

**THE PSEUDO-OECUMENIAN CATENA ON EPHESIANS:
TEXT, TRANSLATION, AND COMMENTARY**

by CLARK ROBERT BATES

A thesis submitted to the University of Birmingham for the degree of

DOCTOR OF PHILOSOPHY

Institute for Textual Scholarship and Electronic Editing

Department of Theology and Religion

School of Philosophy, Theology and Religion

College of Arts and Law

University of Birmingham

March 2024

UNIVERSITY OF
BIRMINGHAM

University of Birmingham Research Archive

e-theses repository

This unpublished thesis/dissertation is copyright of the author and/or third parties. The intellectual property rights of the author or third parties in respect of this work are as defined by The Copyright Designs and Patents Act 1988 or as modified by any successor legislation.

Any use made of information contained in this thesis/dissertation must be in accordance with that legislation and must be properly acknowledged. Further distribution or reproduction in any format is prohibited without the permission of the copyright holder.

Abstract

This thesis seeks to advance the understanding of the production and purpose of the Ps.-Oecumenian catena on Ephesians through the creation of a critical edition, its translation, and theological commentary. The edition is created through the full transcription and collation of seventeen catena manuscripts, drawn from all known catena manuscripts containing the Ps.-Oecumenian catena on Ephesians. The selected manuscripts were chosen on the basis of a test passage applied to all manuscript witnesses of this catenae tradition and they represent three of the main catena types established by Karl Staab and indicative of the development of the catena from its earliest recoverable period containing the *Urkatena* and *Corpus Extravagantium* to the addition of the *Scholia Photiana*. An analysis of the seventeen manuscripts selected for the edition is provided alongside a *stemma codicum* representing a conceptualisation of textual relationships between the manuscripts and the process of the transmission of the catena. The presence of author attributions in the manuscript tradition and the source material of unattributed scholia are examined with discussions related to their reliability. The identification of Oecumenius as a source for select scholia within the catena is paralleled with similar material in the commentary on the Apocalypse produced by Oecumenius, concluding that the same source is likely responsible for both. The editorial text of the critical edition is presented alongside its English translation with an accompanying theological commentary. The commentary analyses the content of each scholion in light of patristic exegesis from the second to seventh centuries. A critical edition with apparatus is provided for the entire catena of Ephesians with a

separate edition and apparatus, with English translation, included for the *Scholia Photiana*.

For Dale Valovich who started me on this journey.

Acknowledgements

This research was funded by the Midlands 4 Cities Doctoral Training Partnership, which has received funding from United Kingdom Research and Innovation (UKRI) and the Arts and Humanities Research Council (AHRC).

I would like to thank, first and foremost, my wife Jessie. This academic journey began more than a decade ago and she has faithfully supported me through late nights, early mornings, short tempers, and weak moments. She has always believed in me and that has kept me going. I could not live without her. My children also deserve recognition: Tony, Tayla, Bethany, Alex, and Levi. Though they had less of a choice when it came to moving across the United States for different degree programs and eventually moving to the United Kingdom now, they have demonstrated resilience and grace, made the best of every 'home', and given deep and lasting meaning to my life. There is no 'me' without all of you.

Professor Hugh Houghton deserves highest praise and thanks for his guidance as my lead supervisor. His expertise in text-critical matters and all things related to academic life have shaped me for years to come. His exemplary behaviour and patience with my work, as well as his careful, focused critiques, have improved this work and will continue to impact my research in the future. Any failings remaining in this thesis are undoubtedly a result of my failing to follow his advice. He has been a model supervisor and demonstrated genuine concern for me and my family over these last few years.

I would like to extend special gratitude to my cohort working in the office of the Institute for Textual Scholarship and Electronic Editing (ITSEE). Special thanks go to Dr. Andrew Patton who travelled all over Europe with me for conferences, co-organised my first seminar with me, and generally supported me through all my work and life in the UK. Thanks also go to Dr. Emmanuele Scieri and Dr. Jacopo Marcon who encouraged my Italian language learning, my love for Italy, and supported me in my research. My thanks extend to all three for co-editing our first book as well. Additional members of ITSEE that deserve special recognition are Dr. Amy Myshrall and Dr. Catherine Smith. Dr. Myshrall has assisted my work as a transcriber of Greek manuscripts for approximately seven years. Without her encouragement and guidance, nothing that has been accomplished in this thesis would have been possible. Dr. Smith acted as my co-supervisor and her technical expertise for creating the digital transcriptions and manuscript synopsis of this project was vital to its success. She patiently held my Luddite hand through all the technical aspects of this work even though I am certain I frustrated her greatly.

I am also indebted to the guidance of my third supervisor, Professor Richard Bell. His contributions to my work and encouragement in this research gave me the motivation to persevere. I am indebted to insight into Pauline theology and the history of research into Pauline epistles. This work is better for his involvement.

This dissertation is the result of a long process that began fourteen years ago at the encouragement of a pastor in a small church in Winchester Bay, Oregon. Pastor Dale Valovich and his wife Julia lifted me up out of a dark place and there is not a day that

passes in which I fail to think of them. In a journey this long that extends across multiple states and countries, countless number of people have moulded me, supported me, and enriched my life. These are members of churches, academic colleagues at conferences, and friends serving on the mission field all over the world. I list them here in no particular order, with my apologies to anyone I forget:

Professors Peter Gurry and John Meade for bringing me into the Text and Canon Institute and teaching me so much more than textual criticism and canon formation.

Dr. Brian Arnold for always being in my corner.

Professor John DelHousaye for introducing me to the beautiful world of medieval mystical theology and showing me how to be an academic and find spiritual fulfilment at the same time.

Dr. Georgi Parpulov for introducing me to my first Byzantine manuscript, examining my Master's thesis, producing vital research that this project built upon, and for being a good friend.

The members of Harbor Baptist Church for being the first church family I ever loved.

Chad Watson for being the friend I needed at a time when I had none.

Mike Ruyle for being my best friend and encourager (Prov. 27:17).

Stephen Helfrich, Jon Davis, Tom Helfrich, Rich Coffman, the congregation at The Bridge Church and all the men at the Tuesday morning men's study for bearing my burdens, letting me lead, and loving me and my family.

All the contributors to the *Faith Examined* book and Dr. Frank Turek for being a Barnabas to everyone he meets.

For their academic support and feedback, as well as friendship, I must thank (in no particular order): Prof. Jeremiah Coogan, Dr. Ben Nickodemus, Dr. Ben Haupt, Dr. Dan Wallace, Mark Gaither, Denis Salgado, Dr. Anthony Royle, Alec Fisher, Dr. Oliver Norris, Prof. Dr. Patrick Andrist, Prof. Dr. Ulrich Schmid, Prof. Dr. Christina Kreinecker, Dr. Anna Persig, Dr. Elijah Hixson, Prof. Tommy Wasserman, Eric Wildgen, Cannon Fairbairn, David Flood, and Dr. Troy Griffiths. Special thanks to Petra Mikolasch for pointing out that my thesis title should include the word 'catena' if I wanted it to be searchable by other interested researchers.

For keeping my eyes focused on the future and my reason why, my thanks go to Pietro Bolognese, Clay Kannard, Jesse Schreck, and Jon Liles.

Lastly, but certainly not least, I must thank my parents, Corey and Lillian Bates. They have always supported me in every move, every job, and every decision. They have loved my wife as their own daughter and have been wonderful grandparents to my children. Their love is an example of Christlike love and the best parts of me come from them. Sadly, my grandmother Alice Bates passed away a few weeks prior to the submission of this thesis, never seeing me finish. There are few saints in the world on par with her and while I am sad to have lost her, I look forward to seeing her again.

Clark R. Bates

Table of Contents

Abstract	i
Acknowledgements	v
List of Tables	xii
List of Figures	xv
Abbreviations List	xvii
 Chapter 1: Introduction	 1
1.1 Catenae: Towards a Definition	4
1.2 The First Catenist?	10
1.3 Catena Research in the Twentieth Century	11
1.3.1 Old Testament Catenae	12
1.3.2 New Testament Catenae	14
1.3.3 The Ps.-Oecumenian Catenae on the Pauline Epistles	20
1.4 The Present Dissertation	26
1.4.1 This Edition in Light of Previous Editions	27
1.4.2 The Commentary	29
1.5 Conclusion and Overview of the Thesis	31
 Chapter 2: The Manuscript and Methodology: A Justification for the Critical Edition of the Ps.-Oecumenian Catena on Ephesians	 35
2.1 Selecting the Manuscripts	35
2.1.1 Manuscripts not Used in the Edition	37
2.1.2 Manuscripts Used in the Edition	40
2.2 The Normal Type (CPG C165.1)	44
2.2.1 GA 1980 and GA 075	44
2.2.1.1 Numbering Systems	49

2.2.1.2	Hypotheses	51
2.2.1.3	Areas of Agreement	52
2.2.1.4	Areas of Disagreement	66
2.2.1.5	Conclusions	72
2.2.2	GA 1919 and GA 2962	73
2.2.2.1	The Presence of Scribal Errors	74
2.2.2.2	Οἷον Πράγματι	76
2.2.2.3	Additional Scholia	77
2.2.2.4	Conclusions	84
2.2.3	GA 1907 and GA 1971	85
2.2.4	Comparison of GA 1907 with GA 1971 and GA 2011	88
2.2.4.1	GA 1971	88
2.2.4.2	GA 2011	89
2.2.4.3	Conclusions	92
2.2.5	GA 1932	93
2.2.6	GA 1997	95
2.3	The Expanded Type (CPG C165.3)	96
2.3.1	GA 1923 and GA 1982	101
2.3.1.1	GA 1997 as the Source Text for GA 1923	104
2.3.2	GA 1905	105
2.3.3	GA 1998	108
2.3.4	GA 1916	109
2.3.5	GA 91 and GA 2183	111
2.3.5.1	Examination of the Photian Scholia in Ephesians	113

2.3.5.2	Comparison of GA 91 and GA 2183 in Other Scholia	115
2.3.6	Conclusions	116
2.4	GA 627 and Extracts from the Oecumenian Type (Alongside Details of GA 1424 and GA 605)	121
2.4.1	Extracts from the Oecumenian Type (CPG C165.5)	121
2.4.2	GA 627 with GA 1424 and GA 605	122
2.5	Methodology Employed for the Critical Edition of the Ps.-Oecumenian Catena on Ephesians	130
2.5.1	The Critical Apparatus	131
2.5.1.1	Definitions	132
2.5.1.2	Orthography	132
2.5.1.3	Omissions and Additions	133
2.5.1.4	Multiple Readings	135
2.5.1.5	Sigla and Features of the Critical Apparatus	136
2.6	Conclusions	137
Chapter 3: An Analysis of the Layers of Catena Tradition in Ephesians and the Sources Identified for Attributed and Unattributed Scholia		141
3.1	Introduction	141
3.2	Terminology of Byzantine Historiography	142
3.3	Sources for the Numbered Scholia and CE1	146
3.3.1	The Numbered Scholia	147
3.3.2	Layer 1 of the Corpus Extravagantium (CE1)	153
3.3.3	Layer 2 of the Corpus Extravagantium (CE2)	160
3.4	Sources for the Multi-Author Scholia	166
3.4.1	What to do with Multi-Author Attributions	166
3.4.2	The Multi-Author Scholia in Ephesians	170
3.5	Sources for the Scholia Attributed to Oecumenius	180
3.5.1	The Identity of Oecumenius in the Catena	180
3.5.2	A Selective Analysis of the Scholia Attributed to Oecumenius	186

3.6	Conclusions	195
Chapter 4:	The Ps.-Oecumenian Catena on Ephesians: Text, Translation, and Commentary	197
4.1	Introduction	197
4.1.1	John Chrysostom (c. 347–407 CE)	199
4.1.2	Theodoret of Cyrrhus (c. 393–453 CE)	201
4.1.3	Oecumenius (ca. 550 CE)	202
4.2	Commentary	205
4.2.1	Hypotheses in Antiochene Tradition	205
4.2.2	The Ps.-Oecumenian Catena on Ephesians	211
4.2.2.1	Ephesians 1	211
4.2.2.2	Ephesians 2	246
4.2.2.3	Ephesians 3	277
4.2.2.4	Ephesians 4	306
4.2.2.5	Ephesians 5	353
4.2.2.6	Ephesians 6	379
Chapter 5:	Conclusion	403
5.1	Summary of Findings	403
5.2	Further Research	411
5.3	Concluding Remarks	413
Appendix 1:	The Ps.-Oecumenian Catena on Ephesians	417
Appendix 2:	The <i>Scholia Photiana</i>: Critical Edition and Translation	483
2.1	Introduction	483
2.1.1	Photius I (ca. 810–892 CE)	484
2.1.2	Source for the Scholia and Their Relationship to Photius I	486
2.2	Text and Translation	488
	Bibliography	523

List of Tables

Table 2.1. Manuscripts used in the critical edition of Ephesians.	41
Table 2.2. Scholia where the corrector has adjusted the text of GA 1980.	44
Table 2.3. Groups of the Ps.-Oecumenian catena manuscripts according to the stage of their formation.	47
Table 2.4. Manuscripts used in the critical edition of Ephesians listed alongside their corresponding group number.	47
Table 2.5. Agreements between GA 075 and GA 1980 against the majority.	53
Table 2.6. Places where the majority of manuscripts agree with GA 075.	66
Table 2.7. Places where the majority of manuscripts agree with GA 1980.	69
Table 2.8. Readings found in GA 075 that are only found in one additional manuscript.	71
Table 2.9. Scholia found in the margins of GA 1919 and GA 2962, as found in GA 627, GA 075, and GA 1980.	77
Table 2.10. Comparison of GA 1907 and GA 1997 at Eph 5:22–32.	87
Table 2.11. Comparison of scholia absent in GA 1971 across the witnesses to the Normal Type used in the critical edition.	91

Table 2.12. Manuscripts belonging to Staab's Expanded Type used in the collation of Ephesians.	98
Table 2.13. Manuscripts of the Expanded Type used in this edition and the details of their <i>Photiana</i> .	117
Table 2.14. CE2 scholia found in GA 1424, GA 605, and GA 627, and their presence in the final stage of the Normal Type.	125
Table 3.1. Scholion 1 from the critical addition compared with the homily of John Chrysostom.	148
Table 3.2. Scholia 8 and 9 from the critical edition compared with the homily of John Chrysostom.	148
Table 3.3. Scholia 49 through 52 from the critical edition compared with the homily of Chrysostom in translation.	149
Table 3.4. Scholion 156 from the critical edition compared with the homily of Chrysostom.	151
Table 3.5. Scholia 32 and 32ex from the critical edition compared with the homily of Chrysostom.	154
Table 3.6. Scholia 44–46 from the critical edition with English translation.	155
Table 3.7. Scholia 272–274 from the critical edition alongside their English translation.	157
Table 3.8. The thirteen CE2 scholia alongside their source material in Theodoret.	160
Table 3.9. Scholion 135 in the catena alongside the commentaries of Theodoret and Theodore of Mopsuestia.	170

Table 3.10. Other Attributed Scholia.	171
Table 3.11. Scholion 109ex from the critical edition compared with its source material in Theodoret.	174
Table 3.12. Scholion 109ex2 in the catena and in Gregory of Nyssa Homily 8 on the Song of Songs.	176
Table 3.13. Scholion 138ph from the critical edition compared with the text of Athanasius.	179
Table 3.14. Scholion 154ex from the critical edition compared with its source text in Theodoret.	179
Table 3.15. Scholion 30 from the critical edition and its English translation.	181
Table 3.16. Scholion 150 from the critical edition and its English translation.	182
Table 3.17. Scholia attributed to Oecumenius.	184
Table 3.18. Scholion 124 from the critical edition compared with the direct tradition of John Chrysostom.	190
Table 3.19. Scholion 156ex from the critical edition with its English translation.	192
Table 3.20. Scholion 214 from the critical edition compared with the homily of John Chrysostom.	194

List of Figures

Fig. 2.1. GA 1980 at scholion 29ex2.	63
Fig. 2.2. GA 075 at scholion 29ex2.	64
Fig. 2.3. GA 1997 reflecting the change to scholion 29 and 29ex2.	64
Fig. 2.4. GA 2962 at scholia 29 and 29ex2.	65
Fig. 2.5. Stemma for the Ps.-Oecumenian Catena in Ephesians (GA 1980 and GA 075).	73
Fig. 2.6. Stemma for the Ps.-Oecumenian Catena in Ephesians (GA 1919 and GA 2962) with the dashed line representing the additional scholia added in after the original copying of the manuscripts' antegraph.	84
Fig. 2.7. Stemma for the Ps.-Oecumenian Catena in Ephesians (GA 1907, GA 1971, and GA 2011 added).	93
Fig. 2.8. Stemma for the Ps.-Oecumenian Catena in Ephesians (GA 1997, GA 1905, GA 1923, and GA 1982 added).	108
Fig. 2.9: Stemma for the Ps.-Oecumenian Catena in Ephesians (GA 1998, GA 1916, GA 91, and GA 2183 added).	120
Fig. 2.10. Final stemma including all manuscripts used in the critical edition and GA 1424 and GA 605.	129
Fig. 2.11. Example of a scholion in the critical edition and the manuscript that omitted the scholion recorded in the critical apparatus.	133
Fig. 2.12. Example of a scholion in the critical edition and the manuscripts that omitted the word(s) recorded in the critical apparatus.	134
Fig. 2.13. Example of a scholion in the critical edition and the manuscript that added a word recorded in the critical apparatus.	134
Fig. 2.14. Example of a scholion in the critical edition and the manuscript that added words at the beginning of a scholion,	

recorded in the critical apparatus.	134
Fig. 2.15. Example of a scholion in the critical edition and a manuscript that added the article to a noun, recorded in the critical apparatus.	135
Fig. 2.16. Example of a scholion in the critical edition with more than one variant reading at the same word, recorded in the critical apparatus.	135
Fig. 2.17. Example of a scholion in the critical edition with more than one variant unit at the same location, recorded in the critical apparatus.	136
Fig. 3.1. Scholion 15ex from the CE2 in its catena setting alongside the other layers of the Normal Type.	164
Fig. 3.2. Scholion 47ex from the CE2 in its catena setting alongside the other layers of the Normal Type.	164
Fig. 3.3. Scholion 48ex from the critical edition and its English translation.	172
Fig. 3.4. Scholion 43 from the critical edition.	188
Fig. 3.5. Scholion 114ex from the critical edition.	189

Abbreviation List

ACW	Ancient Christian Writers. 1946–
ANTF	<i>Arbeiten zur Neutestamentlichen Textforschung</i>
<i>AsTJ</i>	Asbury Theological Journal
BA	Biblioteca Ambrosiana (Milan)
BAV	Biblioteca Apostolica Vaticana (Vatican City)
BECNT	Baker Exegetical Commentary on the New Testament
<i>Bib</i>	<i>Biblica</i>
<i>BibS</i>	<i>Biblische Studien</i>
BML	Biblioteca Medicea Laurenziana (Florence)
BNF	Bibliothèque nationale de France (Paris)
BNTC	Black's New Testament Commentary
<i>ByzZ</i>	<i>Byzantine Zeitschrift</i>
c.	Century
ca.	<i>Circa</i>
CBQ	Catholic Biblical Quarterly
CCSG	<i>Corpus Christianorum Series Graeca</i>
CCTC	Cambridge Classical Texts and Commentaries

CFHB-SB	<i>Corpus Fontium Historiae Byzantinae-Series Berolinensis</i>
CPG	<i>Clavis Patrum Graecorum</i>
EBE	National Library of Greece (Εθνική Βιβλιοθήκη της Ελλάδος)
EBR	Encyclopedia of the Bible and its Reception
EGGNT	Exegetical Guide to the Greek New Testament
<i>EtudDoc</i>	<i>Etudes et Documents</i>
FC	The Fathers of the Church
GCS NF	<i>Die griechischen christlichen Schriftsteller (Neue Folge)</i>
ICC	International Critical Commentary
ITSEE	Institute for Textual Scholarship and Electronic Editing
<i>JAC</i>	<i>Jahrbuch für Antike und Christentum</i>
<i>JBL</i>	Journal of Biblical Literature
<i>JECS</i>	Journal of Early Christian Studies
<i>JSNT</i>	Journal for the Study of the New Testament
<i>JTS</i>	Journal of Theological Studies
KM	Kosinitza Monastery
LCL	Loeb Classical Library
MB	Μοναστήριο Βατοπεδίου
<i>MLSP</i>	<i>Museum Lessianum Series philosophica</i>

NCBC	New Cambridge Bible Commentary
NICNT	New International Commentary on the New Testament
<i>NovT</i>	<i>Novum Testamentum</i>
NPNF ²	Nicene and Post-Nicene Fathers, Series 2
NRSVue	New Revised Standard Updated Edition
<i>NTS</i>	New Testament Studies
OECT	Oxford Early Christian Texts
<i>OrChr</i>	<i>Oriens Christianus</i>
<i>PG</i>	<i>Patrologia Graeca</i>
PMS	Patristic Monograph Series
<i>PTA</i>	<i>Papyrologische Texte und Abhandlungen</i>
<i>PTS</i>	<i>Patristische Texte und Studien</i>
<i>REG</i>	<i>Revue des études grecques</i>
RP	Robinson Pierpont New Testament in the Byzantine Textform
<i>RSBN</i>	<i>Rivista di studi bizantini e neoellenici</i>
<i>RSR</i>	<i>Recherches de science religieuse</i>
<i>SacEr</i>	<i>Sacris erudiri</i>
SBR	Studies of the Bible and its Reception
<i>SC</i>	<i>Sources chrétiennes</i>

<i>SJT</i>	<i>Scottish Journal of Theology</i>
<i>StPatr</i>	<i>Studia Patristica</i>
<i>SVF</i>	<i>Stoicorum Veterum Fragmenta</i>
<i>TEG</i>	<i>Traditio Exegetica Graeca</i>
TENTS	Texts and Editions for New Testament Studies
Teubner	<i>Bibliotheca scriptorum Graecorum et Romanorum Teubneriana</i>
TS	Texts and Studies
<i>TUGAL</i>	<i>Texte und Untersuchungen zur Geschichte der altchristlichen Literatur</i>
<i>VC</i>	<i>Vigiliae Christianae</i>
VCSupp	Supplements to <i>Vigiliae Christianae</i>
WBC	World Biblical Commentary
WGRW	Writings from the Greco-Roman World
<i>WWK</i>	<i>Wetzer und Welte's Kirchenlexikon</i>
<i>ZAC</i>	<i>Zeitschrift für Antikes Christentum</i>

CHAPTER 1

Introduction

This study was produced out of the desire to guide contemporary research on the catenae of the New Testament closer toward understanding why this style of commentary was created. Catenae, as a genre of commentary, are diverse even amongst themselves. Some suspect catenae of certain works to be Monophysite in nature,¹ others consider them to be tools for teaching Greco-Roman *paideia*,² and others rarely address why they exist and prefer only to comment on how they present the material.³ The diversity of opinion results from the diversity of catenae.

New Testament catenae divide into groups very similar to the canonical sub-collections defined in modern canon studies.⁴ There are catenae on the four Gospels, catenae on the Pauline Epistles (and Hebrews), catenae on Acts, and catenae on the Catholic Epistles (there are no catenae on the book of Revelation).⁵ Within these groups

¹ L. Vianès, 'Chaînes de Jean le Droungaire sur les Grands Prophètes, ou chaînes pro-sévériennes?', *Receptions of the Bible in Byzantium: Texts, Manuscripts, and their Readers*, ed. R. Ceulemans and B. Crostini, *Studia Byzantina Upsaliensia* 20 (Uppsala: Uppsala University Press, 2021), 405–426.

² W. Lamb, *Catena in Marcum: A Byzantine Anthology of Early Commentary on Mark*, *TENTS* 6 (Leiden: Brill, 2012).

³ A. Lorrain, 'Autour du *Vaticanus Gr. 762*: Notes pour l'étude des chaînes à présentation alternante', *Byzantion* 90 (2020), 67–95.

⁴ For this discussion on sub-collections, see D. Trobisch, *Paul's Letter Collection* (Bolivar, Mo: Quiet Waters Publications, 2001); D. R. Lockett, *Letters from the Pillar Apostles: The Formation of the Catholic Epistles as a Canonical Collection* (Eugene, OR: Pickwick Publications, 2016); E. L. Gallagher and J. D. Meade, *The Biblical Canon Lists from Early Christianity: Texts and Analysis* (Oxford: Oxford University Press, 2018); and W. E. Glenny and D. R. Lockett, ed., *Canon Formation: Tracing the Role of Sub-Collections in the Biblical Canon* (New York: T & T Clark, 2023).

⁵ This statement may determine on how one defines a catena, a matter discussed in more detail below. Adolf von Harnack produced a critical edition of scholia by Origen on the Apocalypse which included fragments from Irenaeus. The commentary of the Apocalypse by Oecumenius employs the use of various patristic sources as well, but within the running commentary of the author. See A. Harnack, *Der Scholien-Kommentar des Origenes zur Apokalypse Johannis. Nebst einem Stück aus Irenaeus, liber V, graece*, TUGAL, Archiv für die griechisch-christlichen Schriftsteller der ersten drei Jahrhunderte, 38.3 (Leipzig, 1912) and Oecumenius, *Commentary on the Apocalypse*, TFC 112, transl. J. N. Suggit (Washington D.C.: The Catholic

there are even more detailed categories, whether it be the A-Type, B-Type, or Zacynthian catenae in the Gospels, the Vatican, Parisian, or Ps.-Oecumenian Type in Paul, or the Ps.-Oecumenian or Andreas Type in Acts and the Catholic Epistles.⁶ In each instance the patristic resources used vary, the length of comments varies, and the methodology in compiling and editing the catenae varies. For this reason, determining why catenae were created must begin by focusing on why each of the particular catena traditions were created. For this study, I have chosen the Ps.-Oecumenian tradition on the Pauline Epistles for examination, specifically the catena on Ephesians.

Regarding the tradition, little work into the Ps.-Oecumenian catenae on Paul was conducted in the twentieth century apart from the work of Georg Karo and Hans Lietzmann and Karl Staab in the first few decades. This changed in the twenty-first century with the unpublished dissertation of Theodora Panella alongside her published work titled, 'Re-classifying the Ps.-Oikoumenian Catena Type for Paul's Epistle to Galatians', and the, presently unpublished, thesis of Jacopo Marcon of the Ps.-Oecumenian catena on Romans.⁷ The central focus of both works was to provide a history of the tradition related to their respective epistles and identify how the

University of America Press, 2006); M. De Groote, *Oecumenii Commentarius in Apocalypsin*, TEG 8 (Leuven: Peeters, 1999).

⁶ The standard reference system for catenae is the *Clavis Patrum Graecorum* which applies a reference number to each type of catena alongside the prefatory letter 'C'. See M. Geerard, ed., *Clavis Patrum Graecorum IV: Concilia, Catenae*, 1st ed., Corpus Christianorum (Turnhout: Brepols, 1980); J. Noret and M. Geerard, eds., *Clavis Patrum Graecorum IV: Concilia, Catenae*, 2nd ed., Corpus Christianorum (Turnhout: Brepols, 2018). This material is also available in the online *Clavis Clavium* at:

<https://clavis.brepols.net/clacla/>.

⁷ T. Panella, 'The Pseudo-Oecumenian Catena on Galatians' (unpublished doctoral thesis, University of Birmingham, 2017), and 'Re-Classifying the Pseudo-Oikoumenian Catena Types for Paul's Epistle to the Galatians', *Receptions of the Bible in Byzantium. Texts, Manuscripts, and their Readers*, ed. R. Ceulemans, and B. Crostini, *Studia Byzantina Upsaliensia* 20 (Uppsala Universitet: 2021), 387–404; J. Marcon, 'The Pseudo-Oecumenian Catena on Romans' (unpublished doctoral thesis, University of Birmingham, 2023). Panella's thesis is available here: <https://etheses.bham.ac.uk/id/eprint/8666/1/Panella18PhD.pdf>.

manuscript witnesses of their catenae fit within that history. This research differs from those in that its primary emphasis is on the creation of a critical edition of a Ps.-Oecumenian catena as the means by which a better understanding of its purpose can be determined.

A vital first step in moving toward answering the question of ‘why’ a catena was created is to know ‘what’ it contains. It is not enough to know who the patristic sources are, as previous research has largely answered this question.⁸ One must know how those sources are being used and what the scholia themselves say in relation to the biblical text. This is the gap which the present research seeks to fill as it relates to the Ps.-Oecumenian catena on Ephesians.

Prior to this dissertation, a critical edition with translation and commentary has not been completed on any text of the Ps.-Oecumenian catena of the Pauline Epistles, and while this edition and commentary cannot answer the ultimate guiding question of ‘why’ on its own, it can provide new insights into the compilation practices, the theological content, and the general themes of the catena. This, along with additional editions in the future, can be set against the historical and ecclesial background of the

⁸ Karo and Lietzmann only list the sources that have author attributions in the catena manuscripts and have, at least in the case of the Ps.-Oecumenian catena of Ephesians, omit most sources, citing only Oecumenius and Photius. In reality, the catena relies heavily on John Chrysostom and Theodoret of Cyrrhus, but also include scholia from Oecumenius, Gregory of Nyssa, and Gregory of Nazianzus. Staab did not use Ephesians in his research but does acknowledge the Ps.-Oecumenian tradition’s reliance on Chrysostom. When Staab produced a critical edition of the sources used in the catenae on Paul he only edited those authors that contained author attributions and were noted by Karo and Lietzmann. For the sources identified, see G. Karo and H. Lietzmann, *Catenarum Graecarum Catalogus* (Göttingen: Lüder Horstmann, 1902), 601–603 and K. Staab, *Pauluskommentare aus der griechischen Kirche: Aus Katenen Handschriften gesammelt und herausgegeben* (Münster: Aschendorff, 1933), 448–452 (Oecumenius); 611–622 (Photius I). Since then, both Marcon and Panella have detailed the sources that can be identified in their respective epistles, attributed and unattributed. See Marcon, ‘The Pseudo-Oecumenian Catena on Romans’, 134–215. Panella speaks more broadly of the source material, focusing specifically on the use of sources in Staab’s Secondary Expanded Type of the catena on Galatians. See Panella, ‘The Pseudo-Oecumenian Catena on Galatians’, 176–200.

era in which the catena was created and provide the first answers to its purpose based on the actual content itself. This introduction will bring readers into the discussion of catena research in the modern era and illustrate this study's place in that conversation, beginning with a definition of catenae, the general state of catena research, and specifically the state of research into the Ps.-Oecumenian catena. It will close with a brief outline of the following chapters and how this research adds to the work that has preceded it.

1.1. Catenae: Towards a Definition

The practice of interpreting biblical texts developed over the first five centuries of the Christian church. It took the shape of homilies, single-author commentaries, and marginal scholia. These served various purposes, with the commentaries at times emphasising literary features of the text, or even variant readings between manuscripts, while the homilies focused more on exhortation to right living or the implications of the incarnation of God upon the world. The marginal scholia dealt largely with textual variations in the biblical content, but on occasion offered a passing theological thought, oftentimes drawn from a patristic source.⁹

By the fifth century, other forms of exegetical texts had been developed such as the ἐρωταποκρίσεις, in which an author poses theological questions from an imagined interlocutor and provides the answer, through exegesis of a biblical text.¹⁰ Also, by the

⁹ Examples of marginal scholia offering a brief theological reflection can be seen in Vatican, BAV, Vat. gr. 2062 (GA 627), discussed in chapter 2, section 2.2.2.3.

¹⁰ Both Hagit Amirav and Samuel Pomeroy point to Chrysostom's use of this practice. See H. Amirav, *Rhetoric and Tradition: John Chrysostom on Noah and the Flood*, TEG 12 (Leuven: Peeters, 2003) and S. Pomeroy, *Chrysostom as Exegete: Scholarly Traditions and Rhetorical Aims in the Homilies on Genesis*, Supplements to Vigiliae Christianae 171 (Leiden: Brill, 2021). A post-fourth century work attributed to Ps.-Caesarius of Nazianzus is known as the *Quaestiones et responsiones*. See R. Riedinger, *Pseudo-*

fifth century, the polemical disputes over ‘right belief’ led to a new form of commentary, not focused on biblical texts themselves, but on a particular orthodox belief in dispute: the *florilegium*.¹¹ These exegetical treatises were so called because they selected patristic citations that related to the trinitarian, or Christological belief being debated. They were used to bolster the historical support for or against a particular theology with no use of biblical lemmata within the text itself.¹²

By the sixth century, a new form of commentary entered the milieu, seemingly drawing from the preceding formats: the catena. These catenae, referred to often in Greek as ἐκλογή,¹³ were a compilation, drawing upon commentaries, homilies, and

Kaisarios: Überlieferungsgeschichte und Verfasserfrage, Byzantinisches Archiv 12 (Munich: Beck, 1969), 115–117; ‘Zu den Erotapokriseis des Pseudo-Kaisarios’, *ByzZ* 86–87 (1994), 34–39. Maximus the Confessor wrote the *Quaestiones ad Thalassium* in the seventh century. In the ninth century, Photius I of Constantinople employed this technique in his six-volume work *Epistulae et Amphilochia*.

¹¹ *Florilegia* are a polemical work originating with Athanasius of Alexandria but appearing more formally in the church councils. They consist of patristic extracts compiled together in support of, or in refutation of, a particular theological position. *Florilegia* were used against heresies like Arianism and for orthodox defences of the divinity of Christ, as well as other subjects. R. Devreese, ‘Chaînes exégétiques grecques’, *Dictionnaire de la Bible, Supplément* (Paris: Letouzey & Ané, 1928), 1084–1085. This is different from the literary genre of *testimonia* which typically involve proof-texts from within a scriptural tradition rather than patristic material. An early example being the Dead Sea Scroll 4Q175. See M. A. Knibb, *The Qumran Community*, Cambridge Commentaries on Writings of the Jewish & Christian World: 200 BC to AD 200 (Cambridge, MA: Cambridge University Press, 2012). This change from citing recognised Scripture to citing church fathers following the implementation of oecumenical councils is indicative of the elevation of traditional exegesis within the Greek church after the fourth century to the point in the seventh century, when canon 19 of the Quinisext Council declares that only the interpretations of the church fathers are to be permitted in church services.

¹² R. Devreese, ‘Chaînes exégétiques grecques’, 1085.

¹³ The modern term ‘catena’ derives from the Latin for ‘chain’ and was derived from the title of Thomas Aquinas’s *Catena Aurea* from the thirteenth century. Ironically, Aquinas does not use the term catena in the body of the work, referring to the text rather as an *expositio continua* which is closer in meaning to the Greek terminology. The title of the *Aurea* was the choice of the publisher. The titles of many catenae in Greek employ the term ἐκλογή or ‘extracts.’ Signes Codoñer points out how the term in the singular, originally referring to a single, selected passage became, through a *pars pro toto*, a reference to collections of extracts, specifically those of John Chrysostom. See J. Signes Codoñer, ‘Towards a Vocabulary for Rewriting in Byzantium’, *Textual Transmission in Byzantium: Between Textual Criticism and Quellenforschung*, ed. J. Signes Codoñer and I. Pérez Martin, *Lectio* 2 (Turnhout: Brepols, 2013), 69–70, n. 28. Also P. Manafis, *(Re)Writing History in Byzantium: A Critical Study of Collections of Historical Excerpts* (London: Routledge, 2020), 4 and H. A. G. Houghton and D. C. Parker, ‘An Introduction to Greek New Testament Commentaries with a Preliminary Checklist of New Testament Manuscripts’, *Commentaries, Catenae and Biblical Tradition*, ed. H. A. G. Houghton, TS 3.13 (Piscataway, NJ: Gorgias Press, 2016), 2.

marginal scholia composed in the previous centuries.¹⁴ Brief extracts derived from larger patristic exegetical works were inserted either along the margins of a biblical manuscript surrounding the biblical text—called a ‘frame’ catena—or within the body of the manuscripts separated by biblical lemmata, like a single-author commentary—called an ‘alternating’ catena.¹⁵ This form of commentary persisted for several centuries, with copies ceasing near the end of the Byzantine Empire in 1453 CE.

The catenists served as editors, gathering, editing, and compiling patristic sources. The effect was that the resulting commentary, particularly in the Ps.-Oecumenian catena which lacked author attributions in its earliest stage, appeared like a single-author commentary, though representing different authors. Even in those catena traditions where the final product alerts the reader to separate voices in the commentary—here I am thinking of the catena traditions on the Gospels—the resulting product is a new kind of work, though still interpreting a biblical text, intended for a different purpose than the source material it drew upon.¹⁶

Catenae clearly fall within the genre of commentary, but how one differentiates a commentary from a catena is a matter of open discussion. How many authors must a

¹⁴ A very helpful synopsis of catenae, from which this brief survey draws, is G. Dorival, *The Septuagint from Alexandria to Constantinople: Canon, New Testament, Church Fathers, Catenae* (Oxford: Oxford University Press, 2021), 135–154.

¹⁵ These terms are employed early in the twentieth century and onward. See M. Faulhaber, ‘Katenen und Katenenforschung’, *BZ* 18 (1909), 373–395; R. Devreesse, ‘Chaînes exégétiques grecques’, 1089–1091; K. Staab, *Die Pauluskatenen nach den handschriftlichen Quellen untersucht* (Rome: Pontifical Biblical Institute, 1926), 7–8, n. 2.

¹⁶ When one reads the scholia in the edition produced by Houghton et al. for Codex Zacynthius and the translation of Cramer’s edition of the catena in Mark produced by Lamb it becomes clear that the methodology behind the texts is considerably different than that of the Ps.-Oecumenian catena. In Mark, there is even discussion within the scholia of the differences in interpretation between the fathers, by name. See W. Lamb, *Catena in Marcum: A Byzantine Anthology of Early Commentary on Mark*, TENTS 6 (Leiden: Brill, 2012), 222. In Codex Zacynthius, scholia are occasionally identified as coming from ‘the same’ source or ‘other’ in addition to the named attributions. See H. A. G. Houghton, ‘The Layout and Structure of the Catena’, *Codex Zacynthius: Catena, Palimpsest, Lectionary*, ed. H. A. G. Houghton and D. C. Parker, TS 21 (Piscataway, NJ: Gorgias Press, 2020), 62–65.

catena contain to be a catena? How many scholia must exist for a manuscript to qualify as a catena? What of the commentaries from figures like John of Damascus and Theophylact of Ohrid in which much of the commentary is patristic citations interspersed with the thoughts of the author? A distinguishing feature of catenae is their compositional format. They are, at the foundation, an attempt to gather diverse teachings. Conversely, a commentary, even those of the Damascene and Theophylact, are a single-author production intending to promote that author's perspective. The gathering of patristic sources in these instances is meant to substantiate the legitimacy of the author's position. Catenae give little indication of an author behind the comments and, in most cases, allow the scholia to speak for themselves. Additionally, manuscripts that contain only a few marginal scholia generally have no coherence or consistency in the exegesis they present. In these manuscripts, for example the first hand of MS Drama, KM, 3 (3P) (GA 1424), patristic extracts are placed sporadically through the text, commenting on a single passage, often separated by pages of text without scholia.

Dorival argues that a catena can only be classified as such if author attributions are applied to the scholia.¹⁷ While this definition is popular within catena research, I believe it to be problematic. As Patton has pointed out, this definition does not adequately account for manuscripts with marginal scholia nor does it acknowledge the *Kettenkommentare* ('compilation commentary') category, suggested by Reuss to account for catenae that, while consisting of various authors, do not contain attributions to their

¹⁷ '...a compilation without names is not a catena, but a commentary, even if its sources are patristic fragments of various authors. For instance, Oecumenius, Peter of Laodicea, Procopius of Gaza, Theophylact and others are not authors of catenae, but of commentaries totally or partially made from catenae.' G. Dorival, 'Biblical Catenae: Between Philology and History', *Commentaries, Catenae and Biblical Tradition: Papers from the Ninth Birmingham Colloquium on the Textual Criticism of the New Testament in Association with the COMPAUL Project*, ed. H. A. G. Houghton, TS 3.13 (Piscataway, NJ: Gorgias, 2016), 67.

scholia and present the extracts seamlessly without indication of transition from one source to the other.¹⁸

As it relates to the Ps.-Oecumenian catena of Ephesians, the only attributed sources recognised by Staab and named in the *Clavis Patrum Graecorum* are Oecumenius and Photius I.¹⁹ However, Photius I is only added at the final stage of the catena tradition, leaving Oecumenius the only attributed source for the earlier stages of the catena's life. According to Dorival, this would disqualify the catena on Ephesians from consideration as a catena prior to the inclusion of Photius I, yet, given my analysis in this thesis, multiple authors are present, though not attributed. The catena, at times, indicates a transition between scholia, both explicitly and implicitly, and therefore differs from the single-author commentary and the *Kettenkommentare*, leaving the Ephesians catena an orphaned ἐκλογή floating in classificational limbo.²⁰

Catenae need not be defined within Dorival's narrow boundaries. While they can, and often do, attribute various scholia to patristic sources, this is not always the case.

¹⁸ J. Reuss, *Matthäus-, Markus- und Johannes-Katenen nach den handschriftlichen Quellen untersucht*, NTAbh 18/4 5 (Münster: Aschendorff, 1941), 244–256; A. J. Patton, 'The Development of the Catena on the Gospels' (unpublished doctoral thesis, University of Birmingham, 2023), 12. Karl Staab used this same term synonymously with catenae prior to Reuss, suggesting that he did not see the difference between *Kettenkommentare* and catenae in the Pauline catenae that Reuss saw in the Gospels. As I will discuss below, this distinction is not as helpful in Pauline catena research as Patton finds it in the Gospels. See Staab, *Die Pauluskatenen*, 1–5.

¹⁹ Karo and Lietzmann, *Catenarum Graecarum Catalogus*, 601–603; K. Staab, *Pauluskommentare*, 448–452; 611–622; and J. Noret and M. Geerard, eds., *Clavis Patrum Graecorum IV: Concilia, Catenae*, 391. Also see n. 8 in this chapter.

²⁰ Consider a thought experiment using Dorival's criterion. Milan, BA, A 62 inf. (GA 1980), used in this edition, is a representative of the earliest attainable layer of the Ps.-Oecumenian catena of Ephesians. It has no author attributions. Based on Dorival, this is not a catena manuscript. However, the same text in GA 1980 exists in Athens, NLG, 100 (GA 075), with some textual variation, yet GA 075 contains some author attributions. Is GA 075 a catena manuscript merely because it has some attributions? Furthermore, a very similar text exists in Oxford, BL, Auct. T.1.7 (GA 2962) with more author attributions and not just attributions applied to scholia that were added later. Is this a catena manuscript? In short, can a manuscript that possesses the same text as another manuscript not be a catena while the other is a catena, simply because one contains author attributions, and the other does not? This seems to be an arbitrary distinction.

The presence of multiple authors serves as a sufficient entry point into possible catena classification, not the attribution of those authors. Additionally, the exegetical coverage of the scholia in catena manuscripts is broad: while not necessarily commenting on every verse, the entirety of a book is interpreted, unlike manuscripts with only occasional marginal scholia.²¹ In contrast to the commentaries that cite patristic authors, catenae, in general, make no effort overtly to advance a particular theological agenda beyond the bounds of conciliar orthodoxy.²² There are, of course, some catenae that advance Monophysitism, but these circulated largely within Monophysite communities alone.²³ I also believe it is possible that the Ps.-Oecumenian catenae were developed to promote a particular form of consolidatory orthodoxy known in modern times as Neo-Chalcedonianism,²⁴ but this cannot be proven with any degree of certainty at present, and even if it could be, the promotion of this would be implicit rather than explicit. The scholia stand on their own but are often separated in the manuscripts either by the use of numbers, symbols, or, in the case of alternating catenae, marks such as the vertical double dot (:) or the vertical double dot coupled with a dash (: -). Included with the physical format is the concept of the work itself already mentioned. Recognising both the concept of the catenae and the physical features they contain allows catenae to be defined more by what they *all* share in common rather than by a

²¹ For more discussion regarding the differences between catenae and manuscripts with marginal scholia see M. Aussadat, 'Une pratique érudite de lecture des textes bibliques: les chaînes exégétiques grecques', *REG* 121 (2008), 547–569.

²² C. R. Bates, 'Materializing Unity: Catena Manuscripts as Vessels for Imperial Reform,' *TC* 28 (2023), 193–206.

²³ Examples of this are found in A. Spitaler and J. Schmid, 'Zur Klärung des Ökumeniusproblems', *OrChr* 3.9 (1934), 210–213 and Y. Youssef, *The Life and Works of Severus of Antioch in the Coptic and Copto-Arabic Tradition*, GECS 28 (Piscataway, NJ: Gorgias Press, 2014), 83–118.

²⁴ It was called Neo-Chalcedonianism first by Joseph Lebon in 1909. ; J. Lebon, *Le monophysisme sévérien: étude historiographie, littéraire et théologie sur la résistance monophysite au concile de Chalcédoine jusqu'à la constitution de l'Église jacobite* (New York: 1909), 448.

seemingly arbitrary selection of a single feature, like author attributions, that *some* have in common.²⁵

In the end, it appears that Dorival's criterion for catenae is based on his work with Old Testament catenae and does not always reflect the way New Testament catenae are represented. While Patton finds agreement with Dorival in the Gospel catenae, I cannot come to the same agreement in the Ps.-Oecumenian catena. Therefore, rather than attempt to apply a single criterion across all catenae, it would be better to encourage conversation between the fields of Old and New Testament catena research to find a more inclusive set of criteria for classifying this genre.²⁶

1.2 The First Catenist?

Rarely are catenists ever named in their catenae. The names that are often associated with catenae (e.g., Victor of Antioch, Oecumenius, Andreas of Caesarea) are pseudonymous, attached to the catenae many centuries after their compilation.²⁷ However, there is one name that has long been associated with the earliest catena, recognised as such by Photius I of Constantinople only a few centuries after its compilation: Procopius of Gaza (c. 530 CE).²⁸ He is known for the construction of an *Epitome on the Octateuch* in addition to commentaries on Ecclesiastes, Song of Songs,

²⁵ Regarding when the author attributions were added to the catena, Agnès Lorrain suggests that they are additions made by later copyists. If this is true, then Dorival's definition rejects all theoretical 'original autographs' of the catenae. See A. Lorrain, 'Autour du *Vaticanus Gr. 762*', 89.

²⁶ Several definitions of catenae do not explicitly make the attributions an essential criterion, though it may be assumed. Devreesse defines catena as collections of scholia taken from different ecclesiastical authors. See R. Devreesse, 'Chaînes exégétiques grecques', 1083. Petit agrees with Devreesse but adds that the biblical text must also be present for the genre of catena to be applied. See F. Petit, *La chaîne sur la Genèse, Edition intégrale I*, TEG 1 (Turnhout: Peeters, 1991), XIII.

²⁷ Dorival, 'Biblical Catenae', 79–80.

²⁸ Photius, *The Bibliotheca*, trans. N. Wilson (London: Duckworth, 1994), 185.

Proverbs, and Isaiah. Dubbed the *πρῶτος εὐρετής* (first inventor) of the catenae, Procopius has long held a position as the *paterfamilias* of catenae.²⁹

In recent research this appellation has come under scrutiny.³⁰ Rather than believing that Procopius created the first catena *ex nihilo*, it is now surmised that he may have abbreviated an existing catena or used an already extant epitome to produce the catena on the Octateuch.³¹ Regardless of how one views Procopius's involvement in the origination of catenae, his *Epitome* remains the oldest form of a catena known, and his role in the history of this unique commentary style remains important.

1.3 Catena Research in the Twentieth Century³²

Gilles Dorival has stated that 'No specialists on catenae exist today. What exists are only specialists on the catenae on Genesis and Exodus, specialists on the catenae on the Psalms, specialists on the catenae of Proverbs, and so on.'³³ The breadth of catenae covering both Old and New Testaments, along with the diversity in their witnesses, makes a general speciality in the singular topic of catenae all but impossible. Therefore,

²⁹ Dorival, 'Biblical Catenae', 69–70; *The Septuagint*, 147–151.

³⁰ B. t. Haar Romeny, 'Procopius of Gaza and his Library', *From Rome to Constantinople: Studies in Honour of Averil Cameron*, ed. H. Amirav and B. t. Haar Romeny, Late Antique History and Religion 1 (Leuven: Peeters, 2007), 173–190. F. Petit, 'La chaîne grecque sur la Genèse, miroir de l'exégèse ancienne', *Stimuli, Exegese und ihre Hermeneutik in Antike und Christentum*, Festschrift für Ernst Dassmann, ed. G. Schöllgen and C. Scholten, *JAC* 23 (Münster: Aschendorff, 1996), 243–253.

³¹ Dorival maintains that Procopius is the author of both an original, lengthier catena, and the abbreviated form known to researchers. Dorival, 'Biblical Catenae', 74. Karin Metzler believes that neither position can be determined within any confidence but argues that the compilation of the Octateuch catena was a collaborative effort with which Procopius was involved, but not as leader. K. Metzler, ed., *Prokop von Gaza: Eclogarum in libros historicos Veteris Testamenti epitome. Teil 1: Der Genesiskommentar*, GCS NF 22 (Berlin: De Gruyter, 2015), xxv–xxvi.

³² For information regarding catena research prior to the twentieth century see Dorival, *The Septuagint*, 141–142 and Panella, 'Pseudo-Oecumenian Catena of Galatians', 10–42.

³³ G. Dorival, *Les chaînes exégétiques sur les Psaumes*, vol. 1, Spicilegium Sacrum Lovaniense, *EtudDoc* 43 (Leuven: Peeters, 1986), VIII. 'Il n'existe pas aujourd'hui de spécialistes des chaînes; il existe seulement des spécialistes des chaînes sur la Genèse et l'Exode, des spécialistes des chaînes sur les Psaumes, des spécialistes des chaînes sur les Proverbes, et ainsi de suite.'

when one speaks of catena research it is necessary to divide that research at least into the two testaments of the Bible, though one could go so far as to divide it by individual book. What follows is a brief overview of the state of this research, divided by biblical testament.

1.3.1 Old Testament Catena

Considerably more attention has been given to catenae of the Old Testament than those of the New throughout the twentieth century, however, given its breadth, it will only be summarised here. In the first half of the century, scholarly focus was turned to catenae on Genesis, Psalms, and Job. The quest of this research was generally to find the *Urkatena* of each. Marguerite Harl, alongside Gilles Dorival produced a critical edition of the catena on Ps 118 (LXX), seeking to understand the methodology of the catenist when using the patristic source material in its new catena iteration.³⁴

In the 1970's Ekkehard Mühlenberg published a series of critical editions of Psalms catenae seeking both to determine the original catena form and those areas where the catenist might have inserted scholia into the catena directly from the commentary sources.³⁵ By the close of these volumes, Mühlenberg despaired of finding an *Urkatena* of the Psalms: all that remained were revisions of catenae that had themselves come from revised versions of what may have been the original text.³⁶ Like

³⁴ M. Harl and G. Dorival, *La chaîne palestinienne sur le Ps 118 (Origène, Eusèbe, Didyme, Apollinaire, Athanase, Théodore)*. Tome I: Introduction, texte grec critique et traduction. Tome II: Catalogue des fragments, notes et indices, SC 189-190 (Paris: Cerf, 1972).

³⁵ E. Mühlenberg, *Psalmekommentare aus der Katenenüberlieferung, Bd. 1-2: Didymus der Blinde u. Apollinaris von Laodicea (editio + apparatus crit.)*; Bd. 3: Untersuchungen zu den Psalmekatenen, PTS, vol. 15, 16, 19 (Berlin: De Gruyter, 1975–1978).

³⁶ 'Es ergibt sich jedoch aus den folgenden Untersuchungen, daß die Zahl der Katenen, die unter direkter Benutzung von Psalmekomentaren erstellt sind, sehr begrenzt ist. Die Katenen, einmal geschaffen, ersetzen fast unmittelbar die Originalquellen, aus denen sie selbst schöpften, und dienten dann als

Staab before him, Mühlenberg's edition was not of the reconstructed form of the catena as a whole but rather of scholia divided by author attribution.

Now in its second edition, but originally published in 1980, Mauritius Geerard's *Concilia Catenae*, published as the fourth volume of the *Clavis Patrum Graecorum*, performed an indispensable service to catena research overall.³⁷ Geerard's work catalogues all previous scholarship involving the creation of editions for catenae along with providing lists of catena types and authors attributed within each.³⁸

Perhaps the most voluminous work on Old Testament catena, particularly the Psalms, is that of Gilles Dorival.³⁹ In his multi-volume work, Dorival analyses the various approaches to catena, the methodology often employed, and the steps researchers must take when approaching the material. Among these steps are the identification of manuscripts, identification of sources used, the date of the original catena from which the manuscripts were copied, and the ascertaining, where possible, of genealogical or copying relationships between them.⁴⁰

When it comes to the creation of critical editions for Old Testament catenae, Françoise Petit has produced editions of catenae on both Genesis and Exodus, followed closely by Karin Metzler.⁴¹ Ursula and Dieter Hagedorn have published multiple volumes

Vorlage für neue Kombinationen, indem sie exzerpiert oder paraphrasiert.' Mühlenberg, *Psalmkommentare aus der Katenenüberlieferung* Bd. 3, 1.

³⁷ M. Geerard, *Concilia Catenae*, CPG IV, 2nd ed. (Turnhout: Brepols, 2018).

³⁸ Geerard depends largely on the previous work of Karo and Lietzmann for the types and sources and, as far as it relates to the Old Testament, on A. Rahlfs, *Verzeichnis der griechischen Handschriften des Alten Testaments*, Mitteilungen des Septuaginta-Unternehmens 2 (Berlin: Weidmann, 1914).

³⁹ G. Dorival, *Les chaînes exégétiques sur les Psaumes; contribution à l'étude d'une forme littéraire*, 4 vols, Spicilegium Sacrum Lovaniense: *EtudDoc* 43-46 (Leuven: Peeters, 1986-1995).

⁴⁰ Dorival, *Les chaînes exégétiques sur les Psaumes*, vol. 1, 7-33.

⁴¹ F. Petit, *La chaîne sur la Genèse. Edition intégrale I-IV*, TEG 1-4 (Leuven: Peeters, 1991-1996); *Catenae graecae in Genesim et in Exodum. I: Catena Sinaitica*, CCSG 2 (Turnhout: Brepols, 1977); *Catenae graecae in Genesim et in Exodum. II: Collectio Coisliniana in Genesim*, CCSG 15 (Turnhout: Brepols, 1986); *La Chaîne sur l'Exode*, 3 vol., TEG 9-11 (Louvain: Peeters, 1999-2001); K. Metzler, *Eclogarum in libros historicos*

on Job.⁴² Jean-Marie Auwers has produced an edition of the catena on the Song of Songs, and Carmelo Curti on Ps 120–134.⁴³ Laurence Vianès has published several works assessing the content of the Ps.-Drungarios catena of the minor prophets, particularly in relationship to what she believes to be a Monophysite theology.⁴⁴ Lastly, more general works have been published on the need and methods for editing catena, by Reinhart Ceulemans, Barbara Crostini, Agnès Lorrain, and Matthieu Cassin.⁴⁵

1.3.2 New Testament Catenae

In 1902, Georg Karo and Hans Lietzmann produced a catalogue of catena types divided by individual books of both Old and New Testaments of the Bible. The manuscripts were then classified by type.⁴⁶ Along with the classification of each catena, the patristic sources identified in the manuscripts, by way of marginal sigla—generally abbreviating the name—are listed. The creation of this catalogue was foundational for advancing catena research, providing a single resource for reference when engaging with the manuscripts themselves. As noted, the patristic sources listed only represent those with attributions in the manuscripts and should not be considered exhaustive.

Veteris Testamenti epitome / Prokopios von Gaza, 2 vol. Die griechischen christlichen Schriftsteller der ersten Jahrhunderte, NF 22 (Berlin: De Gruyter 2015).

⁴² U. Hagedorn and D. Hagedorn, ed., *Die älteren griechischen Katenen zum Buch Hiob*, 4 vol., PTS 40, 48, 53, 59 (Berlin: De Gruyter, 1994–2004).

⁴³ J. M. Auwers, *Procopii Gazaei Epitome in Canticum canticorum*, CC, Series Graeca 67 (Turnhout: Brepols, 2011); C. Curti, ed., *La catena palestinese sui Salmi graduali: introduzione, edizione critica, traduzione, note di commento e indici* (Catania: Università di Catania, 2003).

⁴⁴ L. Vianès, 'Chaînes de Jean le Droungaire sur les Grands Prophètes, ou chaînes pro-sévériennes?', *Receptions of the Bible in Byzantium: Texts, Manuscripts, and their Readers*, ed. Reinhart Ceulemans and Barbara Crostini, *Studia Byzantina Upsaliensia* 20 (Uppsala: Uppsala University Press, 2021), 405–426.

⁴⁵ R. Ceulemans and B. Crostini, 'Why the Bible in Byzantium Matters', *Receptions of the Bible in Byzantium: Texts, Manuscripts, and their Readers*, ed. R. Ceulemans and B. Crostini, *Studia Byzantina Upsaliensia* 20 (Uppsala: Acta Universitatis Upsaliensis, 2021); A. Lorrain, 'Editer les chaînes exégétiques grecques: quelle place pour les mises en page?', *Byzantion*, 91 (2021), 223–236; M. Cassin, 'Où en est l'édition de textes patristiques grecs aujourd'hui? Théories, méthodes et pratiques', *ZAC* 24 (2020): 11–59.

⁴⁶ Karo and Lietzmann, *Catenarum Graecarum Catalogus*.

In the same year, Michael von Faulhaber produced a second volume of Old Testament catenae in which he edited the catenae as a whole, rather than the more popular approach of mining catenae for previously unknown patristic scholia popularised by Richard Simon in the seventeenth century.⁴⁷ Within the same time-frame as Faulhaber, editions of catenae on Matthew and Luke were produced by Georg Heinrich and Joseph Sickenberger, respectfully.⁴⁸ Also at the beginning of the twentieth century, Hermann von Soden published his study and edition of the manuscripts of the New Testament, dedicating a substantial portion to catena manuscripts housed in various libraries and classifying them alongside other commentary manuscripts.⁴⁹

Following in Sickenberger's footsteps, Karl Staab published a series of works on catenae of the Catholic Epistles and the Pauline corpus.⁵⁰ His last work, in 1933, produced an edition of patristic extracts drawn from the catenae and divided by author, subdivided by epistle.⁵¹ Staab's contribution to research into Pauline catenae is foundational and the necessary starting point for all ongoing research, including this

⁴⁷ M. Faulhaber, 'Die Propheten-Catenen nach römischen Handschriften', *BibS* 4, Hefte 2/3, (Freiburg-im-Breisgau, 1899). According to Simon, 'The Greeks have a large number of these types of anthologies on most of the biblical books, and many are found in libraries which have still not yet been printed. It would not even be necessary to publish these entire compilations, since we have the authors from which they have been extracted; yet it would be desirable to provide to the public just that which is unique and has not yet been published.' R. Simon, *Histoire critique du Vieux Testament*, (Amsterdam: Elzevir, 1680), 462–463. English translation from G. Dorival, 'Biblical Catenae', 66.

⁴⁸ G. Heinrich, *Des Petrus von Laodicea Erklärung des Matthäusevangeliums*, Beiträge zur Geschichte des Neuen Testaments V, (Leipzig, 1908); J. Sickenberger, *Aus römischen Handschriften über die Lukas Katene des Niketas* (Roma, 1898); *Titus v. Bostra. Studien sur dessen Lukashomilien*, TUGAL 21.1 (Leipzig, 1901); *Die Lukaskatene des Niketas von Herakleia untersucht*, TUGAL 22.4 (Leipzig, 1902); *Fragmente der Homilien des Cyrill von Alexandrien zum Lukas Evangelium*, TUGAL 34.1 (Leipzig, 1909).

⁴⁹ H. F. von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*, 1.1 (Göttingen: Vandenhoeck & Ruprecht, 1911), 249–89.

⁵⁰ K. Staab, 'Die griechischen Katenenkommentare zur den katholischen Briefe', *Bib* 5 (1924), 296–353; *Die Pauluskatenen nach den handschriftlichen Quellen untersucht* (Rome, 1926).

⁵¹ K. Staab, *Pauluskommentare aus der Griechischen Kirche: Aus Katenen Handschriften gesammelt und herausgegeben* (Münster: Aschendorff, 1933).

study.⁵² While more will be said about Staab's work in the following chapter, his research classified Pauline catenae on the basis of their primary manuscripts (e.g., Vaticanus, Parisinus, etc.) and on the compiler's name when present or assumed (e.g., Theophylact, Ps.-Oecumenius). His classifications, or Types, continue to be in use today.⁵³ A few years later, Joseph Reuss published a work similar to Staab on the gospels, creating classifications and editions of scholia contained within them. Like Staab, Reuss's work remains essential for catena research even as new publications advance or improve upon his findings.⁵⁴

Apart from Geerard's work in 1980 that benefited both Old and New Testament research, after the work of Staab and Reuss the study of New Testament catenae largely stalled until William Lamb published a study and translation of the Catena of the Gospel of Mark in 2012.⁵⁵ This study aimed to identify the historical setting of the catena and argue for its purpose in the ecclesial community. His English translation relied on the edition of the catena produced by J. A. Cramer in the nineteenth century.⁵⁶ Unfortunately, as Patton has detailed, Cramer's edition was not a faithful representation of the

⁵² Panella, 'The Pseudo-Oecumenian Catena on Galatians'; Panella, 'Re-Classifying the Pseudo-Oikoumenian Catena', 387–404; C. Coppola, 'A New Analysis of the *Scholia Photiana* in The Pseudo-Oecumenian Catena Tradition', (unpublished doctoral thesis, University of Birmingham, 2020); Marcon, 'The Pseudo-Oecumenian Catena on Romans' (unpublished doctoral thesis, University of Birmingham, 2023).

⁵³ These types can be seen on the *Clavis Clavium*:

<https://clavis.brepols.net/clacla/OA/Details.aspx?id=971D8D3604514A89A8ABBC8959A5C5A2>.

⁵⁴ Incidentally, this connection between Staab and Reuss should not be surprising as Staab was Reuss's *Doktorvater*. J. Reuss, *Matthäus-Kommentare aus der griechischen Kirche: aus Katenenhandschriften gesammelt und herausgegeben*, TUGAL 61 (Berlin: Akademie, 1957); *Johannes-Kommentare aus der griechischen Kirche: aus Katenenhandschriften gesammelt und herausgegeben*, TUGAL 89 (Berlin: Akademie, 1966); *Lukas-Kommentare aus der griechischen Kirche: aus Katenenhandschriften gesammelt und herausgegeben*, TUGAL 130 (Berlin: Akademie, 1984).

⁵⁵ Noret and Geerard, *Clavis Patrum Graecorum IV: Concilia, Catenae*, 345–399. W. Lamb, *Catena in Marcum: A Byzantine Anthology of Early Commentary on Mark*, TENTS 6 (Leiden: Brill, 2012).

⁵⁶ Just as Geerard collected data from previous catena research on catena of the Old Testament, so too does his work on catena of the New Testament. J. A. Cramer, *Catenae in Evangelia S Matthaei et S Marci* (Oxford: Oxford University Press, 1840), 261–447.

manuscript tradition of Marcan catenae and Lamb's conclusions that catenae function as an 'open book' wherein material was added gradually over time are based on too simplistic of an understanding of the catena tradition.⁵⁷

In recent years, other studies have begun to examine New Testament catenae anew. In 2015, Agnès Lorrain produced a PhD thesis examining the scholia of Theodoret of Cyrrhus in the *Typus Vaticanus* catena of Romans, followed by the published form of the study in 2018.⁵⁸ Prior to the publication of this research Hugh Houghton spearheaded the ERC-funded COMPAUL project investigating the earliest commentaries of the New Testament.⁵⁹ This included preliminary investigations into catena manuscripts and resulted in two publications related to catenae. The first was an edited volume on biblical commentaries and catena featuring chapters discussing Old and New Testament catenae, and the second was a PhD thesis on the Ps.-Oecumenian catena of Galatians by Theodora Panella—the first study of this catena tradition since Karl Staab

⁵⁷ Patton, 'The Development of the Catena on the Gospels', 299–343. See also, Lamb, *Catena in Marcum*, 58–64. Lamb borrows the terminology for 'open book' from other literary studies like Umberto Eco's *The Open Work* and applies it to the catena based on the level of fluidity that he sees in the tradition. For Lamb, seeking after an *Urkatena* is something of a fool's errand. However, Lamb falls short in this work by not accounting for the homogeneity that is found within catena types and recensions. While there are stages in every catena tradition where changes are made to the preceding text these changes often stabilise within a subsequent group of manuscripts. In the Pauline Epistles this is seen in Staab's Normal Type and Expanded Type. In the gospels it is seen in Patton's A, B, and Z Type. Therefore, while Lamb's proposal was met with favour by some—see J. Verheyden, 'The So-Called Catena in Marcum of Victor of Antioch: Throwing Light on Mark with a Not-So-Little Help from Matthew and Luke', *Papers presented at the Seventeenth International Conference on Patristic Studies held in Oxford 2015: Biblica; Philosophica, Theologica, Ethica; Hagiographica; Ascetica*, Vol. 17, ed. M. Vinzent, *StPatr* 91 (Leuven: Peeters, 2017), 49—it has been largely criticised by many others, such as Reinhart Ceulemans and Mathilde Aussedat. See R. Ceulemans, 'Review of The Catena in Marcum: A Byzantine Anthology of Early Commentary on Mark', *ETL* 94 (2015), 711–715. and M. Aussedat, 'Une pratique érudite', 549.

⁵⁸ A. Lorrain, *Théodor de Cyr, Interpretatio in Epistulam ad Romanos: édition, traduction et commentaire*, (Université de Paris 4, 2015), published as A. Lorrain, *Le commentaire de Théodor de Cyr sur l'Épître aux Romains : études philologiques et historiques*, TUGAL 179 (Berlin: De Gruyter, 2018).

⁵⁹ <http://www.birmingham.ac.uk/compaul>.

in 1926.⁶⁰ Panella's research broke ground on providing needed updates to Staab's work, both in identifying closer connections between Ps.-Oecumenian manuscripts than Staab had noticed and developing an identifiable order of progression from the *Urkatena* of the Ps.-Oecumenian catena of Galatians to its final stage. This work will be discussed throughout chapter 2 of this thesis.

In 2020, Houghton et al. produced a two-volume work on the earliest known New Testament catena manuscript, Codex Zacynthius (Cambridge, UL, Add. 10062; Ξ GA 040).⁶¹ Because this manuscript is a palimpsest, with a catena in the undertext, multi-spectral imaging was applied to the manuscript to reveal the initial layer more clearly than was previously possible. Among other things, this work provided new insights into the questions surrounding the dating of New Testament catenae, the use of 'heretical' sources, and an analysis of the prologue attributed to Cyril of Alexandria that is found in similar formats in Old Testament catenae.⁶²

Between 2018 and 2023, Houghton also led the ERC-funded CATENA project, narrowing the focus of the original COMPAUL project down to catenae specifically.⁶³ As part of this project, in 2021, Georgi Parpulov produced the first full catalogue of New Testament catena manuscripts.⁶⁴ This catalogue was made available in both a print and

⁶⁰ H. A. G. Houghton, *Commentaries, Catena and Biblical Tradition*, TS 3.13 (Piscataway, NJ: Gorgias Press, 2016) and Panella, 'The Pseudo-Oecumenian Catena on Galatians'. A condensed form of Panella's conclusions is found in Panella, 'Re-Classifying the Pseudo-Oikoumenian Catena', 387–404.

⁶¹ H. A. G. Houghton and D. C. Parker ed., *Codex Zacynthius: Catena, Palimpsest, Lectionary*, TS 3.21 (Piscataway, NJ: Gorgias Press, 2020) and H. A. G. Houghton, P. Manafis and A. Myshrall ed., *The Palimpsest Catena of Codex Zacynthius: Text and Translation*, TS 3.22 (Piscataway, NJ: Gorgias Press, 2020).

⁶² Houghton and Parker, *Codex Zacynthius*, 67. A similar prologue appears before the catena of the minor prophets once attributed to John Drungarios. See M. Faulhaber, 'Die Propheten-Katenen', 197.

⁶³ <http://www.birmingham.ac.uk/catena>.

⁶⁴ G. R. Parpulov, *Catena Manuscripts of the Greek New Testament* TS 3.25 (Piscataway, NJ: Gorgias Press, 2021).

online format, the latter of which can be regularly updated as new data or manuscripts are discovered.⁶⁵ At the same time, Panagiotis Manafis published several articles presenting details advancing gospel catena studies and the discovery of an additional witness to the Zacynthian catena, as well as a monograph detailing the various forms that collections of excerpts took in Byzantium, catenae being among them.⁶⁶ In addition to these essential volumes, both have produced multiple additional articles and chapters related to New Testament catenae.⁶⁷

Following the work of Theodora Panella, additional PhD theses have been completed on New Testament catenae, funded by the CATENA project. Jacopo Marcon has conducted a detailed examination of the Ps.-Oecumenian catena on Romans, both confirming discoveries made by Panella and proposing a new Abridged Version group of the catena to be added to Staab's initial Types.⁶⁸ Andrew J. Patton has completed the first reassessment of the catena types of the Gospels following the work of Joseph Reuss and that completed on Codex Zacynthius. Patton's research clarifies the textual tradition of the Markan catena and identifies more witnesses to the Zacynthian type of catena in

⁶⁵ <https://itsee-wce.birmingham.ac.uk/catenacatalogue/>.

⁶⁶ P. Manafis and G. R. Parpulov, 'A Chapter from the History of Catenae: CPG C111–C112 and Their Previously Unknown Ancestor', *Parekbolai* 11 (2021), 159–170; P. Manafis, 'A New Witness to the Catena of Codex Zacynthius', *ZAC* 26 (2022), 371–401; *(Re)Writing History in Byzantium: A Critical Study of Collection of Historical Excerpts* (New York: Routledge, 2020); *Exegesis of the Gospel of Luke: Codices Singuli and Catena C139.1*, TUGAL 194 (Berlin: De Gruyter, 2024).

⁶⁷ G. R. Parpulov, 'KR in the Gospels', *The New Testament in Antiquity and Byzantium: Traditional and Digital Approaches to its Text and Editing: A Festschrift for Klaus Wachtel*, ed. H. A. G. Houghton et al., ANTF 52 (Berlin: De Gruyter, 2019), 203–213; 'An Unknown Catena on the Pauline Epistles', *ByzRev* 2 (2020), 9–16; 'Some New Patristic Scholia on the Gospel of Matthew', *Adamantius* 27 (2021), 392–395; P. Manafis, 'Catena on Luke and the Catena of Codex Zacynthius', *Codex Zacynthius: Catena, Palimpsest, Lectionary*, ed. H. A. G. Houghton and D. C. Parker, TS 3.21 (Piscataway, NJ: Gorgias Press, 2020), 127–158; 'A Liturgical Manuscript of the Monastery of Timios Prodromos in Pieria and a Previously Unknown Scribe, the Hieromonk Karikes', *Makedonika* (forthcoming).

⁶⁸ Marcon, 'Pseudo-Oecumenian Catena on Romans', 84–98.

Luke, beyond bringing research on gospel catena into the twenty-first century.⁶⁹

Emmanuele Scieri also completed a PhD thesis on the existence of multi-layer catena manuscripts of the book of Acts.⁷⁰ Additionally, Marcon, Scieri, and Patton have published various articles and chapters in edited volumes further contributing to current catena research.⁷¹ Though not attached to the CATENA project, Chiara Coppola also produced a PhD dissertation in 2020 examining the *Scholia Photiana* in the Ps.-Oecumenian catena, making it the first study of its kind since Staab's edition in 1933.⁷²

1.3.3. The Ps.-Oecumenian Catenae on the Pauline Epistles

As it relates to this thesis, the state of research into catena on the Pauline Epistles is most important. Though much of the specifics of this research will be detailed in the following chapters, a brief overview of the state of the research is offered here. In 1532, Bernardinus Donatus published the *editio princeps* of the Ps.-Oecumenian Catena on the Pauline Epistles as well as the Ps.-Oecumenian catena on Acts and the Catholic Epistles, based on a single manuscript.⁷³ In 1631 Frédéric Morel reproduced the edition,

⁶⁹ A. J. Patton, 'The Development of the Catena on the Gospels' (unpublished doctoral thesis, University of Birmingham, 2023).

⁷⁰ E. Scieri, 'Multilayer and Multiple-text Catena Manuscripts on the Acts of the Apostles', (unpublished doctoral thesis, University of Birmingham, 2024).

⁷¹ J. Marcon, 'A Missing Link in the Chain: A Neglected Fragmentary Manuscript of the Ps. Oecumenian Catena on Romans' (Oxford, Bodleian Library, Auct. T.1.7 [Misc. 185]) (GA 2962), *That Nothing May Be Lost: Fragments and the New Testament Text: Papers from the Twelfth Birmingham Colloquium on the Textual Criticism of the New Testament*, ed. C. R. Bates et al., TS 3.29 (Piscataway, NJ: Gorgias Press, 2022), 188; E. Scieri, 'Exegetical Fragments: Observations on the Catenae on Acts in Vatican, BAV, Reg. gr. 6 (GA 886)', *That Nothing May Be Lost: Fragments and the New Testament Text: Papers from the Twelfth Birmingham Colloquium on the Textual Criticism of the New Testament*, ed. C. R. Bates et al., TS 3.29 (Piscataway, NJ: Gorgias Press, 2022); 'The Catena Manuscripts on Acts: A Revised Classification', *VC* 76.1 (2022), 281–305; A. J. Patton, 'Greek Catenae and the "Western" Order of the Gospels', *NT* 64.1 (2022), 115–129; 'Unchaining the Scriptures', *TC* 28 (2023), 131–148.

⁷² C. Coppola, 'A New Analysis of the *Scholia Photiana*'.

⁷³ This was accompanied by an edition of the commentary of Arethas of Caesarea on Revelation. B. Donatus, ed., *Ἐξηγήσεις παλαιαὶ καὶ λίαν ὠφέλιμοι βραχυλογίαν τε καὶ σαφήνειαν τοῦ λόγου ἔχουσαι θαυμαστὴν ἐκ διαφορῶν τῶν ἁγίων πατέρων ὑπομνημάτων ὑπὸ Οἰκουμενίου καὶ Ἀρέθα συλλεχθεῖσαι εἰς τὰς τῆς νέας διαθήκης πραγματείας τάσδε· τοῦ μὲν Οἰκουμενίου εἰς τὰς πράξεις τῶν Αποστόλων εἰς τὰς καθολικὰς λεγόμενας ἐπιστολὰς εἰς τὰς Παύλου πάσας, τοῦ δὲ Ἀρέθα εἰς τὴν Ἰωάννου Ἀποκάλυψιν* (Verona:

combining it with a Latin translation produced in 1547 by John Henten.⁷⁴ This edition was then republished in 1893 by J.-P. Migne in his *Patrologia Graeca* collection (PG 118).

While Karo and Lietzman's *Catenarum Graecarum Catalogus* (1902) paved the way for the identification of catenae by manuscript and author, for Pauline catenae, it was the work of Karl Staab in 1926 that established the framework upon which all future studies would be built. Unlike Reuss and other catena researchers, Staab held catenae in high regard, stating:

Today, one might consider the mechanical explanation of Scripture in the catena style to be the death of healthy exegesis. One might even accuse the catenists of having put cisterns in the place of freshly bubbling springs—but where the springs have actually dried up over the centuries, the traveller also gratefully draws from cisterns. And it is these catenae alone which reach back to the heyday of the Greek exegesis of the Fathers and which—apart from the homilies directly handed down from St Chrysostom and the commentaries of Theodoret—have preserved for us something of the rich wreath of flowers that time encircled around the letters of the Apostle to the Gentiles. It is not a collection of weeds, as some people think, but a bouquet of flowers picked by those to whom the wide garden of the Fathers' literature was still open.⁷⁵

Unlike the few studies that preceded him, Staab's principal goal was to base his entire study on manuscripts themselves, rather than printed editions, which he deemed to be

Sabii, 1532). Staab believed that this manuscript was Paris, BNF, Grec 219 (GA 91), but further research by Lorrain, Panella, and Marcon have proven differently. This is discussed more in chapter 2, section 2.3.5.

⁷⁴ F. Morellus, ed., *Oecumenii Commentaria in hosce Novi Testamenti tractatus. In Acta Apostolorum. In omnes Pauli Epistolas. In Epistolas catholicas omnes. Accesserunt Arethae Caesareae Cappadociae episcopi Explanationes in Apocalypsin*, 2 vols, trans. I. Hentenius (Paris: Claude Sonnius, 1631).

⁷⁵ Staab, *Die Pauluskatenen*, 2. „Man mag heute die mechanische Schrifterklärung nach Katenenart für den Tod einer gesunden Exegese halten, man mag die Kettenschmiede beschuldigen, dass sie an die Stelle von frisch sprudelnden Quellen Zisternen gesetzt haben, — aber wo die Quellen im Laufe der Jahrhunderte tatsächlich versiegt sind, schöpft der Wanderer auch dankbar aus Zisternen. Und diese Ketten sind es allein, die bis in die Blütezeit der griechischen Väterexegese zurückreichen und die uns — abgesehen von den direkt überlieferten Homilien des hl. Chrysostomus und den Kommentaren Theodorets — noch etwas erhalten haben von dem reichen Blütenkranze, den jene Zeit um die Briefe des Völkerapostels geschlungen. Es ist keine Unkrautsammlung, wie manche meinen, sondern ein Blütenstrauss, von jenen gepflückt, denen der weite Garten der Väterliteratur noch offen stand. Sie haben gewiss nur das gewählt, was ihnen wertvoll schien.“ (Translation my own)

both ineffective and misleading in guiding researchers to proper conclusions regarding catenae.⁷⁶ Through this examination, Staab proposed two overarching categories: named and unnamed catenae. From these two broad categories, he created his Types. The unnamed catenae were identified by the principal manuscripts that represented them, thus *Typus Vaticanus*, *Parisinus*, and *Monacensis* and the named catenae were identified by their compilers: Nicetas, Ps.-Oecumenius, and Theophylact.

Staab used readings from Romans, 1 Corinthians, and 2 Corinthians—to assess most of the manuscripts in his purview.⁷⁷ He believed the *Typus Vaticanus* catena to be the oldest tradition and, since its manuscript only contained these three epistles, thought that by using these books he might draw a connection between the Vatican catena and the other types. It is also Staab who first employs the term ‘*extravagantes*’ in reference to the unnumbered scholia in catenae that are marked off with special symbols. His terminology is retained in this study.

Of the catena types created by Staab, the Ps.-Oecumenian catena is the only one that contains witnesses to the entire fourteen-letter collection believed to belong to the Apostle Paul at the time of its compilation. It is also one of the only types to have those epistles represented in multiple witnesses.⁷⁸ While Staab believed the Vatican Type to be the oldest tradition, it is possible that this honour applies to the Ps.-Oecumenian

⁷⁶ Staab, *Die Pauluskatenen*, 3.

⁷⁷ The exceptions to this were *Typus Parisinus* and the *Nicetas-Typus* which do not contain those epistles. *Typus Parisinus* contains Gal–2 Thess and only exists in one manuscript, Paris, BNF, Coislin 204 (GA 1910). The *Nicetas-Typus* only contains the book of Hebrews, but exists in three manuscripts: Paris, BNF, Gr. 238 (GA 1938), Milan BA, E 2 inf. (GA 1983), and Milan BA, A 241 inf. (GA 2890). See Staab, *Die Pauluskatenen*, 53–83.

⁷⁸ Staab’s *Typus Vaticanus* and *Typus Monacensis* exist in four manuscripts and two manuscripts respectively, and the Nicetas catena is represented in 3 manuscripts. Meanwhile, the Ps.-Oecumenian catena is represented by 101 manuscripts overall. These numbers are determined by examination of each CPG number in the catena catalogue: <https://itsee-wce.birmingham.ac.uk/catenacatalogue/>.

tradition instead.⁷⁹ Determining which catena type is older is outside the scope of this research, particularly due to the lack of Ephesians text in the witnesses to the Vatican Type.⁸⁰

An additional term employed by Staab was *Scholia Photiana*, applied to the last layer of patristic extracts inserted into the catenae, sourced from the ninth-century patriarch of Constantinople, Photius I. Further dissecting the Ps.-Oecumenian catena, Staab divided the tradition into five types: *Der Normaltypus*, *Ein Spezialtypus*, *Der erweiterte Typus*, *Ein sekundärer Erweiterungs-Typus*, and *Auszüge aus dem Ps.-Oecumenius-Typus*. These five types, and the suggested changes to them made in recent research will be discussed in the following chapter. However, it is sufficient at this point to state that this study makes use of witnesses from the Normal and Expanded Type, with a representative from the Exceptions to the Ps.-Oecumenian Type as well. Both the Normal and Expanded Type contain the largest grouping of manuscripts to the Ps.-Oecumenian tradition.

Expanding on his work on the Ps.-Oecumenian catena in 1926, Staab published a second work in 1933 identifying the named patristic sources used in that type and creating a critical edition of extracts from eleven selected sources, divided by name and Pauline epistle.⁸¹ This work, while beneficial in multiple ways for understanding the individual sources used in catenae, does not seek to represent the catena as a whole. The

⁷⁹ Marcon believes this to be the case, though he does not explain why. Marcon, 'Pseudo-Oecumenian Catena on Romans', 7. Panella argues that another Vaticanus manuscript show signs of reliance on the Ps.-Oecumenian catena, but as Galatians is only present in one witness, the only way to verify any claims to primacy is through a comparison of the texts in Romans and 1 and 2 Corinthians. Panella, 'Pseudo-Oecumenian Catena on Galatians', 130–145.

⁸⁰ The only manuscript of the Vatican Type that contains portions of Ephesians is Vatican, BAV, Vat. gr. 692 (GA 1993). It contains Eph 1:17, 1:22–2:2, 4:15–16, and 4:22–24, spread across five folios.

⁸¹ See notes 1 and 39.

editions themselves are generally based on three or four manuscripts each, with some scholia only found attributed to the patristic source in half of those manuscripts.⁸² For this reason, while Staab's work offers a helpful point of departure, the editions must be examined critically as they are not a full representation of the tradition.

As mentioned earlier, following Staab, Theodora Panella and Jacopo Marcon have both completed research focused on specific epistles of the Ps.-Oecumenian catena of the Pauline corpus. Panella produced an in-depth study of the Ps.-Oecumenian catena on Galatians, comparing it to the other catena traditions on the Pauline corpus. She concluded, based on internal evidence, that the Ps.-Oecumenian catena was the earliest, particularly influencing later catena-commentaries by Theophylact and Zigabenus.⁸³ Panella also demonstrated that Staab's *Spezialtypus* was not a unique type within the Ps.-Oecumenian catena, but a manuscript made up of various types that was the result of pages being replaced within the manuscript as it became damaged.⁸⁴ Panella also proposed subtypes to Staab's categories and demonstrated that Staab's *sekundärer Erweiterungs-Typus* was a compilation catena derived from the Ps.-Oecumenian catena, *Typus Parisinus*, and Theodoret's commentary more in line with Dorival's proposed Constantinopolitan catena.⁸⁵ Lastly, Panella determined that the development of the Ps.-Oecumenian catena on Galatians occurred in four stages, beginning with the *Urkatena* consisting of only numbered scholia, followed by the addition of the first layer of unnumbered scholia (*extravagantes*) at a later period. This was then followed by the

⁸² An example of this in Ephesians is found in Chapter 3 discussing sch. 114ex in the critical edition, assigned by Staab to Photius but on limited manuscript testimony.

⁸³ Panella, 'Pseudo-Oecumenian Catena on Galatians', 201.

⁸⁴ Panella, 'Pseudo-Oecumenian Catena on Galatians', 72–78.

