέκειτο είς παρακούς αντών αυτών ὑπέταγη πονοίς και εδέηθη εκ τροπής τροπού χειρονών, αντί των κρείττο νών φωνών και κατάρας, αντί εύλογιας και θανατού αντί αθανασίας 4

o83-1. From an unattributed source. On the fortieth day there was a purification according to the law, because the development of the male also takes forty days. This is a sign that the formation itself required cleansing from God. In the case of Christ, the formation was holy: it was not from human seeds but from divine power. What was born was also holy, but it was not so by being made holy; he was clean not by being cleansed. Similarly, he was baptised when he did not need cleansing through water, but so that he should make the waters of baptism holy and so that he should fulfil all righteousness (cf. Matthew 3:15), in obedience to the prophet. In this way, then, for his purification an offering was made for the one who did not require purification, doves and pigeons, a sign of his simple and modest behaviour. Such things are shadows and types for humans, but in the case of Christ they are the truth: for he is the power of true modesty, and the state of being of true simplicity. §

083-2. From an unattributed source. Tell me, what sort of purification was it, when it was not the union of woman and man? When it was not sleep nor pleasure which came together? When it was not marriage, not copulation? What sort of purification? For, evangelist, there is no account of a bed, for the God-bearer is not struck by the pains of Eve when she bears gods. The curse which was in paradise does not hold sway there, for the virgin mother did not conceive and give birth in the same way as other women. The purification of which you now read and write, Luke hints to us by using the same word, purification: it is not of defiled or transient flesh in the manner of those who give birth and are born. Away with you! For the offspring from the one who had not experienced marriage was undefiled and absolute, since his origin was from the Father without intermediary before eternity. But it reminds us of the formation of the earthly Adam and Eve, which was holy and pure of any filth and blemish, stronger than any disgrace, and how not one of these things was presupposed. Once they had been disobedient, it was made subject to labour and, from their turning aside it was bound to a turn for the worse instead of the better utterances: a curse instead of a blessing, and death instead of immortality ... 4

¹ Scholium 083-1: Titus, Homilies on Luke.

² Scholium 083-2: Cyril, Fragments on Luke.

³ This line is now hidden in a gutter; some letters were visible to Greenlee, and the whole text has been restored on the basis of Codex Palatinus.

⁴ One or two pages are missing, which would have contained Luke 2:22–33; the catena text may be found in Codex Palatinus (fol. 4v).

086-1. From Saint Basil; likewise Origen. I think that the Lord is 'for the falling and the rising' (Luke 2:34) not when some fall and others rise, but when the same person may be raised up for greater goodness. For while the advent of the Lord is destructive of our bodily affections, it stimulates the proper qualities of the soul. As when Paul says 'Whenever I am weak, then I am strong' (2 Corinthians 12:10), the same person is weak and strong: yet while he is weak in the flesh, he is strong in the Spirit. Thus too the Lord does not provide some people the opportunity for falling and others the opportunity for rising. For those who fall from the state in which they once were very clearly fall downwards, but the unbeliever never stands. He always trails along the ground after the snake at the point where he fell. He has nowhere then to fall from, because he has been cast down in his unbelief. When, through the first good deed, the one who stood in sin falls and dies, then he lives in righteousness and rises as faith in Christ grants to each one of us. Let the worse fall, so that the better may take the opportunity for the resurrection. If fornication does not fall, chastity does not rise. If irrationality is not diminished, the rationality which is in us does not flourish. So this man is 'for the falling and the rising of many, and to be a sign that will be opposed' (Luke 2:34). We have come to know in particular that 'a sign' in the divine scripture is the cross. For it says that Moses placed the snake on 'a sign' (Numbers 21:8), that is on a cross. This is a sign indicative of something strange and obscure, seen by them but understood only by those who are ready for understanding. They do not cease quarreling about the incarnation of the Lord: some assert that the body was assumed and others that his dwelling here was bodiless; some claim that his body could experience suffering and others that in some way an illusion fulfilled the bodily dispensation;

¹ Scholium 086-1: Basil, Letter 260 ('To Optimus the Bishop').

+ τογ αγιογ Βαςλειογ. ομοίως ωριγενογς:- 1

Ης ογμαί εις πτως ιn και αναστας ιn είναι τον κη· ογκ αλλών πιπτοντών και αλ λών ανισταμένων. αλλά τος αυτος βελτιώνος διανισταμένου· καθαίρετικη μεν γαρ εστίν των σωματικών παθών, η τος κυ επιφανεία. διεγερτική δε των της ψυχης ιδιώματων· ως όταν λέγη παυλός· όταν ασθένω. τότε δυ νατός είμι ο αυτός ασθένει και δυνατός αλλ' ασθένει μεν τη σαρκί. δυνατός δ' εστί τω πνι ούτω και ο κυ ούχι τοις μέν του πίπτε ιn τας αφορμάς παρέχει. τοις δε του ανιστάσθαι οι γαρ πιπτοντές από της στασέως εν η πότε ης να κατά πιπτούς δηλονοτί ουδεπότε δε ιστηκεί ο απίστος αεί χαμαί συρομένος μετά

θαγμαζοντές επι τοις λάλογ μενοίς περι αγτογ΄ και εγλο γης αγτογός της πεν προς μαριάμ την μητέρα αγτογ΄ πς ϊδογ ογτος κείται είς πτως και αναςτας ιν πολλω εν τω τη και είς chmeion αν τιλεγομένον

τογ οφεως ΄ ω ςγ νεπεςεν ΄ ογκ ε χει ογν οθεν πεςη Δια το καταβεβλη ςθαι τη απιστια ΄ ως πρωτη εγεργεςια τον στηκοντα τη αμαρτία πεςείν και αποθάνειν είτα Ζηςαι τη δικαίος γ νη και αναστηναί της είς χν πίστεως

εκατερον ημίν χαριζομένης πίπτετω τα χείρονα. Ϊνα λάβη καίρον τα βελτίω είς την αναστάσιν εάν μη πέςη η πορνεία. Η σωφρος γνη ογκ ανίσταται εάν μη η αλογία σγντρίβη. Το λογικόν το εν ημίν ογκ ανθήσει ογτός όγν είς πτω cin και αναστάσιν πολλών είς δε chmeion αντίλεγομένον. Κγρίως chmeion ε γνωμέν παρά τη θεία γραφή τον σταγρον εθήκεν γαρ φης η μώγς τον οφίν επί chmeioy τογτ' εστίν επί σταγρογ ο chmeion εστίν παράδοξος τίνος και αφανογς πραγμάτος ενδείκτικον ορωμένον μεν παράγτων, νοογμένο δε παρά των εντρέχων την διανοίαν επεί ογν, ος παγονταί ζηγομάχος περί της ενανθρωπης στος και διορίζομενοι και οι μέν πα[θη] τον εσχή κέναι το σωμά. Οι δε φαντάσιαν τινί την δία σωμάτος οικονομίαν πληρογνί

και αλλοι χοϊκον. αλλοι δε επογρανίον σωμα΄ και οι μεν προδιωνίον την ήπαρ Ξ ιν΄ οι δεν από μαρίας την αρχην εςχηκέναι· δια τούτο είς chmeion αντίλε τομένον:- 1

Τεθείται μεν γαρ παρά τον $\overline{\theta \gamma}$ και $\overline{\text{прс}}$ ο εμμανούηλο είς τα θεμέλια ςιών λίθος ω εκλέκτος ακρογονίεος εντίμος αλλ' οι μεν επ αυτώ πίςτευς αντές, ου καται σχυνθής αν οι δε απίστοι και το επ αυτώ μυτηρίον, ους ισχυραμτές ίδειν, πεςοντές ευνέτριβης αν έφη γαρ που παλίν $\overline{\theta}$ θε και $\overline{\text{πρρ}}$ ίδου τίθημι εν ςι ων λίθον προσκομματός και πέτραν ςκανδάλου και ο πίςτευων επ αυτώ. Ου μη καταισχύνθη έφ ον δ' αν πέςη λίκμης ει αυτόν αλλ' ης φαλίζετο τους εξ $\overline{\text{ιηλ}}$ ο προφή $\overline{\text{πρρ}}$ ίδον αυτόν κουτών στο πούς επτών.

- > THC λεγων· KN ayto
- > AFIACETE · KAI AYTOC
- > єстаї соу фовос каї
- εαν επαγτώ πεποι
- θως, HC ECTAI COI EIC AFI
- ϊδογ ογτος κειται εις πτω
- cin και αναστάσιν πολλών
- εν τω ιηλ και εις chmeion,
- ANTIVE LOWENON,
- > acmon kai ogy ως λίθω προσκο[mm]at[i cynan]thcecθε οςτω ος δ' ως πετράς
- > πτωματι΄ οὖκογη επειδηπέρ κη όντα και θη τον εμμανούηλ, ογκ ηγι ασέν ογτε μην ηθέλησεν επαγτώ πεποιθέναι΄ περιπταίουσιν ως λίθω δια την απίστιαν συνέτριβη και πέπτωκεν ανέστησαν δε πολλοί, του τέστιν οι την εις αυτον πίστιν παράδε ξαμένοι:- και πάλιν:- 2
- , Η και ο cοφωτατος γραφει παγλος. ϊογδαιοίς μεν εςτι ςκανδαλον ο стаγ
- > ρος. εθνεςι δε μωρια και παλιν ο λογος του σταυρού τοις μεν απολλύ
- \rightarrow Μενοίς Μωρία εςτιν τοις δε ςωζομενοίς Ημίν. Δυνάμις θ υ είς ςωτηρία:-

others still say that the body was earthly and others that it was heavenly; some say that he existed before time began, while others say that he took his beginning from Mary. For this reason, he is 'a sign that will be opposed.' &

o86-2. From Saint Cyril. For Emmanuel was placed by God the Father for the foundations of Sion, being a stone which was 'a cornerstone, chosen and precious' (Isaiah 28:16, I Peter 2:6). Those who believed in him were not put to shame, but those who were unbelievers, and were unable to see the mystery regarding him, fell and were crushed. For again our God and Father said somewhere: 'See, I am placing in Sion a stone of stumbling and a rock of scandal, and the one who believes in it is not put to shame' (Isaiah 28:16). 'It will crush the one on whom it falls' (Luke 20:18). But the prophet has assured the people of Israel of safety, saying: 'Sanctify the Lord himself, and he will be your fear. And if you have believed in him, he will be your sanctification, and you will not encounter him in the manner of a stumbling stone nor as a rock of offence' (Isaiah 8:13). Therefore as Israel did not sanctify Emmanuel even though he was the Lord and God, and they were not willing to believe in him, like those who trip on a stone they were worn away because of their unbelief and have fallen. Yet many have arisen, namely those who have accepted faith in him.

o86-3. And again. Or the most wise Paul also writes: 'The cross is a stumbling-block to Jews and foolishness to Gentiles' (I Corinthians I:23). And again, 'The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God for salvation' (I Corinthians I:18).

¹ Scholium 086-2: Cyril, Homily 4 on Luke.

² Scholium 086-3: Cyril, Homily 4 on Luke.

o87-1. From Saint Basil. It says that the testing word is a sword, which judges thoughts and 'pierces until it divides soul from spirit, joints from marrow, and judges the thoughts' (Hebrews 4:12). Now it follows that at the time of the passion, every soul was subjected to that type of judgement, according to the voice of the Lord who said 'You will all be scandalised in me' (Matthew 26:33). Simeon also prophesies about Mary herself that 'as you stand by the cross and see what comes to pass and hear the voices after the testimony of Gabriel, after the secret knowledge of the divine conception, after the great revelation of the miracles, there will be a turbulence around your soul. But it was necessary for the Lord to taste death on behalf of all and to become the world's atoning sacrifice, to justify all people in his own blood. And therefore a certain separation will touch even you, who have been taught the things about the Lord from above': this is the sword.