⁸⁵ Panella, 'Pseudo-Oecumenian Catena on Galatians', 159–200; Dorival, *Les chaînes exégétiques sur les Psaumes*, vol. 3–4.

addition of a second layer of unnumbered scholia and completed in the fourth stage with the addition of the Photian scholia. According to Panella, manuscripts Athens, EBE, 100 (GA 075) and Milan, BA, A 62 inf. (GA 1980) are witnesses to the second stage of development and represent the earliest extant text to the Ps.-Oecumenian catena.⁸⁶ The second layer of *extravagantes*, Panella's stage three, entered the catena from Vatican, BAV, Vat. gr. 2062 (GA 627) completing Staab's Normal Type.⁸⁷

Many of Panella's conclusions were later confirmed or amended by Jacopo Marcon in his dissertation on the Pseudo-Oecumenian catena on Romans. Marcon produced the first comprehensive study of this catena on Romans. Following the more general observations of Staab and utilizing the catena catalogue produced by Georgi Parpulov, Marcon sought to reconstruct the evolution of the catena in Romans from its earliest form to the addition of the *Scholia Photiana*.⁸⁸ Marcon produced the first transcription of the original layer of the 920 scholia in Romans and identified another stage in the development of the Normal Type of the catena in which the second layer of the *Corpus Extravagantium* entered, transmitted by two manuscripts: Florence, BML, Plut. 10.04 (GA 1919) and Oxford, BL, Auct. T.1.7 (GA 2962)—also identifying a copying relationship between both manuscripts.⁸⁹ Marcon also proposed an Abridged Version of the Ps.-Oecumenian catena, represented by several manuscripts used in his research.⁹⁰

⁸⁶ Panella, 'Pseudo-Oecumenian Catena on Galatians', 87–107.

⁸⁷ Panella, 'Pseudo-Oecumenian Catena on Galatians', 82–86.

⁸⁸ Marcon, 'Pseudo-Oecumenian Catena on Romans', 450.

⁸⁹ Marcon, 'Ps.-Oecumenian Catena on Romans', 117–125.

⁹⁰ These manuscripts are Paris, BNF, Coislin 224 (GA 250), Oxford, BL, Barocci 3 (GA 314), Vienna, ÖNB, Theol., Gr. 302 (GA 424), Athens, EBE, 27 / Odessa, Одеська національна наукова бібліотека, 555 (GA 1360), Athos, M. Αγ. Παύλου, 2 / London, BL, Add. 19392a (GA 1862), Jerusalem, Greek Orthodox Patriarchate, Τάφου 38 (GA 1888), London, BL, Add. 7142 (GA 1956), and Modena, Biblioteca Estense, a.V.6.3 (Puntoni 196) (GA 2125) and are classified by Marcon as a subgroup to Staab's Exceptions Type. Marcon, 'Ps.-Oecumenian Catena on Romans', 84–95.

Chiara Coppola produced a PhD thesis in 2020, examining the *Scholia Photiana* exclusively. Her research revealed inaccuracies with Staab's presentation of the scholia in his edition against how they appear in the manuscripts used and proposed a reidentification of these scholia in a manner more indicative of the manuscript tradition.⁹¹ Coppola also proposed that three scholia found in Cramer's edition should be attributed to Photius⁹² and identified potential copying relationships between several manuscripts based on their Photian material, the conclusions of which I address in chapter 2 of this study.⁹³ Coppola also concluded that the argument from Joseph Hergenröther that the source for the *Scholia Photiana* was a now-unknown work by the Patriarch carefully expounding on the Pauline Epistles is the most likely suggestion.⁹⁴

1.4. The Present Dissertation

This study seeks to fill a void still present in New Testament catena research specifically related to Pauline catena. Thus far, no eclectic edition of the Ps.-Oecumenian catena on any Pauline epistle has been produced. While editions of New Testament catenae have been published throughout the centuries, these have largely been diplomatic editions based on a single manuscript, or where necessary two or three, when one is lacunose in certain areas.⁹⁵ In many cases, the editions that have been produced are not editions of

⁹¹ Coppola, 'A New Analysis', 280–281.

⁹² Coppola, 'A New Analysis', 83–84.

⁹³ Coppola believed there to be copying relationships between manuscripts Paris, BNF, gr. 219 (GA 91) and Athos MB, 239 (GA 2183), as well as Paris, BNF, Coisl. 27 (GA 1905), Venice, BNM, Z.33 (423) (GA 1923), and Milan, BA, D 541 inf. (GA 1982).

⁹⁴ J. Hergenröther, *Photius, Patriarch von Constantinopel: sein Leben, sein Schriften und das griechische Schisma*, v. 3 (Regensburg: Georg Marz, 1869).

⁹⁵ An example of this is J. A. Cramer, *Catenae Graecorum Patrum in Novum Testamentum*, 8 vols. (Oxford: University Press, 1840–1844). It is worth observing also that while Cramer has been considered the definitive source for catenae, he did not use a witness from the Ps.-Oecumenian tradition for his volume on the Pauline epistles. He used Paris, BNF, Coisl. 204 (GA 1910) which is the *Typus Parisinus* witness. A supplement of selected readings is found at the end of his volume on the Pauline Epistles that employs Oxford, Bodleian, Auct. T.1.7 (GA 2962) which is a Ps.-Oecumenian witness.

the catena at all, but rather editions of selected scholia drawn from the catena. While this approach rose in popularity in the nineteenth and twentieth centuries, and still exists in many sectors today, editions such as these do not faithfully represent a catena as it was intended to be read.

Catenae are a compilation of previously published patristic scholia, reproduced through the filter of an editor, in many cases anonymised, and then placed alongside each other as a unified whole. In short, while the contents of catenae may be recycled from other materials, when they are brought together in this way, those recycled materials become an entirely new work. The combining of patristic voices in the order in which they are placed, using the extracts that have been selected, is intended to convey something that can only begin to be understood when editions of the catena portray this arrangement in a manner as closely as possible to the manuscript witnesses.

1.4.1. This Edition in Light of Previous Editions

An edition of the catena on Ephesians was selected due to its influence in the early church and the range of topics, both theological and pastoral, which it covers.⁹⁶ Additionally, with a total of 341 scholia (including the additions from Photius I), an edition of this size with accompanying translation and commentary was a feasible undertaking within the time allotted. This edition differs from those that have been

⁹⁶ Harold Hoehner believed Ephesians to be 'one of the most influential documents in the Christian church.' H. W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 1. Raymond Brown argued that it was the Pauline epistle which exercised 'the most influence on Christian thought and spirituality.' R. E. Brown, *An Introduction to the New Testament* (New York: Doubleday, 1997), 620. As Jennifer Strawbridge notes, Ephesians is also the first New Testament book to be called 'Scripture'. J. R. Strawbridge, *The Pauline Effect: The Use of the Pauline Epistles by Early Christian Writers*, SBR 5 (Berlin: De Gruyter, 2015), 57. Found in Polycarp, *Phil.*, 12.1.

produced in the past, primarily in its intent to relay the full content of the Ps.-Oecumenian catena on Ephesians at every stage of development rather than selected extracts or emphasis on the *mise en page* of a particular manuscript.⁹⁷

A helpful quotation that illustrates the inclination behind many editions of catena comes from Jacques Noret who, in relation to the description of a catena on the Gospel of John (CPG C147.2), wrote, ‘This catena has been entirely analysed and, *where the parts merit it*, has been edited . . .’⁹⁸ In the edition referenced here by Noret, only the scholia of Maximus the Confessor are addressed because the author decided that these were all that ‘merited attention’. Since the time of Richard Simon, an oft-followed approach to catenae has been that it is more rewarding to publish the known patristic extracts than the entire catena or the anonymous scholia.⁹⁹ Lietzmann, to his credit, deserves praise for attempting to break this pattern, recommending that scholars publish editions of catena as a whole rather than selected fragments.¹⁰⁰ As Dorival summarises, this advice was finally heeded in the twentieth century with editions by Marguerite Harl who published the Palestinian Catena on Psalm 118 in 1972, Christos Krikonis, with an edition of Nicetas’ Catena on Luke in 1973, Sandro Leanza and Antonio Labate with four Catenae on Ecclesiastes in 1978, 1983, 1989 and 1992, Françoise Petit

⁹⁷ In her 2021 article, Agnès Lorrain criticises past editions of catenae for their lack of faithful representation of the layout of a catena manuscript. She argues that, particularly when related to diplomatic editions, this layout is crucial in understanding the purpose of the catena and with identifying the source material. While I agree with her that most previous editions fail to represent catenae appropriately, and that in some cases the layout of the catena can aid in understanding it better, one cannot adopt that methodology when creating an eclectic edition like this one, given that it is spread out over multiple manuscripts with different layouts. It is also curious that she places more emphasis on using the manuscript layout to understand the catena’s purpose than the actual content of the catena itself. See Lorrain, ‘Editer les chaines exégétiques grecques’, 219–263.

⁹⁸ ‘Cette chaîne a été entièrement analysée et, pour les parties qui le méritaient, éditée . . .’ (translation and italics my own): Noret and Geerard, eds., *Clavis Patrum Graecorum IV*, 378.

⁹⁹ Dorival, *The Septuagint*, 143.

¹⁰⁰ H. Lietzmann, *Catenen. Mitteilungen über ihre Geschichte und handschriftliche Ueberlieferung, mit einem Beitrag von H. Usener* (Freiburg: Mohr, 1897).

with the Catena on Genesis in 1992–6 and the Catena on Exodus in 1999–2001, Ursula and Dieter Hagedorn with their Catena Γ on Job in 1994–2004, and Jean-Marie Auwers with the publication of Procopius’ Catena on the Song of Songs in 2011.¹⁰¹ In the spirit of these editions, though engaging with far more manuscripts, this present edition has been created. It has not been produced with the goal of recreating an *Urkatena* but rather to produce an edition that accurately represents the text of the Ps.-Oecumenian catena on Ephesians as far as is possible throughout its stages of development from the creation of the numbered scholia to the addition of the *Scholia Photiana*.

1.4.2. The Commentary

In addition to the creation of the eclectic edition and its accompanying English translation, I have included a theological commentary.¹⁰² This commentary seeks to establish the exegetical and theological positioning of the catena and orient it within the broader patristic tradition. This commentary reveals a consistent exegetical methodology largely within, though not exclusive to, the boundaries of Antiochene exegesis, emphasising right living and seeking after holiness. Though this consistency is

¹⁰¹ M. Harl, *La chaîne palestinienne sur le psaume 118 (Origène, Eusèbe, Didyme, Apollinaire, Athanase, Théodore)*, SC 189/19 (Paris: Cerf, 1972); C. Krikonis, *Συναγωγή πατέρων εις το κατά Λουκάν Ευαγγέλιον υπό Νικήτα Ηρακλείας (Κατά τον κώδικα Ιβήρων 371)*, Βυζαντινά Κείμενα και Μελέται 9 (Thessaloniki: Centre for Byzantine Studies, 1973); S. Leanza, *Procopii Gazaei Catena in Ecclesiasten necnon Pseudochrysostomi Commentarius in eundem Ecclesiasten*, CCSG 4 (Turnhout/Leuven: Brepols, 1978); S. Leanza, *Un nuovo testimone della catena sull'Ecclesiaste di Procopio di Gaza: il Cod. Vindob. Theol. Gr. 147*, CCSG 4 supplementum (Turnhout/Leuven: Brepols, 1983); A. Labate, 'La catena sull'Ecclesiaste del cod. Barb. Gr. 388', *Augustinianum* 19 (1989), 33–339; A. Labate, *Catena Hauniensis in Ecclesiasten in qua saepe exegesis servatur Dionyssii Alexandrini nunc primum edita*, CCSG 24 (Turnhout/Leuven: Brepols, 1992); F. Petit, *La chaîne sur la Genèse. Edition intégrale*, TEG 1–4 (Leuven: Peeters, 1992–6); F. Petit, *La chaîne sur l'Exode. Edition intégrale*, TEG 9–11 (Leuven/Paris/Sterling: Peeters, 1999–2001); D. Hagedorn and U. Hagedorn, *Die älteren griechischen Katenen zum Buch Hiob*, PTS 40, 48, 53, 59 (Berlin: De Gruyter, 1994–2004); J.-M. Auwers, *Procopii Gazaei, Epitome in Canticum canticorum*, CCSG 67 (Turnhout: Brepols, 2011). All cited in Dorival, 'Biblical Catenae', 68.

¹⁰² Producing an English translation allows this research to be more widely accessible to researchers in biblical studies and historical theology that are not able to read the Greek text.

present throughout, the scholia attributed to the Monophysite Oecumenius are situated alongside the more orthodox views of John Chrysostom, while the writings of Theodoret of Cyrrhus—posthumously condemned for his anti-Cyrrillian leanings—rest within the bounds of pro-Cyrrillian scholia. The presentation of these opposing forces within the catena blurs their differences and intimates a harmony between them creating an oecumenical work, reminiscent of the Neo-Chalcedonian efforts of the sixth and seventh centuries.¹⁰³ Apart from the selective readings on the *Catena in Marcum* produced by William Lamb, the commentary in this study is the first of its kind to analyse the catena of an entire biblical book.¹⁰⁴

Though Lorrain is correct to recommend that editions of catena should represent the manuscript tradition as closely as possible, and that doing so will empower future researchers to better understand the purpose and use of catenae, it is my contention that the best way to learn why catenae exist is to engage with the theology they contain.¹⁰⁵ The priority given to the materiality of catena manuscripts in modern research has overlooked their general purpose as vehicles to communicate exegetical and doctrinal beliefs. While the layout and physical presentation can inform researchers on the means through which these beliefs are communicated, they must be considered in tandem with the content itself. The creation of this commentary seeks to bridge this gap in the research and combine the disciplines of textual criticism in the creation of the edition with historical exegesis found in the commentary.

¹⁰³ For a broad definition of Neo-Chalcedonianism, see T. Tăbuș, 'Neo-Chalcedonism', *Encyclopedia of the Bible and Its Reception Online*, ed. C. M. Furey, J. M. LeMon, et al. (Berlin, Boston: De Gruyter, 2023). <https://doi.org/10.1515/ebr.neochalcedonism>. Accessed 2023-05-03.

¹⁰⁴ Lamb, *Catena in Marcum*, 141–212.

¹⁰⁵ Lorrain, 'Editer les chaines exégétiques grecques' 261–263.

1.5. Conclusion and Overview of the Thesis

The research and methodology employed by this study builds on the previous work of Karl Staab, Georgi Parpulov, Theodora Panella, Jacopo Marcon, and Chiara Coppola. The strides made in it could not have been possible without these previous studies in Pauline catenae. Chapter Two of this research examines the manuscripts selected for the creation of the edition. A more detailed discussion of work of Karl Staab is presented there and the manuscripts are divided in relation to his various types for the Ps.-Oecumenian catena. The manuscripts are also situated within Parpulov's catalogue with agreements and disagreements discussed as necessary. The prior research of Panella is dealt with in detail, particularly her conclusions regarding manuscripts GA 075, GA 1980, and GA 627. My research has expanded on her conclusions, suggesting additional manuscripts that contributed to the insertion of the second layer of the *Corpus Extravagantium* (CE2). The individual characteristics of each manuscript are discussed as well as their texts in relation to one another, with the production of a stemma at the conclusion of each section depicting the textual relationship between all manuscripts used in the edition. Lastly, the chapter concludes with an explanation of the methodology employed in the critical edition, providing examples from the critical apparatus and the editorial text.

Chapter Three analyses the scholia themselves, beginning with a brief overview of Byzantine historiography and the placement of catena within this broader practice. This is followed by an examination of the scholia divided by the catena layer to which they belong and, when applicable, by attributions to an author by means of a siglum or abbreviated form of a patristic name. The numbered scholia are examined, identifying

the first compiler's methodology in abbreviating the commentary tradition of John Chrysostom from which most of the scholia derive. Attention is also given to the attribution of Oecumenius to several of the numbered scholia and the implications of their style when considering the numbered scholia that cannot be assigned to John Chrysostom. This is followed by a review of both layers of the *Corpus Extravagantium* with attention paid to the distinctly different methodology used by the compiler of the second layer to that of the of the numbered scholia and the first layer of *extravagantes*. Lastly, I discuss the appearance of scholia with multiple authorial attributions and the scholia attributed to Oecumenius. A discussion of the Photian scholia is reserved for Appendix Two.

Chapter Four contains the commentary of the Ps.-Oecumenian catena on Ephesians. The Greek text of the critical edition, minus the critical apparatus, is displayed opposite its English translation in columns divided by chapter and verse for the biblical lemma with the applicable scholia displayed beneath. The commentary is preceded by a brief introduction to the primary patristic sources used in the compilation of the catena—John Chrysostom, Theodoret of Cyrrhus, and Oecumenius. The commentary is divided into subsections dealing with each biblical chapter individually and provides both a discussion of the scholia and the theological or exegetical approaches taken, while also offering additional source material from surrounding patristic and philosophical material. These additional materials are offered in an effort to place the content of the catena within the larger patristic world and aid readers to understand underlying concepts behind its interpretation of the biblical text,

something which would have been clearer for readers in the seventh and eighth centuries.

Chapter Five offers concluding thoughts to this study along with proposals for future research in the area of New Testament catena. Two appendices are also provided. Appendix One is the critical edition of the Ps.-Oecumenian catena on Ephesians with the complete apparatus discussed in Chapter One. While the editorial text corresponds to the Greek text in Chapter Four, the critical apparatus in this appendix enables readers to see the decisions behind the selections used for the editorial text. Appendix Two is the critical edition and apparatus of the *Scholia Photiana* in Ephesians with accompanying English translation. These scholia were not included within the body of the critical edition or in Chapter Four due to the extended length of many of the scholia and the breadth of biblical lemmata each scholion addresses. Combining the Photian scholia with the rest of the scholia in the edition would have made an accurate representation—the kind which Lorrain rightly encourages—impossible. Therefore, it was deemed better to include the scholia in their own unit alongside the biblical lemmata addressed. The same methodology employed with developing the critical edition of the majority of the catena was used in developing the edition in Appendix Two. The transcriptions of each manuscript and a synopsis of all has been made available online at <https://purl.org/itsee/bates>.

CHAPTER 2

The Manuscripts and Methodology: A Justification for the Critical Edition of the Ps.-Oecumenian Catena on Ephesians

This chapter provides a brief introduction to the manuscript classifications applied to the Ps.-Oecumenian tradition established by Karl Staab in 1926 and an explanation of the manuscripts used for the present critical edition divided by this classification. This chapter will also provide the methodology applied in the creation of the critical edition with an explanation of the features found in the critical apparatus.

2.1 Selecting the Manuscripts

In 1926 Karl Staab published a detailed classification system for the various traditions of catenae in the Pauline Epistles. Within the Ps.-Oecumenian tradition, he identified five “types”: the Normal Type (*Normaltypus*), a Special Type (*Spezialtypus*), an Expanded Type (*Erweiterter Typus*), a Secondary Expanded Type (*Sekundärer Erweiterungs Typus*), and manuscripts that contain Extracts from the Ps.-Oecumenian Tradition (*Auszüge aus dem Oecumenius-Typus*).¹ This work has subsequently been expanded upon by Theodora Panella, who determined that Staab’s Special Type—made up of only one manuscript, Vaticanus gr. 1430 (GA 622)—was not a “type” at all, but rather a one-off combination of multiple types. Following this discovery, Panella subdivided Staab’s types into groups.² More recent research by Jacopo Marcon has adopted many of Panella’s observations

¹ K. Staab, *Die Pauluskatenen nach den handschriftlichen Quellen untersucht* (Rome: Pontifical Biblical Institute, 1926), 99–182.

² T. Panella, ‘The Pseudo-Oecumenian Catena on Galatians’ (unpublished doctoral thesis, University of Birmingham, 2017), 72–78; T. Panella, ‘Re-Classifying the Pseudo-Oikoumenian Catena Types for Paul’s Epistle to the Galatians’, in R. Ceulemans, and B. Crostini, eds., *Receptions of the Bible in Byzantium. Texts, Manuscripts, and their Readers* (Studia Byzantina Upsaliensia, 20) (Uppsala Universiteit: 2021), 396–397.

while also proposing an additional ‘Abridged Version’ within the Ps.-Oecumenian tradition, but overall, Staab’s original classification system remains.³ In 1980 Mauritius Geerard published a list of biblical catenae as part of volume IV of the *Clavis Patrum Graecorum* (CPG) of the *Corpus Christianorum Series Graeca*. A second edition was published in 2018 introducing the online *Clavis Clavium* which provides regularly updated CPG data online.⁴ Both editions apply classification numbers in the margins of the text prefaced with a letter ‘C’. These numbers correspond to Staab’s classification system, and, in this chapter, these CPG numbers are included in parentheses alongside each type. The most expansive of Staab’s types used in the creation of the present edition of the Ps.-Oecumenian catena on Ephesians are the Normal Type and Expanded Type; the primary line of demarcation between these types is the existence of additional scholia ascribed to Photius, the ninth-century patriarch of Constantinople.

For his work, Staab accessed fifty-three witnesses of the Ps.-Oecumenian catenae, creating a larger-than-typical data set available to Staab for the other catena types on the Pauline corpus.⁵ He allocated the majority of those manuscripts to the Normal Type (CPG C165.1), using test passages in Romans and 1 Corinthians, as well as a common structure, and the *Initium* in Romans: Τὸ ἀποῦσι γράφειν αἴτιον τοῦ κεῖσθαι αὐτοῦ τὸ ὄνομα κτλ or the abbreviated: Τίνος ἔνεκεν αὐτοῦ τὸ ὄνομα κτλ.⁶ These manuscripts also contain the standard numbering system α’–ρ’ (1–100), repeating when necessary,

³ J. Marcon, ‘The Pseudo-Oecumenian Catena on Romans’ (unpublished doctoral thesis, University of Birmingham, 2023), 84–96.

⁴ M. Geerard and J. Noret, eds., *Clavis Patrum Graecorum: IV Concilia. Catenae* (CCSG, 4) (Turnhout: Brepols, 2018). Much of the information in the updated edition can also be found online here: <https://clavis.brepols.net/clacla/>.

⁵ All other catena types created by Staab contain fewer than four manuscript witnesses. I am not including the Theophylact commentaries in this categorisation. Staab, *Die Pauluskatenen*, 99.

⁶ Staab, *Die Pauluskatenen*, 100.

and generally contain the same number of scholia. The scholia are largely uniform in textual readings, testifying to a macro-level stability in the tradition of transmission. Manuscripts classified as CPG C165.1 contain the numbered scholia, commonly understood to be the *Urkatena*, and additional extracts of unnumbered scholia, marked by common sigla, added some time after the *Urkatena* and dubbed the *Corpus Extravagantium*, by Staab.⁷ These sigla consist of various symbols used repeatedly as markers for extra scholia and stand in place of numbers as used in the *Urkatena*. While they are used repeatedly and widely across all manuscripts in the Ps.-Oecumenian catena, there does not appear to be any particular meaning applied to them. Staab argued that the *Urkatena* of the Ps.-Oecumenian type must have only consisted of the numbered scholia, given that the additional *extravagantes* are regularly identified with special sigla. He reasoned that it would have been too difficult to add to the numbering system at a later date without corrupting the entire tradition.⁸

Since the time of Staab's writing, Georgi Parpulov has created the first comprehensive catalogue of known catena manuscripts of the Greek New Testament.⁹ This catalogue identifies ninety-one manuscripts associated with the Ps.-Oecumenian tradition in Paul. A brief description of these manuscripts follows.

2.1.1 Manuscripts not Used in the Edition

Prior to the development of the critical edition for the Ps.-Oecumenian catena on Ephesians, I conducted an examination of sixty-five catena manuscripts identified by

⁷ Staab, *Die Pauluskatenen*, 134–5.

⁸ Staab, *Die Pauluskatenen*, 183–8.

⁹ G. Parpulov, *Catena Manuscripts of the Greek New Testament: A Catalogue*, TS 3.25 (Piscataway NJ: Gorgias Press, 2021), available online here: <https://itsee-wce.birmingham.ac.uk/catenacatalogue/>.

Georgi Parpulov in his recently published catalogue of New Testament catenae as witnesses to the tradition (CPG C165.1–5).¹⁰ These witnesses were divided into the categories detailed by Staab, bearing in mind the additional subgroupings proposed by Theodora Panella.¹¹ Using Eph 5:22–32 as a test passage, each manuscript was transcribed and a synopsis of the witnesses was created. Seventeen manuscripts were selected for use in the critical edition (Table 2.1). However, in selecting the sixty-five manuscripts for examination, several manuscripts were not considered for collation.

Those manuscripts were rejected from the collation primarily because they were not applicable for the purpose of this work, detailed in a paragraph below. Specific reasons for some of the omissions are as follows: Vatican, BAV, Pal. gr. 423, ff. 7–8 (GA

¹⁰ The online version of Parpulov's catalogue is always being updated. Currently, there are ninety-one manuscripts listed as witnesses to the Ps. Oecumenian tradition on the Pauline Epistles, viewable here <https://itsee-wce.birmingham.ac.uk/catenacatalogue/>. The sixty-five manuscripts examined are listed here divided by CPG. For CPG C165.1: Athens, EBE, 100 (GA 075), Paris, BNF, Coislin 202bis, ff. 30–328 (GA 94), Oxford, NC, 59 (GA 327), Florence, BML, Plut. 04.01 (GA 454), Moscow, SHM, Syn. gr. 192 (GA 463), Paris, BNF, Gr. 218 (GA 607), Florence, BML, Conv. Soppr. 191, ff. 72–341 (GA 619), Patmos, Mon. St. John Theol., 15 (GA 1162), Athos, GL, A172 (GA 1772), Sinai, Mon. St. Cath., Gr. 282 (GA 1879), Paris, BNF, Coislin 28 (GA 1906), Cambridge, UL, Ff. 1.30 (GA 1907), Oxford, BL, Roe 16 (GA 1908), Vatican, BAV, Vat. gr. 761 (GA 1914, GA 1917, GA 1919, GA 1920, GA 1921, GA 1922, GA 1924, GA 1927, GA 1932, GA 1934, GA 1941, GA 1946), Vatican, BAV, Chis. R VIII 55 (gr. 46) (GA 1951), Vatican, BAV, Barb. gr. 503 (GA 1952), Paris, BNF, Coislin 30 (GA 1970), Paris, BNF, Coislin 95 (GA 1971), Paris, BNF, Coislin 217 (GA 1972), Milan, BA, A 62 inf. (GA 1980), Milan, BA, C 95 inf. (GA 1981), Vatican, BAV, Pal. gr. 10 (GA 1997), Florence, BML, Plut. 09.10 (GA 2007), Paris, BNF, Suppl. gr. 1264 (GA 2011), Athos, VM, 593 (GA 2189), Basel, UL, A.N.iii.11 (GA 2817), and Oxford, BL, Auct. T.1.7 (GA 2962). For CPG C165.2: Vatican, BAV, Vat. gr. 1430 (GA 622). For CPG C165.3: Paris, BNF, Gr. 219 (GA 91), Paris, BNF, Gr. 216 (GA 605), Venice, BNM, Z.546 (786) (GA 617), London, BL, Add. 22734 (GA 641), Escorial, RBMSL, Σ.I.5 (GA 918), Drama, KM, 3(3P) (GA 1424), Athos, IM, 648 (GA 1769), Paris, BNF, Coislin 27, ff. 3–251 (GA 1905), Vatican, BAV, Vat. gr. 765 (GA 1916), Venice, BNM, Z.33 (423) (GA 1923), Paris, BNF, Gr. 223, ff. 1–201 (GA 1933), Milan, BA, D 541 inf. (GA 1982), Vatican, BAV, Barb. gr. 574 (GA 1986), Vatican, BAV, Pal. gr. 204 (GA 1998), and Athos, VM, 239 (GA 2183). For CPG C165.4: Paris, BNF, Coislin 26 (GA 056), Munich, BS, Gr. 375 (GA 0142), and Venice, BNM, Z. 35 (343) (GA 1925). For CPG C165.5: Paris, BNF, Gr. 237 (GA 82), Paris, BNF, Coislin 224 (GA 250), Vienna, ÖN, Theol. gr. 302, ff. 1–353 (GA 424), Uppsala, UB, Gr. 1, pp. 183–440 (GA 442), Paris, BNF, Gr. 101 (GA 468), Odessa, ONSL, 555 (GA 1862), Jerusalem, GOP, Τάφου 38 (GA 1888), London, BL, Add. 7142 (GA 1956), and Modena, BE, a.V.6.3, ff. 52–321 (GA 2125).

¹¹ Staab, *Die Pauluskatenen*, 93–212; G. Parpulov, *Catena Manuscripts of the Greek New Testament: A Catalogue*, TS 3.25 (Piscataway NJ: Gorgias Press, 2021), 101. Panella proved beyond doubt that both GA 1980 and GA 075 represent an earlier stage of the Normal Type. See Panella, 'The Pseudo-Oecumenian Catena on Galatians', 89–107. Jacopo Marcon further verified Panella's argument in his work on the Ps. Oecumenian catena in Romans. See Marcon, 'The Pseudo-Oecumenian Catena on Romans', 126–133.

1968), Patmos, Mon. St. John Theol., 63 (GA 2001), Sinai, Mon. St. Cath., Gr. 281 (GA 1878), Uppsala, UB, Gr. 1, pp. 3–182 (GA 441), and Vatican, BAV, Vat. gr. 1270 (GA 621) are missing the book of Ephesians. At the time of this writing, no images are available for Escorial, RBMSL, Y.II.1, ff. 1–268 (GA 2987), Paris, BNF, Suppl. gr. 1262 (GA 1885), or Patmos, Mon. St. John. Theol., 263, ff. 1–119. Durham, DUL, 1 (GA 1780), Oxford, BL, Barocci 3 (GA 314), Odessa, ONSL, 555 (GA 1360), Istanbul, EP, Καμαριώτισσας 26 (GA 1870), Cambridge, UL, Add. 3046 (GA 1277), Florence, BML, Plut. 04.29 (GA 457), Vatican, BAV, Vat. gr. 1971 (GA 1845), London, BL, Add. 28816 (GA 203), Paris, BNF, Gr. 103 (GA 302), Vatican, BAV, Vat. gr. 360 (GA 131), and Vatican, BAV, Vat. gr. 9, Vatican, BAV, Vat. gr. 875, and Vatican, BAV, Vat. gr. 873 are identified by Staab and/or Parpulov as representatives of the Extracts from the Ps.-Oecumenian Tradition (CPG C165.5), but Marcon has re-categorised them into an Abridged Version, all of which contain only sparse selections of Ps.-Oecumenian scholia alongside unique extracts not found in the other types. As this edition is focused on representing the Ps.-Oecumenian tradition commonly received and not *codices singuli*, these manuscripts are not useful for this research.

Worthy of special note is Florence, BML, Plut. 08.19. It is an alternating catena without biblical text, with a complete lectionary marking system indicating the beginning and ending of the lemma to be read for the week in red lettering, followed by the Ps.-Oecumenian scholia in black ink for those verses. The represented text matches that of the Normal Type. While there is nothing in the catena text that sets it apart from the witness of CPG C165.1 used in the collation, this manuscript does serve as an interesting example of the scholia in a catena being used in a pedagogical and possibly homiletical setting. Similarly, GA 1424 is not used in this edition directly, as its catena

text is from a second scribal hand dated to the twelfth century that has heavily adopted the use of ligatures, making the text difficult to read, but in no observable way differs from the other representatives of its type (CPG C165.3). However, the few extracts in Ephesians written in the first scribal hand dating to the ninth century are important to the discussion on the *Corpus Extravagantium*.¹² Manuscripts GA 103, GA 1871, GA 911, and Paris, BNF, Grec. 223, are frame catenae dating from the eleventh to the thirteenth century, with all but GA 911 being witnesses to Staab's Expanded Type (CPG C165.3)—GA 911 being a witness to the Normal Type (CPG C165.1) but were not consulted at the time of the collation. Later examination of these manuscripts revealed no significant deviation from the witness already selected.

2.1.2 Manuscripts Used in the Edition

The purpose of this critical edition is to represent the Ps.-Oecumenian catena in its ultimate stage (though with the *Scholia Photiana* separated due to formatting constraints), paying special attention to the earliest recoverable stage at one end and the addition of the Photian extracts on the other. As such, these manuscripts were selected as representatives of Staab's various types—primarily from the Normal and Expanded Types—to demonstrate the evolution of the Ps.-Oecumenian catena in Paul from the *Urkatena* to its final stage with the addition of the *Scholia Photiana* sometime after the ninth century. During the collation of witnesses in the test passage, the manuscripts divided into groups related to their numbered extracts. Those in the

¹² For a palaeographical discussion of this manuscript, see N. Kavirus-Hoffman, 'Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America Part IX: Chicago, Illinois, The Lutheran School of Theology at Chicago, The Jesuit-Krauss-McCormick Library', *Manuscripta* 59.1 (2015), 117–131, and N. Kavirus-Hoffman, 'Discovering Hidden Treasures: Cataloguing Greek Manuscripts in the Collections of the United States of America', *Bibliologia* 48 (2018), 79–81. This manuscript was returned to the Kosinitza Monastery in 2017.

alternating format generally lacked a numbering system and were applied to one group.¹³ The next group consisted of manuscripts that numbered the scholia of the test passage as κη'–μζ',¹⁴ followed by a group of manuscripts numbering the same scholia ιδ'–λγ'.¹⁵ Finally, the largest group consisted of manuscripts that numbered the extracts κα–λθ'.¹⁶ Though the numbering diverged within these groups, many of the variant readings agreed across the groups. Nevertheless, representative manuscripts were selected from each group for the edition. These manuscripts were then analysed for particularities as described below and observable in the synopsis available online at <https://purl.org/itsee/bates>.

Library	Shelfmark	GA Number	Date	CPG
Milan, BA	A 62 inf.	GA 1980	X	C165.1
Athens, EBE	100	GA 075	X/1	C165.1
Florence, BML	Plut. 10.04	GA 1919	X	C165.1
Oxford, Bodleian Library	Auct. T.1.7	GA 2962	X/1	C165.1
Paris, BNF	Suppl. gr. 1264	GA 2011	XI	C165.1
Cambridge, University Library	Ff. 1.30	GA 1907	X	C165.1/C165.3
Paris, BNF	Coislin 95	GA 1971	XI	C165.1
Paris, BNF	gr. 222	GA 1932	XI	C165.1
Vatican City, BAV	Pal. gr. 10	GA 1997	X	C165.1
Athos, M. βατοπεδίου	239	GA 2183	XII/1	C165.3 (C165.1 Parpulov)
Paris, BNF	gr. 219	GA 91	XI	C165.3 (C165.4 Parpulov)
Paris, BNF	Coislin 27	GA 1905	X	C165.3
Milan, BA	D 541 inf.	GA 1982	XI	C165.3
Vatican City, BAV	Pal. gr. 10	GA 1998	XI	C165.3
Venice, BNM	Z.33 (423)	GA 1923	XI	C165.3
Vatican City, BAV	Vat. gr. 765	GA 1916	XI	C165.3
Vatican City, BAV	Vat. gr. 2062	GA 627	X	C165.5

Table 2.1: Manuscripts used in the critical edition of Ephesians.

¹³ These manuscripts were GA 463, GA 1914, GA 1919, GA 2011, and GA 2962. GA 075 and GA 1980 are also alternating catenae but still retain their numbering system.

¹⁴ These manuscripts were GA 1932, GA 1952, GA 2159, and GA 327.

¹⁵ These manuscripts were GA 454, GA 1907, GA 1971, GA 1920, GA 1879, GA 1922, and GA 1941.

¹⁶ These manuscripts were GA 619, GA 1772, GA 1906, GA 1908, GA 1917, GA 1924, GA 1927, GA 1946, GA 1970, GA 1981, GA 2817, GA 1921, GA 1951, and GA 1997.

While Staab originally classified GA 1980 as part of the Extracts from the Ps.-Oecumenian Catena Type, the recent work by Parpulov has placed this manuscript within Staab's Normal Type.¹⁷ Manuscript GA 075 contains a text similar to that of GA 1980, possibly copied from the same antegraph. These two manuscripts were selected on the basis of their early attestation and complementarity to one another, particularly where GA 1980 is lacking pages and GA 075 stands in that gap. Manuscripts GA 1919 and GA 2962 have been demonstrated by Marcon to share a textual relationship with one another, while also preserving an early form of the Normal Type and illustrating the insertion of additional scholia called *extravagantes*, identified by symbols rather than numbers, into the margins of their manuscripts taken from a frame catena written after the final stage of the Normal Type was complete. Manuscripts GA 2011, GA 1907, and GA 1971 were chosen on the basis of their omission, and, at places, abbreviation of scholia found in the Normal Type, while GA 1932 and GA 1997 were selected as representatives of manuscripts within the Normal Type that have a numbering system that does not correspond to the others.

The witnesses of the Expanded Type did not divide into groupings in the same way as the Normal Type, with the exception of several manuscripts that aligned with the $\kappa\alpha'$ group in the Normal Type. For this Type, manuscripts were chosen based on perceived relationships between the scholia and codicological similarities. Manuscripts GA 91 and GA 2183 seemed to demonstrate a relationship with shared adjustments to *extravagantes* and *Photiana*. This association was also identified by Chiara Coppola in

¹⁷ Though Staab was aware of the missing *extravagantes* in GA 1980, his reasoning for the categorisation was based on a presupposition that the alternating catena format followed the frame format, making the absence of the *extravagantes* a later adjustment. Staab, *Die Pauluskatenen*, 179.

her research on the Photian extracts in catena, and later confirmed by Marcon.¹⁸ GA 1905 follows a similar numbering pattern to GA 1923 but offers author attributions at extracts where GA 1923 remains anonymous. It also contains *Photiana* added by a later scribe. Manuscripts GA 1998 and GA 1982 exhibit a clear relationship both codicologically and textually. GA 1916 was selected for its deviation from GA 1923 and the other manuscripts of this Type, both in its format and its use of the scholia.¹⁹ Lastly, as Panella has demonstrated in her work on Galatians, GA 627 serves as a unique witness among those in this edition. Belonging to Staab's Extracts of the Ps.-Oecumenian catena and not formally a catena manuscript in Ephesians, GA 627 possesses only scattered scholia throughout. These scholia constitute many of the later, unnumbered scholia added to the final stages of the Normal Type. GA 627 provides a witness to the likely entry point of the additional layer of scholia referred to earlier as the *Corpus Extravagantium* into the catena tradition.

In what follows, a brief description of each manuscript used in the edition will be provided, alongside a description of the type to which they belong and their relative weight as witnesses to the Ps.-Oecumenian catena and any identifiable relationships between them. After details of these manuscripts have been explained, a stemma will be produced, continuously being expanded at each stage.

¹⁸ Coppola used GA 2183 as the base text for her analysis of the Photian scholia in the Pauline Epistles, drawing parallels to GA 91 in the process. C. Coppola, 'A New Analysis of the *Scholia Photiana* in the Pseudo-Oecumenian Catena Tradition' (unpublished doctoral thesis, University of Birmingham, 2020), 25–53; Marcon devotes a portion of his thesis to this relationship in Romans. See Marcon, 'The Pseudo-Oecumenian Catena on Romans', 256–263.

¹⁹ This will be elaborated further on in the chapter, but GA 1916 offers a heavily abbreviated form of the Ps.-Oecumenian catena in every layer of scholia, but especially regarding the *Scholia Photiana*.

2.2 The Normal Type (CPG C165.1)

2.2.1 GA 1980 and GA 075

Milan, BA, A 62 inf. (GA 1980) is believed to preserve the earliest attainable text of the Ps.-Oecumenian catena, making it the principal witness for this edition.²⁰ It is a tenth-century manuscript containing catenae on the Gospels, Acts of the Apostles, and Pauline Epistles. In the epistle of Ephesians, the manuscript has suffered water damage on multiple pages and is missing several pages. The manuscript currently contains the work of at least two correctors. The first is found in seven scholia and has altered the original text where, in some instances, GA 1980 agreed with the readings found in GA 075 and/or the majority of witnesses used in this edition in its original text. In the critical apparatus, these areas are noted as being from a second hand (Table 2.2). According to the table, six of the eight places where GA 1980 exhibits a correction and subsequently disagrees with the reading found in GA 075, a manuscript with a uniquely similar text, GA 1980 originally agreed with the reading found in GA 075. These readings are also often the readings that best explain the alternative reading found in the other witnesses.

Scholion	GA 1980 (corrected)	GA 075	Majority
14	...Ἐν γὰρ τοῖς ἐσχάτοις καιροῖς αὐτῇ ²¹ ἡ σωτήριος οἰκονομία γέγονεν τῆς ἐνανθρωπίσεως.	...Ἐν γὰρ τοῖς ἐσχάτοις καιροῖς ταύτῃ ἡ σωτήριος οἰκονομία γέγονεν τῆς ἐνανθρωπίσεως.	...Ἐν γὰρ τοῖς ἐσχάτοις καιροῖς ἡ σωτήριος οἰκονομία γέγονεν τῆς ἐνανθρωπίσεως.

²⁰ This determination was first made by Panella in her unpublished dissertation and is described in greater detail throughout this section.

²¹ This correction is found on f. 203r, sch. ιε'. The erasure is evident, but it is difficult to see clearly what letter existed previously. A rough breathing mark rests above the upsilon, making αὐτῇ the nominative form of the dative found in GA 075. The presence of the acute accent above the upsilon would have existed prior to the erasure, making the addition of the rough breathing a simple adjustment.

29ex2	... καὶ ποίαν μνειάν ποιεῖται ²² ...	... καὶ ποίαν μνειάν ποιεῖ . ..	... καὶ ποίαν μνειάν ποιῇ . . .
40	Ἦτι ²³ ἔνι ἐν οὐρανόφ φησὶν ...	Ἔτι ἔνι ἐν οὐρανόφ φησὶν . ..	Ἔτι ἔνι ἐν οὐρανόφ φησὶν ...
80	... ἡμεῖς δὲ ὡς μακράν ἐν ἐλάσσονι ²⁴ ...	... ἡμεῖς δὲ ὡς μακράν ἐν ἐλάσσω ...	... ἡμεῖς δὲ ὡς μακράν ἐν ἐλάσσονι ...
138	... τὸ χάρισμα τοσοῦτω ἀκριβέστεροι ²⁵ αἱ εὐθύναι.	... τὸ χάρισμα τοσοῦτω ἀκριβέστερον αἱ εὐθύναι.	τὸ χάρισμα τοσοῦτω ἀκριβέστερον αἱ εὐθύναι.
147	... <i>Πρὸς τὸν καταρτισμὸν διδόμενων</i> ²⁶ ... Ὅσω οὖν τις μεῖζων ²⁷ ἔλαβε χάρισμα ...	... <i>Πρὸς τὸν καταρτισμὸν διδόμενα</i> ... Ὅσω οὖν τις μεῖζονα ἔλαβε χάρισμα ...	... <i>Πρὸς τὸν καταρτισμὸν φησι</i> ... Ὅσω οὖν τις μεῖζον ἔλαβε χάρισμα ...
156	... τὸ πνεῦμα τὸ ²⁸ ζωτικόν ... διανομή κατὰ ἀναλογίαν <i>ἐκάστου</i> <i>μέλους</i> αὐτοῦ προσαπτομένη <i>τὴν</i> <i>αὔξησιν</i> ...	... τὸ πνεῦμα ζωτικόν .. .διανομή κατὰ ἀναλογίαν ἐνδὸς ἐκάστου μέλους αὐτοῦ προσαπτομένη <i>τὴν</i> <i>αὔξησιν</i> ...	... τὸ πνεῦμα τὸ ζωτικόν .. .διανομή κατὰ ἀναλογίαν ἐνδὸς ἐκάστου μέλους αὐτοῦ προσαπτομένη <i>τὴν αὔξησιν</i> . ..
226	... οἶαν τοιαύτην ²⁹ οὕσαν . ..	... οἶαν αὐτήν οὕσαν ...	... οἶαν τοιαύτην οὕσαν ...

Table 2.2: Scholia where the corrector has adjusted the text of GA 1980.

The second corrector is a later hand that has rewritten the text over areas of water damage on each folio. It is impossible to determine if this rewritten text

²² Found on f. 203v, sch. ις'. The original text read ποιεῖ, while the corrector has added a tau at the end and converted the circumflex to a ligature indicating the αι ending.

²³ Found on f. 204v, sch. μς'. The original word has been completely erased with only traces of the original epsilon and acute accent remaining. Ἦτι has been written in the space preceding the erasure.

²⁴ Found on f. 206v, sch. πε'. The ending of ἐλάσσονι- has been erased with the -ονι ending replacing what came before. The three letters are noticeably compressed into the space suggesting -ω was the previous ending.

²⁵ Found on f. 209r, sch. ρμγ'. The ending ἀκριβέστεροι exhibits evidence of erasure. The outline of a nu is still visible beneath the final iota indicating that the original hand wrote ἀκριβέστερον in agreement with GA 075 and the majority of witnesses.

²⁶ Found on f. 209v, sch. ρνβ'. The -ων ending is awkwardly forced into the space, with the omega written larger than is typical and the nu in a different form than those in the first hand. The omega also has the appearance of being written over a letter, potentially an alpha, which would be easy to absorb into the omega. The transition away from δίδωμι to φησι in the majority may simply follow a tendency toward identifying the quotation of the lemma in a manner more consistent with the surrounding scholia.

²⁷ Found on f. 209v, sch. ρνβ'. The omega appears to have one portion erased leaving an omicron in its place. There is no evidence that an alpha ending ever existed here.

²⁸ Found on f. 210r, sch. ρξα'. The τό has been added above the line between πνεῦμα and ζωτικόν. No space exists between the words on the line for the article fit. There is no possibility for ἐνός to have been written in GA 1980.

²⁹ Found on f. 214r, sch. σλβ'. The τοι- prefix has clearly been added by a later hand to αὐτήν. The breathing mark and accentuation has also been erased, with the acute added to the upsilon.

corresponds to the original text of GA 1980 or that of the majority of manuscripts in the edition, therefore it is recorded in the apparatus simply as the text of GA 1980.

While Staab initially categorised this manuscript as one containing extracts of the Ps.-Oecumenian catena (CPG C165.5), Parpulov has re-classified it as a member of the Normal Type (CPG C165.1).³⁰ As with other members of the Normal Type, GA 1980 lacks the *Scholia Photiana*, but also lacks certain extracts from the *Corpus Extravagantium* added to the majority of manuscripts sometime after the ninth century. The lack of these extracts was identified by Panella in her research on the Ps.-Oecumenian catena of Galatians and became the impetus for building the importance of this manuscript for catena research in Paul. As it stands, the glaring absence of these extra scholia makes the text of GA 1980, and GA 075, the earliest extant stage of this catena.

In her work, Panella observed both the absence of this layer of extravagantes in GA 1980 and the presence of only this layer of scholia in another manuscript, Vatican City, BAV, Vat. Gr. 2062 (GA 627), which will be discussed in detail below.³¹ The combination of these manuscripts provided Panella with the necessary information to create a more detailed analysis of the transmission and development of the Ps.-Oecumenian catena throughout the manuscript tradition, categorizing the stages of development into four groups. These groups are best illustrated by the table created by Panella in her doctoral dissertation:

³⁰ Staab, *Die Pauluskatenen*, 179, 203; Also, Panella, follows Staab's dating, assigning the manuscript to the eleventh century which has also been revised by Parpulov. See Panella, 'The Pseudo-Oecumenian Catena on Galatians', 88–9.

³¹ Panella, 'Re-Classifying,' 400–1.

	Kind of compilation			
Group I	Basic form			
Group II	Group I	+ corpus extravagantium 1		
Group III	Group II		+ corpus extravagantium 2 (with subgroups)	
Group IV	Group III			+ Scholia Photiana

Table 2.3: Groups of the Ps.-Oecumenian catena manuscripts according to the stage of their formation (reproduced from Panella, 'The Pseudo-Oecumenian Catena of Galatians', 179).

No manuscripts are known to exist that contain only the basic form found in Group I.

This is the *Urkatena* made up of only the numbered scholia. GA 1980 is one of only two representative manuscripts of Group II. Group III is represented by the majority of the Normal Type (CPG C165.1) while Group IV is represented by Staab's Expanded Type (CPG C165.3) (Table 2.4).

Group	Manuscript	GA Number	CPG
I	None	None	None
II	Milan, BA, A 62 inf.	1980	C165.1
II	Athens EBE, 100	075	C165.1
III	Florence, BML, Plut. 10.04	1919	C165.1
III	Oxford, BL, Auct. T. 1.7	2962	C165.1
III	Paris, BNF, Suppl. gr. 1264	2011	C165.1
III	Cambridge, UL, Ff. 130	1907 ³²	C165.1
III	Paris, BNF, Coislin 95	1971	C165.1
III	Paris, BNF, gr. 222	1932	C165.1
III	Vatican, BAV, Pal. gr. 10	1997	C165.1
IV	Cambridge, UL, Ff. 130	1907	C165.3
IV	Athos, MB, 239	2183	C165.3
IV	Paris, BNF, gr. 219	91	C165.3
IV	Paris, BNF, Coislin 27	1905	C165.3

³² Two replacement leaves have been inserted at the beginning of Ephesians in GA 1907 and five leaves at the end that contains *Photiana*. They have been copied from a twelfth-century manuscript, but their insertion into the manuscript subsequently splits the CPG number and allows for GA 1907 to fall into two categories.

IV	Milan, BA, D 541 inf.	1982	C165.3
IV	Vatican, BAV, Pal. gr. 10	1998	C165.3
IV	Venice, BNM, Z.33 (423)	1923	C165.3
IV	Vatican, BAV, Vat. gr. 765	1916	C165.3

Table 2.4: Manuscripts used in the critical edition of Ephesians listed alongside their corresponding group number.

The other witness to Group II is Athens, EBE, 100 (GA 075). This manuscript was produced in the first half of the tenth century, according to Parpulov, and represents a remarkably similar text to that of GA 1980, with both the *Photiana* and second layer of *extravagantes* absent. While there are notable differences which will be discussed below, the relationship between GA 1980 and GA 075 has been carefully documented by Panella, whose observations in Galatians transfer directly to this study in Ephesians.³³ An additional, codicological observation relating specifically to the text of Ephesians is that ff. 167r–174v were removed, or fell out of, the manuscript at a point in time, and have subsequently been rebound between ff. 182v and 183r. This has the effect of placing Eph 3:10–4:22 between Eph 5:33 and 6:1. While GA 1980 is the most reliable witness to the earlier text for this edition, it is lacunose in multiple places, missing twenty-two scholia between sch. 84 and 104, twenty-two scholia between sch. 111 and 128, and sixteen scholia between sch. 159 and 174. These scholia are extant in GA 075, making it the only witness to the Group II catena at these locations. Though GA 075 is older than GA 1980, evidence derived from their collation in this edition reveals that GA 1980 represents the more reliable text. The paragraphs that follow will elaborate on this connection in more detail.

³³ Panella, 'The Pseudo-Oecumenian Catena on Galatians', 87–107.

2.2.1.1 Numbering Systems

Both manuscripts contain a similar numbering system found only here among the other witnesses to this edition. All other manuscripts that adopt a numbering system for the scholia list them consecutively from 1 to 100 (α' to ρ')—with the *Corpus Extravagantium* indicated by symbols—and then reset to 1 (α') after each 100 scholia. Conversely, both GA 075 and GA 1980 number the scholia from 1 to 289 (α' to $\sigma\pi\theta'$) without resetting. At sch. 290 there is some deviation between the total number of scholia in each manuscript and the way in which the remaining scholia are numbered. GA 075 only numbers 293 total scholia, while GA 1980 lists 294 scholia. This difference in numbered scholia does not reflect an actual difference in the number of scholia however, insofar as it can be determined where both manuscripts are fully intact in Ephesians. Rather, this difference comes about from various scribal oversights.

At sch. 74,³⁴ the scribe of GA 1980 has misnumbered it while the scribe of GA 075 has numbered it correctly. The numbers are subsequently misaligned by a factor of one through to sch. 88 after which GA 1980 is lacunose until sch. 104. When the manuscripts are compared at sch. 104, the numbering has been remedied, with both reading $\rho\eta'$. The numbers realign until sch. 130 where the scribe of GA 075 has applied two numbers in the margin to the same scholia ($\rho\lambda\delta'/\rho\lambda\epsilon'$). This again creates a discontinuity between the manuscripts' scholia of a factor of one. This misalignment increases at sch. 143 which is numbered by the scribe of GA 075 ($\rho\mu\theta'$) but not GA 1980. The result is that sch. 144 in GA 1980 is numbered $\rho\mu\eta'$ while being numbered $\rho\nu'$ in GA 075, making the

³⁴ The scholion numbers written in Arabic numerals are the numbers assigned to them in the critical edition, not necessarily the number assigned in each manuscript.

disparity a factor of two. This disparity continues when the scribe of GA 075 fails to number sch. 146 but continues the numbering system as if it were numbered, making sch. 147 in GA 1980 $\rho\nu\alpha'$ and $\rho\nu\gamma'$ in GA 075. GA 1980 is lacunose after sch. 159 and returns at sch. 175 where the numbering with GA 075 has once again been realigned. At sch. 191 the scribe of GA 1980 has skipped a number, recording it as $\rho\rho\zeta'$ rather than $\rho\rho\epsilon'$ as it is listed in GA 75. At sch. 194, the scribe of GA 075 fails to number the previous scholion but follows this by skipping a number at sch. 195, keeping the numbering systems disparate by a factor of one until sch. 254. The scribe of GA 1980 fails to record a number for sch. 252 and 253, bringing both manuscripts back into alignment at sch. 254 where they read $\sigma\nu\epsilon'$. This alignment is short-lived as the scribe of GA 075 has erased the number at sch. 265 and transferred it to sch. 266, misaligning it once again with GA 1980. This misalignment carries through the remaining scholia until sch. 290 where GA 1980 reads $\sigma\pi\theta'$ and GA 075 reads $\sigma\pi\zeta'$. At sch. 291, GA 075 has no number, while GA 1980 restarts the numbering at ρ' . GA 075 resumes the numbering at sch. 292, but rather than restarting as GA 1980 has done, it continues the sequential numbering labelling the last three scholia $\sigma\pi\eta'$, $\sigma\pi\theta'$, and $\sigma\phi'$. Conversely, GA 1980 numbers the remaining scholia $\rho\alpha'$, $\rho\delta'$, and $\rho\epsilon'$, skipping $\rho\beta'$ in the process.

Given that the scribes of both manuscripts are equally guilty of committing numerical errors in recording the numbered scholia, it does not seem likely that one is attempting to match the other, but rather multiple instances of scribal confusion. As other evidence provided later will continue to suggest, the disparity of numbering systems between the manuscripts, alongside repeated attempts at ratifying it, intimate that an intermediate manuscript(s) is being used from which both are copied at relative

degrees of accuracy. That GA 1980 and GA 075 represent the earliest extant group for the text of this catena type in Ephesians, and that their numbering system is unique, the antegraph from which they were copied may reflect a numbering system closer to that of the *Vorlage* to which Staab and others have attempted to point.

2.2.1.2 Hypotheses

A common feature found in the Ps.-Oecumenian type is the prefacing of each book in the Pauline Epistles with one or two hypotheses. These are often attributed to Chrysostom and Theodoret. In the present edition they are designated as Ha (Chrysostom) and Hb (Theodoret). These also appear in other manuscripts after the sixth century as part of the paratextual material known as the Euthalian apparatus, or simply Euthaliana.³⁵ In both manuscripts, at Ephesians, Hb appears as the first numbered scholion, following after the identification of the letter's author, Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ.

However, a distinctive difference with GA 075 against GA 1980 is its attribution of the commentary on the Pauline Epistles to Theodoret of Cyrrhus in the form of a heading. As Panella has noted, Ioannis Sakkelion in his description of GA 075 affirms clearly that the commentary of the Pauline Epistles contained within is to be attributed to Oecumenius and not to Theodoret, as is claimed in the manuscript.³⁶ This attribution found in Ephesians is representative of all Pauline Epistles in GA 075.

The heading of GA 1980 reads ὑπόθεσις τῆς πρὸς ἐφεσίους Παύλου ἐπιστολῆς. On the following page the catena begins under the heading πρόλογος followed by the

³⁵ G. Allen, 'Early Textual Scholarship on Acts: Observations from the Euthalian Quotation Lists,' *Religions* 13 (2022); V. Blomkvist and C. Marksches, *Euthalian Traditions: Text, Translation, and Commentary* (Berlin: De Gruyter, 2012); L.C. Willard, *A Critical Study of the Euthalian Apparatus* (Berlin: De Gruyter, 2009).

³⁶ Panella, 'The Pseudo-Oecumenian Catena on Galatians', 87.

hypothesis attributed to Theodoret as the first numbered scholion. As it does in all other headings, GA 075 implicitly attributes the hypothesis to Theodoret, writing πρὸς ἐφεσίους Θεοδορίτου ἐπισκόπου Κύρρου ἐρμηνεία suggesting the entire commentary comes from Theodoret. In the margin at the first numbered scholion, the word πρόλογος is also included. The hypothesis attributed to Chrysostom is entirely omitted from GA 075. The inconsistency between the titloi of these manuscripts, while also sharing some features such as the use of πρόλογος before Hb and the insertion of Hb as the first numbered scholion, also supports the hypothesis that both are descended from a shared antigraph, but not likely copied one from the other.³⁷

2.2.1.3 Areas of Agreement

In spite of these points of disagreement, there are valid reasons to accept a relationship between GA 1980 and GA 075. The first of these is the omission of certain extravagantes. As has been referenced above and will be dealt with in more detail below, Panella has argued that GA 1980 and GA 075 contain the earliest recoverable text of the Ps.-Oecumenian catena of the Pauline Epistles. This conclusion is drawn from their combined lack of the second layer of the *Corpus Extravagantium* (CE2) that is present in the rest of the manuscripts in the Normal Type. What Panella has found to be true in Galatians, remains true in Ephesians. Both manuscripts lack sch. 7ex, 15ex, 16ex2, 19ex, 23ex, 29ex, 47ex, 109ex, 111ex, 122ex, 138ex, 140ex, 154ex, 162ex, and 167ex while the majority of witnesses contain them. Their presence in the other witnesses suggests that they were added at a later stage, something born out in two other alternating catena

³⁷ H. A. G. Houghton and A. C. Myshrall, 'Three Direct Copies and Other Closely Related Manuscripts of the Pauline Epistles,' *Novum Testamentum* 65 (2023): 395.

manuscripts in this edition GA 1919 and GA 2962. Both manuscripts possess these extra scholia, but only do so in the open margins of the manuscript, written in a later hand, likely taken from a frame catena.³⁸ Additionally, where GA 1980 has placed sch. 232 after 234ex and 233 after 235, GA 075 does the same, and where GA 1980 features one scholion that has been divided in two in the majority of witness, GA 075 agrees (i.e. sch. 234, 239, 258, 273, and 280). Due to the missing pages in GA 1980, only 275 scholia of the 335 contained in most manuscripts of the Normal Type are available for comparison. Of those, GA 075 and GA 1980 agree at one or more places against the majority in 135 scholia (Table 2.5).

Scholion	GA 1980 / 075	Majority of Manuscripts
Hb	Καὶ τὸν Τιμόθεον, δὲ ἐκεῖ ὁ Παῦλος ἐπίσκοπον ἐχειροτόνησεν. . . Γράφει δὲ ἀπὸ Ῥώμης τὴν ἐπιστολὴν, ἐν δεσμοῖς ὑπάρχων ὁ Παῦλος .	Καὶ τὸν Τιμόθεον, Παῦλος ἐκεῖ ἐπίσκοπον ἐχειροτόνησεν . . . Γράφει δὲ ἀπὸ Ῥώμης τὴν ἐπιστολὴν, ἐν δεσμοῖς ὑπάρχων.
3	. . . συγκληρονόμος Χριστοῦ. Δι' οὗ ἡ ἀπαρχὴ σου προσκυνεῖται ἐκ τῶν χερουβὶμ.	. . . συγκληρονόμος. Ἡ ἀπαρχὴ σου προσκυνεῖται ἐκ τῶν χερουβὶμ.
4	. . . Ἐκεῖ γὰρ <i>γῆ ῥέουσα μέλι καὶ γάλα</i> καὶ <i>τά ἀγαθὰ τῆς γῆς φάγεσθε</i> . . .	. . . Ἐκεῖ γὰρ <i>γῆ τε ῥέουσα μέλι καὶ γάλα</i> καὶ <i>τά ἀγαθὰ τῆς γῆς φάγεσαι</i> . . .
7ex	Absent	Present
9	. . . διὰ τοῦ ἡγαπημένου Χριστοῦ καὶ υἱοῦ αὐτοῦ τοῖς ἐπὶ γῆς δεδώρηται . . .	. . . διὰ τοῦ ἡγαπημένου Χριστοῦ τοῖς ἐπὶ γῆς δέδωκεν . . .
12	. . . τὸν υἱὸν ὑπὲρ τῶν ἐχθρῶν καὶ μισουμένων;	. . . τὸν υἱὸν ὑπὲρ τῶν ἐχθρῶν;
13	. . . φησὶν τοῦτο ἐβουλεύσατο ὁ πατὴρ . . .	. . . φησὶν τοῦτο ἐβουλεύετο ὁ πατὴρ . . .
14	. . . Ἐν γὰρ τοῖς ἐσχάτοις καιροῖς ταῦτη . . .	. . . Ἐν γὰρ τοῖς ἐσχάτοις καιροῖς . . .
15ex	Absent	Present
19	. . . ὅτι οὕτως ἡμᾶς ἡλλοτριωμένους ἔσωσεν.	. . . ὅτι οὕτως αὐτοῦ ἡλλοτριωμένους ἔσωσεν.
22	<i>Εὐαγγέλιον τῆς σωτηρίας</i> . . .	<i>Εὐαγγέλιον σωτηρίας</i> . . .
23	Δι' οὗ φησιν εὐαγγελίου . . . Ὁ γὰρ θεὸς δήλους ποιῶν τοὺς αὐτοῦ . . .	Δι' οὗ εὐαγγελίου . . . Ὡςπερ γὰρ δήλους ποιῶν τοὺς αὐτοῦ θεὸς . . .
23ex	Absent	Present
24	Ὁ θεὸς δέδωκεν ἀρραβῶνα τῆς ἐπουρανίου κληρονομίας τὸ πνεῦμα τὸ ἅγιον .	Ὁ θεὸς δέδωκεν ἀρραβῶνα τῆς ἐπουρανίου κληρονομίας τὸ ἅγιον πνεῦμα .

³⁸ Marcon has argued that many of the *extravagantes* added to the margins of GA 1919 and GA 2962 in Romans come from GA 1923 as well as Vatican, BAV, Vat. Gr. 2062 (GA 627), but this is not a frame catena. Marcon, 'The Pseudo-Oecumenian Catena on Romans', 117–120.

29	Τοῦτο δὲ ἐποίει οὐ μόνον πρὸς αὐτοὺς ἀλλὰ καὶ πρὸς πάντας τοὺς ἑαυτοῦ μαθητάς.	Οὐ τοῖς παρ' αὐτοῖς μόνους.
29ex	Absent	Present
30	... γενικῶ ὀνόματι δόξαν καλεῖ ... ὁ ἐν ἀγίοις δὲ γρηγόριος ... τὸν ἑμμανουήλ.	... γενικῶ ὀνόματι καλεῖ δόξαν ...
32	Ὁ γὰρ τὸν θεὸν γνούς ὡς χρῆ ...	Ὁ γὰρ τὸν θεὸν γνούς ὡς ἐχρῆν ...
33	... δὲ ὡς ἐπὶ υἰοθεσίᾳ καὶ ἐπὶ κληρονομία βασιλείας οὐρανῶν, καὶ ἐπὶ τὸ γενέσθαι ἡμῶν κεφαλὴν τὸν Χριστόν.	... δὲ ὡς ἐπὶ υἰοθεσίᾳ καὶ κληρονομία βασιλείας οὐρανῶν, καὶ ἐπὶ τῷ γενέσθαι ἡμῶν κεφαλὴν τὸν Χριστόν.
39	... Ὡσπερ οὖν καὶ νῦν ἔχει καὶ μετὰ τὴν σαρκώσιν .	... Ὡσπερ οὖν καὶ νῦν ἔχει καὶ μετὰ σαρκώσεως .
40	... φησὶν πάντων ἀνωτέρω δυνάμεων καὶ ἐξουσιῶν κεκάθικεν.	... φησὶν πάντων ἀνωτέρω κεκάθικεν.
41	... Τὴν γὰρ σφοδράν καὶ οἷς οὐκ ἐνόμιζον ὑποταγὴν δεῖξαι θέλων, ὕπο τοὺς πόδας αὐτοῦ εἶπεν.	... Τὴν γὰρ σφοδράν καὶ ἥς οὐκ ἐνόμιζον ὑποταγὴν δεῖξαι θέλων, ὕπο τοὺς πόδας εἶπεν.
47	Ἄρχοντα δὲ φησὶν ἐξουσίας τὸν σατανᾶν . .. Οὔτε γὰρ ἐκ θεοῦ ...	Ἄρχοντα δὲ φησὶν ἐξουσιῶν τὸν σατανᾶν . .. Οὐδὲ γὰρ ἐκ θεοῦ ...
47ex	Absent	Present
48	Ἡ ἐν τῇ γῇ ἐστὶν ἢ ἐν τῷ ἀέρι, οὗτος δὲ ὡς πνευμᾶ ὦν ἐν τῷ ἀέρι ἐστὶν. ... οὐ γὰρ ἀέρος ἄρχει, ἀλλὰ ἐναερίων ἄρχει ... Ἄρχων γὰρ αὐτῶν πρὶν πεσεῖ ...	Ἡ ἐν τῇ γῇ ἐστὶν ἢ ἐν τῷ ἀέρι, οὗτος δὲ ὡς ὦν πνευμᾶ ἐν τῷ ἀέρι ἐστὶν. ... οὐ γὰρ ἀέρος ἄρχει, ἀλλὰ ἐναερίων. ... Ἄρχων γὰρ αὐτῶν πρὶν πεσῇ ...
48ex	Ὡστε κατὰ τὸ νοῆμα τοῦτο ὁ μάλλον ὡς ὁ ἅγιος Κύριλλος καὶ ὁ ἅγιος Ἰωάννης δέχεται: Καὶ ἄρχων μὲν ἐστὶ φησιν τῶν μετ' αὐτοῦ πεσόντων, ἡμῶν δὲ οὐκ ἄρχει οὔτε ἥρξεν ...	Ὡστε κατὰ τὸ νοῆμα τοῦτο ὁ μάλλον καὶ ὁ ἅγιος Κύριλλος καὶ ὁ ἅγιος Ἰωάννης δέχεται: Καὶ ἄρχων μὲν ἐστὶ τῶν μετ' αὐτοῦ πεσόντων, ἡμῶν δὲ οὐκ ἄρχει οὐδὲ ἥρξεν ...
49	.. Καίτοι εἰ ἄρχων ἦν τῇ ἀληθείᾳ ἀλλὰ μὴ ἐχειροτονεῖτο ἐκ τῆς ἡμῶν ραθυμίας καὶ πονηρίας, καὶ τοῦ ἀναγκάζειν ἐξουσίαν εἶχε ... Ἐκεῖνῳ δὲ πειθομένοις οὐ μὴν ἀναγκαζομένοις. ...	Καίτοι εἰ ἄρχων ἦν τῇ ἀληθείᾳ καὶ μὴ ἐκ τῆς ἡμῶν ραθυμίας καὶ πονηρίας κεχειροτόνητο , καὶ τοῦ ἀναγκάζειν ἐξουσίαζεν ἄν ... Ἐκεῖνῳ δὲ οὐ μὴν ἀναγκαζομένοις. ...
51	... οἱ ἄξιοι ... Οὕτως καὶ τέκνα ὀργῆς οἱ ὀργῆς ἄξιοι .	... οἱ ἄξια ... Οὕτως καὶ τέκνα ὀργῆς οἱ ἄξια ὀργῆς . Οὕτως καὶ ὁ Ἰούδας υἱὸς ἀπωλείας τῷ τὰ τῆς ἀπωλείας ἐπραχέναι
52	Τὸ φύσει οἷον ἀληθῶς γνησίως ...	Τὸ φύσει οἷον ἀληθείᾳ καὶ γνησίως ...
54	... πῶς γὰρ ἂν οἱ τέκνα ὄντες ὀργῆς ἡγαπήθημεν;	... πῶς γὰρ ἂν οἱ τέκνα ὀργῆς ὄντες ἡγαπήθημεν;
56	Πάλιν τὸν Χριστόν ἐν μέσῳ φέρει ...	Πάλιν τὸν Χριστόν εἰς μέσον φέρει ...
57	... κολάσαι τοὺς γενομένους φησὶν τέκνα ὀργῆς, τούτους ἔσωσεν ...	... κολάσαι τοὺς γενομένους τέκνα φησὶν ὀργῆς, ἔσωσεν ...
58	... καὶ ἡμᾶς δι' αὐτῆς ἡγειρεν. ... οἱ ἄξιοι ἄκουσον ... θρόνους κρίνοντες τάς δώδεκα φυλάς ...	... καὶ ἡμᾶς δι' αὐτοῦ ἡγειρεν. ... οἱ ἄξιοι ἄκουε ... θρόνους κρίνοντες τάς φυλάς ...
60	... καὶ εἰς ἡμᾶς ὡς ἀπὸ ἀπαρχῆς πρὸς τὸ ὅλον.	... καὶ εἰς ἡμᾶς ὡς ἀπαρχῆς πρὸς τὸ ὅλον.
60ex	Τῇ διὰ πίστεως χάριτι.	Τῇ διὰ τῆς πίστεως χάριτι.
61	Ἐξ ἡμῶν ἡ πίστις ... διὸ δῶρον καλεῖ τοῦ θεοῦ ...	Ἐξ ἡμῶν μὲν ἡ πίστις ... διὸ δῶρον καλεῖ θεοῦ ...

65	Τὴν ἐν αὐτοῖς ἄπαυστον σχέσιν δηλοῖ.	Τὴν ἐπ’ αὐτοῖς ἄπαυστον σχέσιν δηλοῖ.
66	... Καὶ γὰρ ἔθος τοῖς ἀπὸ πολλῆς εὐτελείας εἰς ὕψος ἀναδραμοῦσι, μῆτε μεμνήσθαι τῶν προτέρων.	... Καὶ γὰρ ἔθος τοῖς ἀπὸ πολλῆς εὐτελείας εἰς ὕψος ἀναδραμοῦσι, μηδὲ μεμνήσθαι τῶν προτέρων.
68	... Καὶ γὰρ καὶ τοῦτο δεινόν, εἰ γὰρ καὶ ἀνάξιοι ὠφθησαν οἱ ἐξ Ἰσραὴλ, πλήν ἄλλ’ ἠδέσθησαν θεόν.	... καὶ τοῦτο δεινόν, εἰ γὰρ καὶ ἀνάξιοι ὠφθησαν οἱ ἐξ Ἰσραὴλ, πλήν ἄλλ’ ἠδέσθησαν θεόν.
69	... δείκνυσιν τὴν ἀλλοτρίωσιν. Καὶ ξένοι γὰρ φησὶ τῶν διαθηκῶν ἢ τοῦ νόμου ἢ τῆς πρὸς αὐτοὺς ἐπαγγελίας.	... δείκνυσιν τὴν ἀλλοτρίωσιν.
70	... Τὶ δὲ πρὸς ὑμᾶς φησὶ τὰ ἔθνη τα μὴ ἔχοντα ἐλπίδα, καὶ ἄθεοι φησὶν ἐν τῷ κόσμῳ ...	... Τὶ πρὸς ὑμᾶς φησὶ τὰ ἔθνη αὐτὸ μὴ ἔχοντα ἐλπίδα, καὶ ἄθεοι φησὶν ἐν κόσμῳ ...
72	... βδελυκτοὶ ἦμεν καὶ ἀγγέλοις καὶ Ἰουδαίοις οὐ μόνον ἐχθροί.	... βδελυκτοὶ ἦμεν καὶ ἀγγέλοις καὶ Ἰουδαίοις καὶ οὐ μόνον ἐχθροί.
73ex	Τοῦτο δὲ λέγει, ὅτι οὐκ εἰς τὴν τῶν Ἰουδαίων ... Πλήν τὰ ἔθνη μάλιστα εὐχαριστεῖν ὀφείλομεν.	Οὐ τοῦτο δὲ λέγει, ὅτι εἰς τὴν τῶν Ἰουδαίων ... Πλήν τὰ ἔθνη μάλιστα εὐχαριστεῖν ὀφείλομεν, ὅσω καὶ μάλιστα ξένοι ἦμεν.
74	<i>Μεσότοιχον τοῦ φραγμοῦ</i> φησὶν, <i>τὴν ἐχθραν</i> τὴν πρὸς τὸν θεόν ... <i>Τὴν ἐχθραν</i> φησὶν τὴν πρὸς τὸν θεόν, δήλον ὅτι ἐν τῇ σαρκὶ ... ἢ χωρίζουσα ἡμᾶς ἀπὸ τοῦ θεοῦ.	<i>Μεσότοιχον φραγμοῦ</i> φησὶν, <i>τὴν ἐχθραν</i> τὴν πρὸς θεόν ... <i>Τὴν ἐχθραν</i> φησὶν τὴν πρὸς τὸν θεόν, ἐν τῇ σαρκὶ ... ἢ χωρίζουσα ἡμᾶς ἀπὸ θεοῦ.
75	Ἐπειδὴ γὰρ ἔδωκεν νόμον ἀσφαλιζόμενον ἡμᾶς ... τοῦ παιδαγωγοῦ καὶ δέον κολάσαι ... ἢ οἷς αὐτὸς εἶπεν δόγμασιν ἐγὼ δέ φησι <i>λέγω ὑμῖν</i> .	Ἐπειδὴ ἔδωκεν νόμον ἀσφαλιζόμενον ἡμᾶς ... τοῦ παιδαγωγοῦ δέον κολάσαι ... ἢ οἷς αὐτὸς εἶπεν <i>ἐγὼ</i> δέ φησι <i>λέγω ὑμῖν</i> .
76	... <i>Εἰς ἓνα</i> γὰρ πάντες εἰσὶν ἐκτισμένοι νέον τινα καὶ πιστὸν ἄνθρωπον, καὶ τοῦ γῆρως τῶν ἁμαρτιῶν ἀλλότριον.	... <i>Εἰς ἓνα</i> γὰρ πάντες εἰσὶν ἐκτισμένοι νέον τινα καὶ πιστὸν ἄνθρωπον, καὶ τοῦ γῆρους τῶν ἁμαρτιῶν ἀλλότριον.
76ex	<i>Ἐν ἑαυτῷ δὲ</i> φησὶν οἶον δι’ ἑαυτοῦ. Ἦ ὅτι φησὶ τοῦτο πρῶτος ...	<i>Ἐν ἑαυτῷ οἶον</i> δι’ ἑαυτοῦ. Ἦ ὅτι φησὶ τοῦτο πρῶτον ...
77	Πρὸς τὸν θεὸν Ἰουδαῖοι καὶ Ἕλληνες ἐν ἐνὶ σώματι οἶον γινομένους οὐ αὐτὸς ἔστιν κεφαλὴ . Οὐ γὰρ ἂν ποτε κατηλλάγησαν θεῷ μένοντες Ἰουδαῖοι καὶ Ἕλληνες. Ὅτι γὰρ πρὸ τούτου σφόδρα ἦσαν ἀκατάλλακτοι πρὸς τὸν θεόν. Δείκνυσιν ἢ ἔμφασιν τοῦ <i>ἀποκαταλλάξῃ</i> .	Πρὸς τὸν θεὸν καὶ ἀνθρώπους . Οὐ γὰρ ἂν ποτε κατηλλάγησαν τῷ θεῷ μένοντες Ἰουδαῖοι καὶ Ἕλληνες. Ὅτι γὰρ πρὸ τούτου ἀκατάλλακτοι σφόδρα ἦσαν πρὸς τὸν θεόν. Δείκνυσιν ἢ ἔμφασιν τοῦ <i>ἀποκαταλλάξῃ</i> .
79	<i>Μακρὰν</i> δὲ τοὺς ἐξ ἐθνῶν καλεῖ ...	<i>Μακρὰν</i> δὲ τὰ ἔθνη καλεῖ ...
81	Οἱ γὰρ μὴ ἔχοντες πάλαι ἐλπίδα τεύξεσθαι ...	Οἱ γὰρ μὴ ἔχοντες πάλαι ἐλπίδα τεύξεσθαι ...
82	Ὅπερ γὰρ ἔσχον φησὶν ἐκεῖνοι μυρίοις πόνοις ... ἵνα γένησθε οἱ πάντες εἰς ναός θεοῦ ...	Ὅπερ γὰρ ἔσχον φησὶν μυρίοις ἐκεῖνοι πόνοις ... ἵνα γένησθε οἱ πάντες εἰς ἓνα ὡς θεοῦ ...
105	Εἰ ὁ πλοῦτος αὐτοῦ ἀνεξιχνίαστος ἔστιν, τί δεῖ περὶ τῆς οὐσίας αὐτοῦ πολυπραγμονεῖν .	Εἰ ὁ πλοῦτος αὐτοῦ ἀνεξιχνίαστος ἔστιν, τί δεῖ περὶ τῆς οὐσίας αὐτοῦ φιλοπραγμονεῖν .
106	Ὅτι μὲν γὰρ κληθήσεται τὰ ἔθνη, ἥδεσαν τινες διὰ τοῦ πνευματός, ὅτι δὲ ἐπὶ τοιούτοις . Ὡστε ἀπαρχὴν ...	Ὅτι μὲν γὰρ κληθήσεται τὰ ἔθνη, εἶδον τινες διὰ τοῦ πνευματός, ὅτι δὲ ἐπὶ τὸ ἀπαρχὴν ...

109ex	Absent	Present
109ex2	... Οὕτως ὁ ἅγιος Γρηγόριος ὁ Νύσης ἐν τῇ Η ὁμιλία. τῆς ἐρμηνείας τῶν ἀσμάτων.	... Οὕτως ὁ Νύσης εἰς τὰ ἄσματα τῶν ἀσμάτων.
128	Βαβαί ὅσον τὸ ἀξίωμα τὸ δεδέσθαι διὰ τὸν Χριστόν... ὡς δι' αὐτὴν δυσωπήσων αὐτοὺς.	Βαβαί ὅσον τὸ ἀξίωμα τὸ δεδέσθαι διὰ τὸν Χριστόν. Βαβαί ὅσα εἶπεν ὁ μακάριος Ἰωάννης εἰς τὴν ἄλυσιν τοῦ Παυλοῦ ... ὡς δι' αὐτῆς δυσωπήσων αὐτοὺς.
131	Γίνεσθε φησιν οὕτως ἠγνωμένοι , οὕτως ἀλλήλων κηδόμενοι...	Γένεσθε φησιν οὕτως συνηγνωμένοι , οὕτως ἀλλήλων κηδόμενοι...
132	... Πάντας ἡγειρεν καὶ συνεκάθισεν. Εἰ τοίνυν φησιν ἐν τοῖς πνευματικοῖς τοσαύτην...	... Πάντας συνηγειρεν καὶ συνεκάθισεν. Εἰ τοίνυν ἐν τοῖς πνευματικοῖς φησιν τοσαύτην...
137	Καὶ ὅτι φησὶν ἡ χάρις δωρεὰ ἐστὶ τοῦ Χριστοῦ καὶ αὐτὸς ὁ μετρήσας ἔδωκεν...	Καὶ ὅτι φησὶν ἡ χάρις δωρεὰ ἐστὶ τοῦ Χριστοῦ καὶ αὐτὸς ἐμμετρήσας ἔδωκεν...
138	... Ὅσω γὰρ μείζον τὸ χάρισμα τοσοῦτω ...	... Ὅσον γὰρ μείζον τὸ χάρισμα τοσοῦτον ...
138ex	Absent	Present
140	Τουτέστιν μεθ' ἧ οὐκ ἐνὶ κατώτερα... .	Τουτέστιν μεθ' ὃ οὐκ ἐνὶ κατώτερα... .
140ex	Absent	Present
141	... Ὡστε φησιν καὶ ὑμῶν ὅσῳ ἂν τις ταπεινοφρονῇ...	... Ὡστε φησιν καὶ ὑμῶν ὅσον ἂν τις ταπεινοφρονῇ...
147	... Τοσοῦτω μείζον ἔχει τὸ φορτίον. Τὶς οὖν φθονήσεις τὸ μείζον ἔχοντι φορτίον; Ταῦτα δέ φησι... Εἰς ἓν ὁρᾷ τέλος <i>τὸν καταρτισμόν τῶν ἀγίων</i> . Που οὖν χρεια φθόνου τῶν ἀγίων ἦτοι τῶν ἀπόστολων; Εἰ μὴ συμβαίη τοῦτο γίνεσθαι μόνον ὑπὸ τῶν ἀπίστων.	... Τοσοῦτον μείζον ἔχει τὸ φορτίον. Ταῦτα δέ φησι... Εἰς ἓν ὁρᾷ τέλος <i>τὸν καταρτισμόν τῶν ἀγίων</i> .
148	Οἶον φθάσωμεν.	φθάσωμεν.
150	... εἰς μίαν ὑπάρχει ὑπόστασιν... τοῦ Χριστοῦ γνώσεως καὶ πίστεως .	... εἰς μίαν ὑπῆρξεν ὑπόστασιν... τοῦ Χριστοῦ πίστεως καὶ γνώσεως .
153	Εἰπὼν δὲ κλυδωνιζόμενοι ἐπέμεινεν τῇ τροπῇ καὶ ἄνεμον διδασκαλία προσειπών.	Εἰπὼν <i>κλυδωνιζόμενοι</i> ἐπέμεινεν τῇ τροπῇ καὶ <i>ἄνεμον διδασκαλία</i> προσειπών.
154ex	Absent	Present
155	... ἄλλως γὰρ οὐκ ἐστὶν ἀληθεύειν. Αὐξήσωμεν καὶ φησιν ἐποικοδομήσωμεν εἰς τὸν Χριστόν...	... ἄλλως γὰρ οὐκ ἐνὶ ἀληθεύειν. Αὐξήσωμεν καὶ ἐποικοδομήσωμεν εἰς τὸν Χριστόν...
156	... ζωτικόν τὸ ἀπὸ ἐγκεφάλου... Ἐκεῖνη γὰρ ἡ ἀπὸ τοῦ Χριστοῦ κατιοῦσα πνευματικὴ...	... ζωτικόν τὸ ἀπ' ἐγκεφάλου... Ἐκεῖνη γὰρ ἡ ἀπὸ Χριστοῦ κατιοῦσα πνευματικὴ...
156ex	Ὅρα τί κάγῳ ἐνόμισα. Οὔτε γὰρ ἐχώρησα τὸ τοῦ μακαρίου Ἰωάννου...	Ὅρα τί κάγῳ ἐνόμισα. Οὔτε γὰρ ἐνόησα τὸ τοῦ μακαρίου Ἰωάννου...
157ex	Ἡ ἐν ἀγάπῃ ἦν αὐτὸς ἡμᾶς ἀγαπᾷ, διὰ γὰρ τὸ ἀγαπᾶν ἡμᾶς φησὶ ταῦτα ποιεῖ.	<i>Ἐν ἀγάπῃ</i> ἦν αὐτὸς ἡμᾶς ἀγαπᾷ, διὰ γὰρ τὸ ἀγαπᾶν ἡμᾶς φησὶ ταῦτα ποιεῖ.
158	... Οὐκ εἶπεν μηκέτι ὑμᾶς περιπατεῖν καθὼς περιπατεῖτε, ἔπληξεν γὰρ ἄν.	... Οὐκ εἶπεν μηκέτι ἡμᾶς περιπατεῖν καθὼς περιπατεῖτε, ἔπληξεν γὰρ ἄν.
174	... Οὕτως φησι καὶ ὑμᾶς χρὴ ἀληθεύειν πρὸς ἑαυτοὺς.	... Οὕτως φησι καὶ ὑμᾶς χρὴ διακεῖσθαι .

176ex	Ἦ ὅτι τοῦτο ἄνω εἰρήται . . . λογισμῶν πλεῖον ὑμᾶς ἐκ καλεῖν κατὰ τῶν ἀδελφῶν.	Ἦ ὅτι τοῦ ἄνω ἥρηται . . . λογισμῶν πλέον ὑμᾶς ἐκ καλεῖν κατὰ τῶν ἀδελφῶν.
178	Που δὲ εἰσιν νῦν οἱ ρύπου γέμοντες . . . οἱ μὴ δεχόμενοι τὴν μετάνοιαν . . .	Που δὲ νῦν εἰσιν οἱ ρύπου γέμοντες . . . καὶ τὴν μετάνοιαν μὴ δεχόμενοι . . .
179	. . . Κοπιάτω δὲ εἰπὼν, τὸ ἐπίπονον ἐδήλωσεν τοῦ ἔργου. Τὸ ἀγαθὸν φησιν, καὶ γὰρ ὁ κλέπτων ἐργάζεται μὲν . . .	. . . Κοπιάτω δὲ εἰπὼν, τὸ ἐπίπονον τοῦ ἔργου ἐδήλωσεν. Τὸ ἀγαθὸν φησιν, καὶ γὰρ καὶ ὁ κλέπτων ἐργάζεται . . .
180	Ἦ σαπρόν, τὸν ἀργόν καὶ εἵκαιον καλεῖ, ἢ σαπρόν τὸν οἶον σεσηπότα καὶ δυσώδη. Τί γὰρ λοιδορίας καὶ καταλαλιάς αἰσχροτέρων; Ἦ αἰσχρολογίας καὶ εὐτραπελίας δυσωδέστερον ἢ σαπρόν λέγει τὸν πλεῖον σεσηπότα;	Σαπρόν, ἢ τὸν ἀργόν καὶ εἵκαιον καλεῖ, ἢ τὸν σεσηπότα καὶ δυσώδη. Τί γὰρ λοιδορίας καταλαλιάς; Αἰσχρολογίας εὐτραπελίας δυσωδέστερον ἢ πλέον σέσηπος;
182ex	. . . ἐν τῷ βαπτίσματι αὐτοῦ γὰρ ἡ ἡμέρα τῆς ἀπολυτρώσεως.	. . . ἐν τῷ βαπτίσματι αὕτη γὰρ ἡ ἡμέρα τῆς ἀπολυτρώσεως.
184	Οὔτε γὰρ ἀρκεῖ μόνη τῶν κακῶν . . . ἅπερ ἐστὶ καλῶν ἐργασία. Διὸ τὰ φαῦλα ἀνελῶν ὁ παῦλος; Ἐπὶ τὴν τῶν ἀγαθῶν ἐργασίαν παρακαλεῖ.	Οὔδε γὰρ ἀρκεῖ μόνη τῶν κακῶν . . . ἅπερ ἐστὶ τῶν καλῶν ἐργασία. Δεῖ οὖν ἡμῖν καὶ καλῶν ἐργασίας. Διὸ τὰ φαῦλα ἀνελῶν ὁ παῦλος; Ἐπὶ τὴν τῶν ἀγαθῶν ἐργασίαν παρακαλεῖ.
185	. . . Πρὸς ὧς ἀντιδιαστολὴν τῆς κακίας καὶ βλασφημίας τέθεικεν.	. . . Πρὸς ἀντιδιαστολὴν τῆς κακίας καὶ βλασφημίας τέθεικεν.
186	. . . Χαριζόμενοι γὰρ φησιν ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ἡμῖν. . . αὐτοῦ ἐχαρίσατο ἡμῖν. Ὁρᾷς ὑπερβολὴν;	. . . Χαριζόμενοι γὰρ φησιν ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. . . αὐτοῦ ἐχαρίσατο ὑμῖν. Ὁρᾷς ὑπερβολὴν;
187	Ἀρκεῖ τοῦτο πρὸς μισθὸν τῷ χαριζομένῳ τὸ γενέσθαι μιμητὴν θεοῦ.	Ἀρκεῖ τοῦτο πρὸς μισθὸν τῷ χαριζομένῳ τὸ γενέσθαι μιμητὴν τοῦ θεοῦ.
189	Ἰδοὺ πάντων ἡ ρίζα. . . Οὕτως ὁ Χριστὸς γέγονεν, οὕτως καὶ ἡμεῖς ἂν θελήσωμεν ἐσόμεθα.	Ἰδοὺ πάντων τῶν καλῶν ἡ ρίζα. . . Οὕτως ὁ Χριστὸς γέγονεν, οὕτως καὶ ἡμεῖς ἐὰν θελήσωμεν ἐσόμεθα.
190	. . . ὅπερ τοῦ θυμικοῦ πάθους ὑπάρχει. . .	. . . ὅπερ ἐστὶ τοῦ θυμικοῦ. . .
191	Οἶδεν γὰρ τοὺς περὶ τούτων λόγους, ὑπέκκαυμα καὶ προτροπὰς τῶν ἐργῶν γινομένους.	Οἶδεν γὰρ τοὺς περὶ τούτων λόγους, ὑπέκκαυμα καὶ προτροπὰς τῶν ἐργῶν γινομένους.
192	Οὕτως γὰρ πρέπει τοῖς ἀγίοις εἶναι σπουδαίους.	Οὕτως γὰρ πρέπει τοῖς ἀγίοις εἶναι σπουδάζουσιν.
193	. . . καὶ τὴν μωρολογίαν ὑπέκκαυμα τῆς πορνείας τυγχάνουσιν.	. . . καὶ μωρολογίαν ὑπέκκαυμα τῆς πορνείας τυγχάνουσιν.
194	. . . Δυσχερές γὰρ καὶ ἀγωνιζόμενον αὐτοῦ περιγενέσθαι . . .	. . . Δυσχερές γὰρ ἀγωνιζόμενον αὐτοῦ περιγενέσθαι . . .
196	. . . Καὶ δηλοῖ καὶ ἡ ἐπαγωγή. Μηδεὶς ὑμᾶς ἐξαπατάτω φησι κενοῖς λόγοις. . .	. . . δηλοῖ ἡ ἐπαγωγή. Μηδεὶς ὑμᾶς ἐξαπατάτω φησι κενοῖς λόγοις. . .
197	Ἦρα ἀπάτης ἐστὶ τὸ τοιαῦτα λαλεῖν.	Ἦρα ἀπάτης ἐστὶ τὰ τοιαῦτα λαλεῖν.
204	. . . Θάνατος μὲν οὖν, σκότους δὲ λέγει τὸν ἐν πλάνῃ καὶ ἐν ἁμαρτίαις ἄνθρωπον. καὶ τί λέγω μὴ συγκοινωνεῖτε . . .	. . . Θάνατος μὲν οὖν, σκότους δὲ λέγει τὸν ἐν πλάνῃ καὶ ἁμαρτίαις ἄνθρωπον. καὶ τί λέγω μὴ συγκοινωνεῖτε . . .
208	Ὅτι δὲ φησιν ἐστὶ σκότος ὁ ἐν ἁμαρτίαις. . . καὶ οὐκ ἂν ἄλλως αὐτῷ ἐπιλάμψαι ὁ	Ὅτι δὲ σκότος ἐστὶ φησιν ὁ ἐν ἁμαρτίαις. . . καὶ ὥς οὐκ ἂν ἄλλως αὐτῷ ἐπιλάμψαι ὁ

	Χριστός . . . παῦσαι ἐστι. Ταῦτα καὶ πρὸς ἀπίστους καὶ πρὸς . . .	Χριστός . . . παῦσον ἐστι. Ταῦτα καὶ πρὸς ἀπίστους καὶ πρὸς . . .
210ex	. . . Πῶς δὲ ἐστὶ τοῦτο ; Διὰ τοῦ ἐν αὐτῷ εὐαρεστήσαι τῷ θεῷ. . .	. . . Πῶς δὲ τοῦτο ἐστὶ ; Διὰ τοῦ ἐν αὐτῷ εὐαρεστήσαι τῷ θεῷ. . .
211	Οὐχί αἱ ἐν αὐταῖς ὥραι ἢ οἱ χρόνοι εἰσὶ πονηροί. . .	Οὐχ αἱ ἐν αὐταῖς ὥραι ἢ οἱ χρόνοι εἰσὶ πονηροί. . .
216	. . . Τοῦτο ποιεῖ ἐν τῷ ἁγίῳ πνεύματι πληρούμενος αὐτοῦ, ἔσται δὲ τοῦτο διὰ <i>ψαλμῶν καὶ ᾠδῶν</i> .	. . . Τοῦτο ποιεῖ ἐν τῷ ἁγίῳ πνεύματι πληρούμενος αὐτοῦ, ἔσται δὲ τοῦτο διὰ <i>ψαλμῶν καὶ ᾠδῶν φησιν</i> .
219	Διὰ τοῦ ὀνόματος τοῦ Χριστοῦ πάντα ἡμῖν ὑπάρχει.	Διὰ γάρ τοῦ ὀνόματος τοῦ Χριστοῦ πάντα ἡμῖν ὑπάρχει.
223	. . . Ὅρα δὲ πῶς τὸ ἀρχικὸν καὶ προνοητικὸν ἀπένειμεν τῷ ἀνδρί, τὸ δὲ ὑποτακτικὸν τῇ γυναικί.	. . . Ὅρα δὲ πῶς τὸ ἀρχικὸν καὶ προνοητικὸν ἀπένειμεν τῷ ἀνδρί, τὸ δὲ εἰκτικὸν τῇ γυναικί.
225	. . . Σὺ μὲν γὰρ ἴσως εἰς ὑποτεταγμένην καὶ ἀγαπῶσαν ταῦτα ἐπιδείξῃ. . .	. . . Σὺ μὲν γὰρ ἴσως εἰς ὑποτεταγμένην καὶ ἀγαπῶσαν ταύτην ἐπιδείξῃ. . .
226	. . . Οὐκ οὖν μήτε σὺ τὴν σαυτοῦ γυναῖκα.	. . . Οὐκ οὖν μήδε σὺ τὴν σαυτοῦ γυναῖκα.
228	Ποίω δὲ ῥήματι . . .	Ποίω ῥήματι . . .
230	Διὰ τούτων τὰ ψυχικὰ λέγει πάθη τὰ δυσώδη τὸν ἐντὸς ποιοῦντα ἄνθρωπον.	Διὰ τούτων τὰ ψυχικὰ λέγει πάθη τὰ δυσειδή τὸν ἐντὸς ποιοῦντα ἄνθρωπον.
231	. . . κατα Χριστὸν πρὸς τὴν ἐκκλησίαν, ἀλλ' ὡς οἰκειότερον καὶ ἐγγύτερον. . .	. . . κατα Χριστὸν πρὸς τὴν ἐκκλησίαν, ἀλλ' ὡς εἰς οἰκειότερον καὶ ἐγγύτερον. . .
232	Placed after 234ex	Placed after 231
233	Placed after 235	Placed after 232
233	Συνεχῶς τὸ τοῦ Χριστοῦ . . .	Συνεχῶς τῷ τοῦ Χριστοῦ . . .
234	Combine 234ex	Separate scholia
237	Πῶς μέγα, ὅτι ὁ Χριστός , ἐξὸν μένειν εἰς τὴν ἰδίαν δόξαν . . . καὶ γένωνται οἱ δύο εἰς πνεῦμα ἓν. . .	Πῶς μέγα, ὅτι τῷ Χριστῷ , ἐξὸν μένειν ἐπὶ τῆς ἰδίαν δόξης . . . καὶ ἐγένοντο οἱ δύο εἰς πνεῦμα ἓν. . .
239	Combined with 238	Separate scholion
239	Οἱ καθ' ἓνα δὲ εἶπεν , οἷον ἄνθρωποι . . .	Οἷον ἄνθρωποι . . .
244	Καὶ γὰρ καὶ τοῖς ἰουδαίοις ὡς νηπίοις οὕσι τὰς φρένας ταῦτα ἐνομοθετήθη. . .	Καὶ γὰρ καὶ τοῖς ἰουδαίοις ὡς νηπίοις τὰς φρένας ταῦτα ἐνομοθετήθη. . .
245	. . . μὴ φορτικὰ καὶ δούλοις πρέποντα αὐτοῖς ἐπιτάσσετε καὶ πρὸς αὐτοὺς αἰεὶ δυσχεραίνετε.	. . . μὴ φορτικὰ καὶ δούλοις πρέποντα ἐπιτάσσετε καὶ πρὸς αὐτοὺς αἰεὶ δυσχεραίνετε.
251	Ἐνὶ γὰρ καὶ ἐν ἀπλότητι καὶ ἀκακούργως ἐργάζεσθαι. Μὴ μέντοι ὡς ἡ δύναμις πάρεστιν. . .	Ἐνὶ γὰρ καὶ ἐν ἀπλότητι κακακούργως ἐργάζεσθαι. Μὴ μὴν δοῇ δύναμις πάρεστιν. . .
252	Καὶ οὐ κατὰ ἄνθρωποις φησιν τουτέστιν μὴ κατὰ βίαν, ἀλλ' ἐκ προαιρέσεως.	Μὴ κατὰ βίαν, ἀλλ' ἐκ προαιρέσεως.
258	Μετὰ τὸ διατάξαι φησι τὰ εἰκότα τοῦτο ὑπόλοιπον . . . τουτέστιν ἐν τῇ εἰς αὐτὸν ἐλπίδι καὶ . . . βοηθείας ὑπάρχει ἡμῖν τὸ ἐλπίζειν εἰς αὐτόν.	Μετὰ τὸ διατάξαι φησι τὰ εἰκότα τοῦτο ἀκόλουθον καὶ ὑπόλοιπον . . . τουτέστιν τῇ εἰς αὐτὸν ἐλπίδι καὶ . . . βοηθείας ἔστιν ἡμῖν τὸ ἐλπίζειν εἰς αὐτόν.
259	Combined with 258	Separate scholion
260	Μετὰ τὸ διοικῆσαι πάντας κατα τάξιν, λοιπὸν καθοπλίζει αὐτοὺς ὡς πρὸς πόλεμον.	Μετὰ τὸ διοικῆσαι πάντας κατα τάξιν, λοιπὸν καὶ ὀπλίζει αὐτοὺς ὡς πρὸς πόλεμον.

263	... Οὐ γὰρ ἔλαχον τοῦ ἄρχειν ἡμῶν, ἀλλὰ πατεῖσθαι. <i>Ἰδοὺ γὰρ φησι δέδωκα...</i>	... Οὐ γὰρ ἔλαχεν τοῦ ἄρχειν ἡμῶν, ἀλλὰ πατεῖσθαι ὑφ' ἡμῶν . <i>Ἰδοὺ γὰρ δέδωκα...</i>
265	... <i>ὑμεῖς οὐκ ἐστέ</i> φησιν ἐκ τοῦ κόσμου τούτου... ὄντας τῶν πονηρῶν πράξεων καθηγεμόνας.	... <i>ὑμεῖς οὐκ ἐστέ</i> φησιν <i>τοῦ</i> κόσμου τούτου... τοὺς δαίμονας, ὡς τῶν πονηρῶν πράξεων καθηγεμόνας.
267	... Ὑπ' αὐτὸν γὰρ τελοῦσιν, οἱ τῶν πονηρῶν πράξεων καθηγηταί.	... Ὑπ' αὐτὸν γὰρ τελοῦσιν, ἡ τῶν πονηρῶν πράξεων καθηγηταί.
268	..., ἀλλ' ὑπὲρ τῶν ἐπουρανίων πραγμάτων...	..., ἀλλ' ὑπὲρ τῶν ἐν τοῖς ἐπουρανίοις πραγμάτων...
270	... δεικνὺς βραχὺν τὸν τοῦ πολέμου καιρόν κατ' αὐτὸ προθυμίαν αὐτοῖς διδούς.	... δεικνὺς βραχὺν τὸν τοῦ πολέμου καιρόν καὶ ταύτη προθυμίαν αὐτοῖς διδούς.
272	... ἔχοντα στρατιώτην καὶ ἀναστέλλει τῇ νοητῇ ταύτῃ ζώνῃ .	... ἔχοντα στρατιώτην καὶ ἀναστέλλει τῇ νοητῇ ταύτῃ ζώσει .
273	Ὡς περ ἐπὶ τῶν νηῶν ἡ τροπή , τὸ πᾶν συνέχει θεμέλιος τις οὖσα. Οὕτως ἐφ' ἡμῖν ἢ ὁσφῦς... τὰς χεῖρας ἐπιτιθέντες διαναπαύονται ... Ὅν τροπικῶς ὁσφῦν ἐκάλεσεν ὃν τοῦτον τῇ ἀληθείᾳ περιζώννυσιν...	Ὡς περ ἐπὶ τῶν νηῶν ἡ τρόπις , τὸ πᾶν συνέχει θεμέλιος τις οὖσα. Οὕτως ἐφ' ὑμῶν ἢ ὁσφῦς... τὰς χεῖρας ἐπιτιθέντες ἐπαναπαύονται ... Ὅν τροπικῶς ὁσφῦν ἐκάλεσεν τοῦτον τῇ ἀληθείᾳ περιζώννυσιν...
273ex	Combined with 273	Separate scholion
273ex	Δύνη δὲ καὶ ὡς πρὸς τὸν Χριστὸν νοῆσαι, τὸν ὄντως ἀλήθειαν... Ὅσοι γὰρ φησιν <i>εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε</i> .	Δύνη δὲ καὶ ὡς πρὸς τὸν Χριστὸν νοῆσαι τὴν ἀλήθειαν, τὸν ὄντως ἀλήθειαν... Ὅσοι γὰρ <i>εἰς Χριστὸν ἐβαπτίσθητε, φησιν Χριστὸν ἐνεδύσασθε</i> .
277	Δεῖ γὰρ ἐκεῖνα προηγῆσασθαι , πίστιν δὲ φησι, τὴν εἰλικρινῇ καὶ διάπυρον...	Δεῖ γὰρ ἐκεῖνα προηγεῖσθαι , πίστιν δὲ φησι, τὴν εἰλικρινῇ καὶ διάπυρον...
279	... Τοιτέστιν τῆς ἐλπίδος. Τὸ δὲ δέξασθαι οἷον φορέσατε καὶ δέξασθε τῇ κεφαλῇ.	... Τοιτέστιν τῆς ἐλπίδος. Τὸ δὲ δέξασθαι οἷον φορέσαι καὶ δέξασθαι τῇ κεφαλῇ.
280	... ὡς μάχαιρα, ἐνεργεῖ κατὰ τῶν νοητῶν ἐχθρῶν. Ὡς περ γὰρ ὁ λόγος τοῦ θεοῦ τμητικός ἐστι, ζῶν γὰρ φησιν ὁ λόγος τοῦ θεοῦ καὶ ἐνεργής καὶ τομώτερος, οὕτως καὶ τὸ πνεῦμα, ὃ ἐστι φησὶ ῥῆμα θεοῦ. Τοιτέστιν ὃ ἔοικεν τῷ λόγῳ τοῦ θεοῦ.	... ὡς μάχαιρα, ἐνεργήσει κατὰ τῶν νοητῶν ἐχθρῶν.
280ex	Combined with 280	Separate scholion
280ex	Ἡ ὅτι τὰ πνευματικὰ λέγει χαρίσματα, ἅπερ ἐστι διὰ ῥήματος καὶ προστάγματος θεοῦ, ἢ ὅπερ ἐστι ῥῆμα θεοῦ τῷ κάτω ζευκτέον , ἵνα ἢ οὕτως ὅπερ <i>ἐστι ῥῆμα θεοῦ</i> καὶ πρόσταγμα... ἢ ὅτι κατὰ τὸ ἐνεργεῖν... Οὕτως μᾶλλον ὁ μακάριος Ἰωάννης... ὕμιν φησιν ὁ Χριστὸς.	Ἡ ὅτι τὰ πνευματικὰ φησιν χαρίσματα, ἅπερ ἐστι διὰ ῥήματος καὶ προστάγματος θεοῦ, ἢ τὸ ὅπερ ἡ ἐστι ῥῆμα θεοῦ τῷ κάτω συζευκτέον , ἵνα ἢ οὕτως ὅπερ <i>ἐστι ῥῆμα θεοῦ</i> καὶ πρόσταγμα... ἢ κατὰ τὸ ἐνεργεῖν... Οὕτως μᾶλλον καὶ ὁ μακάριος Ἰωάννης... ὕμιν ὁ Χριστὸς.
284	... Οὐτε γὰρ προεμελέτα τί λαλήσει, τῷ Χριστῷ...	... Οὐ δὲ γὰρ προεμελέτα τί λαλήσει, Χριστῷ...
285	Ἡ ἵνα ἐν παρρησίᾳ ἀπολογήσωμαι ἢ εὐαγγελίζωμαι	Ἡ ἵνα ἐν παρρησίᾳ ἀπολογήσωμαι ἢ ἵνα εὐαγγελίζωμαι

286	... ἵνα φησιν ἐν αὐτῷ καὶ τοῖς ἐν αὐτῷ καταλλαγῶσιν. Ὑπὲρ Χριστοῦ γάρ φησι πρεσβεύομεν.	... ἵνα φησιν αὐτῷ καὶ τοῖς ἐν αὐτῷ καταλλαγῶσιν. Ὑπὲρ Χριστοῦ γάρ φησι πρεσβεύομεν.
287	... ἵνα οὖν φησι μετα παρρησίας καὶ οὕτως ὡς χρή τῶν ὑπὲρ τηλικούτων ἀπολογούμενον ἀπολογήσωμαι	... ἵνα οὖν φησι μετα παρρησίας καὶ οὕτως ὡς χρή τὸν ὑπὲρ τηλικούτων ἀπολογούμενον ἀπολογήσωμαι
290	... τὸ ἐθέλειν παντὶ τρόπῳ γνωσθῆναι αὐτοῖς τὰ ἐν ποίοις ἦν.	... τὸ ἐθέλειν παντὶ τρόπῳ γνωσθῆναι αὐτοῖς ἐν ποίοις ἦν.
292	... ἵνα μὴ εἴη αὕτη πρὸς ἑτεροδόξους, ἀλλὰ πρὸς μόνους πιστοῦς. Ἡ ὅτι οὐδὲν ἔσται τῆς ἀγάπης ...	... ἵνα μὴ πρὸς ἡ ἑτεροδόξους, ἀλλὰ πρὸς μόνους τοὺς πιστοῦς. Ἡ ὅτι οὐδὲν ἔστιν τῆς ἀγάπης ...

Table 2.5: Agreements between GA 075 and GA 1980 against the majority.

The level of agreement between these manuscripts strongly suggests a relationship between them.

Without analysing every scholion in Table 2.5, some observations emerge which, I believe, lend greater weight to the readings of GA 1980 and GA 075 than those often found in most witnesses in this edition. In sch. 4 the reading found in GA 1980/075 corresponds to the Greek text of Is 1:19, retaining the second-person plural verb relating back to ‘the Jews’ in the scholion. The majority of witnesses read the second-person singular which is not found in the LXX, nor does it make sense of the text in the scholion, where a plural subject is being employed. However, the shift to singular is possibly due to the use of the second-person singular pronoun found in the paraphrase of Deut 7:13 that follows. In its original context, the singular pronoun is used because the referent in 7:9 is ‘the one who keeps the covenant’ even though it is spoken to a group. Regardless, the text in GA 1980/075 is a faithful witness to the biblical citation.

While the reading in GA 1980/075 does not correspond directly to the commentary from Chrysostom, it reflects his thought in sch. 12 and the surrounding extracts.³⁹ The use of καὶ μισουμένων is drawn from Chrysostom’s wording around Eph

³⁹ PG 62.14–41.

1:7–9 making the reading in GA 1980/075 more aligned with the commentary source in this scholion than most witnesses. The omission of the reading may be a result of homoioteleuton or merely in the fact that, when coupled with ἐχθρῶν, it becomes repetitive, leading a scribe to omit it either through scribal skip or a desire to improve the reading.

In sch. 30 the first variation unit is a matter of preference, however the omission of the attribution to Gregory of Nazianzus by the majority is noticeable. The fact that this scholion is not attributed by symbol to Gregory or any other source in the manuscripts used in this edition—though attributed to Oecumenius by De Groote based on Staab⁴⁰—is also telling. The lack of the attribution continues the general theme of anonymising the scholia in the catena, but if De Groote’s attribution to Oecumenius became the predominant perspective, the absence of Gregory’s name may be a result of this, if not its contributing factor. In either case, the omission of this lengthy closing remark is more likely than its addition in two witnesses that preserve the earliest known text of the catena. A similar instance occurs in sch. 109ex2 where the attribution is largely abbreviated in most witnesses.

In the three variant units present in this scholion, the reading found in GA 1980/075 best explains the readings in the majority. The use of the feminine genitive pronoun reflects on τῆς ἀπαρχῆς ἡμῶν καὶ τῆς κεφαλῆς in describing Christ, while the masculine genitive pronoun reflects on τοῦ Χριστοῦ. The switch from feminine to masculine pronoun clarifies that Christ is the noun, even though the feminine pronoun

⁴⁰ M. De Groote, ‘Die Kirchenväter in Oecumenius’ “Scholia in Iohannem Chrysostomum”, *VC*, 55 (2001), 195. Staab records this scholion as belonging to Oecumenius in GA 622, but it is only the portion that retains the note from Gregory. See K. Staab, *Pauluskommentare aus der Griechischen Kirche: Aus Katenen Handschriften gesammelt und herausgegeben* (Münster: Aschendorff, 1933), 448.

performs the same function, albeit indirectly. The change from the aorist imperative ἄκουσον to the present imperative ἄκουε could be a change in style, while the use of the aorist makes better sense in a homiletical situation. Its transition to the context of the catena may have influenced later scribes to remove the sense of entreaty that comes with the aorist imperative and employ the present instead, however, the present imperative is used at this point in Chrysostom's homily, thus the change by the majority may be to reflect the source material more closely.

Lastly, in several scholia there is a tendency for the majority of witnesses to lack text that is present in GA 1980/075. As noted earlier, in sch. 30, the attribution to Gregory of Nazianzus is completely absent from most witnesses. Similarly, the attribution to Gregory of Nyssa in sch. 109ex2, is abbreviated to only Nyssa and the Song of Songs. In sch. 69 the majority of witnesses lack the added explanation of the 'covenants', and in 73ex the additional μάλιστα clause is absent. In both scholia, the absence of these extra clauses may be due to a perceived redundancy similar to that of sch. 12.

In sch. 77 Jews and gentiles being reconciled as one body before God is summarised with 'before God and humanity'. The text of sch. 147 in the majority lacks the closing admonition, while sch. 232 lacks the citation of the lemma at the beginning. Scholion 280 lacks the closing reference to Heb 4:12 and accompanying comments in the majority which also separate 280ex into its own scholion. This results in the reduction of what was a lengthy scholion in GA 1980/075 into two while also shortening the first dramatically. This separation of one lengthy scholion into two is also seen at sch. 238 and 239 and sch. 258 and 259. Similarly, the scholia surrounding Eph 5:28–30

are arranged differently in GA 1980/075 than is found in the majority of witnesses, of which—while recognising there is room for ambiguity between them—the arrangement of the scholia in the former appears more consistent than in the latter.

In three instances the majority of witnesses include text which is absent from GA 1980/075. In sch. 51 the majority included the example of Judas, the ‘son of perdition’ as a child of wrath. In sch. 128 an additional exclamation identifying the source of the scholion as John Chrysostom is found in the majority. And, in sch. 184 an extra remark to the reader is found encouraging them to also ‘take up good deeds.’ In these three instances, the additional statements are not found in any source material and appear to be the contribution of the catenist.

In one scholion, the reading found in GA 1980 and in GA 075 provides the best explanation for a variant reading found in the majority of manuscripts. The reading is found at sch. 29ex2. GA 1980 preserves the separation of the last portion of the scholion, τοῦτο διὰ τὴν σάρκα φήσιν as its own extract, referring specifically to the lemma ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (Fig. 2.1).

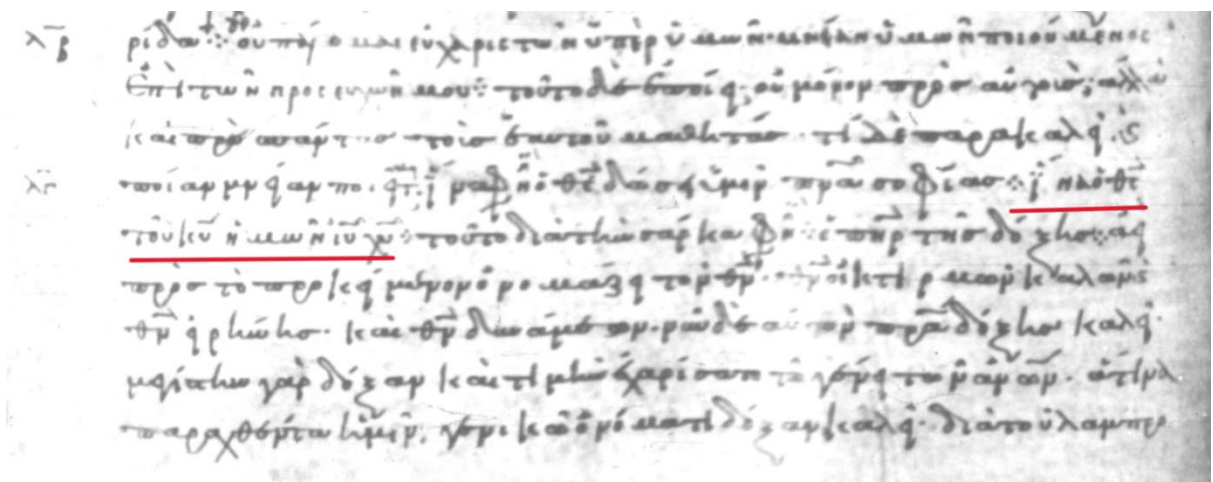


Fig. 2.1: GA 1980 at scholion 29ex2.

GA 075 parallels this separation (Fig. 2.2).

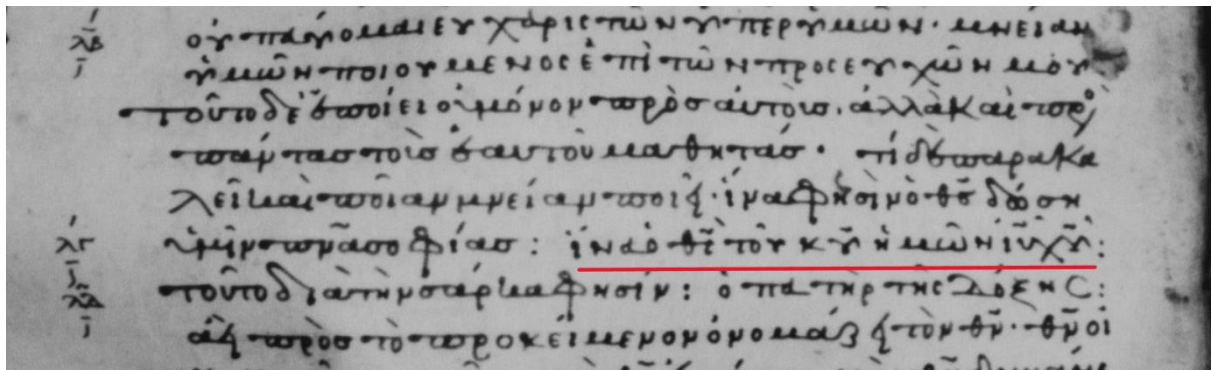


Fig. 2.2: GA 075 at scholion 29ex2.

The frame catena manuscripts of the Normal Type (and other types) omitted the first portion of the scholion beginning with τοῦτο δὲ ἐποίει and replaced it with a shortened extract reading οὐ τοῖς παρ' αὐτοῖς μόνοις. The second portion of the scholion beginning at τί δὲ παρακαλεῖ was then brought back into the tradition as one of the extravagantes but having omitted δώσει ὑμῖν πνεῦμα σοφίας and joining the second extract of GA 1980 and GA 075 to the text without reference to the original lemma (Fig. 2.3).

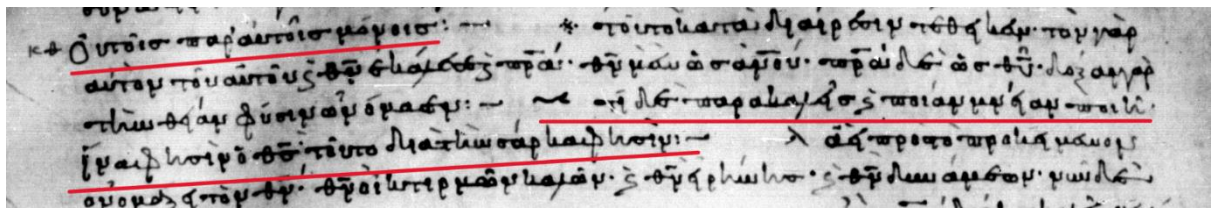


Fig. 2.3: GA 1997 reflecting the change to scholion 29 and 29ex2.

This corrupted form of the scholion was then brought back into the alternating tradition through the antegraph of GA 1919 and GA 2962. While the source of the new scholion found in the frame catenae is unknown, the omission of portions of the original text of sch. 29ex2 may be the result of homoioteleuton in the copying process. At GA 1919 and GA 2962, sch. 29 ends at μαθητάς, while the ending of the same scholion in GA

1980 and GA 075 concludes with σοφίας (Fig. 2.4). The resulting compaction of 29ex2 renders the meaning of the extract unintelligible.

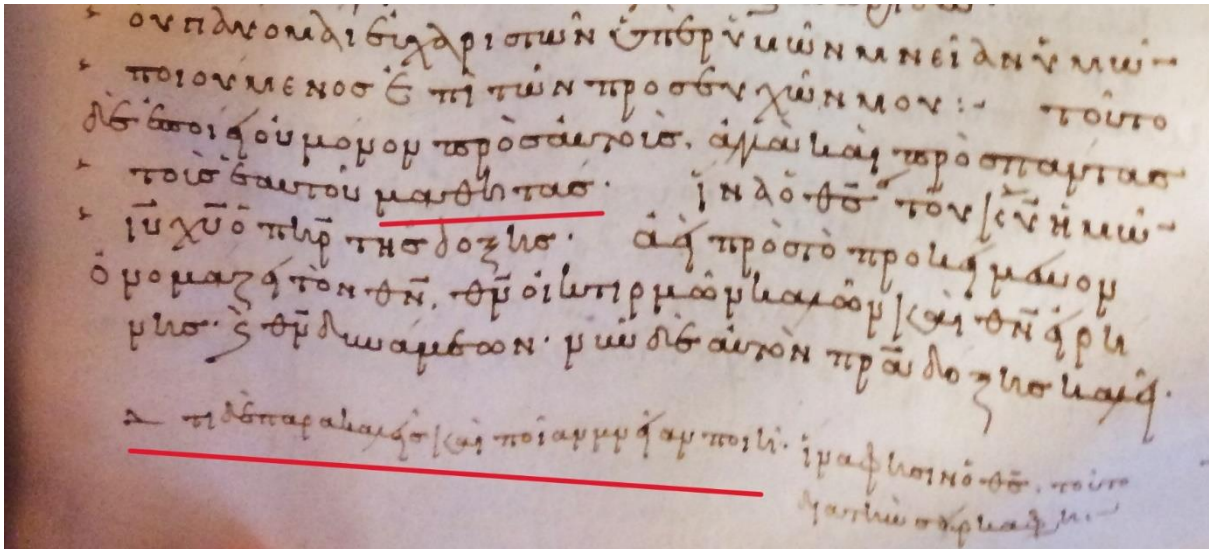


Fig. 2.4: GA 2962 at scholia 29 and 29ex2.

The multiple layers of variation within sch. 29 and 29ex2 demonstrate that the direction of change within the transmission of these manuscripts moves from GA 1980 and GA 075 toward GA 1919 and GA 2962 and then into the majority. This presents GA 1980 and GA 075 as the principal witnesses to the text of the Normal Type and to the current edition. Additionally, in the case of these manuscripts, the formation of the Ps.-Oecumenian catena appears to have transitioned from alternating catena to frame catena in spite of the belief that the frame format preceded the alternating format chronologically.⁴¹ When these examples are considered, it appears that the readings

⁴¹ Giles Dorival suggests that the earliest form of a catena was a two-column format which then became the frame catena. See G. Dorival, 'Biblical Catena: Between Philology and History,' *Commentaries, Catena and Biblical Tradition*, ed. H.A.G. Houghton, T&S 3.13 (Piscataway, NJ: Gorgias, 2016), 76–7. H.A.G. Houghton has also produced a table containing the number of catenae separated by century and format. See H.A.G. Houghton, 'The Layout and Structure of the Catena,' *Codex Zacynthius: Catena, Palimpsest, Lectionary*, ed. H.A.G. Houghton and D.C. Parker, T&S 3.21 (Piscataway, NJ: Gorgias, 2020), 59–60; Agnès Lorrain proposes that the alternating format was the earliest layout followed by the two-column, then the frame, and back to the alternating. See A. Lorrain, 'Autour du Vaticanus gr. 762 : Notes pour l'étude des chaînes à présentation alternante' *Byzantion* 90 (2020), 72.

found in GA 1980 and GA 075 are more indicative of the text of the Normal Type prior to the addition of the second layer of the *Corpus Extravagantium* than the readings found in most witnesses of this edition. Consequently, more weight is given to their readings when determining the editorial text.

2.2.1.4 Areas of Disagreement

GA 1980 and GA 075 disagree with one another in at least one place in seventy-seven scholia. In most instances (forty scholia), the majority of manuscripts present the same reading found in GA 075, and in some instances have a reading that could have been derived from the reading seen in GA 075 (e.g., sch. 186 below) (Table 2.6).

Scholia	GA 1980	GA 075	Majority of Manuscripts
7	Μέγα μὲν καὶ τὸ εἰς υἰοθεσίαν εἰσαχθῆναι θεοῦ, μείζον δὲ τὸ καὶ . . .	Μέγα μὲν καὶ τὸ εἰς υἰοθεσίαν εἰσαχθῆναι θεοῦ, μείζω δὲ τὸ καὶ . . .	Μέγα μὲν καὶ τὸ εἰς υἰοθεσίαν εἰσαχθῆναι θεοῦ, μείζω δὲ τὸ καὶ . . .
11	Ταῦτα δὲ ἐποίησεν φησι κατὰ τὸν πλοῦτον, τῆς χάριτος αὐτοῦ . . .	Ταῦτα δὲ ἐποίησεν φησι κατὰ τὸν πλοῦτον, τουτέστιν ἐν τῷ πλούτῳ τῆς χάριτος αὐτοῦ . . .	Ταῦτα δὲ ἐποίησεν φησι κατὰ τὸν πλοῦτον, τουτέστιν ἐν τῷ πλούτῳ τῆς χάριτος αὐτοῦ . . .
12	Τί γὰρ ἴσον τοῦ μυστηρίου τούτου . . .	Τί γὰρ ἴσον τοῦ μυστηρίου του . . .	Τί γὰρ ἴσον τοῦ μυστηρίου του . . .
13	Τουτέστιν τῷ Χριστῷ πληρῶσαι . . .	Γνωρίσας ἡμῖν κατὰ τὴν βουλὴν αὐτοῦ ἣν βουλὴν προέθετο ἐν αὐτῷ, τουτέστιν τῷ Χριστῷ πληρῶσαι . . .	Γνωρίσας ἡμῖν κατὰ τὴν βουλὴν αὐτοῦ ἣν βουλὴν προέθετο ἐν αὐτῷ, τουτέστιν τῷ Χριστῷ πληρῶσαι . . .
39	Οὐ τῆς μὲν οὐ, τῆσδε δὲ ναί . . .	Οὐ τῆσδε μὲν οὐ, τῆσδε δὲ ναί . . .	Οὐ τῆσδε μὲν οὐ, τῆσδε δὲ ναί . . .
58 ⁴²	. . . ἐν Χριστῷ Ἰησοῦ. Ὅτι δὲ καθίσουσιν οἱ ἄξιοι ἀκούσον τοῦ Χριστοῦ . . . καὶ οἱ διάκονοι οἱ ἐμοὶ ᾧσιν . . .	. . . ἐν Χριστῷ Ἰησοῦ, τουτέστιν διὰ Χριστοῦ Ἰησοῦ. Ὅτι δὲ καθίσωσιν οἱ ἄξιοι ἀκούσον τοῦ Χριστοῦ . .. καὶ οἱ διάκονοι οἱ ἐμοὶ . . .	. . . ἐν Χριστῷ Ἰησοῦ τουτέστιν διὰ Χριστοῦ Ἰησοῦ. Ὅτι δὲ καθίσουσιν οἱ ἄξιοι ἀκούσον τοῦ Χριστοῦ . . . καὶ οἱ διάκονοι οἱ ἐμοὶ . . .
109ex2	Πρό τῶν τῆς ἐνανθρωπήσεως τοῦ κύριου ἡμῶν χρόνων . . .	Πρό τῶν τῆς ἐνανθρωπήσεως τοῦ σωτήριας ἡμῶν χρόνων . . . δυνάμεις τὴν σοφίαν τοῦ	Πρό τῶν τῆς ἐνανθρωπήσεως τοῦ σωτήριας ἡμῶν χρόνων . . . δυνάμεις τὴν σοφίαν τοῦ

⁴² Because this scholion has a portion found in the majority and in GA 075 as well as the majority and in GA 1980, it will appear in this table and the one to come.

	δυνάμεις τὴν σοφίαν τοῦ θεοῦ κατορθουμένην ...	θεοῦ ἐκ μόνον τοῦ δυνατοῦ κατορθουμένην ...	θεοῦ ἐκ μόνον τοῦ δυνατοῦ κατορθουμένην ...
134	Οὐ δεῖ οὖν ἡμᾶς διεστάναι.	Ἰδοὺ καὶ ἄλλη κοινωνία: εἰς ἡμῖν κυριός, μία πίστις, ἐν βάπτισμα. Οὐ δεῖ οὖν ἡμᾶς διεστάναι.	Ἰδοὺ καὶ ἄλλη κοινωνία: εἰς ἡμῖν κυριός, μία πίστις, ἐν βάπτισμα. Οὐ δεῖ οὖν ἡμᾶς διεστάναι.
137	Ἄκουε φησι ὁ Δαυῖδ ...	Ἄκουε φησι τοῦ Δαυῖδ ...	Ἄκουε φησι τοῦ Δαυῖδ ...
143	... τὸν Υἱόν, κοινὰ γὰρ πάντα τῇ ἁγία ...	... τὸν Υἱόν, κοινὰ γὰρ τά πάντα τῇ ἁγία ...	... τὸν Υἱόν, κοινὰ γὰρ τά πάντα τῇ ἁγία ...
155	... ἡμεῖς δὲ ἀληθεύοντες ἐν τε δόγμασι καὶ λόγῳ ἐν ἀγάπῃ ...	... ἡμεῖς δὲ ἀληθεύοντες ἐν τε δόγμασι καὶ βίῳ καὶ λόγῳ ἐν ἀγάπῃ ...	... ἡμεῖς δὲ ἀληθεύοντες ἐν τε δόγμασι καὶ βίῳ καὶ λόγῳ ἐν ἀγάπῃ ...
156ex	... Ἐξ οὗ Χριστοῦ πᾶν τὸ σῶμα τῆς ἐκκλησίας ... κατ' ἐνέργειαν ἐν μέτρῳ λέγω ἐνός ἐκάστου μέτρους	... Ἐξ οὗ Χριστὸς πᾶν τὸ σῶμα τῆς ἐκκλησίας ... κατ' ἐνέργειαν ἐν μέτρῳ ἐνός ἐκάστου μέτρους	... Ἐξ οὗ Χριστὸς πᾶν τὸ σῶμα τῆς ἐκκλησίας ... κατ' ἐνέργειαν ἐν μέτρῳ ἐνός ἐκάστου μέτρους
175	... Ἐνὶ γὰρ ὡς λέγει τῆς ὀργῆς δικαίας πρὸς ὥραν ἐμπλησθῆναι ...	... Ἐνὶ γὰρ ὡς λέγοι τις ὀργῆς δικαίας πρὸς ὥραν ἐμπλησθῆναι ...	... Ἐνὶ γὰρ ὡς λέγοι τις ὀργῆς δικαίας πρὸς ὥραν ἐμπλησθῆναι ...
178	... Ἐαυτοὺς δὲ καθαρούς ἀποκαλοῦντες ...	... Ἐαυτοὺς δὲ καθαρούς ἐπικαλοῦντες ...	... Ἐαυτοὺς δὲ καθαρούς ἐπικαλοῦντες ...
179	... ὁ κλέπτων ἐργάζεται μέν, ἀλλὰ τὸ κακόν.	... ὁ κλέπτων ἐργάζεται μέν, ἀλλὰ κακόν.	... ὁ κλέπτων ἐργάζεται μέν, ἀλλὰ κακόν.
182	... Εἴτα καὶ ἐκ τῆς ἐργασίας τοῦ πνευματος. . .	... Εἴτα καὶ ἐκ τῆς εὐεργεσίας τοῦ πνευματος. . .	... Εἴτα καὶ ἐκ τῆς εὐεργεσίας τοῦ πνευματος. . .
184	... εἰ μὴ καὶ ἀγαθόν τις ἐργάσεται. . μὴ ἔθρεψαν, καὶ ἐπότισαν, ἅπερ ...	... εἰ μὴ καὶ ἀγαθόν τις πρὸς ἐργάσεται. . μὴ ἔθρεψαν, καὶ ἐπότισαν, καὶ ἐσκέπασαν , ἅπερ ...	... εἰ μὴ καὶ ἀγαθόν τις πρὸς ἐργάσεται. . μὴ ἔθρεψαν, καὶ ἐπότισαν, καὶ ἐσκέπασαν , ἅπερ ...
186	... καὶ σὺ μὲν φησιν ἀκινδύνως, ὁ δὲ θεός, μετὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ ...	... καὶ σὺ μὲν φησιν ἀκινδύνως χαρίζει , ὁ δὲ θεός, μετὰ τοῦ θανάτου τοῦ μονογενοῦς αὐτοῦ ...	... καὶ σὺ μὲν φησιν ἀκινδύνως χαρίζῃ , ὁ δὲ θεός, μετὰ τοῦ θανάτου τοῦ μονογενοῦς αὐτοῦ ...
196	... ἡ καὶ ἐξεφάυλιζον τά τοιαῦτα οὐχ ἱκανά ὄντα εἰς γένναν ἐμβαλεῖν, οἷα καὶ νῦν γίνεται. Τί γάρ φησι τὸ ἄτοπον ὁ εἰπὼν μωρέ ...	... ἡ καὶ ἐξεφάυλιζον τά τοιαῦτα ὡς οὐχ ἱκανά ὄντα εἰς γένναν ἐμβαλεῖν, οἷα καὶ νῦν γίνεται. Τί γάρ φησι τὸ ἄτοπον εἰ ὁ εἰπὼν μωρέ . ..	... ἡ καὶ ἐξεφάυλιζον τά τοιαῦτα ὡς οὐχ ἱκανά ὄντα εἰς γένναν ἐμβαλεῖν, οἷα καὶ νῦν γίνεται. Τί γάρ φησι τὸ ἄτοπον εἰ εἰπὼν μωρέ ...
199	ὑπομιμνήσκει αὐτοὺς τῆς προτέρας πολιτείας. . .	Ἀναμιμνήσκει αὐτοὺς τῆς προτέρας πολιτείας. . .	Ἀναμιμνήσκει αὐτοὺς τῆς προτέρας πολιτείας. . .
200	Τοῦτεστιν εὐσχημόνως. Ἐν γὰρ φωτὶ πᾶς τις τοῦ εὐσχήμονος προνοεῖ.	Τοῦτεστιν εὐσχημόνως. Ἐν γὰρ φωτὶ πᾶς τις τοῦ εὐσχήμου προνοεῖ.	Τοῦτεστιν εὐσχημόνως. Ἐν γὰρ φωτὶ πᾶς τις τοῦ εὐσχήμου προνοεῖ.
204	... Τοῦτο δὲ οὐκ ἐστὶν ἐναντίον τῷ μὴ κρίνετε , ὥδε γὰρ τὸ ἐλέγχετε ἀντί τοῦ παιδεύετε κεῖται, ἐκεῖ	... Τοῦτο δὲ οὐκ ἐστὶν ἐναντίον τῷ μὴ κρίνετε , ὥδε γὰρ τὸ ἐλέγχετε ἀντί	... Τοῦτο δὲ οὐκ ἐστὶν ἐναντίον τῷ μὴ κρίνετε , ὥδε γὰρ τὸ ἐλέγχετε ἀντί

	δὲ τὸ κατακρίνετε ἀντί τοῦ μὴ κατακρίνετε.	τοῦ παιδεύετε κεῖται, ἐκεῖ δὲ τὸ κατακρίνετε.	τοῦ παιδεύετε κεῖται, ἐκεῖ δὲ τὸ κατακρίνετε.
208	... Ταῦτα καὶ πρὸς ἀπίστους καὶ πρὸς πιστοὺς ἀρμόζει. Τὸ δὲ <i>ἐπιφαύσει</i> . ἐπιλάμψει ἐστίν.	... Ταῦτα καὶ πρὸς ἀπίστους καὶ πρὸς πιστοὺς ἁμαρτωλοὺς ἀρμόζει. Τὸ δὲ <i>ἐπιφαύσει</i> . ἐπιλάμψει ἐστίν.	... Ταῦτα καὶ πρὸς ἀπίστους καὶ πρὸς πιστοὺς ἁμαρτωλοὺς ἀρμόζει. Τὸ δὲ <i>ἐπιφαύσει</i> . ἐπιλάμψει ἐστίν.
210ex	... Ἀγόρασον οὖν αὐτὸν καὶ ποιήσον ἴδιον. . .	... Ἀγόρασον οὖν αὐτὸν καὶ ποιήσον αὐτὸν ἴδιον. . .	... Ἀγόρασον οὖν αὐτὸν καὶ ποιήσον αὐτὸν ἴδιον. . .
211	... Μὴ γένοιτο. Ἄλλ' ἐκ τῶν ἐν αὐτῷ κακῶν παρ' ἡμῶν γινομένων τάς ἡμέρας πονηρὰς ἐκάλεσεν. . .	... Μὴ γένοιτο. Ἄλλ' ἐκ τῶν ἐν αὐταῖς κακῶν παρ' ἡμῶν γινομένων τάς ἡμέρας πονηρὰς ἐκάλεσεν. . .	... Μὴ γένοιτο. Ἄλλ' ἐκ τῶν ἐν αὐταῖς κακῶν παρ' ἡμῶν γινομένων τάς ἡμέρας πονηρὰς ἐκάλεσεν. . .
215	Θυμῶδεις γὰρ ποιεῖ, καὶ θρασεῖς, καὶ ἐνίσφαλεῖς , καὶ πρὸς ἀσέλγειαν ἐπιρρεπεῖς.	Θυμῶδεις ποιεῖ, καὶ θρασεῖς, καὶ ἀκροσφαλεῖς, καὶ πρὸς ἀσέλγειαν ἐπιρρεπεῖς.	Θυμῶδεις ποιεῖ, καὶ θρασεῖς, καὶ ἀκροσφαλεῖς, καὶ πρὸς ἀσέλγειαν ἐπιρρεπεῖς.
222	... Πῶς οὖν φησιν ὁ Χριστὸς <i>ἐάν μὴ τις</i> ἀποτάξῃται <i>καὶ γυναικὶ καὶ τέκνοις, ἢ πατρὶ καὶ μητρὶ</i> . . . ἢ ὅτι τοῦτο φησιν <i>ὡς</i> εἰδυῖαι ὅτι τῷ Χριστῷ εἰσιν ὑποτασσόμενοι ἐκ τούτου.	... Πῶς οὖν φησιν ὁ Χριστὸς <i>ἐάν μὴ τις</i> ἀποτάξῃται <i>καὶ γυναικὶ καὶ ἀνδρὶ</i> . . . ἢ τοῦτο φησιν <i>ὡς</i> εἰδυῖαι ὅτι τῷ Χριστῷ εἰσιν ὑποτασσόμενοι ἐκ τούτου.	... Πῶς οὖν φησιν ὁ Χριστὸς <i>ἐάν μὴ τις</i> ἀποτάξῃται <i>καὶ γυναικὶ καὶ ἀνδρὶ</i> . . . ἢ τοῦτο φησιν <i>ὡς</i> εἰδυῖαι ὅτι τῷ Χριστῷ εἰσιν ὑποτασσόμενοι ἐκ τούτου.
223	... Οὐκοῦν καὶ ὁ ἀνὴρ σωτὴρ ἐστὶ τῆς γυναικός. . .	... Οὐκοῦν καὶ ὁ ἀνὴρ τῆς γυναικός. . .	... Οὐκοῦν καὶ ὁ ἀνὴρ τῆς γυναικός. . .
233	Συνεχῶς τὸ τοῦ Χριστοῦ καλῶν .	Συνεχῶς τὸ τοῦ Χριστοῦ χρήται παραδείγματι, πρὸς ἀγάπην τοὺς ἄνδρας ἐκ τούτου παρακαλῶν.	Συνεχῶς τῷ τοῦ Χριστοῦ χρήται παραδείγματι, πρὸς ἀγάπην τοὺς ἄνδρας ἐκ τούτου παρακαλῶν.
234ex	Ἐξ αὐτοῦ δὲ καθὸ ἀπαρχῇ ἡμῶν ἐστίν τῆς δευτέρας πλάσεως . . .	Ἐξ αὐτοῦ δὲ καθ' ὃ ἀπαρχῇ ἡμῶν ἐστίν τῆς δευτέρας πλάσεως . . .	Ἐξ αὐτοῦ δὲ καθ' ὃ ἀπαρχῇ ἡμῶν ἐστίν τῆς δευτέρας πλάσεως . . .
246	... Τούτων πνευματικῶν γὰρ ὄντων . . .	... Τῶν πνευματικῶν γὰρ ὄντων . . .	... Τῶν πνευματικῶν γὰρ ὄντων . . .
249 ⁴³	Ἵνα μὴ ὅταν παρῶσιν . . .	Ἵνα ὅταν πάρεισιν . . .	Μὴ ὅταν πάρεισιν . . .
256	<i>Ὅτι γὰρ μέτρῳ μετρεῖτε, μετρηθήσεται φησιν. . . τὴν ὀφειλὴν ἀφήκα σοι καὶ τὰ ἐξῆς.</i>	<i>Ὅτι γὰρ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν φησιν. . . τὴν ὀφειλὴν ἀφήκα σοι καὶ τὰ τούτων ἐξῆς.</i>	<i>Ὅτι γὰρ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν φησιν. . . τὴν ὀφειλὴν ἀφήκα σοι καὶ τὰ τούτων ἐξῆς.</i>
265	... Οὕτω καὶ ὁ Χριστὸς τοῖς ἑαυτοῦ μαθητάς	... Οὕτω καὶ ὁ Χριστὸς πρὸς τοὺς ἑαυτοῦ μαθητάς	... Οὕτω καὶ ὁ Χριστὸς πρὸς τοὺς μαθητάς

⁴³ Like sch. 58, this scholion has one section wherein agreement is had between GA 075 and the majority of manuscripts and another section wherein agreement is had between GA 1980 and the majority of manuscripts. As such it will appear in both tables.

268	... Ἡ δὲ ἐν λεξίς ἰδικῶς : διὰ τὰ ἐπουρανία φησί, τὸ γὰρ ἐνδιά ἐστιν.	... Ἡ δὲ ἀντίλεξις ἰδικῶς : διὰ τὰ ἐπουρανία φησί, τὸ γὰρ ἐνδιά ἐστιν.	... Ἡ δὲ ἀντίλεξις ἰδικῶς : διὰ τὰ ἐπουρανία φησί, τὸ γὰρ ἐνδιά ἐστιν.
273	... Τὴν τοίνυν ἀρχὴν ἡμῶν πρῶτον συσφίγγει οἶον τὸν ἐν ἡμῖν τρόπον τῆς ψυχῆς...	... Τὴν τοίνυν ἀρχὴν ἡμῶν πρῶτον συσφίγγει οἶον τὸν ἐν ἡμῖν τόνον τῆς ψυχῆς...	... Τὴν τοίνυν ἀρχὴν ἡμῶν πρῶτον συσφίγγει οἶον τὸν ἐν ἡμῖν τόνον τῆς ψυχῆς...
275	... Τῇ γὰρ ἐτοιμασίᾳ τῆς καρδίας αὐτῶν φησὶν ὁ προφήτης προσέσχεν τὸ οὐς σου.	... Τὴν γὰρ ἐτοιμασίαν τῆς καρδίας αὐτῶν φησὶν ὁ προφήτης προσέσχεν τὸ οὐς σου.	... Τὴν γὰρ ἐτοιμασίαν τῆς καρδίας αὐτῶν φησὶν ὁ προφήτης προσέσχεν τὸ οὐς σου.
277	... ἐρεῖτε τῷ ὄρει τούτῳ μεταβήσεται.	... ἐρεῖτε τῷ ὄρει τούτῳ μετάβηθι καὶ μεταβήσεται.	... ἐρεῖτε τῷ ὄρει τούτῳ μετάβηθι καὶ μεταβήσεται.
282	Μηδὲν φησὶ ράθυμον ἢ ἡμελημένον	Μὴ ἐν βαττολογίαις. Καὶ εἰς αὐτὸ ἀγρυπνοῦντες. Μηδὲν φησὶ ράθυμον ἢ ἡμελημένον	Μὴ ἐν βαττολογίαις. Καὶ εἰς αὐτὸ ἀγρυπνοῦντες. Μηδὲν φησὶ ράθυμον ἢ ἡμελημένον
290	Τοῦτο καὶ τῆς Παύλου ἀγάπης...	Τοῦτο καὶ τῆς τοῦ Παύλου ἀγάπης...	Τοῦτο καὶ τῆς τοῦ Παύλου ἀγάπης...

Table 2.6: Places where the majority of manuscripts agree with GA 075.

In thirty places, most manuscripts share the reading found in GA 1980 (Table 2.7).

Scholia	GA 1980	GA 075	Majority of Manuscripts
Ha	Present	Absent	Present
15	... τὸν Χριστὸν. Ἀπεσχισμένοι γὰρ ἦσαν οἱ ἄγγελοι καὶ οἱ ἄνθρωποι .. .	Absent	... τὸν Χριστὸν. Ἀπεσχισμένοι γὰρ ἦσαν οἱ ἄγγελοι καὶ οἱ ἄνθρωποι .. .
30	ἅτινα παρασχεθέντα ἡμῖν . ..	ἄτε παρασχεθέντα ἡμῖν ...	ἅτινα παρασχεθέντα ἡμῖν .. .
56	Εἰ γὰρ ἡ ἀπαρχὴ ζώῃ ...	Εἰ γὰρ ἡ ἀπαρχὴ ζῇ ...	Εἰ γὰρ ἡ ἀπαρχὴ ζώῃ ...
58	... Ὅτι δὲ καθίσουσιν οἱ ἄξιοι ἀκούσον τοῦ Χριστοῦ ... καὶ οἱ διάκονοι οἱ ἐμοὶ ὦσιν ...	... Ὅτι δὲ καθίσωσιν οἱ ἄξιοι ἀκούσον τοῦ Χριστοῦ ... καὶ οἱ διάκονοι οἱ ἐμοὶ . ..	... Ὅτι δὲ καθίσουσιν οἱ ἄξιοι ἀκούσον τοῦ Χριστοῦ ... καὶ οἱ διάκονοι οἱ ἐμοὶ . ..
60	Τουτέστιν οὐκ ἄχρι τοῦ Χριστοῦ ταῦτα μόνον ...	Ταῦτα μόνα ...	Τουτέστιν οὐκ ἄχρι τοῦ Χριστοῦ ταῦτα μόνον ...
63	Εἶτα , ἵνα μὴ ἀκούσαντες ὅτι οὐκ ἐξ ἔργων ἔσωθημεν ἀλλὰ χάριτι ῥαθυμότεροι γενώμεθα.	Ἵνα μὴ ἀκούσας ὅτι οὐκ ἐξ ἔργων ἔσωθημεν ἀλλὰ χάριτι ῥαθυμώτεροι γενώμεθα.	Εἶτα , ἵνα μὴ ἀκούσαντες ὅτι οὐκ ἐξ ἔργων ἔσωθημεν ἀλλὰ χάριτι ῥαθυμότεροι γενώμεθα.
68	... Καὶ γὰρ καὶ τοῦτο δεινόν, εἰ γὰρ καὶ ἀνάξιοι ὦφθησαν οἱ ἐξ Ἰσραὴλ, πλὴν ἀλλ' ἠδέσθησαν θεὸν.	... Καὶ γὰρ καὶ τοῦτο δεινόν, εἰ γὰρ καὶ ἀνάξιοι ὦφθησαν οἱ ἐξ Ἰσραὴλ, πλὴν ἀλλ' ιδέσαν θεὸν.	... Καὶ γὰρ καὶ τοῦτο δεινόν, εἰ γὰρ καὶ ἀνάξιοι ὦφθησαν οἱ ἐξ Ἰσραὴλ, πλὴν ἀλλ' ἠδέσθησαν θεὸν.
73ex	... Πλὴν τὰ ἔθνη μάλιστα εὐχαριστεῖν ὀφείλομεν.	... Πλὴν τὰ ἔθνη μάλιστα εὐχαριστεῖν ὀφείλομεν .	... Πλὴν τὰ ἔθνη μάλιστα εὐχαριστεῖν ὀφείλομεν.

74	... ἐκ τῶν ἡμετέρων ἐγένετο παραπτωμάτων.	... ἐκ τῶν ἡμετέρων ἐγένετο παραπτωμάτων.	... ἐκ τῶν ἡμετέρων ἐγένετο παραπτωμάτων.
81	Οἱ γὰρ μὴ ἔχοντες πάλαι ἐλπίδα τεύξασθαι τῶν οὐρανίων...	Οἱ γὰρ μὴ ἔχοντες πάλαι ἐλπίδα τεύξασθαι τῶν οὐράνιον ...	Οἱ γὰρ μὴ ἔχοντες πάλαι ἐλπίδα τεύξασθαι τῶν οὐρανίων...
127ex	... ἢ διὰ τὴν σάρκα τοῦτον νόει εἰρῆσθαι.	... ἢ νοήσεις διὰ Χριστοῦ Ἰησοῦ , διὰ τὴν σάρκα τοῦτον νόει εἰρῆσθαι.	... ἢ διὰ τὴν σάρκα τοῦτον νόει εἰρῆσθαι.
128ex	... Ἐπὶ τῷ ἔχειν κεφαλὴν τὸν Χριστόν. Ἐπὶ τῷ εἰς υἱοὺς εἶναι θεοῦ.	... Ἐπὶ τῷ ἔχειν κεφαλὴν τὸν Χριστόν. Ἐπὶ τῷ εἰς υἱοὺς εἶναι θεοῦ.	... Ἐπὶ τῷ ἔχειν κεφαλὴν τὸν Χριστόν. Ἐπὶ τῷ εἰς υἱοὺς εἶναι θεοῦ.
129	Οὕτω γὰρ ἐστὶν ἀξίως τῆς κλήσεως περιπατῆσαι...	Οὕτω γὰρ ἐστὶν ἀξίως τῆς ἐκκλησίας περιπατῆσαι...	Οὕτω γὰρ ἐστὶν ἀξίως τῆς κλήσεως περιπατῆσαι...
130	... ἡμᾶς ἐν σῶμα. Ταύτην φυλάξωμεν...	... ἡμᾶς σῶμα ἐν . Ταύτην φυλάξωμεν...	... ἡμᾶς ἐν σῶμα. Ταύτην φυλάξωμεν...
131	... εἶναι, οὐχ <i>ἐν</i> δὲ <i>πνευμᾶ</i> ...	... εἶναι, οὐκ <i>ἐν</i> δὲ <i>πνευμᾶ</i> ...	... εἶναι, οὐχ <i>ἐν</i> δὲ <i>πνευμᾶ</i> ...
140	... Διὸ καὶ Ἰακώβ φησι <i>κατάξτε τὸ γῆρας μου</i> ...	... Διὸ καὶ Ἰακώβ φησι <i>κατᾶξαι</i> τὸ γῆρας μου...	... Διὸ καὶ Ἰακώβ φησι <i>κατάξτε τὸ γῆρας μου</i> ...
174	Εἶπεν τὸν παλαιόν ἄνθρωπον καθολικῶς, λοιπόν καὶ ἰδικῶς αὐτὸν διαγράφει...	Εἶπεν τὸν παλαιόν ἄνθρωπον καθολικῶς, λοιπόν καὶ ἰουδαικῶς αὐτὸν διαγράφει...	Εἶπεν τὸν παλαιόν ἄνθρωπον καθολικῶς, λοιπόν καὶ ἰδικῶς αὐτὸν διαγράφει...
182ex	Ὡςπερ γὰρ δηλοῦς ποιῶν ἡμᾶς ὅτι ἐσμέν θεοῦ λαός. Ἐσφράγισεν ἡμᾶς ἐν τῷ βαπτίσματι ...	Ὡςπερ γὰρ δηλοῦς ποιῶν ἡμᾶς ἐν τῷ βαπτίσματι...	Ὡςπερ γὰρ δηλοῦς ποιῶν ἡμᾶς ὅτι ἐσμέν θεοῦ λαός. Ἐσφράγισεν ἡμᾶς ἐν τῷ βαπτίσματι ...
209	... Διὸ πολλῆς παραφυλακῆς χρεία μὴ ἀναδέξασθαι ἔχθρας, πλὴν τῶν διὰ τὸ κήρυγμα.	... Διὸ πολλῆς παραφυλακῆς χρεία μὴ ἀναδέξασθε ἔχθρας, πλὴν τῶν διὰ τὸ κήρυγμα.	... Διὸ πολλῆς παραφυλακῆς χρεία μὴ ἀναδέξασθαι ἔχθρας, πλὴν τῶν διὰ τὸ κήρυγμα.
226	... οἷαν τοιαύτην οὖσαν...	... οἷαν αὐτὴν οὖσαν...	... οἷαν τοιαύτην οὖσαν...
229	... καὶ σὺ κατα δύναμιν ἔσο τῇ σῇ γυναικί...	... καὶ σὺ κατα δύναμιν ἔσω τῇ σῇ γυναικί...	... καὶ σὺ κατα δύναμιν ἔσο τῇ σῇ γυναικί...
249	Ἵνα μὴ ὅταν παρῶσιν ...	Ἵνα ὅταν πάρεισιν ...	Μὴ ὅταν πάρεισιν ...
254	<i>Τὰ αὐτὰ ποῖα; Μετ' εὐνοίας δουλεύετε μὴ ὥς ἄνθρωπάρεσκοι.</i>	<i>Τὸ αὐτὸ ποῖον; Μετ' εὐνοίας δουλεύετε μὴ ὥς ἄνθρωπάρεσκοι.</i>	<i>Τὰ αὐτὰ ποῖα; Μετ' εὐνοίας δουλεύετε μὴ ὥς ἄνθρωπάρεσκοι.</i>
267	Τουτέστιν δαιμόνια τὰ ὄντα...	πρὸς τὰ πνευματικὰ τῆς πονηρίας τουτέστιν δαιμόνια τὰ ὄντα...	πρὸς τὰ πνευματικὰ τουτέστιν δαιμόνια τὰ ὄντα...
271	Ἄπαντα , οἷον τὰ πάθη τῆς ἐπιθυμίας, κατεργασάμενοι , οἷον καταπολεμήσαντες...	Ἄπαντα , οἷον πάθη τὰς ἐπιθυμίας, κατεργασάμενοι , οἷον καταπολεμήσαντες...	Ἄπαντα , οἷον τὰ πάθη τὰς ἐπιθυμίας, κατεργασάμενοι , οἷον καταπολεμήσαντες...
279	Τῆς σωτηρίας ἡμῶν...	Τῆς σωτηρίας ὧμῶν ...	Τῆς σωτηρίας ἡμῶν...

280ex	... Πᾶν γὰρ ὃ ἐὰν αἰτήσητε φησὶν ἐν τῷ ὀνόματι μου δώσει...	... Πᾶν γὰρ ὃ ἐὰν αἰτήσητε φησὶν ἐν τῷ ὀνόματι μου δώση ...	... Πᾶν γὰρ ὃ ἐὰν αἰτήσητε φησὶν ἐν τῷ ὀνόματι μου δώσει...
284	... ὁ λόγος προΐει.	... ὁ λόγος προείη .	... ὁ λόγος προΐει.
291	... ἔχρηζον οἱ μαθηταὶ παρακλήσεως τοῦ μὴ καταπεσεῖν.	... ἔχρηζον οἱ μαθηταὶ παρακλήσεως τὸ μὴ καταπεσεῖν.	... ἔχρηζον οἱ μαθηταὶ παρακλήσεως τοῦ μὴ καταπεσεῖν.

Table 2.7: Places where the majority of manuscripts agree with GA 1980.

Thirteen of the scholia in Table 2.7 contain singular readings found in GA 075 (sch. 15, 30, 60, 73ex, 81, 129, 130, 131, 140, 182ex, 229, 271, and 280ex). Seven of the scholia possess readings found in only one additional manuscript (Table 2.8).

Scholia	GA 075	Other Manuscript
63	ἵνα μὴ ἀκούσας ὅτι οὐκ ἐξ ἔργων ἔσωθημεν ἀλλὰ χάριτι ῥαθυμώτεροι γενώμεθα.	ἀκούσας] GA 1971 ῥαθυμώτεροι] GA 1916
128ex	... Ἐπὶ τὸ ἔχειν κεφαλὴν τὸν Χριστόν. Ἐπὶ τὸ εἰς υἱοὺς εἶναι θεοῦ.	GA 2011
174	Εἶπεν τὸν <i>παλαιόν ἄνθρωπον</i> καθολικῶς, λοιπὸν καὶ ἰουδαϊκῶς αὐτὸν διαγράφει...	GA 1932
209	... Διό πολλῆς παραφυλακῆς χρεία μὴ ἀναδέξασθε ἔχθρας, πλὴν τῶν διὰ τὸ κήρυγμα.	GA 1971
254	Τὸ αὐτό ποῖον; Μετ' <i>εὐνοίας</i> δουλεύετε <i>μὴ ὡς ἄνθρωπάρεσκοι</i> ...	GA 1971
284	... ὁ λόγος προείη .	GA 1916
291	... ἔχρηζον οἱ μαθηταὶ <i>παρακλήσεως</i> τὸ μὴ καταπεσεῖν.	GA 1916

Table 2.8: Readings found in GA 075 that are only found in one additional manuscript.

Three other scholia are variation units shared by GA 075 and, at most, three additional witnesses. One of these instances is the hypothesis previously discussed, and the final two are matters of itacism (sch. 74 and 279).

2.2.1.5 Conclusions

As was stated earlier when discussing the numbering systems of both manuscripts, the evidence gathered regarding the agreements and disagreements between these two manuscripts, the existence of scholia in GA 1980 that are absent in GA 075, and the disparity in agreement between most manuscripts with either GA 1980 or GA 075, the possibility that one was copied from the other must be eliminated. However, the reliability of their witness to an earlier form of the Normal Type than is found in the other manuscripts and their high proportion of similarities suggest that both were copied from the same antegraph, here called (b). Both GA 1980 and GA 075 are copied from (b) while at least one stage must also exist between these two manuscripts and the remaining frame catenae—here called (c)—wherein scholia that were conjoined in GA 1980 and GA 075 were later separated.

Where most manuscripts agree with both GA 1980 and GA 075, the text of (b) is, broadly speaking, faithfully reproduced in the text of GA 1980 and GA 075, and subsequently reproduced into the text of the majority and (c). Where GA 1980 and GA 075 agree with each other against the majority, the majority exhibit variations that have likely developed from (c) or other intermediary manuscripts within the transmission stream—as in sch. 29, 29ex, and 29ex2. Where the majority agrees with GA 075 against GA 1980, they are in fact agreeing with variations found in (b) that have also been transmitted into GA 075. Finally, where GA 075 disagrees with both GA 1980 and the majority, it exhibits errors unique to the scribe of GA 075, results of itacism, or readings shared with one additional manuscript. A stemma (Fig. 2.5) used to visualise this relationship follows, with (A) representing the *Urkatena* containing only the numbered

scholia, (b) representing the intermediary manuscript from which GA 1980 and GA 075 are copied, with the addition of the first layer of the *Corpus Extravagantium* (CE1), and (c) representing the final form of Staab's Normal Type with the added *Corpus Extravagantium* (CE2) from which the majority were derived—here represented with $\mathfrak{M}$ but to be expanded below.

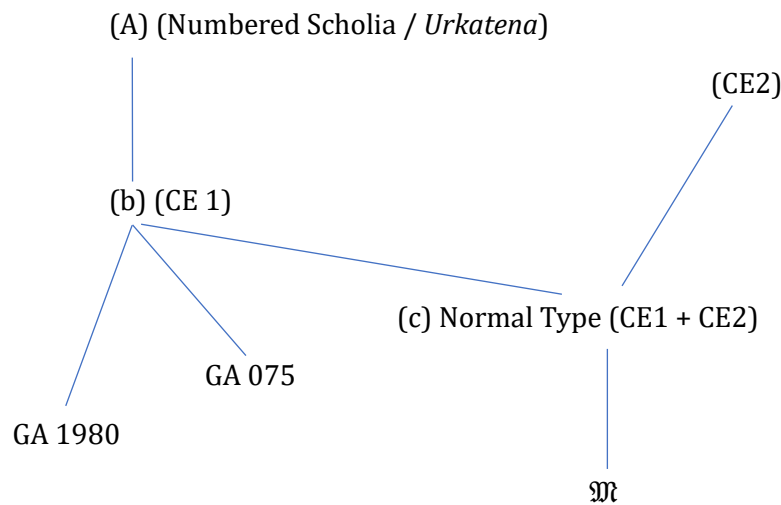


Fig. 2.5: Stemma for the Ps.-Oecumenian Catena in Ephesians (GA 1980 and GA 075).

2.2.2 GA 1919 and GA 2962

Like GA 1980 and GA 075, Florence, BML, Plut. 10.04 (GA 1919) and Oxford, BL, Auct. T. 1.7 (GA 2962) have been selected for this edition because of their proximity to the *Urkatena* in their initial text and their relationship with the final stage of the Normal Type with addition of marginal extracts. GA 1919's relationship with GA 2962 was first identified by Jacopo Marcon in 2019.⁴⁴ As he states, both manuscripts date to the tenth

⁴⁴ J. Marcon, 'A Missing Link in the Chain: A Neglected Fragmentary Manuscript of the Ps. Oecumenian Catena on Romans' (Oxford, Bodleian Library, Auct. T.1.7 [Misc. 185]) (GA 2962), C. R. Bates et al., eds., *That Nothing May Be Lost: Fragments and the New Testament Text: Papers from the Twelfth Birmingham Colloquium on the Textual Criticism of the New Testament* (TS 3.29) (Piscataway, NJ: Gorgias Press, 2022), 188.

century and share similar palaeographical and codicological features as alternating catenae utilizing the entirety of the page, except for an upper-, outer-, and lower-edge marginal space. Both mark the end of the scholia and the biblical lemmata with a dicolon followed by a horizontal bar.⁴⁵ Both manuscripts include only the hypothesis attributed to Theodoret and add the source attributions in identical format at the same location on the page. For various reasons to be detailed below, this relationship is not one of *Abschriften*, but siblings copied from a shared antegraph.

2.2.2.1 *The Presence of Scribal Errors*

At f. 223r, the scribe of GA 1919 originally omitted the word ἔπειτα from sch. 9⁴⁶ which was later written into the margin, along with the rewriting of the three preceding words on the line, by a different hand. The reason for this omission may have been that the word would have occurred at the end of the line while the following line began with ἐπεράστους. The omission would then be the result of an eye skip due to homoioarchaton. In GA 2962, the alignment of the scholion is such that ἔπειτα falls in the middle of the page and is not omitted. At the base of f. 186v the scribe of 2962 omitted -πατήσωμεν from the word περιπατήσωμεν on account of περι occurring at the end of the line. The remainder of the word was then added by a later hand into the left side margin at the bottom of the folio. There is no omission in GA 1919. On f. 236v the scribe of GA 1919 has omitted δέ from the lemma and written the correction in the margin which is not repeated in GA 2962. Additionally, on f. 238r, GA 1919 has omitted ἐν μέτρῳ from sch. 156ex. At the lemma for Eph 4:19 both manuscripts contain a textual

⁴⁵ Marcon, 'A Missing Link,' 189.

⁴⁶ As stated earlier, the scholion numbers used in this chapter are the numbers assigned to the critical edition. Neither GA 1919 nor GA 2962 record numbers for their scholia.

note in the margin correcting ἀπηλγηκότες to ἀπελπίσαντες. This reading is not attested in any critical apparatus, nor in any manuscript used in the upcoming *Editio Critica Maior* of Ephesians.⁴⁷ On f. 239v, the scribe of GA 1919 omitted ἐπιθυμιῶν from sch. 168 which, like a previous example, would have occurred at the end of a line, which was subsequently written into the margin in the same hand as the original text of the manuscript. Just as in the first example given in this section, in GA 2962 the word occurs in the middle of the line and the scribe does not commit the same omission. On f. 199r, the scribe of GA 2962 has added ἰδίαις in the margin at the lemma for Eph 4:28 to correspond with the article ταῖς.⁴⁸ The word is not found in the same lemma in GA 1919, which may indicate that they are copied from the same antegraph with one correcting the omission and the other not. On f. 241r, GA 1919 originally omits δέ from the lemma for Eph 4:32 and adds it to the right margin. GA 2962 does not contain this omission. On f. 202v, the scribe of GA 2962 omitted the phrase, λέγοντες ὅτι αὐτὴ ἡ φύσις τῆς ἡμέρας καλή, likely due to it falling between a line break where the new line began with ἡ κακή, resulting in omission by homoioteleuton. The phrase is added to the margin by a later scribe. GA 1919 does not omit the phrase. On f. 246r, the scribe of GA 1919 omits γάρ from sch. 241 and adds it to the right margin, marked by a siglum. GA 2962 does not possess this mistake.

On the whole, the scribe of GA 1919 makes more scribal errors than that of GA 2962 but is also quick to correct them. The presence of the unique correction of

⁴⁷ See <https://itseeweb.cal.bham.ac.uk/epistulae/synopsis/ephesians/index.html>.

⁴⁸ This is marked with single brackets in the text of the NA28, indicating that the confidence in the reading is uncertain. Metzger notes that the UBS committee, decided to include the word in the text on the basis of external evidence (it is found in 01*, 02, 06, 012, 81, 104, and several versions) and the ‘unclassical usage of ἰδίαις being common in colloquial Greek of the time.’ It has been placed in brackets because of its absence in early witnesses like P46, P49, and B. See B. M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 2002), 537–538.

ἀπελπίσαντες in both manuscripts is a clear indication that both share a common ancestor. This, combined with the uniform treatment of author attributions, extra scholia, and the presence of a rare scribal note seen below, all confirm Marcon's earlier argument for the same conclusion.⁴⁹

2.2.2.2. Οἶον Πράγματι

Both manuscripts contain a marginal note at Eph 5:24 that reads οἶον πράγματι. This note is only found in three other manuscripts, Paris, BNF, Gr. 218 (GA 607), Oxford, BL, MS. Roe 16 (GA 1908), and Vatican City, BAV, Vat. gr. 1430 (GA 622). GA 607 is an eleventh-century alternating catena of the Normal Type and assigns a number to this marginal note (vθ'), adopting it into the numbered scholia of that manuscript. GA 1908 is a tenth-century frame catena, that assigns a sigla to the marginal note, marking it as part of the extravagantes. While Marcon places GA 607 and GA 1908 in his Group 4 of the Normal Type and points out that the manuscripts of this group share readings with GA 1919 and GA 1980, this particular extract is only found in GA 1919 and those two manuscripts of Marcon's Group 4 and thus cannot be an identifying marker for that group in Ephesians.⁵⁰ GA 622 is a tenth-century catena manuscript with additional scribal activity from the fourteenth century.⁵¹ It places the catena scholia in an equal space with the biblical text, though not specifically in a formal two-column design. The marginal note is inserted after the previous scholion and assigns it the same number (vθ') as GA 607. GA 622 was originally classified by Karl Staab as the only member of his

⁴⁹ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 208.

⁵⁰ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 45–46.

⁵¹ In the Pinakes database, the manuscript is listed as eleventh century, while the *Kurzgefasste Liste* marks it as twelfth century. Georgi Parpulov dates the manuscript to the first half of the tenth century in the catena catalogue. See Parpulov, *Catalogue*, 199.

Spezialtypus, largely on the basis of multiple types within the same manuscript.⁵²

Theodora Panella identified the shared numbering system between GA 607 and GA 622 in her research, setting them apart from other manuscripts of the Normal Type and suggesting that they may constitute their own subcategory.⁵³ Her further research demonstrated that the presence of additional Ps.-Oecumenian types in GA 622 was directly related to folios that had been replaced at later times.⁵⁴ Because of this, Panella rightly suggests that Staab's Special Type no longer be considered a type, and that the replacement leaves of GA 622 be identified as supplementary manuscripts.⁵⁵ The association between GA 622 and GA 607 is further confirmed here with the presence of this unique marginal note. It is also possible, perhaps even likely, that one of these manuscripts is responsible for the note's appearance in the antigraph of GA 1919 and GA 2962, as the marginal extravagantes appear to have come from a later frame catena and are in the same hand as this note.

2.2.2.3 Additional Scholia

Both manuscripts also possess an additional seventeen scholia of the *extravagantes* added to their margins (Table 2.9).

Schol.	GA 1919	GA 2962	GA1980	GA 075	GA 627
7ex	Εὐδοκίαν γὰρ τὴν ἐπ' εὐεργεσία βούλησιν ἔθος τῇ θείᾳ καλεῖν γραφῇ.	Present	Absent	Absent	Τοῦτο γὰρ φησὶν ἠθέλησεν, εὐδοκίαν γὰρ τὴν ἐπ' εὐεργεσίαν ⁵⁶ βούλησιν ἔθος τῇ

⁵² Staab, *Die Pauluskatenen*, 126–132.

⁵³ Panella, 'The Pseudo-Oecumenian Catena on Galatians', 76.

⁵⁴ Panella, 'The Pseudo-Oecumenian Catena on Galatians', 77.

⁵⁵ Panella, 'The Pseudo-Oecumenian Catena on Galatians', 78.

⁵⁶ This is clearly a nonsense reading with the addition of the extra gamma, but it is a faithful representation of the word as written in the manuscript.