087-2. From Saint Cyril, Archbishop of Alexandria, from the Commentary on Zechariah. We affirm that in these contexts it is made clear that the sword is temptation, as in the form of a dagger, or even the passion itself which was brought upon Emmanuel by the madness of the Jews. It seems that the righteous Simeon understood it in this way and, indeed, even said so when the holy Virgin brought the eight-day-old Jesus: 'And a sword will pierce your own soul' (Luke 2:35). For I simply say, was she not struck down by a sword when she saw the one who was born from her in flesh being crucified? It says 'O sword, awake against my shepherd' (Zechariah 13:7), meaning let the redeeming passion be enacted right away, and let the moment come of the revelation of what is good.

¹ Scholium 087-1: Basil, Letter 260 ('To Optimus the Bishop').

² There is a decoration on the initial letter.

³ Scholium 087-2: Cyril, Commentary on Zechariah/Fragment on Luke.

τογ αγιογ Βασιλειογ:- 1

ΤΙΖ Ρομφαίαν² λεγεί τον λογον τον πειραστικόν τον κριτικόν των ενθύμησε ων τον διηκνούμενον αχρί μερισμού ψύχης και πνεύματος αρμών τε και μύελων και κριτικόν ενθύμησεων επείδη τοινύν πασά ψύχη παρά τον καίρον του παθούς οιόνει διακρίσει τινι ὑπεβάλλετο κατά τη του κύ φωνην ειποντός ότι παντές σκανδαλισθησεσθέ εν εμοί προ φητεύει ο σύμεων και περί αυτής της μάρ[ια]ς, ότι παρέστωσα τω σταύ ρω και βλεπούσα τα γινόμενα και ακούούσα των φωνών, μετά την του γαβρίηλ μαρτύριαν μετά την απορρητόν γνωσίν της θείας σύλ ληψεως μετά την μεγάλην των θαύματων επίδειξιν, γενησεταί τις περί την σην ψύχην σάλος, εδεί δε τον κνί περ παντός γενασθαί

και σογ αγτης την ψίχην δι ελεγσεται ρομφαία. Οπώς αποκαλγφθώσιν εκ πολλώ καρδιών διαλογισμοί.

θανατογ και ϊλαστη ριον γενομένον τογ κοσμογ. παντάς δι καιωςαι εν τω αυτογ αιματι΄ και σου ου⁻ αυτης της ανωθε⁻ [δεδιδαγμένης τα]

περι τογ \overline{KY} αψηται τις Διακρισιο· τογτεστιν η ρομφαία:τογ αγιογ κγριλλογ αρχ (ι) επισκο (πογ) αλεξανδ (ρείας) εκ τογ είς τον ζαχαριαν:- ³

Ρομφαίαν εν τουτοίς καταδηλούςθαι φαμέν. ως εν είδει μαχαίρας τον πείραςμον η και αυτό το παθός το έκ της των ιουδαίων απονοίας έπενη νεγμένον τω εμμάνου το εκμάνοι το όκ της των ιουδαίων απονοίας έπενη νεγμένον τω εμμάνου το προσεκομίζεν οκταμμέρον η αγία παρθένος τον ιν και σου αυτής την ψύχην διελεύς εται ρομφαία μονόν γαρ, ου χι ρομφαία καταισφάζετο σταυρούμενον ορώς τον έξ αυτής γεννή θέντα κατά γε την σάρκα φημί ω τοίνυν ρομφαία έξηγερθητί φης να του ποίμενα μου του ποίμενα μου του ποίμενο να παθος και ο της των αγαθών αναδείξεως ηκετώ καίρος:-

τογ αγιογ Βασιλειογ:- 1

ΑΙΝΙΤΤΕΤΑΙ ὅΤΙ ΜΕΤΑ ΤΟΝ ΟΚΑΝΔΑΛΙΟΜΟΝ ΤΟΝ ΕΠΙ ΤΟ ΟΤΑΥΡΟ ΤΟΥ ΧΥ Γ[ε]ΝΟ ΜΕΝΟΝ ΤΟΙΟ ΤΕ ΜΑΘΗΤΑΙΟ ΚΑΙ ΑΥΤΗ ΤΗ ΜΑΡΙΑ΄ ΤΑΧΕΙΑ ΤΙΟ ΪΑΟΙΟ ΕΠΑΚΟΛΟΥΘΗΟΕΙ ΠΑΡΑ ΤΟΥ ΚΥ ΒΕΒΑΙΟΥΟΑ ΑΥΤΟΝ ΤΗΝ ΚΑΡΔΙΑΝ ΕΙΟ ΤΗΝ ΕΠ ΑΥΤΟΝ ΠΙΟΤΙΝ΄ ΟΥ

 $\bar{\Delta}$

τω γαρ ϊδομέν και πε τρον της εις χν πιςτε ως αντιςχομένον το ανθρωπινον ογν ςαθρο διηλεγχθη. Ινα το ϊςχγ ρον τογ κγ δειχθη:-

 $\overline{\Delta}^2$ пері annac the профиті Δ oc: $-^3$

και ην αννα προφητις θ γγατηρ φανούηλ εκ φύλης аснр• аүтн проВєВнкуїа є η ημεραίς πολλαίς της ας α με τα ανδρος έτη έπτα από της παρθενείας αγτης και αγτη χηρα. εως ετων ογδοηκον τα τεςςαρων η ογχ αφιςτα [το το] γ ϊερογ ΝΗ στειλις και δεμςεςιν λατρεγογςα NYKTA KAI HMEPAN' KAI AYTH TH ωρα επιστασα ανθωμολογεί το τω θω και ελαλει περι αγτογ παςιν τοις προςδεχομένοις λγτρως ιν ίλημα και ως έτε λες αν πάντα τα κατά τον νο ΜΟΝ ΚΥ ΕΠΕCΤΡΕΨΑΝ ΕΙΟ ΤΗ Γαλιλαίαν εις την πολίν εαγτω NAZAPET. 4

+1€

o88-1. From Saint Basil. It hints that after the scandal at the cross of Christ which comes both on the disciples and on Mary herself, a form of healing will follow on swiftly from the Lord, which strengthens the heart for faith in him. For thus we see that Peter too clung fast to faith in Christ: his human weakness was exposed so that the strength of the Lord might be shown.

¹ Scholium 088-1: Basil, Letter 260 ('To Optimus the Bishop').

 $^{^2}$ Tregelles thinks that the catena section number πz appeared in the margin by the side of $\Delta,$ but it is not visible on the images. He misreads annac as annac in the chapter title.

³ Kephalaion 4: On Anna the Prophetess.

⁴ Several pages are missing, which would have contained Luke 2:40–3:5a.

104-I. From Origen. 'Mountains and hills' are the opposing powers: through the indwelling of Christ 'they have been made low' (Luke 3:5). 'Valleys' are the people who have been filled with good deeds. Everything that is 'crooked has been made straight' (Luke 3:5): for each of us was crooked and yet, in the indwelling of Christ which reaches our soul, whatever is crooked becomes straight.

104-2. And again. Rough was our life and its reason precarious, but when our Lord came he made everything smooth. And while this has also come to pass for the Gentiles, for his other people, who have been made low, 'every mountain and hill will be made low' (Luke 3:5). For they were once a mountain and hill, but they have been made low and humbled.

105-I. From Saint John, Archbishop of Constantinople. No longer Jews or proselytes only, but also the entire nature of humankind. For through all life of the rough places being destroyed, it hinted that tax collectors and prostitutes and robbers and magicians, who had previously turned aside, later walked along the straight path. This is what he himself said: 'Tax collectors and prostitutes are going before you into the kingdom of God' (Matthew 21:31).

105-2. And a little later on. 'All flesh will see the salvation of God' (Luke 3:6) everywhere shows that the power and the knowledge of these good tidings will be poured out to the ends of the world, away from brutal behaviour and a harsh will, changing the human race to great kindness and gentleness.

105-3. From Saint Cyril. No longer just Israel, but 'all flesh'. For the Saviour and Lord of all things does not keep his gentleness limited, nor did he save one nation: rather, he has caught in his net everything under the heaven. He enlightened those in darkness. This was what was celebrated by the lyre of the Psalmist: 'All the nations which

¹ Scholium 104-1: Origen, Homily 22 on Luke.

² Scholium 104-2: Origen, Homily 22 on Luke.

³ Scholium 105-1: Chrysostom, Homily 10 on Matthew.

⁴ Scholium 105-2: Chrysostom Homily 10 on Matthew.

⁵ Scholium 105-3: Cyril, Fragment II.13 on Luke.

ωριγενογα:- 1

Ορη και Βογνοι αι τε αντικειμέναι δύναμεις. δια της $\sqrt{\gamma}$ επιδημίας εταπείνω θηςαν και [αι] φαραγγές οι ανοί πεπληρώνται έργοις αγαθοίς γεγένηται δε και πάντα τα ςκολία εις [ε] γθειαν εκάςτος γαρ ημών ςκολίος ην εν μέν τοίγε τη $\sqrt{\gamma}$ επιδημία τη γενομένη εις την ψύχην. Γίνεται τα ςκολία ει ζ εγθειαν: και πάλιν τη γραχύς ην, ημών ο Βίος. και ανώμαλος ο λο γος ελθών δε ο κα ημών λεία πάντα πεποίηκεν και επί μέν των εθνών ταύτα γεγένηται επί δε τού λαού εκείνου καθαίρεθεντος τ[ο] πάν ορος και βούνος καθαίρεθης ται ορος γαρ ηςαν πότε και βούνος. καθ[αι] ρεθηςαν δε και τεταπείνωνται: τού αγιού ιωαννού αρχ(ι) επίςκο (πού) κω $\overline{\zeta}$ (ταντίνου πολέως):-3

 $^{\epsilon}$ Ογκετι ϊογδαιοι ογτε προςηλγτοι μονον. αλλα και παςα η των ανών φγςις $^{\cdot}$

- - \rightarrow Nωθης εται και εςται τα cκ[0]
 - > λια εις εγθειας και αι τραγειαι
 - > εις οδούς λείας και οψεται πα
 - \rightarrow c[a ca]pž [το cωτh]p[ion τογ $\overline{\theta \gamma}$]

ΔΙΑ ΓΑΡ ΤΏΝ CKO Λιών πάντα Διε Φθαρμένον Βιο Ηνίζατο ΄ [τε] λώ Νάς και πορνάς και ληςτάς και [μαγούς οιτίνες] οντές διέςτραμ μένοι προτέρον.