					θεία καλεῖν γραφῇ.
15ex	Τὴν σύντομον τῶν πραγμάτων μεταβολὴν ἀνακεφαλαίωσιν καλεῖ τὴν σύντομον τῶν πραγμάτων μεταβολήν. Διὰ γὰρ τῆς κατὰ τὸν δεσπότην Χριστὸν οἰκονομίας, καὶ τῶν ἀνθρώπων ἢ φύσις ἀνίσταται, καὶ τὴν ἀφθαρσίαν ἐνδύεται, καὶ ἡ ὀρωμένη κτίσις τῆς φθοράς ἐλευθερουμένη τευξεταί τῆς ἀφθαρσίας, καὶ τῶν ἀοράτων οἱ δῆμοι ἐν εὐφροσύνῃ διατελέσουσιν, ἐπειδὴ ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός. Τοῦτο διὰ τῶνδὲ τῶν ῥητῶν ἐδίδαξεν ὁ θεῖος ἀπόστολος. Οὐ γὰρ ἀπλῶς εἶπεν <i>τὸν οὐρανὸν καὶ τὴν γῆν</i> , ἀλλὰ καὶ, <i>τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς</i> . Καὶ δεικνὺς τὸ τῆς οἰκονομίας μυστήριον, ἐπήγαγεν, <i>ἐν αὐτῷ</i> , τουτέστιν ἐν τῷ Χριστῷ.	Present	Absent	Absent	Ἀνακεφαλαίωσιν τοίνυν καλεῖ τὴν τὴν σύντομον τῶν πραγμάτων μεταβολήν. Δια γὰρ τῆς κατὰ τὸν δεσπότην Χριστὸν οἰκονομίας καὶ τῶν ἀνθρώπων ἢ φύσις ἀνίσταται καὶ τὴν ἀφθαρσίαν ἐνδύεται, καὶ ἡ ὀρωμένη κτίσις τῆς φθοράς ἐλευθερουμένη τευξεταί τῆς ἀφθαρσίας, καὶ τῶν ἀοράτων οἱ δῆμοι ἐν εὐφροσύνῃ διατελέσουσιν, ἐπειδὴ ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός. Τοῦτο διὰ τῶνδὲ τῶν ῥητῶν ἐδίδαξεν ὁ θεῖος ἀπόστολος. Οὐ γὰρ εἶπεν <i>τὸν οὐρανὸν καὶ τὴν γῆν ἀπλῶς</i> , ἀλλὰ καὶ, <i>τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς</i> . Καὶ δεικνὺς τὸ τῆς οἰκονομίας μυστήριον, ἐπήγαγεν, <i>ἐν αὐτῷ</i> , τουτέστιν ἐν τῷ Χριστῷ.
16ex2	Ἦνωθεν γὰρ προορίσας ἡμᾶς, εἰς ταύτην ἀπεκλήρωσεν τὴν	Present	Absent	Absent	Ἦνωθεν γὰρ προορίσεν ἡμᾶς, εἰς ταύτην ἀπεκλήρωσεν

	ζωὴν ὁ πάντα ποιῶν ὅσα βούλεται. Διδάσκει δὲ σαφέστερον εἰς ποῖον προωρίσθημεν κληρὸν				τὴν ζωὴν ὁ πάντα ποιῶν ὅσα βούλεται. Διδάσκει δὲ σαφέστερον εἰς ποῖον προωρίσθημεν κληρὸν
19ex	Πάντες γὰρ ὁρῶντες τοὺς εἰς τὸν Δεσπότην πεπιστευκότας Χριστὸν ἀνυμνοῦσι τὸν τούτων αἴτιον τῶν ἀγαθῶν.	Present	Absent	Absent	Present
23ex	Οἷον τινα σφραγίδα τὴν τοῦ πνεύματος ἐκομίσασθε δωρεάν; Ἐπαγγελίαν δὲ ὡς τοῦ κυριοῦ ἐπαγγελιαμένου πέμψειν τὸ ἅγιον πνεῦμα.	Present	Absent	Absent	Ἀντὶ τοῦ οἷον τινα σφραγίδα τὴν τοῦ πνεύματος ἐκομίσασθε δωρεάν. Ἐπαγγελίαν δὲ αὐτὴν καλεῖ ὡς τοῦ κυριοῦ ἐπαγγελιαμένου πέμψειν τὸ χάριν πνεύματος .
29ex	Τοῦτο κατὰ διαίρεσιν τέθεικεν. Τὸν γὰρ αὐτὸν τοῦ αὐτοῦ καὶ θεὸν ἐκάλεσεν καὶ πατέρα, θεὸν μὲν ὡς ἀνθρώπου, πατέρα δὲ ὡς θεοῦ. <i>Δόξαν</i> γὰρ τὴν θεϊαν φύσιν ὠνόμασεν.	Present	Absent	Absent	Present
29ex2	Τί δὲ παρακαλεῖς καὶ ποίαν μνησίαν ποιεῖ; τοῦτο διὰ τὴν σάρκα φήσιν.	Present	Τί δὲ παρακαλεῖ καὶ ποίαν μνησίαν ποιεῖ; <i>ἵνα</i> φησὶν ὁ θεός δώσει ὑμῖν πνεῦμα σοφίας. τοῦτο διὰ τὴν σάρκα φήσιν.	Present in the same form as GA 1980	Absent

47ex	Σαφῶς ἡμᾶς ἐδίδαξεν, ὡς πάλαι μὲν ὁ διάβολος τοῦ ἄερος ἐνεπιστεύθη τὴν ἐξουσίαν, ἐκπεσὼν δὲ ταύτης διὰ τὴν πονηρίαν, διδάσκαλος δυσσεβείας καὶ πονηρίας ἐγένετο. Οὐ μὴν ἀπάντων κρατεῖ, ἀλλὰ μόνων τῶν οὐ προσιεμένων τὰ θεῖα κηρύγματα. Τούτους γὰρ <i>υἱοὺς ἀπειθείας</i> εἶπεν, τῆς θείας εὐεργεσίας τοὺς Ἐφεσίους ἀναμιμνήσκων, ὅτι νεκροὺς ἤδη γεγεννημένους διὰ τὴν ἁμαρτίαν, καὶ ὑπὸ τὴν ἐξουσίαν τελοῦντας τοῦ διαβόλου, τῆς σωτηρίας ἠξίωσεν.	Present	Absent	Absent	Σαφῶς ἡμᾶς ἐδίδαξεν, ὡς πάλαι μὲν ὁ διάβολος τοῦ ἄερος ἐνεπιστεύθη τὴν ἐξουσίαν, ἐκπεσὼν δὲ ταύτης διὰ τὴν πονηρίαν, διδάσκαλος δυσσεβείας καὶ πονηρίας ἐγένετο. Οὐ μὴν ἀπάντων κρατεῖ, ἀλλὰ μόνων τῶν οὐ προσιεμένων τὰ θεῖα κηρύγματα. Τούτους γὰρ <i>υἱοὺς ἀπειθείας</i> εἶπεν, τῆς θείας εὐεργεσίας τοὺς Ἐφεσίους ἀναμιμνήσκων, ὅτι νεκροὺς ἤδη γεγεννημένους διὰ τὴν ἁμαρτίαν, καὶ ὑπὸ τὴν ἐξουσίαν τελοῦντας τοῦ διαβόλου, τῆς σωτηρίας ἠξίωσεν.
60ex	Τῇ διὰ τῆς πίστεως χάριτι.	Τῇ διὰ πίστεως χάριτι.	Τῇ διὰ πίστεως χάριτι. (Part of scholion 60)	Present in the same form as GA 1980	Absent
	Absent	Absent	Absent	Absent	Ἀντὶ τοῦ ὀργῆς ἄξιοι καὶ τιμωρίας ἐσχάτης οὕτω τὸν ἀντὶ Χριστοῦ υἱὸν ἀπολείας ὠνόμασεν τουτέστιν ἀπολείας ἄξιον.
109ex	Οὐδὲ γὰρ αἱ ἀόρατοι δυνάμεις ἤδεσαν τὸ μυστήριον, ἀλλὰ	Present	Absent	Absent	Present

	διὰ τῆς περὶ τὴν ἐκκλησίαν οἰκονομίας τὴν ἄρρητον τοῦ θεοῦ σοφίαν κατέμαθον. <i>Κατὰ πρόθεσιν δὲ τῶν αἰώνων</i> λέγει. Ἀντὶ τοῦ ταῦτα πρὸ τῶν αἰώνων προέθετο, ἐποίησεν δὲ διὰ τῆς κατὰ τὸν δεσπότην Χριστὸν οἰκονομίας.				
138ex	Λαβὼν γὰρ τὴν πίστιν ἀντιδίδωκεν τὴν χάριν.	Present	Absent	Absent	Λαβὼν γὰρ τὴν πίστιν ἀντιδίδωσιν τὴν χάριν.
140ex	Κατώτερα μέρη τῆς γῆς τὸν θάνατον ἐκάλεσεν.	Present	Absent	Absent	Present
154ex	<i>Κύβειαν</i> τὴν πανουργίαν καλεῖ, πεποιήται δὲ ἀπὸ τοῦ κυβεύειν ἐν τὸ ὄνομα. Ἴδιον δὲ τοῦτο το τῆδε κάκεῖσε μεταφέρειν τάς ψήφους πανουργουμένως.	Present	Absent	Absent	<i>Κύβειαν</i> τὴν πανουργίαν καλεῖ, πεποιήται δὲ ἀπὸ τοῦ κυβεύειν τὸ ὄνομα. Ἴδιον δὲ τοῦτο το τῆδε κάκεῖσε μεταφέρειν τάς ψήφους πανούργως τοῦτο ποιεῖν.
162ex	Absent	Absent	Absent	Absent	Εἰς τὸν παράνομον γὰρ ἐξωκείλαντες βίον. Κατὰ βραχὺ τὴν ἀναλγησίαν ἐνόσησαν.
167ex	Πάλαιον ἄνθρωπον οὐ τὴν φύσιν ἐκάλεσεν, ἀλλὰ τὴν τῆς ἁμαρτίας ἐνέργειαν.	Present	Absent	Absent	Present
	Τὰς ἀθεμίτους πράξεις.	Present	Absent	Absent	Absent

273ex	Δύνη δὲ καὶ ὡς προς τὸν Χριστὸν νοῆσαι, τὸν ὄντως ἀλήθειαν. <i>Ἐγὼ γάρ εἰμι</i> φησὶν <i>ἢ ἀλήθεια</i> , ὄν καὶ ἐνδεδύσθαι. Οὐ μόνον περιεζῶσθαι τοῖς ἀνθρωποῖς δεδώρηται. <i>Ὅσοι</i> <i>γάρ</i> φησιν <i>εἰς</i> <i>Χριστὸν</i> <i>ἐβαπτίσθητε</i> , <i>Χριστὸν</i> <i>ἐνεδύσασθε</i> .	Present	Δύνη δὲ καὶ ὡς προς τὸν Χριστὸν νοῆσαι, τὸν ὄντως ἀλήθειαν. <i>Ἐγὼ γάρ</i> <i>εἰμι</i> φησὶν <i>ἢ</i> <i>ἀλήθεια</i> , ὄν καὶ ἐνδεδύσθαι. Οὐ μόνον περιεζῶσθαι τοῖς ἀνθρωποῖς δεδώρηται. <i>Ὅσοι γάρ</i> φησιν <i>εἰς</i> <i>Χριστὸν</i> <i>ἐβαπτίσθητε</i> , <i>Χριστὸν</i> <i>ἐνεδύσασθε</i> . (part of scholion 273)	Present in the same form as GA 1980	Absent
281	Μετὰ τὸ καθοπλίσαι τὸν βασιλεῖα, λοιπὸν καλεῖ ἵνα δῶ χεῖρα.	Present	Present	Present	Absent

Table 2.9: Scholia found in the margins of GA 1919 and GA 2962, as found in GA 627, GA 075, and GA 1980.

Most of the scholia found in this table form part of Panella's CE2 which makes up the final evolutionary stage of Staab's Normal Type. Their presence here in the margins suggests that the original text of the antegraph of GA 1919 and GA 2962 was closer in content to that of GA 1980 and GA 075. Many of these extracts are found in GA 627, though GA 627 contains two extra scholia not found in these manuscripts. Conversely, both manuscripts also contain five scholia that are not found in GA 627 (sch. 29ex2, 60ex, an unlisted scholion, 273ex, and 281). Scholion 29ex2 has been described and explained above. Its abbreviated presence here is also indicative of being added back into the manuscript tradition from a frame catena. Scholion 60ex was originally the final

line of sch. 60 in GA 1980 and GA 075 but was segmented into its own numbered scholion during the shift toward the frame catena format. That it was reinserted in GA 1919 and GA 2962 as a marginal extract further confirms that these extracts were added back into their antegraph from a frame catena possessing the full corpus of the Normal Type and explains why it is absent in GA 627. The same is true of scholion 273ex which originally existed as the final section of scholion 273 in GA 1980 and GA 075, only to be separated out in the frame catenae. This unlisted scholion is recorded by J.A. Cramer in his study of GA 2962 and to my knowledge, is only found in these two manuscripts. Scholion 281 was originally part of the numbered scholia found in GA 1980 and GA 075. The scribes of GA 1919 and GA 2962 identified the omission by placing matching sigla over the marginal extract and the location in the biblical lemma where it was originally found. This placement matches where the same numbered scholion is located in the frame catenae and is a key to differentiating between scholia that are part of the *extravagantes* over those that were earlier omissions, likely found in their shared parent manuscript. Of the marginal extracts found in GA 1919 and GA 2962, all contain sigla like those found in other catena manuscripts, with the exception of sch. 29ex2, 60ex, and 273ex, which all contain a horizontal arrow siglum that corresponds to the same mark over the corresponding lemma. None of the other sigla are marked within the body of the text of either manuscript. Therefore, it would seem that scholion 281, like some of the others, is not a part of the second layer of the *Corpus Extravagantium* but an accidental omission in the antegraph of these manuscripts, later corrected.

2.2.2.4 Conclusions

This data, along with Marcon’s assertion, suggests that these extracts were copied from another manuscript—hereafter called (d)—after the scholia from GA 627 were added into the Normal Type. The scholia found in GA 627, along with further evidence detailed below, confirm that the second layer of the *Corpus Extravagantium*, and perhaps even the first layer, were added to the Ps.-Oecumenian catena over time, being drawn from floating collections of patristic extracts, rather than other catena traditions. Additionally, manuscript (d) was likely a frame catena, given the formatting of these extracts and the inclusion of numbered scholia that were accidentally omitted in the antegraph of GA 1919 and GA 2962. The stemma below has been expanded to illustrate where GA 1919 and GA 2962 fit within the overall relationship of manuscripts within this edition.

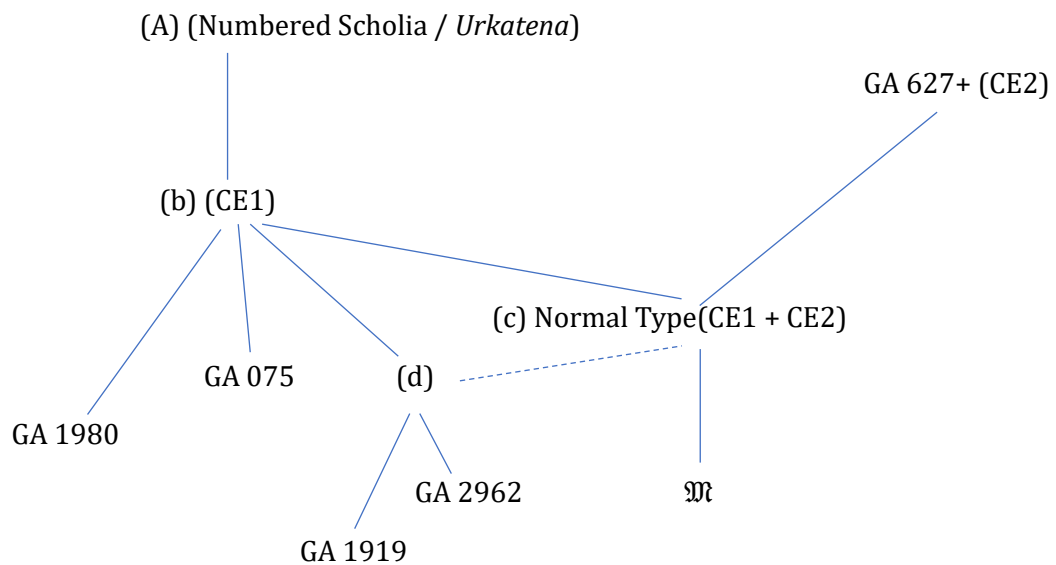


Fig. 2.6: Stemma for the Ps.-Oecumenian Catena in Ephesians (GA 1919 and GA 2962) with the dashed line representing the additional scholia added in after the original copying of the manuscripts’ antegraph.

2.2.3 GA 1907 and GA 1971

Cambridge, UL, Ff.1.30 (GA 1907) is a tenth-century frame catena of the Pauline epistles, divided between Magdalen College, Oxford, and Cambridge University Library. The portion of the manuscript housed in Oxford contains the text of Romans and 1 Corinthians, ending at 2 Cor 1:12. Each epistle contains the expected introductory Euthaliana and is written in a tenth-century minuscule hand. The Cambridge portion of the manuscript contains 2 Cor 1:13–Heb 12:19 and is written by the same scribe, containing the same prefatory material. In both portions of the divided codex, folios have been inserted later, written in a twelfth-century minuscule identified by Parpulov as a ‘typographic’ minuscule by a scribe known as the monk Michael and responsible for multiple other New Testament manuscripts.⁵⁷ These additional folios contain extracts from the Photian scholia and are noted by Staab.⁵⁸ Staab recognises that the base text of GA 1907 is that of the Normal Type, with the additional material adding those folios to the Expanded Type. Parpulov categorises these folios in the Secondary Expanded Type because they are only extracts of the expanded type and not representative of the complete tradition.⁵⁹

⁵⁷ G. Parpulov, ‘A Twelfth Century Style of Greek Calligraphy,’ in *Le livre manuscrit Grec: écritures, matériaux, histoire: Actes du IX^e Colloque international de Paléographie grecque Paris, 10–15 septembre 2018*, eds. Marie Cronier and Brigitte Mondrain, (Paris: Association des Amis du Centre d’Histoire et Civilisation de Byzance, 2020), 185–6.

⁵⁸ Staab, *Pauluskommentare*, xiii–xiv.

⁵⁹ Parpulov, *Catalogue*, 162. This is a more accurate classification of these supplementary pages, in my view. Other manuscripts that contain Photian scholia have had the Photian material added either in the margins of existing catenae, corresponding to the biblical passages associated with the commentary or absorbed into the scholia altogether, creating a cohesive commentary unit. Conversely, with GA 1907, the Photian scholia, and several Oecumenian scholia, have been added as a single supplement at the end of the work by a twelfth-century scribe. Rather than being the product of an organic change, this manuscript has merely had extra pages inserted throughout to include scholia it previously lacked, but without any attempt at incorporating them into the running commentary.

In Ephesians, Michael the monk is only responsible for ff. 36–38 and 51–57—the entirety of Ephesians spanning ff. 36–50. Folios 36–38 contain the hypothesis and κεφάλαια, as well as Eph 1:1–12. It is only in these portions of the text of Ephesians that *Photiana* are present, making the rest of the manuscript a witness to the Normal Type. The placement of the *Photiana* in these pages corresponds closely with GA 91, making GA 91 a potential antigraph for the inserted folios in GA 1907. The remaining *Photiana*, catalogued by Karl Staab, are found as a supplement from the twelfth century, located after the end of Ephesians.⁶⁰ The folio that was the tenth-century beginning of the epistle to the Philippians has been crossed out and the additional pages have been added in its place, followed by Philippians written in the hand of Mark the monk. These supplemental pages contain Photian and Oecumenian scholia not found in the original manuscript of GA 1907, and only contain short biblical lemmas for each. Because of the supplemental nature of this material, it has not been considered in the creation of this edition, as it is not representative of the manuscript’s development within the tradition in the same way other witnesses to the Expanded Type are.

GA 1907 has thirty-nine singular readings and shares fifty-one unique readings with GA 1971. However, this connection does not appear to be indicative of a clear genealogical relationship, as GA 1971 diverges from GA 1907 in as many places. In the test passage of Eph 5:22–32, GA 1907 and GA 1971 are part of the ιδ’ group, indicating a common numbering system and shared variant readings, but the extent of this relationship is uncertain given that these variant readings are not uniform and are often shared in manuscripts outside of this group. For example, when compared with the

⁶⁰ Staab, *Pauluskommentare*, 611–621.

groupings made by Marcon, GA 1907 and GA 1997 are placed into the same subgroup of the Normal Type in Romans. This is based on their agreement in sigla and author attribution for two scholia of the *Corpus Extravagantium*. However, if one compares the readings in the test passage of Ephesians between GA 1907 and GA 1997 (Table 2.10), this subgrouping will not apply:

Scholia	GA 1907	GA 1997
ιδ' / κα'	Ἐὰν γὰρ ὧσιν οὗτοι ἐν εἰρήνῃ, πᾶσα ἡ οἰκία εἰρηνεύει, καὶ πάντες ἀπολαύσουσι τῆς ἑνθεν ὠφελείας.	Ἐὰν γὰρ ὧσιν οὗτοι ἐν εἰρήνῃ, πᾶσα ἡ οἰκία εἰρηνεύει, καὶ πάντες ἀπολαύσουσι τῆς ἐντεῦθεν ὠφελείας.
ιε' / κβ'	Complete Agreement	Complete Agreement
ιζ' / κγ'	Complete Agreement	Complete Agreement
ιζ' / κδ'	Complete Agreement	Complete Agreement
ιη / κε	Complete Agreement	Complete Agreement
ιθ' / κς'	... ὁ Χριστὸς τὴν ἐκκλησίαν οἷαν τοιαύτην οὖσαν. Οὐκ οὖν μήδε σὺ τὴν σαυτοῦ γυναῖκα.	... ὁ Χριστὸς τὴν ἐκκλησίαν οἷαν αὐτὴν οὖσαν. Οὐκ οὖν μήτε σὺ τὴν σαυτοῦ γυναῖκα.
κ' / κζ'	Complete Agreement	Complete Agreement
κα' / κη'	Complete Agreement	Complete Agreement
κβ' / κθ'	... Καὶ αὐτὸς σώματος οὐκ ἐπιζητεῖ κάλλος ἀλλὰ ψυχῆς, οὕτως καὶ σύ. Ἄν γὰρ ψυχῆς κάλλος ἐπιζητῇς, καὶ εἰς τοῦτο αὐτὴν ῥυθμίσης , καὶ τῷ θεῷ καὶ σαυτῷ καλὴν ἐργάση.	... Καὶ ὥσπερ αὐτὸς σώματος οὐκ ἐπιζητεῖ κάλλος ἀλλὰ ψυχῆς, οὕτως καὶ σύ. Ἄν γὰρ ψυχῆς κάλλος ἐπιζητῇς, εἰς τοῦτο αὐτὴν ῥυθμίσεις, καὶ τῷ θεῷ καὶ σαυτῷ καλὴν ἐργάση.
κγ' / λ'	Complete Agreement	Complete Agreement
κε' / λβ'	... ἀλλ' ὡς οἰκειότερον καὶ ἐγγύτερον . .	... ἀλλ' ὡς εἰς οἰκειότερον καὶ ἐγγύτερον
κς' / λγ'	Complete Agreement	Complete Agreement
κζ' / λδ'	... διὰ τὴν γνησιότητα φησιν ἐξ αὐτοῦ ἡμᾶς εἶναι.	... διὰ τὴν γνησιότητα φησιν ἐξ αὐτῶν ἡμᾶς εἶναι.
κη' / —	Ἐξ αὐτοῦ δὲ καθὸ ἀπαρχὴ ἡμῶν ἐστίν . .	Ἐξ αὐτοῦ δὲ καθ' ὃ ἀπαρχὴ ἡμῶν ἐστίν . .
κθ' / λε'	Complete Agreement	Complete Agreement
λ' / λς'	Complete Agreement	Complete Agreement
λα' / λζ'	Complete Agreement	Complete Agreement
λβ' / λη'	Complete Agreement	Complete Agreement
λγ' / λθ'	Complete Agreement	Complete Agreement

Table 2.10: Comparison of GA 1907 and GA 1997 at Eph 5:22–32.

Not only are the numbering systems divergent, but the manuscripts have different readings in several places. While they agree in large part with one another, the same can be said of most scholia in the Normal Type, and thus, while creating subgroups within

the Types on codicological grounds can be a helpful initial step toward creating a manageable number of manuscripts within a larger corpus, closer examination of the manuscripts within those subgroups is essential in determining if they should comprise a subgroup at all—or at least how one defines that subgroup.

2.2.4 Comparison of GA 1907 with GA 1971 and GA 2011

2.2.4.1 GA 1971

Paris, BNF, Coislin 95 (GA 1971) is an eleventh-century⁶¹ catena manuscript written in two columns, containing the extended Euthaliana, including hypotheses with extra material at the end and the full κεφάλαια list. The manuscript stands apart from most in the tradition in its format, placing the biblical text in the inside margins of each folio and giving the majority of space to the catena. The work is the product of a single scribe, with the exception of additional extracts added by a later hand in a heavily abbreviated script that is almost indecipherable due to its small size and the nature of the existing images. The scribe has numbered the *extravagantes* rather than employ the symbols more commonly seen in other manuscripts. This practice is also observable in the manuscripts of the Normal Type that make up the ιδ' group of which GA 1907 is a part. It is this insertion of the *extravagantes* into the numbered scholia that resulted in the shift in numbering observed in the collation and aligns it with Panella's fourth subgroup.⁶² In general, the scribe of GA 1971 has a tendency to omission, missing forty-nine scholia from the Normal Type. As was mentioned above, GA 1907 follows suit,

⁶¹ INTF dates the manuscript to the twelfth century, as does Staab. See Staab, *Die Pauluskatenen*, 119. Parpulov dates it to the eleventh century. Parpulov, *Catalogue*, 177.

⁶² Panella, 'The Pseudo-Oecumenian Catena on Galatians', 67–71.

sharing many of the same readings and omissions as GA 1971. The only other manuscript in this edition with a greater tendency to omit is GA 2011 from the alternating catena group, with 127 scholia absent. While this manuscript has received little attention in the most research, only occupying eight lines of text in Staab and a paragraph in Panella,⁶³ Marcon argues for, and conducts, deeper research into GA 1971 based on its omission and inclusion of *Photiana* within the numbered scholia. In the case of Ephesians, no Photian scholia are found in the numbered extracts, so a similar comparison cannot be made to draw any connection between it and GA 2011.

2.2.4.2 GA 2011

Paris, BNF, Suppl. gr. 1264 (GA 2011) is an eleventh-century alternating catena that follows the standard pattern of demarcating the biblical lemmata from the patristic scholia with *diplai* and without the use of numbers or author attributions, in most cases.⁶⁴ Staab found the manuscript to be ‘an inferior copy with poor handwriting’, and thus recorded nothing of value regarding it.⁶⁵ While Marcon has argued for a connection between this manuscript and GA 94, the similarities identified in Romans have no parallels in Ephesians.⁶⁶ On the basis of the test passage, no discernible relationship between these two manuscripts can be identified.

Marcon identifies a unique beginning to the catena in Romans shared by GA 2011, GA 94, GA 1919, GA 1980, and two other manuscripts.⁶⁷ In GA 1980, two

⁶³ Panella, ‘The Pseudo-Oecumenian Catena on Galatians’, 67–68.

⁶⁴ GA 075 and GA 1980 are alternating catenae that also employ manuscript numbers. GA 075, GA 1919, and GA 2962 are also alternating catenae that occasionally provide author attributions, but to a lesser degree in Ephesians than seen in the frame catenae.

⁶⁵ Staab, *Die Pauluskatenen*, 121 (translation mine).

⁶⁶ Marcon, ‘The Pseudo-Oecumenian Catena on Romans’, 38–41.

⁶⁷ Marcon, ‘The Pseudo-Oecumenian Catena on Romans’, 43.

hypotheses are present prior to Ephesians, with only one—assigned to Theodoret—found in the other manuscripts. The incipits of each manuscript are also different, with GA 1980 reading ὑπόθεσις τῆς πρὸς Εφεσίου Παύλου ἐπιστολῆς before the first and πρόλογος before the second with no author attribution assigned to either. GA 1919 merely reads πρὸς Εφεσίους, with a marginal author attribution to Theodoret. GA 2011 reads ὑπόθεσις τῆς πρὸς Εφεσίου ἐπιστολῆς before the hypothesis with a marginal note from a later hand writing ἔγραψα ἀπὸ Ῥώμα διὰ Τυχικοῦ. GA 94 on the other hand reads ὑπόθεσις τῆς πρὸς Εφεσίου ἐπιστολῆς ἀποσταλείσης ἀπὸ Ῥώμα διὰ Τυχικοῦ, with an author attribution to Theodoret in the margin. Though the correspondence between the manuscripts of Marcon's Group 4 and—to a lesser degree—GA 1971 cannot be recreated in Ephesians, neither can they be dismissed out of hand. Using the forty-nine scholia omitted from GA 1971 as a guide to clarify any relationship between it and GA 2011, I have made a comparison with all the Normal Type manuscripts used in the critical edition (Table 2.11). As can be seen, in twenty-three places GA 2011 agrees with the other Normal Type manuscripts, while it agrees in twenty-six places with GA 1971 against the Normal Type. These results make a relationship inconclusive but do demonstrate that GA 2011 could not have been copied from GA 1971. The additional factor that GA 2011 is the only manuscript to omit nearly half of the entire scholia found in Ephesians, makes a clear relationship between it and the manuscripts of Marcon's Group 4 difficult to verify. However, there is a clear correspondence in many scholia. The challenge with establishing a high degree of connectivity between manuscripts—especially subgroups within the types—of the Ps.-Oecumenian catenae relates directly to the macro-level agreement all manuscripts of the types share at a textual level. For

this reason, I am hesitant to agree that dividing the manuscripts into subgroups is ultimately helpful beyond finding similarities in codicology.

Schol.	1971	2011	1907	075	1980	1919	2962	1932	1997
Hb	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
1a	Absent	Absent	Present	Absent	Present	Present	Present	Present	Absent
15ex	Absent	Absent	Present	Absent	Absent	Present	Present	Present	Present
16ex2	Absent	Absent	Present	Absent	Absent	Present	Present	Present	Present
19ex	Absent	Absent	Present	Absent	Absent	Present	Present	Present	Present
23ex	Absent	Absent	Absent	Absent	Absent	Present	Present	Present	Present
29ex	Absent	Absent	Present	Absent	Absent	Present	Present	Present	Present
31	Absent	Present	Present	Present	Present	Present	Present	Present	Present
39	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
45ex	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
46ex	Absent	Absent	Absent	Present	Present	Present	Present	Present	Present
47ex	Absent	Absent	Absent	Absent	Absent	Present	Present	Present	Present
48	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
49	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
56ex	Absent	Absent	Absent	Absent	Absent	Present	Present	Present	Present
61	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
68ex	Absent	Absent	Absent	Present	Present	Present	Present	Present	Present
72	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
76ex	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
88	Absent	Absent	Present	Present	Present	Present	Present	Present	Present
89ex	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
97	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
109ex	Absent	Absent	Absent	Absent	Absent	Present	Present	Present	Present
109ex2	Absent	Absent	Absent	Present	Present	Present	Present	Present	Present
111ex2	Absent	Absent	Absent	Present	Present	Absent	Absent	Present	Absent
114ex	Absent	Absent	Absent	Absent	Lac.	Absent	Absent	Absent	Absent
117	Absent	Present	Absent	Present	Lac.	Present	Present	Present	Present
122ex	Absent	Absent	Absent	Absent	Lac.	Absent	Absent	Present	Present
127ex	Absent	Absent	Absent	Present	Present	Present	Present	Present	Present
130	Absent	Absent	Absent	Present	Present	Present	Present	Present	Present
137	Absent	Absent	Absent	Present	Present	Present	Present	Present	Present
138ex	Absent	Absent	Absent	Absent	Absent	Present	Present	Present	Present
147	Absent	Absent	Absent	Present	Present	Present	Present	Present	Present
154	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
156ex	Absent	Absent	Absent	Present	Present	Present	Present	Absent	Present
157	Absent	Present	Present	Present	Present	Present	Present	Present	Present
157ex	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
162	Absent	Present	Present	Present	Present	Present	Present	Present	Present
167	Absent	Present	Absent	Present	Lac.	Present	Present	Present	Present
172	Absent	Present	Absent	Present	Lac.	Present	Present	Present	Present
176	Absent	Absent	Absent	Present	Present	Present	Present	Present	Present
182ex	Absent	Absent	Absent	Present	Present	Present	Present	Present	Present
186	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
189	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
210ex	Absent	Absent	Absent	Present	Present	Present	Present	Present	Present
273ex	Absent	Absent	Absent	Present	Present	Present	Present	Present	Present

278	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
280	Absent	Present	Absent	Present	Present	Present	Present	Present	Present
280ex	Absent	Present	Absent	Present	Present	Present	Present	Present	Present

Table 2.11: Comparison of scholia absent in GA 1971 across the witnesses to the Normal Type used in the critical edition.

As stated above, GA 2011 omits 127 scholia typically contained within the Normal Type. Additionally, in the critical edition, GA 2011 contains 349 variant readings not found in the editorial text. Of these variant readings, 194 of them omit a word, phrase, or entire scholion. With the number of omissions in GA 2011, it seems plausible to consider this manuscript to be an intentionally abridged form of the Normal Type, but not to be confused with Marcon's Abridged Version. Marcon's Abridged Version is a grouping of catena manuscripts in the Ps.-Oecumenian tradition, classified by Staab as Exceptions to the Ps.-Oecumenian Type (*Auszüge aus dem Oecumenius-Typus*; CPG C165.5) which shares identical arrangements of scholia, omissions of scholia, prefatory material, and readings within the text of each scholion.⁶⁸ GA 2011 does not correspond to any of the manuscripts in Marcon's Abridged Version and therefore cannot be counted among that grouping.

2.2.4.3 Conclusions

Table 2.11 above reinforces the relationship, though difficult to determine with exactness, between GA 1971 and GA 1907 (which agree in forty of the forty-nine absent scholia) and suggests some correlation between the texts of GA 2011, GA 075, and GA 1980, but less with GA 1919 and GA 2962. Therefore, while Marcon's identification of similarities between these manuscripts informed his decision to create his Group 4, there is not enough evidence in Ephesians to reinforce this grouping. At best, it can be

⁶⁸ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 84–97.

asserted that GA 1907, GA 1971, and, to a lesser degree, GA 2011 appear to share a common ancestor—here labelled (e)—, though it cannot be determined how close is the relationship between these manuscripts and that ancestor. The expanded stemma appears thus:

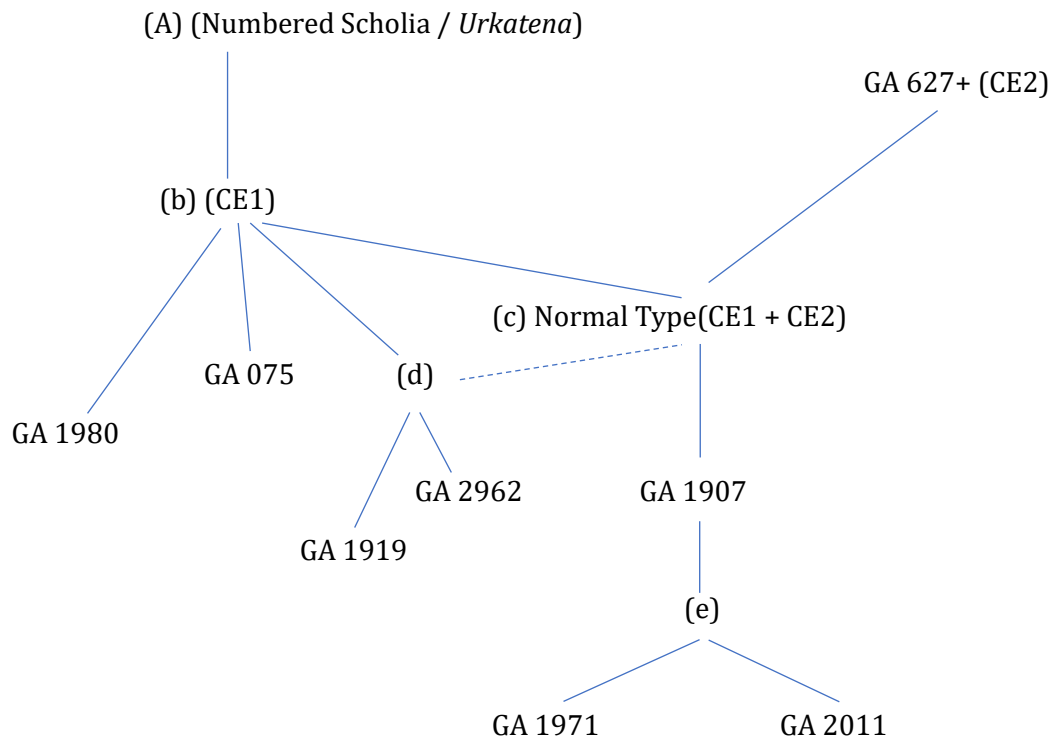


Fig. 2.7: Stemma for the Ps.-Oecumenian Catena in Ephesians (GA 1907, GA 1971, and GA 2011 added).

2.2.5 GA 1932

Paris, BNF, Gr. 222 (GA 1932) is an eleventh-century frame catena manuscript containing both hypotheses separate from the catena itself. The text is written in a very clear and careful minuscule script for both the biblical text and the marginal catena. The manuscript was selected as a representative of the group of manuscripts which

numbered the scholia found in the test passage (Eph 5:22–32) as κη'–γη'.⁶⁹ The disparity between this numbering and the more prolific system, represented by GA 1997 is the result of numbers—not scholia—being omitted between each group except for one scholion (sch. 193) which is omitted entirely by GA 1932—the only manuscript that does so in the witnesses to this edition. Apart from this singular reading, the text of GA 1932 aligns predominantly with GA 1997.⁷⁰ This textual alignment does not indicate a relationship between the manuscripts or their texts, given that the agreement revealed between GA 1932 and GA 1997 is no different than the overall agreement between most manuscripts in this edition. This is further confirmed by areas in which GA 1932 contains singular readings and the fact that in no variation unit do GA 1932 and GA 1997 agree with each other against the majority of manuscripts.

While selected for this edition based on its numbering system, GA 1932 exhibits the broader homogeneity seen in the text of most manuscripts in the CPG C165.1. However, there is one area in which GA 1932 is unique. Two Photian scholia are present within the surrounding scholia of the manuscript though they are marked as *extravagantes*.⁷¹ These are the only two Photiana in GA 1932's text of Ephesians, making it curious how only these two scholia found their way into the overall catena. Nevertheless, in these two places, GA 1932 is also a witness to the Expanded Type (CPG C165.3).

⁶⁹ The other witnesses to this numbering being GA 1952, GA 2159, and GA 327.

⁷⁰ In 350 variations from the editorial text, GA 1932 agrees with GA 1997 in 280 of them. The remaining seventy instances of variation are a combination of singular readings, and those where GA 1997 diverges from the majority.

⁷¹ Sch. 122ph and 156ph in Appendix 2.

2.2.6 GA 1997

Vatican, BAV, Vat. Pal. gr. 10 (GA 1997), is a tenth-century frame catena witness to Staab's Normal Type, and the last witness of this Type used in the critical edition. It begins Ephesians with both hypotheses like GA 1980, though it keeps them both separate from the catena, rather than including the second hypothesis as the first numbered scholion, and it attributes the second hypothesis to Theodoret. The minuscule of the biblical text is written in a larger script than that of the catena, but both are in a professional upright *bouletée* script.⁷² For Staab, this manuscript was the best witness to the Normal Type, containing all numbered scholia and the full *Corpus Extravagantium*.⁷³ Like most manuscripts of this and other types, the numbering follows the α' – ρ' (1–100) pattern, resetting at each hundred. The numbered scholia are marked with the standard numbering which corresponds to the numbers being placed above the section of biblical text to which they refer, a less clear method than segmented lemmata used in alternating catenae, particularly GA 1980, but effective, nonetheless. The *extravagantes* are marked off with the standard set of symbols, while certain numbered scholia and *extravagantes* are attributed to Oecumenius, written in the same majuscule as the κεφάλαια headings at the top of each folio. Uniquely, the title of the book is written in Latin script at the top of each folio as well—likely by a later hand—with chapter divisions also recorded with Roman numerals in red ink. Additionally, some words found in the biblical text have a corresponding Latin term written above them in black ink. Marcon sees GA 1997 as separating from his Group 4, the primary grouping

⁷² Parpulov, *Catalogue*, 149.

⁷³ Staab, *Die Pauluskatenen*, 100–102.

for the manuscripts that were used in this edition, and representing a stream that closely relates to the manuscripts of Staab's Expanded Type, particularly with GA 1923.⁷⁴ In order to best explain GA 1997's value to this edition, it must be discussed in relation to the manuscripts of the Expanded Type.

2.3 The Expanded Type (CPG C165.3)

Staab's Expanded Type (*Erweiterter Typus*) is the final stage of the Ps.-Oecumenian catena addressed in this edition. It is generally a continuation of the previous Normal Type in every respect, but with the addition of scholia attributed to the ninth-century Patriarch of Constantinople, Photius I. In most manuscripts of this type, the additional scholia are accompanied by a siglum joining a ϕ, ω, and τ vertically or merely a ϕ and τ joined by an underhand loop. As Staab explains, the question of the source material for these scholia was addressed by J. Hergenröther wherein he hypothesised that the patriarch had composed a commentary on at least ten Pauline epistles. Staab, tacitly agrees, but with the caveat that it is difficult to determine this with certainty, and also that the source material should be taken as something akin to Hergenröther's assertion or something similar to Photius's other work, the *Amphilochia*.⁷⁵ Chiara Coppola, in her thesis on the *Scholia Photiana* in Paul, found little-to-no exegetical influence from the *Amphilochia* in the Photian extracts of Paul, and therefore concluded that Hergenröther's proposed patriarchal commentary on Paul, or at least a source independent of the Patriarch's known homilies and his *Letter to Amphilochia*, was the

⁷⁴ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 46.

⁷⁵ Staab, *Pauluskommentare*, xl.

most likely source for this added material. If true, this makes the *Photiana* in the Ps.-Oecumenian catena of Paul the sole surviving repository for this material.

During the course of this research, fifteen manuscripts identified by Staab and Panella as belonging to the Expanded Type were compared. The groupings devised by William Lamb are of little use to this study, or to any study on the Ps.-Oecumenian catena, given his overly broad categories of Basic Form and Abridged Form.⁷⁶ These forms are particularly confusing since he has allocated several manuscripts from Staab's Expanded Type into his Abridged Form without explanation, leaving the reader to question what these manuscripts which contain extra material built on top of the Normal Type are supposed to be abridged from.

Fifteen manuscripts of the Expanded Type were used in this comparison employing the same test passage used for the Normal Type (Table 2.12). From this collation, several observations can be made. In agreement with Marcon's assessment, manuscripts GA 605 and GA 1424 should not be classified within the Expanded Type due to a lack of *Photiana*.⁷⁷ Both manuscripts contain multiple layers of text from multiple scribes. GA 605, as Staab notes, is the work of at least three scribes, with the biblical text arranged in two columns and commentary written in all available space. The initial scribe, writing in the tenth century, has been identified as Stephanus the Clerk, employed by Arethas of Caesarea.⁷⁸ This scribe was also responsible for the

⁷⁶ W. R. S. Lamb, 'Conservation and Conversation: New Testament Catenae Manuscripts in Byzantium', in D. Krueger and R. S. Nelson, eds., *The New Testament in Byzantium* (Dumbarton Oaks Byzantine Symposia and Colloquia) (Washington, DC: Dumbarton Oaks, 2016), 292.

⁷⁷ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 55–57. Marcon's reasons are not because of a lack of *Photiana*, but this is, nonetheless, the determining factor for the placement of a manuscript in this type.

⁷⁸ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 55; A.A. Aletta, 'Su Stefano, copista di Areta', RSBN 41 (2004), 73–93.

production of Oxford, Bodleian, MS D’Orville 301, which is a copy of Euclid’s *Elementa* in Greek.⁷⁹ This scientific text also contains marginal scholia written in a small majuscule script, not as thinly lined as that in GA 605, but of similar size. The hand of the main text and majuscule scholia of each manuscript are the same, supporting earlier attributions of GA 605 to Stephanus. The additional scholia added by later scribes into the margins of GA 605 were arranged in various shapes and designs, consisting largely of Chrysostomic scholia found in the Normal Type of the Ps.-Oecumenian catena.

GA	Library	Shelfmark	Century
91	Paris, BNF	Grec. 219	XI
605	Paris, BNF	Grec. 216	X
617	Venice, BNM	Z.543 (786)	X
641	London, BL	Add. 22734	XI
918	Escorial, Real Biblioteca del Monasterio de San Lorenzo	Σ.I.5	XVI
1424	Drama, Kosinitza Monastery	3(3P)	IX/XII
1769	Athos, M. Ιβήρων	648	XI
1905	Paris, BNF	Coislin 27, ff. 3–251	X
1916	Vatican City, BAV	Vat. gr. 765	XI
1923	Venice, BNM	Z.33 (423)	XI
1933	Paris, BNF	Gr. 223, ff. 1–201	XI
1982	Milan, BA	D 541 inf.	XI
1986	Vatican City, BAV	Barb. gr. 574	XI
1998	Vatican City, BAV	Pal. gr. 204	XI
2183	Athos, M. Βατοπεδίου	239	XII

Table 2.12: Manuscripts belonging to Staab’s Expanded Type used in the collation of Ephesians.

Similarly, the scribe of GA 1424, self-identified as Sabas the monk in a colophon on f. 336v, wrote the biblical text and the first layer of extracts found in the margins of the page. In its original format, GA 1424 was not a catena, but rather a biblical manuscript—being the earliest full New Testament in minuscule script—with sparse

⁷⁹ M. Vogel, et.al., *Die griechischen Schreiber des Mittelalters und der Renaissance* (Leipzig: O. Harrassowitz, 1909), 404.

patristic extracts only found in the Pauline and Catholic Epistles. The extracts found in Ephesians correspond to those written in GA 605 in the fine-lined, tiny majuscule added throughout the book. These extracts make up several of the scholia added to Ephesians as part of a second layer of the *Corpus Extravagantes* (CE2). A second scribe, from the middle-to-late twelfth century, has added the catena to GA 1424. The added scholia are from the Normal Type of the Ps.-Oecumenian tradition. This, without the addition of *Photiana*, makes GA 1424, like GA 605, better classified as part of the Normal Type (CPG C165.1), rather than the Expanded Type (CPG C165.3) contrary to Staab and Parpulov, but in agreement with Marcon.

In contradiction to Marcon and Parpulov, manuscripts GA 91 and GA 2183 should remain in the Expanded Type, as originally categorised by Staab. In the case of GA 91, Marcon argues that it should be reclassified to the Normal Type, on the basis that it shares a unique beginning to the catena in Romans with the manuscripts of Staab's Secondary Expanded Type (CPG C165.4), but unlike that group, it contains the *Scholia Photiana*.⁸⁰ It must be assumed that this is a mistake on Marcon's part, given that the existence of Photian scholia necessarily places GA 91 in the Expanded Type and cannot be part of the Normal Type.⁸¹ Conversely, Parpulov classifies this same manuscript as Staab's Secondary Expanded Type, noting similarities also identified by Staab himself.⁸²

⁸⁰ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 56.

⁸¹ It could be argued that Cambridge, UL, Ff. 1.30 (GA 1907) is an exception to this rule, given that it is classified in Parpulov's catalogue as a representative of both the Normal Type and the Expanded Type. However, in the case of Ephesians, most of the folios that include the *Photiana* were added at a later time as a single unit at the end of the epistle. In the case of GA 91, the *Photiana* are throughout the manuscript, in line with the other scholia.

⁸² Parpulov, *Catalogue*, 160; Staab, *Die Pauluskatenen*, 163–168. Staab believed that an ancestor of GA 91, before the insertion of the *Photiana*, was used as the base text for GA 056, based on the arrangements of the scholia in *Teststellen* of Romans and 1 Corinthians. However, in Ephesians, there is no correspondence between these manuscripts based on the *Testellen* used here.

However, just as with Marcon's suggestion to place GA 91 with the Normal Type, the existence of *Photiana* in the catena of GA 91 necessarily prevents it from categorisation in CPG C165.4. The only type to which GA 91 can legitimately belong, unless it is to be argued that it belongs in its own type, is the Expanded Type.

A nearly identical argument can be made for the proposed reclassification of GA 2183.⁸³ In Marcon's study, this manuscript is one for which he observes that 'the following [MSS] need to be reclassified within the category of the *Normaltypus*, as the analysis of the scholia in Rom 7:7–13 suggests.'⁸⁴ This suggests that Marcon believes GA 2183, like GA 91, should be reclassified within the Normal Type category, yet his discussion of GA 2183 points out that Parpulov places the manuscript in the Normal Type, but that the presence of *Photiana* makes it a representative of the Expanded Type.⁸⁵ As above, based on this assertion, I can only assume that there is a mistake in Marcon's statement quoted earlier, and that he does not, in fact, think that GA 2183 belongs in the Normal Type, nor could it.

Regarding Athos, M. Ιβήρων, 648 (GA 1769), there is a discrepancy between the printed version of Parpulov's catalogue and its online parallel. Parpulov rightly assigns GA 1769 to the Expanded Type (CPG C165.3), while the online database records it as part of the Extracts of the Ps.-Oecumenian Type (C165.5).⁸⁶ As with the examples above, the existence of *Photiana* require that the manuscript remain in the Expanded Type. One

⁸³ Where Marcon discusses GA 2183, he also addresses Moscow, Государственный исторический музей, Син. гр. 347 (GA 103). The images of this manuscript are too poor to adequately assess the nature of its catena, and therefore could not be included in this study.

⁸⁴ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 55.

⁸⁵ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 56; Parpulov, *Catalogue*, 144.

⁸⁶ Parpulov, *Catalogue*, 103; <https://itsee-wce.birmingham.ac.uk/catenacatalogue/4302/>. The online catena catalogue is regularly updated with current information which may explain this difference.

last observation can be made in relation to a manuscript in Staab's Normal Type: Venice, BNM, Z.34 (349) (GA 1924). This manuscript is listed among the Normal Type by Staab, and the online catena catalogue.⁸⁷ As with the other examples, though marked only with sigla rather than Photian attribution, GA 1924 possesses the *Scholia Photiana* and thus belongs to the Expanded Type, as recognised by Parpulov in his print catalogue, Panella, and Marcon.⁸⁸

Of the fifteen manuscripts assessed, seven belonging to the Expanded Type (CPG C165.3) were selected for use in this edition. They are Venice, BNM, Z.33 (423) (GA 1923); Paris, BNF, Grec. 219 (GA 91); Athos, M. Βατοπεδίου, 239 (GA 2183); Paris, BNF, Coislin 27, ff. 3–251 (GA 1905); Milan, BA, D 541 inf. (GA 1982); Vatican City, BAV, Vat. gr. 765 (GA 1916); and Vatican City, BAV, Pal. gr. 204 (GA 1998). The following sections will provide amplifying information for these manuscripts and their value to the edition.

2.3.1 GA 1923 and GA 1982

Like the Normal Type, most of the Expanded Type fall into the κα'–λθ' numbered group in the test passage. GA 1923, GA 1905, GA 1916, and GA 1982 are drawn from this grouping. Venice, BNM, Z.33 (423) (GA 1923) is an eleventh-century frame catena, beginning with the hypotheses attributed to Chrysostom and Theodoret, as found in many of Normal Type witnesses. The Photian scholia begin after numbered scholion γ' and are marked off with the Photian siglum and an additional lemma prior to the beginning of the commentary. Often called the 'sister manuscript' of GA 1923 by Marcon, Milan, BA, D 541 inf. (GA 1982) is also an eleventh-century frame catena, adopting both

⁸⁷ Staab, *Die Pauluskatenen*, 114–115; <https://itsee-wce.birmingham.ac.uk/catenacatalogue/4338/>.

⁸⁸ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 54; Parpulov, *Catalogue*, 137; Panella, 'The Pseudo-Oecumenian Catena on Galatians', 395.

introductory hypotheses prior to the beginning of Ephesians. GA 1982 also incorporates the Photian scholia into the frame catena in the same manner and place as GA 1923.

Both manuscripts follow an identical formatting of the biblical text and *hermeneia*, and Marcon has pointed out that both are the only witnesses to an expanded set of prefaces in the book of Hebrews.⁸⁹ Marcon argues that GA 1982 is a copy of GA 1923, in spite of the existence of scholia in GA 1923 that lack phrases present in GA 1982, and Staab states that the manuscripts share the closest possible relationship.⁹⁰ These omissions in GA 1923 have been identified by a later scribe and inserted into the margins of the catena in Romans. While it is difficult to determine paleographically, though the scribe inserting the omissions into the margins is clearly not the original scribe of GA 1923, the corrections could have been inserted into the margins within the same century and prior to GA 1982 being copied from it—which appears to be Marcon’s belief.

In Ephesians, there are three omissions that mirror what Marcon observed in Romans. On f. 221r of GA 1923, the numbered scholion ογ’ omits καὶ πεποιθήσει while a corrector has added it to the margin. On f. 224v, numbered scholion μζ’ omits the phrase τίς οὖν φθονήσεις τὸ μείζον ἔχοντι φορτίον—most likely as a result of haplography rising from the presence of φορτίον at the end of the preceding phrase—also added in the margin. In an identical vein, on f. 225v of GA 1923, the Photian scholion at the bottom of the page omits the phrase, συνάπληται· ὁδὲ· τῷδε·. As with the previous example, a later user noticed this omission and added it into the margin. In GA 1982, the

⁸⁹ Marcon, ‘The Pseudo-Oecumenian Catena on Romans’, 60.

⁹⁰ Staab, *Die Pauluskatenen*, 142, “Die Hs scheint mit Marc. 33 aufs engste verwandt zu sein; auch die Schrift zeigt auffallende Ähnlichkeit, sodass man an den gleichen Schreiber denken muss.”

first example is found on f. 187r, the second on f. 192v, and the third on f. 193v. In all instances, GA 1982 includes the omitted phrases. As stated above, an explanation for this, if one maintains direct copying of GA 1982 from GA 1923, is that the corrections in the margin were present before GA 1982 was copied. An alternative explanation is that both are copied from the same antegraph, but with the scribe of GA 1923 making scribal skips in places that the scribe of GA 1982 did not make. Another option is that GA 1982 was copied first, with GA 1923 making these omissions independently during the copying process.

However, it should be acknowledged that the omission from numbered scholion $\mu\zeta'$ is also lacking in Normal Type representatives, GA 1980, GA 1997, and GA 1932. As Marcon has demonstrated, GA 1997 contains a remarkably similar text to GA 1923, suggesting that its text was used during the transition from the Normal Type to the Expanded Type.⁹¹ In the same century as GA 1997, GA 1905 was produced with the scribe adding *Photiana* into the outer margins of the manuscript. GA 1905 possesses the phrases omitted in the first and third examples at scholion $\omicron\gamma'$ and the *Photiana* respectively and omits the phrase in scholion $\mu\zeta'$ of the second example, suggesting that the text found in GA 1997 was used in the production of GA 1905. By the time of the copying of GA 1923 (eleventh century), the marginal *Photiana* of GA 1905 had been incorporated into the body of the catena, likely through at least one intermediary manuscript. Though the second omission recorded in GA 1923 from the Photian scholia

⁹¹ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 39, 46, and 62.

is not found in GA 1905, the omission is still possible on the grounds of independent haplography.⁹²

2.3.1.1 GA 1997 as the Source Text for GA 1923

In his research into the catena in Romans, Marcon argues strongly that GA 1997, as the chief representative of the ultimate stage of the Normal Type, served as the source material from which GA 1923 and its related manuscripts (GA 1982 and GA 1905) derived.⁹³ It cannot be denied that the codicological features of GA 1997 correspond clearly to those found in GA 1923 and GA 1982, but also GA 1905. It is also certain that the text of GA 1997 corresponds closely to that of these manuscripts in the Expanded Type. However, at the textual level, groupings like Marcon's are less valuable. Using the present edition as an example, GA 1997 contains 319 variant readings to the editorial text. In large part, these are readings contrary to GA 1980 and GA 075, or GA 1919 and GA 2962. When cross referenced against the variant readings of the representatives of the Expanded Type, of the 319 variant readings in GA 1997, 278 of those readings are found in every manuscript of the Expanded Type used in this edition. In only eight variant readings did GA 1997 agree with only GA 1905, GA 1923, and GA 1982. Therefore, Marcon is correct in recognising the importance of GA 1997 on the Expanded Type, but at a textual level, this should not be limited to his subgroup of manuscripts. Rather, it would seem that the text of GA 1997 served as the source material for the entirety of the Expanded Type, with the codicological data revealing that some manuscripts may be closer material relatives than others.

⁹² Of the manuscripts used in this edition, GA 1923 is the only manuscript to make this omission in the *Photiana*.

⁹³ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 450–463.

2.3.2 GA 1905

Paris, BNF, Coislin 27 ff. 3–251 (GA 1905) is a tenth-century frame catena, containing the full Pauline corpus minus the first five chapters of Romans. As discussed previously, it contains a similar format to GA 1923 but with the addition of the *Scholia Photiana* around the outer margins of the page, identified with symbols similar to those used for the *Corpus Extravagantium* rather than author attribution. It contains both hypotheses attributed to Chrysostom and Theodoret, prior to the beginning of Ephesians, and features the same omission at scholion μζ' as found in GA 1923 and GA 1997. Like GA 1923, GA 1905 follows an identical formatting to that of GA 1997, including the sigla used for each *extravagans*. Both manuscripts also apply the attribution of Oecumenius to the same scholia throughout, with the exception of scholion ν', which is attributed to Oecumenius in GA 1997 but not GA 1905.

On f. 132v. of GA 1905—at scholion ογ'—two corrections have taken place. An addition of οὐχ has been placed above the line, in between λέγει and ὅτι, while a corrector's siglum has been placed above the line between ζεύξας and εἰς. This siglum corresponds to a phrase inserted into the interior space between the scholion and the biblical text which reads τῶν πατρῶν ἔθνῶν καὶ παραδόσεων καὶ ἀλλήλοις συζεύξας in the same hand as the *Photiana*. These corrections correspond directly to the text found in GA 91, an alternating catena of the Expanded Type. The Photian extracts found in GA 91 do not correspond directly with those found in GA 1905, however, and thus it is more likely that the corrections made to GA 1905 and the *Photiana* are found in a shared manuscript. Additionally, at scholion ρε' on f. 150v of GA 1997, a corrector—or the scribe themselves—has added the genitive article τοῦ between μυστήριον and the

nomen sacrum for Χριστοῦ. The text in GA 1905, at this same point has the definite article, written in the original hand. On f. 151v of GA 1997 two additional extracts have been added to the marginal space between the biblical text and the catena on one side, and the biblical text and the gutter of the page on the other. One is the abbreviated form of a scholion found in other manuscripts that reads τοὺς προορισμοὺς προθέσεις εἶπεν. The other is only three words, marked by a siglum corresponding to the biblical text of Eph 3:11 which reads κατὰ πρόθεσιν τῶν αἰώνων. The note reads οὕσα ἀπ' αἰώνων. These marginal notes are identical in GA 1905, though on opposite sides of the folio, and this abbreviated form of the scholion is only found in GA 1997, GA 1905, GA 1923, and GA 1982. Therefore, while the text of GA 1997, corresponds largely with the majority of witnesses to the Ps.-Oecumenian catena used in this edition, and thus is not an accurate measure of relationship between manuscripts, the codicological features between this group do suggest a relationship.

Unique among the other manuscripts in the Expanded Type, on f. 135r, an extract has been added at the bottom of the page attributed to Sergius, the seventh-century Patriarch of Constantinople and father of Monothelitism. This scholion is written in what appears to be a twelfth-century hand, containing multiple ligatures and abbreviations. This scholion appears in only one other manuscript of the Ps.-Oecumenian catena: Venice, BNM, Gr. Z. 546 (786) (GA 617), also from the Expanded Type. Both scholia refer to Eph 3:18, which reads ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις, and both begin with μία διάστασις μέγεθος οὐ ποιεῖ. GA 617 is a frame catena, dated to the tenth century.⁹⁴ However, the folios which contain the book of

⁹⁴ Parpulov dates it to the tenth century, while INTF dates it to the eleventh. Parpulov, *Catalogue*, 155; <https://ntvmr.uni-muenster.de/liste?docID=30617>.

Ephesians are from a later hand which Parpulov believes to be from the sixteenth century.⁹⁵ In this manuscript, the Sergian scholion immediately follows scholion κβ' in line with the rest of the frame, preceded by the author attribution. In GA 1905, the siglum identifying the scholia has been placed in the biblical text after the same numbered scholion, but the location of the extract places it outside the original frame. The script of this extract in GA 1905 is similar to that in GA 617 and clearly later than the Photian extracts that have also been added to the text. Curiously, while Staab identified this extract in GA 617, he did not record its presence in GA 1905.

The Photian extracts in GA 1905 are identical to those in GA 1923 and GA 1982, and though added by a later hand, are close enough in palaeographic character to not be considerably older. Parpulov, dates this second hand to the tenth century.⁹⁶ As it precedes GA 1923 chronologically, both in the script of the Normal Type and the Expanded Type, while also agreeing with GA 1997 in the omission at scholion μζ', it seems likely that GA 1905 exists as a bridge manuscript, connecting the point of transition between Normal Type to Expanded Type, prior to the full incorporation of the *Photiana* into the catena itself. The enlarged stemma for this transition appears as follows, wherein (f) represents the intermediary manuscript(s) of the Normal Type from which GA 1905 is copied. The identifier (Ph) represents the source from which the Photiana were added to the margins of GA 1905. The identifier (g) represents the stage between GA 1905 and GA 1923 and GA 1982 at which point the *Photiana* were fully incorporated into the catena:

⁹⁵ Parpulov, *Catalogue*, 155.

⁹⁶ Parpulov, *Catalogue*, 137.

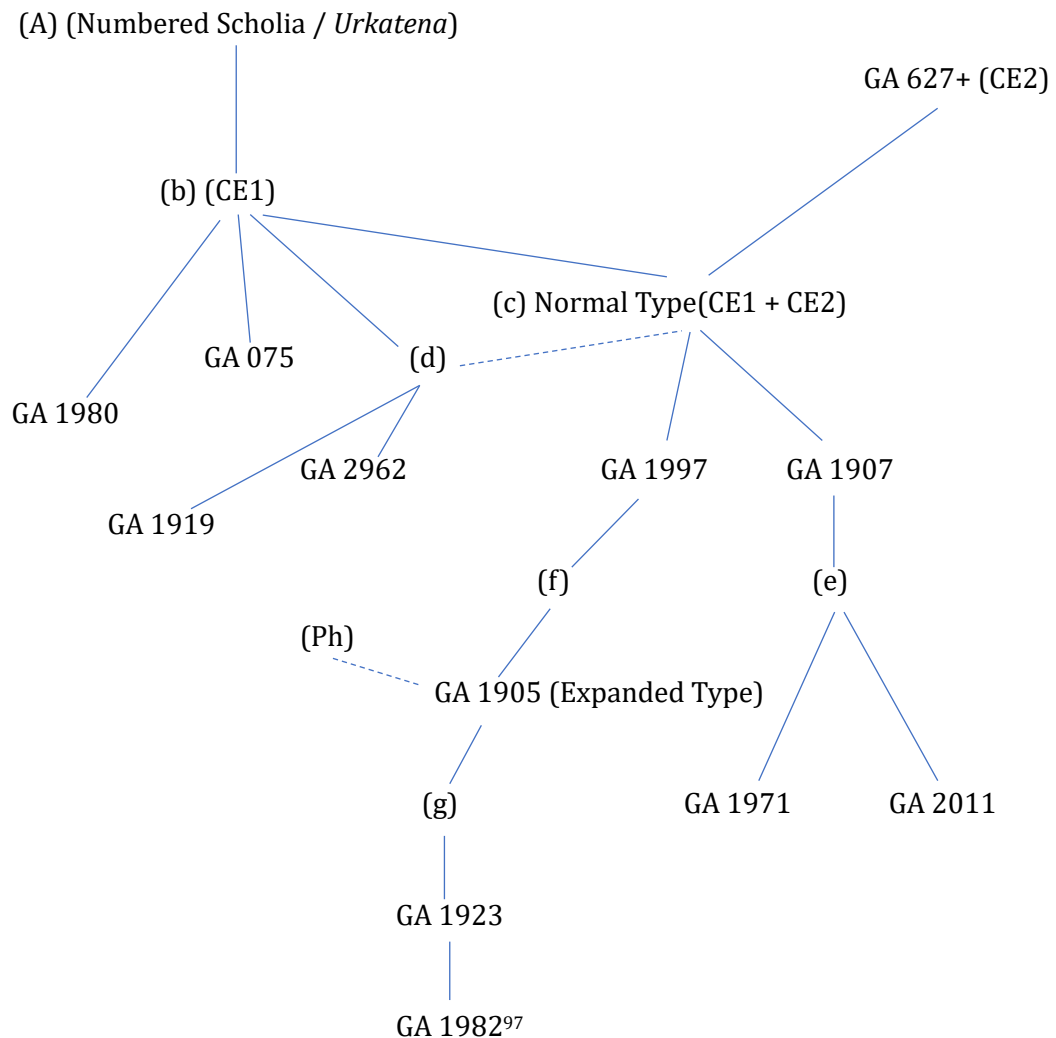


Fig. 2.8: Stemma for the Ps.-Oecumenian Catena in Ephesians (GA 1997, GA 1905, GA 1923, and GA 1982 added).

2.3.3. GA 1998

Vatican, BAV, Pal. gr. 204 (GA 1998) is a frame catena from the eleventh century, the final product of which Staab identified to be the work of three separate scribes.⁹⁸ Ephesians

⁹⁷ While I am uncertain that GA 1923 is the antigraph of GA 1982, I will allow it for lack of better evidence.

⁹⁸ Parpulov dates this manuscript to the eleventh century. See Parpulov, *Catalogue*, 137. However, the INTF dates the manuscript to the tenth century, see <https://ntvmr.uni-muenster.de/liste?docID=31998>.

covers ff. 114r–124r and is the product of the second scribe. Like the manuscripts previously discussed in this Type, it includes both introductory hypotheses and the *Scholia Photiana*, though it labels the second hypothesis as ὑπόθεσις ἄλλη τῆς πρὸς Εφεσιους ἐπιστολῆς θεοδορετοῦ, a title not found in other manuscripts. While Staab remarks that the lack of corresponding markings in the biblical lemma suggest that they were a later addition, the incorporation of the Photian scholia into the frame catena suggests otherwise.⁹⁹ In addition to the biblical text and the catena, on f. 114rv, additional text has been added to the lower and upper margins in a much later hand. Due to its cursive style and abundance of abbreviations, its content is illegible in the available images. Apart from symbols identifying the Photian extracts, multiple scholia are attributed to Oecumenius as well. Though Marcon identifies multiple scholia in Romans found only in GA 1998, GA 1982, and GA 1923, no similar evidence exists in Ephesians to suggest a relationship closer than any other witnesses to the Expanded Type, beyond the attribution of Oecumenius to the same scholia, though even this is not consistent.

2.3.4 GA 1916

Vatican, BAV, Vat. gr. 765 (GA 1916) is a tenth-century frame catena containing the Pauline epistles. As with the others in this section, it contains the *Scholia Photiana* making it a member of the Expanded Type. Staab recognised its use of GA 1997 in the Normal Type scholia contained within, as well as its lack of Photian sigla for the extracts

Staab, dates the manuscript to the twelfth century. See Staab, *Die Pauluskatenen*, 136. Staab's division of the manuscript by scribe identifies the first scribe as being responsible for ff. 7–86v, the second scribe for ff. 97–177v, and a third scribe adding the Euthaliana ff. 3–6v and 178–180. Staab, *Die Pauluskatenen*, 136.

⁹⁹ Staab, *Die Pauluskatenen*, 137.

of the Patriarch.¹⁰⁰ Like GA 1905, this manuscript employs sigla similar to those used for the *Corpus Extravagantes* in other manuscripts to mark off the *Photiana*. The biblical text is written in a readable, careful script, with the catena material employing a large number of ligatures, abbreviations, and contractions. In spite of these features, the scholia are still carefully written and eminently readable.

Where it concerns the Photian scholia, GA 1916 includes fewer extracts than GA 1905, GA 1923, and GA 1982, and some of the extracts it does include are in abbreviated form. This is most notable at Eph 3:18 where the scholion of GA 1916 omits approximately half of the scholion which appears in other representatives of the Expanded Type. On the basis of his examination of the entire catena in Romans, Marcon identified similarities between this manuscript and GA 641 and GA 103.¹⁰¹ As stated earlier, the available images of GA 103 are too poor at Ephesians to properly assess it as a witness for this study. GA 641 is also an eleventh-century frame catena, but not used in this edition, as the test passage did not reveal anything about its text that differentiated it from the other witnesses to this Type already being used in this edition. A cursory examination of Ephesians in GA 641 reveals a similar layout, with the employment of symbols for the extravagantes and *Photiana* that are identical with those used in GA 1916, though not with the same arrangement. Likewise, the abbreviated scholia in GA 1916 are written in full in GA 641. Curiously, in her study of the *Scholia Photiana*, Coppola only identified Photian scholia in Romans, Colossians, Galatians, and 1–2 Thessalonians, but there are several in Ephesians as well.¹⁰² Coppola's analysis of the

¹⁰⁰ Staab, *Die Pauluskatenen*, 132–133.

¹⁰¹ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 66–67.

¹⁰² Coppola, 'A New Analysis', 37–38.

Photiana in GA 1916 as a whole reveals even less of a link, in her view, between GA 1916 and GA 641, but Marcon's conclusion that GA 641 and GA 103 may be related is still worth investigating further.¹⁰³

2.3.5 GA 91 and GA 2183

Paris, BNF, Gr. 219 (GA 91) is an eleventh-century alternating catena containing both introductory hypotheses, possessing the numbered scholia, *Extravagantium*, and *Photiana*. The biblical lemmata are interspersed between the scholia, with a Photian symbol in the margin where the *Photiana* appear, and occasional symbols for Oecumenius. Discerning biblical text from commentary is difficult in this manuscript as both are set apart with a majuscule first letter, written in red ink. In general, the lemmata are considerably shorter than the extracts and are marked off with diplai in the margin, but reading the manuscript requires careful attention. GA 91 holds pride of place as the manuscript upon which the 1532 edition by Donatus was originally believed to be based—from whom the title 'Ps.-Oecumenian' originates—and the subsequent printing by Migne.¹⁰⁴ It contains the Acts of the Apostles, Catholic epistles, Pauline epistles, and the Apocalypse. Parpulov classifies this manuscript as belonging to the Secondary Expanded Type (CPG C165.4) likely due to the presence of an introductory scholion in Romans found elsewhere only in the representatives of this Type.¹⁰⁵ However, as Marcon has identified, in agreement with Staab, rather than being a

¹⁰³ Coppola, 'A New Analysis', 258. For Marcon, see note 93 above.

¹⁰⁴ Staab, *Die Pauluskatenen*, 151. Recent work by Agnès Lorrain, Theodora Panella, and Jacopo Marcon has demonstrated that this is not the case, but that GA 91 is likely copied from an antegraph that was the basis for the edition by Donatus. See A. Lorrain, 'Éditer les chaînes exégétiques grecques: quelle place pour les mises en pages?', *Byzantion* 91 (2021), 229; T. Panella, 'Resurrection appearances in the Pauline Catenae', *Commentaries, Catena and Biblical Tradition*, ed. H. A. G. Houghton, TS 3.13 (Piscataway, NJ: Gorgias Press, 2016), 134; Marcon, 'Pseudo-Oecumenian Catena on Romans', 108–113.

¹⁰⁵ Parpulov, *Catalogue*, 160; Marcon, 'The Pseudo-Oecumenian Catena on Romans', 111.

reason to classify this manuscript with CPG C165.4, the combination of this scholion with the following Photian extract demonstrates that the manuscripts of the Secondary Type used GA 91 as their base text.¹⁰⁶ The use of ἄλλως, καὶ ἄλλως / ἢ καὶ ἄλλως, ἄλλο, ἢ οὕτως, or ἢ to mark transitions between scholia as observed in Romans by Marcon, is paralleled in Ephesians.¹⁰⁷ There are no indications that the *Photiana* in Ephesians have been abridged, though GA 91 possesses slightly fewer than others in this Type.¹⁰⁸ Based on their observations of the Photian extracts, both Marcon and Coppola propose a relationship between GA 91 and GA 2183, though Marcon's analysis proves the connection to be tenuous and difficult to discern beyond the Photian scholia.¹⁰⁹

Athos, MB, 239 (GA 2183) is a twelfth-century¹¹⁰ frame catena containing both introductory hypotheses as well as the κεφάλαια list for Ephesians, along with the numbered scholia, *extravagantes*, and *Photiana*. The numbered scholia follow the standard format for frame catena, with symbols used to mark the *extravagantes*. The *Photiana* are identified by a Photian symbol in the margin. GA 2183 only contains the Pauline epistles. Parpulov classifies this manuscript as part of the Normal Type (CPG C165.1), without explanation, however the presence of Photian scholia demands that it be placed in the Expanded Type. Marginal appearances of τοῦ αὐτοῦ mark separate scholia even when numbers and sigla are present. Coppola's point of comparison for this manuscript and GA 91 was the *Scholia Photiana* shared between them. In her analysis, both manuscripts possessed fewer scholia than others in the Expanded Type, and where

¹⁰⁶ Staab, *Die Pauluskatenen*, 164; Marcon, 'The Pseudo-Oecumenian Catena on Romans', 112, 249–262.

¹⁰⁷ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 110.

¹⁰⁸ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 253.

¹⁰⁹ Coppola, 'A New Analysis', 126–127; Marcon, 'The Pseudo-Oecumenian Catena on Romans', 256–263.

¹¹⁰ Marcon and INTF date the manuscript to the eleventh century, while Parpulov prefers the first half of the twelfth. J. Marcon, 'The Pseudo-Oecumenian Catena on Romans' 256; INTF: <https://ntvmr.uni-muenster.de/liste?docID=32183>; Parpulov, *Catalogue*, 144.

these manuscripts recorded *Photiana*, the text of each were nearly identical, suggesting that the same source material was used for the *Photiana* in both manuscripts.¹¹¹

Marcon's observations compared the manuscripts more broadly, finding that while the manuscripts shared some omissions of scholia, the differences between them make any clear relationship uncertain.¹¹²

2.3.5.1 Examination of the Photian Scholia in Ephesians

In the course of this study, observations like those made by Coppola are difficult to verify. An analysis of the comparable *Photiana* follows, but in summary. While both manuscripts omit the same Photian extracts, the scholia themselves are divided in disparate ways between the manuscripts. While they share a wide range of agreement textually, in most instances the text is also shared between other witnesses. The only unique feature between these two manuscripts and those other witnesses is that GA 91 and GA 2183 tend to omit the biblical lemma rather than repeat it in the scholia. What follows is a more detailed comparison of select *Photiana* in both manuscripts. For the edition, all *Photiana* are identified by the number of the numbered scholion they have been inserted alongside, followed by the letters ph.

Scholion 3ph is a single, lengthy extract in GA 91 (f. 180v)—as it is in most other witnesses—but is divided into two smaller extracts separated by numbered sch. ιγ' and ιδ' in GA 2183 (f. 276rv). While GA 2183 and GA 91 both include sch. 4ph, GA 2183 (f. 276v) combines it with the second half of sch. 3ph while it stands alone in GA 91 (f. 181r). GA 91 wrongly attributes an *extravagans* at the base of f. 181r to Photius when it

¹¹¹ Coppola, 'A New Analysis', 126.

¹¹² Marcon, 'The Pseudo-Oecumenian Catena on Romans', 257.

belongs to Theodoret, while GA 2183 (f. 277v) subsumes the *extravagans* into the previous numbered sch. ιξ' without attribution. While the text of sch. 39ph in GA 91 (f. 182v), matches that of GA 2183 (f. 280r), they are located at different places within the biblical text. Neither attribute it to Photius, but GA 91 places it alongside Eph 1:21 while GA 2183 places it alongside Eph 1:22. At Eph 2:2, GA 2183 (f. 281r) also records sch. 46ph, beginning with ἡ ἀπόδοσις rather than ἡ ἀνταπόδοσις found in GA 91 (f. 182v) and other witnesses in the Expanded Type.¹¹³ It is only marked as a Photian scholion in GA 2183 and not in the other Ps.-Oecumenian witnesses. While GA 2183 marks it apart from the preceding scholion with a dicolon, GA 91 joins it to the preceding scholion with no indication of change. Similarly, GA 91 (f. 183r) places sch. 54ph at Eph 2:4, while GA 2183 (f. 282r) places it with Eph 2:5. Scholion 63ph has an extended introduction in GA 2183 (f. 282v) not found in GA 91 (f. 183v), and is divided into two scholia in GA 2183, separated by numbered sch. ξθ'. Scholion 71ph is attributed to Photius in GA 2183 (283v) but not GA 91 (f. 183v). Scholion 91ph follows sch. ε' in GA 2183 (f. 285v) but precedes the same scholion in GA 91 (f. 184v). GA 2183 (f. 286r) attributes sch. 97 in the critical edition to Photius while GA 91 (f. 185r) does not. Scholion 105ph is joined to the previous scholion in GA 91 without a Photian symbol, while GA 2183 separates the Photian scholion from the preceding one with sch. κ'. Conversely, GA 91 and GA 2183 both ascribe an *extravagans* at Eph 3:13 to Photius, while GA 1923 and GA 1982 attribute it to Oecumenius. Scholia 122ph and 124ph are joined together in GA 2183 but separated into two scholia divided by numbered extracts in GA 91. GA 91 and GA 2183

¹¹³ The scholion appears in GA 1915 and GA 1905 with the same reading found in GA 91. See Staab, *Pauluskommentar*, 614. This scholion appears in GA 1907, f. 51v, as part of the twelfth-century supplement. Those supplemental pages are not discussed in this research but an analysis of them can be seen in Coppola, 'A New Analysis', 350.

appear to attribute the last phrase of sch. μη' in the latter, and its corresponding scholion in the former, to Photius by means of a symbol. Scholion 131ph begins with καὶ ἄεί in GA 2183 unlike any other witness. Both GA 91 and GA 2183 contain a Photian scholion at Eph 4:9 not found in any other witnesses, though it is combined with sch. 142ph in GA 2183 with τοῦ αὐτοῦ in the margin and separated in GA 91 by other scholia.¹¹⁴ Scholia 165ph and 168ph are labelled with a symbol in GA 2183 but not GA 91. Scholion α' in GA 2183 is attributed to Photius in GA 91. Lastly, the opening words of sch. 214ph in GA 2183 are not found in GA 91.

2.3.5.2 Comparison of GA 91 and GA 2183 in other scholia

As with the *Photiana*, an assessment was made on the textual similarities of these manuscripts. Again, we run into the issue of a largely homogenous text across the types which challenges the value of groupings beyond the codicological level. In the critical edition, GA 91 and GA 2183 agree with one another against the editorial text 264 times, but only in thirty-four of those times do they agree with each other against the majority. In 230 of those instances, the readings found in GA 91 and GA 2183 match the readings found in the majority of witnesses across the types. Additionally, GA 91 and GA 2183 disagree with each other in 209 places in the critical apparatus. Therefore, while these manuscripts appear to share some distinctive readings, these are not enough to indicate any direct copying relationship between the manuscripts. Coppola's assessment may be correct in assuming a relationship between these manuscripts in their *Photiana*,

¹¹⁴ Staab does not record this scholion in his edition derived primarily from GA 1915, nor does Coppola seem to be aware of it in here thesis. See Staab, *Pauluskommentar*, 619.

suggesting a shared source for that material specifically, but this relationship cannot be sufficiently supported in the other layers of catena material.¹¹⁵

2.3.6 Conclusions

When compared alongside one another, the incorporation of *Scholia Photiana* into the Expanded Type appears consistent in GA 1905, GA 1923, and GA 1982. This similarity is almost certainly due to the relationship shared between them. While it is unlikely that GA 1905 is the manuscript used to create GA 1923, it is likely a manuscript used in the incorporation of *Photiana* into the frame catena of the Expanded Type that led to the creation of GA 1923 and GA 1982. GA 1923 and GA 1982 clearly share a close relationship. While Marcon has argued that GA 1982 was copied from GA 1923, the circumstances surrounding identified omissions in the text with corrections in the margins of GA 1923 suggest the opposite. It is possible, however, that the corrections in the margins of GA 1923 were added prior to the copying of GA 1982, or that both were copied from the same *Vorlage* with GA 1923 making scribal errors that GA 1982 did not.

Of the manuscripts used in this edition, the inclusion of *Photiana* diverge from GA 1923 and GA 1982 in GA 91 and GA 2183. This corresponds loosely to Marcon's use of groupings, in which he divided the manuscript streams between those that followed GA 1923 and those that followed GA 91.¹¹⁶ The division of the scholia are different in GA 91 and there are fewer scholia than in other manuscripts. Comparatively, GA 2183 shares remarkable similarities with GA 91 in its *Photiana*, but even in these instances there are disparities in the arrangement, and in some of the texts themselves. While Coppola's

¹¹⁵ See also Marcon's similar conclusion in Marcon, 'The Pseudo-Oecumenian Catena on Romans', 455.

¹¹⁶ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 228–270.

argument for a shared antegraph in the *Photiana* may be true, the lack of correspondence between the rest of the catena in these two manuscripts casts doubt on any relationship between them at the level of the Normal Type. Prior to illustrating the expanded stemma including these manuscripts, a table follows representing the location of Photian scholia in Ephesians as observed by Staab in his edition and where they fall in the manuscripts of the Expanded Type used here (Table 2.13).

Staab	GA 91	GA 2183	GA 1905	GA 1923	GA 1982	GA 1916	GA 1907	GA 1998
Eph 1:3–13 (3–4ph)	x	x	x	x	x	x ¹¹⁷	x	x
1:14 (24ph)	x	x	x	x	x	x		x
1:15 (27ph)	x	x ¹¹⁸	x	x	x			x
1:19–21 (35, 37, 39ph)	x	x ¹¹⁹	x ¹²⁰	x	x	x ¹²¹		x
1:22–23 (43ph)	x	x	x	x	x	x		x
Eph 2:1 (46, 48ph)	x	x	x	x	x			x
2:2–5 (54ph)	x	x	x	x	x			x
2:9–10 (63ph)	x	x	x	x	x	x ¹²²		x
2:12 (71ph)	x	x	x	x	x			x
2:14 (75ph)	x	x	x	x	x			x
2:16 (77ph)	x	x	x	x	x			x
Eph 3:1 (91ph)	x	x	x	x	x	x		x

¹¹⁷ Staab lists three scholia in this section. GA 1916 only includes the first scholion. See Staab, *Pauluskommentar*, 611.

¹¹⁸ Part of the numbered scholia.

¹¹⁹ Omits second-to-last scholion recorded by Staab and includes last scholion as a numbered scholion. See Staab, *Pauluskommentar*, 614.

¹²⁰ Same as above.

¹²¹ Staab lists three scholia for this section. GA 1916 only includes the final scholion. See Staab, *Pauluskommentar*, 614.

¹²² Heavily abbreviated form of this scholion.

3:8 (105ph)	x	x	x	x	x			x
3:10–11 (111ph)	x	x	x	x	x			x
3:13 (111ph2)	x	x	x ¹²³	x ¹²⁴	x ¹²⁵			x ¹²⁶
3:18–19 (122– 124ph)	x	x	x	x	x	x ¹²⁷		x
Eph 4:3–4 (131ph)	x	x	x	x	x			x
4:4	x							
4:8 (138ph, 138ph2)	x ¹²⁸	x ¹²⁹	x	x	x ¹³⁰			x ¹³¹
4:10 (142ph)	x ¹³²	x ¹³³	x ¹³⁴	x ¹³⁵	x ¹³⁶	x		x
4:13 (151ph)	x	x	x	x	x			x
4:16 (156ph)	x	x	x	x	x	x		x
4:17–18 (161ph)	x	x	x	x	x			x
4:19 (165ph)	x	x	x	x	x	x		x
4:21–23 (167ph, 167ph2))	x ¹³⁷	x ¹³⁸	x	x	x			x
5:11–14 (205– 207ph)	x	x	x	x	x	x ¹³⁹		x
5:17–21 (214ph)	x	x	x	x	x	x		x

Table 2.13: Manuscripts of the Expanded Type used in this edition and the details of their *Photiana*.

¹²³ Unattributed.

¹²⁴ Attributed to Oecumenius.

¹²⁵ Attributed to Oecumenius.

¹²⁶ Attributed to Oecumenius.

¹²⁷ Omits the middle scholion in Staab and abbreviates third scholion. See Staab, *Pauluskommentar*, 617.

¹²⁸ Staab includes two scholia here. The first is omitted in GA 91. See Staab, *Pauluskommentar*, 618.

¹²⁹ Same as GA 91.

¹³⁰ Attributed to Photius and Athanasius.

¹³¹ Attributed to Oecumenius.

¹³² Begins with an anti-Nestorian introduction not found in Staab.

¹³³ Same as GA 91.

¹³⁴ Same as GA 91.

¹³⁵ Same as GA 91.

¹³⁶ Same as GA 91.

¹³⁷ Missing the second of the two Photiana listed. Staab, *Pauluskommentar*, 620.

¹³⁸ Same as GA 91.

¹³⁹ Only contains the final scholion in Staab. See Staab, *Pauluskommentar*, 621.

Having detailed each manuscript of the Expanded Type and their relationship with the other manuscripts used in this edition, the updated stemma will now be presented. Coppola's assertion of a relationship between GA 91 and GA 2183 is illustrated with the dashed line, as it only represents the *Photiana*, and the evidence is inconclusive in Ephesians. The manuscript labelled (g) continues to represent the transition from the *Photiana* being added into the margins of existing Normal Type manuscripts to being fully integrated into frame and alternating catenae. All manuscripts to the left of (g) lack sch. $\mu\zeta'$, while those to the right of (g) contain it, though GA 1923 has it in the margin. GA 1998 is not likely copied from GA 1982, therefore (h) represents the intermediate manuscript(s) between GA 1982 and GA 1998. The subsequent additions appear as follows:

(A) (Numbered Scholia / *Urkatena*)

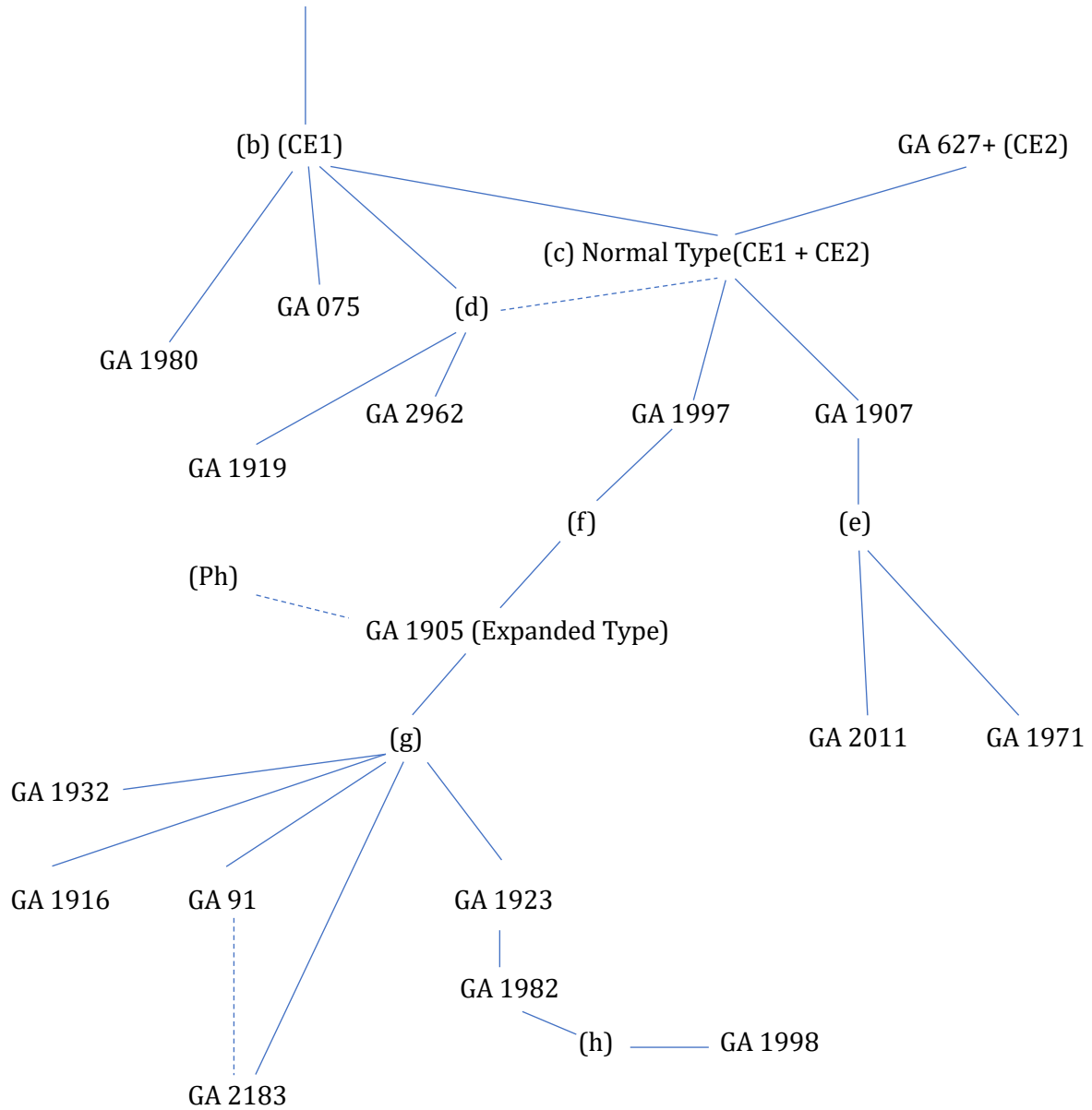


Fig. 2.9: Stemma for the Ps.-Oecumenian Catena in Ephesians (GA 1998, GA 1916, GA 91, and GA 2183 added).

2.4 GA 627 and Extracts from the Oecumenian Type (Alongside details of GA 1424 and GA 605)

2.4.1 Extracts from the Oecumenian Type (CPG C165.5)

This category was Staab's fifth and final Type, though not technically a Type per se. The manuscripts placed into this category ultimately represented abridged versions of the Ps.-Oecumenian catena. This category became for Staab a kind of 'catch-all' for those manuscripts that contained too many inconsistencies with the established Types to be categorised with them.¹⁴⁰ Most, if not all, of these manuscripts warrant individual investigation in future research, potentially even the creation of diplomatic editions to represent how catenae continued to be used in select instances outside of the more widespread conformity revealed in the manuscript data. Panella recognised that some of the manuscripts contained in this type should not genuinely be connected to the group at all, giving the example of Paris, BNF, Par. gr. 101 (GA 468) which only contains five scholia from the Ps.-Oecumenian catena out of forty-five scholia in total.¹⁴¹ Marcon also observed other manuscripts in the group that should not belong, such as Vatican City, BAV, Vat. gr. 9, 873, and 875 in which the Ps.-Oecumenian extracts are integrated into various Byzantine lexical sources.¹⁴²

Because of the diversity within this group, apart from GA 627, it was not consulted for use in the critical edition. While the manuscripts in it were incorporated into the original collation of witnesses to the Ps.-Oecumenian catena, they do not

¹⁴⁰ Staab, *Die Pauluskatenen*, 168–182.

¹⁴¹ Panella, 'The Pseudo-Oecumenian Catena on Galatians', 84.

¹⁴² Marcon, 'The Pseudo-Oecumenian Catena on Romans', 67.

represent a Type in the same sense that Staab's other categories do, and therefore cannot provide any information on the development of the Ps.-Oecumenian catena in the specific sense that this edition is intended to convey. Rather, they represent recycled use of catena material, given new life for various purposes seemingly specific to each manuscript. GA 627 was selected out of this group for its specific representation of the evolution of the *Corpus Extravagantium*, explained here.

2.4.2 GA 627 with GA 1424 and GA 605

Vatican, BAV, Vat. gr. 2062 (GA 627) is a tenth-century manuscript containing some of the book of Acts, the Catholic epistles, the Pauline epistles, and the Apocalypse. In something of a rarity in manuscripts with this same collection of books, it places the Apocalypse after the Acts of the Apostles. The Pauline epistles are prefaced by a lengthy prologue of the life of the Apostle Paul. This manuscript cannot properly be considered a catena in that it has no numbered scholia, but only contains the biblical text in a single column, centred on the page with sparse exegetical extracts in the margins. The epistles of Romans and 1 and 2 Corinthians contain a higher number of these marginal scholia than Ephesians, but all are written in a fine typographic minuscule, accompanied by the symbols typically attached to the *Corpus Extravagantium* in other catenae.¹⁴³ It is precisely because of the rarity of scholia in this manuscript that Staab categorised it as containing Extracts of the Ps.-Oecumenian Type. However, the importance of these extracts in the study of the history of the Ps.-Oecumenian catena is precisely why it is included in this edition.

¹⁴³ Staab, *Die Pauluskatenen*, 168–169.

Karl Staab, in his study of this manuscript, initially believed it to be the source for many of the unnumbered scholia in the Ps.-Oecumenian catena, but, due to his insistence on the primacy of the *Typus Vaticanus* catena, reversed this thought in the same section, arguing instead that the extracts came from GA 1915 and GA 1993.¹⁴⁴ In her research on the Ps.-Oecumenian catena on Galatians, Panella determined conclusively that Staab's original assessment was, in fact, correct. The extracts found at Galatians in GA 627, corresponded to most of the extracts now considered the CE2, or second layer of the *Corpus Extravagantium*.¹⁴⁵ Panella identified twenty-seven unnumbered scholia in Galatians in the final form of the Normal Type. However, the earliest textual witnesses to the tradition (GA 075 and GA 1980) lacked all twenty-seven, most of the remainder of which were found in GA 627. This led her to conclude that GA 627, along with at least one other, currently unknown, source circulated as independent extracts in the Pauline epistles, until they were incorporated into the Normal Type of the Ps.-Oecumenian catena, sometime in the tenth century.¹⁴⁶ In his research on the catena of Romans, Marcon makes parallel observations, finding that forty-four scholia absent from GA 1980—GA 075 was not used in his study—that are present in the final form of the Normal Type, are found in GA 627, further confirming Panella's discovery.¹⁴⁷ This work in Ephesians has confirmed the same information, but with additional discoveries made through examinations of manuscripts GA 1424 and GA 605 of the Expanded Type.

¹⁴⁴ Staab, *Die Pauluskatenen*, 169.

¹⁴⁵ Panella, 'The Pseudo-Oecumenian Catena on Galatians' 83.

¹⁴⁶ Panella, 'Re-classifying', 401.

¹⁴⁷ Marcon, 'The Pseudo-Oecumenian Catena on Romans', 124.

In Ephesians there are sixteen unnumbered scholia not found in GA 075 and GA 1980. These sixteen scholia, along with two others not in the catena, are found in the final form of the Normal Type, best represented by GA 1997. All but one of these scholia comes from Theodoret's *Interpretatio in XIV epistulas sancti Pauli*, with the other attributed to Germanus I, the eighth-century Patriarch of Constantinople and opponent of Monothelitism. That scholion is too brief for any verification of this attribution. In this regard, Panella's conclusions established earlier in this chapter, that the development of the Ps.-Oecumenian catena occurred in stages, characterised by the presence first of solely numbered scholia—a stage we have no manuscripts for—, then the addition of the first layer of *extravagantes*—represented by GA 075 and GA 1980—, the addition of a second layer of *extravagantes*—represented by GA 1997—, and finally, the addition of the *Scholia Photiana*—represented by the manuscripts of the Expanded Type, is further confirmed.

In the present study, during my analysis of the ninth-century manuscript Drama, KM, 3(3P) (GA 1424), I discovered that the marginal scholia found throughout the Pauline epistles corresponded with those found in GA 627. Given that GA 1424 is dated within a century before GA 627, it appeared, at that moment, that GA 1424 served either as a source for GA 627 or came from a similar source used by GA 627. However, after a comparison of the scholia in GA 1424 with those in GA 627, the idea of a direct copying relationship was abandoned. Reasons for this are twofold. First, an extract alongside Eph 1:13, listed in the critical edition as sch. 23ex, contains additional text in GA 627 not found in GA 1424. Second, GA 1424 only contains eight of the CE2 found in GA 627.

Therefore, GA 1424 serves specifically as a witness to an earlier stage of the development of the CE2 prior to its appearance in GA 627.

Paris, BNF, Gr. 216 (GA 605) is a tenth-century manuscript, unique in its presentation of scholia, as detailed earlier. Among the separate hands involved in recording the text found in GA 605, one of the earliest, believed by Staab to belong to the first scribe, Stephanus the Clerk, is in a very small, fine-lined majuscule predating most of the catena material. These extracts include four additional unnumbered scholia found in GA 627, including the additional eight scholia present in GA 1424. Therefore, it appears that GA 605 stands in line with GA 1424 on the road toward the gathering of a full CE2 layer in GA 627. The remaining four scholia found in GA 627 are from a currently unknown source. These scholia are represented here (Table 2.14).

Eph	GA 1424 (IX c.)	GA 605 (X c.)	GA 627 (X c.)	Normal Type
1:5	Τοῦτο γὰρ φησὶν ἡ θέλησεν, εὐδοκίαν γὰρ τὴν ἐπ’ εὐεργεσίαν βούλησιν ἔθος τῇ θείᾳ καλεῖν γραφῇ.	Present	Present	Present
1:10	Absent	Ἄνακεφαλαίωσιν τοίνυν καλεῖ τὴν καλεῖ τὴν σύντομον τῶν πραγμαμάτων μεταβολήν. Διὰ γὰρ τῆς κατὰ τὸν δεσπότην Χριστὸν οἰκονομίας, καὶ τῶν ἀνθρωπῶν ἡ φύσις ἀνίσταται, καὶ τὴν ἀφθαρσίαν ἐνδύεται, καὶ ἡ ὀρωμένη κτίσις τῆς φθορὰς ἐλευθερουμένη τεύξεται τῆς ἀφθαρσίας, καὶ τῶν ἀοράτων οἱ δῆμοι ἐνευφροσύνη διατελέσουσιν, ἐπειδὴ ἀπέδρα ὁ δύννη καὶ λύπη καὶ στεναγμός. Τοῦτο διὰ τῶν δὲ τῶν ῥητῶν ἐδίδαξεν ὁ θεῖος ἀπόστολος. Οὐ γὰρ εἶπεν τὸν οὐρανὸν καὶ τὴν γῆν ἀπλῶς, ἀλλὰ καὶ, τὰ	Present	Present

		<i>ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. Καὶ δεικνὺς τὸ τῆς οἰκονομίας μυστήριον, ἐπήγαγεν, ἐν αὐτῷ, τουτέστιν ἐν τῷ Χριστῷ.</i>		
1:11	Absent	Ἄνωθεν γὰρ προορίσεν ἡμᾶς, εἰς ταύτην ἀπεκλήρωσεν τὴν ζωὴν ὃ πάντα ποιῶν ὅσα βούλεται. Δίδασκει δὲ σαφέστερον εἰς ποῖον προορίσθημεν κληρὸν.	Present	Present
1:12	Absent	Absent	Πάντες γὰρ ὀρῶντες τοὺς εἰς τὸν Δεσπότην πεπιστευκότας Χριστὸν ἀνυμνοῦσιν τὸν τούτων αἴτιον τῶν ἀγαθῶν.	Present
1:13	Ἀντὶ τοῦ οἷον τινα σφραγίδα τὴν τοῦ πνεύματος ἐκομίσασθε δωρεάν; Ἐπαγγελίαν δὲ αὐτὴν καλεῖ, ὡς τοῦ κυριοῦ.	Present	Present	Present
1:17	Τοῦτο κατὰ διαίρεσιν τέθεικεν. Τὸν γὰρ αὐτὸν τοῦ αὐτοῦ καὶ θεὸν ἐκάλεσεν καὶ πατέρα, θεὸν μὲν ὡς ἀνθρώπου, πατέρα δὲ ὡς θεοῦ. Δόξαν γὰρ τὴν θεῖαν φύσιν ὠνόμασεν.	Present	Present	Present
2:2		Σαφῶς ἡμᾶς ἐδίδαξεν, ὡς πάλαι μὲν ὁ διάβολος τοῦ ἀέρος ἐνεπιστεύθη τὴν ἐξουσίαν, ἐκπεσὼν δὲ αὐτῆς διὰ τὴν πονηρίαν, διδασκαλὸς δυσσεβείας καὶ πονηρίας ἐγένετο. Οὐ μὴν ἀπάντων κρατεῖ ἀλλὰ μόνων τῶν οὐ προσιεμένων τὰ θεῖα κηρύγματα. Τούτους γὰρ υἱοὺς ἀπειθείας εἶπεν, τῆς θείας εὐεργεσίας τοὺς Ἐφεσίους ἀναμιμνήσκων ὅτι νεκροὺς ἤδη γεγεννημένους ἁμαρτίαν, καὶ ὑπὸ τὴν	Present	Present

		ἐξουσίαν τοῦ διαβόλου, τῆς σωτηρίας ἡξίωσεν.		
3:10			Οὐδὲ γὰρ αἱ ἀόρατοι δυνάμεις ἤδεσαν τὸ μυστήριον. Ἀλλὰ διὰ τῆς περὶ τὴν ἐκκλησίαν οἰκονομίας τὴν ἄρρητον τοῦ θεοῦ σοφίαν κατέμαθον. Καταπρόθεσιν δὲ τῶν αἰώνων λέγει ἀντὶ τοῦ ταῦτα πρὸ τῶν αἰώνων προέθετο. Ἐποίησεν δὲ διὰ τῆς κατὰ τὸν δεσπότην Χριστὸν οἰκονομίας.	Present
3:11			Τοὺς προορισμοὺς προθέσεις ὁ θεὸς ἐκάλεσεν ἀπόστολος.	Present
3:18	Τῆς γεγενημένης οἰκονομίας τὸ μέγεθος παρεδήλωσεν, ἐπειδὴ ταῦτα μεγέθους δηλωτικά.	Absent	Present	Present
4:8	Absent	Λαβὼν γὰρ τὴν πίστιν, ἀντιδίδωσιν τὴν χάριν.	Present	Present
4:9	Κατώτερα μέρη τῆς γῆς τὸν θάνατον ἐκάλεσεν.	Absent	Present	Present
4:14	Κυβείαν τὴν πανουργίαν καλεῖ. Πεποιήται δὲ ἀπὸ τοῦ κυβεύειν τὸ ὄνομα. Ἴδιον δὲ τουτο τῇδε κάκεῖσε μεταφέρειν τὰς ψήφους πανούργως τουτο ποιεῖν.	Present	Present	Present
4:19	Εἰς τὸν παράνομον γὰρ ἐξωκείλαντες βίον, καταβραχὺ τὴν ἀναληγισίαν ἐνόησαν.	Absent	Present	Present

4:21	Πάλαιον ἄνθρωπον οὐ τὴν φύσιν ἐκάλεσεν, ἀλλὰ τὴν τῆς ἁμαρτίας ἐνέργειαν.	Absent	Present	Present

Table 2.14: CE2 scholia found in GA 1424, GA 605, and GA 627, and their presence in the final stage of the Normal Type.

With the addition of this information, a final stemma of all manuscripts used in this critical edition can be produced. This stemma includes the addition of GA 627 with the addition of GA 1424 and GA 605, supplying (i) as the unknown manuscript(s) which supplied the final scholia found in GA 627.

(A) (Numbered Scholia / *Urkatena*)

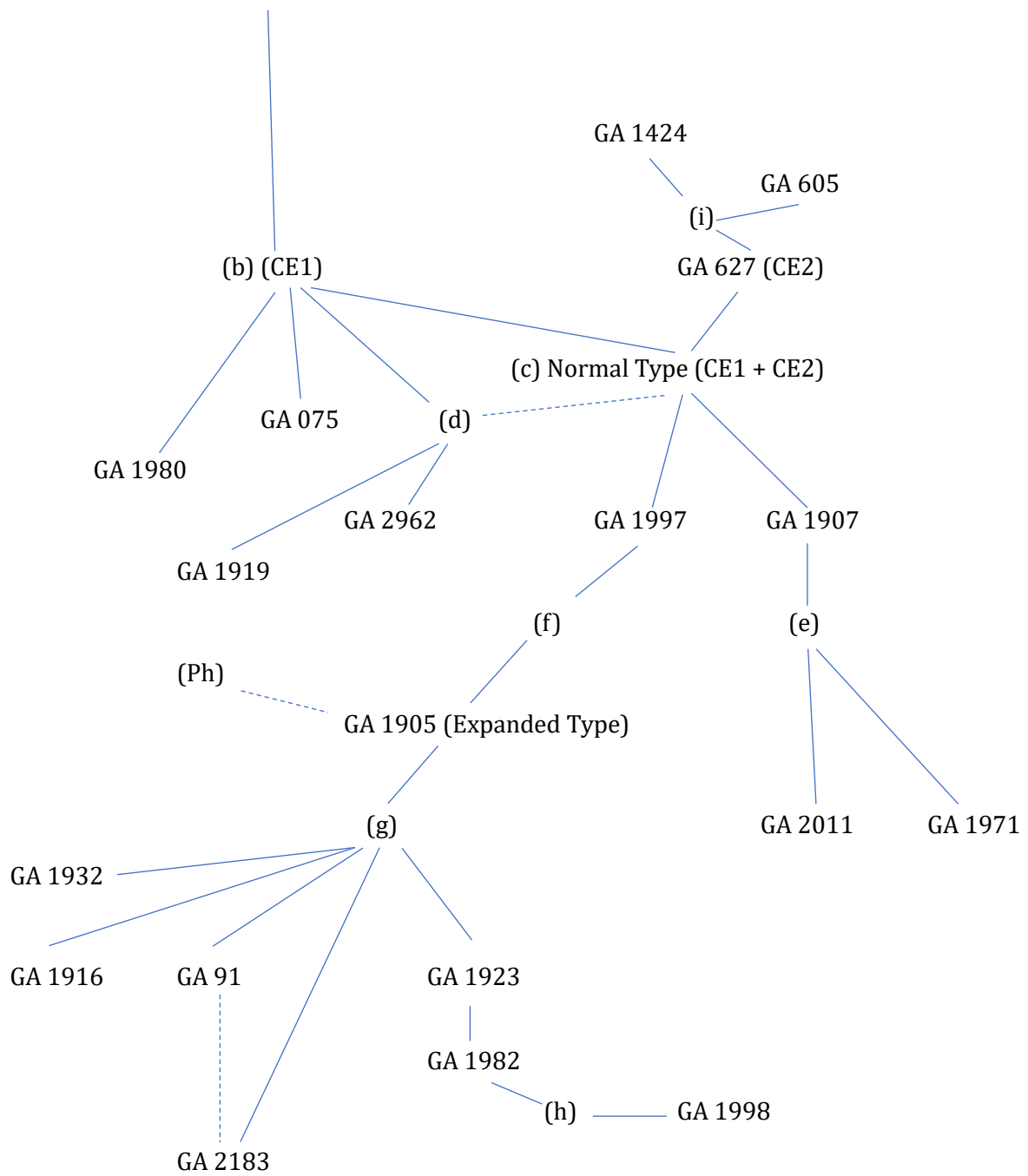


Fig. 2.10: Final stemma including all manuscripts used in the critical edition and GA 1424 and GA 605.

2.5 Methodology Employed for the Critical Edition of the Ps.-Oecumenian Catena on Ephesians

Agnès Lorrain has pointed out in her work on editing catena that it behoves the editor of an edition to faithfully represent the manuscript they are working with as best as possible.¹⁴⁸ With an eclectic edition like that of the Ps.-Oecumenian catena, faithfully representing the manuscripts becomes difficult as one is no longer working with a single manuscript, but multiple, with differing layouts employed to present the scholia, the lemmata, and in some cases the ordering and numbering of scholia. Because of this, I decided that, for this project, the best approach was to represent the structure in the alternating format with full lemmata, represented in the four representatives of the earliest recoverable text of the catena (GA 075, GA 1980, GA 1919, and GA 2962). Additionally, as an aid for the modern reader, contemporary chapter and verse indications have been added to the edition.

Regarding the text of the catena, it must be stated again that this edition is not an attempt to recreate the *Urkatena*. Decisions related to variant readings within the scholia which are representative of the Normal Type and the CE1 are often weighed in favour of GA 1980 due to its position as a witness to the earliest recoverable form of the catena, and the evidence presented earlier that GA 075—while also an early witness—has a tendency toward unique readings. However, the goal of this edition is to faithfully represent the text of the Ps.-Oecumenian catena of Ephesians in its entirety (i.e., numbered scholia + CE1 + CE2 + *Photiana*), therefore where variant readings occur in

¹⁴⁸ A. Lorrain, 'Editer les chaînes exégétiques grecques: quelle place pour les mises en page?', *Byzantion*, 91 (2021), 223–236.

scholia not found in GA 1980 and GA 075, an assessment was made between all manuscripts in this edition to determine the best reading to select for the editorial text.

Regarding the question of if, or how, the purported authors of each scholion should be represented, the edition of Codex Zacynthius has demonstrated an ideal method of recording authors at the beginning of the scholion.¹⁴⁹ However, when working with multiple manuscripts which do not all list the attributed patristic sources and, in some cases disagree as to the identity of the source, this method is not possible. For this study, author attributions are discussed in chapter 3, addressing the disparities between the manuscripts and the identity of source material behind scholia that lack attribution. Next is the matter of the critical apparatus and what to relate to the reader.

2.5.1 The Critical Apparatus

This section presents areas of variance found between manuscripts and how they have been assessed. These variant readings were divided into those which affect the sense of the reading and those that do not (i.e., most orthographic and nonsense readings). The criteria for determining the text of this edition were the traditional methods employed in textual criticism involving internal and external evidence.¹⁵⁰ Internally, where possible, the reading has been compared with the tendency of the scribe at other points in the manuscript. Where possible, the reading of the scholion was compared to the direct tradition of the patristic author. Externally, the readings of scholia were examined across all witnesses for uniformity, seeking to identify the readings that best explain the

¹⁴⁹ See H. A. G. Houghton, P. Manafis, and A. C. Myshrall, ed., *The Palimpsest Catena of Codex Zacynthius: Text and Translation* (Piscataway, NJ: Gorgias Press, 2020).

¹⁵⁰ J. J. Griesbach, *Novum Testamentum Graece: Textum Emendavit et Lectionis Varietatem Adiecit* (London, Halle, 1777), xiv–xvi.

rise of others, when variations between the readings in individual extracts were found. Variation units in the Greek text have been marked with footnotes. Footnote numbers follow the word where the variant occurs, or in the case of a variant unit containing multiple words, they follow the final word in the unit. With all variant readings, the readings found in the editorial text have been written in the apparatus first as the lemma, followed by a square bracket and then the variant reading(s). In only exceptional instances were secondary lemmas written in the same footnote (i.e., where two or more variant units occur within the grouping of words, ending at the same point).

2.5.1.1 Definitions

The definitions adopted for this edition are those used in the *Editio Critica Maior* of the New Testament. ‘Reading’ refers to any textual deviation between one manuscript and another. ‘Variant’ is one of at least two readings in the same section of text that is grammatically correct and logically possible in the context. ‘Orthography’ consists of textual characteristics such as spelling, abbreviation, and itacism that deviate from the normalised forms of these words found in other Greek texts.

2.5.1.2 Orthography

The editorial text has employed normalised Greek spelling and adopted the standard approach to orthographic variations between manuscripts. This included but was not limited to itacisms. Orthographic readings which did not affect the sense of the text have not been recorded in the apparatus. Where orthographic readings involved a difference from other readings that was both plausible and logical within the context of the scholion, they have been assessed according to the aforementioned criteria. Likewise,

spelling changes reflecting Atticism have been ignored in the apparatus and normalised in the editorial text. For example, insofar as the spelling of a particular word might impact its meaning—the use of ὑμεῖς for ἡμεῖς or ἡβουλήθη for ἐβουλήθη—the variant reading has been included in the critical apparatus with the manuscript witnesses to that reading. The reading selected for the editorial text has been determined by its attestation in the manuscript witnesses and available internal evidence. Accents and breathing marks for the editorial text follow the polytonic diacritical system used in modern critical editions.¹⁵¹

2.5.1.3 Omissions and Additions

Where scholia were omitted entirely in a manuscript, the abbreviation *om. schol.* has been used, followed by the manuscript number(s). A footnote marker has been placed at the scholion number in the editorial text (Fig. 2.11).

[10]* Δί οὔ φησιν ἔχομεν τὴν ἄφεσιν διὰ τοῦ αἵματος αὐτοῦ ὑπάρξασαν ἡμῖν. Θαυμαστὸν γὰρ τὸ μὴ μόνον ὑπὲρ ἐχθρῶν, ἀλλὰ καὶ τὸν υἱὸν δοῦναι καὶ πρὸς θάνατον διὰ τοῦ αἵματος. Τοῦτο γὰρ τῶν δωρεῶν τὸ φρικωδέστατον.

* *om. schol.* 2011.

Fig. 2.11: Example of a scholion in the critical edition and the manuscript that omitted the scholion recorded in the critical apparatus.

Where words were omitted, the footnote was placed after the word omitted, the lemma was recorded first in the apparatus, and the abbreviation *om.* follows the square bracket (Fig. 2.12).

¹⁵¹ H. W. Chandler, *A Practical Introduction to Greek Accentuation* (Oxford: Clarendon Press, 1881).

[12] Ἡ σοφῶς καὶ φρονίμως ἐγνώρισεν ἡμῖν, ἡ σοφούς καὶ φρονίμους ποιήσας. Οὕτως ἐγνώρισεν ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, ὥσεί εἶπεν τά ἐν τῇ καρδίᾳ αὐτοῦ. Τί γὰρ ἴσον τοῦ μυστηρίου τούτου, τοῦ δοῦναι τὸν υἱὸν ὑπὲρ τῶν ἐχθρῶν καὶ μισουμένων;*

* καὶ μισουμένων] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

Fig. 2.12: Example of a scholion in the critical edition and the manuscripts that omitted the word(s) recorded in the critical apparatus.

In the case of additions, the same practice has been applied, followed by the abbreviation *add.* and the word added. The footnote has been placed after the word immediately prior to the additional word(s) present in other manuscripts (fig. 2.13).

[15] Συνάψαι* ἐνώσαι μίαν κεφαλὴν παρασχεῖν ἀγγέλοις καὶ ἀνθρώποις τὸν Χριστόν. Ἀπεσχισμένοι γὰρ ἦσαν οἱ ἄγγελοι καὶ οἱ ἄνθρωποι, συνῆψεν, οὖν αὐτοὺς καὶ ἥνωσεν διὰ Χριστοῦ.

* συνάψαι] *add.* καὶ 1907.

Fig. 2.13: Example of a scholion in the critical edition and the manuscript that added a word recorded in the critical apparatus.

When additions occurred at the beginning of a scholion, the footnote has been placed after the first word of the extract. The first word was placed in the footnote as the lemma with the added words *including* the first word of the extract following the square bracket. In these instances, the variant readings have been treated as a new reading, rather than an addition (Fig. 2.14).

[150] Πλήρωμα* Χριστοῦ φησιν, τὴν περί Χριστοῦ ὀλοτελῇ γνῶσιν καὶ πίστιν. Οἷον ὅτι ἐκ παρθένου σάρκα ἔλαβεν, ὅτι ἐκ θεότητος καὶ ἀνθρωπότητος εἰς μίαν ὑπάρχει ὑπόστασιν. Ἵνα γὰρ μὴ ἀκούσας ἄνδρα τέλειον καὶ μέτρον ἡλικίας τὴν σωματικὴν νοήσης, ἐπήγαγε τοῦ πληρώματος τοῦ Χριστοῦ, ὥσεί ἔλεγεν, μέχρις οὗ εἰς τελειότητα φθάσωμεν τῆς ὀλοτελοῦς τοῦ Χριστοῦ γνῶσεως καὶ πίστεως.

* πλήρωμα] ἄνδρα δὲ τέλειον καὶ μέτρον ἡλικίας λέγει. τὴν τελείαν τοῦ Χριστοῦ ἔννοιαν καὶ εἶδωσιν πλήρωμα 1998.



Fig. 2.14: Example of a scholion in the critical edition and the manuscript that added words at the beginning of a scholion, recorded in the critical apparatus.

Similarly, where the addition was the article, the noun minus the article has been written as the lemma, with the article plus noun written as the variant reading. In these instances, the footnote was written after the noun in question, rather than the preceding word (Fig. 2.15).

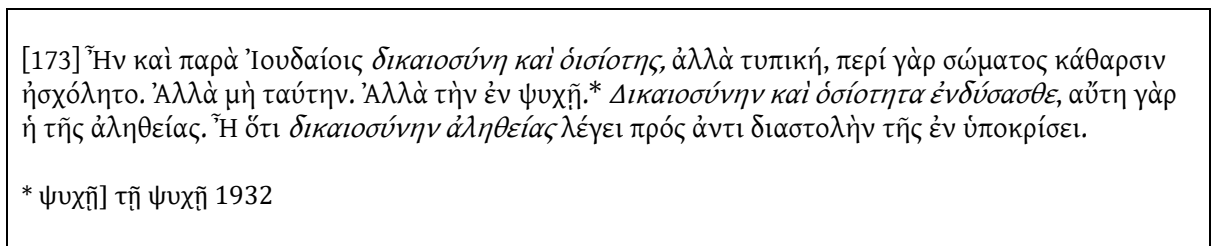


Fig. 2.15: Example of a scholion in the critical edition and a manuscript that added the article to a noun, recorded in the critical apparatus.

2.5.1.4 Multiple Readings

Where there were multiple variant readings between manuscripts, the lemma has been written first in the apparatus, followed by a square bracket, followed by the first variant reading and its manuscript numbers. This reading was then separated from the following reading with the use of a vertical pipe, followed by the next reading and manuscript numbers, and so on (Fig. 2.16).

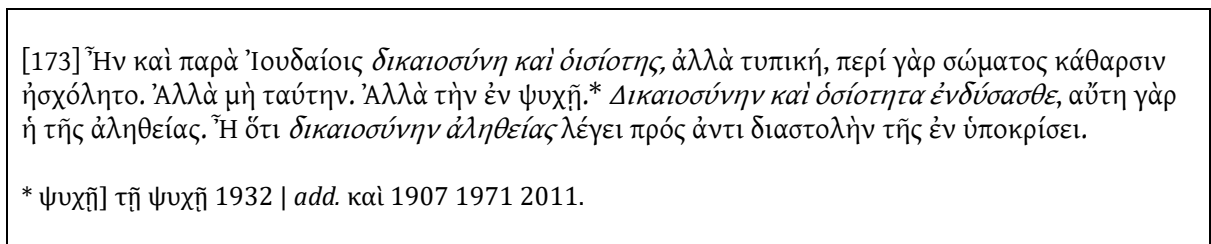


Fig. 2.16: Example of a scholion in the critical edition with more than one variant reading at the same word, recorded in the critical apparatus.

In the rare case where two separate variation units occurred within the same reading involving more than a single word, two separate lemmas have been included in the apparatus, separated by a vertical pipe, with the second lemma being followed by a square bracket, in the same manner as the first (Fig. 2.17).

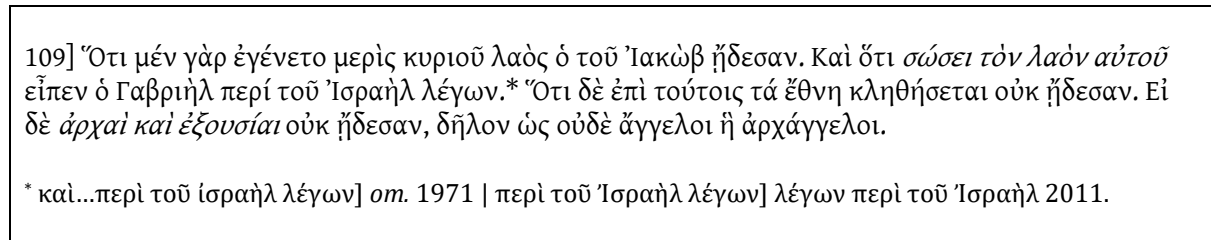


Fig. 2.17: Example of a scholion in the critical edition with more than one variant unit at the same location, recorded in the critical apparatus.

2.5.1.5 Sigla and Features of the Critical Apparatus

The format of the apparatus follows the protocol developed by the International Greek New Testament Project (IGNTP),¹⁵² but with minor deviations. Where manuscripts have illegible text, the abbreviation *illeg.* is used, while lacunae are marked with the abbreviation *lac.* Where the lemma is a longer reading and the variant unit concerns the entire reading, the insertion of an ellipsis is used to save space. *Nomina Sacra* found in the manuscripts have been spelled out in full, and diacritical markings have also been normalised. Punctuation, as it exists in the manuscripts, was used to orient the sense-breaks of the text but has not been followed slavishly where they created syntactical difficulty. Therefore, punctuation in the editorial text follows that found in the manuscripts where possible but has also been adjusted to modern conventions of commas and full stops, retaining the semicolon for question marks. The first word of each sentence has capitalised, as well as proper names, and the title of Christ as applied

¹⁵² <https://itseeweb.cal.bham.ac.uk/iohannes/majuscule/introduction.html>.

to Jesus. Quotations of biblical text have been identified through the use of italics, following the conventions of both the IGNTP and the United Bible Society.

2.6 Conclusions

In the creation of the critical edition of the Ps.-Oecumenian catena on Ephesians, I have conducted a careful analysis of manuscripts representing all the Types previously identified by Karl Staab in 1926. Of these five Types, manuscripts from Normal Type and Expanded Type were predominant, with one manuscript from the Extracts Type also selected (GA 627). Staab's Special Type and Secondary Expanded Type were not included in the creation of this edition beyond the collation stage, given that they do not accurately represent stages of the evolution of this catena. The work of Theodora Panella cited earlier points out that the Special Type (GA 622) is not a unique Type of the Ps.-Oecumenian catena, but merely a manuscript that has been added to over time from different Types in an effort to replace lost folios. Similarly, her investigation into Staab's Secondary Expanded Type determined that the three manuscripts that make up this Type are clearly copied from one another and represent a body of manuscripts developed for a unique purpose, but not used as part of the larger expansion of the Ps.-Oecumenian catena.¹⁵³ Most witnesses from Staab's Extracts were also not used, as they are not indicative of the development of the catena in a collective sense, but more representative of a pattern of recycling portions of the catena for new purposes. This has been demonstrated earlier, through the work of Panella and Marcon. While the

¹⁵³ The manuscripts of this type are Paris, BNF, Coislin 26 (GA 056), Munich, BS, Gr. 375 (GA 0142), and Venice, BNM, Z.35(343) (GA 1925). Panella demonstrated conclusively that GA 056 is the antigraph for GA 0142, which was subsequently the antigraph for GA 1925. GA 056 contains portions familiar to the Ps.-Oecumenian tradition and the *Typus Parisinus* catena and is a compilation catena unique to these three witnesses. See Panella, 'Pseudo-Oecumenian Catena on Galatians', 159–200 and the critical edition found on 270–338.

manuscripts that make up the Extracts warrant further individual study, they are not useful for the purposes of this edition.

In comparing the manuscripts of the Normal and Expanded Type, both through means of a test passage for the entire corpus and a full collation for the selected witnesses, it has been determined that, at a textual level, there is a broad correspondence between all manuscripts. Within the numbered scholia and the first layer of the *Corpus Extravagantium* (CE1) this homogeneity reflects a pattern of change away from the manuscript used as the source for GA 1980 and GA 075. Therefore, in the edition, many of the readings found in the editorial text that apply to these scholia agree with those two manuscripts against the majority. GA 1919 and GA 2962 of the Normal Type also represent a reliable witness to the editorial text when they agree with GA 1980 and GA 075, but also reveal pathways for patterns of change in the other manuscripts. GA 1997 represents the final stage of change for the Normal Type and the base text for manuscripts used in the Expanded Type, when the *Scholia Photiana* were added.

Of the witnesses to this edition in the Expanded Type, the work of Jacopo Marcon in prioritising GA 1923, GA 1982, and GA 1905 has been supported, though with some disagreements. In many cases, these disagreements relate primarily to groupings of manuscripts at the textual level against the codicological level, but in others, the epistle to the Ephesians simply does not contain enough material to confirm or deny Marcon's findings in Romans. The text of GA 1997 served as the base text for all manuscripts of the Expanded Type prior to their inclusion of the *Photiana*, with GA 1905 appearing to be one of the early examples of this incorporation, prior to their placement within the

numbered scholia and *extravagantes*. GA 1923 and GA 1982 testify to this stage after the full incorporation of the *Photiana*, revealing a clear copying relationship between them, either from a shared antegraph, or one from the other. GA 1916 is a witness to an abbreviated Photian corpus, while GA 91 and GA 2183 make up a puzzling pair of manuscripts that represent a possible copying relationship in the *Photiana*, but not in the rest of the scholia.

The only manuscript from the Extracts of the Ps.-Oecumenian Type (GA 627) may be one of the most important witnesses for this and other studies of the Ps.-Oecumenian catena in Paul. While it is not a catena in Ephesians, its possession of the second layer of the *Corpus Extravagantium* (CE2) prior to its incorporation into the Normal Type provides a *terminus ante quem* for that last stage. Unique to this study is the inclusion of GA 1424 and GA 605 into the larger picture of the addition of the CE2. GA 1424, dating to the ninth century, is the earliest witness to eight of the CE2 found in GA 627 demonstrating clearly that the source material for the CE2 was in circulation nearly one century earlier than originally assessed by Panella. The addition of four more CE2 scholia in the tenth century manuscript GA 605 adds another witness to this progression before its actualisation in the Normal Type.

The witnesses to this edition have been assessed and included based on their value to accurately depicting the evolution of the Ps.-Oecumenian catena. After these manuscripts were transcribed in full an online synopsis was created for their collation, leading to the creation of the editorial text of this eclectic edition. The methodology applied to decisions made between variation units has been listed earlier alongside

explanations of the symbols and notes used in the recording of said units. This can now be compared with the critical edition contained in Appendix 1.

CHAPTER 3

An Analysis of the Layers of Catena Tradition in Ephesians and the Sources Identified for Attributed and Unattributed Scholia

3.1 Introduction

The Ps.-Oecumenian catena on Ephesians consists of the gathering of four separate layers of tradition in its ultimate stage, finally realised in Karl Staab's Expanded Type (CPG C165.3). These layers are the *Urkatena*, consisting of only the numbered scholia, the *Corpus Extravagantium*, divided into two layers (CE1 and CE2), and the *Scholia Photiana*, a final addition of extracts sometime after the life of the Patriarch Photius and before the end of the tenth century. The *terminus a quo* for the catena must come sometime after the sixth century, or the time of the Monophysite, Oecumenius, who is named as a contributor to the numbered scholia. Therefore, these four layers must have been added within that four-hundred-year period. In this chapter, I will examine each layer of scholia, except the *Scholia Photiana* which will be dealt with in Appendix 2, and the attributed scholia within each layer. This will be divided into discussions of the *Urkatena* and the *Corpus Extravagantium* as a whole, then the scholia attributed to multiple sources, followed by those attributed to Oecumenius. Prior to this, however, a discussion on how catenae are situated within the larger context of Byzantine practice of recording history and teaching is necessary.

3.2 Terminology of Byzantine Historiography

Terminology applied to catenae is drawn from within the genres of Byzantine historiography. Understanding how the source material is used within the catena therefore relies upon understanding the terminology employed within this genre. While not a *historia* or *chronographia*, terms that accompany works of those types are often employed in catena traditions. Terms associated with the summarising of a direct tradition for an alternative use are *ἐπιτομή*, *σύνοψις*, and *παράδοσις*.¹ Famously, the earliest known catena was attributed to a Procopius of Gaza² and operated under the title *ἐκλογῶν ἐπιτομή* (epitome of selected excerpts).³ An *ἐπιτομή* is defined elsewhere as the shortening or summarising of a source text depending on the interest of the contemporary reader or the demands of the literary genre adopted.⁴ The other word associated here, and important in understanding the perception of catenae is *ἐκλογή*, or ‘selected excerpts’. Terms synonymous with *ἐκλογή* are *συλλογή* and *συναγωγή*. While *ἐκλογή* is demonstrably applied to a catena, *συναγωγή* (gathering) is of interest here as well, for the act of compiling a catena is one of gathering selected excerpts for a particular purpose. Photius employed this term for various works, including lexica, in

¹ P. Manafis, *(Re)Writing History in Byzantium: A Critical Study of Collections of Historical Excerpts* (Abingdon: Routledge, 2020), 1.

² This view has come under criticism in recent years. See F. Petit, ‘La chaîne grecque sur la Genèse, miroir de l’exégèse ancienne,’ *Stimuli. Exegese und ihre Hermeneutik in Antike und Christentum. Festschrift für Ernst Dassmann*, ed. G. Schöllgen and C. Scholten, *JAC* 23 (Münster: Aschendorff, 1996), 243–253; B. ter Haar Romeny, ‘Procopius of Gaza and his Library,’ *From Rome to Constantinople: Studies in Honour of Averil Cameron*, ed. H. Amirav and B. ter Haar Romeny, *Late Antique History and Religion* 1 (Leuven: Peeters, 2007), 173–190; K. Metzler, ed., *Prokop von Gaza, Eclogorum, Genesis*, xxv–xxvi; and R. Ceulemans, ‘The Transmission, Sources and Reception of Procopius: Exegesis of Genesis: Observations in the Wake of the New Edition,’ *VC* 71 [2017]: 214.

³ PG 87.1

⁴ J. S. Codoñer, ‘Towards a Vocabulary for Rewriting Byzantium,’ *Textual Transmissions in Byzantium: Between Textual Criticism and Quellenforschung* (Lectio 2), J. S. Codoñer and I. P. Martin, eds. (Turnhout: Brepols, 2013), 68.

his *Bibliotheca*.⁵ However, even being familiar with the Procopius catena, he did not use it in reference to that, calling the work ἐξηγητικά ἰσχυολαί. Therefore, it seems there is some difference between how one classifies a συναγωγή from an ἐκλογή, though their similarities may also inform why several ‘catena’ manuscripts classified by Staab as Extracts to the Oecumenian Catena are, in fact, excerpts reused within lexical material.

Of particular interest to this chapter is the way excerpts from John Chrysostom are employed, not least because collections of ἐκλογαί of his work were often produced.⁶ It is without doubt that the homilies of Chrysostom are the primary source material for the *Urkatena* in Ephesians.⁷ One might even consider them the ‘backbone’ of the entire *corpus*. Yet these scholia are heavily edited and summarised. In a sense, what we have in the Chrysostom scholia is not the Chrysostom found in the direct tradition, but an epitomised Chrysostom. A Chrysostom whose grammar and syntax has been moulded and reshaped, not twisted out of its original intent, but re-employed while still retaining the overall meaning of the selected portion of the homily. A similar observation was made by Jean-Marie Auwers when editing the catena on the Song of Songs by Procopius

⁵ Photius, *Bibliotheca*, cod. 145, 158.

⁶ PG 63.567–902: ἐκλογαί ἀπὸ διαφόρων λόγων. See A. Erhard, *Überlieferung und Bestand der Hagiographischen und Homiletischen Literatur der Griechischen Kirche: von dem Anfängen bis zum Ende des 16. Jahrhunderts*, Bd. 2 (Leipzig: J. C. Hinrichs Verlag, 1938), 215–216.

⁷ This is recognised by Marcon and Panella in their work on the Ps.-Oecumenian catenae in Paul, but also recognised by Giles Dorival in regard to New Testament catenae as a whole. See G. Dorival, ‘Biblical Catenae: Between Philology and History’, *Commentaries, Catenae and Biblical Tradition: Papers from the Ninth Birmingham Colloquium on the Textual Criticism of the New Testament in Association with the COMPAUL Project*, ed. H. A. G. Houghton (Piscataway, NJ: Gorgias, 2016), 75; J. Marcon, ‘The Pseudo-Oecumenian Catena on Romans’ (unpublished doctoral thesis, University of Birmingham, 2023), 154–156; T. Panella, ‘The Pseudo-Oecumenian Catena on Galatians’ (unpublished doctoral thesis, University of Birmingham, 2017), 137–138; 179–182. The *Clavis Patrum Graecorum IV* does not record Chrysostom as a source in the Ps.-Oecumenian catena of Ephesians, nor does it record Theodoret, but only Oecumenius. This is due to Oecumenius being the only source attributed with a siglum. Nonetheless, these other sources are demonstrated in this chapter. See M. Geerard, *Clavis Patrum Graecorum IV: Concilia Catenae, Corpus Christianorum* (Turnhout: Brepols, 2018), 390–391.

of Gaza.⁸ As Auwers recognised, while the temptation in modern editions is often to correct the excerpts of the catena toward the direct tradition, an edition, like the one in this thesis, which seeks to faithfully represent the text of the catena, should resist this urge.

Additionally, the epitomising of a source that serves a fundamental purpose to the overall collection of extracts has a precedent in the ninth-century chronicle of George the Monk. As recorded by Manafis, a prefatory remark by this monk establishes his methodology:

... we strove to set out, for your benefit, the least of the many (accounts), having collected it and put it together with hard work (...), I believe that what should be placed first and above all is that the most essential and the very useful (should be given) abridged and in the most plain manner, for it is better to speak plainly but truly rather than to speak elegantly but falsely. The speech is not admirable when it flows outside the boundaries, but when it is short in length and rich in meaning, and when it concisely contains the complete and precise (meaning) of the most essential.⁹

According to the methodology presented above, George the Monk did not merely collect excerpts and gather them together in a new format, but also intentionally selected specific extracts considered to be more important to the new work than others and abridged them—being careful to retain their original meaning as it applied to their new purpose in his chronicle. A similar sentiment is found in the works of the fourth-century Alexandrian mathematician Theon, recorded and translated by Signes Codoñer:

Thought is not moved by any one thing in only one way so as to express the idea that has occurred to it in a similar form, but it is stirred in a number of different ways, and sometimes we are making a declaration, sometimes asking a question, sometimes making an inquiry, sometimes beseeching, and sometimes expressing

⁸ J. Auwers, ed., *Procopii Gazaei: Epitome in Canticum Canticorum*, CCSG 67 (Turnhout: Brepols, 2011), xcix.

⁹ Manafis, *(Re)Writing*, 3. Translation by Manafis, accompanied by the Greek text which can also be found in C. De Boor, ed., *Georgii Monachi Chronicon*, II (Stuttgart: Peter Wirth, 1904), 4–13.

our thought in some other way. There is nothing to prevent what is imagined from being expressed equally well in all these ways. There is evidence of this in paraphrase by a poet of his own thoughts elsewhere or paraphrase by another poet and in the orators and historians, and, in brief, all ancient writers seem to have used paraphrase in the best possible way, rephrasing not only their own writings but those of each other.¹⁰

I contend that this is also how the compiler(s) of the numbered scholia approaches the work of John Chrysostom for the purpose of the catena. Given Codoñer's detailed discussion on the definitions of *μετάφρασις* and *παράφρασις*, the reworking of Chrysostom in the numbered scholia conforms to a paraphrastic approach, employing different words but not attempting to change the overall style of the original.¹¹ It should be acknowledged that this is no small feat. While catenae have historically been downplayed as exegetically bland or uninspiring,¹² it requires a necessary theological and philological expertise to accurately summarise the thought of another and compile it in such a way as to make it cohere to other extracts. Far from being 'dried up cisterns', catenae represent a significant achievement in the genre of Byzantine historiography.¹³

This chapter also observes that the compiler(s) of some stages of the Ps.-Oecumenian catena have employed a different methodology. However, this may be less about a compiler's methodology—in all stages—and more about their sources. Following Codoñer, 'sources' in this instance should be considered as everything from

¹⁰ Translation and original Greek in Codoñer, 'Towards a Vocabulary of Rewriting in Byzantium', 61–62.

¹¹ According to Codoñer, the classical definition of *μετάφρασις* necessitates a change in genre and style, while *παράφρασις* involves the stylistic rewriting of a text, sometimes to fit a new context. While some elements of each overlap, there is no change in genre from the works of Chrysostom, Theodoret, or Oecumenius to that of the catena, which is why I believe it is more of the latter than the former. See J. S. Codoñer, 73–82.

¹² M. Simonetti, *Biblical Interpretation in the Early Church: An Historical Introduction to Patristic Exegesis*, trans. J. A. Hughes (Edinburgh: T&T Clark, 1994), 76, 111; R. Simon, *Histoire critique du Vieux Testament* (Rotterdam: Reinier Leers, 1685), 410–11.

¹³ J. Reuss, *Matthäus-Kommentare aus der griechischen Kirche aus Katenenhandschriften gesammelt und herausgegeben*, TUGAL 61 (Berlin: Akademie-Verlag, 1957), 16.

finished books, copied anthologies, or even collections of excerpts.¹⁴ As has already been demonstrated,¹⁵ the apparent source for the CE2 was not direct tradition of the authors but rather collections of floating extracts that circulated in other manuscripts like GA 1424 and GA 627. Therefore, with the CE2, the level at which these excerpts compare to the known direct tradition is entirely dependent on the activity of the original compiler(s) of the extracts prior to their inclusion in the catena, not necessarily on the compiler(s) of that layer of the catena itself. Understanding the genre within which catenae exist provides an adequate literary setting from which I will now analyse the scholia and their sources.

3.3 Sources for the Numbered Scholia and CE1

Before moving into the numbered scholia proper, the prefatory *argumenta* ought to be mentioned. Though they are numbered (Ha and Hb) in the critical edition of the Ps.-Oecumenian catena on Ephesians, the two hypotheses that feature at the beginning of most manuscripts are often included as part of the broader Euthalian apparatus. The first hypothesis is unattributed in the manuscripts themselves and is found verbatim in the sixth-century *Synopsis Scripturae Sacrae* attributed to Ps.-Athanasius.¹⁶ Its inclusion here alongside a second hypothesis in most manuscripts attributed to Theodoret is

¹⁴ J. S. Codoñer, 'Dates or Narrative? Looking for Structures in Middle Byzantine Historiography (9th to 11th century)', *Byzanz und das Abendland IV: Studia Byzantino-Occidentalia*, ed. E. Juhász (Budapest: Eötvös-József Collegium, 2016), 239 n.33.

¹⁵ See chapter 2, section 2.4.

¹⁶ PG 28.417. Theodore Zahn deemed the work to be reliant on John Chrysostom, Athanasius, and Epiphanius, likely to have been created in a monastic library sometime in or after the sixth century. T. Zahn, *Geschichte des neutestamentlichen Kanons*, Bd 2, Hälfte 1 (Leipzig: A. Deichert, 1890), 302–318. J. A. Robinson included an edition of it in his work on the Euthalian apparatus as well given that portions of the synopsis are found there. See J. A. Robinson, *Euthaliana: Studies of Euthalius, Codex H of the Pauline Epistles, and the Armenian Version with an Appendix Containing a Collation of the Eton MS of the Pseudo-Athanasian Synopsis* (Cambridge: Cambridge University Press, 1895), 105–120.

reminiscent of the Antiochene practice of creating historical settings for the biblical books. The second hypothesis is addressed in detail later in this chapter but, despite its attribution to Theodoret in the manuscripts, is largely a summary of the hypothesis of John Chrysostom.

3.3.1 The Numbered Scholia

As has already been recognised by Marcon in Romans and Panella in Galatians, the numbered scholia are largely, though not solely, reliant on the homilies of John Chrysostom.¹⁷ The numbered scholia in Ephesians are generally comprised of extracts belonging to Chrysostom and, in some cases, attributed to Oecumenius, with the Oecumenian material expanding upon the work of the ‘golden mouth’. In the Ps.-Oecumenian catena on Ephesians there are 293 numbered scholia. Because of this, a detailed analysis of every scholion is impossible within the constraints of this chapter. Therefore, several scholia have been selected to illustrate how the *Urkatena* layer repurposes the commentary tradition from which it draws its material. The scholia numbers employed in this chapter are those found in the critical edition.

The first numbered scholion in the critical edition offers an effective illustration of the epitomising undertaken by the compiler of this layer of the catena (Table 3.1).

Catena	Chrysostom ¹⁸
[1] Ὅρα πόση ἦν τότε ἀρετὴ ὅτι κοσμικοὺς ἀνθρώπους ἀγίους καὶ πιστοὺς προσαγορεύει.	Ἐννοήσωμεν ὅση κατέχει νῦν ἡ ῥαθυμία, καὶ πῶς σπανίζει τὰ τῆς ἀρετῆς , καὶ ὅση τότε ἡ φορὰ ἡ τῶν ἐναρέτων, ὥς καὶ τοὺς κοσμικοὺς, ἀγίους καὶ πιστοὺς λέγεσθαι.

¹⁷ Marcon, ‘The Pseudo-Oecumenian Catena on Romans’, 2; Panella, ‘The Pseudo-Oecumenian Catena on Galatians’, 29–52.

¹⁸ PG 62.9–10.

Table 3.1: Scholion 1 from the critical addition compared with the homily of Chrysostom.

In this instance, the core of what is said by Chrysostom in his homily on this verse is retained, while what may have been deemed superfluous for the space available has been excised, paralleling the sentiments of Theon and George the Monk earlier. Similarly, sch. 8 and 9 addressing Eph 1:6 are representative of the Chrysostomic source material but not exclusively, with scholion 8 being more independent than sch. 9 (Table 3.2).

Catena	Chrysostom ¹⁹
[8] Ταῦτα δὲ πάντα ἐποίησεν εἰς ἡμᾶς, δι' ἄλλο μὲν οὐδέν. Πλήν ὅτι ἡβουλήθη καὶ σφόδρα ἐπεθύμησεν χάριτι σώσαι τοὺς ἐπὶ γῆς, πρὸς τὸ ἐκ τούτου ἐπαινέσθαι καὶ δοξάζεσθαι τὴν ἀγίαν αὐτοῦ δόξαν τῆς χάριτος. [9] Ἐχαρίτωσεν δὲ πρῶτον μὲν ἐνώπιον τῶν ὀφθαλμῶν αὐτοῦ. Ἔπειτα ἐπεράστους ἐποίησεν ἀγγέλοις, ἀρχαγγέλοις, ταῖς ἄνω δυνάμεσιν, τοῖς εὐηρεστηκόσιν αὐτῷ ἁγίοις. Ἐπιθυμῇσι γὰρ φησὶν ὁ βασιλεὺς τοῦ κάλλους σου. Τὴν δὲ χάριν ταύτην, διὰ τοῦ ἡγαπημένου Χριστοῦ καὶ υἱοῦ αὐτοῦ τοῖς ἐπὶ γῆς δεδῶρηται. Αὐτὸς γὰρ ὁ μεσίτης.	Οὐκοῦν εἰ εἰς τοῦτο ἐχαρίτωσεν, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, καὶ ἵνα δείξη τὴν χάριν αὐτοῦ, μείνωμεν ἐν αὐτῇ. <i>Εἰς ἔπαινον δόξης.</i> Τί ἐστὶ τοῦτο; ἵνα τις αὐτὸν ἐπαινέσῃ; ἵνα τις δοξάσῃ; ἡμεῖς, ἄγγελοι, ἀρχάγγελοι, ἀλλὰ πᾶσα ἡ κτίσις; Καὶ τί τοῦτο; Οὐδέν· ἀνεκδέξαι γὰρ τὸ Θεῖον. Τίνος οὖν ἔνε κεν βούλεται ἐπαινέσθαι καὶ δοξάζεσθαι παρ' ἡμῶν; Ὅστε τὴν πρὸς αὐτὸν ἀγάπην θερμότεραν ἡμῖν ἐγγενέσθαι. Οὐδενὸς γὰρ ἐφίεται τῶν παρ' ἡμῶν, ἀλλ' ἡ τῆς σωτηρίας μόνης, οὐ διακονίας, οὐ δόξης, οὐκ ἄλλου οὐδενός, καὶ πάντα διὰ τοῦτο ποιεῖ. Ὁ γὰρ ἐπαινῶν καὶ θαυμάζων τὴν εἰς αὐτὸν χάριν γεγεννημένην, προσεκτικώτερος ἔσται καὶ σπουδαιώτερος. <i>Ἦς ἐχαρίτωσεν ἡμᾶς</i>, φησὶν. Οὐκ εἶπεν, Ἦς ἐχαρίσατο, ἀλλ', Ἐχαρίτωσεν ἡμᾶς· τουτέστιν οὐ μόνον ἁμαρτημάτων ἀπήλλαξεν, ἀλλὰ καὶ ἐπεράστους ἐποίησε. Καθάπερ ἂν εἴ τις λαβὼν ψωραλέον τινά, καὶ λοιμῷ καὶ νόσῳ διεφθαρμένον, καὶ γήρα καὶ πενίαν καὶ λιμῷ, εὐθέως εὐμορφον νεώτερον ἐργάσαιτο, πάντας ἀνθρώπους νικῶντα τῷ κάλλει, σφοδρὰν μὲν τὴν αὐγὴν ἀφιέντα ἀπὸ τῶν παρειῶν, καὶ τὰς μαρμαρυγὰς τοῦ ἡλίου ἀποκρύπτοντα ταῖς τῶν ὀφθαλμῶν βολαῖς, εἴτα ἐν αὐτῷ καταστήσειε τῷ τῆς ἡλικίας ἄνθει, καὶ μετὰ τοῦτο ἀλουργίδα περιβάλῃ καὶ διάδημα καὶ πάντα τὸν κόσμον τὸν βασιλικόν· οὕτως ἐξήσκησε τὴν ψυχὴν ἡμῶν, καὶ καλὴν καὶ ποθεινὴν καὶ ἐπέραστον ἐποίησεν. Ἐπιθυμοῦσι γὰρ ἄγγελοι παρακύψαι πρὸς τὴν τοιαύτην ψυχὴν, ἀρχάγγελοι, πᾶσαι αἱ ἄλλαι δυνάμεις. Οὕτως ἡμᾶς καὶ ἐπιχάριτας ἐποίησε, καὶ ἑαυτῷ ποθεινοῦς. <i>Ἐπιθυμῇσι γὰρ, φησὶν, ὁ βασιλεὺς τοῦ κάλλους σου.</i>

Table 3.2: Scholia 8 and 9 from the critical edition compared with the homily of John Chrysostom. Gone are the parallels of lepers being returned to their former state and the confessions

¹⁹ PG 62.13.

made at baptism. The reference to Ps 45:11 is retained alongside the skeleton of the pastor's original oration. Woven within, with talk of salvation and the mediation of Christ, the catenist speaks. Perhaps this is the voice of Oecumenius, perhaps not. But it is not the words of Chrysostom.

Scholia 49 through 52 function in tandem with one another. Scholion 50 is discussed in a following section as it is attributed to Oecumenius in the manuscripts and offers a short but explanatory detail to the Chrysostomic material in sch. 49. Scholia 49, 51, and 52 represent an *ἐπιτομή* of Chrysostom while sch. 50 demonstrates how the catenist has inserted an anonymous commentator, perhaps themselves or Oecumenius, into the discourse (Table 3.3).

Catena	Chrysostom ²⁰
[49] Ὅρᾳς ὅτι οὐκ εἶπεν ἀναγκάζοντος ἢ βιαζομένου, ἀλλ' <i>ἐνεργοῦντος</i>. Καίτοι εἰ ἄρχων ἦν τῇ ἀληθείᾳ ἀλλὰ μὴ ἐχειροτονεῖτο ἐκ τῆς ἡμῶν ῥαθυμίας καὶ πονηρίας, καὶ τοῦ ἀναγκάζειν ἐξουσίαν εἶχε. <i>Νῦν γὰρ τὸ ἐνεργοῦντος</i> δηλοῖ ὅτι ἐκόντες αὐτὸν παρεδεχόμεθα, καὶ ὅτι τοῦ τὸ ἐστὶν ἐπάγει <i>τοῖς υἱοῖς τῆς ἀπειθείας</i>, τουτέστιν τοῖς μὴ πειθομένοις μὲν θεῷ. Ἐκεῖνῳ δὲ πειθομένοις οὐ μὴν ἀναγκαζομένοις, εἴτα ἐπάγει, <i>ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν</i>. Ἐπειδὴ γὰρ ἤγαγεν <i>μνήμην τῶν ἁμαρτημάτων αὐτῶν</i>. Εἰκὸς δὲ ἦν αὐτοὺς <i>αἰσχύνεσθαι ἐπ' αὐτοῖς, καὶ ἑαυτὸν κοινωνὸν ποιεῖ, καὶ οὐ μόνον ἑαυτὸν, ἀλλὰ καὶ πάντας</i>. Ταύτη καὶ τὴν δύναμιν τοῦ λυτρωσαμένου Χριστοῦ ἀνακηρύττων, <i>σαρκὸς</i> δὲ φησι, τῶν σαρκικῶν ἐπιθυμιῶν. [50] Ὡσεὶ εἶπεν σωματικῶς καὶ ψυχικῶς ἁμαρτάνοντες. [51] <u>Ὡςπερ τέκνα ἀπωλείας καὶ γεέννης εἴρηνται οἱ ἄξιοι ἀπωλείας καὶ γεέννης πράττοντες. Οὕτως καὶ τέκνα ὀργῆς οἱ ὀργῆς ἄξιοι.</u> [52] <u>Τὸ φύσει οἶον ἀληθῶς γνησίως ὥς καὶ οἱ λοιποὶ.</u> Οὐδεὶς γὰρ ἦν τῶν τοιούτων ἐλεύθερος.	Ὅρᾳς τὸ προσηνὲς τοῦ Παύλου, καὶ πῶς πανταχοῦ παραμυθεῖται τὸν ἀκροατὴν, οὐ βαρῶν αὐτόν; Ἐπειδὴ γὰρ εἶπεν, ὅτι Εἰς ἔσχατον κακίας ἡλάσατε τοῦτο γάρ ἐστι νεκρωθῆναι· ὥστε μὴ σφόδρα βαρῦναι αὐτοὺς αἰσχύνονται γὰρ οἱ ἄνθρωποι τῶν προτέρων κακῶν εἰς μέσον φερομένων, καὶ ἀπολλύμενα ἢ καὶ κίνδυνον οὐκ ἔχοντα, δίδωσιν αὐτοῖς συνεργόν, ὥστε μὴ νομισθῆναι τὸ πᾶν αὐτῶν εἶναι, καὶ συνεργὸν ἰσχυρόν. Τίνα δὴ τοῦτον; Τὸν διάβολον. Οὕτω δὴ καὶ ἐν τῇ πρὸς Κορινθίους ποιεῖ· εἰπὼν γάρ, <i>Μὴ πλανᾶσθε· οὐτε πόρνοι, οὐτε εἰδωλολάτραι</i>, καὶ τὰ λοιπὰ ἅπαντα καταλέξας, καὶ ἐπαγαγὼν, <i>Βασιλείαν Θεοῦ οὐ κληρονομήσουσι</i>, τότε φησί· Καὶ ταῦτα τινες ἦτε. Οὐκ εἶπεν ἀπλῶς, <i>ἦτε</i>, ἀλλὰ, <i>τινὲς ἦτε</i>· τουτέστιν, οὕτως πως ἦτε. Ἐνταῦθα σφόδρα ἡμῖν ἐπιφύονται οἱ αἵρετικοί· περὶ γὰρ τοῦ Θεοῦ ταῦτα εἰρήσθαι λέγουσι, καὶ τὴν ἀχαλίνωτον γλῶσσαν ἐπὶ πολὺ ἐξάγοντες, ταῦτα ἀρμόζουσι τῷ Θεῷ, ἃ τοῦ διαβόλου μόνου ἐστί. Πῶς οὖν αὐτοὺς ἐπιστομίσομεν; Ἀπ' αὐτῶν τῶν ῥημάτων. Εἰ γὰρ δίκαιός ἐστιν, ὥςπερ καὶ ὑμεῖς φατε, ταῦτα δὲ ἔπραξεν, οὐκ ἔτι δικαίου τοῦτο,

²⁰ PG 62.31–32; John Chrysostom, Homilies on the Epistle of St. Paul the Apostle to the Ephesians (NPNF² 13.65–66).

	ἀλλὰ καὶ σφόδρα ἀδίκου καὶ μιανοῦ τὸ πρᾶγμα· μιὰρὸς δὲ Θεὸς οὐκ ἂν εἴη ποτέ. Διὰ τί δὲ αὐτὸν <i>ἄρχοντα τοῦ αἰῶνος</i> τούτου φησίν; Ἐπειδὴ πᾶσα σχεδὸν ἡ ἀνθρωπίνη φύσις ἐκείνῳ δέδωκεν ἑαυτήν, καὶ πάντες αὐτῷ δουλεύουσιν ἐκόντες καὶ προαιρούμενοι. Καὶ τῷ μὲν Χριστῷ μυρία ἐπαγγελλομένῳ τοιοῦτον, ἀλλ' εἰς γέενναν παραπέμποντι, πάντες ὑπείκουσι. Καὶ ἡ ἀρχὴ ἐν τῷ αἰῶνι τούτῳ, καὶ πλείους οὗτος ἔχει τοῦ Θεοῦ, καὶ μᾶλλον αὐτῷ εἰκοντας ἢ τῷ Θεῷ, πλην ὀλίγων, διὰ τὴν ῥαθυμίαν τὴν ἡμετέραν. . . Καὶ οὐ τούτῳ δὲ μόνον αὐτοὺς παραμυθεῖται, τῷ δοῦναι κοινωνόν, ἄλλ' καὶ τῷ ἑαυτὸν τάξαι μετ' ἐκείνων. <i>Ἐν οἷς</i> φησί, <i>καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε. Πάντες</i> οὐκ ἔνι γὰρ εἰπεῖν ὅτι ἐξῆρτό τις. . . Ἄλλ' ἵνα μὴ ταῦτα λέγειν ὑποπτευθῇ ἐπὶ διαβολῇ τῆς σαρκός, μηδὲ μέγα νομίση τις εἶναι τὸ πλημμέλημα, ὅρα πῶς ἀσφαλίζεται. <i>Τὰ θελήματα τῆς σαρκὸς ἡμῶν</i>, φησί, <i>καὶ τῶν διανοιῶν ποιοῦντες</i>, τοιυέστι, τὰ ἡδονῆς πάθη. Παρωξύναμεν, φησί, τὸν Θεόν, καὶ παρωργίσαμεν· τοιυέστιν, ὀργὴ ἡμεν, καὶ οὐδὲν ἕτερον. Ὅσπερ γὰρ ὁ ἀνθρώπου ὢν τέκνον, φύσει ἀνθρωπὸς ἐστίν, οὕτω καὶ ἡμεῖς ὀργῆς τέκνα ἡμεν, ὥς καὶ οἱ λοιποί· τοιυέστιν, οὐδεὶς ἦν ἐλεύθερος, ἀλλὰ πάντες ἐπράττομεν ἄξια ὀργῆς.

Table 3.3: Scholia 49 through 52 from the critical edition compared with the homily of Chrysostom in translation.

The compiler(s) of the scholia has retained only what is absolutely necessary from the homily to make the connection with Chrysostom. There is mention of Paul's use of shame over past sins to bring repentance in his hearers, yet an acknowledgement of Paul's use of the first-person plural (we) in order to unite himself with his readers. The catenist also rearranges the order of the Chrysostomic thought in sch. 49, bringing the preacher's discourse on humanity's cooperation with the working of the Devil into the primary place, though it is further down in the homily.

Scholia 51 and 52 are not as easily associated with Chrysostom, commenting mainly on lemmatic material with short explanatory glosses. As is discussed below with

the Oecumenian scholia, brief additional comments, such as sch. 50, are indicative of scholia attributed to Oecumenius in the broader catena and could suggest that—though not attributed to him in the manuscripts—sch. 50–52 also come from this Monophysite even though they reflect Chrysostom-like thoughts. Even if these scholia only come from the mind of the compiler(s), the wedding of his text with Chrysostom’s is such that one feeds into the other without clear distinction, creating a unity even within views that may have been disharmonious in life.

Lastly, sch. 156 and 156ex represent a unique combination of extracts within the context of the Ps.-Oecumenian catena on Ephesians. Scholion 156 is another epitomised homily of Chrysostom, while 156ex derives from the CE1 layer to be discussed in the following subsection. Scholion 156ex itself is discussed in section 3.4 which addresses scholia attributed to Oecumenius and will only be mentioned briefly here. Scholion 156 can be compared with the homiletic tradition to see its adjustments to the source material (Table 3.4).

Catena	Chrysostom ²¹
[130] Καθάπερ γὰρ ἐπὶ τῶν ἡμετέρων σωμάτων τὸ πνεῦμα τὸ ζωτικόν τὸ ἀπὸ ἐγκεφάλου διὰ τῶν νευρῶν κατιόν, οὐχ ἀπλῶς πᾶσιν ἐμπνεῖ τοῖς μέλεσιν δύναμιν, ἀλλὰ τῷ μὲν πλεῖον τι δέξασθαι δυναμένῳ πλεῖον δίδωσι, τῷ δὲ ἔλαττον ἔλαττον. Οὕτως καὶ ὁ Χριστὸς. Καθάπερ γὰρ μελῶν τῶν ἡμετέρων ψυχῶν αὐτοῦ, καὶ εἰς αὐτὸν ἀποκεκρυμμένων, ἡ πνευματικὴ αὐτοῦ δύναμις καὶ ἡ τῶν χαρισμάτων διανομὴ κατὰ ἀναλογίαν ἐκάστου μέλους αὐτοῦ προσαπτομένη <i>τῇν αὐξήσιν ποιεῖται</i> τῆς πνευματικῆς ἡλικίας. <i>Διὰ τῆς ἀφῆς φησι τῆς ἐπιχορηγίας, τουτέστιν διὰ τῆς ἐν τῇ ἀφῇ, καὶ οἷον ἐρευνῇ τοῦ ἐπιτηδείου</i>	Καθάπερ τὸ πνεῦμα τὸ ἀπὸ τοῦ ἐγκεφάλου καταβαῖνον, τὸ διὰ τῶν νεύρων τὸ αἰσθητικὸν οὐχ ἀπλῶς δίδωσι πᾶσιν, ἀλλὰ κατὰ ἀναλογίαν ἐκάστου μέλους, τῷ μὲν δυναμένῳ πλέον δέξασθαι, πλέον, τῷ δὲ ἐλάττω, ἔλαττον τοῦτο γὰρ ἐστὶν ἡ ρίζα, τὸ πνεῦμα· οὕτω καὶ ὁ Χριστὸς· καθάπερ γὰρ μελῶν τῶν ψυχῶν εἰς αὐτὸν ἀνηρητημένων, ἡ πρόνοια αὐτοῦ καὶ ἡ χορηγία τῶν χαρισμάτων κατὰ ἀναλογίαν ἐν μέτρῳ τὴν ἐνὸς ἐκάστου μέλους αὐξήσιν ποιεῖται. Τί δέ ἐστι, <i>Διὰ τῆς ἀφῆς τῆς ἐπιχορηγίας</i>; Τουτέστι, διὰ τῆς αἰσθήσεως. Τὸ γὰρ πνεῦμα ἐκεῖνο τὸ ἐπιχορηγούμενον τοῖς μέλεσιν ἀπὸ τῆς κεφαλῆς, ἐκάστου μέλους ἀπτόμενον οὕτως ἐνεργεῖ. Ὡς ἂν τις εἴποι· Τὸ σῶμα ἀντιλαμβανόμενον τῆς ἐπιχορηγίας, κατὰ ἀναλογίαν τῶν ἐν αὐτῷ μελῶν, οὕτω ποιεῖται τὴν αὐξήσιν· ἢ

²¹ PG 62.83.

ἐπιχορηγίας γινομένης. Ἐκεῖνη γὰρ ἡ ἀπὸ τοῦ Χριστοῦ κατιοῦσα πνευματικὴ δύναμις ἐνδὸς ἐκάστου μέλους αὐτοῦ ἀπτομένη οὕτως ἐνεργεῖ ὡς ἂν εὕρη τινὰ πρὸς ὑποδοχὴν ἐπιτήδειον. Ὡσεὶ ἔλεγεν, τά μέλη τοῦ Χριστοῦ ἡμεῖς φησι οἱ ἄνθρωποι κατὰ τὴν ἀναλογίαν τοῦ οἰκείου πνευματικοῦ μέτρου δεχόμενοι τὴν ἀπὸ Χριστοῦ ἐπιχορηγίαν αὐξομεν. Τὸ γὰρ Πνεῦμα ἄνωθεν ἐπιρρέον ἀπὸ τοῦ Χριστοῦ ἀφθόνως καὶ χορηγούμενον πάντων ἐφαπτόμενον τῶν εἰς μέλη τελούντων Χριστοῦ πρὸς τὴν ἀναλογίαν τῆς ἐκάστου δυνάμεως τὴν αὐξήσιν ποιεῖται. Καλῶς δὲ προστέθεικεν ἐν ἀγάπῃ, ἄνευ γὰρ ταύτης, οὐκ ἂν εἰς τινα καταβαίῃ τὸ Πνεῦμα τὸ Ἅγιον.	ἑτέρως· Τὰ μέλη κατὰ τὴν ἀναλογίαν τοῦ οἰκείου μέτρου δεχόμενα τὴν ἐπιχορηγίαν, οὕτως αὐξεται ἢ καὶ ἑτέρως· Τὸ πνεῦμα ἄνωθεν ἐπιρρέομενον ἀφθόνως, καὶ πάντων ἀπτόμενον τῶν μελῶν, καὶ χορηγούμενον, ὡς ἕκαστον δύναται δέξασθαι, οὕτως αὐξεται. Τίνος δὲ ἕνεκεν προσέθηκεν, Ἐν ἀγάπῃ; Οὐ γὰρ ἄλλως ἔνι κατελθεῖν ἐκεῖνο τὸ πνεῦμα. Καθ' ἅπερ γὰρ, εἰ τύχοι χεὶρ ἀποσπασθεῖσα τοῦ σώματος, τὸ πνεῦμα τὸ ἀπὸ τοῦ ἐγκεφάλου τὴν συνέχειαν ζητοῦν, καὶ μὴ εὐρὸν, οὐκ ἐξάλλεται τοῦ σώματος, καὶ διατρήσαν πρὸς τὴν χεῖρα ἐξέρχεται, ἀλλ' ἂν μὴ εὕρη κείμενον, οὐχ ἄπτεται· οὕτω καὶ ἐνταῦθα, ἐὰν μὴ ὦμεν τῇ ἀγάπῃ συνδεδεμένοι. Ταῦτα δὴ πάντα πρὸς ταπεινοφροσύνην αὐτῷ εἴρηται. Τί γὰρ, φησὶν, εἰ πλέον λαμβάνει ὁ δεῖνα; τὸ αὐτὸ πνεῦμα ἔλαβεν, ἀπὸ τῆς αὐτῆς κεφαλῆς ἐκπεμπόμενον, ὁμοίως ἐνεργοῦν, ὁμοίως ἀπτόμενον

Table 3.4: Scholion 156 from the critical edition compared with the homily of Chrysostom.

As before, the catenist has retained what is essential from the preacher. The metaphor of the body, particularly the brain and its sending sensations through the nerves is likened to the Spirit working through the members of the body of Christ. The mention of headship is omitted in favour of unity in the Spirit, but the homiletical core remains. The Oecumenian scholion that follows brings in the voice of Oecumenius, saying ‘I was not capable to think otherwise than the blessed John . . .’ marking one of the only times in the entire catena, where a voice other than Chrysostom’s addresses the reader directly. The following sch. 157 and 157ex function similarly to sch. 50 through 52 mentioned earlier, offering parallel and alternative interpretations that do not ultimately deviate from Chrysostom, but neither can be associated with his source text. The numbered scholia repeat this pattern throughout, generally reserving the larger interpretive messages for Chrysostom, while allowing room for the anonymous catenist(s), or Oecumenius, to speak as clarifier, or to offer additional interpretive possibilities. Theirs

is a pattern of preserving only what matters most to the project, giving priority to brevity over wit or style.

3.3.2 Layer 1 of the Corpus Extravagantium (CE1)

Sometime after the initial compiling of the numbered scholia, a second layer of extracts were added to the Ps.-Oecumenian catena on Ephesians through the use of *Phantasiehaken* or decorative symbols.²² The employment of the symbols enabled the new compiler(s), presuming that the individual(s) responsible is not the same as that of the *Urkatena*, to add additional material without drastically altering the existing numbering system. In some manuscripts used in this edition, such as GA 075 and GA 1980, all scholia are given numbers, but this necessarily results in a numbering system wildly divergent from the majority of manuscripts. The final collection of this *Corpus Extravagantium* was divided into two epochs of addition, the CE1 and CE2, described by Panella and discussed in section 2.4 of the previous chapter. The CE1 layer is comprised of twenty-eight additional scholia, the content of which is remarkably similar to that found in the numbered scholia, some being attributed to Oecumenius, but most remaining anonymous.²³

The epitomising practice observed in the numbered scholia is repeated in the CE1 to such a degree that it becomes plausible to consider that the same compiler or compilers responsible for the *Urkatena* is/are responsible for the CE1. Minimally, they

²² *Phantasiehaken* is the wording employed by Staab to describe the sigla used in the *Corpus Extravagantium*. K. Staab, *Die Pauluskatenen nach den handschriftlichen Quellen untersucht* (Rome: Pontifical Biblical Institute, 1926), 102–105.

²³ Scholia 16ex, 29ex2, 32ex, 38ex, 45ex, 46ex, 48ex, 56ex, 60ex, 68ex, 73ex, 76ex, 87ex, 109ex2, 111ex, 111ex2, 114ex, 127ex, 128ex, 156ex, 157ex, 176ex, 181ex, 182ex, 210ex, 234ex, 273ex, 280ex.

employ the same methodology. Scholia 32 and 32ex are representative of this, with sch. 32ex coming from the CE1 and sch. 32 from the numbered scholia (Table 3.5).

Catena	Chrysostom ²⁴
[32] Ὁ γὰρ τὸν θεὸν γινούς ὡς χρῆ, οὐκ ἂν περὶ ἑτέρου τίνος τῶν ὑπὸ θεοῦ γενομένων, ἀμφιβάλλει ὡς τὸδε δυνατόν ἢ τὸδε ἀδύνατον αὐτῷ. Πάντα γὰρ δυνατὰ τῇ θεῖα φύσει, ταύτην δὲ οὐκ ἂν ἄλλως σχοίη τίς τὴν γινώσιν, εἰ μὴ διὰ πνεύματος ἁγίου. Τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ καὶ τὰ βάθη τοῦ θεοῦ. [32ex] Ἄλλως γὰρ οὐκ ἐνὶ ἐπιγνώσει θεόν.	Ἴδου τῆς δόξης, φησὶ, Πατὴρ, τοῦ δὲ Χριστοῦ Θεός. Τί οὖν; ἐλάττων τῆς δόξης ὁ Υἱός; Ἄλλ' οὐδεὶς, οὐδ' ἂν μαινόμενος, εἴποι τοῦτο. Δῶν ὑμῖν, τουτέστιν, ἐπᾶραι τὴν διάνοιαν ὑμῶν καὶ ἀναπτέρωσαι. Οὐ γὰρ ἔστιν ἄλλως ταῦτα μαθεῖν. Ψυχικός γὰρ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος· μωρία γὰρ αὐτῷ ἔστιν. Ἄρα πνευματικῆς δεῖ σοφίας, ἵνα τὰ πνευματικὰ νοήσωμεν, ἵνα τὰ κρυπτόμενα ἴδωμεν· αὐτὸ τὰ πάντα ἀποκαλύπτει, μυστήρια μέλλει διηγέσθαι Θεοῦ. Τῶν δὲ μυστηρίων τοῦ Θεοῦ τὴν γινώσιν τὸ Πνεῦμα οἶδε μόνον, τὸ καὶ τὰ βάθη αὐτοῦ ἐρευνῶν· οὐκ ἄγγελος, οὐκ ἀρχάγγελος, οὐκ ἄλλη τις κτιστὴ δύναμις δῶν, τουτέστι, χάρισμα ὑμῖν παράσχοι. Εἰ δὲ ἀποκαλύψεως τοῦτο ἔστι, περιττὴ λοιπὸν τῶν λογισμῶν ἡ εὕρεσις. Ὁ γὰρ τὸν Θεὸν μαθὼν, καὶ τὸν Θεὸν γινούς, οὐκέτι περὶ οὐδενὸς ἀμφισβητήσει· οὐκ ἐρεῖ· Τὸδε ἀδύνατον, καὶ τὸδε δυνατόν· καὶ, Πῶς τὸδε ἐγένετο; Ἄν τὸν Θεὸν μάθωμεν, ὡς εἰδέναι χρῆ, ἂν τὸν Θεὸν μάθωμεν παρ' οὗ μαθεῖν δεῖ, παρ' αὐτοῦ τοῦ Πνεύματος, οὐκέτι περὶ οὐδενὸς ἀμφισβητήσομεν.

Table 3.5: Scholia 32 and 32ex from the critical edition compared with the homily of Chrysostom.

In the table, comparisons can be seen both in wording and in summary between sch. 32 and the homily. As is expected in this layer, the homily is lengthier and while some wording is retained in the scholion, it is ultimately the overall thought of the source text that is communicated. Scholion 32ex was added at a later time but conveys an interpretation borrowed from the same homily, with the same style of adjustment that would be expected in the numbered scholia, taking a statement made earlier in the homily and placing it at the end of the original extract.

²⁴ PG 62.24.

Scholia 44 and 45 draw from the homily of Chrysostom in the same manner as the previous, while sch. 45ex reads as an explanatory gloss (Table 3.6).