την ορθην ήςτερον εβαδίςαν οδον οπέρ ογν και αυτός ελέγεν ότι τελωναί και πορναί προαγούς ήμας είς την Βαςίλειαν του $\overline{\theta \gamma}$ - και μετ όλιγα:- 4

Οψεται παςα capž το cωτηρίον τος θη παντάχος δηλών ότι προς τα περατά της οικογμένης χύθης έται των εγαγγελλίων τος των η δυναμίς και η γνως από θηριωδούς τροπού και σκληρότητ[oc] γνωμής είς ημέροτη τα πολλην και απάλοτητα μεταβάλους α το των ανών γενος:- τος αγ(ioy) κυριλλ(oy)5

Θ΄ Ο ἐκετι μονός πλ. αλλά παςα ςαρξ΄ ο γαρ των όλων της και κς΄ ογ εγνέςταλ μενην έχει την ημέροτητα΄ ογτε μην εν διέςωσεν εθνός. σε και τογτο δε μαλλον την ἡπ ογρανον. εφωτίσε τογς εσκοτισμένος και τογτο γ ην αρά το διά της τογ ψάλλοντος λγράς ἡμνογμένον παντά τα εθνή, όςα

εποίης ας μξούς ι και προσκύνης οις ενωπίον σου $\overline{\kappa e}$ ς εςωσταί δε όμου τω κα ταλιμματί των $\overline{\epsilon g}$ ιηλ ως και τούτο παλαί προαναπέφωνηκ [e]ν ο μέγας μω chc ούτω λέγων εγφρανθητέ εθνη μέτα τού λαού αυτού:- ωρίγενούς:- 1

Ορα πηλική εστίν η μελλούσα όργη καταστρέφει τον κοσμόν κολάζει τους δεήθεντας παιδεύσεως και ύλην αυτή εκαστός πο[ί]ει έξ ων επράξε ποίησα τε ουν καρπούς αξίους της μετανοίας τίνες δε οι καρποί: ειρηνή μακρο θύμια χρηστότης αγαθοσύνη πίστις πραύτης εγκρατεία και τα σύμφωνα τουτοίς προφητέψει δε την καθαίρεσιν εκείνου του λδού και την κλησίν των εθνών εκείνοις γαρ αυχούσιν τον αβράδη δεγεί.

- > ΜΗ αΡΣΗΟθαί λε
- > γειν πατέρα έχο
- > MEN TON aBpaam,
- γ ειτα περι των ε
- θνων γεζων.
- λεΓω ΓΑΡ ΥΜΙΝ.
- [>] [οτι ΔΥΝΑΤΑΙ δ]
 -) θc εκ των λιθω⁻
 - , acek imn viam
 - > τογτων εγειραί
 - τεκνά τω αΒράαμ: του αγιου κυριλλ(ου): ²

ελεγεν ογν τοις εκπορεγο μενοίς οχλοίς Βαπτιςθήναι τις ἡπελείξεν ἡμιν φυγείν απο [της μελλούς ο]ρ[γη]ς ποι ης της ουν καρπούς αξίους της

METANOIAC.

Της αγιος μεμεστωμένος ο μακαρίος Βαπτίστης, ογκ ηγνοής της ιογδαίω Δετροπίας τα κατά χε τολμηματά προεγνώ γαρ ότι και απίστης οξείν ας τω· και την ιοβολον αυτών κινης αντών ανανηφοντάς ολουρίας Βαλους: προς εκείνα τοινέν Βλέπων τους έξ αυτών ανανηφοντάς ονομάζει πονη ρους: ελεγχεί δ' ότι καιτοί νομον εχοντές το χε λαλούντα μυστηρίον και προγορέντεις προφητών αποφέρους εις τουτο, νώθροι γεγονάς! ταις ακο

- >> aic. και οκνηροί προς πίςτιν την επί ζε τω πάντων τοι χω΄ τις ζαρ ήμιν ήπε
- >> Δείξεν φυγείν από της μελλούτης οργης αρ' ουχ η θεοπνεύτος γραφη τους μεν είς χν πιστεύταντας μακαρίους είναι λεγούταν τους γε μην απίστους και απίθεις τκληραίς και αφύκτοις ύποπεςεισθαί δίκαις προαγγελούτα, πλη⁻³

you have made will come and worship before you, Lord' (Psalm 85:9 LXX). They have been saved together with the remnant of those from Israel, which is just what the great Moses long ago also declared, speaking as follows: 'Rejoice you nations with his people' (Deuteronomy 23:43). 8

106-I. From Origen. See how great is the coming anger. It overturns the world. It punishes those who lack education. Each person makes material for it from the deeds they have done. 'So bear fruits worthy of repentance' (Luke 3:8). But what are these fruits? 'Peace, patience, kindness, goodness, faith, gentleness, self-control' (Galatians 5:22–23) and whatever is in harmony with these. But John prophesies the destruction of the original people and the calling of the Gentiles. To those who boast about Abraham he says: 'Do not begin to say "We have Abraham as our ancestor" (Luke 3:8) and then says about the Gentiles: 'For I say to you that God is able to raise up children for Abraham from these stones' (Luke 3:8).

106-2. From Saint Cyril. The blessed Baptist was full of the Spirit. He was not unaware of the outrages there would be against Christ from the evil behaviour of the Jews. For he foreknew that they would also disbelieve him and they would wag their venomous tongue and hurl insults. Accordingly, having these things in view, he even calls wicked those of them who come to their senses. He criticises them because even though they had the law which speaks of the mystery of Christ and the forewarnings of the prophets relating to this, they have become dull in their hearing and reluctant for faith in Christ the Saviour of all. 'For who warned you to flee from the coming anger?' (Luke 3:7). Was it not the divinely-inspired scripture, which says that those who believe in Christ are blessed, but forewarns that the unbelieving and faithless will have hard and inescapable punishments imposed on them. Unless ... ³

¹ Scholium 106-1: Origen, Homily 22 on Luke.

² Scholium 106-2: Cyril, Homily 7 on Luke.

³ At least one page is missing, which would have contained Luke 3:8b–11a.

ITO-I. ... to have two tunics and wear them. One would be the old and the other would be the new (cf. Colossians 3:9–IO). Instead we should take off one, but keep the other. They were also asking about 'Share with anyone who has none' (Luke 3:II). Who is it who does not have even one garment around his skin and is uncovered, so that we may share with them? I do not mean that this is impossible and that this is an exaggerated encouragement towards the duty to clothe the poor and not to be heedless of the commandment.

III-I. From the same, Origen. Persuade the tax collectors that they should not take from those who are taxed anything except what is set down according to the taxes. For the one who contravenes this contravenes the commandment not of John but of the Holy Spirit which is in him.

II2-1. From Saint Cyril. See how, just as a knowledgeable physician applies to each sickness an efficacious and fitting remedy, so the Baptist himself gave to each profession a beneficial and appropriate word. To the crowds who were proceeding towards repentance, he gave the order to take care for each other; for the tax collectors he shuts off the path to unrestrained greed. He calls with great wisdom to the soldiers not to oppress anyone. For God does not cast off anyone who conducts themselves properly and justly according to their own choice.

¹ Scholium 110-1: Origen, Homily 23 on Luke.

² Scholium 111-1: Origen, Homily 23 on Luke.

³ Kephalaion 6: On Those who Questioned John.

⁴ Scholium 112-1: Cyril, Fragment II.20 on Luke.

+IH

¹ Δε Δγο χιτωνάς εχείν και ενδεδήςθαι πη μ[εν τον π]αλαίον [π]η δε τον νέο αλλ' εκδής ασθαί μεν τον ετέρον. Τον δ' ετέρον εχείν αμά δε έζητογν το με τάδοτω τω μη εχοντί τις δε έςτιν ο μη ενδήμα έχων πέρι τον χρώτα και μη εςκεπαςμένος ωςτε αγτώ μεταδίδοναι ογ τούτο λέγω ότι ου δύνα ται και καθ υπέρβολην τούτο προτρεπτικόν είναι προς το δείν ενδύει τούς πενητάς και μη αμέλειν της εντολή [c:-] του αυτού ωριγενούς:- ²

Τογτο τογς τελω νας πειςατω πλην της διατάξεως της κατά τογς τε λωνάς μη λάμβα νείν απο των τελογ μενων΄ ο γαρ τογ το παραβαίνων. παραβαίνει εντο λην· ογχ ϊωάννογ. αλλά τογ ἐν αγτω αγιογ πνς:- [τογ αγιογ κγριλλογ] ⁴

Ο[ρας πως καθαπέρ τις]
επιστημών ιατρός
εκαςτώ των παθώ
το προσφορον τε και
εοικός επιφέρει Βο

Ηθημα. Ο ότω και αυτός έκαςτω των επίτηδες ματών. Τον επώφελη και πρεποντά λόγον εδίδος τοις μεν οχλοίς βαδίζος είς μετανοίαν. Φι λάληλλω φρονηματί κεχρης θαι κελέςων τελώναις δε την είς ακάθη κτούς πλεονέξιας απόκλιων όδον τοις γε μην ετρατίωταις το μηδενα διαςείειν. Πανζόφως επίφωνων ούδενα γαρ απόβαλλει θα κατά την ίδιαν προαίρες να αναςτρεφοντά ορθώς και δικαίως:-

τογ αγιογ κυριλλου:- 1

Ογτως ην αξ[ι]αγαστος [και με]γας ο ιωαννής. ως εις ήπονοιας ελθείν τογς των ιογδαίων δημούς μη αρά πως αγτος είη ο χς· ο και δια της τος νο μος καιδια τροφωθρίος και δια προφ[η]των αγιών προκεκηρυγμένος επείδη δε απάξ εις τογτο ήπονοιας προκηδθόν τίνες. αποκείρει την ήποψιαν δεςποτικοίς αξιωμάςιν· ως οικετής παράχωρων· αμέτρη τον γαρ το μετάξυ θυ και [α]νού:-

 $\overline{^{ ext{I}\overline{\Delta}}}$ **М**оинс Гар каі ї Δ ік ω с ЕРГОН ЕСТІ ТНС ПАНТА ἡπερκειμένης ογείδε το ενειναι δυναςθαι ΤΙCΙ ΤΟ ΠΝΆ ΤΟ ΆΓΙΟΝ και θειας φύςεως κοι νωνογς αποφαίνει тоүс просіонтас аүтн ενήπαρχει Δε τογτο ογ κατα ληψιν και μεθε ΣΙΝ ΤΗΝ ΠΑΡ ΕΤΕΡΟΥ ΤΙ [νος• αλλα οικωθ]εν και [ογειωδως τω χω·] [Battizei Fap en afico Tini] θε ογη αρα εςτι· και καρ πος της ουςίας του θυ και προ ο ενανθρωπη cac λογος αλλ' εδρα τογ

TO KAI OTE FEFONEN ANOC.

και είπεν αγτοις Μηδενα

Διαςείς τε[] Μηδε ς γκο

φαντης τε[] και αρκείς θαι

τοις οψωνιοις ή μων προ

σδοκωντος δε τογ λαογ

και διαλογίζο μενών παν

των εν ταις καρδιαίς αγτω

[π]ερι ιωαννογ μηποτε αγ

τος ε[ιη ο χς] απεκρινατο

ο ιωαννης πας ν λεγων

α εγω μεν ή δατι Βαπτίζω ή

μας ερχεται δε ο ις γροτερος μογ 3

ως εις ων το μετά της αρρητώς τε και απερινοήτως ενώθεις ατός αρκος και γούν ο μακαρίος Βαπτίςτης προείπων ότι ούκ είμι αξίος ινα κύψας λύςω τον ιμάντα των ξποδηματών αυτού προςηνές εν θύς, ούτος ξμάς Βαπτίς εν πνι αρίω και πύρι και ποδάς δηλονότι και ξποδηματά εχών ού γαρ τοι φαίη τις αν ει σε νούν εχοι ως αςαρκός ων,

113-1. From Saint Cyril. So admirable and great was John that the crowds of the Jews went as far as to suggest that, somehow, he might be the Christ himself, who had been described through the shadow of the law and had been heralded beforehand by the holy prophets. As soon as some people ventured this type of suggestion, he puts an end to the conjecture giving way like a servant to the honours of his master. For the distance between God and human is immeasurable.