Catena	Translation	Chrysostom ²⁵
[44] Ὑπερβολὴ τίς ἐστίν; Ἵνα γὰρ μὴ ἀκούσας κεφαλὴν ἀρχὴν τινα καὶ ἐξουσίαν νομίσης, σωματικῶς φησὶν ἡμῶν ἐστὶν κεφαλὴ καὶ ἡ ἐκκλησία πλήρωμα ἐστὶ τοῦ Χριστοῦ. Ἀποπληροῖ γὰρ καὶ τὸ τέλειον ποιεῖ σῶμα τὴν κεφαλὴν, ὥσπερ καὶ ἡ κεφαλὴ πληρωτικὴ ἐστὶ τοῦ λοιποῦ σώματος. [45] Οὐδενὸς φεῖδεται ῥήματος ὁ ἀπόστολος πρὸς τὸ δεῖξαι τὴν συγγένειαν καὶ τὴν ἔνωσιν ἡμῶν τὴν πρὸς τὸν Χριστὸν, διό φησὶν τοῦ τά πάντα ἐν πᾶσι πληρουμένου, δεικνὺς οὐ κοινῇ τῆς ἐκκλησίας χρῆζοντα τὸν Χριστὸν πρὸς τὸ ἀναπληρωθῆναι, ἀλλὰ ἐνὸς ἐκάστου ἀνθρώπου πιστοῦ. Ἄν γὰρ μὴ ὦμεν ὁ μὲν τις αὐτοῦ ποῦς, ὁ δὲ χεὶρ, ὁ δὲ ἕτερον τι μέλος, οὐκ ἀναπληροῦται αὐτοῦ τὸ σῶμα. Εἰκότως οὖν καὶ ὁ καθεὶς ἡμῶν χρειώδης ἐστὶν πρὸς τὴν συμπλήρωσιν τοῦ σώματος αὐτοῦ. Τότε οὖν ἀναπληροῦται, ὅταν ὦμεν ἅπαντες ἡνωμένοι. Ἡ οὖν ἐκκλησία πλήρωμα ἐστὶ τῆς κεφαλῆς τουτέστιν τοῦ Χριστοῦ. [45ex] Τοῦ πάντα αὐτοῦ φησι τά μέλη διὰ τῶν παντῶν ἀνθρώπων πληρουμένου Χριστοῦ.	[44] What hyperbole is this? For, in order that when you hear of the head you do not imagine a certain rule and authority, he says the church is physically our head and the fullness of Christ. For the body completes and makes perfect the head, as also the head is the completion of the rest of the body. [45] The apostle spares no single word to show our relationship and union in Christ, wherefore he says, 'of him who fills all in all' showing the need of the church to be filled in Christ, not in common, but each one from their own faith. For unless we should be one who is the foot, and on the other, the hand, and on the other a certain other part, his body is not filled. Therefore, the one who established us is also naturally in need of the filling of his body. Therefore, at that time it is filled, whenever we are united. Therefore, the church is the fullness of the head, that is to say, of Christ. [45ex] All of the members, he says, of Christ are filled by him who fills all of humanity.	Τὸ πλήρωμα τοῦ Χριστοῦ ἢ Ἐκκλησία. Καὶ γὰρ πλήρωμα κεφαλῆς σῶμα, καὶ πλήρωμα σώματος κεφαλῆ. Ὅρα πόση τάξει κέχρηται Παῦλος, πῶς οὐδενὸς φεῖδεται ῥήματος, ὥστε παραστήσαι τοῦ Θεοῦ τὴν δόξαν. Πλήρωμα, φησί· τουτέστιν, οἷον κεφαλὴ πληροῦται παρὰ τοῦ σώματος· διὰ γὰρ πάντων μερῶν τὸ σῶμα συνέστηκε, καὶ ἐνὸς ἐκάστου χρῆζει. Ὅρα πῶς αὐτὸν κοινῇ πάντων χρῆζονται εἰσάγει. Ἄν γὰρ μὴ ὦμεν πολλοὶ, καὶ ὁ μὲν χεὶρ, ὁ δὲ ποῦς, ὁ δὲ ἄλλο τι μέρος, οὐκ πληροῦται ὅλον τὸ σῶμα. Διὰ πάντων οὖν πληροῦται τὸ σῶμα αὐτοῦ. Τότε πληροῦται ἡ κεφαλὴ, τότε τέλειον σῶμα γίνεται, ὅταν ὁμοῦ πάντες ὦμεν συνημμένοι καὶ συγκεκολλημένοι.

Table 3.6: Scholia 44–46 from the critical edition with English translation.

²⁵ PG 62.26.28–40.

As is discussed in the section dealing with Oecumenian scholia, the additional text is brief, lacking sufficient language to adequately identify a source. The extract elaborates briefly on the Ephesians passage, but also summarises the scholia prior to it, asserting a reciprocal relationship of filling, both from the Church acting as the body of Christ and from Christ who energises the body, even employing $\phi\eta\sigma\iota$ in reference to the preceding scholia.

Scholion 46ex offers variation on the interpretation of Eph 2:1 employed by 46. I say variation, as it is not a contradiction, nor is it necessarily an alternative interpretation. Rather, as both scholia are brief, it offers an additional understanding. Scholion 46 reads, ‘He speaks, not of physical death which began from Adam, but the spiritual death which comes from sins.’ This is a summary of the introductory material to Chrysostom’s homily on this verse.²⁶ Scholion 46ex merely adds, ‘Or, clearly understanding that in the present world, he says, you “once walked” in sins.’ Again we see the use of $\phi\eta\sigma\iota$ as in the previous example. The use of η (or) is also a linguistic tool often employed in the scholia attributed to Oecumenius and could be yet another indication of Oecumenian material making its way into the CE1, though without attribution. If we accept that the numbered scholia contain content from both Chrysostom and Oecumenius, the appearance of additional Oecumenian extracts in the CE1 would also suggest the same compiler(s).

Lastly, sch. 273ex offers an additional interpretation to that of Chrysostom’s in the preceding scholia (Table 3.7).

²⁶ PG 62.31.12–22.

Catena	Translation	Chrysostom ²⁷
[272] Ἐπι πόλεμον προτρέπων τὸ πρῶτον ἐν τοῖς τακτικοῖς παραινεῖ τὸ <u>στήναι</u> εὐτάκτως, εἴτα λοιπὸν καθοπλίζει. Καὶ πρῶτον ζώννυσιν τὸν διαρρέοντα καὶ διακεχυμένον ταῖς ἐπιθυμίαις καὶ χαμαὶ τοὺς λογισμοὺς συρομένους ἔχοντα στρατιώτην καὶ ἀναστέλλει τῇ νοητῇ ταύτῃ ζώνῃ. [273] Ὡς περ ἐπὶ τῶν νηῶν ἡ τροπή, τὸ πᾶν συνέχει θεμέλιος τις οὖσα. Οὕτως ἐφ’ ἡμῖν ἡ ὁσφὺς. Οἱ γοῦν ἀποκαμόντες πολλάκις ὥς περ εἰς τινα θεμέλιον ἐκεῖ τὰς χεῖρας ἐπιτιθέντες διαναπαύονται. Τὴν τοίνυν ἀρχὴν ἡμῶν πρῶτον <u>συσφίγγει οἶον τὸν ἐν ἡμῖν τρόπον τῆς ψυχῆς</u>. Ὁν τροπικῶς ὁσφὺν ἐκάλεσεν ὃν τοῦτον τῇ ἀληθείᾳ περιζώννυσιν. Ἡ δὲ ἀλήθεια εἰς πολλὰ νοεῖται: ἀλήθεια δογμάτων, ἀλήθεια βίου χρηστοῦ ὑποκρίσεως <u>κεχωρισμένου, ἀλήθεια λόγων τὸ δολερὸν ἀρνούμενων, ἀλήθεια ἐνθυμήσεως, οὐδὲν ἐχούσης τοῦ νόθου καὶ κιβδήλου τῶν δαιμόνων σπόρου</u>. [273ex] Δύνη δὲ καὶ ὡς πρὸς τὸν Χριστὸν νοῆσαι, τὸν ὄντως ἀλήθειαν. Ἐγὼ γάρ <u>εἶμι</u> φησὶν <u>ἡ ἀλήθεια</u>, ὃν καὶ ἐνδεδύσθαι. Οὐ μόνον περιεζῶσθαι τοῖς ἀνθρώποις	[272] Urging to war, he advises that the first element in tactics is to stand in an orderly fashion, and therefore he has set the rest in order. And firstly, he girds the soldier, the one leading a loose life and confounded by lusts and having his thoughts dragging on the ground and he girds him with this spiritual belt. [273] Like the keel of a ship, a foundation holds everything together. Such is the belt to us. Oftentimes it is known when someone is fatigued, as they find refreshment by placing their hands upon some kind of foundation. Therefore, he first binds together our rule as the direction of the Spirit in us. He speaks of a belt figuratively. He girds himself with this, in truth. But the truth is understood in many ways: the truth of beliefs, the truth of a good life divorced from hypocrisy, the truth of speech repudiating deceit, the truth of reflection; not having the counterfeit and fraudulent seeds of demons. [273ex] But one could also think of this as Christ, who was the truth. For he says, “I am the truth” which he is also to be clothed in. It was not only given to humans to be belted.	α’ . . . <i>Στήτε οὖν</i>, φησί. Πρῶτον τῶν τακτικῶν εἶδος, τὸ εἰδέναι ἐστάναι καλῶς, καὶ πολλὰ παρὰ τοῦτο γένοιτο ἄν. Διὰ τοῦτο πολλὰ περὶ τοῦ στήναι διαλέγεται, καὶ ἐτέρωθι λέγων· <i>Στήτε, γρηγορεῖτε</i>· καὶ πάλιν, <i>Οὕτω στήκετε ἐν Κυρίῳ</i>· καὶ πάλιν, <i>Ὁ δοκῶν ἐστάναι, βλέπέτω μὴ πέσῃ</i>· καὶ πάλιν, <i>Ἵνα δυνηθῇτε πάντα κατεργασάμενοι στήναι</i>. Οὐκ ἄρα ἀπλῶς τινα στάσιν φησὶν, ἀλλ’ εὐτακτον· καὶ ὅσοι πολέμων εἰσὶν ἔμπειροι, ἴσασιν ὅσον ἐστὶ τὸ εἰδέναι ἐστάναι. Εἰ γὰρ ἐπὶ τῶν πυκτευόντων καὶ παλαιόντεν τοῦτο πρὸ τῶν ἄλλων ὁ παιδοτρίβης παρεγγυᾷ, τὸ ἐστάναι, πολλῶ, μᾶλλον ἐν τοῖς πολέμοις καὶ τοῖς στρατιωτικοῖς πράγμασιν. Ὁ ἐστὼς ὀρθός, ἔστηκεν οὐ διακεχυμένος, οὐκ ἐπικλινόμενός τινι· ἡ ἀκριβὴς ὀρθότης ἐν τῇ στάσει φαίνεται. Ὡς περ οἱ δίντως ὀρθοί, οὗτοι ἐστήκασιν· οἱ δὲ μὴ στῶτες, οὐκ ἂν εἶεν ὀρθοί, ἀλλὰ διαλελυμένοι καὶ διακεχυμένοι. Ὁ τρυφῶν οὐχ ἔστηκεν ὀρθός, ἀλλὰ κέκλιται, ὁ λάγνος, ὁ φιλοχρήματος. Ὁ ἐστάναι εἰδώς, ἀπ’ αὐτῆς τῆς στάσεως, ὥς περ ἀπὸ τινος θεμελίου πάντα εὐμαρῇ ἔξει τὰ τῆς πάλης. <i>Στήτε οὖν</i>, φησί, <i>περιζεσάμενοι τὴν ὁσφὺν ὑμῶν ἐν ἀληθείᾳ</i>. Οὐ περὶ αἰσθητῆς ζώνης φησί· πάντα γὰρ τὰ ἐν τῷ χωρίῳ τούτῳ νοητῶς λέγει. Καὶ ὅρα πῶς ὁδῶ προβαίνει. Πρῶτον ἀναζώννυσιν τὸν στρατιώτην. Τί δὲ τοῦτό

²⁷ PG 62.163–165.

δεδώρηται. Ὅσοι γὰρ φησιν εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδώσασθε. [274] Τὸν καθόλου φησὶν ἐνάρετον βίον.	He says, “For as many of you as were baptised into Christ, have clothed yourselves with Christ.” [274] He speaks generally of the virtuous life.	ἐστι; Διαρρέοντα καὶ διακεχυμένον ταῖς ἐπιθυμίαις, καὶ χαμαὶ τοὺς λογισμοὺς ἔξοντα συρομένους ἀναστέλλει διὰ τῆς ζώνης, οὐκ ἔων αὐτὸν ἐμποδίζεσθαι ὑπὸ τῶν ἱματίων συμπλεκόμενων ταῖς κνημῖσιν, ἀλλ’ εὐλύτοις τοῖς ποσὶν ἀφεῖς τρέχειν. <i>Στήτε οὖν περιζωσάμενοι</i>, φησί, <i>τὴν ὀσφύν ὑμῶν. Ὁσφὺν δὲ ἐνταῦθα φησι:</i> καθάπερ ἐπὶ τῶν νηῶν ἢ τρόπικς, οὕτω καὶ ἐφ’ ἡμῶν ἢ ὑπόθεσις παντὸς τοῦ σώματος ἢ ὀσφύς ἐστιν· ὥσπερ γὰρ θεμέλιόν ἐστι, καὶ ἐπ’ αὐτῷ τὸ πᾶν οἰκοδομεῖται, καθάπερ ἱατρῶν παῖδες φασι. <i>Τὴν τοίνυν ψυχὴν ἡμῶν συσφίγγει, ζωννύων τὴν ὀσφύν·</i> οὐ γὰρ δὴ ταύτην τὴν ὀσφύν φησιν, ἀλλὰ νοητῶς διαλέγεται. Καὶ ὥσπερ τῶν κάτω, καὶ τῶν ἄνω ἢ ὀσφύς θεμέλιός ἐστιν, οὕτω καὶ ἐπὶ τῆς νοητῆς ὀσφύος, οἱ γοῦν πολλαάκις ποκαμόντες, καθάπερ εἷς τινα θεμέλιον ἐκεῖ τὰς χεῖρας θέντες, οὕτως ἑαυτοὺς διαβαστάζουσι· καὶ ἡ ζώνη διὰ τοῦτο γίνεται ἐν τοῖς πολέμοις, ἵνα συγκρατῇ καὶ συνέχη τὸν θεμέλιον τὸν ἐν ἡμῖν. Διὰ τοῦτο καὶ τρέχοντες ζωννύμεθα· εἰκείνη ἀσφαλίζεται τὸ ἐν ἡμῖν ἰσχυρόν. Τοῦτο τοίνυν, φησί, καὶ ἐπὶ τῆς ψυχῆς γινέσθω, καὶ πᾶν ὁτιοῦν ποιοῦντες, ἰσχυροὶ ἐσόμεθα. Μάλιστα γὰρ τοῖς στρατιώταις τὸ πρᾶγμα πρέπον ἐστί. Ναί, φησὶν, ἀλλὰ ταύτην τὴν ὀσφύν ἱμάντι δερματίνῳ ζωννύμεθα· ἡμεῖς δὲ τίνοι; Τῷ κεφαφαλαίῳ τῶν λογισμῶν ἡμῶν, λέγω δὲ τῇ ἀληθείᾳ. <i>Περιεζωσμένοι</i>, φησί, <i>τὴν ὀσφύν ἡμῶν ἐν ἀληθείᾳ.</i> Οὐκοῦν μηδὲν ψεῦδος γαπῶμεν, πάντα τὰ πράγματα μετίωμεν ἐν ληθείᾳ· μὴ ψευδῶμεθα εἰς ἀλλήλους· <i>κἂν δόξα ᾗ, τὸ ἀληθὲς ζητῶμεν· κἂν βίος ᾗ, τὸν ἀληθῆ.</i> Ἄν τούτῳ ἑαυτοὺς περιφράζωμεν,

		ἂν τῇ ληθείᾳ ζωσώμεθα, οὐδεὶς ἡμῶν περιέσται. Ὁ δόγμα ἀληθείας ζητῶν, οὐ καταπεσείται εἰς τὴν γῆν. Ὅτι γὰρ τὰ μὴ ἀληθῆ ἀπὸ τῆς γῆς ἐστὶ, δῆλον ἐξ ὧν τοῖς πάθεσι δουλεύουσι πάντες οἱ ἔξωθεν, τοῖς οἰκείοις λογισμοῖς κατακολουθοῦντες, Διὸ ἐὰν νήφωμεν, ἐν τοῖς τῶν Ἑλλήνων λόγοις οὐ διδασκαλίας δεησόμεθα.

Table 3.7: Scholia 272–274 from the critical edition alongside their English translation.

Scholion 272 and 273 are placed in the table alongside their translation and the source material in Chrysostom. The source material and the catena are highlighted in their corresponding sections, demonstrating how the catenist manipulates Chrysostom's homily for their purposes. Scholion 273ex is not found in Chrysostom and offers the adversative conjunction δέ to introduce an alternative thought. It is not that the extract disagrees with Chrysostom's illustrations of the belt of truth, but that there is a need to add that Christ himself was 'belted' so to speak, with truth. Therefore, if, as Paul has said elsewhere, believers are baptised, they are 'clothed with Christ', who is also the truth. What is also of interest is that sch. 273ex fits comfortably alongside sch. 273, but less so with sch. 274 which was originally what would have followed 273. Perhaps the compiler(s) of the CE1 felt the need to elaborate on sch. 273 with an additional comment that segues somewhat more fluidly into the closing gloss. Ultimately, the editorial methodology of the CE1 operates exactly as that of the numbered scholia to such a degree that, were they given numbers rather than *Phantasiehaben*, it would be unlikely that researchers would notice a different layer.

3.3.3 Layer 2 of the Corpus Extravagantium (CE2)

The second layer of additional extracts are marked with symbols in the same way as the first. Their entry into the catena tradition at some point between the end of the ninth and beginning of the tenth century was discussed in the previous chapter in section 2.4. There are fifteen scholia in the CE2 and, unlike the CE1, the editor(s) responsible for this second layer follow(s) a different methodology in the incorporation of these scholia into the catena. Thirteen of the scholia are drawn nearly verbatim from the commentary of Theodoret on Ephesians (Table 3.8). The remaining two scholia, 111ex and 138ex, are unidentifiable. Therefore, solely on the basis of methodology, there is likely a greater gap in time between the adding of the CE2 to the CE1 than the adding of the CE1 to the numbered scholia, and this likely from a different editor than initially laid out the *Urkatena* and CE1.

Scholion	Catena	Source
7ex	Εὐδοκίαν γὰρ τὴν ἐπ' εὐεργεσίᾳ βούλησιν ἔθος τῇ θείᾳ καλεῖν γραφῇ	Εὐδοκίαν γὰρ τὴν ἐπ' εὐεργεσίᾳ βούλησιν ἔθος τῇ θείᾳ καλεῖν Γραφῇ. [Theodoretus, <i>Interpretatio in xiv epistulas sancti Pauli</i> , 82:509.43–5]
15ex	Ἀνακεφαλαίωσιν καλεῖ τὴν σύντομον τῶν πραγμάτων μεταβολήν. Διὰ γὰρ τῆς κατὰ τὸν Δεσπότην Χριστὸν οἰκονομίας, καὶ τῶν ἀνθρώπων ἢ φύσις ἀνίσταται, καὶ τὴν ἀφθαρσίαν ἐνδύεται, καὶ ἡ ὀρωμένη κτίσις τῆς φθορᾶς ἐλευθερουμένη τεύξεται τῆς ἀφθαρσίας, καὶ τῶν ἀοράτων οἱ δῆμοι ἐν εὐφροσύνῃ διατελέσουσιν, ἐπειδὴ ἀπέδρα ὁδύνη, καὶ λύπη, καὶ στεναγμός. Τοῦτο διὰ τῶνδε τῶν ῥητῶν ἐδίδαξεν ὁ θεῖος Ἀπόστολος. Οὐ γὰρ ἀπλῶς εἶπεν τὸν οὐρανὸν καὶ τὴν γῆν, ἀλλὰ	Ἀνακεφαλαίωσιν τοῖνυν καλεῖ τὴν σύντομον τῶν πραγμάτων μεταβολήν. Διὰ γὰρ τῆς κατὰ τὸν Δεσπότην Χριστὸν οἰκονομίας, καὶ τῶν ἀνθρώπων ἢ φύσις ἀνίσταται, καὶ τὴν ἀφθαρσίαν ἐνδύεται, καὶ ἡ ὀρωμένη κτίσις τῆς φθορᾶς ἐλευθερουμένη τεύξεται τῆς ἀφθαρσίας, καὶ τῶν ἀοράτων οἱ δῆμοι ἐν εὐφροσύνῃ διατελέσουσιν, ἐπειδὴ ἀπέδρα ὁδύνη, καὶ λύπη, καὶ στεναγμός. Τοῦτο διὰ τῶνδε τῶν ῥητῶν ἐδίδαξεν ὁ θεῖος Ἀπόστολος. Οὐ γὰρ ἀπλῶς εἶπε, τὸν οὐρανὸν καὶ τὴν γῆν, ἀλλὰ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς . Καὶ δεικνὺς τὸ τῆς οἰκονομίας μυστήριον, ἐπήγαγεν, ἐν αὐτῷ, τουτέστιν ἐν τῷ Χριστῷ. [Theodoretus, <i>Interpretatio in xiv epistulas sancti Pauli</i> , 82:512–513]

	καὶ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. Καὶ δεικνὺς τὸ τῆς οἰκονομίας μυστήριον, ἐπήγαγεν, ἐν αὐτῷ, τουτέστιν ἐν τῷ Χριστῷ.	
16ex2	Ἄνωθεν γὰρ προορίσας ἡμᾶς, εἰς ταύτην ἀπεκλήρωσεν τὴν ζωὴν ὃ πάντα ποιῶν ὅσα βούλεται. Διδάσκει δὲ σαφέστερον εἰς ποῖον προωρίσθημεν κληρὸν.	Ἄνωθεν γὰρ προορίσας ἡμᾶς, εἰς ταύτην ἀπεκλήρωσε τὴν ζωὴν ὃ πάντα ποιῶν ὅσα βούλεται. Διδάσκει δὲ σαφέστερον καὶ εἰς ποῖον προωρίσθημεν κληρὸν. [Theodoretus, <i>Interpretatio in xiv epistulas sancti Pauli</i> , 82:513.6–9]
19ex	Πάντες γὰρ ὁρῶντες τοὺς εἰς τὸν Δεσπότην πεπιστευκότας Χριστὸν ἀνυμνοῦσι τὸν τούτων αἴτιον τῶν ἀγαθῶν.	Πάντες γὰρ εἰς ἡμᾶς ὁρῶντες, τοὺς εἰς τὸν Δεσπότην πεπιστευκότας, Χριστὸν ἀνυμνοῦσι τὸν τούτων αἴτιον τῶν ἀγαθῶν. [Theodoretus, <i>Interpretatio in xiv epistulas sancti Pauli</i> , 82:513.11–14]
23ex	Οἷον τινα σφραγίδα τὴν τοῦ πνεύματος ἐκομίσασθε δωρεάν; Ἐπαγγελίαν δὲ ὡς τοῦ κυριοῦ ἐπαγγεिलाμένου πέμψειν τὸ ἅγιον πνεῦμα	Οἷον τινα σφραγίδα τὴν τοῦ Πνεύματος ἐκομίσασθε δωρεάν. Ἐπαγγελίαν δὲ αὐτὴν καλεῖ, ὡς τοῦ Κυρίου ἐπαγγελλομένου πέμψειν τὴν χάριν τοῦ Πνεύματος. [Theodoretus, <i>Interpretatio in xiv epistulas sancti Pauli</i> , 82:513.23–6]
29ex	Τοῦτο κατὰ διαίρεσιν τέθεικεν. Τὸν γὰρ αὐτὸν τοῦ αὐτοῦ καὶ θεὸν ἐκάλεσεν καὶ πατέρα, θεὸν μὲν ὡς ἀνθρώπου, πατέρα δὲ ὡς θεοῦ. Δόξαν γὰρ τὴν θεῖαν φύσιν ὠνόμασεν.	κατὰ διαίρεσιν τέθεικε. Τὸν γὰρ αὐτὸν τοῦ αὐτοῦ καὶ θεὸν ἐκάλεσε καὶ Πατέρα· θεὸν μὲν ὡς ἀνθρώπου, Πατέρα δὲ ὡς θεοῦ. Δόξαν γὰρ τὴν θεῖαν φύσιν ὠνόμασεν. [Theodoretus, <i>Interpretatio in xiv epistulas sancti Pauli</i> , 82:516.11–14]
47ex	Σαφῶς ἡμᾶς ἐδίδαξεν, ὡς πάλαι μὲν ὁ διάβολος τοῦ ἄερος ἐνεπιστεύθη τὴν ἐξουσίαν, ἐκπεσὼν δὲ ταύτης διὰ τὴν πονηρίαν, διδάσκαλος δυσσεβείας καὶ πονηρίας ἐγένετο. Οὐ μὴν ἀπάντων κρατεῖ, ἀλλὰ μόνων τῶν οὐ προσιεμένων τὰ θεῖα κηρύγματα. Τούτους γὰρ υἱοὺς ἀπειθείας εἶπεν, τῆς θείας εὐεργεσίας τοὺς Ἐφεσίους ἀναμιμνήσκων, ὅτι νεκροὺς ἤδη γεγεννημένους διὰ τὴν ἁμαρτίαν, καὶ ὑπὸ τὴν ἐξουσίαν τελοῦντας τοῦ διαβόλου, τῆς σωτηρίας ἠξίωσεν.	Σαφῶς ἡμᾶς ἐδίδαξεν, ὡς πάλαι μὲν ὁ διάβολος τοῦ ἄερος ἐνεπιστεύθη τὴν ἐξουσίαν· ἐκπεσὼν δὲ ταύτης διὰ τὴν πονηρίαν, διδάσκαλος δυσσεβείας καὶ πονηρίας ἐγένετο. Οὐ μὴν ἀπάντων κρατεῖ, ἀλλὰ μόνων τῶν οὐ προσιεμένων τὰ θεῖα κηρύγματα· τούτους γὰρ υἱοὺς ἀπειθείας ἐκάλεσε· τῆς θείας εὐεργεσίας τοὺς Ἐφεσίους ἀναμιμνήσκων, ὅτι νεκροὺς ἤδη γεγεννημένους διὰ τὴν ἁμαρτίαν, καὶ ὑπὸ τὴν ἐξουσίαν τελοῦντας τοῦ διαβόλου, τῆς σωτηρίας ἠξίωσεν. [Theodoretus, <i>Interpretatio in xiv epistulas sancti Pauli</i> , 82:520.5–13]
109ex	Οὐδὲ γὰρ αἱ ἀόρατοι δυνάμεις ἤδεσαν τὸ	Οὐδὲ γὰρ αἱ ἀόρατοι δυνάμεις ἤδεσαν τὸ μυστήριον, ἀλλὰ διὰ τῆς περὶ τὴν Ἐκκλησίαν

	μυστήριον, ἀλλὰ διὰ τῆς περὶ τὴν ἐκκλησίαν οἰκονομίας τὴν ἄρρητον τοῦ θεοῦ σοφίαν κατέμαθον . <i>Κατὰ πρόθεσιν δὲ τῶν αἰώνων</i> λέγει. Ἀντὶ τοῦ ταῦτα πρὸ αἰώνων μέν προέθετο, ἐποίησεν δὲ διὰ τῆς κατὰ τὸν δεσπότην Χριστὸν οἰκονομίας.	οἰκονομίας τὴν ἄρρητον τοῦ θεοῦ σοφίαν κατέμαθον . <i>Κατὰ πρόθεσιν δὲ τῶν αἰώνων</i> λέγει, ἀντὶ τοῦ, Ταῦτα πρὸ τῶν αἰώνων προέθετο, ἐποίησε δὲ διὰ τῆς κατὰ τὸν Δεσπότην Χριστὸν οἰκονομίας. [Theodoretus, <i>Interpretatio in xiv epistulas sancti Pauli</i> , 82:529.8–13]
111ex	τοὺς προορισμοὺς προθέσεις εἶπεν.	Unknown
122ex ²⁸	Τῆς γεγεννημένης οἰκονομίας τὸ μέγεθος παρεδήλωσεν, ἐπειδὴ ταῦτα μεγέθους δηλωτικά.	τῆς γεγεννημένης οἰκονομίας τὸ μέγεθος. Διὰ γὰρ τοῦ μήκους, καὶ πλάτους, καὶ βάθους, καὶ ὕψους , τὸ μέγεθος παρεδήλωσεν· ἐπειδὴ ταῦτα μεγέθους δηλωτικά. [Theodoretus, <i>Interpretatio in xiv epistulas sancti Pauli</i> , 82:532.15–8]
138ex	Λαβὼν γὰρ τὴν πίστιν ἀντὶ δίδωσιν τὴν χάριν.	Unknown
140ex	Κατώτερα μέρη τῆς γῆς τὸν θάνατον ἐκάλεσεν.	Κατώτερα γὰρ μέρη τῆς γῆς τὸν θάνατον ἐκάλεσεν. [Theodoretus, <i>Interpretatio in xiv epistulas sancti Pauli</i> , 82:533.44–5]
154ex	<i>Κύβειαν</i> τὴν πανουργίαν καλεῖ, πεποιήται δὲ ἀπὸ τοῦ κυβεύειν τὸ ὄνομα. Ἰδιον δὲ τοῦτο τὸ τῆδε κάκεῖσε μεταφέρειν τὰς ψήφους πανούργως τοῦτο ποιεῖν.	Κυβείαν δὲ τὴν <i>πανουργίαν</i> καλεῖ. Πεποιήται δὲ ἀπὸ κυβεύειν τὸ ὄνομα· ἴδιον δὲ τῶν κυβευόντων τὸ τῆδε κάκεῖσε μεταφέρειν τὰς ψήφους, καὶ πανούργως τοῦτο ποιεῖν. [Theodoretus, <i>Interpretatio in xiv epistulas sancti Pauli</i> , 82:536.38–42]
162ex	Εἰς τὸν παράνομον γὰρ ἐξοκείλαντες βίον. Κατὰ βραχὺ τὴν ἀναληγσίαν ἐνόησαν.	Εἰς τὸν παράνομον γὰρ <i>ἐξοκείλαντες</i> βίον, κατὰ βραχὺ τὴν ἀναληγσίαν ἐνόησαν. [Theodoretus, <i>Interpretatio in xiv epistulas sancti Pauli</i> , 82:537.47–9]
167ex	Πάλαιον ἄνθρωπον οὐ τὴν φύσιν ἐκάλεσεν, ἀλλὰ τὴν τῆς ἁμαρτίας ἐνέργειαν.	Παλαιὸν ἄνθρωπον οὐ τὴν φύσιν ἐκάλεσεν, ἀλλὰ τὴν τῆς ἁμαρτίας ἐνέργειαν· [Theodoretus, <i>Interpretatio in xiv epistulas sancti Pauli</i> , 82:540.19–21]

Table 3.8: The thirteen CE2 scholia alongside their source material in Theodoret.

The addition of the Theodoret material adds an additional Antiochene voice to the catena alongside Chrysostom. However, Chrysostom's positioning as homiletician often requires him to make interpretive choices that diverge in some ways from the

²⁸ This scholion and 154ex are the rare instances in which some intervening material in the commentary is omitted.

other Antiochenes, including Theodoret.²⁹ An example of this divergence is found in the pairing of sch. 7 and 7ex, with 7ex coming from the CE2. Scholion 7 reads in translation, ‘And great is “the adoption” to be introduced into the family of God, but greater still that this is mediated “through” the Son. But what sort of adoption is that which is ‘in him’? He says it is the one which leads to God.’ This is followed by the extract from Theodoret which, in relation to the lemma ‘according to the good pleasure of his will’ reads, ‘For it is customary in the divine Scripture to refer to the intention of doing good as “good pleasure”’. While both scholia function together seamlessly, Theodoret’s definition of εὐδοκία is not the same as Chrysostom’s. For Chrysostom, εὐδοκία is definitionally connected to the will of God, for which he provides several biblical proof texts.³⁰ Nowhere does he ascribe to εὐδοκία the intention of doing good. It is unlikely the casual reader will be aware of this difference and thus it does not appear in the catena, though it nevertheless does remain when both interpreters are compared.

Remarkably, the addition of the extracts from Theodoret join with those of the *Urkatena* more naturally than some found in the CE1 and even in the numbered scholia themselves. The ‘Oecumenian’ additions at times appear extraneous or even perplexing when seated alongside Chrysostom, but this cannot be said of Theodoret. This is also fascinating given the difference in compilation methodology and communicative

²⁹ For Theodoret as quintessentially Antiochene, see S. Pomeroy, *Chrysostom as Exegete: Scholarly traditions and Rhetorical Aims in the Homilies on Genesis*, Text and Studies of Early Christian Life and Language 171 (Leiden: Brill, 2021), 22–55, and G.W. Ashby, *Theodoret of Cyrrhus as Exegete of the Old Testament* (Grahamstown: Rhodes University, 1972), 2. This is not to say that Chrysostom was not of the Antiochene school of thought, as O’Keefe mistakenly attempts to assert, but that his service as a preacher rather than commentator or theologian demanded a more nuanced approach to the biblical text than was often allowed by his predecessors, and those that followed directly after them.

³⁰ PG 62.13.

approach. Consider the following examples from the CE2 alongside those of the numbered scholia, with the CE2 italicised for identification:

Eph. 1:10 as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. [14] But why is this his good pleasure? Why did he set it forth? He says, ‘as a plan’, meaning as a kind and helpful ordering of the completion of time. For in these last days, the saving plan has come through the incarnation. [15] To provide Christ to angels and humans, to unite and join them together under one head. For the angels and humans were separated, therefore he has joined them and united them through Christ. <i>[15ex] He calls the sudden transformation of things, a ‘gathering up’. For through the divine plan, involving Christ the Master, the nature of humanity both raises up and clothes itself in incorruption, the visible creation set free from destruction will attain incorruption, and the unseen beings will persevere in gladness when the pain, the grief, and the groaning have fled away. The divine apostle taught this through the following words. For he not only said, ‘heaven and earth’ but even ‘the things in heaven and on earth’. And bringing to light the mystery of the divine plan, he added ‘in him’—that is in Christ.</i> [16] Again, ‘in him’ is to say through the same Christ.

Fig. 3.1: Scholion 15ex from the CE2 in its catena setting alongside the other layers of the Normal Type.

And here:

Eph. 2:1–2 And you were dead in your trespasses and sins, in which you once walked, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. [46] He speaks, not of physical death which began from Adam, but the spiritual death which comes from sins. [46ex] Or, clearly understanding that in the present world, he says, you ‘once walked’ in sins. [47] ‘The course of this world’ means the life having been distorted by sins through the increase of sin in this present life. But he says the authoritative ruler is Satan because of many having willingly placed themselves under his authority. For he has not even been appointed to rule by God, but by us. Therefore, seeing present circumstances, he calls him ‘ruler’. <i>[47ex] Clearly, he taught us, how long ago, the devil was entrusted with authority of the air, but fell from this on account of evil, and became a teacher of impiety and evil. Truly, he does not have power over everyone, but over only those who have not accepted the divine preaching. For</i>

he says these are 'sons of disobedience', reminding the Ephesians of the divine benefit, that having previously been dead through sin and serving under the authority of the devil, he deemed them worthy of salvation.

[48] He has rightly added 'of the air'. For if we also appointed him ruler, his rule is under heaven, not above heaven, as he is under heaven. It is either on the earth or in the air, but this one is as a spirit which is in the air. For the nature of the spirits is in the air. But look on the heels of those outside, 'following the ruler of the power', what kind of ruler is this? The ruler 'of the air'. That is to say, the one ruling *in the air*, for he does not rule the air, but he rules the things *in the air*. Therefore, again more plainly, it calls him 'the spirit'. For Satan is a spirit, inasmuch as in relation to us he is incorporeal, or because he is ruling the spirit of the air. That is to say, the spirit being in the air, such as evil spirits of the air. For he was ruling them before he fell, and he rules them after the fall.

[48ex] For, according to this thought which both Saint Cyril and Saint John accepted: He also says that he is the ruler over the ones who fell with him, but he does not rule over us, nor has he ever ruled over us, instead he only influences. But it is possible for us to not accept his influences.

Fig. 3.2: Scholion 47ex from the CE2 in its catena setting alongside the other layers of the Normal Type.

In this second and last example, it should also be noted how this compilation of extracts concludes with scholion 48ex from the CE1 which unites the scholia above under Cyril of Alexandria. This is especially significant when Theodoret is added to the catena, as he was condemned for anti-Cyrrillian sentiment at the Council of Constantinople in 553 CE.³¹ By bringing Theodoret into the catena in this fashion it places him back into the pro-Cyrrillian camp, though it does not do so explicitly, as Theodoret is never credited as the author of any CE2 scholia.

The CE2 represent a clearly later stage of development, drawn from already existing extracts that themselves were copied directly from the commentary tradition. The identifiable scholia are exclusively Theodoret and are skilfully applied within the catena framework, creating a more diverse pastiche of commentary material, though

³¹ R. Price, *The Acts of the Council of Constantinople of 553 with related texts on the Three Chapters Controversy*, vol. 1, Translated Texts for Historians 51 (Liverpool: Liverpool University Press, 2009), 84–89.

intentionally recorded in a way that efficiently aligns with the *Urkatena* and other scholia of the *Corpus Extravagantium*.

3.4 Sources for the Multi-Author Scholia

There are forty scholia in Ephesians attributed to a church father. Of the forty scholia, fifteen are numbered scholia, one is the hypothesis attributed to Theodoret, and the rest come from the *Corpus Extravagantium* and the *Scholia Photiana*. The majority of attributions are to Oecumenius, adopting an abbreviated form of the name, with seven scholia attributed to other authors. In two instances, Photian scholia are also attributed to Oecumenius (sch. 205ph and sch. 138ph). Scholion 205ph is only attributed to Oecumenius in a single manuscript (GA 2183), and even then, it appears to only apply to the last section of that scholion. Scholion 138ph is attributed to Athanasius of Alexandria in three manuscripts from the Expanded Type. Lastly, sch. 48ex is attributed to both Chrysostom and Cyril of Alexandria in GA 1919 and GA 2962. In this section I will analyse the various attributions and the possibility of connecting them reliably to the purported patristic sources.

3.4.1 What to do with Multi-Author Attributions

These scholia attributed to multiple authors necessitate the conversation of faulty attribution. Is it simply that the attributed author is in error or is there another explanation? Certainly, there are instances in other catenae where the author attributed is not the source for the scholion in question.³² However, it is not always that simple. As

³² P. Tzamalikos, *Origen: New Fragments from the Commentary on Matthew* (Leiden: Schöningh, 2020), xlii.

a case in point, in GA 075, scholion 109ex2 is attributed to Gregory of Nyssa. Yet in the scholion itself, Gregory of Nyssa is named as the source in the words of the compiler. In this instance, it could be said that the source of the scholion is both the compiler and Gregory of Nyssa. What complicates matters, as it relates to Oecumenius, is that the Oecumenius responsible for the commentary on the Apocalypse is known for citing other patristic sources in his work. It is, therefore, entirely possible that these scholia are legitimately ascribed to multiple authors simultaneously, without being contradictory.

A similar example, though not marked with multiple attributions, is scholion 48ex attributed to Oecumenius, and acknowledged by De Groote as indicative of the exegete's use of multiple church fathers in his writings.³³ In it, the compiler acknowledges that the thoughts contained within, and potentially the scholia before, are found in Cyril and Chrysostom. This also furthers Staab's and De Groote's claims that Oecumenius did not write a commentary on Paul but rather added his own comments to existing commentaries, like that of Chrysostom.³⁴ Another example, attributed to Oecumenius by De Groote, but not so in the manuscripts of this edition, is scholion 30, where at the close, the compiler, or possibly Oecumenius, asserts that this work is found in 'Saint Gregory', identified by De Groote as coming from *Discourses 21–37* of Gregory of Nazianzus.³⁵

³³ M. De Groote, 'Die Kirchenväter in Oecumenius' Scholia in Iohannem Chrysostomum', *VC* 55 (2001), 193.

³⁴ K. Staab, *Pauluskommentare aus der Griechischen Kirche: Aus Katenen Handschriften gesammelt und herausgegeben* (Münster: Aschendorff, 1933), vii–xxiii; M. De Groote, 'Opera (Pseudo-)Oecumeniana: Das sonstige echte und vermeinte Oeuvre des Apokalypse-Exegeten Oecumenius', *ByzZ* 94 (2001), 23–24.

³⁵ De Groote, 'Die Kirchenväter', 195.

Tzamalikos, in his research on Origen scholia in Matthew, argues that many of the scholia attributed to Severus found there are in fact Origenian, making the attributions to Severus spurious.³⁶ There, in the case of multiple authors, he suggests that the earliest author attributed to the citation should be considered the source. While this is a helpful approach in that it acknowledges the re-use of earlier material in Byzantine writings, it continues to attempt to force catenae and their contents into the mould of a repository for patristic citations. Catenae are not this, but rather a new kind of work, indicative of Byzantine repurposing of patristic material. By example, Tzamalikos cites a scholion in *Sabaïticus* 232 attributed to both Eusebius and Cyril. The text appears in the work of Eusebius' *Ad Stephanum*, and though not found in Cyril's extant writings, certain 'phrasal variations' reveal it to have also been something used by Cyril, though perhaps indirectly. Tzamalikos goes one step farther, citing the work of Klostermann, and identifies the scholion with Origen, who was in turn copied by Eusebius.³⁷ While Tzamalikos' work is controversial, evidence of patristic recycling does exist in catenae, and despite Tzamalikos' methodology, his principle of applying the original author as the source is transferable to the point being made here. Ultimately, an earlier author, be it Origen or Theodore of Mopsuestia, can be responsible for the original quote or thought that is then repeated by later patristic authors until it reaches the pages of a catena manuscript. In such situations none of the attributions are technically spurious but rather exemplify the practice of recycling past patristic material in interpretive writings.

³⁶ Tzamalikos, *Origen*, xli.

³⁷ Tzamalikos, *Origen*, xliii.

This is exacerbated when one also considers the multitude of Antiochene scholia found in all biblical catenae. For instance, Staab identifies a passage in Rom 8:11 as belonging to Diodore of Tarsus, while Cramer attributes the same passage to Theodore of Mopsuestia.³⁸ Given that Theodore of Mopsuestia was the student of Diodore of Tarsus, and many of the Antiochenes from Eusebius of Emesa to Severian of Gabala can be seen adopting identical hermeneutical conclusions, there is less reason to presume these attributions to be in error than to acknowledge that multiple attributions to the same scholion can all be correct, given that they draw from a shared hermeneutic and, in some cases, can be traced back to an original source.³⁹ Considering this, and the distinct awareness of how limited the surviving corpus of patristic literature truly is, it is quite possible, perhaps even probable, that many of the ‘spurious’ attributions in catena are actually the repurposing of previous authors by the sources attributed in the margins. Given the ‘backward-facing’ theological approach of the post-Chalcedonian church, and the need to ground any theological teaching on the traditions of the orthodox divines, the citations are more indicative of the citational practices of the era in which catenae circulated.⁴⁰ Because of this, it is my contention that more care and humility must be taken in modern scholarship when suggesting that citations are somehow in error.

³⁸ Staab’s source for this attribution was Vatican, BAV, Vat. gr. 762 (GA 1915), while Cramer’s manuscript was Oxford, Bodleian, Auct. E. 2.20. See Staab, *Pauluskommentare*, 92; J. A. Cramer, *Catena in Epistulam ad Romanos*, 129.

³⁹ S. Pomeroy, *Chrysostom as Exegete*, 165–202. Theodoret of Cyrrhus very often reuses material identifiable from Theodore of Mopsuestia in this catena on Ephesians. See chapter 3 of this work, comments on the scholia of Eph 2:10, 2:21–22; 3:5; 4:1–3, 4–6, 16; and 6:12.

⁴⁰ C. R. Bates, ‘Materializing Unity: Catena Manuscripts as Vessels for Imperial and Ecclesial Reform’, *TC: A Journal of Biblical Textual Criticism*, 28(2023): 199; A. Schmemmann, *Historical Road of Eastern Orthodoxy*, trans. L. W. Keisch (London: Harvill, 1963), 215–227.

3.4.2 The Multi-Author Scholia in Ephesians

Let us consider the example of sch. 135 in the catena (Table 3.9) that, while not attributed to anyone in the manuscripts, reflects how multiple authors can be identified within the same text based on similar wording.

Catena in Ephesians	Chrysostom ⁴¹	Theodoret ⁴²	Theodore of Mopsuestia ⁴³
[135] Ἴδου καὶ ἄλλη κοινωνία: ἀγάπης πρόφασις τὸ εἶναι ἡμῖν ἓνα πατέρα τὸν θεόν, καὶ ἐπὶ πάντων, τουτέστιν ὁ ἐπάνω πάντων. Καὶ διὰ πάντων, τουτέστιν ὁ προνοῶν διὰ πάντων ἡμῶν. Καὶ ἐν πᾶσιν ἡμῖν, τουτέστιν ὁ ἐνοίκων ἐν πᾶσιν ἡμῖν. [135] See yet another commonality: a plea of love for there to be ‘one God and Father’ in us, and ‘above all’, meaning the one above all things. And ‘through all’, meaning the one providing through all things for us. And ‘in us all’, meaning the one indwelling in us all.	Ὁ ἐπὶ πάντων, τουτέστιν ὁ ἐπάνω πάντων. Καὶ διὰ πάντων, τουτέστιν, προνοῶν, διοικῶν. Καὶ ἐν πᾶσιν ἡμῖν, τουτέστιν, ὁ ἐν πᾶσιν οἰκῶν. ‘Who is over all’, meaning who is above all things. And ‘through all’, meaning the one providing and administering. And ‘in you all’, meaning who is indwelling all.	Τὸ μέντοι, ἐπὶ πάντα τὴν δεσποτείαν σημαίνει, τὸ δέ, διὰ πάντων, τὴν πρόνοιαν, τὸ δέ γε, ἐν πᾶσι, τὴν ἐνοίκησιν. For the word ‘over all’ signifies lordship, the word ‘through all’ signifies providence, and the word ‘in all’ signifies indwelling.	ὁ ἐπὶ πάντων δέ, ἵνα εἴπῃ ὁ πάντων ὑπερέχων καὶ διὰ πάντων ἡμῶν τὴν οἰκείαν ἐπιδεικνύμενος πρόνοιαν, ἐν πᾶσιν τε ἡμῖν εἶναι καὶ οἰκεῖν πιστευόμενος. ‘Who is above all’ means the one who excels all, and ‘through all’ demonstrated his characteristic providence toward us; and he is believed to be and to dwell ‘in all’ of us.

Table 3.9: Scholion 135 in the catena alongside the commentaries of Theodoret and Theodore of Mopsuestia.

⁴¹ PG 62.79.36.

⁴² Theodore of Mopsuestia, *The Commentaries on the Minor Epistles of Paul*, transl. R. A. Greer, WGRW 26 (Atlanta: SBL Press, 2010), 245.

⁴³ PG 82.533.13–21.

The purpose of this example is to demonstrate the close alignment of the thought and language of multiple patristic sources. While I acknowledge that this is not an attributed scholion in the catena, it serves as a thought exercise. The language closely resembles John Chrysostom, though with minor variations, and thus if it were attributed by a symbol to Chrysostom, this would be a faithful attribution. However, were it attributed in the catena to Theodoret, one could argue that this is a faithful attribution, as the language is very similar to what is found in Theodoret. Further still, knowing that much of Theodoret's interpretative method and language is reflective of Theodore of Mopsuestia, and seeing similar language in the Mopsuestian's commentary, were it attributed to Theodore of Mopsuestia in a different manuscript, this too could be considered a faithful attribution. If one were to only look at Chrysostom and then find the attribution to Theodoret or Theodore, it would be easy to assert that the latter two attributions were spurious because the work was found in Chrysostom, but this would be technically incorrect. Therefore, it is not always necessary to choose between attributions in the catena when multiple authors are mentioned, given the tendency toward re-use of material. This is not to say that every instance in which a scholion is attributed to one patristic source and found in another falls into this category. There are instances of error in scholion attribution. It is only to say that this should not be the default position in every case.

Scholion	Attribution	Manuscript
Hb	Θεοδ	GA 1919; GA 2962
48ex	Ιω/Κυριλλου	GA 1919; GA 2962
109ex	Γενναδ	GA 1919; GA 2962
109ex2	Γρηγορίου Νύσης	GA 075;
111ex	Γερμανου	GA 627
138ph	Αθανα	GA 1923; GA 1982; GA 1998;
154ex	Θεοδω	GA 1919

Table 3.10: Other Attributed Scholia.

Using table 3.10, I will now take each scholion attributed to authors other than Oecumenius into consideration before examining those attributed to Oecumenius. I will then follow this with a summary examination of the numbered scholia. The Photian scholia will be dealt with in Appendix 2. Hypothesis Hb is only attributed to Theodoret in the margins of two manuscripts (GA 1919 and GA 2962), though it is suggested to be from Theodoret in GA 075, given the heading discussed in chapter 2.⁴⁴ The majority of the content closely follows the introductory material to Chrysostom's homilies, but with some limited material found in Theodoret's. The application of this hypothesis to Theodoret in GA 1919 and GA 2962, is most likely drawn from manuscripts like GA 075 that contain a heading over the catena, attributing the entire text to Theodoret rather than anything in the text of the hypothesis itself. It is true that the practice of developing hypotheses for books of the Old and New Testament is a fundamentally Antiochene practice, the school to which both Theodoret and Chrysostom belonged, and may also have influenced the error, but this is an instance in which error does appear.⁴⁵

Next is scholion 48ex, part of the CE1(Fig. 3.3):

Ὡστε κατὰ τὸ νοῆμα τοῦτο ὁ μᾶλλον ὡς ὁ ἅγιος Κύριλλος καὶ ὁ ἅγιος Ἰωάννης δέχεται: Καὶ ἄρχων μὲν ἐστὶ φησὶν τῶν μετ' αὐτοῦ πεσόντων, ἡμῶν δὲ οὐκ ἄρχει οὔτε ἥρξεν, ἀλλὰ μόνον ἐνεργεῖ. Ἐξὸν δὲ ἡμῖν μὴ δέξασθαι αὐτοῦ τὴν ἐνέργειαν.

⁴⁴ Section 2.2.1.2.

⁴⁵ F. Young, *Biblical Exegesis and the Formation of Christian Culture* (Cambridge: Cambridge University Press, 2009), 171–172; C. Schäublin, *Untersuchungen zu Methode und Herkunft der Antiochenischen Exegese* (Köln-Bonn: Peter Hanstein, 1974), 84; J. O'Keefe, 'A Letter that Killeth: Toward a Reassessment of Antiochene Exegesis, or Diodore, Theodore, and Theodoret on the Psalms', *J ECS* 8.1 (Spring 2000), 84; P. Kohlgraf, *Die Ekklesiologie des Epheserbriefes in der Auslegung durch Johannes Chrysostomus: Eine Untersuchung zur Wirkungsgeschichte paulinischer Theologie* (Bonn: Norbert M. Borengässer, 2001), 5–6.

For according to this thought which indeed as Saint Cyril and Saint John acknowledge: While he rules over the ones who fell with him, he does not rule us, nor has he ruled, but he only influences. But it is possible for us to not accept his influences.

Fig. 3.3: Scholion 48ex from the critical edition and its English translation.

In manuscripts GA 1919 and GA 2962, the scribe has seen fit to credit both Cyril and Chrysostom with this text, likely because both manuscripts omit the opening attribution of the scholion where Cyril and Chrysostom are credited. The other manuscripts used in this edition that contain this scholion, with the exception of one (GA 2011), do not attribute this scholion to either source, but only Oecumenius. As previously mentioned, Marc De Groote places this text within the writings of Cyril of Alexandria—though he and Staab assert that the Cyrillian text is no longer available—and Chrysostom’s homily on the second chapter of Ephesians.⁴⁶ In Staab’s edition of the Oecumenian scholia, scholion 46ex and 48ex are combined, though separated in the manuscripts themselves by several intervening scholia. While the wording of both scholia is similar thematically to the direct tradition of Chrysostom, the words employed are not found anywhere in the text. This appears to be intentional based on the suggestion in the opening phrase of scholion 48ex: Ὡστε κατὰ τὸ νοῆμα τοῦτο ὁ μᾶλλον ὡς ὁ ἅγιος κύριλλος καὶ ὁ ἅγιος ἰωαννης δέχεται. . . Therefore, this scholion provides an example by which we can observe how the attributions function. In this instance it is not indicating a discernible citation, but rather an agreement in thought. The wording in the scholion is not found in Chrysostom, and we can only presume that it is not found in Cyril based on the opening phrase. This suggests that the language may be from Oecumenius, or perhaps the

⁴⁶ De Groote, ‘Die Kirchenväter’, 193; Staab, *Pauluskommentare*, 448, n. 15/16.

original compiler, but also that, by the time the attributions were applied to these manuscripts, Oecumenius may have been understood to be the catenist.

The next scholion in the table is 109ex and is part of the CE2 layer. It is attributed to the fifth century patriarch of Constantinople, Gennadius I in GA 1919 and GA 2962. This scholion is also found in GA 627 but without attribution, as in most of the manuscripts in this edition. The text of the scholion is taken directly from the commentary on the Pauline Epistles from Theodoret of Cyrrhus (Table 3.11). This direct copying is markedly different than the practice of the compiler of the Urkatena, who liberally summarised the source material of Chrysostom.

Catena	Theodoret ⁴⁷
[109ex] Οὐδὲ γὰρ αἱ ἀόρατοι δυνάμεις ἤδεσαν τὸ μυστήριον, ἀλλὰ διὰ τῆς περὶ τὴν ἐκκλησίαν οἰκονομίας τὴν ἄρρητον τοῦ θεοῦ σοφίαν κατέμαθον. <i>Κατὰ πρόθεσιν</i> δὲ τῶν αἰώνων λέγει. Ἀντὶ τοῦ ταῦτα πρὸ αἰώνων μὲν προέθετο, ἐποίησεν δὲ διὰ τῆς κατὰ τὸν δεσπότην Χριστὸν οἰκονομίας.	Οὐδὲ γὰρ αἱ ἀόρατοι δυνάμεις ἤδεσαν τὸ μυστήριον, ἀλλὰ διὰ τῆς περὶ τὴν Ἐκκλησίαν οἰκονομίας τὴν ἄρρητον τοῦ Θεοῦ σοφίαν κατέμαθον. <i>Κατὰ πρόθεσιν</i> δὲ τῶν αἰώνων λέγει, ἀντὶ τοῦ, Ταῦτα πρὸ τῶν αἰώνων προέθετο, ἐποίησε δὲ διὰ τῆς κατὰ τὸν Δεσπότην Χριστὸν οἰκονομίας.

Table 3.11: Scholion 109ex from the critical edition compared with its source material in Theodoret.

Following Tzamalikos's reasoning, Theodoret is the earliest source and should be the one to whom the scholion is attributed. Whether an attribution to Gennadius remains legitimate is difficult to determine. Very little is known about Gennadius I and little of his work survives. However, that his name, in this instance, is applied to the writing of Theodoret is not surprising. The patriarch was known to be a staunch Antiochene Dyophysite, aligned closely with Theodoret of Cyrrhus.⁴⁸ He was an adamant opponent of Cyrillian theopaschism and, like Diodore of Tarsus before him, avoided use

⁴⁷ PG 82.529.

⁴⁸ J. Meyendorff, *Byzantine Theology: Historical Trends and Doctrinal Themes* (New York: Fordham, 1979), 34.

of the term ‘hypostatic union’.⁴⁹ Gennadius is also said to have written a commentary on the Pauline epistles, just as Theodoret did.⁵⁰ Given the similarity in Antiochene hermeneutics across most of its representatives and the common practice of using interpretations of other patristic sources within one’s own work,⁵¹ it is certainly possible that Gennadius reproduced the work of Theodoret in Ephesians, and this is from where the attribution arises.

Immediately following this scholion in the manuscripts and the edition is sch. 109ex2, so numbered because it is an additional *extravagans* following after and connected to the same lemma as sch. 109 and 109ex. This scholion is attributed to Oecumenius in most manuscripts and, as such, is listed in Staab’s compilation of Oecumenian scholia. Only GA 075 attributes it to Gregory of Nyssa (Table 3.12). Nyssa’s name is written in full in the hand of the original scribe. Its appearance is somewhat redundant as the scholion itself closes with the recognition that the text is found in Nyssa’s eighth homily on the Song of Songs. This scholion is helpful in demonstrating an instance in which the work of a patristic source from another book than the one being commented on is used. Additionally, the context of the Nyssen homily aligns well with the writings of Theodoret/Gennadius prior to it and the writings of Chrysostom found in the numbered scholia before and after it.

⁴⁹ P. Gray, *The Defense of Chalcedon in the East (451-553)* (Leiden: Brill, 1979), 80–82.

⁵⁰ PL 51.931.

⁵¹ For example, John of Damascus begins *The Fount of Knowledge* with the statement that he, ‘shall add nothing of [his] own but shall gather together into one those things which have been worked out by the most eminent of teachers and make a compendium of them.’ John of Damascus, *The Fount of Knowledge*, in FC, trans. F. H. Chase Jr. (Washington, DC: Catholic University of America Press, 1958), 6.

Catena	Gregory of Nyssa ⁵²
Πρὸ τῶν τῆς ἐνανθρωπήσεως τοῦ κυρίου ἡμῶν χρόνων, ἀπλῆν ἐγίνωσκον αἱ οὐρανίαι δυνάμεις τὴν σοφίαν τοῦ θεοῦ ἐκ μόνον τοῦ δυνατοῦ κατορθουμένην. Ὁ γὰρ, τῇ ὁρμῇ τοῦ οἰκείου θελήματος, οὐσιώσας τὰ πάντα θεός. Δυνάμει ἀκαταλήπτῳ διετήρει πρὸς διαμονὴν τὰ δημιουργηθέντα, καὶ οὐδὲν ἦν ποικίλον. Ἄλλ' οἷον ἐθεωρεῖτο, τοιοῦτον καὶ ὑπῆρχεν. Νῦν δέ γε διὰ τῆς εἰς τὴν ἐκκλησίαν καὶ τὸ ἀνθρωπίνον γένος οἰκονομίας, οὐκ ἐτι μόνον ἀπλῆ, ἀλλὰ καὶ πολυποίκιλος ἐγνώσθη ἡ σοφία τοῦ θεοῦ. Διὰ τῶν ἐναντίων, τὰ ἐναντία κατορθοῦσα. Διὰ θανάτου, ζωὴν. Δι' ἀτιμίας, δόξαν. Διὰ σταυροῦ, τρόπαιον. Διὰ πάντων τῶν εὐτελῶν, τὰ θεοπρεπῆ. Διὰ οὖν τῆς εἰς ἡμᾶς οἰκονομίας τῆς ἐν τῇ ἐνανθρωπήσει γενομένης. <i>Πολυποίκυλος ἐγνώσθη ἡ σοφία</i> καὶ ἡ δύναμις τοῦ θεοῦ <i>ταῖς οὐρανίαις</i> δυνάμεσιν. Οὕτως ὁ ἅγιος Γρηγόριος ὁ Νύσσης ἐν τῇ Η' ὁμιλίᾳ. τῆς ἐρμηνείας τῶν ἀσμάτων.	σαφηνείας δὲ χάριν, ὥς ἂν γένοιτο μᾶλλον καταφανὲς ἡμῖν τὸ λεγόμενον, τὸν θεῖον ἀπόστολον πρὸς τὴν τῶν μυστηρίων τούτων ἐρμηνείαν παραληψόμεθα· φησὶ γάρ που τῶν ἑαυτοῦ λόγων ἐκεῖνος πρὸς Ἐφεσίους γράφων, ὅτε τὴν μεγάλην οἰκονομίαν τῆς διὰ σαρκὸς γεγεννημένης θεοφανείας ἡμῖν διηγήσατο, ὅτι οὐ μόνον ἡ ἀνθρωπίνη φύσις ἐπαιδεύθη τὰ θεῖα διὰ τῆς χάριτος ταύτης μυστήρια, ἀλλὰ καὶ ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις ἐγνωρίσθη ἡ πολυποίκιλος σοφία τοῦ θεοῦ διὰ τῆς κατὰ Χριστὸν ἐν τοῖς ἀνθρώποις οἰκονομίας φανερωθεῖσα. ἔχει δὲ ἡ λέξις οὕτως· Ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ· τῷ ὄντι γὰρ διὰ τῆς ἐκκλησίας γνωρίζεται ταῖς ὑπερκοσμίαις δυνάμεσιν ἡ ποικίλη τοῦ θεοῦ σοφία ἢ διὰ τῶν ἐναντίων θαυματουργήσασα τὰ μεγάλα θαυμάσια, πῶς γέγονε διὰ θανάτου ζωὴ καὶ δικαιοσύνη διὰ τῆς ἀμαρτίας καὶ διὰ κατάρας εὐλογία καὶ δόξα διὰ τῆς ἀτιμίας καὶ διὰ τῆς ἀσθενείας ἡ δύναμις· μόνην γὰρ ἐν τοῖς πρὸ τούτου χρόνοις τὴν ἀπλῆν τε καὶ μονοειδῆ τοῦ θεοῦ σοφίαν αἱ ὑπερκόσμιοι δυνάμεις ἐγίνωσκον καταλλήλως ἐνεργοῦσαν τῇ φύσει τὰ θαύματα (καὶ ποικίλον ἦν ἐν τοῖς ὀρωμένοις οὐδὲν ἐν τῷ δύναμιν οὖσαν τὴν θεῖαν φύσιν πᾶσαν τὴν κτίσιν κατ' ἐξουσίαν ἐργάζεσθαι ἐν μόνη τῇ ὁρμῇ τοῦ θελήματος τὴν τῶν ὄντων φύσιν εἰς γένεσιν ἄγουσαν καὶ ποιεῖν τὰ πάντα καλὰ λίαν τὰ ἀπὸ τῆς τοῦ καλοῦ πηγῆς ἀναβρύοντα), τὸ δὲ ποικίλον τοῦτο τῆς σοφίας εἶδος τὸ ἐκ τῆς πρὸς τὰ ἐναντία διαπλοκῆς συνιστάμενον νῦν διὰ τῆς ἐκκλησίας σαφῶς ἐδιδάχθησαν, πῶς ὁ λόγος σὰρξ γίνεται, πῶς ἡ ζωὴ θανάτῳ μίγνυται, πῶς τῷ ἰδίῳ μῶλωπι τὴν ἡμετέραν ἐξιᾶται πληγὴν, πῶς τῇ ἀσθενείᾳ τοῦ σταυροῦ καταπαλαίει τοῦ ἀντικειμένου τὴν δύναμιν, πῶς τὸ ἀόρατον ἐν σαρκὶ φανεροῦται, πῶς ἐξωνεῖται τοὺς αἰχμαλώτους αὐτός τε ὢν ὁ ὠνούμενος καὶ αὐτὸς χρῆμα γινόμενος (ἑαυτὸν γὰρ ἔδωκε λύτρον ὑπὲρ ἡμῶν τῷ θανάτῳ), πῶς

⁵² Gregory of Nyssa, *Homilies on the Song of Songs*, transl. Richard A. Norris, WGRW 13 (Atlanta: SBL, 2012), 266–268; PG 44.948.

	καὶ ἐν τῷ θανάτῳ γίνεται καὶ τῆς ζωῆς οὐκ ἐξίσταται, πῶς καὶ τῇ δουλείᾳ καταμίγνυται καὶ ἐν τῇ βασιλείᾳ μένει· ταῦτα γὰρ πάντα καὶ τὰ τοιαῦτα ποικίλα ὄντα καὶ οὐχ ἀπλᾶ τῆς σοφίας ἔργα διὰ τῆς ἐκκλησίας οἱ φίλοι τοῦ νυμφίου μαθόντες ἐκαρδιώθησαν, ἄλλον χαρακτήρα τῆς θείας σοφίας ἐν τῷ μυστηρίῳ κατανοήσαντες.

Table 3.12: Scholion 109ex2 in the catena and in Gregory of Nyssa Homily 8 on the Song of Songs.

The text of the homily is lengthier and more detailed, but the discussion at the forefront of the homily regarding the inability of unseen powers to understand the mystery of God, mirrors the language found in sch. 109ex and is likely the inspiration behind Theodoret's exegesis. The text is not lifted verbatim into the scholion, but only in pieces, with the catenist summarising the thought more than citing Nyssa directly, though enough of the language is reflected in the scholion from the homily to make it clear where the material is found. Scholion 109ex2 not only demonstrates the general reliability of the attributions in the Ps.-Oecumenian catena on Ephesians, but also reveals a liberality with how the source material is used.

Scholion 111ex is only attributed in GA 627 and to another figure with relatively few extant writings from which to compare. The scholion bears the attribution Γερμανοῦ, presumably referring to the eighth century patriarch of Constantinople Germanus I. The Patriarch was known for his opposition to Monothelitism and is the only attributable source whose lifetime falls within the believed range for the addition of the *Corpus Extravagantium*. The text of the scholion is short, containing only eleven words:

Τοὺς προορισμοὺς προθέσεις ὁ θεῖος ἐκάλεσεν ἀπόστολος τοὺς προορισμοὺς προθέσεις εἶπεν.

Making somewhat of a tautology, the phrase is relatively simplistic and without sufficient length and variety of wording to test the attribution. Its repetitious nature is likely what led to the omission of the first half of the scholion from several manuscripts in this edition.⁵³ It is possible that this scholion preserves an unknown patriarchal statement, but this is impossible to know in this instance.

Scholion 138ph is part of the *Scholia Photiana* but contains an additional attribution to Athanasius of Alexandria in three manuscripts (GA 1923, GA 1982, and GA 1998). The text does appear to be an abridgment of a portion of text from Athanasius's *Exposition on the Psalms*, commenting on Ps 68:17 (Table 3.13). The scholion has little text to draw from that is not part of a biblical lemma, beginning with a section of Eph 4:8 and ending with a section of John 12:32. It is another example of patristic material being used from texts outside the book being commented on and clearly has its origin of thought in Athanasius. As I have asserted before, even with this connection to Athanasius, there is still reason to believe that the scholia may come from Photius. As evidenced in the Patriarch's *Bibliotheca*, Photius was extremely well read in fourth-century patristic theology, even preaching homilies comparing the heretics of his day with those of Athanasius's era.⁵⁴ It would be difficult to identify a figure more well-read than the Patriarch at this era. He also used the work of Athanasius in several homilies and spoke glowingly of his personal and theological might.⁵⁵ If Coppola's and Hergenröther's conclusions are correct and the *Scholia Photiana* come from an

⁵³ GA 1905, GA 1923, GA 1982, and GA 1997 all lack the first half of the scholion.

⁵⁴ C. Mango, *The Homilies of Photius Patriarch of Constantinople: English Translation, Introduction and Commentary* (Cambridge, MA: Harvard University Press, 1958), 237.

⁵⁵ Mango, *Homilies of Photius*, 305, n.40; Photius, *The Bibliotheca*, trans. N. Wilson (London: Duckworth, 1994), 231–244.

independent Photian source on the Pauline Epistles—be it a commentary lecture notes, or other material—then it could be easily imagined that the Patriarch would cite from multiple sources, including Athanasius of Alexandria.

Catena	Athanasius ⁵⁶
Ἀναβάς εἰς ὕψος. Λέγει δὲ τὸ τοῦ σταυροῦ ὡς αὐτὸς ἐπηγγείλατο ὅτε ὑψωθῶ πάντας ἐλκύσω πρὸς ἑμαυτόν.	Αὐτὸς δὲ πάλιν ὁ εἰς ὕψος ἀναβάς, λέγει δὲ τὸ τοῦ σταυροῦ, καὶ αἰχμαλωτεύσας αἰχμαλωσίαν, τουτέστι τὰς αἰχμαλωτισθείσας ψυχὰς παρὰ τοῦ διαβόλου ἀνταιχμαλωτεύσας. Τοῦτο γὰρ αὐτὸς ἐπηγγέλλετο λέγων· Ὅτ' ἂν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν.

Table 3.13: Scholion 138ph from the critical edition compared with the text of Athanasius.

The last of the scholia attributed to sources other than Oecumenius and Photius is sch. 154ex. This scholion is from the CE2 like sch. 109ex. It is ascribed to Theodoret only in GA 1919, but, like sch.109ex is nearly a direct copy from the direct tradition of Theodoret (Table 3.14). In relation to the copying methodology of the CE2, all scholia in Ephesians from this layer are a direct copy or nearly direct copy of texts found in Theodoret. This is unlike the practice observed in the identifiable scholia in the numbered scholia and the CE1, where an epitomising of the source material is more common.

Catena	Theodoret ⁵⁷
Κύβειαν τὴν πανουργίαν καλεῖ, πεποιήται δὲ ἀπὸ τοῦ κυβεύειν τὸ ὄνομα. Ἴδιον δὲ τοῦτο τὸ τῆδε κάκεισε μεταφέρειν τὰς ψήφους πανούργως τοῦτο ποιεῖν.	Κυβείαν δὲ τὴν πανουργίαν καλεῖ. Πεποιήται δὲ ἀπὸ κυβεύειν τὸ ὄνομα· ἴδιον δὲ τῶν κυβευόντων τὸ τῆδε κάκεισε μεταφέρειν τὰς ψήφους, καὶ πανούργως τοῦτο ποιεῖν.

Table 3.14: Scholion 154ex from the critical edition compared with its source text in Theodoret.

⁵⁶ PG 27.297.

⁵⁷ PG 82.536.

3.5 Sources for the Scholia Attributed to Oecumenius

3.5.1 The Identity of Oecumenius in the Catena

The identity of the Oecumenius of the catena has been a matter of debate since the Ps.-Oecumenian title was applied to the catena in Donatus's edition in the sixteenth century. More will be said regarding his identity in the introduction to the following chapter, therefore it is sufficient here to state that the consensus is that this Oecumenius is the sixth-century author of the commentary on the Apocalypse.⁵⁸ Whether he is ultimately responsible for the compilation of the present catena tradition that bears his name is less likely, though it was the position of Donatus, since brought into doubt by Cramer and Bardenhewer.⁵⁹

The difficulty with verifying any attributions to this Oecumenius is the same as with authors like Gennadius and Germanus, mentioned earlier: there is little-to-no direct tradition from which it can be examined. However, if the Oecumenius of the catena is the same as the Oecumenius of the Apocalypse, some comparisons can be made to increase or decrease the probability of Oecumenian authorship of the scholia attributed to him. The first is to consider the Christology of Oecumenius. Though Castagno and De Groote believed that the Christology of Oecumenius was more

⁵⁸ Staab, *Die Pauluskatenen*, 93–94; J. C. Lamoreaux, 'The Provenance of Ecumenius' Commentary on the Apocalypse', *VC* 52 (1998), 88–108; Marcon, 'The Pseudo-Oecumenian Catena on Romans', 192; Panella, 'Re-Classifying', 387; A. M. Castagno, 'Il problema della datazione dei commenti all'Apocalisse di Ecumenio e di Andre di Caesarea', *Atti della Accademia della Scienze di Torino, Classe di Scienze morali, Storiche e Filologiche* 114 (1980), 223–246.

⁵⁹ B. Donatus, ed., 'Ἐξηγήσεις παλαιαὶ καὶ λίαν ὠφέλιμοι βραχυλογία τε καὶ σαφήνεια τοῦ λόγου ἔχουσαι θαυμαστὴν ἐκ διαφορῶν τῶν ἁγίων πατέρων ὑπομνημάτων ὑπὸ Οἰκουμενίου καὶ Ἀρέθα συλλεχθεῖσαι εἰς τὰς τῆς νέας διαθήκης πραγματείας τάσδε· τοῦ μὲν Οἰκουμενίου εἰς τὰς πράξεις τῶν Ἀποστόλων εἰς τὰς καθολικὰς λεγόμενας ἐπιστολὰς εἰς τὰς Παύλου πάσας, τοῦ δὲ Ἀρέθα εἰς τὴν Ἰωάννου Ἀποκάλυψιν. (Verona: Sabii, 1532); J. A. Cramer, *Catena graecorum Patrum in Novum Testamentum*, vol. 5 (Oxford: Oxford University Press, 1844), iv; O. Bardenhewer, 'Oecumenius', *WWK* 9 (Freiburg: Breisgau, 1895) 708–711.

reflective of a Neo-Chalcedonian milieu, Schmid and Spitaler, and Lamoreaux find the evidence of his being a Monophysite more convincing.⁶⁰ Particularly in favour of this position is the presence of a scholion in a Syriac Monophysite catena wherein Oecumenius is both referred to as a correspondent with Severus of Antioch and considered ‘very orthodox’, which in this context would mean Monophysite.⁶¹ As it relates to the content of the scholia within the Ps.-Oecumenian catena, only two in Ephesians offer any insight into the Christology of the author.

The first is found in sch. 30 attached to Eph 1:17. In Staab’s edition of the Oecumenian scholia, this is only attributed to Oecumenius in GA 622 (Staab’s *Spezialtypus*) and is unattributed in the majority of manuscripts in this edition. It is found at the end of sch. 30 in the most important manuscripts, GA 075 and GA 1980. Some of the text is attributed internally to Gregory of Nazianzus, but with added comments from the compiler (Oecumenius?) (Table 3.15).

Catena	Translation
Ἀεί πρός τὸ προκείμενον ὀνομάζει τὸν θεὸν, θεὸν οἰκτιρμῶν καλῶν, καὶ θεὸν εἰρήνης, καὶ θεὸν δυνάμεων, νῦν δὲ αὐτὸν πατέρα δόξης καλεῖ. Μεγίστην γὰρ δόξαν καὶ τιμὴν ἐχαρίσατο τῷ γενεῇ τῶν ἀνθρώπων, ἅτινα παρασχεθέντα ἡμῖν, γενικῶ ὀνόματι δόξαν καλεῖ διὰ τοῦ λαμπροτέρου παρ’ ἡμῖν ὀνόματος. Ταύτης οὖν τῆς δόξης φησὶν αὐτὸν πατέρα καὶ οἶον δημιουργόν ὃ ἐν ἀγίοις δὲ γρηγόριος ἐν τῷ περὶ υἱοῦ λόγῳ. ὡς νομίζω τὰ δυο εἰς τὸν Χριστόν ἐδέξατο, πατέρα μὲν τοῦ λόγου θεὸν δὲ τοῦ προσλήμματος, ἵνα ἐκ θεότητος ἐν μιᾷ φύσει δείξῃ τὸν ἐμμανουήλ.	He always names God, God of good mercies, even God of peace, and God of power, but now he calls him ‘Father of Glory’. For He gave the greatest glory and honour to the race of humanity—having given these things to us he calls it glory by a general name, through it is the more radiant name among us. This is why it says he is the ‘Father of this glory’ and as it were, a creator (of this glory), but Saint Gregory, in the writing <i>Concerning the Son</i> (says), as I think he accepted, ‘the two are in Christ, on the one hand Father of the Word, but on the other God of the acquisition (of human

⁶⁰ A. Monaci Castagno, ‘I commenti di Ecumenio e di Andrea di Cesarea: Due letture divergenti dell’ Apocalisse’, *Memorie della Accademia delle Scienze di Torino: II, Classe di Scienze Morali, Storiche e Filologiche* 5 (1980/81), 303–426; M. De Groote, ‘Die Quaestio Oecumeniana’, *SacEr* 36 (1996), 67–105; A. Spitaler and J. Schmid, ‘Zur Klärung des Ökumeniusproblems’, *OrChr* 3.9 (1934), 208–218; Lamoreux, ‘Provenance’, 96–108.

⁶¹ Spitaler and Schmid, ‘Ökumeniusproblems’, 210–213.

	nature), in order that, from divinity, he might be revealed as Emmanuel in one nature.’

Table 3.15: Scholion 30 from the critical edition and its English translation.

It is the final phrase, ἵνα ἐκ θεότητος ἐν μιᾷ φύσει δείξῃ τὸν ἐμμανουήλ, which brings to mind the intentionality of speaking of God in ‘one nature’, an essential Monophysite dogma.⁶² While the existence of this phrase is nebulous enough to cause some doubt, the only other use of this terminology in the Ps.-Oecumenian catena of Ephesians is at sch. 150, a numbered scholion also attributed to Oecumenius, but this time in the majority of manuscripts of this edition (Table 3.16).

Catena	Translation
<i>Πλήρωμα Χριστοῦ</i> φησιν, τὴν περί Χριστοῦ ὀλοτελῇ γνῶσιν καὶ πίστιν. Οἷον ὅτι ἐκ παρθένου σάρκα ἔλαβεν, ὅτι ἐκ θεότητος καὶ ἀνθρωπότητος εἰς μίαν ὑπάρχει ὑπόστασιν. Ἵνα γὰρ μὴ ἀκούσας <i>ἄνδρα τέλειον</i> καὶ <i>μέτρον ἡλικίας</i> τὴν σωματικὴν νοήσης, ἐπήγαγε τοῦ πληρώματος τοῦ Χριστοῦ, ὥσῃ ἔλεγεν, μέχρις οὗ εἰς τελειότητα φθάσωμεν τῆς ὀλοτελοῦς τοῦ Χριστοῦ γνώσεως καὶ πίστεως.	He says, ‘the full stature of Christ’, to mean the complete faith and knowledge concerning Christ. Like that he received flesh from the Virgin; that he is out of divinity and humanity into one hypostasis. For, in order that when hearing ‘the maturity’ and ‘the full measure’ you not think bodily, he added ‘the full stature of Christ’, as though he said, until then let us anticipate the perfection of the complete knowledge and faith of Christ.

Table 3.16: Scholion 150 from the critical edition and its English translation.

As with the earlier scholion, what draws our attention here is the phrase, εἰς μίαν ὑπάρχει ὑπόστασιν. This emphasis on one hypostasis or ‘person’ is equally a Monophysite essential. It is worth noting as well that while it was not used in this edition for reasons explained in the previous chapter, GA 622 reads φύσιν where the

⁶² P. Tzamalikos, *An Ancient Commentary on the Book of Revelation: A Critical Edition of the Scholia in Apocalypsin* (Cambridge: Cambridge University Press, 2014), 26.

manuscripts of the edition all read ὑπόστασιν, indicating some interchangeability with these terms that does not deprive them of their meaning.

I find the final confirming factor regarding the Monophysite identity of the Oecumenius of the catena to be found in a scholion attributed to Oecumenius in Phil 3:20–21. In translation, it reads:

See how great is the harmony of the Holy Trinity, that, having said above that the Son will make the change of our body, now he says that the Father will do this. But if we think so, is it not bold that the Son will do this according to his power, in which he subjected all things to his own body? But if we think so, there is fear lest we seem to divide, after the union, *the one incarnate nature of the Word of God*.⁶³

This last statement, ‘One incarnate nature of God the Word’ was a Monophysite rallying cry, expressly anathematised by the Council of Constantinople, where it reads:

If anyone professing that the union took place from the two natures of Godhead and manhood or saying, ‘*one incarnate nature of God the Word*’ does not so take it as the holy fathers taught, to mean that from the divine and the human natures, after the hypostatic union, one Christ was constituted, but attempts from these statements to introduce one nature or essence of the Godhead and flesh of Christ, let him be anathema.⁶⁴

The presence of scholia like these, while admittedly not expressly Monophysite, lend weight to the thesis that this Oecumenius is either the same as the commentator on the Apocalypse, or another Oecumenius who was also a Monophysite. The absence of this language in the other scholia furthers this thesis.

⁶³ Italics my own.

⁶⁴ R. M. Price, transl. *The Acts of the Council of Constantinople of 553 with Related Texts on the Three Chapters Controversy*, 122–3. (italics my own)

The second means of identifying the author of these scholia with Oecumenius is their use of other patristic material. As stated earlier, there is a dearth of extant literature expressing the theological thought of Oecumenius himself, but his practice of citing other sources can be observed in what does survive. In his commentary on the Apocalypse, the author cites Gregory of Nyssa, Gregory of Nazianzus, Epiphanius Constantiensis, John Chrysostom, Basil of Caesarea, and many others.⁶⁵ Therefore, like arguments made earlier for other attributions, finding quotations within the scholia—particularly if they are surrounded by additional commentary—from other patristic figures such as these can still point toward authentic Oecumenian writings. The following table (Table 3.17) lists all scholia in the Ps.-Oecumenian catena of Ephesians that have been attributed to Oecumenius by means of marginal sigla or his full name. In what follows, a selection of these scholia will be assessed for indications of Oecumenian authorship.

Scholion	Attribution	Manuscripts ⁶⁶
15ex	Οίκου	GA 1919; GA 2962
43	Οίκου; Οίκουμεν	GA 1919; GA 2962; GA 1907; GA 1971; GA 1932; GA 1997; GA 1923; GA 1982; GA 1998; GA 1916; GA 1905
47ex	Οίκου	GA 1919; GA 2962
48ex	Οίκου	GA 1919 ⁶⁷ ; GA 2962; GA 1932; GA 1997; GA 1923; GA 1982; GA 1998; GA 91; GA1905
50	Οίκου	GA 1919; GA 2962; GA 1907; GA 1997; GA 1923; GA 1982; GA 1998;
56ex	Οίκουμεν; Οίκου	GA 1919; GA 2962; GA 1997; GA 1923; GA 1982; GA 1998; GA 91
68ex	Οίκου	GA 1932; GA 1997; GA 1923; GA 1982; GA 1998; GA 1905
73ex	Οίκου	GA 1923; GA 1982; GA 1998
109ex2	Οίκου	GA 1919; GA 2962; GA 1997; GA 91; GA 2183; GA 1905
114ex	Οίκου	GA 1923; GA 1982

⁶⁵ A list of several patristic sources and their locations in the commentary has been made by M. De Groote, 'Die Literatur der Kirchenväter im Apokalypsekommentar des Oecumenius', *ZAC* 7 (2003), 251–262. Additionally, one can read through the footnotes in J. Suggit, transl., *Oecumenius, Commentary on the Apocalypse* (Washington D.C.: The Catholic University of America Press, 2006).

⁶⁶ GA 2011 does not employ any author symbols.

⁶⁷ Multiple authors attributed including Chrysostom and Cyril.

124	Οίκου	GA 075; GA 1919; GA 1998
125	Οίκουμενίου; Οίκου	GA 075; GA 1919; GA 2962; GA 1907
127ex	Οίκου; Οίκουμεν	GA 075; GA 1919; GA 2962; GA 1932; GA 1997; GA 1923; GA 1982; GA 1998; GA 1916; GA 91; GA 2183
142	Οίκουμεν; Οίκου	GA 1919; GA 2962; GA 1907; GA 1971
150	Οίκου; Οίκουμεν	GA 1907; GA 1971; GA 1997; GA 1923; GA 1982; GA 1998; ⁶⁸ GA 1916; GA 1905
155	Οίκου	GA 075
156ex	Οίκου	GA 075; GA 1919; GA 2962; GA 1997; GA 1923; GA 1982; GA 1998; GA 91; GA 2183; GA 1905
157ex	Οίκου	GA 075; GA 1919; GA 2962; GA 1997; GA 1923; GA 1982; GA 1998; GA 91; GA 2183; GA 1905
167	Οίκουμεν	GA 2183
176	Οίκου	GA 1932; GA 1919; GA 2962; GA 1997; GA 1923; GA 1982; GA 1998; GA 91; GA 2183; GA 1905
176ex	Οίκου	GA 075; GA 1997; GA 1923; GA 1982; GA 1998; GA 1916;
182ex	Οίκου	GA 075; ⁶⁹ GA 1919; GA 2962; GA 1932; GA 1997; GA 1923; GA 1982; GA 1998; GA 1905
205ph	Οίκουμεν	GA 2183 ⁷⁰
210ex	Οίκουμενίου ⁷¹	GA 1997; GA 1923; GA 1982; GA 1998; GA 1916; GA 91; GA 2183; GA 1905
214	Οίκουμεν	GA 1907; GA 1932; GA 1997; GA 1923; GA 1982; GA 1998; GA 1905
217	Οίκουμεν	GA 1916
219	Οίκου	GA 1997; GA 1923; GA 1998; GA 1905
220	Οίκου	GA 1997; GA 1923; GA 1982; GA 1998; GA 1905
224	Οίκουμενίου	GA 1971; GA 1932; GA 1997; GA 1923; GA 1982; GA 1998; GA 1905
234ex	Οίκου; Οίκουμεν	GA 1919; GA 1907; GA 1971; GA 1997; GA 1923; GA 1982; GA 1998; GA 1916; GA 91; GA 2183; GA 1905
267	Οίκουμεν	GA 1919; GA 1932; GA 1997; GA 1923; GA 1982; GA 1998
273ex	Οίκου	GA 075; GA 1919; GA 2962; GA 1932; GA 1997; GA 1923; GA 1982; GA 1998; GA 1916; GA 1905
280ex	Οίκου	GA 1919; GA 2962; GA 1971; GA 1932; GA 1997; GA 1923; GA 1982; GA 1998; GA 1916; GA 91; GA 2183; GA 1905

⁶⁸ GA 1998 begins a new numbered scholion attributed to Oecumenius at the last line of the previous scholion in the edition. The text begins with ἄνδρα δὲ τέλειον καὶ μέτρον ἡλικίας λέγει. τὴν τελείαν τοῦ Χριστοῦ ἔννοιαν καὶ εἴδησιν.

⁶⁹ Scholion 182 and 182ex are combined in GA 075. The symbol for Oecumenius is found at the middles of 182 and could be indicative of 182ex or the entire scholion.

⁷⁰ The second half of the scholion is given the Oecumenian attribution, with the first portion merely being a numbered scholion without Photian identifier. GA 2183 has already been revealed to have unique readings and features, therefore in instances where it alone attributes a scholion to Oecumenius it should be disregarded.

⁷¹ The full name form of the attribution in GA 1997 appears to be older than the abbreviated forms, as it only appears where space has been made premeditatively. With the sigla or abbreviated forms of the name, the scholia provide little to no additional space between them, but whenever the longer form appears, space exists for it. The longer form is also in majuscule while the other abbreviated forms are a combination of majuscule and ligature.

Table 3.17: Scholia attributed to Oecumenius.