II4-I. From the same. For it is a peculiar property of the unique substance which transcends everything to be able to send the Holy Spirit into some, and to reveal as participants in the divine nature those who draw near to it. This exists not in taking and sharing what is from someone else, but as personal and belonging in substance to Christ, for 'he baptises in the Holy Spirit' (cf. Luke 3:16). So, then, he is God and the fruit of the substance of God the Father, the incarnate Word. But he accomplished this even when he became human, as he was the one Son with the flesh united to him in an ineffable and incomprehensible manner. And so the blessed Baptist, after stating beforehand that 'I am not worthy to bend and untie the thong of his sandals' immediately added, 'This man will baptise you with the Holy Spirit and fire' (Luke 3:16). Clearly he had feet and sandals, for no-one if they had any sense would say he had feet and sandals while

¹ Scholium 113-1: Cyril, Homily 10 on Luke.

² Scholium 114-1: Cyril, Homily 10 on Luke.

³ The Moy projects into the right margin and may be a later addition, perhaps by the first hand.

the Word was without flesh and had not yet been made like us, but only when he became human. Since he did not cease being God, he continued even so to act in a divine way, giving the Spirit to those who believe in him. For he, in one and the same person, was himself at the same time both God and human. §

115-1. From Origen. If you were holy, you would be baptised in the Holy Spirit, but if you were a sinner, you would be baptised in this fire. For the same baptism results in fire and judgment for those who are unworthy and wrongly baptised, but for those who are rightly baptised and on the way to salvation it results in the Holy Spirit and salvation. This man who baptises 'in the Holy Spirit and fire' is said to have 'a winnowing-fan in his hand and to clease thoroughly the threshing floor and to gather the grain into his storehouse, but to burn up the chaff with unquenchable fire' (Luke 3:17). I wish to see in what manner my Lord Jesus has a winnowing fan and what sort of wind is blowing. For on a calm day the winnowing fan is totally useless for this. The chaff is separated to a fitting place, while the grain overcomes the wind and is carried down all together. See that there are never temptations which separate the chaff: it is the wind which reveals that the grain is grain. 4 So if ever you have been overcome when your soul was tempted, the temptation did not make you into chaff but proved that you already were chaff and lightweight and faithless. On the other hand if you ever withstood the temptation when a temptation happened, the temptation did not make you faithful and patient but brought to light the virtue of patience which is within you. 🐿

115-2. From Saint Cyril. 'See!' says the blessed Baptist, 'the threshing floor belongs to Christ as master.' For thus he cleanses it, separating and distinguishing the chaff from

¹ Scholium 115-1: Origen, Homily 26 on Luke.

² The initial reading φοδρογ has been corrected to cφοδρογ.

³ Scholium 115-2: Cyril, Homily 10 on Luke.

⁴ Codex Zacynthius reads ton citon oti ecti chtoc, literally 'that the grain is of a moth', but as this is not found in the standard text of Origen it appears to be a spelling error due to the similar sound of σ 170 ς 1 and σ 170 ς 2. If the variant were originally intended as a pun, it could be translated as 'that the grain is greying'.

ο λογος· και όγπω γενομένος καθ Ημάς. ποδάς είχε και ήποδηματα αλλ' ότε γεγονέν απώς επείδη το είναι $\overline{\theta c}$ ογκ απώλες έν ενηρ[γη] κε πάλιν και ογτώ θεοπρέπως το πνα διδογς τοις πιςτεγογείν είς αγτον ην γαρ εν ταγτώ $\overline{\theta c}$ τε όμος και απός ο αγτός:- ωρίγενογς: ¹

εαν αγιος ης. Βαπτίζη τω αγιω πνί εαν δε αμαρτών, ης. Βαπτίζη τούτω τω πύρι το γαρ αυτό Βαπτίζμα τοις μέν αναξίοις και κάκως Βαπτίζομε νοίς. είς πύρ και είς κριμα γινεται τοίς δε κάδως και επί σωτηρία καταβαί νούς ιν: είς πνα αγιον και σωτηρίαν γινεται ούτος δε ο Βαπτίστας εν πνί αγιω και πύρι. δεγεται πτύον εχείν εν τη χείρι και διακαθαίρειν την αλό να και τον μέν ιστον είς την αποθήκην ςυναγαγείνι. το δε αχύρον κατα

ογ ογκ ειμι ϊκανός λγςαι τον ϊμάντα των ἡποδηματών αγ τογ΄ ε αγτός ἡμάς Βαπτίςει εν [πνι αγιώ και πγρι] ογ το πτγο εν τη χειρι αγτογ΄

ΙE

καιείν πγρι ας Βε στω και Βογλο μαι ϊδείν τινα τρο πον ο κα μογ τα εχει πτγον και τινος ανεμογ πνεοντος εν γαρ νηνεμία. αχρηςτον εστί το πτγον και ταγτα

τον ανέμος τον μεν αχύρον χωρίζεται είς οικείον τόπον ο δε ςίτος νίκης ας τον ανέμον καταφέρεται επί το αυτό και όρα μηπότε οι πείραςμοι οι το α χύρον χωρίζοντες. Ο ανέμος έςτιν ο αποδείκηςς τον ςίτον ότι έςτι chτος όταν μεν όυν πείραζομένης του τίτον ότι έςτι chτος όταν μεν όυν πείραζομένης του τίκηθης όυχι ο πείραςμος αχύρον και κουφόν και απίστον ηλέρξεν όταν δε πείραζμου γίπομενης ύπομενης τον πείραζμον όυχι ο πείραζμος ςε πίστον πεποίηκεν και ύπομονητίκον. αλλί όυς αν εν σοι δυναμιν ύπο μονητικήν εφανέρωσεν: του αρίου κυριλλίου): 3

 $[\]overline{\text{I}}$ $\overline{\text{C}}$ $\overline{\text$

αλλ' ο μεν είτος είς αποθήκην είςκομίζεται το τές παρά θη φείδον [c τ] ε και φυλάκης και αγαπής το τε μην αχύρον ως αχρίστος γλη. πυρί δαπαναταί: ωρίγενους: 1

 $\overline{^{1\zeta}}$ Ο τον λογον του ευαγγελίου διδασκών \cdot ουχ εν πραγμα ευαγγελίζεται. Αλ

λα πλειονά νουν Γαρ εχει επαγγελ λομένον ότι πολ λα εςτιν α εγαγγε λίζεται εγαγγε λίζετε μεν ουν ϊ ωάννης πολλά και ετέρα και ου γεγρα πτα[ι ο]τι επειδή είκος μείζονα τι να ην της γραφής εςιωπηςέν ο λουκάς [του αυτου]²

Ογτω παρανομώς
εγεμέν την γγ
ναίκα τος αδελφος
αγτος παρά τον
μωθίσεως νομονί
αλλ' ο ακατ[α]πληκ
τος ϊωάννης ο μη
δενός προ[ς]ωπον

και διακαθαριεί την αλώνα αγ τος και εγναξεί τον είτον εί ε την αποθήκην αγτος το δε αχγρον κατακαγεεί πγρι ας βε ετω 'ς πολλα μεν ογν και ετε ρα παρακαλών εγηγελίζετο τον λαον 'ζ ο δε ηρώδης ο τε τραρχής ελεγχομένος ἡπ ας τος περί ηρωδιαδός της γναικός τος αδελφο[γ α] γτο[γ] και περί παντών ων εποίησε πονηρών ο ηρώδης προςε θηκέν και τος τον ιωάννην εν φγλακή.

λαμβανών ος φοβηθείς την βασιλικήν εξουσίαν ουδέν ήττον πλη ρών προφητικήν παρρησίαν ηλέγξεν τον ηρώδην επί τη παρανομία του γάνος και κατέκλισθη είς φυλάκην και μη μεριμνών θάνατο εμέριμνα περί $\overline{\chi \gamma}$ ³

the grain. But while the grain is carried into the storehouse, which means that it is considered worthy of safety and God's preservation and protection and love, the chaff, as it is useless matter, is consumed by fire.

II6-I. From Origen. One who teaches the word of the gospel does not proclaim a single thing, but more, for they have the promised understanding that many things are proclaimed. So John proclaims 'many other things' (Luke 3:18) and they are not written down because, when the reality was too great to be committed to writing, Luke was silent. **6**

117-1. From the same. With great illegality Herod married the wife of his brother, against the law of Moses. But John, undaunted, who showed no partiality, did not fear his princely authority. He did nothing less than fulfil the freedom of prophetic speech. He condemned Herod for the illegality of his marriage and was locked up in prison. Not taking thought for death, he did take thought about Christ. **6**

¹ Scholium 116-1: Origen, Homily 27 on Luke.

² Scholium 117-1: Origen, Homily 27 on Luke.

³ Several pages are missing, which would have contained Luke 3:21–38.

122-1. From Saint Cyril, Archbishop of Alexandria. Now I ask you to look at how human nature is anointed by the grace of the Holy Spirit in Christ as first fruits and crowned with the highest honours. For long ago, the God of all made a promise, saying that: 'It shall come to pass in those days that I pour out out my Spirit on all flesh' (Joel 2:28). What was promised is fulfilled for us in Christ first. And Christ somewhere said about those of old who had given way without restraint to love of the flesh, 'My Spirit will not dwell in these humans because they are flesh' (Genesis 6:3). Since everything has become new in Christ and we have been enriched by rebirth through the Spirit and water, we are no longer called children of flesh and blood but rather we call God our Father: therefore it is very appropriate that, being in honour from now on and having the glorious boast of adoption, we have become partakers of the divine nature through the sharing of the Holy Spirit. But he, when he became among us the firstborn to many brothers and yielded himself to emptiness, is the first to receive the Spirit even though he is himself the giver of the Spirit, so that worthiness should also come to us through him and the grace of the fellowship with the Holy Spirit. Paul also teaches us something of this sort when he talks about him and us: 'For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers, saying, "I will proclaim your name among my brothers" (Hebrews 2:11–12). Since he is completely unashamed to call us brothers because of his assumption of our likeness, because he transferred to himself our poverty, he is sanctified with us even though he himself sanctifies the whole creation, so that he should not appear to be refusing the measure of humanity. He did not flee from being born human for the sake of the salvation and the life of all, and was born in our likeness in every respect whatever apart from sin alone.

¹ Kephalaion 7: On the Temptation of the Saviour.

² Scholium 122-1: Cyril, Homily 12 on Luke.

 \overline{z} περί του πειράσμου του $\overline{\text{cpc:}}^{1}$

τογ αγιογ κγριλλ(ογ) αρχ(ι) επισκο(πογ) αλε \mathcal{E} (ανάρειας): ²

ΚΒ ΕΝΤΑΥθΑ ΜΟΙ Βλεπε την του ανού φυς ιν ω[ς] εν απαρχή τω χω τη του αγίου πνο χαρίτι κατακεχριμένην και ταις ανωτάτω τίμαις εςτεφανώμενην παλαί μεν γαρ ύπις χνείτο λεγων ο των ολών θο στι έςται εν ταις ημέραις εκείναις εκχέω από του πνο μού επί πας αν ςαρκά πεπληρώται δε είς ημάς ως εν πρώτω χω το επηγγελμένον και περί μεν των αρχαιότερων ακα θέκτως εκκεκλικότων είς φιλοςαρκίαν εφη που χο ού μη καταμείνη το πνα μου ενίσις ανοίς του τοις δία το είναι αυτούς ςαρκάς επείδη δε πάντα

> Γεγονέν εν $\sqrt{\omega}$ καινά και την δια πνό τε και ήδατος αναγεννης πεπλογ τηκαμέν χρηματίζομεν δε ογκετί capkog και αίματος τέκνα πρά δε μάλ λον καλογμέν τον θν ταγτητοί και μάλα [ε]ικότως ως τετιμημένοι

KE Z KB

IC De months and alion ynectre wen and toy iopdanoy.

λοιπον και το λαμ προν εχοντές της ἡιοθεςιας καγχη μα. θειας φγςεως Γεγοναμέν κοινώ

ΝΟΙ• ΔΙΑ ΜΕΤΟΧΗς ΤΟΥ ΑΓΙΟΥ ΜΝΟ Ο Δ΄ ΕΝ ΗΜΙΝ ΠΡωΤΟΤΟΚΟς ΟΤΕ ΓΕΓΟΝΕΝ ΠΟλ [ΛΟΙς ΑΔΕΛΦΟΙς ΚΑΘΕΙς ΕΑΥΤΟΝ ΕΙς ΚΕΝωςιν Δεχεται πρωτος το] πνα καιτοι τον πνα δότηρ ἡπαρχων αυτος ϊνα και εις ημας ερχηται δι αυτού το αξίω μα• και της προς το αγίον πνα κοινωνίας η χαρις τοιούτον τι και ο παύλος διδαςκεί ημας λεγων περί τ[ε] αυτού και ημων ο τε γαρ αγιαζών και οι αγία ζομένοι εξ ενός παντές δι ην ούκ επαιςχύνεται αδελφούς αυτ [ο] το καλεί λεγων απαγγελώ το ονόμα σου εν τοις αδελφοίς μου επείδη γαρ όλως ου κ επαιςχύνεται καλείν ημας αδελφούς• δια τοι το ἡπελθείν την προς η μας ομοιωςιν δια τούτο την ημων είς εαυτού πτωχείαν μετατίθείς αγιαζέται μεθ ημών. Καιτοί την κτίςιν απαςάν αγιαζών αυτος ϊνα μη φαίνηται το της ανθρωπότητ[ος] παρ[αί]τούμενος μετρον• ο της απαγριας ενέκα και ζωής ανός γενέςθαι μη φυγών• και εν ομοίως εί τη προς ημας γενόμενος τη κατά τα παν [ο]τίουν. δίχα μονής αμαρτίας:

ΚE

τογ αγιογ κυριλλογ: 1

Τι ογν αρα το ηγετο εστιν ογ το απεφερετο μαλλον. αλλ οτι διηγεν και επολι τεγετο κατηθισμέθα γαρ πως και ημείς αγτοι περί παντός ζωντός εν ε πιείκια λεγείν ο δείνα τίχον καλώς εαγτον αγεί επολιτεγετό τοινών εν τη ερημώ εν τω πνί. τογτεστιν πνεγματικώς νενηστεγκε γαρ ογδεν παντελώς τη τογ σωματός χρεία διδούς είς τροφηνό ούκ αυτός νης είς προσδεομένος. αλλά τύπος ημίν τα καθ εαύτον είς ύπογραμ μον ανατιθείς και είκονα ποιούμενος της παρ ημίν εξαίρετου και τεθαύ μαςμένης ζωμέν ποθέν γαρ ημίν είδεναι τούς επί της γης ότι το ταίς ερημοίς ενδιαίτας θαι φίλειν χρηςίμον αυτοίς και αναγκαίον είς σωτη ρίαν αποφοίτως γαρ ωςπέρ κυματών και ζαλης και των είκαιων τού παροντός Βίου περισπασμών: και μονονούχι κατά τον μακαρίον ϊωσηφ, αποδύονται τω κο

CMW TIANTA TA AY
TOY DEIKNYCI TOI
NYN TOIC OYTW ZH
EAOMENOIC: ANAF
KAION OYCAN THN EF
KPATEIAN HC NHCTEI

και ηγετο εν τω πνι εις την ερημον ημεράς τες ςαρακοντά πειράζομενος γπο τογ διαβολος.

α καρπος ηττήθησεται γαρ ούτω πείραζων ο σατανάς και σε τοινύν δει πρώτον ενδύςαςθαι την πανοπλίαν του $\overline{\theta \gamma}$ τον θωράκα της πίστεως την περικεφαλαίαν του σωτήριου δει σε πρότερον ενδύςσεσθαι την έξ $\dot{\gamma}$ ψούς δύναμιν. Τούτεςτι μετοχον αποφανθήναι του αγίου πνς δία του τίμιου βαπτισμάτος και τότε την αξιεράςτον και τετιμημένην πα ρα $\overline{\theta \omega}$ κατορθούν ελέςθαι ζωην: τότε τας έρημους καταλήψη σύν αν δρεία πνευματική τότε νηςτεύςσεις αγίως και κατάνεκρωσεις τας η δύνας. Και κρείττων, εςή του πείραζοντος σατάνα:

ς τος προγαρχ(ι) επισκο (πογ) αντιοχ (εως) εκτογ κατα της δωθηκής λαμπετίος εγντας ματος: 2 ως περ ημιν εβαπτίζετο καθαρσεως ος δεομένος αγτος ων η καθαρςίς και ο των ήδατων αγιαςμός: ογτως ημιν νης είναι πείραζεται κα θο μεν ανός ην κατ αλήθειαν την τος διαβολος προς εμένος πείραν: καθ ο δε θς ην ο αγτος απρος τος ων τω πείραζοντι και ογκ αγτος της εκ τος πείρα 3

123-1. From Saint Cyril. What, then, is 'He was led'? Not so much that he was taken away, but that he spent time and made his dwelling. For we ourselves are also accustomed in a fashion to say of everyone who lives in moderation, 'This particular person leads his life well'. So Jesus made his dwelling in the desert 'in the Spirit': this means spiritually. For he had fasted, giving absolutely nothing as nourishment for the needs of the body. He was not himself in need of fasting, but he is a type for us: he set up his own affairs as a template and was made an example of an exceptional and admirable life among us. For from where could we know that, for those on earth, loving to spend time in deserted places is beneficial and necessary for salvation? For such people go away, as if it were from waves and storms and the useless distractions of this present life. As if in keeping with the blessed Joseph, they strip off and return to the world everything that belongs to it (cf. Genesis 39:12). He shows to those who choose to live in this way that abstinence is a necessity, of which fasting is the fruit. For thus will Satan be defeated when he tempts. Accordingly you too should first put on the armour of God, the breastplate of faith, the helmet of salvation (cf. 1 Thessalonians 5:8). You should first 'be clothed with power from on high' (Luke 24:49), meaning that you should be revealed as a partaker in the Holy Spirit through the precious baptism, and then you should choose to establish the life that is desirable and held in honour with God. Then you will lay hold of the deserts with spiritual power; then you will fast in a holy fashion and mortify pleasures and you will be stronger than Satan when he tempts you. 🏖

123-2. From Severus, Archbishop of Antioch, from his treatise against the Testament of Lampetios. Just as he was baptised for us even though he did not need purification, being himself the purification and sanctification of the waters, so he both fasts and is tempted on our behalf. In the respect that he is truly human, he attracts the temptation of the devil; in the respect that he is God, he himself is unapproachable by the tempter. And from the temptation he himself did not ... ³

¹ Scholium 123-1: Cyril, Homily 12 on Luke.

² Scholium 123-2: Severus, Against the Testament of Lampetius.

³ At least one page is missing, which would have contained Luke 4:3–5.

125-1. ... it was he who was worshipped everywhere. But the law of God, having placed him outside the dominion which had been contrived for him by trickery, commanded to worship the one who by nature and in truth is God, and to perform service to him alone.

126-1. From Saint Cyril. The devil brings up a third temptation, that of vanity. But he also shot wide of his aim for this. 'For it is said,' he says, 'Do not put the Lord your God to the test' (Luke 4:12). For God does not grant aid to those who tempt, but to those who believe in him. Nor, because he considers us worthy of being spared, should we make an exhibition of ourselves. To those who tempted him, Christ never gave a sign. For 'a wicked and adulterous generation asks for a sign, and a sign shall not be given to it' (Matthew 16:4). Let Satan hear this even now when he tempts. Therefore we have been victorious in Christ and the one who once held power in Adam has departed in shame, so that we might have him under our feet. For when Christ was victorious, then he sent on to us as well the ability to be victorious. 'See,' he says, 'I have given you power to trample on snakes and scorpions and on all the power of the enemy' (Luke 10:19). Observe how maliciously he wishes through the use of the scriptures

¹ Scholium 125-1: Cyril, Fragment II.25 on Luke.

² Scholium 126-1: Cyril, Fragment II.26 on Luke.

 1 αγτος ην ο παντάχου προςκυνούμενος ο δε γε του θυ νομός. εξώ τιθείς αν τον της εξ απάτης αυτώ πεπορισμένης αρχής. ενί τω κατά φυςίν και αλήθως οντί θω προςτέταχε προςκυνείν και αυτώ μονώ τας λατρείας επίτελει:

και είπεν αγτω ο Διαβολος coi δωςω την εξογείαν τας την απαςαν και την δοξαν ας των. οτι εμοί παραδεδοτ (αι) και ω εαν θελω διδωμι αγτη

Cy ογη εαν προσκγημομο ενω πιον εμού εσται σού πασα και αποκριθείο ο ισ είπεν αυ τω γεγραπται, κη τον θη σού προσκή [η] μσείο και αυτω [μο] νω λατρεύσειο .

KZ $K\overline{\zeta}$ Ηγαγέν δε αυτόν εις \overline{i} λημ και εςτησέν επί το πτέρυγιον του \overline{i} ερου και είπεν ει $\overline{\zeta}$ ίος εί του $\overline{\theta}$ Βάλε σεαυτόν εν τέμθεν κατώ

 $\frac{\kappa \zeta}{\tau}$ Τρίτην πείραν ο Δία Βολος προςαγεί τη ΤΗς ΚΕΝΟΔΟΣΙΑς. αλλ' εξω Βεβληκε και εις τούτο σκο πογ' ειρηται γαρ φηςιν ολκ εκμει PACIC KN TON θN COY ΟΥ ΓΑΡ ΤΟΙΟ ΠΕΙΡΑΖΟΥ οι χαριζεται θο τας επικογριας. αλλα τοις πιςτεγογεί EIC AYTON OY FAP [οτι] Φειδ[ογς Ημάς] αξιοι Δια τογτο **ΗΜΕΙ** ΕΠΙΔΕΙΚΤΙΑ Τ οφιλομέν, προς τολ τοις ογδεποτε ζς ΤΟΙΟ ΠΕΙΡΑΖΟΥΟΙΝ αγτον εδιδού сн MEION FENER LAP πονηρα και μοιχα λις τημείον επίζη

τογ αγιογ κγριλλ(ογ): 2

τει και τημείον ος δοθησεται αυτή τουτό και νύν ακούετω πείραζων, δ σατάνας ούκουν νενικήκαμεν εν χω και ο πότε κρατήσας εν αδάμ, απήλ θεν καταίσχυμένος ϊν, ημείς ύπο πόδας εχώμεν αυτόν ότε γαρ νενική κεν ο χς τότε και είς ημας παραπέμπων το δύναςθαι νίκαν ϊδού δεδωκα φηςίν ύμιν πατείν επάνω οφέων και σκορπίων και επί παζάν την δύνα μιν του εχθρού ορά δε πώς κακούργως δια της χρησεώς των γραφών θε

+ KZ

λει καθέλειν την δοξαν τος $\overline{\text{KY}}$ ως δεομένος αγγελικής Βοηθείας ως μέλ λοντός πρ[ος]κοπτείν ει μη αγγελοί αγτω Βοηθείεν ος γαρ περί τος $\overline{\text{XY}}$ είρηται ή χρηςίς τος ψάλμος ος γαρ δείται αγγέλων ο των αγγελών δεςπότης:- τος αγιος τίτος: 1