3.5.2 A Selective Analysis of the Scholia Attributed to Oecumenius

It is difficult to discern any clear pattern for the attributions, but there is a relative consistency regarding which scholia are attributed to him. If one applies the number of attributed scholia to the stemma created earlier, the growth in attributions is not expressly linear. This is to say that there is no steady growth in attributions over time, given that the manuscripts studied are all copied generally between the tenth and eleventh centuries. However, GA 1980 and GA 2011 possess no attributions of any kind, even though they contain scholia attributed to Oecumenius, suggesting that the application of attributions is a later accretion in the catena tradition. GA 075 contains seven attributions. Both GA 1919 and GA 2962 contains nineteen and seventeen sigla respectively, while GA 1997 contains twenty-one scholia, making it the most in the Normal Type. GA 1997 represents the ultimate stage of the Normal Type, but GA 1923 in the Expanded Type contains twenty-three scholia—the most sigla in both types. Both GA 91 and GA 2183 contain ten scholia but not in the same locations, as GA 2183 attributes two scholia to Oecumenius that are not attributed in any other manuscript. GA 1916 only contains nine scholia, but also attributes one scholion to Oecumenius that is not attributed elsewhere. Therefore, the tendency to include the Oecumenian attributions is somewhat varied within the Normal and Expanded Type, though a consistency does exist, overall, regarding which scholia are attributed. Notwithstanding, there are various outlier manuscripts that do not follow the same pattern. In most instances the attributions are copied by the first hand, with several manuscripts

including spaces where the name was clearly intended to be added, while other attributions appear in more abbreviated forms in the margins of the same manuscripts.

The fact that GA 1997, GA 1998, GA 1923, and GA 1982 record the same attributions as one another, though GA 1923 and GA 1998 contain two more attributions than GA 1997 and GA 1982, further suggests a codicological relationship between them. That GA 1905 contains only seventeen attributions corroborates my belief that it follows an intermediate manuscript(s) between it and GA 1997. The twenty-one attributions found in GA 1997 were then faithfully transferred to (f) and (g) in the previous chapter's stemma and copied into GA 1923 with two additional attributions.⁷² That GA 1982 contains fewer attributions may be another indication that GA 1982 was copied first, followed by GA 1923 and then GA 1998, or simply that GA 1982 failed to notice those attributions in the copying process.

In a unique case, only GA 1919 and GA 2962 attribute sch. 15ex to Oecumenius. That they both make this attribution while no other manuscript does, is further indication of their shared antegraph, but should also be considered a type of singular reading. The text of the scholion is part of the CE2 and, as has previously been pointed out, is copied nearly verbatim from the direct tradition of Theodoret of Cyrrhus. While the use of Theodoret would not be unusual given his influence throughout Eastern Christianity, in spite of his particular anti-Cyrrillian stances,⁷³ the lack of any prefatory or conclusory material in the scholion and its lack of similar attribution elsewhere speaks against it being Oecumenian.

⁷² See chapter 2, section 2.3.6, fig. 2.9.

⁷³ Tzamalikos, *Ancient Commentary*, 70–94.

Scholion 43 (Fig. 3.4) is attributed to Oecumenius in Staab's edition as well as most manuscripts. The text itself is without clear Christological indicators and contains no text that appears in the direct tradition of other authors.

Ἡ ὑπὲρ ἀγγέλους φησὶ καὶ ἀρχαγγέλους αὐτόν τὸν υἱὸν ἔδωκεν κεφαλὴν, ἢ τὸν ὄντα ὑπὲρ πάντα τὰ ὀρώμενα καὶ νοούμενα Χριστὸν, ἢ ὑπὲρ πάντα τὰ ἀγαθὰ τοῦτο πεποίηκεν τὸ τὸν υἱὸν δοῦναι κεφαλὴν.

Fig. 3.4: Scholion 43 from the critical edition.

Minimally, it appears to be fashioned to advance some of the Chrysostomic text in the preceding scholia relating to the authority of Christ. Its mention of 'angels and archangels' mirrors the content of Chrysostom's homily on this passage, but only vaguely. The *provisio* of various interpretive possibilities through the use of ἢ is also something found in Chrysostom. The scholion appears to be purely from the mind of the compiler in the context of the catena, but this does not preclude it being Oecumenian, particularly given the possibility that the party responsible for applying the attributions at the beginning may have believed Oecumenius and the compiler to be the same person.

Much of what is said about sch. 15ex can be applied to sch. 47ex as both derive from the CE2 and both are near-verbatim extracts from the commentary of Theodoret on this passage in Ephesians. The lack of clarifying remarks in the scholion and its sole attribution being in GA 1919 and GA 2962, make it unique to this group of manuscripts and likely an error specific to them alone. Likewise, sch. 48ex has been discussed in detail above as part of the multi-author scholia. Scholia 50, 56ex, and 68ex lack enough text to be of much value in discerning the author but are broadly attributed to

Oecumenius in Staab and the manuscript tradition. Like sch. 43, they offer amplifying statements like those expected from the compiler or catenist. The verbiage in sch. 56ex is broadly used in classical and Byzantine literature. Scholion 68ex is equally brief and explanatory, with no clear relationship to the words of other church fathers, though the language of gentiles being ‘strangers to the covenants of promise’ is prolific in both the Old Testament, the New Testament, and ecclesiastical writings.

Scholion 114ex is listed by Staab as belonging to Photius of Constantinople, but attributed to Oecumenius in three manuscripts, and attributed to Photius in only two.⁷⁴ The text rearranges the syntax of the lemma, because ‘it is a hyperbaton’ (Fig. 3.5).

Διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς ὑπὲρ ὑμῶν θλίψεσιν μου. Καθυπερβᾶτον γὰρ ἡ σύνταξις.

Fig. 3.5: Scholion 114ex from the critical edition.

Though the manuscript evidence for the Photian origin of this scholion is slim, two arguments work in favour of this conclusion: the syntactically-focused language is what would be expected from Photius rather than Oecumenius—with similar language found in other Photian scholia in Ephesians—⁷⁵ and its absence from all manuscripts of the Normal Type. Most witnesses that contain the *Photiana* attribute it to Oecumenius, however these manuscripts likely possess a copying relationship through some unknown intermediary manuscripts. Similarly, while GA 91 and GA 2183 do attribute it

⁷⁴ Staab’s insistence on the Photian origin of this scholia is based on questionable support. The three manuscripts used in his determination that are also used here are GA 91, GA 1907, and GA 1923. This scholion is added to the end of GA 1907 as part of a twelfth-century supplement and attributed to Oecumenius in GA 1923, which Staab acknowledges. GA 91 attributes the scholion to Photius as well but Coppola has identified GA 91 as the likely source for the supplement in GA 1907. In the manuscripts used in this edition, only GA 91 and GA 2183 follow Staab, with GA 1923, GA 1982, and GA 1998 marking it as Oecumenian. Staab, *Pauluskommentare*, 616.

⁷⁵ Sch. 122ph, 124ph, and 131ph. See Appendix 2.

to Photius, they too possess a textual relationship. This scholion is also absent in most of witnesses to the CPG C165.3 type, making any further determination of its source material impossible. Due to this lack of determinative data, the scholion is not included with the other Photian scholia in Appendix 2 but left as part of the *extravagantes* in the critical edition and translation.

Scholion 124 is a numbered scholion attributed to Oecumenius in only a few manuscripts, but with earlier support than some manuscripts, being found in GA 075. The text itself has no parallels elsewhere and is the only scholion attached to Eph 3:19. Cramer also lists the scholion as Oecumenian on the basis of GA 1908 which was used for his edition.⁷⁶ The text is similar in places to Chrysostom's homily on this passage and bears the signs of epitomising, like that of the compiler (Table 3.18).

Catena	Chrysostom ⁷⁷
Καὶ ἵνα φησι γνῶτε <i>τὴν ὑπερβάλλουσιν</i> πᾶσαν ἀνθρωπινὴν γνῶσιν ἀγάπην τοῦ Χριστοῦ καὶ οἷον τῆς γνώσεως ὑπεράνω. Ἔστι μὲν γὰρ φησιν ὑπεράνω γνώσεως. Πλὴν ὑμεῖς γνῶσεσθε εἰ τὸν Χριστὸν σχοίητε ἐνοικοῦντα, ἵνα ἐκ τούτου πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ. Πλήρωμα δὲ θεοῦ ἐστὶν ἡ τὸ γνῶναι ὡς ἐν Πατρὶ καὶ Υἱῷ καὶ Πνεύματι Ἁγίῳ προσκυνεῖται ἡμῖν ὁ θεός, ἡ ἵνα ἡτέ φησιν πεπληρωμένοι πάσης ἀρετῆς ἥς πλήρης ὁ θεός.	Ὁ δὲ λέγει, τοῦτο ἐστὶν· Εἰ καὶ ὑπέρκειται πάσης γνώσεως ἀνθρωπίνης ἡ ἀγάπη τοῦ Χριστοῦ, ὅμως ὑμεῖς γνῶσεσθε, εἰ τὸν Χριστὸν σχοίητε ἐνοικοῦντα· οὐ μόνον δὲ γνῶσεσθε ἐξ αὐτοῦ τοῦτο, ἀλλὰ καὶ πληρωθῆσεσθε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ· πλήρωμα Θεοῦ λέγων ἡ τὸ γνῶναι, ὡς ἐν Πατρὶ καὶ Υἱῷ καὶ Πνεύματι ἁγίῳ προσκυνεῖται ὁ Θεός, ἡ προτρέπων οὕτω σπουδάζειν, ὥστε πληροῦσθαι πάσης ἀρετῆς, ἥς πλήρης ἐστὶν ὁ ὥστε πληροῦσθαι πάσης ἀρετῆς, ἥς πλήρης ἐστὶν ὁ Θεός.

Table 3.18: Scholion 124 from the critical edition compared with the direct tradition of John Chrysostom.

This approach to and reliance on Chrysostom is common among the numbered scholia. The fact that here there is some overlap with scholia attributed to Oecumenius may not

⁷⁶ J. A. Cramer, *Catena graecorum Patrum in Novum Testamentum*, vol. 6 (Oxford: Oxford University Press, 1967), 411.

⁷⁷ PG 62.51–52.

prove that Oecumenius is the compiler of the catena, but it does continue to suggest that those who used the catena may have believed this to be the case.

Scholion 125 represents another interesting case, where it is attributed to Oecumenius early (GA 075), with some broad support, but is one of the numbered scholia, making it part of the *Urkatena*.⁷⁸ Both it and scholion 126, though not attributed to Oecumenius in any manuscript, are similar in that the wording found in them is not found in Chrysostom or any other patristic source, though the extracts seem to convey the thought that is found in Chrysostom. The imagery borrows on the magnitude of the greatness of God's power to work within the believer, yet the Chrysostom employs far fewer words to convey this than the extracts of the catena. The Oecumenius of the Apocalypse Commentary was familiar with Chrysostom and, therefore the reworking of Chrysostomic ideas here may be that of Oecumenius, but the use of Chrysostom is not uncommon in other works, making this connection to Oecumenius insubstantial. It may be simply that when a scholion was too vague for the scribe to identify the author, it was assumed to be Oecumenius. Though, if this were the case, it is a practice applied inconsistently.

Similarly, sch. 127ex is widely attributed to Oecumenius but offers a very Chrysostomic explanation of the passage. Combined with scholion 127, both appear to offer elaborations on Chrysostom's statement, Ἡ δόξα αὐτοῦ ἐν τῇ Εκκλησίᾳ, καλῶς οὕτως εἶπεν· αὕτη γὰρ οἶδε μόνη μένειν εἰς τὸ διηνεκές.⁷⁹ Neither scholion contains wording attributable to known sources, but only sch. 127ex is attributed to Oecumenius.

⁷⁸ This attribution is also found at sch. 124 and 155 in GA 075.

⁷⁹ PG 62.52.35.

Similar to most scholia, there is nothing within the text of sch. 127ex that directly indicates Monophysitism, only that, like other scholia attributed to him, it offers alternative or mutually agreeable interpretations of the biblical lemma.

Scholion 155 is only attributed to Oecumenius in GA 075, which, while being a reliable manuscript overall, suggests that the attribution is spurious or at least poorly distributed among the catena tradition. Its wording is not discernible as belonging to other patristic writings. However, based on the text, if it were from Oecumenius, its opening statement, *Εκεῖνοι μὲν νόθα φησὶν καὶ ψεύδη διδάσκουσι περὶ ὧν ὁ λόγος, ἡμεῖς δὲ ἀληθεύοντες ἐν τε δόγμασι καὶ βίῳ καὶ λόγῳ ἐν ἀγάπῃ*, could have implications regarding to whom ‘those that speak and teach falsely about who the Word is’ might refer. Presumably, this would refer to Dyophysites or even Chalcedonians, but, in the context of the catena, no such indications are clear, allowing the false teachers to be anyone other than those reading from the text. In this way, what may have been a Monophysite sectarian statement in its original context has become a generally orthodox statement in its new literary context.

Scholion 156ex is widely attributed to Oecumenius in the manuscript tradition as well as in Staab.⁸⁰ It is fairly unique among the scholia of Ephesians in that it is one of only two scholia in which the author uses the first-person indicative. It is clearly not a quote from Chrysostom since the author is asserting their agreement with the preacher (Table 3.19).

Catena	Translation
Ὅρα τί καὶ γὰρ ἐνόμισα. Οὐτε γὰρ ἐχώρησα τὸ τοῦ μακαρίου Ἰωάννου ἐξῆ νοῆσαι. Ἐξ οὗ Χριστοῦ	See what I also thought. For I was not capable to think otherwise from the blessed John. From

⁸⁰ Staab, *Pauluskommentare*, 450.

πᾶν τὸ σῶμα τῆς ἐκκλησίας <i>συναρμοστούμενον</i> αὐτῷ καὶ <i>συμβιβασόμενον</i>, τούτέστιν συγκεκολλημένον αὐτῷ καὶ προσηνωμένον ὡς ἰδία κεφαλὴ. Ἐξ αὐτοῦ γὰρ ἡμῖν τὸ κεκολληῆσθαι αὐτῷ. Κεκολλημένον δὲ, <i>διὰ πάσης ἀφῆς</i>, τούτέστιν αἰσθήσεως <i>τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν</i> <i>μέτρῳ</i> λέγω <i>ἐνὸς ἐκάστου μέτρου</i>, τούτέστιν διὰ τῆς κατ' ἐνέργειαν Χριστοῦ ἐπιχορηγίας τοῦ ἀγίου πνευματός τῆς κατὰ τὸ μέτρον καὶ τὴν τῆς ὑποδοχῆς δύναμιν. Ἐνὸς ἐκάστου βέλους τοῦ Χριστοῦ γενομένης τὴν αὔξησιν τοῦ σώματος τοῦ Χριστοῦ, τούτέστιν τῆς ἐκκλησίας <i>ποιεῖται, αὔξησιν</i> δὲ δηλαδὴ πνευματικὴν. Διὰ γὰρ τῆς ἐπιχορηγίας τοῦ ἀγίου πνευματός, αὐξεται εἰς μέτρον τέλειον πνευματικῆς ἡλικίας ἡ ἐκκλησία, εἴτε διὰ χαρισμάτων εἴτε διὰ γνώσεως, εἴτε διὰ πίστεως.	Christ all the body of the church is 'joined' to him and 'knit together', which is to say fixed to him and united as its own head. For from him it is possible for us to be fixed to him. But being fixed 'by every ligament' which is to say of the sensation 'of being equipped, as each part is working properly', which I say means by the work of Christ and equipping of the Holy Spirit according to the measure and the ability of reception. Each one a weapon of Christ, bringing growth to the body of Christ, which is to say the church 'builds itself', but the 'growth' is clearly spiritual. For through the equipping of the Holy Spirit the church grows into full measure of spiritual stature, either through spiritual gifts, or through knowledge, or through faith.

Table 3.19: Scholion 156ex from the critical edition with its English translation.

The scholion expands on the thoughts of Chrysostom in the previous extract but does not use terminology recognisable in other patristic *corporai*. It is homiletical in style, but not overtly partisan in its hermeneutic. If this is from Oecumenius, and that Oecumenius is the sixth century bishop, one might expect a homiletical tone in his writings, though all of this is still conjecture. At the very least, scholion 156ex is one of the few moments in the catena wherein the voice behind the catena, at least the CE1 layer of it, announces themselves to the reader.

Scholia 176 and 176ex are counted together in Staab's reckoning of Oecumenian scholia, though sch. 176 belongs to the *Urkatena*, and sch. 176ex to the CE1. Taken together they appear to form a complete thought, but this does not, in and of itself, mean they come from the same source, as this technique of joining disparate scholia through the use of ἡ has already been observed. Scholion 176 does represent the only other scholion within the catena on Ephesians wherein the non-Chrysostomic author speaks of themselves. They write, 'I have heard certain interpretations . . .' Again, there is

nothing within the text that could identify the author, but it is telling that the author admits that what follows is not their own. This yet again reflects the common practice of repeating the interpretations of others in the orthodox faith, rather than presenting one's own thoughts.⁸¹ The joining of sch. 176ex to this extract may be a result of the author in sch. 176 suggesting that they had heard multiple interpretations and only provided one, thereby supplying an additional interpretation to satisfy expectations.

In spite of my contention that attributions to scholia should be understood within the light of the common practice of citing other interpretations within one's own work, scholion 214, though widely attributed to Oecumenius, is drawn from the homily of Chrysostom on Eph 5:18 (Table 3.20). Both it and sch. 215 are from the same homily.

Catena	Chrysostom ⁸²
Ὁ γὰρ οἶνος πρὸς εὐφροσύνην, οὐ πρὸς μέθην δέδοται.	Εἰς εὐφροσύνην ὁ οἶνος δέδοται, οὐκ εἰς μέθην.

Table 3.20: Scholion 214 from the critical edition compared with the homily of John Chrysostom.

While it is possible that this is a quotation of Chrysostom found in the work of Oecumenius at the time of the attribution, this is impossible to know.

Scholia 219 and 220 form a combination of scholia attributed widely to Oecumenius. The repeated appearance of 'Oecumenian' scholia within the numbered scholia clearly indicates that the readers and those originally responsible for the attributions, believed the *Urkatena* to be a combination of extracts from Chrysostom and Oecumenius. The text itself is unremarkable insofar as it lacks any theological or

⁸¹ Canon 19 of the Council of Trullo (692 CE) expressly forbids leaders of the church from doing so. Requiring them to only speak what the orthodox fathers have already said. H. Ohme, *Das Konzil Quinisextum: Übersetzt und Eingeleitet* (Turnhout: Brepols, 2006), 208–211.

⁸² PG 62.128.

Christological force but is wholly homiletical. The sense is similar to the lengthier exposition found in Chrysostom, but sufficiently different to not be reliant on it.

In closing, sch. 234ex, 267, 273ex, and 280ex may be mentioned collectively. This is not because they contain similar texts, but because they are emblematic of many of the Oecumenian scholia. Whether they exist in the CE1 or the *Urkatena*, a generally common mark of these scholia is their amplificatory nature. The scholia serve to offer clarifying, additional, or alternative interpretations. The role of Oecumenius in the catena is the assistant to Chrysostom. His work rarely stands alone in the catena, and when it is from the CE1 it is added intentionally as part of the secondary corpus of extracts, seemingly meant to extend the interpretive horizon of the *Urkatena*.

3.6 Conclusions

The scribal practices of those responsible for the *Urkatena* and the CE1 are focused on epitomising the loquacious tradition of one of the pre-eminent pastors of the Greek church, John Chrysostom. The prolific nature of his writings and the length of his discourse necessitates abbreviation. Therefore, it is not surprising that any approach to incorporating extracts from Chrysostom into a catena would adopt an epitomising methodology. That this had been a standard practice in Byzantine historiography also explains this propensity. That the CE1 layer and the *Urkatena* adopt the same methodology and utilise Oecumenius in their source material suggests similar origins for both. Additionally, the desire to keep the scholia short while retaining the most important material is similar to the impulse expressed in the writings of the fourth-century mathematician Theon and ninth-century chronicler, George the Monk.

The CE2 layer stands apart from both in its preference for wholesale adoption of extracts from Theodoret. It might be argued that, given the relative brevity of style in Theodoret compared to Chrysostom, it would have been easier to adopt this methodology, but various scholia in the CE2 are lengthy and taken from even lengthier sections of his commentary, making this a less likely explanation. After Panella identified the *terminus* for the insertion of this layer as the ninth and tenth centuries, and my identification of most of these scholia as a collection of floating extracts in non-catena manuscripts, it is clear that this layer was added to the *Corpus Extravagantium* at a later date than the CE1. The change in methodology is also likely due to their existence in a different format than a traditional catena prior to their inclusion. All three layers, when combined, function well given the different methodologies, and even indicate a potential desire to create a unity among the source material, even if only subtly so. The addition of a Monophysite interpreter alongside a Dyophysite preacher, and the inclusion of an anathematised Antiochene alongside his Cyrillian detractor, without explanation, point to a larger purpose behind the catena than merely relaying a reliable explication of the scriptures from the divine fathers. Rather, though not conclusively, this may point to the religious and imperial tendency toward the development of a Neo-Chalcedonian theology that sought to unite the church after centuries of Christological division.

CHAPTER 4

The Ps.-Oecumenian Catena on Ephesians: Text, Translation, and Commentary

4.1 Introduction

Unlike many of the earlier Pauline epistles, the Ps.-Oecumenian catena on Ephesians contains very few patristic commentators. To be precise, as far as they can be known, there are only three in the Normal Type: John Chrysostom, Theodoret of Cyrrhus, and Oecumenius.¹ While the additional voice of Photius I is added in the Expanded Type, the length of those extracts and the breadth of the verses which they address requires that he be assessed in his own section. The largest portion of scholia in the catena come from John Chrysostom, followed by Oecumenius and then Theodoret. The Oecumenian scholia increase in number of the scholia not attributable to Chrysostom but appear to come from another voice—possibly the compiler—are assumed to be from him as well. With this distribution, the reader is offered a largely Antiochene, Dyophysite commentary, but with a sole Monophysite voice woven throughout. While it might be tempting to continually point out where the sources differ in the catena as this commentary progresses, the lack of author attributions suggests that this divergence of thought was not something to be noted. Rather, the reader is meant to read the commentary as a single voice. Therefore, out of respect for this presentation, this commentary will rarely mention the source material from which the extracts derive. The

¹ It has been mentioned earlier that at least one comment in this catena is attributed to Gennadius of Constantinople, but as this only occurs in one manuscript and the scholion is found in the direct tradition of Theodoret, for the purposes of this commentary it will be assumed to be originally from Theodoret. Likewise, the scholion attributed to Germanus I is impossible to source and therefore cannot be reliably attributed to him.

commentary will primarily engage with the theological content provided, noting where the thought agrees or diverges with other patristic readings of the text.

When referring to the catenist or compiler of the catena, it is implicitly understood that multiple catenists were involved in creating the final form of the Ps.-Oecumenian catena on Ephesians. Therefore, while the catenist or compiler will always be referred to in the singular for the sake of style, this refers to the catenists (pl.) involved at each stage of this production. Additionally, it is acknowledged that modern scholarship of the Hebrew Bible has sought to forego the use of terms like 'Old Testament' to prevent the impression that it is an exclusively 'Christian' text. However, in the context of the catena, when the authors cite from the Hebrew Bible, they rely on the Greek translation of the text. The patristic understanding of the Hebrew Bible was that of the Old Testament or old covenant, to which the Christian faith and Christian scriptures were the 'New Testament' and 'new covenant'.² To avoid anachronism, comments related to the catenist's use of books or passages from the Hebrew Scriptures will refer to it as they would have (i.e., the Old Testament or old covenant). Lastly, the use of terms like 'Jews' and 'gentiles' in the text can be problematic in modern dialogue. The use of 'Jews' and 'gentiles' in this commentary is intended to correspond to the use of the catenist. Where it is possible or appropriate to deviate from the ethnic identifiers, this has been done. The term 'gentiles' in this commentary is exclusively written in the

² Concerning this perspective and use of the terms, see J. D. Meade, 'The Canonical Shape of the Greek Old Testament,' *Canon Formation: Tracing the Role of Sub-Collections in the Biblical Canon*, ed. W. E. Glenny and D. R. Lockett (London: T & T Clark, 2023), 53–78. Meade also believes that the general arrangement of the Greek Old Testament was not different than that of the Hebrew Bible contra G. Dorival, *The Septuagint from Alexandria to Constantinople: Canon, New Testament, Church Fathers, Catena* (Oxford, 2021), 7–11.

lowercase, in accord with the NRSVue, as it is not an ethnic identifier in the same way that terms like ‘Jew’ or ‘Greek’ are elsewhere.

Where added context found in the direct tradition may aid in understanding, it will be mentioned. Where a scholion might represent a different Christology in its original form, or a voice is added in a location that carries implicit historical significance, these points will be addressed, either in the footnotes, or the body of the text. Additionally, limited engagement with modern commentators on Paul will take place where the interpretation of the passage differs from widely accepted, contemporary interpretation.

Prior to examining the scholia, a brief history will be offered of each author, as far as possible, followed by the significance of their voices being combined in the setting of the Ps.-Oecumenian catena.

4.1.1. John Chrysostom (c. 347–407 CE)

‘There was at Antioch on the Orontes, a certain presbyter named John; a man of noble birth, and of exemplary life, and possessed of such wonderful powers of eloquence and persuasion, that he was declared, by Libanius the Syrian, to surpass all the orators of his age.’³

Such was the commendation of John of Constantinople (Chrysostom) by Sozomen in his *Ecclesiastical History*. The historian even asserted that Libanius, on his death bed, wanted John to be his successor, ‘had not the Christians taken him from us.’⁴ As a youth, Chrysostom was trained in rhetoric under Libanius and philosophy under

³ Sozomen, *Ecclesiastical History*, trans. E. Walford (London: Henry G. Bohn, 1855), 362.

⁴ Sozomen, *Ecclesiastical History*, 362.

Andragathius.⁵ Though he was expected to pursue the legal profession, he was baptised by Meletius, the bishop of Antioch, sometime after 361 CE and served under him for several years, studying the Scriptures under Diodore of Tarsus and Carterius.⁶ During this time he also convinced Theodore of Mopsuestia, another student of Libanius, to enter ministry.⁷

According to Chrysostomus Bauer, Chrysostom composed approximately six hundred sermons along with multiple other treatises. These contained, by Bauer's analysis, 'not less than eighteen thousand Scripture citations' and his New Testament commentaries are, 'from a literary and exegetical point of view, the best and most useful that the Greek patristic age has bequeathed to us.'⁸ Having been trained by Diodore of Tarsus, Chrysostom is a representative of the Antiochene school, contra the Alexandrian school, though he does not follow the predictable exegetical patterns of the other representatives. As Pomeroy points out, 'Chrysostom should be considered as an eclectic exegete, well-trained in Antiochene works, but who made consistent effort to incorporate a broad range of resources witnessed by Syrian and Alexandrian authors.'⁹ Chrysostom's homilies on Ephesians are the primary vehicle for the catena, though rarely is his text unedited here.

⁵ Socrates, *Ecclesiastical History*, NPNF², vol. 2, trans. A. C. Zenos (Buffalo, NY: Christian Literature Publishing, 1890), 138.

⁶ Sozomen, *Ecclesiastical History*, 363.

⁷ Palladius, *Dialogue on the Life of St. John Chrysostom*, ACW 45, trans. R. Meyer (New York: Newman Press, 1985), 171, n. 169; Sozomen, *Ecclesiastical History*, 363; Socrates, *Ecclesiastical History*, 303.

⁸ C. Bauer, *John Chrysostom and his Time*, vol. 1, trans. M. Gonzaga (Westminster, MD: Newman, 1959), 316, 322.

⁹ S. Pomeroy, *Chrysostom as Exegete: Scholarly Traditions and Rhetorical Aims in the Homilies on Genesis*, Supplements to Vigiliae Christianae 171 (Leiden: Brill, 2021), 303.

4.1.2 Theodoret of Cyrrhus (c. 393–453 CE)

Theodoret of Cyrrhus was born in 393 CE in Antioch and possibly educated at the monastery of St. Eupreprius.¹⁰ He became the bishop of Cyrrhus in 423 CE. He was brought up in the Antiochene tradition modelled by Diodore of Tarsus and Theodore of Mopsuestia. Though Theodoret often parrots the thoughts of Theodore when commenting on works which the Mopsuestian has also written on, he demonstrates an extremely reserved exegesis, less likely than Theodore to make broader claims.¹¹ Like Chrysostom, he was well acquainted with Platonic and Aristotelian philosophy and the works of the Greek poets. Unlike Chrysostom, his exegetical style is not one of an orator or a preacher but a careful and reserved thinker. In many instances, his commentary of the biblical text is little more than a paraphrase of what has been said in the lemma.

In 433 CE Theodoret was faced with excommunication over his association with the earlier Antiochenes, Diodore and Theodore. Theodoret is notable in that he is one of the only patristic figures to have been deposed by one church council, only to be reinstated by another, and then posthumously had his writings condemned by a third.¹² In 433 the Symbol of Union failed to bring peace between Alexandria and Antioch, at which point Alexandria reasoned that the heresies of Nestorius must have come from the teachings of Diodore and Theodore, particularly their insistence on the full humanity of Christ, without deification from the divine nature. Theodoret, unwilling to separate

¹⁰ G. W. Ashby, *Theodoret of Cyrrhus as Exegete of the Old Testament* (Grahamstown: Rhodes University, 1972), 5.

¹¹ F. G. McLeod, *The Image of God in the Antiochene Tradition* (Washington D.C.: The Catholic University of America Press, 1999), 40.

¹² T. Urbainczyk, *Theodoret of Cyrrhus: The Bishop and the Holy Man* (Ann Arbor: University of Michigan Press, 2002), 10.

himself from this Christology was eventually deposed in 449 CE.¹³ Though he was reinstated in 450, he died in 453. At the Fifth Oecumenical Council of 553, the writings of Theodoret were condemned alongside those of Ibas of Edessa, and Theodore of Mopsuestia.¹⁴ As it relates to the catena of Ephesians, he is the primary contributor to the additions of the second layer of patristic scholia known as the CE2.

4.1.3 Oecumenius (ca. 550 CE)

A fundamental question behind identifying the Oecumenius in the catena is whether or not he is the same Oecumenius responsible for the commentary on the Apocalypse, and whether either Oecumenius is the same as the one identified as a Monophysite¹⁵ alongside Severus of Antioch (c. 439–538 CE).¹⁶ Those who believe Oecumenius to be both the Monophysite and the author of the commentary of the Apocalypse argue that he must have lived in the sixth century alongside Severus, though any association between him and the bishopric of Tricca is generally rejected.¹⁷

¹³ Urbainczyk, *Theodoret of Cyrrhus*, 13.

¹⁴ H. R. Percival, *The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees, Together with the Canons of All the Local Synods Which Have Received Ecumenical Acceptance* (Oxford: James Parker, 1900), 297–323.

¹⁵ See J. Meyendorff, *Christ in Eastern Christian Thought* (Crestwood, NT: St. Vladimir's Press, 1987), 29–30.

¹⁶ In 1903, Sophronie Pétridès published an article detailing two letters written by Severus of Antioch to a 'Count Oecumenius'. Later, following its mentioning by Franz Diekamp, Anton Spitaler and Josef Schmid re-examined a Syriac fragment from a Monophysite catena containing a scholion concerning Oecumenius. In it, he is associated with Severus of Antioch and called an 'orthodox' (i.e. Monophysite in this context) man and the author of the Apocalypse commentary. See S. Pétridès, 'Oecumenius de Tricca, ses œuvres, son culte', *Échos d'orient* 6 (1903), 307–310 and A. Spitaler and J. Schmid, 'Zur Klärung des Ökumeniusproblems', *OrChr* 3, 9 (1934), 208–218.

¹⁷ For arguments in favour of this identification, see K. Staab, *Die Pauluskatenen nach den handschriftlichen Quellen untersucht* (Rome: Pontifical Biblical Institute, 1926), 93–94; J.C. Lamoreaux, 'The Provenance of Ecumenius' Commentary on the Apocalypse', *VC* 52 (1998), 88–108; J. Marcon, *The Pseudo-Oecumenian Catena on Romans* (unpublished doctoral thesis, University of Birmingham, 2023), 192; T. Panella, 'Re-Classifying the Pseudo-Oikoumenian Catena Types for Paul's Epistle to the Galatians', *Receptions of the Bible in Byzantium: Texts, Manuscripts, and their Readers*, *Studia Byzantina Upsaliensia* 20 (Uppsala: Uppsala Universitet, 2021), 387; A. Monaci Castagno, 'Il problema della datazione dei commenti all'Apocalisse di Ecumenio e di Andre di Caesarea', *Atti della Accademia della Scienze di Torino, Classe di Scienze morali, storiche e filologiche* 114 (1980), 223–246, and Spitaler and Schmid, 'Ökumeniusproblems', 208–218. For arguments against the Oecumenius of the Apocalypse being the

Because of the difficulty identifying the person behind the writings, it is also difficult to narrow the dating for his lifespan. Based on the work of Lamoreaux and the evidence found here in the catena, I believe, contrary to De Groote, that the Oecumenius of the catena is both the author of the commentary and the Monophysite known by Severus of Antioch. While De Groote argues that the Oecumenius behind the commentary is a Neo-Chalcedonian rather than a Monophysite—because no clear Monophysite Christology can be found in the commentary—the evidence in the catena does not favour this. There are areas of overlap between the scholia of the catena and wording in the commentary on the Apocalypse.¹⁸ The fact that a Monophysite is present in a catena comprised mostly of Dyophysites is interesting in and of itself and may point to a Neo-Chalcedonian purpose for the Ps.-Oecumenian catenae in Paul, but more research is required to determine this conclusively.¹⁹

Monophysite associated with Severus, see M. De Groote, 'Die Quaestio Oecumeniana', *SacEr* 36 (1996), 67–105. Oecumenius was originally believed to be the Bishop of Tricca by Franz Diekamp in 1901. See F. Diekamp, 'Mittheilungen über den neu aufgefundenen Commentar des Oekumenius zur Apokalypse', *Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften zu Berlin* (Berlin: 1901), 1046–56. This has ultimately been rejected thanks to the work of Josef Schmid. See J. Schmid, 'Ökumenios der Apokalypsen-Ausleger und Ökumenios der Bischof von Trikkas', *Byzantische-neugriechische Jahrbücher* 14 (1938), 322–330.

¹⁸ Discussion of Lamoreaux's evidence of Oecumenian scholia with a Monophysite tendency is found in chapter 3. In this chapter, see n. 106, n. 112, n. 205, n. 208, n. 224, n. 281, n. 283, n. 293, and n. 377. The more explicit Monophysite scholia in the Ps.-Oecumenian corpus confirm the author's Christology, while the related elements in this catena with the Commentary on the Apocalypse suggest a shared author for both works, making the author of the commentary also a Monophysite, even if not explicitly so in that text. This then makes the most likely source for the Oecumenian scholia and the commentary the same Oecumenius known to Severus of Antioch.

¹⁹ A cardinal tenet of the Neo-Chalcedonianism was to accept that the Council of Chalcedon was fundamentally Cyrillian, as the Monophysites claimed to be, while rejecting the extremes of Eutyches who claimed that Christ's humanity was 'confused' with his divinity. It also rejected the heresies of Nestorius on the other extreme, while not being against more moderate Dyophysite Christology. This group arose under the reign of Justinian I as an attempt to make peace between the Christological factions that emerged after the Council. It was called Neo-Chalcedonianism first by Joseph Lebon in 1909. The attempts of historic Neo-Chalcedonians, to make peace with Monophysites by bringing various patristic sources into agreement with Cyril of Alexandria and the Council of Chalcedon appear similar to the way in which the sources found throughout the Ps.-Oecumenian catenae on Paul, and even to a lesser degree here in Ephesians, are drawn from disparate groups and made to sound as though they are speaking in one voice. See A. Thierry, *Nestorius et Eutychès Les Grandes Hérésies du V^e Siècle* (Paris: Didier er Cie Librairies-

The combination of these voices and the unknown voice of the catenist brings together representatives from two divergent corners of Christology. It does so without drawing attention to their differences and in such a way as to insinuate general agreement where the commentary is concerned. This method is in keeping with the practice of exclusively interpreting the biblical text through the words of the 'divine fathers' eventually mandated at the end of the seventh century at the Quinisext Council (692).²⁰

Editeurs, 1878; J. Lebon, *Le monophysisme sévérien: étude historiographie, littéraire et théologie sur la résistance monophysite au concile de Chalcedoine jusqu'à la constitution de l'Église jacobite* (New York : 1909); J. Meyendorff, *Christ and Eastern Christianity*, 30, and A. Grillmeier SJ. *Christ in Christian Tradition Volume Two: From the Council of Chalcedon (451) to Gregory the Great (590–604): Part Two: The Church of Constantinople in the Sixth Century*, trans. by J. Cawte and P. Allen (London: Mowbray, 1995), 24–79.

²⁰ The nineteenth canon of the Council reads: 'Ὅτι δεῖ τοὺς τῶν ἐκκλησιῶν προεστῶτας ἐν πάσῃ μὲν ἡμέρᾳ, ἐξαιρέτως δὲ ταῖς κυριακαῖς, πάντα τὸν κληρὸν καὶ τὸν λαὸν ἐκδιδάσκειν τοὺς τῆς εὐσεβείας λόγους ἐκ τῆς θείας γραφῆς ἀναλεγόμενους τὰ τῆς ἀληθείας νοήματά τε καὶ κρίματα καὶ μὴ παρεκβαίνοντας τοὺς ἤδη τεθέντας ὅρους ἢ τὴν ἐκ τῶν θεοφόρων πατέρων παράδοσιν. ἀλλὰ καὶ εἰ γραφικὸς ἀνακινήσει λόγος, μὴ ἄλλως τοῦτον ἐρμηνεύεωσαν ἢ ὡς ἂν οἱ τῆς ἐκκλησίας φωστῆρες καὶ διδάσκαλοι διὰ τῶν οἰκείων συγγραμμάτων παρέθεντο· καὶ μᾶλλον ἐν τούτοις εὐδοκιμεῖτωσαν ἢ λόγους οἰκείου συντάττοντες, ἔστιν ὅτε πρὸς τοῦτο ἀπόρως ἔχοντες ἀποπίπτοιεν τοῦ προσήκοντος· διὰ γὰρ τῆς τῶν προειρημένων πατέρων διδασκαλίας οἱ λαοὶ ἐν γνώσει γινόμενοι τῶν τε σπουδαίων καὶ αἰρετῶν καὶ τῶν ἀσυμφόρων καὶ ἀποβλήτων τὸν βίον μεταρρυθμίζουσι πρὸς τὸ βέλτιον καὶ τῷ τῆς ἀγνοίας οὐχ ἀλίσκονται πάθει, ἀλλὰ προσέχοντες τῇ διδασκαλίᾳ ἑαυτοὺς πρὸς τὸ μὴ κακῶς παθεῖν παραθήγουσι καὶ φόβῳ τῶν ἐπηρτημένων τιμωριῶν τὴν σωτηρίαν αὐτοῖς ἐξεργάζονται. 'It behoves those who preside over the churches, every day but especially on Lord's days, to teach all the clergy and people words of piety and of right religion, gathering out of holy Scripture meditations and determinations of the truth, and not going beyond the limits now fixed, nor varying from the tradition of the God-bearing fathers. And if any controversy in regard to Scripture shall have been raised, let them not interpret it otherwise than as the lights and doctors of the church in their writings have expounded it, and in those let them glory rather than in composing things out of their own heads, lest through their lack of skill they may have departed from what was fitting. For through the doctrine of the aforesaid fathers, the people coming to the knowledge of what is good and desirable, as well as what is useless and to be rejected, will remodel their life for the better, and not be led by ignorance, but applying their minds to the doctrine, they will take heed that no evil befall them and work out their salvation in fear of impending punishment.' H. Ohme, *Das Konzil Quinisextum: Übersetzt und Eingeleitet* (Turnhout: Brepols, 2006), 208–211. English translation from H. R. Percival, *The Seven Ecumenical Councils*, 359.

4.2 Commentary

4.2.1 Hypotheses in Antiochene Tradition

The use of hypotheses to provide a historical setting for books of the Bible was an exegetical staple of the Antiochene tradition.²¹ In 1905, Paris, BNF, Coisl. 275 was found to be a commentary on the Psalms from Diodore of Tarsus, containing his hypothesis for the biblical book.²² In it Diodore defends the values of the Psalms, their purpose, and their Davidic authorship. His interpretive method seeks to place individual Psalms into historical settings whenever possible. For Diodore the historical settings of the Babylonian captivity and other ‘past events’ are the setting in which several Psalms should be understood.²³ Diodore’s introductory phrase τοῦ ἀλληγορικοῦ τὸ ἱστορικὸν πλεῖστον ὅσον προτιμῶμεν is repeated in the hypothesis of Theodore of Mopsuestia’s commentary on the Psalms.²⁴

This need to apply a historical time and place to biblical books was born from the Antiochene emphasis on θεωρία firmly established in ἱστορία. While the Alexandrians used θεωρία synonymously with ἀλληγορία, Eusebius of Emesa, Diodore of Tarsus, and

²¹ Young writes that, ‘...the Antiochenes, would ask about the hypothesis of a particular prophetic book or Pauline Epistle, or the skopos (intent) of a particular Psalm,’ and ‘Characteristic of both commentaries and homilies in the Antiochene tradition are opening paragraphs setting out the hypothesis of the text - they want to understand the subject-matter.’ F. Young, *Biblical Exegesis and the Formation of Christian Culture* (Cambridge: Cambridge University Press, 2009), 21, 171–172. Schäublin also writes that ‘Each book is supposed to be understood and interpreted on the basis of a particular historical situation which the exegete must recognize; this situation must lie within the boundaries of the temporal period which the Scriptures of the Old Testament themselves span.’ C. Schäublin, *Untersuchungen zu Methode und Herkunft der Antiochenischen Exegese* (Köln-Bonn: Peter Hanstein, 1974), 10.

²² F. Thome, *Historia contra Mythos: Die Schriftauslegung Diodors von Tarsus und Theodores von Mopsuestia im Widerstreit zu Kaiser Julians und Salustius allegorischen Mythenverständnis*, Hereditas Studien zur Alten Kirchengeschichte (Bonn: Borengässer, 2004), 84–85; L. Mariès, ‘Extraits du commentaire de Diodore de Tarse sur les Psaumes,’ *Recherches de science religieuse*, 9 (1919): 79–101; J.-M. Olivier, *Diodori Tarsensi Commentarii in Psalmos*, vol. 1 (Turnhout: Brepols, 1980), 3–8; G. Parpulov, *Toward a History of Byzantine Psalters: ca. 850–1350 AD* (Plovdiv, 2014), 149–150.

²³ Young, *Biblical Exegesis*, 173–174.

²⁴ Schäublin, *Der Antiochenischen Exegese*, 84.

their Antiochene followers understood it to mean a higher interpretation of scripture, not lost in what they saw to be endless symbols and figures, but grounded firmly in the letter of the text rooted in its historical meaning. Both the historical meaning and the future fulfilment in Christ were understood by the writers, leaving no need for allegorising or special knowledge by the reader.²⁵ Chrysostom in his homily on Is 5:3 states that 'everywhere in Scripture, there is this law, that when it allegorises, it must also give an explanation of the allegory. .'.²⁶ In the Ps.-Oecumenian catena on Ephesians, two hypotheses are present in most manuscripts. Here they are titled Hypothesis A (Ha) and Hypothesis B (Hb).

Hypothesis A

[Ha] Ταύτην ἐπιστέλλει ἀπὸ Ρώμης, οὐπω μὲν αὐτοὺς ἑώρακώς, ἀκούσας δὲ περὶ αὐτῶν. Ἡ δὲ πρόφασις τῆς ἐπιστολῆς αὕτη: Ἐφέσιοι, πιστεύσαντες εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, γνησίαν ἔσχον εἰς αὐτὸν τὴν πίστιν, καὶ εἰς πάντας τοὺς ἁγίους τὴν ἀγάπην, καὶ ἡβούλοντο παρὰ τοῦ Παύλου βεβαιωθῆναι. Μαθὼν τοίνυν ὁ ἀπόστολος, γράφει πρὸς αὐτοὺς ταύτην τὴν ἐπιστολὴν ὥσπερ κατηχητικήν. Καὶ πρῶτον μὲν δείκνυσιν μὴ νεώτερον εἶναι τὸ καθ' ἡμᾶς μυστήριον, ἀλλ' ἐξ ἀρχῆς καὶ πρὸ καταβολῆς κόσμου εἶναι ταύτην εὐδοκίαν θεοῦ, ὥστε τὸν Χριστὸν ὑπὲρ ἡμῶν παθεῖν, καὶ ἡμᾶς σωθῆναι. Ἐπειτα περὶ κλήσεως τῶν ἐθνῶν διαλέγεται, ἵνα δείξῃ ἀξίως αὐτοὺς πεπιστευκέναι. Καὶ ἀποδείκνυσιν, ὅτι ἡ κλήσις ἡμῶν γέγονεν οὐ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, ὅς ἐστιν υἱὸς τοῦ θεοῦ, ἵνα καὶ ἐκ τούτου μάθωσιν, ὅτι οὐκ ἀνθρωπολάτραι γέγονασιν, πιστεύσαντες Χριστῷ, ἀλλὰ ἀληθινοὶ θεοσεβεῖς. Σημαίνει δὲ καὶ ἑαυτὸν διὰ τοῦτο ἀπεστάλθαι, κηρύσσειν τὸ εὐαγγέλιον, καὶ ὅτι καὶ περὶ αὐτῶν ἐφρόντιζεν.

He sends this from Rome, not yet having seen them, but having heard about them. The motive of this epistle: The Ephesians, having come to faith in our Lord Jesus Christ, had true faith in him, and love for all the saints, and they wanted to be strengthened by Paul. Therefore, the Apostle, having learned of this, writes this to them as an instructional epistle. Firstly, he shows that the mystery among us is not very new, but this is the good pleasure of God from the beginning, before the creation of the cosmos, that Christ would suffer on our behalf, and that we might be saved. Then, concerning the calling of the gentiles, he argues in order that he might show that they have believed worthily. He points out, that our calling was not through man, but through Jesus Christ, who is the Son of God, so that they might learn from this that they are not to be worshippers of humans, having believed in Christ, but truly godfearers. He also signifies that it was because of this that he was sent out to preach the gospel, and that he also cares for

²⁵ R. M. Grant and D. Tracy, *A Short History of Biblical Interpretation* (Minneapolis: Fortress Press, 1984), 66; F. G. McLeod, *The Image of God in the Antiochene Tradition* (Washington D.C.: The Catholic University of America Press, 1999), 19.

²⁶ John Chrysostom, *In Isaiam*, PG 56.60. Greek text reads in full, Καὶ πανταχοῦ τῆς Γραφῆς οὗτος ὁ νόμος, ἐπειδὴν ἀλληγορῇ, λέγειν καὶ τῆς ἀλληγορίας τὴν ἐρμηνείαν, ὥστε μὴ ἀπλῶς, μηδὲ ὡς ἔτυχε τὴν ἀκόλαστον ἐπιθυμίαν τῶν ἀλληγορεῖν βουλομένων πλανᾶσθαι καὶ πανταχοῦ φέρεσθαι.

Ἔπειτα παραινετικούς λόγους ἀνδράσι καὶ γυναῖξι, πατράσι καὶ τέκνοις, κυρίοις καὶ δούλοις τίθησιν ἐν τῇ ἐπιστολῇ, καὶ καθόλου πάντας παρασκευάζει κατὰ τοῦ διαβόλου, καὶ τῶν δαιμόνων αὐτοῦ, πρὸς ἐκείνους ἡμῖν εἶναι τὴν πάλιν. Καὶ ὥσπερ ἀγαθὸς ἀλείπτῃς ἀλείψας τοῖς λόγοις πάντας κατὰ τῆς διαβολικῆς ἐνεργείας, οὕτως τελειοῖ τὴν ἐπιστολήν.

them. Then he writes persuasive words in the epistle to husbands and wives, fathers and children, masters, and servants, and generally prepares all of us to fight against the devil and his demons, as our struggle is with them. And in this way—as a good anointer—after anointing everyone with words against the devil’s influences, he completes the epistle.

The first hypothesis summarises the letter, including the belief that the epistle was penned from Rome.²⁷ Pauline authorship of the epistle is assumed throughout. In respect to this, the commentary will refer to Paul as the author of this epistle. The statement ‘not having seen them but heard about them’ may draw from Eph 1:15 though it does not appear to take into consideration the account of Paul’s introduction to the Ephesians in Acts 19 where the apostle is recorded as meeting believers in Ephesus who had not yet ‘received the Holy Spirit’. Subsequently, Paul baptises them in the ‘name of the Lord Jesus’ and the Ephesian believers speak in tongues and prophecy (Acts 19:1–7). The author of Acts writes that Paul remains in Ephesus for two years, preaching in the synagogues and staying with the Ephesian believers until he departs for Macedonia (Acts 19:8–20:1). Theodoret, in his commentary on Ephesians, argues against the belief that John first brought the gospel to Ephesus, defending Paul as its originator by citing the relevant passages in Acts and Paul’s closing remarks in Eph 6:21–22 as evidence that the apostle penned this epistle after the meeting recorded in Acts.²⁸ Though not mentioned in the catena, in his commentary, Theodoret also dismisses the idea that Eph 1:15 suggests Paul had not yet met the Ephesian church, pointing out that he wrote

²⁷ Theodoret shared this view. See Theodoret, *Interpretatio in xiv epistulas sancti Pauli*, PG 82.44.14–15; as did Chrysostom. See John Chrysostom, *In epistulam ad Ephesos*, PG 62.10.13–14.

²⁸ PG 82.505–508; Theodoret of Cyrus, *Commentary on the Letters of St. Paul*, vol. 2, trans. R.C. Hill (Brookline, MA: Holy Cross Orthodox Press, 2001), 31–33.

similar wording to the Corinthian church (1 Cor 1:11). Chrysostom makes no mention of this discrepancy in his homilies. This tension between the hypothesis and the narrative of Acts is allowed to stand in the catena without discussion.

After stating, ‘the Apostle, having learned of this, wrote this to them as an instructional epistle’ no attempt is made to set the epistle within the context of the disruption made by Demetrius (Acts 19:24–41) or in the context of his first epistle to Timothy, as Theodoret attempts to do.²⁹ Everything that follows in the hypothesis seeks to summarise the content of the epistle under the classification of ‘instructional’ (κατηχητικήν). The statement ‘Firstly, he shows that the mystery among us is not very new, but this is the good pleasure of God from the beginning, before the creation of the cosmos, that Christ would suffer on our behalf, and that we might be saved’ summarises Eph 1:1–2:10 while ‘Then, concerning the calling of the gentiles, he argues in order that he might show that they have believed worthily. He points out, that our calling was not through man, but through Jesus Christ, who is the Son of God, so that they might learn from this that they are not to be worshippers of humans, having believed in Christ, but truly god-fearers’ applies to 2:11–3:1. ‘He also signifies that it was because of this that he was sent out to preach the gospel, and that he also cares for them’ appears to cover 3:1–5:21, given that it is followed with, ‘Then he writes persuasive words in the epistle to husbands and wives, fathers and children, masters and servants, and generally prepares all of us to fight against the devil and his demons, as our struggle is with them’ which summarises 5:22–6:24.

²⁹ PG 82.508; Theodoret, *Commentary*, 32.

The closing statement in the hypothesis reflects the desire to apply the content of the epistle to the reader by employing ‘us’ language at the close. The apostle Paul is not only the ‘father’ of the Ephesian church but to the current reader as well. His instructions to Ephesus also enable the reader of the catena to fight against the devil and implicitly applies the authority of the epistle and its contents to the church at hand. In essence, the reader seated before the text is not merely reading an epistle to a faraway church in a distant time but is reading an epistle written to them as well.

Hypothesis B

[Hb] Ἡ Ἐφεσος μητρόπολις μὲν ἐστὶ τῆς Ἀσίας, τὴν δὲ Ἄρτεμιν ἔσεβεν, καὶ τοσοῦτον ἦν περὶ τὴν δαίμονα τὸ σέβας. Ὡς καὶ νεωκόρον τὴν Ἐφεσον τῆς Ἀρτέμιδος ἀναγορεύεσθαι ὡς ἐν ταῖς πράξεσιν ἰσθόρηται. Ἐν αὐτῇ τῇ Ἐφέσῳ ὁ εὐαγγελιστὴς Ἰωάννης ἐξορίσθεις, δῖετριψεν πολλὰ, ἐν ᾗ καὶ τελευτᾷ. Καὶ τὸν Τιμόθεον, δὲ ἐκεῖ ὁ Παῦλος ἐπίσκοπον ἐχειροτόνησεν. Τῶν δὲ φιλοσόφων οἱ κατὰ τὴν Ἀσίαν ἀνθοῦντες ἐν τῇ Ἐφέσῳ μάλιστα διῆγον. Διὸ πολλῇ σπουδῇ κέχρηται πρὸς αὐτοὺς γράφων καὶ τὰ βαθυτέρα δὲ τῶν νοημάτων αὐτοῖς ἐπιστέλλει ἅτε κατηχημένοις καὶ τὰ ὑψηλά. Γράφει δὲ ἀπὸ Ῥώμης τὴν ἐπιστολὴν, ἐν δεσμοῖς ὑπάρχων ὁ Παῦλος.

Ephesus is the great city of Asia, but once worshiped Artemis, and so great was the adoration regarding the goddess in Ephesus that even the city proclaimed itself as the keeper of the temple of Artemis, as is depicted in the Acts of the Apostles. In the city of Ephesus itself, the evangelist John was banished, spent most of his time, and also died in it. Paul also consecrated Timothy as bishop there. Of the philosophers, those that flourished in Asia especially spent time in Ephesus. Because of this, with great zeal, he (Paul) proclaimed to them from the scriptures and sets out to those he instructed both the depths and heights of his thoughts. (Paul) writes the epistle from Rome, in prison.

The second hypothesis is an abbreviation of the prologue employed by Chrysostom at the beginning of his homilies.³⁰ The author provides a brief historical sketch of the city, alongside its intersection with the biblical narrative. While Theodoret went to great lengths to oppose the view that the apostle John (here called the evangelist John) first brought the gospel to Ephesus, Chrysostom is satisfied with merely mentioning that John spent a considerable amount of time there. This hypothesis also

³⁰ PG 62.9.

directly mentions the narrative in Acts that appears to be avoided in the first hypothesis. While both hypotheses agree with a Roman origin of the epistle, Hb avoids any attempts to summarise the content of the epistle.

Including the two hypotheses in this edition is in keeping with the desire to represent each stage of the Ps.-Oecumenian catena. However, the existence of both hypotheses is ultimately the result of a mixing of manuscript practices. The hypothesis here identified as Ha exists in multiple manuscripts (catena and other) as part of the paratextual material known as the Euthalian apparatus. Meanwhile, the most reliable of the manuscripts used in this edition that attest to an older form of the catena on Ephesians do not contain Ha, or any other Euthaliana, and place Hb as the first scholion.³¹ Some manuscripts also omit Ha but include Hb as a hypothesis apart from the scholia.³² Only two manuscripts contain Ha without Hb and these appear to share a tenuous relationship.³³ Two manuscripts place both Ha and Hb into the Euthaliana,³⁴ while the manuscripts that represent the later stages of the catena tradition place both Ha and Hb ahead of the catena but apart from the Euthaliana.³⁵ Therefore, the manuscript evidence suggests that Hb likely circulated with the catena, perhaps from its inception, while Ha circulated with the Euthalian apparatus. The combining of the Euthalian apparatus with the catena tradition brought both hypotheses into contact with one another leading to the incorporation of both into the later tradition.

³¹ GA 075, GA 1980, GA 1919, and GA 2962.

³² GA 1916, GA 2011, and GA 1932.

³³ GA 1907 and GA 1971. For GA 1907, the folio that contains the hypothesis is an insertion in a different hand that also incorporated Photian scholia in the first and last pages of Ephesians. These folios were inserted at a date later than the manuscript's original composition.

³⁴ GA 91 and GA 2183.

³⁵ GA 1905, GA 1923, GA 1980, GA 1982, GA 1997, GA 1998.

4.2.2 The Ps.-Oecumenian catena on Ephesians

4.2.2.1 Ephesians 1

Eph 1:1

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν ἐν
Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ.

Eph 1:1

Paul, an apostle of Jesus Christ, by the will of
God, to the saints who are in Ephesus and are
faithful in Christ Jesus:*

[1α] Σημειωτέον τὸ διὰ ἐνταῦθα ἐπὶ πατρὸς
εἰρημένον.

[1α] (by the will of God) One should note that
‘by’ used here was said concerning the Father.

[1] Ὅρα πόση ἦν τότε ἀρετὴ ὅτι κοσμικοὺς
ἀνθρώπους ἁγίους καὶ πιστοὺς προσαγορεύει.

[1] Look how great was virtue at that time that
he calls worldly humans ‘saints’ and ‘faithful’.

The commentary opens with the theological observation that Paul says he is an apostle ‘by the will of God’, meaning by the will of the Father. In his homily, Chrysostom follows this point by rejecting that this intimates an inferiority of the Son, while here that context is left unsaid, perhaps because the contemporary trinitarian arguments have no place for inferiority between the divine persons but focus primarily on the nature of the incarnate Christ.³⁶ Chrysostom preached in the post-Nicene era, still contending with Arians, Donatist, and Monarchist sects, but by the sixth and seventh centuries the controversies were Christological more than trinitarian.³⁷

* All biblical lemmas taken from the NRSVue.

³⁶ Theodoret repeats this view with similar language. For Chrysostom, see PG 62.9.29, and for Theodoret, see PG 82.509.6–7. Origen takes note of the preposition as well but with considerably different conclusions. See, R. E. Heine, *The Commentaries of Origen and Jerome on St Paul's Epistle to the Ephesians*, OECS (Oxford: Oxford University Press, 2002), 78–79.

³⁷ See P. Kohlgraf, *Die Ekklesiologie des Epheserbriefes in der Auslegung durch Johannes Chrysostomus: Eine Untersuchung zur Wirkungsgeschichte paulinischer Theologie* (Bonn: Norbert M. Borengässer, 2001), 44, where he lists various heretical groups with which Chrysostom contended.

The conversation moves to the perceived virtue of those residing in Ephesus. So great was the presence of virtuosity among the people that even the secular men and women of the age could be called ‘saints’ and ‘faithful’. This approach to the text is in stark contrast to most Christian commentators who would unequivocally interpret the ‘saints’ and ‘faithful’ exclusively with Christians within Ephesus.³⁸

Eph 1:2

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν
καὶ κυρίου Ἰησοῦ Χριστοῦ.

Eph 1:2

Grace to you and peace from God our Father
and the Lord Jesus Christ.

[2] Εἰκότως ἀπὸ χάριτος ἤρξατο. Χάριτι γὰρ καὶ
πατὴρ ἀνθρώπων ὁ θεός, χάριτι καὶ ὁ υἱός
ἔδωκεν ἑαυτὸν ἀντίλυτρον ὑπὲρ ἡμῶν.

[2] He began properly from grace. For God is
the Father of humanity by grace, and by grace
also, the Son gave himself as a ransom for us.

Though the catena begins with virtue and will continue to extol the need for a moral life, grace is here placed at the beginning. The use of the dative may best be understood as a dative of reference, in that God is not being said to have obtained grace by becoming the ‘Father of humanity’ nor the Son, by becoming a ‘ransom’, but rather that these actions were performed with respect to the grace of God for humanity.

³⁸ E. Best, *A Critical and Exegetical Commentary on Ephesians*, ICC (Edinburgh: T&T Clark, 1998), 101; A. Lincoln, *Ephesians*, WBC 42 (Dallas: Word Books, 1990), 5; J. Muddiman, *The Epistle to the Ephesians*, BNTC (London: Continuum, 2001), 59; R. Schnackenburg, *Ephesians: A Commentary*, trans. H. Heron (Edinburgh: T&T Clark, 1991), 43; Kohlgraf believes that Chrysostom refers to Christians here but says nothing of Chrysostom’s use of τοὺς κοσμικοὺς, particularly as it appears to be part of a result clause with τοὺς κοσμικοὺς acting as a complement for ἐναρέτων in the homily. Kohlgraf, *Die Ekklesiologie des Epheserbriefes*, 172; cf. PG 62.10.28–29; Some commentators have observed that τοῖς ἁγίοις καὶ πιστοῖς may refer to two separate groups (e.g., Jewish Christians and Gentile Christians, respectively), yet nonetheless still believers generally. See P. Pokorný, *Die Entstehung der Christologie: Voraussetzungen einer Theologie des Neuen Testaments*, (Stuttgart: Calwer, 1985), 17; J. C. Kirby, *Ephesians: Baptism and Pentecost: An Inquiry into the Structure and Purpose of the Epistle to the Ephesians* (London: S.P.C.K., 1968), 170; W. G. Kümmel, *Introduction to the New Testament* (Nashville: Abingdon Press, 1975), 351.

Eph 1:3

εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ
εὐλοφίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν
Χριστῷ,

Eph 1:3

Blessed be the God and Father of our Lord Jesus
Christ, who has blessed us in Christ with every
spiritual blessing in the heavenly places,

[3] Τοῦτο ὡς πρὸς ἀντιδιαστολὴν εἴρηται τῆς
Ἰουδαϊκῆς εὐλογίας. Ἐκεῖνη γὰρ σαρκικωτέρα
μᾶλλον ἦν, ἡ δὲ ἡμῶν πνευματικὴ. Καλῶς δὲ τὸ
ἐν πάσῃ. Γέγονας γὰρ ἀθάνατος, ἀναμάρτητος,
υἱὸς καὶ ἀδελφὸς θεοῦ, συγκληρονόμος
Χριστοῦ. Δι' οὗ ἡ ἀπαρχὴ σου προσκυνεῖται ἐκ
τῶν χερουβίμ.

[3] This he says in contrast to the blessing of
the Jews. For theirs was primarily of the flesh,
but ours is spiritual. Now the words, 'with
every spiritual blessing' are well-spoken. For
you have become an immortal, sinless son and
brother of God and fellow heir of Christ.
Through whom your First-fruit is worshipped
from the Cherubim.

[4] Διὰ Χριστοῦ γὰρ ἡμῖν ἡ εὐλογία, οὐ διὰ
τινος τῶν προφητῶν ὡς Ἰουδαίοις διὰ
μωυσέως. Καλῶς δὲ τὸ *ἐν τοῖς ἐπουρανίοις* οἷον
πράγμασιν. Οὐδέν γὰρ γήϊνον παρ' ἡμῖν ὡς
παρὰ Ἰουδαίοις. Ἐκεῖ γὰρ *γῆ ῥέουσα μέλι καὶ
γάλα* καὶ *τά ἀγαθὰ τῆς γῆς φάγεσθε* καὶ
εὐλογήσει κύριος τὴν γῆν σου. Ἐνταῦθα δὲ
πάντα περὶ βασιλείας οὐρανίων.

[4] For the blessing is to us through Christ, not
through any of the prophets, as with the Jews
through Moses. Well-spoken are the words, 'in
the heavenly places' as in reality. For it is not
earthly in our presence as in the presence of
the Jews. As it says in that place, 'a land flowing
with milk and honey'³⁹ and, 'you will eat the
good of the land,'⁴⁰ and 'the Lord will bless your
land.'⁴¹ But here everything concerns the
Kingdom of Heaven.

Here a distinction is drawn between the blessing of the Christians under the new covenant and the Jewish believers under Mosaic covenant, with particular emphasis on the 'spiritual blessing' language found in the biblical lemma. The Jews, it is argued, were given a blessing to be sure, but in the mind of the commentator this blessing is earthly, as in the second scholion, it is even geographically located within 'a land flowing with milk and honey'. In contrast, for the new covenant believer the blessing is 'in the heavenly places', but the commentator points out that this does not make it less real than the blessing to the Jews. It is not true to say that the Jews under the old covenant

³⁹ Ex 3:8.

⁴⁰ Is 1:19.

⁴¹ Deut 7:13.

had a more tangible or more real blessing because it was earthly. ‘Well-spoken are the words’ the commentator says, as this blessing is ‘in reality’. It is a promise of a kingdom, but the Kingdom of Heaven rather than the Kingdom of Israel.

The catenist also draws upon language found in 1 Cor 15:20–23 where Christ is called the ‘first fruits of those who have died’ in reference to his resurrection and in Rom 8:17 where believers are said to be ‘fellow heirs’ of Christ. In an act of homiletical praise to Jesus, he is called ‘the first fruit’ that is worshipped ‘from the cherubim’. This recalls a myriad of images found in the Hebrew Bible in which heavenly beings offer worship to the one, true God, often with cries of ‘Holy, Holy, Holy’.⁴² The implicit point being that the Son (Christ) is offered the same worship ‘in the heavenly places’ as the worship that is given to the Father. However, if this use of the genitive here is one of separation rather than source, there may also be an allusion to Ex 25:20–22 in which the design of the ark of the testimony is described. The top piece to the ark, classically called the ‘mercy seat’,⁴³ was to be made of pure gold and adorned with two cherubim facing each other.⁴⁴ Their wings were to come together and touch in the middle, and YHWH promised to Moses that he would ‘meet with’ him there.⁴⁵ Therefore, in saying that Christ is worshipped ἐκ τῶν χερουβίμ, it may also be likening him to YHWH who met with mankind from between the two cherubim.

⁴² Is 6:3; Rev 4:8.

⁴³ In the Greek OT this is translated as ἱλαστήριον, in Hebrew תְּכָכָה derived from the noun for ‘atonement’ or to ‘cover over sin’. Later English translations have chosen the more generic ‘cover’ as in the NRSVue (though it chooses ‘mercy seat’ for the Greek in Heb 9:5) or ‘atonement lid’ as in the NET Bible. It is worth noting that the generic translation ‘cover’ is rejected by Robertson. See, E. Robertson, תְּכָכָה, BDB, 498.

⁴⁴ Theodore draws the comparison of Christ with the mercy seat in his commentary on Rom 3:25. See PG 82.84.43–85.3.

⁴⁵ Ex 25:22.

Lastly, there is the status of the new covenant believer. The commentator says that in Christ ‘they have become’—not ‘they will become’—‘immortal,’ and ‘sinless.’ In the homily from which this scholion is drawn, Chrysostom does not use this word. Rather he says you are made ἐλεύθερος and δίκαιος—free and righteous. While the catenist here may be attempting to summarise both thoughts, asserting that the believer is now free from sin and righteous before God, a declaration of sinlessness challenges the understanding of many Western Christian traditions.⁴⁶

The only place the term ἀναμάρτητος occurs in the New Testament is the disputed *pericope adulterae* in which Jesus tells the crowd that the one ‘without sin’ should be the first to cast a stone at the woman caught in adultery. Notably, in this example that statement causes the crowd to disperse without casting a stone due to the recognition that none of them is ἀναμάρτητος. In the literature of the early church ἀναμάρτητος is used explicitly of the Son, but there are intimations that the believer is to strive for sinlessness in this present life. Gregory of Nazianzus calls those who live according to Christ ‘Christs’.⁴⁷ Clement of Alexandria writes:

Ἐοικεν δὲ παιδαγωγὸς ἡμῶν, ὃ παῖδες ὑμεῖς, τῷ πατρὶ τῷ αὐτοῦ τῷ θεῷ, οὗπερ ἔστιν υἱός, ἀναμάρτητος, ἀνεπίληπος καὶ ἀπαθὴς τὴν ψυχὴν, θεὸς ἐν ἀνθρώπου σχήματι ἄχρατος, πατρικῶ θελήματι διάκονος, λόγος θεός, ὁ ἐν τῷ πατρὶ, ὁ ἐκ δεξιῶν οὗ πατρός, σὺν καὶ τῷ σχήματι θεός. Οὗτος ἡμῖν εἰκὼν ἢ ἀκηλίδωτος, τούτῳ παντὶ σθένει πειρατέον ἐξομοιοῦν τὴν ψυχὴν. Ἀλλ’ ὁ μὲν ἀπόλυτος εἰς τὸ παντελὲς ἀνθρωπίνων παθῶν (διὰ τοῦτο γὰρ καὶ μόνος κριτὴς ὅτι ἀναμάρτητος μόνος). Ἡμεῖς δέ, ὅση δύναμις, ὡς ὅτι ἐλάχιστα ἀμαρτάνειν πειρώμεθα

Our teacher, O children, is like the Father, his own God, of whom he is the Son, sinless, blameless, and impassible in spirit, God in the form of man, undefiled,

⁴⁶ An exception in the modern West, John Wesley taught that the second work of grace was Christian perfection, when a believer would ultimately become sinless in action and thought. Wesley’s defence of this position drew widely on language found in the Eastern Church Fathers. See R. L. Maddox, ‘John Wesley and Eastern Orthodoxy: Influences, Convergences, and Differences,’ *AsTJ* 45 (1990), 39–40.

⁴⁷ Gregory of Nazianzus, *Orations*, 21.10, PG 35.1092. Greek text reads, τολμήσει γάρ μοι καὶ μέχρι τούτων ὁ λόγος, ἐπειδὴ Χριστοὺς οἶδε καλεῖν ἡ Γραφὴ τοὺς ζῶντας κατὰ Χριστόν.

servant to the Father's will, the Word of God, who is in the Father, who is at the right hand of the Father, and also in the form of God. This is our image, the spotless one, which we must strive with all our strength to imitate in spirit. But he is free from all human passions (and for this reason he is also the only judge because he is the only one without sin). But we, as much as we are able, should try to sin as little as possible.⁴⁸

However, given the time in which the catena is believed to have been compiled, the use of ἀναμάρτητος here may reflect the influential writings of Maximus the Confessor (580–662 CE). The Confessor's spirituality expanded upon the moralistic teachings of Athanasius of Alexandria and others regarding deification to the extent that he believed that sinlessness could be attained in the life of the believer:

Σῶμα Χριστοῦ εἶναι λεγόμεθα κατὰ τὸ ἡμεῖς δὲ σῶμα Χριστοῦ ἐσμεν καὶ μέλη ἐκ μερῶν. Οὐ κατὰ στέρησιν τῶν ἡμετέρων σωμάτων ἐκεῖνο τὸ σῶμα γινόμενοι, οὐδ' αὖ πάλιν ἐκείνου καθ' ὑπόστασιν εἰς ἡμᾶς μεταβαίνοντος ἢ μεληδὸν διατεμνομένου, ἀλλὰ τῷ καθ' ὁμοιότητα τῆς τοῦ Κυρίου σαρκὸς τὴν φθορὰν ἀποσεῖσθαι τῆς ἀμαρτίας. ὥς γὰρ ὁ Χριστὸς κατὰ φύσιν σαρκί τε καὶ ψυχῇ, καθ' ὃ νοεῖται ἄνθρωπος, ἀναμάρτητος ἦν, οὕτω καὶ ἡμεῖς οἱ πεπιστευκότες αὐτῷ καὶ διὰ Πνεύματος αὐτὸν ἐνδυσάμενοι κατὰ προαίρεσιν ἐν αὐτῷ χωρὶς ἀμαρτίας εἶναι δυνάμεθα.

We are said to be the body of Christ according to the saying, 'We are the body of Christ and members in part.' We do not become that body by the loss of our own bodies, nor again by the substance of that body passing into us or being cut limb from limb, but by being freed from the corruption of sin by the likeness of the Lord's flesh. For as Christ was sinless in nature, both in flesh and soul, in the same way that man is understood to be, so we who believe in him and have put him on through the Spirit can be in him without sin by our free choice.⁴⁹

Here Maximus clearly suggests that believers can become sinless. However, in the scholion, the believer is said to have already been made sinless, whereas Maximus

⁴⁸ M. Marcovich, *Clementis Alexandrini: Paedagogus*, VCSUPPLXI (Leiden: Brill, 2002), 3–4. Translation my own

⁴⁹ Maximus the Confessor, *Capita theol. et oecon.*, 2.84. Translation my own.

would argue that this state of being only comes through lifelong striving.⁵⁰ Therefore, in light of the overall moralising arc of the preaching employed by Chrysostom, and the moralising tendency found within the catena, the use of ἀναμάρτητος here is perhaps best understood as statement of purity, or even hopeful imitation of the Sinless One, rather than an affirmation of sinless perfection.

Eph 1:4

καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους ἐν ἀγάπῃ,

Eph 1:4

Just as he chose us in him before the foundation of the world to be holy and blameless before him in love.

[5] Ὡςπερ εὐλόγησεν ἡμᾶς διὰ Χριστοῦ, οὕτως καὶ ἐξελέξατο δι' αὐτοῦ καὶ τῆς εἰς αὐτὸν πίστεως. Τὸ δὲ πρὸ καταβολῆς κόσμου δηλοῖ ὅτι τοῦτο πάλαι ἦν ὀρισθέν σωθῆναι διὰ τῆς εἰς Χριστὸν πίστεως τοὺς ἐπὶ γῆς. Τὸ δὲ καταβολῆς δηλοῖ ὅτι ἀπὸ ὕψους τινὸς τῆς τοῦ θεοῦ δυνάμεως κατεβλήθη ὁ κόσμος.

[5] As he has blessed us through Christ, in like manner he also 'chose' [us] through himself and faith in him. 'The foundation of the world' indicates that this, from long ago, was defined to save those on earth through faith in Christ. 'Foundation' indicates that the world was cast down from some great height by the power of God.

[6] Ἐξείλετο ἡμᾶς φησὶν ἐπὶ τούτῳ τῷ ὅρῳ εἰς τὸ εἶναι ἡμᾶς ἁγίους κατὰ πίστιν, ἀμώμους κατὰ βίον, κατενώπιον αὐτοῦ φησὶν. Εἰσὶ γὰρ τινες ἄμωμοι τοῖς ἀνθρώποις δοκοῦντες, ἀλλ' οὐ τοῦτο φησὶν, ἀλλὰ κατενώπιον αὐτοῦ. Τοῦτο δὲ φησὶν διὰ τὴν πρὸς ἡμᾶς ἀγάπην ἐποίησεν.

[6] He set us apart, he says, with this decree, 'to be holy' in faith, 'blameless' in life, 'before him' he says. For there are some who appear blameless before men, but this is not what he says, rather 'before him.' He says that the Father he has done this for us through 'love.'

In this scholion we come to the language of election and predestination, though not laden with the definitions popularised during the Protestant Reformation. Greater elaboration on how the catenist understands 'what' the believer has been chosen for is

⁵⁰ Lifelong striving for perfection is a common theme in the Greek fathers. Basil of Caesarea, in his homily on Ps 14 writes, 'Now be attentive to the precision of the wording, it did not say "he who walked without fault," but *he who walks without fault*. Nor did it say, "he acted without justice," but *he who acts*. For it is not a single deed that perfects the good man, but he must perform virtuous actions throughout his entire life.' Basil of Caesarea, 'First Homily on Psalm 14', *On Christian Doctrine and Practice*, Popular Patristics Series, trans. M. DelCogliano (Crestwood, NY: St. Vladimir's Press, 2012), 95.

found in sch. 6 where it says, ‘He set us apart with this decree, “to be holy” in faith, “blameless” in life, ‘before him.’” Theodoret provides insight into the Antiochene language of election and predestination in his exegesis of Rom 8:30, where he gathers all such terms under the umbrella of God’s foreknowledge. In so doing, he likens God’s predestination and choice to that of observing an animal’s actions and ‘knowing’ they will fall into a ditch. Knowing in this way cannot be construed as causal and thus neither can God be accused of causing the sinful actions of some and the righteous actions of others. Additionally, he specifies that what is predestined is also the conforming of believers into the likeness of Christ, a sentiment often repeated in the Greek fathers as it relates to the need for striving towards holiness as likeness of Christ.⁵¹

This use of ‘foundation’ as suggestive of the earth being cast down from a great height is found only in Chrysostom, with Theodoret adopting the common interpretation that it refers to the beginning of creation and the eternality of the divine plan. By this reading, Chrysostom, through the catenist, is speaking of the distance between the nature of man and the nature of God. He uses this to bring the reader back to the recognition of the magnitude of the salvific actions of God through the Son.⁵²

Next, the catenist offers the interpretation of being ‘chosen.’ The believer is chosen to be ‘holy’ with the explanatory gloss of ‘in faith’ while ‘in life’ they are chosen to be ‘blameless.’ The believer is holy in faith because the faith is rooted in the holy Christ. The holiness of the Godman infuses the faith of the believer when it is placed in him. To

⁵¹ PG 82.141.

⁵² PG 62.12.14–17.

be blameless, for the catenist, is to lead an irreproachable life, lived as if always in the presence of the Father.

The catenist goes on to explain that this is different than those who live as though they were blameless before others, because they can always find ways to hide their true selves from those around them. Alternatively, no one can hide themselves from God. Therefore, it is reasoned, the apostle Paul wrote ‘before him’ to emphasise the level of virtue to which the believer must strive daily. He closes this point by clarifying that this expectation is not placed on believers out of the severity of God’s nature, but his love.

Eph 1:5
προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ
Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ
θελήματος αὐτοῦ,

Eph 1:5
He destined us for adoption as his children
through Jesus Christ, according to the good
pleasure of his will,

[7] Μέγα μὲν καὶ τὸ εἰς υἰοθεσίαν εἰσαχθῆναι
θεοῦ, μείζον δὲ τὸ καὶ διὰ τοῦ υἱοῦ τοῦτο
μεσιτευθῆναι. Υἰοθεσίαν δὲ ποίαν τὴν εἰς
αὐτόν, Φησι φέρουσιν τὸν θεόν.

[7] And great is ‘the adoption’ to be introduced
into the family of God, but greater still that this
is mediated ‘through’ the Son. But what sort of
adoption is that which is ‘in him’? He says it is
the one which leads to God.

[7ex] Εὐδοκίαν γὰρ τὴν ἐπ’ εὐεργεσία βούλησιν
ἔθος τῇ θεῖᾳ καλεῖν γραφῇ.

[7ex] For it is customary in the divine Scripture
to refer to the intention of doing good as ‘good
pleasure.’

A constant emphasis in the catena is the redirecting of the reader’s attention to God. Though this is balanced with the call to virtuous living, at any point where the epistle positions the faithful reader in a way that has the potential for pride or arrogance (i.e., being an adopted child of God) the catenist reminds the reader that as great as this positioning might be, the true greatness lies in the fact that God did this through Christ, of his own will. The type of adoption is then clarified in terms not found in the epistle, but as that ‘which leads to God’ (i.e., no earthly adoption). The biblical text places the

impetus of this heavenly adoption on the ‘good pleasure’ of God’s will, for which a subsequent compiler has added the explanation with sch. 7ex. The good pleasure of his will is to be understood as God desiring to do good, in the sense that he has done a favour for humanity with this adoption.⁵³

Eph 1:6

εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἐν ᾗ ἡχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.

[8] Ταῦτα δὲ πάντα ἐποίησεν εἰς ἡμᾶς, δι’ ἄλλο μὲν οὐδὲν. Πλήν ὅτι ἡβουλήθη καὶ σφόδρα ἐπεθύμησεν χάριτι σώσαι τοὺς ἐπὶ γῆς, πρὸς τὸ ἐκ τούτου ἐπαινεῖσθαι καὶ δοξάζεσθαι τὴν ἁγίαν αὐτοῦ δόξαν τῆς χάριτος.

[9] Ἐχαρίτωσεν δὲ πρῶτον μὲν ἐνώπιον τῶν ὀφθαλμῶν αὐτοῦ. Ἐπειτα ἐπεράστους ἐποίησεν ἀγγέλοις, ἀρχαγγέλοις, ταῖς ἄνω δυνάμεσιν, τοῖς εὐηρεστηκόσιν αὐτῷ ἁγίοις. Ἐπιθυμήσει γὰρ φησὶν ὁ βασιλεὺς τοῦ κάλλους σου. Τὴν δὲ χάριν ταύτην, διὰ τοῦ ἡγαπημένου Χριστοῦ καὶ υἱοῦ αὐτοῦ τοῖς ἐπὶ γῆς δεδώρηται. Αὐτὸς γὰρ ὁ μεσίτης.

Eph 1:6

to the praise of his glorious grace that he freely bestowed on the Beloved.

[8] But he did all these things for us, not for the sake of any another reason. Except that he wanted nothing and exceedingly desired to save by grace those on the earth so that his holy, glorious grace would be praised and glorified by them.

[9] He freely bestowed this grace first, in his presence [lit. in the sight of his eyes]. Then he made [us] lovely to angels, archangels, to the powers above, and to the holy ones who have been well-pleasing to him. For it says, ‘The king will desire your beauty.’⁵⁴ Now he gave this grace to those on the earth through Christ his beloved son. For he is the mediator.

⁵³ This scholion is drawn from the homilies of Theodoret. See PG 82.509.42–48. Though this is not the explanation offered by other commentators, including Chrysostom, it is adopted by Best on grammatical grounds. See Best, *Commentary on Ephesians*, 126–127. Origen noted the rarity with which the Greeks used εὐδοκία and believed it was a product of the LXX translators, and meant that which was pleasing to the will of God, though he did not apply the term specifically in the present passage. However Jerome, following the same interpretation as Origen, battled with how predestination of some to believe and others to be lost could be well pleasing to God. Heine, *Commentaries of Origen and Jerome*, 88–89. The Greek text is available in J. A. F. Gregg, ‘The Commentary of Origen Upon the Epistle to the Ephesians,’ *JTS* 3.10 (1902), 238. Schnackenburg sees parallels with Qumran material uniting the interpretation of εὐδοκία with the purpose of God and thus follows along with Origen, though from a different source. Schnackenburg, *Ephesians*, 55. Theodoret’s and the catenist’s explanation here is more in line with that of John Calvin though without employing the same soteriology. Calvin writes, ‘he employs the word *good pleasure*, which expressly sets aside all merit. In adopting us, therefore, God does not inquire what we are, and is not reconciled to us by any personal worth. His single motive is the eternal good pleasure, by which he predestinated(sic) us.’ John Calvin, *Commentaries on the Epistles of Paul to the Galatians and Ephesians*, transl. W. Pringle, (Edinburgh: The Calvin Translation Society, 1854), 200–201.

⁵⁴ Ps 45:11.

Again, the reader is reminded of the magnanimity of God in his choice to adopt Christians as his children. The catenist implicitly responds to reactions that God needs those who believe in him, or that God has any need. This is accomplished by asserting that he did this for no other reason than his desire to do so, followed by the affirmation that this blessing of adoption was bestowed freely by God, ἐνώπιον τῶν ὀφθαλμῶν. This phrase is used repeatedly in the LXX⁵⁵ and its source here is likely Chrysostom's homily, wherein he quotes Ps 18:24 (17:25 LXX). In that occurrence Chrysostom is reflecting on the previous verse and what it meant to be blameless before God. In this context, it must mean that God made believers lovely 'in his sight' first, before making them lovely to the angels, archangels, etc. The imagery in Chrysostom is of a leper being cleansed of his infirmities and presented clean and perfect. This is the effect of grace upon us, reasons the Bishop.⁵⁶ Omitting the more imaginative aspects of the homily, the catenist has reduced the commentary to its bare necessities: the believer has been given this grace freely by God which has made them lovely before all things in heaven and the earth, even as the Psalm typified, and this was done solely through the mediation of Christ.

Eph 1:7-8a

ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ ἧς ἐπερίσσευσεν εἰς ἡμᾶς.

Eph 1:7-8a

In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he lavished on us.

[10] Δί οὗ φησὶν ἔχομεν τὴν ἄφεσιν διὰ τοῦ αἵματος αὐτοῦ ὑπάρξασαν ἡμῖν. Θαυμαστὸν γὰρ τὸ μὴ μόνον ὑπὲρ ἐχθρῶν, ἀλλὰ καὶ τὸν υἱόν δοῦναι καὶ πρὸς θάνατον διὰ τοῦ αἵματος. Τοῦτο γὰρ τῶν δωρεῶν τὸ φρικωδέστατον.

[10] Through whom, he says, we have forgiveness 'through his blood' laid down for us. For this is a marvel that it is not only for the sake of [his] enemies, but also to even give his son over to death 'through his blood.' For this is the most terrifying of gifts.

⁵⁵ 2 Reg 22:25; Ps 17:25; 35:3; 78:10, and Jer 16:9.

⁵⁶ PG 62.13-14.

[11] Ταῦτα δὲ ἐποίησεν φησι κατὰ τὸν πλοῦτον, τῆς χάριτος αὐτοῦ ἧς ἐπερίσσευσεν εἰς ἡμᾶς, πανταχόθεν ὑπερβολαί. Ὅτι τὸ πλοῦτος ἐδόθη: καὶ πλοῦτος θεοῦ, καὶ χάριτος πλοῦτος, καὶ ὅτι ἐπερίσσευσεν, τουτέστιν περισσευθῆναι ἐποίησεν.