 $\overline{^{\mathsf{KZ}}}\mathsf{T}$ оүтөүс төүс треіс пеірасмоүс ектелесас о Діа B олос, апех ω рнсе $\mathsf{n}\cdot$ тінес оү

Γαςτ[ρι] Μαρ[Γι] α΄ Η φιλαργγρια΄ Η κε Νοδοξια΄ αλλογς παρα τογτ[ογς] πει ραςμογς ογκ εχει΄ πρ[ωτος] ο αδαμ δι α κοιλιας πειραζε ται. επειδη ογκ ει χε πλεονεξιαν΄ ογ δε κενοδοξιαν΄ [παντων κς ων]

[KH]² [και μηδενός ετε] ρου οντός ου προ ςαγει αυτώ ο δια Βολός όργηνι ου δε γαρ είχεν ω όργισθη από της

FACTPIMAPFIAC TO
T[E] HPZATO· KAI NY

ΓΕΓΡΑΠΤΑΙ ΓΑΡ ΟΤΙ ΤΟΙΟ ΑΓΓΕΛΟΙΟ ΑΥΤΟΥ ΕΝΤΕΛΕΙΤΑΙ ΠΕΡΙ ΟΟΥ ΤΟΥ ΔΙΑΦΥΛΑΞΑΙ ΟΕ ΚΑΙ ΟΤΙ ΕΠΙ ΧΕΙ Ρων ΑΡΟΥΟΙ ΟΕ ΜΗΠΟΤΕ ΠΡΟΟ ΚΟΨΗΟ ΠΡΟΟ ΛΙΘΟΝ ΤΟΝ ΠΟΔΑ ΟΥ[΄] ΚΑΙ ΑΠΟΚΡΙΘΕΙΟ Ο ΙΟ ΕΙ ΠΕΝ ΑΥΤω΄ ΟΤΙ ΕΙΡΗΤΑΙ ΟΥ Κ ΕΚΠΕΙΡΑΟΕΙΟ ΚΝ ΤΟΝ ΘΝ ΟΥ ΚΑΙ ΟΥΝΤΕΛΕΟΑΟ ΠΑΝΤΑ ΠΕΙΡΑ ΟΜΟΝ Ο ΔΙΑΒΟΛΟΟ ΑΠΕΟΤΗ ΑΠ ΑΥΤΟΥ ΑΧΡΙ ΚΑΙΡΟΥ΄

εκείθεν ηρξατο΄ τι δε εςτίν το εως καιρογ· εξεδεχετο γαρ των ϊογδαίων τη πονηριαν $\overline{\chi_{\rm C}}$ δε δια τογτο παρεγενέτο ϊνα της οικονομίας πληρωςη τον ςκοπον:

to take away the glory of the Lord, as if he needed the assistance of angels, as though he would stumble unless angels assisted him. For the application of the psalm is not spoken about Christ, for the master of the angels has no need of angels.

127-I. From Saint Titus. Having completed these three temptations, the devil withdrew. So which are these three? Gluttony, avarice, vanity. He does not have other temptations but these. Adam was first tempted through his stomach, since he did not have avarice or vanity. As the Lord is of all people and no-one else exists, the devil does not bring up anger to him, for he did not have anything to be angry about. In the beginning he started with gluttony; now too he started from the same place. But what is 'Until an opportune time' (Luke 4:13)? He was waiting for the wickedness of the Jews. But Christ came for this reason, that he should fulfil the aim of the divine dispensation.

¹ Scholium 127-1: Titus, Homilies on Luke.

² According to Tregelles, the Vatican Number кн is just visible.

128-1. From Origen. Since he was still intending to compete, in the temptation against the devil the Spirit is named twice without any qualification. But when he has fought and overcome the three temptations written above, pay attention to the accuracy of scripture about the Spirit. It says that 'Jesus returned in the power of the Spirit' (Luke 4:14). It has added 'in the power' because he was the competitor who was victorious.

128-2. From Saint Cyril. Leaving aside his way of life in the cities, he dwelt in deserts. There he fasted and was tempted by Satan; there he was victorious on our behalf; there he crushed the heads of the dragon; there, as the blessed David says, 'The swords of the enemy failed in their goal and cities were destroyed' (Psalm 9:7 LXX), meaning those who were like a tower and cities. Accordingly, having prevailed over Satan and having crowned in his own person human nature with the prizes against that opponent, he returned to Galilee in the power of the Spirit, exercising divine activity and power, performing very many miracles, and he received much admiration from everyone. He wrought signs of divinity not as someone from outside who had obtained the gift of the Spirit, like the company of the saints, but rather being by nature and in truth Son of God the Father, and possessing what he had as his own inheritance. Indeed, he said to him 'that all that is mine is yours, and what is yours is mine, and I have been glorified in them' (John 17:10). He has therefore been glorified through exercising as his own power and activity that of the consubstantial Spirit. §

¹ Scholium 128-1: Origen, Homily 32 on Luke.

² Scholium 128-2: Cyril, Fragment II.27 on Luke.

ωριΓενογα: 1

Επει ημελλεν αθλειν εν τω πειρασμώ προς τον διαβολον. Δις ονομάζεται το πία χω ρις προςθήκης ότε δε αγωνισαμένος ενίκησε τους τρείς αναγεγραμμένους πειρασμός προσχές τη ακρίβεια της γραφής τι πέρι του πίχς φηςίν ότι ις ύπεςτρε ψέν εν τη δύναμει του πίχς και προσεθήκεν εν τη δύναμει δια τον αθλητήν τον νενικήκοτα: του αγιού κυριλλ $(ου)^2$

κη αφείς τας εν ταις πολεςι διατρίβας· ταις ερημοίς ενηγλίζετο· εκεί νενηςτεγκε πει ραζομένος $\dot{\gamma}$ πο τος ςατανα· εκεί νενικηκέν $\dot{\gamma}$ περ ημών εκεί ζυνετρίψε τας κεφαλάς τος δρακοντός. [εκε] ι καθά φης ο μακαρίος δάδ. τος εχθρος έξελει πον, αι ρομφαίαι είς τέλος κ[αι π]ολείς καθηρηνται· τ[ο] γτεςτιν ως πυργός και πολείς οντές κατεγμέγε[θ] ης τοινί[ν] τος ςατανά και στέφανωσας εν ας τω την τος ανογφορία [τοι]ς κατ εκείνος βραβείοις γπεςτρέψεν είς την γα

και ἡπεστρεψεν ο ισ εν τη δγνα μει τος πνο εις την Γαλιλαιαν και φημη εξηλθεν καθ όλης της περιχωρος περι αγτος [και] αγτος εδιδαςκεν εν ταις ςς ναςωγαις αγτων δοξαζομε νος γπο παντων . λιλαίαν εν τη ΔΥ ναμεί του πνα΄ ε νεργεία τε και ΔΥ ναμεί χρωμένος· πλείστας τε θέοςη [chmείας απότελων·] και πολύ το θαύ μα παρα πάντω Δεχομένος είργα ζετο Δε τας θεοςημείας ούκ εξωθε

και πεπορισμένην την του πνό χαριν λαχών καθά και ο τω αγιών χορος ὑπαρχών δε μαλλον φύσει τε και αλήθως ύς του θύ και προ και κληρον ιδίον εχών τα αυτού και γούν εφη προς αυτού οτι πάντα τα εμα σα εστι και τα σα εμα και δεδοξάσμαι εν αυτοίς δεδοξάσται τοινύν ως ίδια δύναμει και ενέργεια χρώμενος τη του ομοούσιου πνο:

κθ 1

+κθ και τογτο οίκο νομεί. χαρίζεται δε τογτο και προ Γε των αλλών τοις εκ, ναζαρεθ οίς ςγ νετραφη κατα Γε φημι την ςαρκα:

TOY AYTOY: 2

Εναργεςτατα δια τος των αυτος ην ο λε γων δια της τος προφητος φωνης οτι και ενανθρωπη [σει και αφιζεται δια] ςως ον την ύπ ουρανο κεχρισθαι γαρ ουχ ε τερως φαμέν τον ύν. πλην οτ[ι] κατα την ςαρκα γενομένο ληλονοτι καθ η μας και έναν θρωπης αντος τος και έναν θρωπης αντος τος δια τος

κθ και ηλθεν εις ναζαρα ογ ην ανα τεθραμμένος και ειςηλθεν κατά το ειωθός αγτώ εν τη ημέρα των ςαββατών εις τη ςγναςωγην και ανέςτη ανάςνω ναι· και επέδοθη αγτώ βιβλιο τογ προφητογ ηςαϊογ΄ και α νοιξάς το βιβλιον· εγρέν το

- \rightarrow mon, oy hn rerpammenon, π na
- $[\rangle] [\overline{\kappa \gamma}] \in \Pi \in M \in O \gamma \in I N \in K \in N \in X P I$
 - > σεν με εγαγγελισασθαι πτω
 - > уогс апесталкен ме кнру
 - > Ξαι αιχμαλωτοις αφεςιν· και
 - > τγφλοις αναβλεψιν αποςτει
 - > λαι τεθραγομένογο εν αφε
 -) CEI ΚΗΡΥΞΑΙ ΕΝΙΑΥΤΟΝ ΚΥ ΔΕ
 - κτον και πτηξας το Βιβλιο αποδογς τω ἡπηρετη εκαθιςε 3

129-I. Since it was necessary to make himself manifest from then on to those from the race of Israel, and to unveil the mystery of the incarnation to those who did not know it, and as he had been anointed by God the Father for the salvation of what is under the heaven, in all wisdom he also makes this dispensation. He grants this, even before the others, to those from Nazareth with whom he was nurtured, I mean according to the flesh.

130-I. From the same. Most distinctly through these words, he was the one saying through the voice of the prophet that he both would be made human and would come to save what is under the heaven. For we affirm that the Son had been anointed in no other way except that he was born according to the flesh, meaning according to our nature, and he was made human.

¹ Scholium 129-1: Cyril, Fragment II.28 on Luke.

² Scholium 130-1: Cyril, Fragment II.28 on Luke.

³ Several pages are missing, which would have contained Luke 4:20–31.

138-1. For the Jews thought that Christ was nothing other than one of the saints and that he came into their midst in the rank of a prophet, but, so that they might have a greater opinion and idea of him, he surpasses the measure of a prophet. For he never said 'thus says the Lord,' as of course was their custom, but as Lord of the law he spoke things that went beyond the law. With divine authority he rebuked the unclean spirits. **6**

138-2. From the same. The evil spirits were driven out and, moreover, were brought to the perception of his unconquerable power. They uttered aloud imperious and crafty words saying, 'Let us alone! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? We know who you are, the Holy One of God' (Luke 4:34). They pretend to speak well of him and call him 'the Holy One of God.' For they thought that, through such a word of praise, they would make him desire empty glory, and they would make him refrain from punishing them, as if he were returning one favour for another. But the deceitful one will not catch his prey, for 'God is not mocked' (Galatians 6:7). The Lord stops their unclean tongues, and then commands them to leave those who bear them. But those who were made witnesses of such great deeds are astonished at the authority of the word. For he does not offer up a prayer, nor does he ever fulfil his signs of divinity by asking for power from another to accomplish them. Instead, he himself is the Word of God the Father, the living and active one, through whom all things are and in whom are all things. It was he who ground down Satan, and stopped the profane mouth of the unclean spirits.

¹ *Kephalaion* 8: On the Man who had the Spirit of the Demon (the text of this title is slightly different from the list on fol. Iv).

²Scholium 138-1: Cyril, Fragments II. 39–40 on Luke.

³ Scholium 138-2: Cyril, Fragment II.41 on Luke.

 $\overline{\mathsf{H}}$ Teri toy exontoc to they ma toy Daimonioy: 1

ΑΗ 2 ΤΟ ΥΔΑΙΟΙ ΜΕΝ ΓΑΡ ΟΥΔΕΝ ΕΤΕΡΟΝ ΕΝΟΜΙΖΟΝ ΕΙΝΑΙ ΧΝ. ΠΆΗΝ, ΟΤΙ ΚΑΘ ΕΝΑ ΤωΝ ΑΓΙωΝ ΚΑΙ ΕΝ ΤΑΞΕΙ ΠΡΟΦΗΤΟΥ ΠΑΡΕΛΘΕΙΝ ΕΙΟ ΜΕΟΟΝ ΪΝΑ ΔΕ ΜΕΙΖΟΝΑ ΤΗΝ ΠΕ ΡΙ ΑΥΤΟΥ ΔΟΞΑΝ ΤΕ ΚΑΙ ΥΠΟΝΟΙΑΝ ΕΧωΟΙ. ΤΟ ΠΡΟΦΗΤΙΚΟΝ, ΑΝΑΒΑΙΝΕΙ ΜΕΤΡΟ ΟΥ ΓΑΡ ΕΙΡΗΚΕ ΠΟΤΕ ΤΑΔΕ ΛΕΓΕΙ ΚΟ ΚΑΘΑΠΕΡ, ΑΜΕΛΕΙ ΚΑΚΕΙΝΟΟ, ΗΝ ΕΘΟΟ: ΑΛΑ ωΟ ΤΟΥ ΝΟΜΟΥ ΚΟ ΤΑ ΥΠΕΡ ΝΟΜΟΝ ΕΛΑΛΕΙ. ΚΑΙ ΜΕΤ ΕΞΟΥΟΙΑΟ ΤΗΟ ΘΕΟΠΡΕΠΟΥΟ ΤΟΙΟ ΑΚΑΘΑΡΤΟΙΟ ΕΠΕΤΙΜΑ ΠΝΕΥΜΑΟΙΝ: ΤΟΥ ΑΥΤΟΥ: 3

Αθ Και προς αισθης ενηνεγμένα της Αιμονία και Δη και προς αισθης ενηνεγμένα της ανικητού δύναμεως αυτού τυραννικήν και πανούργον, ανεφθες γενηνο φωνήν εα λεγοντά τι ημίν και σοι τη ναζάρηνε. ηλθές απολέςαι ή μας οιδαμέν σε τις εί ο αγιος τού θύν ευφημένη ύποκρινονται και αγιον τού θύν καλούς αυτού ωμθης τος του δία της τοιαύτης ευφημιας κενης

λΗ και εξεπλης οντο επί τη Δίδα χη αγτογ. Οτι εν εξογεία ην, ο λο λθ Η Γος αγτογ΄ και εν τη εγναρω Γη ην ανός εχων πνεγμα δαίμο νιογ ακαθαρτογ΄ και ανέκραξε φωνη μεγαλη΄ εα τι ημίν και εοι΄

ΔοΣΗς ΑΠΟΤΕΛΟΥ CIN ΑΥΤΟΝ ΕΡΑCΤΗ ΚΑΙ ΑΠΟCΧΕCΘΑΙ ΠΑΡΑCΚΕΥΑΖΟΥ CI ΤΟΥ ΕΠΙΠΛΗΤ [ΤΕΙΝ ΑΥΤΟΙΟ ΟΙ] ΟΝ, ΑΝΤΙ ΧΑΡΙΤΟΟ ΔΙΔΟΝΤΑ ΧΑΡΙ ΑΛΛ' ΟΥΚ ΕΠΙΤΕΥ ΞΕΤΑΙ ΔΟΛΙΟΟ ΘΗ ΡΑC. ΘΟ ΓΑΡ, ΟΥ ΜΥ ΚΤΗΡΙΖΕΤΑΙ ΑΠΟΦΡΑΤΤΕΙ ΔΕ

αγτων τας ακαθαρτούς γλωττάς ο κς είτα προσταττεί των εχοντών αποφοίταν. Οι δε των ούτω μεγαλών θεωροί γεγονότες καταπλήττον ται του λογού την εξούςιαν. Ου γαρ, εύχην, ανατείνων η γούν παρ ετέρου το δύναςθαι κατορθούν αιτής πωπότε τας θεοςημείας επληρού αλλ' αυ τος ων ο λογος του θυ και πρς ο ζων τε και ενέργης και δι ού τα πάντα και εν ω τα πάντα εκείνος ην, ο ςύντριβων τον ςατανάν. Και των ακαθάρ των πνεύματων το Βεβηλον αποφραττών ςτομα:

τογ αγιογ τιτογ: 1

Μ Δρα Δια τι ερριψεν αγτον· Δια τι Δε ο $\overline{\text{KC}}$ σύνεχωρησεν $\overline{\text{C}}$ επείδη γαρ ελαλεί, ως νηφων και εφθεγγετο ως καθεστηκώς. επείδη γαρ τα ρηματά ην του δαίμονος. Η Δε γλώττα του ανού, και ενομίζον οι ανοί $\overline{\text{C}}$ οτι ουχ ως εν δαίμονιω πονηρώ εφθεγγετο αλλ εκ της καρδίας αυτού ελαλεί, σύνε

χωρης αντω ρι ψαι τον ανδρα ι΄ να δηλον Γενηται. οτι δαίμονιον, ε ετιν το λαλης αν:

ΙΥ ΝΑΖΑΡΗΝΕ Ηλθές Απολές ΑΙ ΗΜΑς. ΟΙΔΑ CE ΤΙς ΕΙ Ο ΑΓΙΟς ΤΟΥ $\overline{\theta \gamma}$ και επετιμής α αγτώ ο $\overline{\zeta}$ λεγών φιμώθητι και έξελ

M θε aπ αγτογ M και ριψαν αγτον
 To Δαιμονίον εις το μεςον

Boc eti tantac kai cyneaa $\log[-]$

прос алунуолс уесоитес. тіс о уосос ольс оті єй є

τοις ακαθαρτοις πνεγμαςι και εξεργονται και εξεπορεγ

Σογεία και Δυναμεί επιτάς σει

ετο μχος περι αγτογ· εις παν τα τοπον της περιχωρογ·

[πα] [τογ] αγτογ ²

[Ογκετι Γαρ αμ] φιβολια των Γε νομένων· αλλ' εκ πληξις των ορω μένων: **140-I.** From Saint Titus. Why did he throw him down (cf. Luke 4:35)? Because the Lord approached. For when he was talking, it was as if he was in his right mind and he spoke like someone calm. For while the words were from the spirit, the tongue belonged to the man: the people used to think that he did not give utterance like someone in the power of an evil spirit, but he was talking from his own heart. Jesus approached him to throw the man down so that it would become clear that it was the spirit who spoke.

141-1. From the same. For there was no longer uncertainty about the events but astonishment about what had been seen. 8

¹ Scholium 140-1: Titus, Homilies on Luke.

² Scholium 141-1: Titus, Homilies on Luke.

142-1. From Saint Cyril. See how he lodged with one of the disciples, a man who was poor and undistinguished in his way of life: he willingly endured poverty for our sake, so that we might be enriched by his poverty and we might learn to seek the company of the humble and not to exalt ourselves over those who are in need and distress. Accordingly, let us too welcome Jesus. For whenever he enters and we have him among us in our mind and heart, then he will quench the fever of unsuitable pleasures. He will also raise us up and render us strong in a spiritual way, clearly, so that we also minister to him, meaning that we accomplish what he thinks fit. Observe again, I ask you, what great benefit the touch of his holy flesh possesses. For it drives away both diverse diseases and a crowd of demons, and it overthrows the power of the devil. For although he is able to accomplish these works of wonder by a word and a nod of the head, he also lays his hands on those who are in the grip of sicknesses, so that he might teach something of what is required. For it was necessary, it was necessary for us to learn that the holy flesh which he had made his own bore the activity of the power of the Word, as he had implanted divine power in it. Therefore may he touch us too, or rather may we touch him through the mysterious blessing,4 so that he may also free us from weaknesses of the soul and the attack and greediness of demons. 🍽

143-1. From Saint Titus. He banishes diseases; he drives out impiety; he scares away demons; he casts out every evil. He brings truth into the world through his divine authority.

¹ Kephalaion 9: On the Mother-in-Law of Peter.

² Scholium 142-1: Cyril, Fragments II.42-44 on Luke.

³ Scholium 143-1: Titus, Homilies on Luke.

⁴ Payne-Smith, *The Gospel according to S. Luke*, 71 sees this as a reference to the Eucharist, based on 1 Corinthians 10:16.

 $\overline{\theta}$ περι της πεν[θε]ρας πετρογ: 1 τον αγιον κυριλλ(ογ): 2

Φεαςαι πως κατελύς παρ ενί των μαθητών ανώ πενητί και ασημώ κα τα τον Βίον, ό την εκούς ιον δι ήμας υπομείνας πτωχείαν. Πα ημείζ τη εκείνου πτωχεία πλούτης ωμέν και μαθώμεν τοις ταπείνοις σύνα π[αγε]ς [θ]αι και μη κατεπαίρες [α]ι των εν ενδεία και θλίψει υποδεξώμε θα τοινύν και ημείς τον $\overline{\mathbb{N}}$ [ο] ταν γαρ εις βαλλη και εν ημίν [ε] χωμέν αυ τ[ον] εις νούν και καρδίαν. Τότε των εκτόπων ηδονών την πυρώς ιν [α] πος βεςει εγείρει δε και ευρώς τους αποφαίνει πνευματικώς δηλ[ον] ότι ως τε και ύπηρετείν αυτώ. Του τέςτι τα αυτώ δοκούντα πληρούν α θρεί δε μοι παλίν, ότην εχεί την ωφελείαν. Η της αγιας αυτός $[\alpha]$ ρκ[ος ε]παφη.

 $\overline{\lambda a}$

EλΑΥΝΕΙ [ΓΑΡ] ΚΑΙ ΠΟΙ
ΚΙλΑC ΝΟCOYC· ΚΑΙ
ΔΑΙΜΟΝΙώΝ ΟΧΛΟ¨
ΚΑΙ ΤΗΝ ΤΟΥ ΔΙΑ
ΒΟΛΟΥ ΔΥΝΑΜΙΝ
ΚΑΤΑCΤΡΕΦΕΙ˙ Κ(ΔΙ)
ΤΟΙ ΓΑΡ ΛΟΓώ ΚΑΙ
[ΝΕΥΜΑΤΙ ΠΛΗΡΟΥ˙]
ΔΥΝΑΜΈΝΟς ΤΑς
ΤΕΡΑΤΟΥΡΓ[ι]Ας [ι]
ΝΑ ΤΙ Τών Α[ΝΑ]Γ
ΚΑΙ ΜΑ ΔΙΔΑΞΉ
ΚΑΙ ΤΑ ΧΕΙΡΑC ΕΠΙ
ΦΕΡΕΙ Τ[ΟΙC Ο]Υ[CIN]
ε[Ν] ΑΡΡώςτ[ΙΑΙς· €]

Δει Γ [αρ εδει] μαθείν ήμας ότι της του λογού δυνάμεως την ενέργειαν πε Φ [ορηκέν] ή αγια cαρξ. Ην ιδίαν εποίηςατο θεοπρέπη την δύν[α]μίν εμφύ τευ[ςας αυ]τή ουκούν, απτέςθω και ήμων μαλλον δε ήμεις [α]υτού δια [της μ]υττικής ευλογίας. ινα και ήμας ελευθέρως ψυχικών αρ[ρ]ωςτή[μα] [τω]ν και της των δαιμονίων εφοδού και πλέονεξιας:-

TOY AFIOY TITOY: 3

 $\sqrt{\Phi}$ ΥΓΑΔεγεί ΝΟCΗΜΑΤΑ ΑCEΒείΑΝ ΕΞΕΛΑΥΝΕΙ• ΔΑΙΜΟΝΑΟ ΑΠΟCΟΒΕΙ ΠΑΝΤΑ ΤΑ [κα]κα εκΒΑλλ[ε]ι είναρει δε είν την οικουμένην, την αληθείαν εξούνια θε οπρέπει:

 $\overline{}$ Γ περι των $\ddot{}$ Ι περι των $\ddot{}$ \ddot

Εξηρχετό δε και δαιμόνια από πολλών κραζόντα και λεγόντα ότι cy ει ο γιος του θ και επί τιμών ους εία αυτά λαλείνι ότι ηδείςαν τον \sqrt{N} αυτόν είναι

+ λΓ Γενομένης δε ημέρας. εξέλθω επορεγθή εις έρημον τοπον και οι όχλοι επέζητογν αυτόν και ηλθόν εως αυτόυ και κατεί χον αυτόν του μη πορεγεςθαί α παυτών ο δε είπεν προς αυτόυς ότι και ταις έτεραις πολέςιν ευαγρελιζάς στι και ταις έτεραις πολέςιν του σελιζάς με δεί την Βαςιλείαν του σεν

(There is no catena present on this page.)

¹ Kephalaion 10: On Those Healed from Various Diseases.

 $^{^2}$ The first hand originally wrote $\Delta \gamma \text{nontec.}$

³ Several pages are missing, which would have contained Luke 4:44–5:17.

149-1. The writer of Proverbs, too, says somewhere: 'Son, do not despise the teaching of the Lord, nor faint when you are reproved by him. For the Lord teaches the one he loves, but he whips every son whom he receives' (Proverbs 3:11–12). So it is well, then, that Christ proclaims he will cut away the origins of sickness and, as it were, the root of suffering, meaning sin. For once this has been removed, which is the cause of suffering, then assuredly it is necessary that the sickness is taken away with it. So the Saviour and Lord of all things, as he has the most divine authority, has proclaimed the forgiveness of sins. But the word again sets in uproar the slow-learning and envious gang of Pharisees.

150-1. From Saint Titus. It is a wonder that those who brought the paralysed man, since they were not able to come in through the door, carried him up onto the house. Thus they undertook an unusual and novel activity. For having torn off the tiles, they rearranged the underlying wood. Yet while all this was going on, Jesus was patient and those who were present were silent: they wanted to see the outcome, and observe what he said and what he did. So having opened up the house, they let down the bed and bring the paralysed man into the middle. The Lord speaks 'having seen their faith' (Luke 5:20), not the faith of the paralysed man but the faith of those who had made such a noble struggle, with the result that one man is healed by the faith of others.

¹ Kephalaion 13: On the Paralysed Man. Tregelles suggests the heading has been erased; it is very difficult to make out on the images. Nevertheless, there do seem to be several letters in the very top margin (including κογ just to the left of the pencil page number), which suggest that it may have been written by a later hand.

² Scholium 149-1: Cyril, Fragment II.55 on Luke.

³ Scholium 150-1: Titus, Homilies on Luke.

$[\Gamma]$ περί του παραλυτικού $]^1$

- ho^2 фнсін діа фωннс їєрєміоу: пон ω каі [ма]стігі паідєуθнен ідн $\overline{\mathsf{M}}$ єфн дє поу каі о
- > παροιμιαςτης, $\dot{\gamma}$ εκηνογεί παιδε[$\dot{\gamma}$ κην κανογεί αντογεί ενεγνομένος $\dot{\gamma}$ κανογεί ενεγνομένος $\dot{\gamma}$
 - ον γαρ αγαπα κεν παιδεγει μαστιγοι δ[ε πα]ντα γίον ον παραδεχεται καλώς ογν, α ρα χε τας τον νος είν αφορμάς και [οιο]ν τον παθούς την βίζαν, τουτ εςτί την, α μαρτίαν προαποκείρειν επαγγελλε[τ]αι εξαίρεθεις γαρ ταυτής. Δι ην και το πα θος. [ε]δει παντώς αυτή ευναναίρεθη[ν]αι την νος ον ο μεν ούν των ολών την και κε θεοπρεπεςτάτην εχών την εξ[ο] υςιάν. Την των αμαρτίων αφεςίν επηγγελ λετο. θορύβει δε παλίν ο λογος το δύςμαθες και βαςκανον των φαριζαίων εργαςτή

Διδαςκών και ής αν καθημένοι φαριζαίοι και νομοδιδαςκαλοι οι ής αν έληληθοτές εκ πάς ης κωμής της Γαλιλαίας και ιογδαί ας και ίλημα και δηναμίς κή ην ει ς το ιαςθαι αγτον

ΓΚΑΙ ΙΔΟΥ ΑΝΔΡΕΟ ΦΕΡΟΝΤΕΟ ΕΠΙ ΚΑΙ ΝΗΟ ΑΝΟΝ Ο ΗΝ ΠΑΡ[Α] ΑΕΑΥΜΕ ΝΟΟ ΚΑΙ ΕΖΗΤΟΥΝ ΑΥΤΟΝ ΕΙΟΕ ΝΕΓΚΕΙΝ ΚΑΙ ΘΕΙΝΑ[1 Α] ΥΤΟΝ ΕΝω ΠΙΟΝ ΑΥΤΟΥ

ΤΙΤΟΥ: 3

Θαγμασαι εστι τογο κομισαντάς τον παραλύτον πως με δύρας ει σελθείν ανέκομι σαν αυτον επί το δωμα ως και ξέ νω και καίνω επίχειρησαι πραγματι ανασπασα

ΤΕС ΓΑΡ ΤΟΝ ΚΕΡΑ

ΡΙΟΝ: ΤΟΥ ΑΓΙΟΥ

Μον, μετεκινής την αποκειμένην ήλην. Και ομώς του των Γινομένω και ο $\overline{\text{ιc}}$ εμακροθύμει· και οι παροντές εςιώπων την εκβαςίν Βουλομένοι θε ωρης αι και τι λάλει και τι πο[ι]ει ανα[c]τομώς αντές τοινύν το δώμα τιον χαλώς τον κραβατον και $\phi[\varepsilon]$ ρούς μες ον τον παραλέλυμενον ο δε $\overline{\text{κc}}$ φης ιν $\overline{\text{ιδ}}$ ων την πίστιν αυτώ[ν] ου την πίστιν του παραλέλυμενου. αλλά την πίστιν των καλώς φίλον $\overline{\text{ει}}$ κης αλλώς δι αλλών πίστι $\overline{\text{ου}}$

ραπεγεται είποι δ' αν τις ἡπεθρον είναι τ[0π]ον είς ον δια των κεραμών κατέβι Βαςαν την κλινην τογ παραλγτογ. μ[δε]ν παντέλως της στέγης ανατρέ ψαντές: τογ αγιογ κγριλλ(ογ): 1

Τις, ογτος φηςιν, ος λαλει βλαςφημίας $^{\circ}$ α[λλ] ογκ αν εφης ω φαριζαίε ταγτα περιαγτογ. ει τας θείας επίσταςο γραφας $^{\circ}$ [ει] των προφητικών εμέμνης λογω ει το ςεπτον και μέγα της ενανθρωπη[ςε]ως ςγνηκάς μγστηριον βλαςφημίας δε εγκλημάςι περιβαλλογςι την ε[ςχ]ατην αγτογ καθορίζοντες δι κην. και θανατον καταψηφίζομενο[ι]. τον γαρ, ειποντά δγςφημίαν

κατα του $\overline{\theta \gamma}$ θανα τον ήπομενειν. ο Δια τογ μωγςεως просетатте номос επειδη δε τούτο τε τολμηκαςι• Διαδει κηγείν εγθύς ότι θς εςτιν. ϊνα παλι ογ φορητώς δίζες Βογντας ελεγξΗ τι γαρ φηςιν διαλο ΓΙΖΕΟΘΕ ΕΝ ΤΑΙΟ ΚΑΡ Διαις Υμών ογκογ οταν λεγης ω φαρι caie· τις ΔΥΝΑΤΑΙ Α μαρτίας αφείναι εί

και μη εγροντές ποιας εισένες κως ιν αγτον δια τον οχλον αναβαντές επί το δωμα. δια τω κεραμών καθήκαν αγτον εγ τω κλινιδίω είς το μές ον εμ προςθέν τον ιγ και ίδων τη πίστιν αγτων είπεν ανέ. α φεωνται σοι αι αμαρτίαι σος

ма Каі нр занто діадогі зесваі оі грамматеїс каі оі фарісаі оі дегонтес

ΜΗ ΕΙC Ο $\overline{\theta c}$ Έρω COI ΚΑΓω Τ[IC] ΔΥΝΑΤΑΙ ΚΑΡΔΙΑΣ ΕΙΔΕΝΑΙ ΚΑΙ ΤΟΥΣ ΕΝ Τω Βά θΕΙ ΤΗΣ ΔΙΑΝΟΙΑΣ ΔΙΑΛΟΓΙΣΜΟΥΣ ΚΑΘΟΡΑΝ. ΕΙ ΜΗ ΜΟΝΟΣ Ο $\overline{\theta c}$ ΑΥΤΌΣ ΓΑΡ ΠΟΥ ΦΗ CIN ΔΙΑ Φωνης προφητών $\overline{o t}$ [I] εΓω $\overline{κc}$ εταζών καρδίας και δοκιμάζων νεφρούς \overline{c} εφη δε που και $\overline{\Delta a \Delta}$, περί τε αυτού και ημών \overline{o} πλασάς κατα μονάς τας καρδίας αυτών \overline{o} ουτό[\overline{c}] αφίηςι και αμαρτίας ως $\overline{\theta c}$.

But someone might say that it was an open courtyard area into which they lowered the bed of the paralysed man through the tiles, and they did not dismantle any of the roof at all.

151-1. From Saint Cyril. He says 'Who is this who is speaking blasphemies?' (Luke 5:21). But, Pharisee, you would not have said this about him if you knew the divine scriptures, if you remembered the words of the prophets, if you understood the august and great mystery of the incarnation. They surround him with charges of blasphemy, determining the ultimate condemnation for him and decreeing his death. For the law given through Moses commanded that the one who spoke evil against God should undergo death. But when they had dared to do this, he shows right away that he is God, so that again he may condemn them for intolerable impiety. For he says, 'What do you debate in your hearts?' (Luke 5:22). Therefore Pharisee, when you say 'Who can forgive sins except the one God?' (Luke 5:21). I ask you in turn, 'Who can know hearts, and perceive the thoughts in the depth of the intellect, except God alone? For he himself says somewhere, by the voice of the prophets that "I am the Lord who searches hearts and examines the internal organs" (Jeremiah 17:10).' David also says somewhere, about both him and us, 'The one who fashioned their hearts one by one' (Psalm 32:15 LXX). Therefore the one who as God knows hearts and internal organs is is the one who as God even forgives sins. 🍽

¹ Scholium 151-1: Cyril, Fragment II.56 on Luke.