[11] Now these things he did, he says, 'according to the richness of his grace, that he lavished on us' abundantly, from every side. Because riches were given: both the riches of God, and the riches of grace, and because 'he lavished them,' that is to say, he produced the abundance of them.⁵⁷

The extolling of praise upon the Father continues in the lemma and the commentary. The language of the catenist mirrors the parables of Jesus where the son of the vineyard-keeper is sent to those who hate him, only to be killed⁵⁸ and the words of Paul in Rom 5:8 in which Christ is said to have died for us 'while we still were sinners.' It is not only remarkable, the catenist says, that God sent his Son for his enemies—this alone is no small feat—but that he sent his Son to die for them. This 'most terrifying of gifts' may allude to the crucifixion, which produced the Son's death 'through his blood.' This he did, in such a way that it cannot be measured.⁵⁹ The grace bestowed through the sacrifice of the Son is ineffable. These 'riches' come from God in the form of his grace.

Eph 1:8b–9

Ἐν πάσῃ σοφίᾳ καὶ φρονήσει γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ

Eph 1:8b–9

With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in [Christ],⁶⁰

[12] Ἡ σοφῶς καὶ φρονίμως ἐγνώρισεν ἡμῖν, ἢ σοφοὺς καὶ φρονίμους ποιήσας. Οὕτως ἐγνώρισεν ἡμῖν τὸ μυστήριον τοῦ θελήματος

[12] Either he wisely and insightfully made it known to us or made us wise and insightful. Thus, he made known to us the mystery of his

⁵⁷ *lit.* 'made them to abound.'

⁵⁸ Lk 20:9–19; Matt 12:1–12.

⁵⁹ The catenist's employment of τουτέστιν here and in other scholia, may indicate a felt need to clarify difficult language. Here it seems to clarify what is meant by the verb ἐπερίσσευσεν. A survey of the Thesaurus Linguae Graecae reveals that when this verb appears in extrabiblical writings it is almost always in the context of the biblical text in which it appears. Beyond its few appearances independently in monastic literature, ἐπερίσσευσεν appears to have fallen out of independent use, which would explain the need for the explanatory τουτέστιν used here.

⁶⁰ The NRSVue reads 'Christ' for clarification, while the manuscripts read 'him.'

αὐτοῦ, ὥσει εἶπεν τὰ ἐν τῇ καρδίᾳ αὐτοῦ. Τί γὰρ ἶσον τοῦ μυστηρίου τούτου, τοῦ δοῦναι τὸν υἱὸν ὑπὲρ τῶν ἐχθρῶν καὶ μισουμένων;

will as though he related that which is in his heart. For what is equal to this mystery—the mystery of giving the son on behalf of enemies and those who hate him?

[13] *Γνωρίσας ἡμῖν κατὰ τὴν βουλήν αὐτοῦ ἣν βουλήν προέθετο ἐν αὐτῷ, τουτέστιν τῷ Χριστῷ πληρῶσαι. Καὶ ἀπλῶς τοῦτο προέθετο φησὶν τοῦτο ἐβουλεύσατο ὁ πατήρ, τὴν ἀπαρχὴν τοῦ φυράματος ἡμῶν ἐκ δεξιῶν αὐτοῦ καθίσαι.*

[13] ‘He has made known to us,’ according to his will, the will which ‘he set forth in him’—meaning, to be made full in Christ. And he set this forth simply: He says that the Father desired this, to set the Firstfruit of our ‘lump of dough’ at his right hand.⁶¹

Here the catenist offers two interpretations of ἐν πάσῃ σοφίᾳ καὶ φρονήσει, reflecting a difference found between Origen and Chrysostom. Origen felt that applying ἐν πάσῃ σοφίᾳ καὶ φρονήσει to γνωρίσας ἡμῖν (as it is rendered in the NRSVue) would leave the reader troubled, as they do not and cannot enter into a state of being ‘in all wisdom and prudence.’ Consequently, the prepositional phrase must then apply to what came before.⁶² Chrysostom makes no mention of such concern, reading Ἐν πάσῃ σοφίᾳ καὶ φρονήσει γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ as a single clause.⁶³ Has God acted with wisdom and insight in making this mystery known (i.e., does the ‘wisdom and insight’ belong to God?), as Origen believed, or is it we who are made wise and insightful through the knowledge of this mystery (i.e., does the ‘wisdom and insight’ belong to believers?) as Chrysostom maintained? For the catenist either suffices, for both are true. The mystery of salvation is equated to the mystery of God sending his Son

⁶¹ Eph 1:20.

⁶² ‘Consider, then, if we should not separate the reading of the matters in this passage differently in the following manner: ‘To the praise of his glorious grace which he bestowed on us in the Beloved, in whom we have redemption through his blood, the forgiveness of trespasses, according to the wealth of his grace which he caused to abound to us in all wisdom and prudence.’ When we end the division of this passage here, the statement, ‘Having made known to us the mystery of his will according to his good pleasure’, is taken with a different beginning, so that the phrase, ‘in all wisdom and prudence’, does not apply to the phrase, ‘having made known to us the mystery of his will’, but to the previous words.’ Heine, *Commentaries of Origen and Jerome*, 94–95.

⁶³ PG 62.14.56–59.

to die for his enemies, as related in the previous extract. Both are unfathomable to the human comprehension. The catenist then explains that the will of the Father being ‘set forth in Christ’ means the divine will of the Father was to have the incarnate Son seated at his right hand, which is what is meant by the use of τοῦ φυράματος ἡμῶν.⁶⁴

Eph 1:10

εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν,
ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ,
τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ.

Eph 1:10

as a plan for the fullness of time, to gather up
all things in him, things in heaven and things
on earth.

[14] Ταύτην δὲ τὴν *ευδοκίαν* διατί; *Προέθετο*,
διατί; *Εἰς οἰκονομίαν* φησὶ, τουτέστιν εἰς
χρηστὴν καὶ ἐπωφελῇ διοίκησιν τοῦ πέρατος
τῶν καιρῶν. Ἐν γὰρ τοῖς ἐσχάτοις καιροῖς
ταύτη ἡ σωτήριος οἰκονομία γέγονεν τῆς
ἐνανθρωπήσεως.

[14] But why is this his good pleasure? Why did
he set it forth? He says, ‘as a plan’, meaning as
a kind and helpful ordering of the completion
of time. For in these last days, the plan of
salvation has come through the incarnation.

[15] Συνάψαι ἐνώσαι μίαν κεφαλὴν παρασχεῖν
ἁγγέλοις καὶ ἀνθρώποις τὸν Χριστὸν.
Ἀπεσχισμένοι γὰρ ἦσαν οἱ ἅγγελοι καὶ οἱ
ἄνθρωποι, συνῆψεν, οὖν αὐτοὺς καὶ ἥνωσεν
διὰ Χριστοῦ.

[15] To provide Christ to angels and humans, to
unite and join them together under one head.
For the angels and humans were separated,
therefore he has joined them and united them
through Christ.

[15ex] *Ἀνακεφαλαίωσιν* καλεῖ τὴν σύντομον
τῶν πραγμάτων μεταβολήν. Διὰ γὰρ τῆς κατὰ
τὸν Δεσπότην Χριστὸν οἰκονομίας, καὶ τῶν
ἀνθρώπων ἡ φύσις ἀνίσταται, καὶ τὴν
ἀφθαρσίαν ἐνδύεται, καὶ ἡ ὀρωμένη κτίσις τῆς
φθορᾶς ἐλευθερουμένη τεύξεται τῆς
ἀφθαρσίας, καὶ τῶν ἀοράτων οἱ δῆμοι ἐν
εὐφροσύνῃ διατελέσουσιν, ἐπειδὴ ἀπέδρα
ὀδύνη καὶ λύπη καὶ στεναγμός. Τοῦτο διὰ
τῶνδὲ τῶν ῥητῶν ἐδίδαξεν ὁ θεὸς ἀπόστολος.
Οὐ γὰρ ἀπλῶς εἶπεν *τὸν οὐρανὸν καὶ τὴν γῆν*,
ἀλλὰ καὶ, *τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς*
γῆς. Καὶ δεικνὺς τὸ τῆς οἰκονομίας μυστήριον,
ἐπήγαγεν, *ἐν αὐτῷ*, τουτέστιν ἐν τῷ Χριστῷ.

[15ex] He calls the sudden transformation of
things, a ‘gathering up’. For through the divine
plan, involving Christ the Master, the nature of
humanity both raises up and clothes itself in
incorruption, the visible creation set free from
destruction, will attain incorruption, and the
unseen beings will persevere in gladness when
the pain, the grief, and the groaning have fled
away. The divine apostle taught this through
the following words. For he not only said,
‘heaven and earth’ but even ‘the things in
heaven and on earth.’ And bringing to light the
mystery of the divine plan, he added ‘in him’—
that is in Christ.

[16] Πάλιν *ἐν αὐτῷ* τουτέστιν δι’ αὐτοῦ τοῦ
Χριστοῦ.

[16] Again, ‘in him’ is to say through the same
Christ.

⁶⁴ Christ as the ἀπαρχὴν τοῦ φυράματος is also found in Gregory of Nyssa, *In Cant.* 14, PG 44.1085.29.

In the Greek world, οἰκονομία generally referred to the gods' administration or ordering of events, or the philosopher as steward of that administration.⁶⁵ In other instances, it merely meant household administration.⁶⁶ In Pauline usage, the term is employed in association with τὸ μυστήριον, or the mystery of God's plan for salvation—his *Heilsgeschichte*.⁶⁷ In the church, as early as the second century, οἰκονομία began to be used of the covenants of God—so much so that οἰκονομία became synonymous with διαθήκη.⁶⁸ As it concerns Eph 1:10, it has been suggested that the author is not speaking in terms of *Heilsplan* or plan of salvation but a more general ordering and administration.⁶⁹ However, the catenist is clearly adopting the *Heilsplan* interpretation. The divine plan of salvation has been planned before the foundation of the world (Eph 1:4) and is now fulfilled in 'these last days' which is the 'fulness of time.'⁷⁰ Both angels (things in heaven) and humanity (things on earth) are gathered under one head, as they once were at the beginning of creation.

This gathering up involves the healing of the 'unseen' (heavenly) beings (i.e., angels elsewhere)⁷¹ who are said to be suffering from the corruption of humanity. The

⁶⁵ Epictetus, *Discourses*, 3.14.7.

⁶⁶ Examples of inscriptions for this use and its general, non-cultic use are found in J. Reuman, "'Stewards of God': Pre-Christian Religious Application of Oikonomos in Greek," *JBL*, 77 (1958), 342–349. For a more recent expansion on the various uses of οἰκονομία in classical Greek and its ethical dimensions, see D. Leshem, 'Retrospectives: What did the Ancient Greeks mean by "Oikonomia"?,' *The Journal of Economic Perspectives*, 30 (2016), 225–238; and for a brief history of the terms grammatical evolution, see J. Reumann, 'Οἰκονομία as "Ethical Accommodation" in the Fathers and its Pagan Backgrounds,' *StPatr* 3 (1961), 370–379.

⁶⁷ O. Cullman, *Christ and Time: The Primitive Christian Conception of Time and History*, transl. F. Filson (Philadelphia, 1950), 77–80.

⁶⁸ J. Reuman, 'Oikonomia = "Covenant": Terms for Heilgeschichte in Early Christian Usage,' *NovT*, 3 (1959), 284.

⁶⁹ Best, *Commentary on Ephesians*, 32; Reuman, 'OIKONOMIA-Terms in Paul in Comparison with Lucan *Heilsgeschichte*,' *NTS*, 13 (1966), 164; cf. Schnackenburg, *Ephesians*, 59 and W. Tooley, 'Stewards of God: An Examination of the Terms OIKONOMOS and OIKONOMIA in the New Testament,' *SJT*, 19 (1966), 81.

⁷⁰ Though this is a summary of Chrysostom, the language of ἡ σωτήριος οἰκονομία is the catenist's.

⁷¹ See Theodoret, PG 82.512 in which he expands this thought more fully through references to Rom 8:19 and Heb 2:9 (with the variant reading χωρίς rather than χάριτι). Theodoret teaches that this 'gathering up' is a recapitulation of all of creation under God, to return it to a perfect state. Creation, particularly the

catenist defends this interpretation from the apostle's use of *τά ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς*, a reading found in the majority text, which the catenist is likely to have been familiar with.⁷² Because of the preposition, the catenist finds support for the argument that even angelic beings are brought into harmony with humanity through the divine plan of God, with emphasis that it is accomplished 'in' and 'through' Christ.

Eph 1:11

ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ
 πρόθεσιν θεοῦ τοῦ τὰ πάντα ἐνεργοῦντος κατὰ
 τὴν βουλὴν τοῦ θελήματος αὐτοῦ

Eph 1:11

In Christ⁷³ we have also obtained an
 inheritance, having been destined according to
 the purpose of him who accomplishes all
 things according to his counsel and will,

[16ex] Δι' οὗ φησι Χριστοῦ καὶ ἐκληρώθημεν.
 Ἄλλ' ἐπειδὴ ὁ κληρὸς συγκυρίας μᾶλλον καὶ
 οὐκ ἀρετῆς ἐστίν, διορθοῦται αὐτὸ καὶ φησὶν
 προορισθέντες. Οὐκ ἂν δὲ προωρίσθημεν εἰ
 ἀνάξιοι ἦμεν.

[16ex] Through Christ, whom he says 'we have
 also obtained an inheritance.' But since
 inheritance is often by accident of birth and
 not from virtue, he corrects it and says, 'having
 been destined.' But we would not be destined if
 we were unworthy.

[16ex2] Ἄνωθεν γὰρ προορίσας ἡμᾶς, εἰς
 ταύτην ἀπεκλήρωσεν τὴν ζωὴν ὃ πάντα ποιῶν
 ὅσα βούλεται. Διδάσκει δὲ σαφέστερον εἰς
 ποῖον προωρίσθημεν κληρὸν.

[16ex2] For, having destined us from above, the
 one doing everything that he wishes has
 destined us for this life. He teaches more
 clearly to what kind of inheritance we have
 been destined.

natural order, was subjected to the mortality of man that came from the fall, and the sin that followed from it. This corrupted creation and made it sick, to which only the οἰκονομία of God is the appropriate medicine. Chrysostom chooses to retranslate the term with the more common term συνάψαι, seen in sch. 15. For Chrysostom, ἀνακεφαλαιώσασθαι is the gathering together of all the promises, commandments, and plans, and fulfilling them in Christ, as well as the secondary meaning of placing all of creation (visible and invisible) under the headship of Christ. See PG 62.10–42. Cyril of Alexandria seems to share a similar interpretation to Theodoret and the first interpretation of Chrysostom in *Comm. in xii proph. min.*, 1.565.26–566.8. Origen focuses on the administrative meaning of the term, regarding the settling of accounts, but ultimately interprets this passage in the same way as Theodoret after him. See Gregg, 'The Commentary of Origen,' 114.

⁷² The base text for the Greek biblical text of this edition is the RPGNT, reflecting the Byzantine textual tradition, however, most of the manuscripts used in this edition contain ἐπί which is the preferred reading in the NA28, witnessed in P46, κ*, B, D, L, 6, 629, 630, 1241, 1505, and a large number of other manuscripts. GA 075 and GA 1980 used in this edition read τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, but they do not contain this scholion. GA 627 contains the ἐπί reading and is potentially the source for the entrance of this scholion into the catena tradition. It may be that the reading in GA 627, or the citation in the scholion itself, influenced the change in these manuscripts away from the ἐν reading.

⁷³ 'Christ' is used here by the NRSVue for clarification.

[17] Κατά τὴν γνώμην τοῦ τὰ πάντα ἐνεργοῦντος θεοῦ ἔν τε οὐρανῷ καὶ ἐπὶ γῆς.

[17] According to the judgment of God, who accomplishes all things in both heaven and on earth.

[18] Εἴτα οὐκ ἄρκεσθεις τὸ εἰπεῖν προορισθέντες καὶ κατὰ πρόθεσιν, ἐπάγει, κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. Δεῖξαι γὰρ βούλεται ὅτι οὐκ ἐν παρεπομένῳ ἐκλήθη τὰ ἔθνη διὰ τὸ ἀποσκιρτῆσαι Ἰουδαίους, ἀλλ' ἄνωθεν τοῦτο προώριστο καὶ ἐν πρωτοτύπῳ ἔκειτο. ἐπειδὴ γὰρ ὁ Χριστὸς προτρεπόμενος τοὺς Ἰουδαίους φησὶν, οὐκ ἦλθον εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. Καὶ πάλιν, εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε. Σπουδάζει νῦν δεῖξαι ὁ Παῦλος ὅτι προτροπῆς ἕνεκεν καὶ ἐφελκύσεως Ἰουδαίων ἐκεῖνα εἴρηται, Ὡς τὸ γε ἀληθές, ἄνωθεν ὥριστο ἡ κλήσις τῶν ἐθνῶν.

[18] Then, not being sufficient to say, 'destined' and 'according to the purpose' he advances the point, 'according to the counsel of his will.' For he desires to make known that he did not call the gentiles as a consequence of the shying away of the Jews, but this was destined from above and was established with a prototype. For when Christ had admonished the Jews, he said, 'I was sent only to the lost sheep of the house of Israel.'⁷⁴ And again, 'Do not take a road leading to gentiles.'⁷⁵ Now, Paul is eager to make known that those things were said as an exhortation and means of attraction for the Jews, as is true—the calling of the gentiles was ordained from above.

The catenist clarifies that the apostle's use of ἐκληρώθημεν should not be misconstrued to be similar to a natural inheritance. An inheritance, or possibly a 'lot' in the sense of gambling, is obtained through accident of birth or happenstance—what some might call fortune. But this is not so with the κληρος of the believer. They have been destined to this, chosen by God. Yet, this initial extract closes with the assertion that this choice would not have been made if there were not some worth in the individual. This statement is not elaborated on further,⁷⁶ but may indicate a perspective similar to what has already been seen in the theology of Maximus the Confessor, that those who have been destined are able to achieve sinlessness, and the foreknowledge of God makes the Father aware of this fact, thus influencing the choice.

⁷⁴ Matt 15:24.

⁷⁵ Matt 10:5.

⁷⁶ It is worth noting here that this final phrase is not found in Chrysostom or any other source. It appears to come from the catenist.

The reader is then reminded that this inheritance has been freely decided by God, not consequent to the ‘shying away’ of the Hebrew people, but as part of the divine plan from the beginning. This is to remove concern or challenge that the inclusion of the gentiles is an unintended reaction on the part of God, and silences challenges against God’s omniscience. The catenist astutely employs the teachings of Jesus in Matt 15:24 and 10:5 to combat this belief and uses them to argue that these things were said only to attract the Hebrew people during Jesus’s ministry, not to exclude the gentiles for all time.⁷⁷

Eph 1:12
εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ.

Eph 1:12
So that we, who were the first to set our hope on Christ, might live to the praise of his glory.

[19] Ἡμᾶς τίνες τοὺς προηλπικότας ἐν τῷ Χριστῷ φησὶ. Τουτέστιν τοὺς πιστοὺς. Ἐκ τοῦ καθ’ ἡμᾶς γὰρ πράγματος μάλιστα δοξαστεὸς ὁ θεός, ὅτι οὕτως ἡμᾶς ἡλλοτριωμένους ἔσωσεν.

[19] He calls some of us, ‘the first to set our hope on Christ’. That is to say, the faithful. For, from the deed which concerns us, God is especially to be glorified, because, in this way, he saved us who were alienated.

[19ex] Πάντες γὰρ ὁρῶντες τοὺς εἰς τὸν Δεσπότην πεπιστευκότας Χριστὸν ἀνυμνοῦσι τὸν τούτων αἴτιον τῶν ἀγαθῶν.

[19ex] For when everyone looks to those who have believed in the Master, they sing in praise to Christ, the one responsible for these good things.

Those who are said to have been τοὺς προηλπικότας are here called ‘the faithful’. There is no expansion on this point but is reminiscent of Origen’s view that those who have been chosen were also ‘hoping’ for salvation in Christ from the moment of their birth.⁷⁸ This perspective may be thinly veiled in the use of τοὺς πιστοὺς. What is

⁷⁷ The Chrysostom homily on this passage points out that Paul is clearly zealous for the gentiles and understood this reasoning as evidenced in Acts 13:46. PG 62.17.55–58.

⁷⁸ Heine, *Commentaries of Origen and Jerome*, 100.

emphasised in both scholia is that the one who has believed in Christ should elicit praise to Christ from those who observe them.

Eph 1:13

ἐν ᾧ καὶ ἡμεῖς ἀκοῦσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,

Eph 1:13

In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit;

[20] Δι' οὗ Χριστοῦ οὕτως καὶ πρὸς ἑβραίους ἐλάλησεν φησὶν ἡμῖν ἐν ὑίῳ.

[20] Through Christ, as it also says to the Hebrews, 'he has spoken to us by a son.'⁷⁹

[21] Οὐκ ἔστι γὰρ τύπος ὡς ἐπὶ Ἰουδαίων ἀλλ' αὐτὴ ἡ ἀλήθεια.

[21] For the type is not as with reference to the Jews but is truth itself.

[22] Εὐαγγέλιον τῆς σωτηρίας ἔστι μὲν καὶ ὡς πρὸς ἀντιδιαστολὴν τοῦ νόμου ἔστι δὲ καὶ ὅτι τοὺς πιστεύοντας σώζει.

[22] The 'gospel of salvation' is also in contrast to the law and is so because it saves those who believe.

[23] Δι' οὗ φησιν εὐαγγελίου καὶ τῆς ἐν αὐτῷ πίστεω, ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας, ἥ τῷ ἐπαγγελιομένῳ τὰ μυρία ἀγαθὰ, ἢ ἵνα διὰ τῆς σφραγίδος τύχητε τῶν ἐπαγγελιῶν. Ὁ γὰρ θεὸς δῆλους ποιῶν τοὺς αὐτοῦ, σφραγίζει αὐτοὺς τῷ ἁγίῳ πνεύματι.

[23] Through which gospel and belief in him he says, 'you are marked with the seal of the promised Spirit' either in the multitudes of good works promised, or so that through the seal you might attain the promises. For God, making visible those who are his, seals them with the Holy Spirit.

[23ex] Οἷον τινα σφραγίδα τὴν τοῦ πνεύματος ἐκομίσασθε δωρεάν; Ἐπαγγελίαν δὲ ὡς τοῦ κυριοῦ ἐπαγγειλαμένου πέμψειν τὸ ἅγιον πνεῦμα.

[23ex] What sort of seal were you given as a gift of the Spirit? It is called a promise because the Lord promised to send the Holy Spirit.

The catenist begins by clarifying the pronoun, that it is 'through Christ' (sch. 4 and 5) that this is accomplished, but he does this by connecting Christ with the Son, who has spoken, in Heb 1:2. The following two extracts contrast the 'gospel of salvation' and likely the 'seal' of the Holy Spirit—if this is the referent of τύπος—with the law/promises to Jewish believers in the Old Covenant. At first, the catenist clarifies that

⁷⁹ Heb 1:2.

the τύπος is not like the one given to the Jewish people essentially saying, 'If it is as I believe, that what is meant here is the "seal of the Holy Spirit", the seal of the Old Covenant was circumcision.'⁸⁰ Rather bluntly, the catenist asserts that the difference between these 'seals' was that the one given through Christ is 'truth', meaning that the seal of circumcision is not a true seal. This is true enough considering the New Covenant promised to the prophet Jeremiah where it would no longer be written in their flesh but in their heart (Jer 31:31–33), and since the readers are now living in the 'fullness of time' the seal of the Old Covenant is no longer of any benefit.

Likewise, the 'gospel of salvation' is contrasted with the Law of Israel. That this is what is in mind with the catenist's use of τοῦ νομοῦ is contextually certain given the previous scholion's mention of Ἰουδαίων, and the intention of the catenist to present the scholia as a unity. Like the seal of the Old Covenant, the Law is not able to save. Given the moralistic tone of much of the catena, it is unlikely that the compiler did not view the Law as being useless, but only unable to provide salvation that comes through Christ alone, as has been repeated thoroughly to this point. This necessarily follows when joining sch. 23 to those before it, as the 'seal of the Holy Spirit' comes 'through the gospel of salvation', and if the seal of the Holy Spirit is the true seal, only the gospel of salvation—not the Law—can provide it.

The mention of good works that are promised looks ahead to Eph 2:10 wherein believers are 'created for good works.' The seal of the Holy Spirit is revealed by those good works. Alternatively, the catenist allows for the possibility that the seal of the Holy Spirit merely enables the believer to attain the promised good works. That ἀγαθά

⁸⁰ This was also Chrysostom's view. See PG 62.18.30–38.

indicates good works is understood by the closing statement that God ‘makes visible’ those who are sealed by the Spirit, and sch. 24 attached to the following verse. Lastly, the seal itself is a promise, reflecting the words of Jesus in John 14:25–26 and 16:7–11.

Eph 1:14

ὅς ἐστιν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

Eph 1:14

Who⁸¹ is the pledge of our inheritance toward redemption as God’s own people,⁸² to the praise of his glory.

[24] Ὁ ἄρραβὼν πιστοῦται τὸ ὅλον τὴν τοίνυν υἰοθεσίαν καὶ τὰ μυρία ἀγαθὰ πιστούμενος. Ὁ θεὸς δέδωκεν ἄρραβῶνα τῆς ἐπουρανίου κληρονομίας τὸ πνεῦμα τὸ ἅγιον.

[24] The pledge is confirmed in the whole adoption, therefore, and is being confirmed by the multitude of good works. God gave the pledge of heavenly inheritance: the Holy Spirit.

[25] Περιποιήσιν ἡμᾶς καλεῖ, διὰ τὸ περιποιήσασθαι ἡμᾶς τὸν θεόν. Ὁ οὖν ἄρραβὼν φησι καὶ πρὸς τοῦτο ἐστὶν εἰς τὸ ἀπολυτρώσασθαι τὴν περιποίησιν αὐτοῦ. Ἐκεῖ δὲ ἔσται ἡ καθαρὰ ἀπολύτρωσις, ὅταν μὴ μόνον ἁμαρτιῶν, ἀλλὰ καὶ τοῦ μετὰ ἁμαρτωλῶν συνοικεῖν λυτρωθῶσιν οἱ ἅγιοι.

[25] He calls us a possession because we are possessed by God. Therefore, the pledge, he says, is—for this reason—to redeem his possession.⁸³ But there the redemption will be pure, when the saints will not only have freedom from sins, but even from dwelling with sinners.

[26] Τοῦτο συνεχῶς ἐπιλέγει. Πιστούμενος τὸ πάντως ἔσεσθαι τὰ ἐπηγγελμένα. Ὡσει ἔλεγεν, εἰ μὲν ἡμῶν ἔνεκεν ταῦτα ἐπηγγείλατο, καὶ ἀμφιβάλλειν ἦν, εἰ δὲ διὰ τὸ θαυμασθῆναι τὴν δόξαν αὐτοῦ τίς ἀντερεῖ λοιπόν;

[26] This he says, continually. That which has been promised will be confirmed in every way. As he said, if he promised this on our account, there might be reason to doubt, but if he promised this for his glory to be marvelled at, then who will dispute in the future?

The first extract here confirms the earlier discussion on the role of good works with the seal of the Holy Spirit. Here, the Holy Spirit is now the ἄρραβὼν, or ‘pledge’, and this pledge is confirmed inwardly by the change in φύσις that comes with the adoption

⁸¹ The NRSVue reads ‘this’, along with the NA28, whereas the text of the catenae read ‘who’ alongside the RP text.

⁸² The NRSVue renders εἰς ἀπολύτρωσιν τῆς περιποιήσεως figuratively. While it is acknowledged even in the catena that the ‘possession’ in view is the people of God, the use of τῆς περιποιήσεως conveys a specific theological point. The concept of the people of God as a ‘possession’ is found in Is 43:21, Deut 4:20, and 7:6, and was undoubtedly a concept already familiar to the Ephesian church. Translating as the NRSVue does here obscures this point.

⁸³ This is a paraphrase of the biblical text but does not meet the standard for direct quotation.

and outwardly by the τὰ μυρία ἀγαθά.⁸⁴ The ‘pledge’ that is the Holy Spirit marks the believer as a possession of God. The use of the genitive τῆς περιποιήσεως has been a matter of debate in many commentaries, particularly regarding the identity of its object.⁸⁵ Here the catenist clearly interprets God as the object, making believers the περιποιήσις of God.

The pledge of the Holy Spirit is the guarantee of the promise of redemption made by God. In the fulness of time the redemption will be καθάρá, ‘pure’, in that believers will not only be from sin, but also from sinners. The use of καθάρá is reminiscent of the ceremonial law found in Leviticus, which employs the term fifty-five times in reference to ceremonial cleanness.⁸⁶ A parallel theme is drawn to the redemption offered believers. They have been made ἀναμάρτητος, internally καθάρá, and in the final, promised redemption they will be free from the presence of sin cleansing them from external uncleanness. That this redemption is certain is grounded in the promise of God,

⁸⁴ Schnackenburg disagrees with the translation of ἀρραβών as ‘pledge’ because it assumes a legal right on the part of the pledge holder. In his view, this contradicts the very nature of the Holy Spirit and thus ‘guarantee’ is a preferable translation. Schnackenburg, *Ephesians*, 66. Best prefers ‘first instalment’ as he suggests that the Holy Spirit is a promise of eternity, but feels the analogy breaks down given that inheritances are not given in instalments but only after the owner has died. Lincoln follows the same logic without the doubts over the analogy. Best, *Commentary on Ephesians*, 153, and Lincoln, *Ephesians*, 40–41. The catenist appears to be using ἀρραβών synonymously with ‘promise’ or in the sense of a ‘pledge’.

Unlike Schnackenburg, there is an element of ‘right’ or ‘worth’ for the compiler on the part of the believer. Perhaps not so much in relation to one’s natural standing but in so far as their φύσις has been ‘clothed in incorruption’, therefore this pledge belongs to them. Additionally, in contrast to Best, the catenist have already stated the believer is ἀναμάρτητος therefore the inheritance is already theirs. In their full context however, the scholia simply assert that the ἀρραβών is the promise of the believer’s possession by Christ.

⁸⁵ Best and Schnackenburg believe περιποιήσεως is referring to the believer’s possession of the inheritance, best understood as *nomen actionis* while Lincoln and Muddiman prefer the rendering seen in the catena. Best, *Commentary on Ephesians*, 152–153; Schnackenburg, *Ephesians*, 66–67; Lincoln, *Ephesians*, 41–42; Muddiman, *Epistle to the Ephesians*, 80. Lincoln and Muddiman adopt the view of Chrysostom and Jerome, while Origen sees the believers as the possession that is to be redeemed. For Chrysostom, see PG 62.19, for Jerome and Origen see Heine, *Commentaries of Origen and Jerome*, 104–106; Gregg, ‘Commentary of Origen,’ 243–244.

⁸⁶ Lev 1:9, 13; 4:12; 6:10–11, 18, 27; 7:19–20; 10:10, 14; 11:32, 36–37, 47; 12:7–8; 13:6–7, 13, 17, 23, 28, 34–37, 39–41, 58–59; 14:2, 4, 7–9, 11, 20, 48, 52–53, 57; 15:8, 13, 28; 16:30; 17:13, 15; 20:25; 22:4, 7; 23:22; 26:10, 31.

but not a promise made on account of the believer. Rather, it is grounded on the promise being for the glory of God. To which the catenist contends, no one can question.

Eph 1:15

Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,

Eph 1:15

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason . . .

[27] Διὰ τὰ ἀπόκειμενα ἀγαθὰ τοῖς ὀρθῶς πιστεύουσιν καὶ βιοῦσιν καὶ διὰ τὸ ἐν τοῖς σωθησομένοις τετάχθαι ὑμᾶς.

[27] On account of the good things stored up for those who believe and live rightly and are appointed to be saved among you.

[28] Πλείονα γὰρ πάντων διὰ τὴν πίστιν ἡμῶν εὐχαριστητέον τῷ θεῷ, ὅτι νοῦν ἡμῖν πρὸς τὸ πιστεῦσαι δέδωκεν. Ἀεὶ δὲ τῇ πίστει συνάπτει τὴν ἀγάπην, καλλίστην ἀποτελὼν ξυνωρίδα.

[28] For most of all, because of our faith, thanks must be given to God, because he has given us a mind able to have faith. He joins together forever love to faith, producing a beautiful pair.

The commentary points out that the διὰ τοῦτο, or the 'reason' for Paul to pray unceasingly for the believers in Ephesus, is that their orthodoxy and orthopraxy are connected to the heavenly blessings awaiting them, even contingent upon them. And this, it is said, is to those who have been 'appointed to salvation'. How one should interpret σωθησομένοις τετάχθαι is open for discussion. This phraseology is not found in the writings of the Church Fathers represented in the catena here, neither is it found in this manner elsewhere. It is at least unlikely that this should be read deterministically, given statements like this from Chrysostom in his homilies on the book of Hebrews:

Τί οὖν; Οὐδὲν ἐπὶ τῷ θεῷ; Πάντα μὲν ἐπὶ τῷ θεῷ· ἀλλ' οὐχ οὕτως, ὥστε τὸ αὐτωχούσιν ἡμῶν βλάπτεσθαι. Εἴ γὰρ ἡμῖν ἐστι τοίνυν, καὶ ἐπ' αὐτῷ· δεῖ γὰρ ἡμᾶς πρῶτον ἐλέσθαι τὰ ἀγαθὰ, καὶ ὅτε ἐλώμεθα ἡμεῖς, τότε καὶ αὐτὸς τὰ παρ' ἑαυτοῦ εἰσάγει. Οὐ προφθάνει τὰς ἡμετέρας βουλήσεις, ἵνα μὴ λυμῆνται τὸ αὐτεξούσιον ἡμῶν· ὅταν δὲ ἡμεῖς ἐλώμεθα, τότε πολλὴν εἰσάγει τὴν βοήθειαν ἡμῖν.

What then? Is nothing dependent on God? No, everything depends on God, but not in such a way that our free will is hindered. If then it says it depends on God,

why does he accuse us? For this reason, I say, ‘not in such a way as our free will is hindered.’ It is therefore dependent on us and on him. It is necessary for us to first choose the good and then, after we have chosen, he brings us to his own. He does not anticipate our will, so that our free will is not mistreated. But when we have chosen, then he brings great help to us.⁸⁷

Rather, σωθησομένοις τετάχθαι is best read and interpreted in light of the discussion earlier on being chosen (Eph 1:4). For those like Theodoret and Chrysostom, as well as others, language of choosing, predestination, and appointment for salvation are understood under the umbrella of God’s foreknowledge. He knows what will be decided and thus it is as though he has selected those who are his, but those who are ‘appointed’ are still required to ‘choose the good’.⁸⁸ Holding this bifurcation in tension did not cause the Greek church the same difficulties as it did the post-Augustinian Latin church, or particularly the post-Reformation church. This is even elucidated in the second scholion where praise is to be given to God for giving believers a mind that is capable of having faith. There is both the giving of God and the ability of humanity standing in tension within the same sentence.

Eph 1:16-17

οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνησάμενος ἐπὶ τῶν προσευχῶν μου, ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψῃ ἐν ἐπιγνώσει αὐτοῦ,

Eph 1:16-17

I do not cease to give thanks for you as I remember you in my prayers, that the God of our Lord Jesus Christ, the Father of glory may give you a spirit of wisdom and revelation as you come to know him,

[29] Τοῦτο δὲ ἐποίει οὐ μόνον πρὸς αὐτοὺς ἀλλὰ καὶ πρὸς πάντας τοὺς ἑαυτοῦ μαθητάς.

[29] But this he did not only for them but also for all his disciples.

[29ex] Τοῦτο κατὰ διαίρεσιν τέθεικεν. Τὸν γὰρ αὐτὸν τοῦ αὐτοῦ καὶ θεὸν ἐκάλεσεν καὶ πατέρα,

[29ex] He has put this down as a distinction. For he called the same person both God and Father—God in relation to humanity and

⁸⁷ PG 63.99.33-43. Translation my own.

⁸⁸ Origen also refers to believers as chosen ones, while maintaining that their ultimate damnation is based upon their free will and choice. See Origen, *De Principiis*, II.x.

θεὸν μὲν ὡς ἀνθρώπου, πατέρα δὲ ὡς θεοῦ.
Δόξαν γὰρ τὴν θεϊὰν φύσιν ὠνόμασεν.

Father in relation to divinity. For he named the divine nature ‘glory’.

[29ex2] Τί δὲ παρακαλεῖ καὶ ποῖαν μνησίαν ποιεῖ;
ἵνα φησὶν ὁ θεὸς δώσει ὑμῖν πνεῦμα σοφίας.
τοῦτο διὰ τὴν σάρκα φησιν.

[29ex2] But what is he praying and what sort of mention does he make? He says, ‘that God will give you a spirit of wisdom.’ (the God of our Lord Jesus Christ) He says this according to the flesh.

[30] Ἀεὶ πρὸς τὸ προκείμενον ὀνομάζει τὸν θεὸν, θεὸν οἰκτιρμῶν καλῶν, καὶ θεὸν εἰρήνης, καὶ θεὸν δυνάμεων, νῦν δὲ αὐτὸν πατέρα δόξης καλεῖ. Μεγίστην γὰρ δόξαν καὶ τιμὴν ἐχαρίσατο τῷ γενεῖ τῶν ἀνθρώπων, ἅτινα παρασχεθέντα ἡμῖν, γενικῶς ὀνόματι δόξαν καλεῖ διὰ τοῦ λαμπροτέρου παρ’ ἡμῖν ὀνόματος. Ταύτης οὖν τῆς δόξης φησὶν αὐτὸν πατέρα καὶ οἶον δημιουργόν ὁ ἐν ἁγίοις δὲ Γρηγόριος ἐν τῷ περὶ υἱοῦ λόγῳ, ὡς νομίζω, τὰ δυο εἰς τὸν Χριστόν ἐδέξατο, πατέρα μὲν τοῦ λόγου θεὸν δὲ τοῦ προσλήμματος, ἵνα ἐκ θεότητος ἐν μιᾷ φύσει δείξῃ τὸν ἐμμανουήλ.

[30] He always names God, God of good mercies, even God of peace, and God of power, but now he calls him ‘Father of glory.’ For He gave the greatest glory and honour to the race of humanity—having given this to us he calls it glory by a general name, through it is the more radiant name among us. This is why it says he is the ‘Father of this glory’ and as it were, creator (of this glory), but Saint Gregory, in the writing *Concerning the Son* (says), as I think he accepted, ‘the two are in Christ, on the one hand Father of the Word, but on the other God of the acquisition (of human nature), in order that, from divinity, he might be revealed as Emmanuel in one nature.’

[31] Ἄρα πνευματικῆς δεῖ σοφίας ἡμῖν εἰς τὸ ἐπιγνῶναι τὰ παρὰ τοῦ θεοῦ δωρηθέντα ἡμῖν. Ψυχικὸς γὰρ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος, μωρία γὰρ αὐτῷ ἐστίν.

[31] Furthermore, there is need of spiritual wisdom among us, to recognise that which has been given to us by God. For, ‘the unspiritual do not receive the things of the Spirit, for they are foolishness to them.’⁸⁹

The commentary points out that this is the heart of Paul, for he has prayed for this ‘spirit of wisdom and revelation’ for all of his disciples. Though οὐ παύομαι is only also found in Col 1:9, the parallel μνησίαν ποιεῖσθαι is found in 1 Thess 1:2, Rom 1:9, and Philemon 4, supporting the general thrust of the catenist’s point here. The discourse briefly turns to the polemical, stifling any ‘heretical’ Christologies that might take advantage the assertion that the ‘Lord Jesus Christ’ had a ‘God’, and that this God is the ‘Father of glory’. Rather than dividing the Godhead, the catenist employs a partitive

⁸⁹ 1 Cor 2:14.

exegesis, pointing out that the God (i.e., the Father) was the God of Christ according to his humanity, while also being the Father of the Son, according to the divine nature. This is defended by suggesting that δόξαν is a synonym for the divine nature. God cannot be Father to humanity, in the same way that he is Father to the Son, therefore he must only be called God in relation to humanity. Conversely, he cannot be God over the Son in the same way that he is over humanity for they share the divine nature and thus he can only be called Father in relation to the divine nature of Christ (i.e., the Son). This is reaffirmed in the following extract, but also may suggest that the spirit of wisdom and revelation prayed for by Paul is not some heavenly spirit or even the Holy Spirit, but merely an enhanced human ('he says this according to the flesh') capacity for understanding and applying the word of God. This interpretation would suggest that this wisdom is a wisdom *toward* spiritual matters as is pointed out in the final scholion of the *is* section, citing 1 Cor 2:14.

The argument of the catenist is then clarified through the use of Gregory of Nyssa, though prior to the use of Gregory it argues also that δόξαν here is that which has been bestowed upon humanity. This is not in contradiction to what preceded or what follows, though, but rather in concord with the teachings of θέωσις observed in the writings of Athanasius of Alexandria and Gregory of Nazianzus, among others.⁹⁰ In

⁹⁰ One of the most thorough overviews of 'deification' or θέωσις in the church fathers comes from J. Gross, *La Divinisation du Chrétien d'Après les Pères Grecs: Contribution Historique a la Doctrine de la Grace* (Paris: J. Gabalda and Co., 1938). It is concept that the church fathers believed was found in Scripture, though the verbiage was admittedly not. The first to speak of deification in a Christian context was Theophilus of Antioch († 183 CE) but with restriction to 'immortality (*Ad Autolycum*, 2.27), this is followed by Irenaeus (130–202 CE) who speaks of the ability of the Christian to attain incorruption (*Adv. Haer.*, 5.12.4 / PG 7.1152–1153). Clement of Alexandria (150–215 CE) first introduces the concept of the Christian being assimilated to God through deification (*Paed.* 1.12, PG 8.12.568). Origen (185–253 CE) expanded the concept of deification into the theology of the Greek church in his commentary on John (*In Jo.* 2.2), but it was Athanasius of Alexandria (c. 296–373 CE) that infamously said '[God] became human that we might become divine. . .' (*De Incarnatione Verbi*, 54.3). The bedrock of Athanasius's understanding of the

effect, this doctrine taught that the separation of natures between divine and human was torn down through the incarnation, bringing divinity into humanity. Thus, here a scholion can claim that δόξαν can be both synonymous for the divine nature while also being that which has been bestowed on humanity. In θέωσις divinity has been given to humanity—particularly to those who accept salvation through the incarnate Christ.

Lastly, the use of ἐν μιᾷ φύσει particularly in relation to τὸν ἐμμανουήλ occurs in similar but contrary form in the Acts of the Third Council of Constantinople (680–681 CE). The council was convened to combat Monothelitism, or the view that the incarnate Christ possessed only one will. In the process of refuting the claims of the Monothelites, a quote from Athanasius is brought as evidence that there are two wills present in Christ. The Monothelites are then asked, ἔτι λέξεις σεαυτῷ, φάσκων, τοὺς δύο φύσειν ἐν τῇ μιᾷ ὑποστάσει λέγοντας διατέμνειν τὸν Εμμανουήλ; ‘Do you still say to yourself, those saying two natures in one hypostasis divide the Emmanuel?’⁹¹

relationship between God and humanity was one that broke down the barriers of nature between the divine and the human. By redeeming humanity in human flesh, the divine made it possible for the human nature to progress toward the divine nature in growing sanctification that is known as θέωσις. Gregory of Nazianzus was the first to use θέωσις expansively. He wrote of the final state of man that ‘God will stand in the midst of gods, namely those who have been saved’ (*Or.* 30.4, PG 36.1080; *Or.* 43.48, PG 36.560.) This doctrine of progress toward the divine is the foundation for the moralism found in the Antiochene teachings, and what is found in the catena. However, the Cappadocian Fathers did not write moralistic treatises on how to live a virtuous life but envisioned it theologically as the ultimate goal. Even in his *De Vita Mosis*, Gregory of Nyssa writes that ‘the assistance which God gives to our nature is provided to those who correctly live the life of virtue,’ (*De Vita Mosis*, 2.44) without giving any indications on how the virtuous life should be lived or what should be done. While the Cappadocians only offered indicatives through examples of holy lives in Scripture, the Antiochenes offered imperatives. The ultimate realisation of the deification of humanity was not something believed to be attainable in the present life, but only to be fulfilled in the last days. Nevertheless, its eschatological realisation was only achievable through arduous discipline (ἀσκησις) and reflection (θεωρία). For Athanasius see E. P. Meijering, *Athanasius: De Incarnatione Verbi, Einleitung, Übersetzung, Kommentar* (Amsterdam: J. C. Gieben, 1989), 357. For Gregory of Nyssa, see Gregory of Nyssa, *The Life of Moses*, transl. A. J. Malherbe and E. Ferguson (New York: Paulist Press, 1978), 64. Also see D. Winslow, *The Dynamics of Salvation: A Study of Gregory of Nazianzus*, PMS 7 (Philadelphia: The Philadelphia Patristic Foundation, 1979), 147–199.

⁹¹ R. Reidinger, *Acta Conciliorum Oecumenicorum, Series Secunda, volumen secundum: Concilium Universale Constantinopolitanum tertium*, Par. 1 (Berlin: De Gruyter, 1990), 360. Translation my own.

Contextually, the council determined that the preceding statement from Athanasius confirmed the orthodox Christology against the views of the Monothelites. The antithesis of the statement above, is that orthodox Christology is that Christ possessed two natures (and two wills in concord, though this is said elsewhere) in one hypostasis. This is the language of the Council of Chalcedon. What appears at the end of this scholion is the exact opposite, that Emmanuel is revealed *in one nature*, not two, making a compelling case for a Monophysite (Miaphysite) origin to this scholion. That it appears alongside the unimpeachable words of the Nyssen legitimises the phrase and draws it away from its Monophysite environment. Though not explicit, this scholion is certainly suggestive of a desire at the formation of even the *Urkatena* to make peace between Chalcedonians and Monophysites, an ecclesiological position known contemporarily as Neo-Chalcedonianism.⁹²

Eph 1:18

πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας
ὑμῶν εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς
κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης
τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις,

Eph 1:18

So that, with eyes of your heart enlightened,
you may perceive what is the hope to which he
has called you, what are the riches of his
glorious inheritance among the saints,

[32] Ὁ γὰρ τὸν θεὸν γινούς ὡς χρῆ, οὐκ ἂν περὶ
ἐτέρου τίνος τῶν ὑπὸ θεοῦ γενομένων,
ἀμφιβάλλει ὡς τὸδε δυνατόν ἢ τὸδε ἀδύνατον
αὐτῷ. Πάντα γὰρ δυνατὰ τῇ θεῇ φύσει, ταύτην
δὲ οὐκ ἂν ἄλλως σχοίη τίς τὴν γινῶσιν, εἰ μὴ
διὰ πνεύματος ἁγίου. Τὸ γὰρ πνεῦμα πάντα
ἐρευνᾷ καὶ τὰ βάθη τοῦ θεοῦ.

[32] For the one that has known God as he
should, does not doubt any other things that
were done by God, whether this is possible for
him or that is impossible for him. For
everything is possible for the divine nature,
but no one would have this knowledge in any
other way except through the Holy Spirit. For,

⁹² For discussions of Neo-Chalcedonianism, see R. M. Price, *The Acts of the Council of Constantinople of 553 with Related Texts on the Three Chapters Controversy*, vol. 1 (Liverpool: Liverpool University Press, 2009), 71–74; Grillmeier, *Christ in Christian Tradition, Volume Two*, 47–79. Interestingly, in part 3 of the same work, Grillmeier notes that catena which include extracts from Severus of Antioch do not contain the μία φύσις formula, yet here we have it. See A. Grillmeier and T. Hainthaler, *Christ in Christian Tradition, Volume Two: From the Council of Chalcedon (451) to Gregory the Great (590–604), Part Three: The Churches of Jerusalem and Antioch from 451 to 600* (Oxford: Oxford University Press, 2013), 83, n. 128.

‘the Spirit searches everything, even the depths of God.’⁹³

[32ex] Ἄλλως γὰρ οὐκ ἐνὶ ἐπιγνώσει θεόν.

[32ex] For it is otherwise impossible to know God.⁹⁴

[33] Ἐπειδὴ γὰρ τοῦτο μέλλον ἐστὶ, πνευματικῆς δεῖται ἀποκαλύψεως. Κλησὶν δὲ φησὶν, τὸ ἐπὶ ποίαις ἐλπίσιν ἐκλήθημεν, δῆλον δὲ ὡς ἐπὶ υἰοθεσίᾳ καὶ ἐπὶ κληρονομίᾳ βασιλείας οὐρανῶν, καὶ ἐπὶ τὸ γενέσθαι ἡμῶν κεφαλὴν τὸν Χριστόν.

[33] For since this is still to come, spiritual revelation is required. Now he says ‘calling’ on the basis of the kind of hope we have been called to, but it is clear, concerning adoption, and inheritance in the heavenly kingdom, and that Christ is our Head.

[34] Βαβαί πόσα ὑπερέχοντα ῥήματα, *πλοῦτος, δόξα, κληρονομία* θεοῦ, *ἐν τοῖς ἁγίοις* δὲ ἔσται ταῦτα, τῶν γὰρ τοιούτων ἄξιοι οἱ ἅγιοι. Καὶ τοῦτο τοιγὰρ οὖν πνευματικῆς δεῖται χάριτος.

[34] Oh how great the transcendent words, ‘Riches, Glory, Inheritance of God’! But these things will be ‘among the saints’ because the saints are worthy of such as these. And therefore, this requires spiritual grace.

The reader is reminded that the ‘enlightening of the believers’ hearts’ only comes through the work of the Holy Spirit, but even this should not ultimately be necessary for one to have hope in the promises of God. The one who truly knows God has seen his work in the past and in the present and, armed with a proper knowledge of the divine nature, knows that nothing is impossible for God. Therefore, one’s hope need not wait on illumination by the Holy Spirit, but can rest on what is already known of the Father.

Paradoxically, however, the following extract seems to suggest that without the Holy Spirit even the knowledge of God is impossible. However, this is explained in the scholion after this. True, full knowledge of the ‘inheritance of the saints’ can only be achieved in the eschaton, it is ‘still to come’, this is why spiritual insight is required. The believer has assurances in their adoption and what that word entails about inheritance,

⁹³ 1 Cor 2:10.

⁹⁴ Possibly a paraphrase of 1 Cor 2:11b.

and that Christ is head of it all, but these truths cannot be grasped apart from divine revelation.

In Chrysostomic fashion, the catenist overflows with exuberance at these words. Yet there is still this mention of the worthiness of the saints. It is clear from earlier discussions and even the homilies of Chrysostom themselves that ‘saints’ in contexts such as these are those who have believed, but that becoming worthy of the inheritance of the saints is a lifelong endeavour. Therefore, the worthiness spoken of here is one befitting saints, for being saints, chosen by God, but not a worthiness which they possess intrinsically, that is why it requires ‘spiritual grace.’

Eph 1:19

καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ

Eph 1:19

and what is the immeasurable greatness of his power for us who believe, according to the working of his great power.

[35] Εἶπεν τινα μέλλοντα. Λέγει καὶ γεγονός, ἵνα ἐκ τοῦτου πιστώσῃται κάκεῖνα ποῖον δὲ τοῦτο; Αὐτὸ τὸ πιστεῦσαι ἡμᾶς; Ὅντως γὰρ μεγίστης δυνάμεως θεοῦ δείγμα. τὸ ἡμᾶς οὕτω θηριώδεις πιστεῦσαι θεῷ καὶ τὰ οὐράνια φιλοσοφεῖν.

[35] He spoke of things to come. He says also what came to pass, in order that from this the latter things might be believed. But what sort of thing is this? That we believe? For truly this is a sample of God's greatest power that we who, though like beasts, believe in God and love wisdom in heaven.

[36] Γέγονεν φησι, γέγονεν δὲ κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, εἰ γὰρ μὴ ἐνήργησεν ἐν ἡμῖν οὐκ ἂν ἐπιστεύσαμεν.

[36] He speaks of what came to pass but what came to pass ‘according to the working of his great power’, for if he did not work in us, we would never have believed.

The reader is continually reminded of the need for what Gregory of Nazianzus called *θεωρία*, the contemplation of oneself and the work of God in them.⁹⁵ It is easier to

⁹⁵ *In Sanctum Lumina*, Or. 39, PG 36.344; *In Laudem Athanasii*, Or. 21, PG 35.1088. A similar sentiment is expressed by Origen when he writes concerning this passage that, ‘He to whom the revelation is given . . . will contemplate the things hoped for . . .’ Heine, *Commentaries of Origen and Jerome*, 110. The Greek text

marvel at the power of God seen in the resurrection of the dead than to reflect on the greater miracle that brute beasts such as us might believe at all. It is only on the basis of the working of God's great power that faith comes at all.

Eph 1:20

ἦν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ τῶν νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις

Eph 1:20

God⁹⁶ put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,

[37] Ποῖαν δὲ ἐνέργειαν λέγεις ἐνηργηκέναι εἰς ἡμᾶς ἵνα πιστεύσωμεν; Ἦν φησὶν ἐνήργησεν καὶ ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν. Ὅτι δὲ καὶ ἑαυτὸν ἐγηγεγκέναι εἴρηται, πολλαχοῦ δῆλον.

[37] But what kind of work are you saying has been worked in us that we would believe? He says, 'God put this power to work' and, 'in Christ when he raised him from the dead.' But it is also said clearly in many places that he raised himself.

The catenist here allows both a question and a statement to hang in the air without explanation. The question is asked as to what kind of work the lemma is referring. The response is merely that the lemma states that this work is the same as the power that raised Christ from the dead, but also that elsewhere Christ is said to raise himself from the dead. Perhaps what is meant is that the resurrection power exemplified in Christ points to the work of spiritual resurrection in the believer, but what is to be said of this last acknowledgment that Christ raised himself from the dead? The only New Testament passage which seems to suggest that Christ raised himself is John 10:17–18. Perhaps this means nothing more than to signify the concordant will of

for this passage is ὃ κατὰ τὴν εὐχὴν τοῦ Παυλοῦ δίδοται τὸ πνεῦμα τῆς σοφίας καὶ τῆς ἀποκαλύψεως . . . θεωρήσει τὰ ἐλπιζόμενα . . . in J. A. F. Gregg, 'The Commentary of Origen on the Epistle to the Ephesians,' *JST*, 11 (1902), 399.

⁹⁶ Greek text uses the pronoun, but the NRSVue uses 'God' for clarity.

the Father in the Son in that where the Father is said to act, the Son can be said to also act.⁹⁷

Eph 1:21

ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ
δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος
ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ
ἀλλὰ καὶ ἐν τῷ μέλλοντι.

Eph 1:21

Far above all rule and authority and power and
dominion and above every name that is named,
not only in this age but also in the age to come.

[38] Οὐ λέγει ἄνω ἀλλὰ τὸ ἄγαν ὑψηλὸν δηλῶν
ὑπεράνω φησίν.

[38] He does not say upwards but the very
highest, signifying 'far above' as he says.

[38ex] Ἄρα ἐστὶ δυνάμεων ἀγγελικῶν ὀνόματα
νῦν μὲν ἀκατονόμαστα τότε δὲ γνωσθησόμεθα.

[38ex] What is meant (by rule and authority
and power and dominion) is the names of the
angelic powers, now unnameable but then we
will know them.

[39] Οὐ τῆσδε μὲν οὐ, τῆσδε δὲ ναί, ἀλλὰ πάσης
ἁσωμάτου δυνάμεως. Ταῦτα δὲ μετὰ τὴν
ἔνσαρκον οἰκονομίαν νόει εἰρήσθαι τῷ παύλῳ.
Πρὸ γὰρ τῆς σαρκώσεως, πρόδηλον ὡς ὁ θεὸς
λόγος ἴσα εἶχειν τῷ πατρὶ κατὰ τὴν ἐξουσίαν.
Ὡςπερ οὖν καὶ νῦν ἔχει καὶ μετὰ τὴν σαρκώσιν.

[39] Not 'no' for one and 'yes' for another, but
every incorporeal power. Now consider that
this was said by Paul after the incarnational
plan. For before the incarnation, it is clear
beforehand that God the Word had equality
with the Father according to authority.
Therefore, he has both now and after the
incarnation.

[40] Εἴτι ἔνι ἐν οὐρανόφω φησὶν πάντων
ἀνωτέρω δυνάμεων καὶ ἐξουσιῶν κεκάθικεν.

[40] Yet he who is in the heavenly places says
he has taken his seat above all powers and
authorities.

⁹⁷ A similar interpretation is found in the fragments of Didymus the Blind, *Commentarii in Psalmos* 20–21, 40.25–41.2, which reads, ταῦτα δὲ ὁ ἄνθρωπος, κατὰ τὴν | ἐπίνοιαν τοῦ ἀνθρώπου ὁ Ἰησοῦς λέγει· μὴ μακρύνῃς τὴν βοήθειάν μου. ἡ βοήθεια ἦν ἀπαιτεῖ οὐ παρ' ἄλλου | τινὸς γίνεται ἢ παρὰ θεοῦ. εἶπον δὲ ὅτι, ὅταν θεὸς λέγεται, οὐ πάντως τὸν πατέρα σημαίνει ἀπομερίζων τὸν υἱὸν οὐδὲ τὸν υἱὸν ἀποσχίζων τὸν πατέρα· μία γὰρ ἐστὶν ἡ θεότης. καὶ ὅτι τοῦθ' οὕτως ἔχει, | τὴν βοήθειαν εἶπομεν τὴν ἐκ νεκρῶν ἀνάστασιν. ὅπου <μὲν> λέγεται ἑαυτὸν παραδεδωκέναι | καὶ ἐγγεργεκέναι, ὅπου <δὲ> ὁ πατὴρ λέγεται παραδεδωκέναι αὐτὸν καὶ ἀνεστακέναι, | ἐξ οὗ παρίσταται ὅτι ἡ μία ἀνάστασις καὶ τὸ ἐν ἔργον ὑ[πὸ] πατρὸς καὶ υἱοῦ γινόμενον κατὰ μόνην | μίαν θεικὴν ἐνέργειαν γίνεται. κἂν ὁ πατὴρ ποιῇ, ὡ[ς] θεὸς ἐνεργῶν τοῦτο ἐργάζεται, κἂν ὁ υἱός, | τοῦτο ποιεῖ ὡς θεός.

'But this man Jesus, according to man's thinking, says, 'do not remove my help.' The help which he is asking for is not from anyone other than God. But I say that when God is mentioned, it does not always signify the Father separating the Son nor the Son splitting from the Father, for the deity is one. And to maintain this, we say that the 'help' is the resurrection from the dead. Where on one hand it says he gave himself over and that he rose, but on the other that the Father gave him over and raised him, from which it expresses that the one resurrection and the one work being done by the Father and the Son is according to one divine energy. If the Father works, he works as God, and if the Son works, he works as God.' See L. Doutreleau, A. Gesche, et al, *Didymos der Blinde. Psalmenkommentar, pt. 1*, PTA 7 (Bonn: Habelt, 1969), 40–41. Translation my own.

Much is made of ὑπεράνω here. It is not enough, says the catenist, for Paul to say that Christ is above all authority and power, but that he is ‘far above’, meaning there is now no higher authority in the heavenly places than Christ. Rule, authority, power, and dominion all point to supernatural, angelic beings, and Christ is over them all, even though readers are not given any insight into what these beings are (i.e., ‘now unnameable but then we will know them’). The necessity of affirming this may be attributable to homiletical ardour but, given the condemnation of Arianism elsewhere in the Ps.-Oecumenian catena, this may be an implicit response to accusations that Jesus was a divine being like an angel, but not God.⁹⁸

Eph 1:22

καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,

Eph 1:22

And he has put all things under his feet and has made him the head over all things for the church,

[41] Εἴτα ἵνα μὴ ἀκούων ἐκάθισεν ὑπεράνω νομίσης αὐτὸν προτετιμῆσθαι μόνον, δεικνύει ὅτι καὶ δεσπότην αὐτὸν ἐποίησεν πάντων. Τὴν γὰρ σφοδράν καὶ οἷς οὐκ ἐνόμιζον ὑποταγὴν δεῖξαι θέλων, ὑπὸ τοὺς πόδας αὐτοῦ εἶπεν.

[41] Therefore, in order that while hearing ‘he seated him above’ you would not imagine him to have only been preferred, he indicates that God also made him Master of all things. For, desiring to show to them the harsh subjection he also says, ‘under his feet’.

[42] Καὶ τὴν ἐκκλησίαν τῇ δυνάμει συνεκάθισεν τῷ Χριστῷ εἰς ἐκεῖνον τὸν θρόνον ὅπου γὰρ ἡ κεφαλὴ ἐκεῖ καὶ τὸ λοιπὸν σῶμα.

[42] And he has seated the church in power, together with Christ on that throne. For where the head is there also is the rest of the body.

⁹⁸ The Ps.-Oecumenian catena on Phil 2:6 contains an extract from Chrysostom that condemns Arius, among other heretics. A translation can be found in C. R. Bates, ‘Materializing Unity: Catena Manuscripts as Vessels for Imperial Reform,’ *TC* 28 (2023), 200. Arianism was so named after the Alexandrian priest Arius of Baucalis (c. 260–336 CE) though it may have had its origin with Lucian of Antioch (240–312). The primary tenet of Arianism was to maintain the monarchical role of the Father and thus determined that the οὐσία of the Son cannot be ὁμοουσίαν with the Father, as the Nicene Council proposed, but rather ὁμοιούσιαν (of similar substance), making him divine but not deity. D. A. Madigan, and J. A. McGuckin, ‘Arius, Arianism,’ *Encyclopedia of the Bible and Its Reception Online*, ed. C. M. Furey, P. Gemeinhardt, et al. (Berlin: De Gruyter, 2010); M. Dunn, *Arianism* (Leeds: ARC Humanities Press, 2021), 1–8.

[43] Ἡ ὑπὲρ ἀγγέλους φησὶ καὶ ἀρχαγγέλους αὐτὸν τὸν υἱὸν ἔδωκεν κεφαλὴν, ἢ τὸν ὄντα ὑπὲρ πάντα τὰ ὀρώμενα καὶ νοούμενα Χριστὸν, ἢ ὑπὲρ πάντα τὰ ἀγαθὰ τοῦτο πεποίηκεν τὸ τὸν υἱὸν δοῦναι κεφαλὴν.

[43] Either he says, 'he has made him' the Son 'the head', over angels and archangels or Christ who is over all things visible and understood, or above all good things, this he has done, to appoint the Son as head.

The catenist begins with the affirmation that Christ is not seated above all powers on the basis of mere preference, but as Master, which is why the biblical author quotes the Psalmist here, saying they are put under his feet. Yet, using some rhetorical logic, the catenist also elevates the church to the right hand of the Father, not because the biblical text explicitly says this—because it does not—, but because Christ is the 'head' and a head cannot exist without its 'body', and the body of Christ is the church.⁹⁹ This, of course, foreshadows what will be said at Eph 2:6.

The section closes with several possible interpretations of the passage, all making similar points. Either the Son has been made the head over angelic beings, or Christ has been made head over all that can be seen and known. The question surrounds what πάντα refers to. Origen interpreted τῇ ἐκκλησίᾳ along with πάντα, meaning that Christ was made head over 'all things in the church.' Most English translations prefer the rendering that Christ was made over 'all things to/for the church.'¹⁰⁰ Origen's translation makes Christ head over all things specifically located within the church. Here, there is no

⁹⁹ The source for the scholion may also have in mind the words of Jesus in Matt 19:28 in which the apostles are said to be sitting with Christ to judge the twelve tribes of Israel, or the words of Paul in 1 Cor 6:3 that the saints will judge angels.

¹⁰⁰ NRSVue, ESV, NIV, KJV, NASB, RSV, LSB, all use the to/for interpretation. Origen's translation is found in Heine, *Commentaries of Origen and Jerome*, 116. Muddiman acknowledges that grammatically the dative of indirect object would naturally follow the act of giving in the biblical passage, but that this reading would conflict with statements like that found in John 17:9 which states that the church was given to Christ. Instead, Muddiman believes ἔδωκεν is acting as a semitism here, meaning 'appointed'. Muddiman, *Epistle to the Ephesians*, 92. Best points out that were 'appointed' to be the proper reading, one would expect ἐκκλησία to be in the genitive form. Regardless, the use of ὑπὲρ πάντα here reflects back on the use of πάντα in v. 22, and thus refers to the κόσμος. Best, *Commentary on Ephesians*, 182.

question that Christ is head over all things, not limited to within the church, but rather what the ‘all things’ are. The catenist use of τὰ ὁρώμενα καὶ νοούμενα is reflective of the writings of Gregory of Nyssa, Theodoret, and John Chrysostom, indicative of all the world.¹⁰¹ While the brief mention of his being over all ‘good things’ is reflective of Theodoret and Origen, meaning that Christ does not yet rule over those who are rebellious against him, thus he must only presently be thought of as head over ‘good things’.¹⁰² Therefore, the reader is left with three possibilities: Christ is either head over all ‘heavenly’ things, all ‘created things’, or all ‘good things’ until such time when all wickedness is brought under his feet.

Eph 1:23

ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.

Eph 1:23

Which is his body, the fulness of him who fills all in all.

[44] Ὑπερβολὴ τίς ἐστίν; Ἵνα γὰρ μὴ ἀκούσας κεφαλὴν ἀρχὴν τινα καὶ ἐξουσίαν νομίσης, σωματικῶς φησὶν ἡμῶν ἐστὶν κεφαλὴ καὶ ἡ ἐκκλησία πλήρωμα ἐστὶ τοῦ Χριστοῦ. Ἀποπληροῖ γὰρ καὶ τὸ τέλειον ποιεῖ σῶμα τὴν κεφαλὴν, ὥσπερ καὶ ἡ κεφαλὴ πληρωτικὴ ἐστὶ τοῦ λοιποῦ σώματος.

[44] What hyperbole is this? For, in order that when you hear of the head you do not imagine a certain rule and authority, he speaks of us physically having a head and the church is the fullness of Christ. For the body completes and makes perfect the head, as also the head is the completion of the rest of the body.

[45] Οὐδενὸς φεῖδεται ῥήματος ὁ ἀπόστολος πρὸς τὸ δεῖξαι τὴν συγγένειαν καὶ τὴν ἔνωσιν ἡμῶν τὴν πρὸς τὸν Χριστὸν, διό φησὶν τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου, δεικνὺς οὐ κοινῇ τῆς ἐκκλησίας χρῆζοντα τὸν Χριστὸν πρὸς τὸ ἀναπληρωθῆναι, ἀλλὰ ἐνὸς ἐκάστου ἀνθρώπου πιστοῦ. Ἄν γὰρ μὴ ὦμεν ὁ μὲν τις αὐτοῦ ποῦς, ὁ δὲ χεὶρ, ὁ δὲ ἕτερον τι μέλος, οὐκ ἀναπληροῦται αὐτοῦ τὸ σῶμα. Εἰκότως οὖν καὶ ὁ καθείς ἡμῶν χρειώδης ἐστὶν πρὸς τὴν συμπλήρωσιν τοῦ σώματος αὐτοῦ. Τότε οὖν ἀναπληροῦται, ὅταν ὦμεν ἅπαντες ἡνωμένοι. Ἡ οὖν ἐκκλησία

[45] The apostle spares no single word to show our relationship and union in Christ, wherefore he says, ‘of him who fills all in all’ showing the need of the church to be filled in Christ, not in common, but each one from their own faith. For unless we should be one who is the foot, and on the other, the hand, and on the other a certain other part, his body is not filled. Therefore, the one who established us is also naturally in need of the filling of his body. Therefore, at that time it is filled, whenever we

¹⁰¹ For Gregory, see *Contra Eunomium*; *Apol. Hexam.* PG 44.85; For Theodoret, see PG 82.148; For Chrysostom, see PG 62.26.

¹⁰² Theodoret, PG 82.517.30–49, and Hill, *Commentary*, 38; For Origen see Heine, *Commentaries of Origen and Jerome*, 115, and Gregg, “The Commentary of Origen,” 401–402.

πλήρωμα ἐστὶ τῆς κεφαλῆς τουτέστιν τοῦ Χριστοῦ.

are united. Therefore, the church is the fullness of the head, that is to say, of Christ.

[45ex] Τοῦ πάντα αὐτοῦ φησι τὰ μέλη διὰ τῶν παντῶν ἀνθρώπων πληρουμένου Χριστοῦ.

[45ex] All of the members, he says, of Christ, are filled by him who fills all of humanity.

The chapter ends with the explanation of the body/head metaphor. The Church being the ‘fullness of Christ’ is tantamount to the Church needing to be filled by Christ, in the same way that the physical head is supported by the function of the physical body and the physical body is directed by the physical head. So too the Church is the fullness on earth of the body of Christ, its head, but, as the body, must also be filled by Christ, the head. This is not to be understood as a corporate ‘filling’, but the particular filling of each believer. Employing imagery from 1 Cor 12, the filling by Christ is not the same for the entire Church, lest all be a ‘foot’ or ‘hand’, but each member as it needs. The full body is fully filled when all ‘parts’ gather together in worship. The One who sustains all of creation also sustains the Church, though in a manner unique from the rest of creation.

4.2.2.2 *Ephesians 2*

Eph 2:1–2

Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις, ἐν αἷς ποτὲ περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντες ἐν τοῖς υἱοῖς τῆς ἀπειθείας.

Eph 2:1–2

And you were dead in your trespasses and sins, in which you once walked, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient.

[46] Οὐ τὴν σωματικὴν λέγει τὴν ἐκ τοῦ ἀδάμ ἀρξαμένην νέκρωσιν, ἀλλὰ τὴν ψυχικὴν τὴν ἐξ ἁμαρτιῶν.

[46] He speaks, not of physical death which began from Adam, but the spiritual death which comes from sins.

[46ex] Ὡς ἀπολελυμένως νόησον, ὅτι ἐν τῷ νῦν φησι κόσμῳ περιπατήσατε ἐν ἁμαρτίαις.

[46ex] Or, clearly understanding that in the present world, he says, you ‘once walked’ in sins.

[47] *Αἰῶνα τοῦ κόσμου τούτου*. τὸν διεστραμμένον λέγει βίον καὶ τὸν ἐν ἁμαρτίαις διὰ τὸ πλεονάζειν ἐν τῷ παρόντι βίῳ τὰς ἁμαρτίας. Ἄρχοντα δὲ φησιν ἐξουσίας τὸν σατανᾶν, διὰ τὸ τοὺς πολλοὺς ἡμῶν ἐκόντας ἐκ δεδωκέναι ἑαυτοὺς ὑπὸ τὴν αὐτοῦ ἐξουσίαν. Οὔτε γὰρ ἐκ θεοῦ, ἀλλ' ἐξ ἡμῶν ἄρχειν κεχειροτονῆται. Ἄρχοντα οὖν αὐτὸν λέγει, πρὸς τὰ παρόντα ὁρῶν.

[47] 'The course of this world' means the life having been distorted by sins through the increase of sin in the present life. But he says the authoritative ruler is Satan because of many have willingly placed themselves under his authority. For he has not even been appointed to rule by God, but by us. Therefore, seeing the present circumstances, he calls him 'ruler'.

[47ex] Σαφῶς ἡμᾶς ἐδίδαξεν, ὡς πάλαι μὲν ὁ διάβολος τοῦ ἀέρος ἐνεπιστεύθη τὴν ἐξουσίαν, ἐκπεσὼν δὲ ταύτης διὰ τὴν πονηρίαν, διδάσκαλος δυσσεβείας καὶ πονηρίας ἐγένετο. Οὐ μὴν ἀπάντων κρατεῖ, ἀλλὰ μόνων τῶν οὐ προσιεμένων τὰ θεῖα κηρύγματα. Τούτους γὰρ *υἱοὺς ἀπειθείας* εἶπεν, τῆς θείας εὐεργεσίας τοὺς Ἐφεσίους ἀναμιμνήσκων, ὅτι νεκροὺς ἤδη γεγεννημένους διὰ τὴν ἁμαρτίαν, καὶ ὑπὸ τὴν ἐξουσίαν τελοῦντας τοῦ διαβόλου, τῆς σωτηρίας ἠξίωσεν.

[47ex] Clearly he taught us how, long ago, the devil was entrusted with the authority of the air, but fell from this on account of evil, and became a teacher of impiety and evil. Truly, he does not have power over everyone, but over only those who have not accepted the divine preaching. For he says these are 'sons of disobedience', reminding the Ephesians of the divine benefit, that having previously been dead through sin and serving under the authority of the devil, he deemed them worthy of salvation.

[48] Καλῶς τὸ *τοῦ ἀέρος* προσέθηκεν. Εἰ γὰρ καὶ ἄρχοντα αὐτὸν ἡμεῖς χειροτονήσαμεν, ὑπὸ τὸν οὐρανὸν ἐστὶν αὐτοῦ ἡ ἀρχή, οὐχ ὑπὲρ τὸν οὐρανὸν, ὁ δὲ ὢν ὑπὸ τὸν οὐρανὸν. Ἡ ἐν τῇ γῇ ἐστὶν ἢ ἐν τῷ ἀέρι, οὗτος δὲ ὡς πνευμᾶ ὢν ἐν τῷ ἀέρι ἐστὶν. Φύσις γὰρ τοῖς πνεύμασιν ἡ ἐναερίος διατριβή. Ὅρα δὲ τὸ κατὰ πόδα τοῦ χωρίου, *κατὰ τὸν ἄρχοντα τῆς ἐξουσίας*, ποῖον τοῦτον; Τὸν *τοῦ ἀέρος* ἄρχοντα. Τουτέστιν τὸν ἐν αέριον ἄρχοντα, οὐ γὰρ ἀέρος ἄρχει, ἀλλὰ ἐναερίων ἄρχει. Εἴτα πάλιν ἐπὶ σαφηνίζων αὐτὸν, φησι, *τοῦ πνεύματος*. Πνεῦμα γὰρ ὁ σατανᾶς, ἐπειδὴ ὡς πρὸς ἡμᾶς καὶ ἀσώματος, ἢ ὅτι ἄρχων ἐστὶν τοῦ ἀέρος τοῦ πνεύματος. Τουτέστιν τοῦ ὄντος ἐν τῷ ἀέρι πνευματος, οἷον τῶν αερίων πονηρῶν πνευματῶν. Ἀρχων γὰρ αὐτῶν πρὶν πεσεῖ, ἄρχει καὶ μετὰ τὸ πεσεῖν.

[48] He has rightly added 'of the air'. For if we also appointed him ruler, his rule is under heaven, not above heaven, as he is under heaven. It is either on the earth or in the air, but this one is as a spirit which is in the air. For the nature of the spirits is in the air. But look on the heels of those outside, 'following the ruler of the power', what kind of ruler is this? The ruler 'of the air'. That is to say, the one ruling *in the air*, for he does not rule the air, but he rules the things *in the air*. Therefore, again more plainly, it calls him 'the spirit'. For Satan is a spirit, inasmuch as in relation to us he is incorporeal, or because he is ruling the spirit of the air. That is to say, the spirit being in the air, such as evil spirits of the air. For he was ruling them before he fell, and he rules them after the fall.

[48ex] Ὡστε κατὰ τὸ νοῆμα τοῦτο ὁ μᾶλλον ὡς ὁ ἅγιος Κύριλλος καὶ ὁ ἅγιος Ἰωάννης δέχεται: Καὶ ἄρχων μὲν ἐστὶ φησιν τῶν μετ' αὐτοῦ πεσόντων, ἡμῶν δὲ οὐκ ἄρχει οὔτε ἡρξεν, ἀλλὰ μόνον ἐνεργεῖ. Ἐξὸν δὲ ἡμῖν μὴ δέξασθαι αὐτοῦ τὴν ἐνέργειαν.

[48ex] For according to this thought which both Saint Cyril and Saint John accepted: He also says that he is the ruler over the ones who fell with him, but he does not rule over us, nor has he ever ruled over us, instead he only influences. But it is possible for us not to accept his influences.

The reader is reminded of their previous spiritual state, which was no different than that of the Ephesian addressees. The believer ‘once walked’ in sinfulness, but presumably no longer. What follows is a lengthy discourse on how to understand Satan as a ‘ruler of the air’. Once again, we are reminded that humanity has within it the freedom to choose to follow God or this ruler, but many choose to ‘willingly’ follow him. The catenist even absolves God of any responsibility by pointing out that Satan was not appointed as a ruler by God but rules this world solely because of the willingness of humanity to place themselves beneath him.¹⁰³

The history of what led to this appointment is recounted with language reminiscent of the Apocalypse (Rev 12) and the words of Jesus (Lk 10:18) in which Satan is said to be cast down from heaven. His power is limited, however, only extending to those who freely disregard the teaching of the gospel. These are Paul’s ‘sons of disobedience’, and yet again, we see that believers are ‘deemed worthy’ of salvation. The phrase τῆς σωτηρίας ἡξίωσεν is unique to Theodoret of Cyrrhus (393–466 CE), though the concept of being deemed worthy is also found in Oecumenius’s commentary on the Apocalypse. The best explanation of what is meant by it is found in Theodoret’s commentary on Eph 2:8 which reads:

Ἡ τοῦ θεοῦ χάρις τούτων ἡμᾶς ἡξίωσε τῶν ἀγαθῶν. Ἡμεῖς δὲ μόνην τὴν πίστιν προσενηνόχαμεν. Ἀλλὰ καὶ ταύτης ἡ θεία χάρις γεγένηται συνεργός. Τοῦτο γὰρ ἐπήγαγε· Καὶ τοῦτο οὐκ ἐξ ὑμῶν· θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσται. Οὐ γὰρ αὐτόματοι πεπιστεύκαμεν, ἀλλὰ κληθέντες προσελλύθαμεν, καὶ προσελθόντας οὐκ ἀπήτησε καραρότητα βίου, ἀλλὰ μόνην τὴν πίστιν δεξάμενος, τὴν τῶν ἀμαρτημάτων ἄφεσιν ἐδωρήσατο.

¹⁰³ That Satan’s rule is not limited to the ‘air’ in a spatial sense, but that this involves the physical world see Athanasius, *Ad Adelphum* PG 26.1081, and Meijering, *Athanasius: De Incarnatione Verbi*, 193.

The Grace of God deems us worthy of these good things. But we have offered only faith. But even the divine grace has become our fellow worker even in this. For he also says, 'And this is not of your own doing, it is the gift of God—not the result of works, so that no one may boast.' For we have not believed of our own accord, but we have come near because we were called, and when we came near, he did not demand a pure life, but accepting only faith he gave forgiveness of sins.¹⁰⁴

Here Theodoret points out that what has made the believer 'worthy' is not an intrinsic characteristic within themselves, but the grace of God. He again reminds the believer of the cooperative nature of saving faith. The believer need only bring faith to God, but divine grace works with the believer to make this faith possible. While the language is similar to what would later be adopted by the Reformers, Theodoret's exposition of Rom 8:30 makes clear that they are employing the terms in dissimilar ways.¹⁰⁵ For Theodoret, salvation is cooperative, enabled by God, not determined by God. Therefore, returning to this scholion, when the catenist, using Theodoret, says that the Ephesians were 'deemed worthy of salvation', ἀξιόω is synonymous with the gift of grace. This is what makes the believer 'worthy'.¹⁰⁶

Lastly, there is the return to what is meant by Satan as the 'ruler of the air'. The discussion here is reminiscent or even reflective of teachings found in *2 En.* 29:4–5 and *Ascen. Isa.* 7:9 where the 'air' is depicted as the realm of Satan and evil spirits.¹⁰⁷ The

¹⁰⁴ PG 82.521. Translation my own.

¹⁰⁵ See p. 218.

¹⁰⁶ Oecumenius also speaks of being deemed worthy to sit at the throne of Christ, but also acknowledges that no one can gain future prosperity by any human worth. This, then is the paradox of many of the church fathers that humanity possesses a free will to work and act in ways that are 'worthy' of Christ, but not in any way that makes them innately worthy of salvation, which is provided solely through the grace Christ. Oecumenius, *Commentary on the Apocalypse*, TFC 112, transl. J. N. Suggit (Washington D.C.: The Catholic University of America Press, 2006), 8, 29, 31, 44–45.

¹⁰⁷ For 2 Enoch, see F. I. Anderson, '(Slavonic Apocalypse of) Enoch (Late First Century A.D.) with Appendix: 2 Enoch in *Merilo Pravednoe*', *The Old Testament Pseudepigrapha*, vol. 1: *Apocalyptic Literature and Testaments*, ed. J. H. Charlesworth (Peabody, MA: Hendrickson, 1983), 148. For the Ascension of Isaiah, see M. A. Knibb, 'The Ascension of Isaiah 6– 11,' *The Old Testament Pseudepigrapha*, vol. 2: *Expansions of the 'Old Testament' and Legends, Wisdom and Philosophical Literature, Prayers, Psalms and*

catenist reminds the reader that this ‘ruler’ does not rule the physical space of the air, but, being incorporeal, he rules the evil spirits that operate in the realm that is in the air—essentially a spiritual realm on earth. Defining the boundaries and subjects of this kingdom is important, as the final scholion clarifies, with the support of both Chrysostom and Cyril of Alexandria, that Satan is not the ruler of ‘us’ (i.e., mankind more generally rather than believers, given that the catenist says he *never* ruled us). Were he the ruler of humanity, we would have no choice but to obey his commands, yet the reader is reminded that Satan is only able to ‘influence’ humanity, and it is a decision left with humanity to make. He rules evil spirits but only influences human beings. The unfortunate prospect levelled in sch. 47 is that many, if not most, willingly submit to his rule.¹⁰⁸

Eph 2:3

ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί,

Eph 2:3

All of us once lived among them in the passions of our flesh, doing the will of the flesh and senses, and by nature, were children of wrath like everyone else,

[49] Ὅρας ὅτι οὐκ εἶπεν ἀναγκάζοντος ἢ βιαζομένου, ἀλλ’ ἐνεργοῦντος. Καίτοι εἰ ἄρχων ἦν τῇ ἀληθείᾳ ἀλλὰ μὴ ἐχειροτονεῖτο ἐκ τῆς ἡμῶν ῥαθυμίας καὶ πονηρίας, καὶ τοῦ ἀναγκάζειν ἐξουσίαν εἶχε. Νῦν γὰρ τὸ ἐνεργοῦντος δηλοῖ ὅτι ἐκόντες αὐτὸν παρεδεχόμεθα, καὶ ὅτι τοῦ τὸ ἐστὶν ἐπάγει τοῖς υἱοῖς τῆς ἀπειθείας, τουτέστιν τοῖς μὴ πειθομένοις μὲν θεῷ. Ἐκεῖνῳ δὲ πειθομένοις οὐ μὴν ἀναγκαζόμενοις, εἴτα ἐπάγει, ἐν οἷς καὶ

[49] Observe that he did not say compelling or constraining, but ‘influencing’. And further, if the one ruling was in truth but was not appointed from our disobedience and evil then he does not have the authority to compel. For ‘now at work’ indicates that we have willingly accepted him, and he goes on to say that this is among ‘those who are disobedient’, that is to say those who are not persuaded by God. But

Odes, Fragments of Lost Judeo-Hellenistic Works, ed. J. H. Charlesworth (Garden City, NY: Doubleday, 1985), 164.

¹⁰⁸ The attachment of John Chrysostom and Cyril of Alexandria to sch. 48ex affirms to the reader that what they are reading is not unique to the catenist, but an interpretation found in the most trusted of church fathers. This is a standard legitimising technique from the fourth century onward. For the importance of various christological factions being considered ‘Cyrillian’ see, P. Gray, *Claiming the Mantle of Cyril: Cyril of Alexandria and the Road to Chalcedon* (Leuven: Peeters, 2021) and I. R. Torrance, *Christology After Chalcedon: Severus of Antioch & Sergius the Monophysite* (Norwich: Canterbury Press, 1988).

ἡμεῖς πάντες ἀνεστράφημεν. Ἐπειδὴ γὰρ ἤγαγεν μνήμην τῶν ἁμαρτημάτων αὐτῶν. Εἰκὸς δὲ ἦν αὐτοὺς αἰσχύνεσθαι ἐπ’ αὐτοῖς, καὶ ἑαυτὸν κοινωνὸν ποιεῖ, καὶ οὐ μόνον ἑαυτὸν, ἀλλὰ καὶ πάντας. Ταύτη καὶ τὴν δύναμιν τοῦ λυτρωσαμένου Χριστοῦ ἀνακηρύττων, *σαρκὸς* δέ φησι, τῶν σαρκικῶν ἐπιθυμιῶν.

those persuaded are not truly being compelled, therefore he goes on to say, ‘All of us once lived’. For then he brought forward a memory of their own sinful actions. It was reasonable that they were ashamed of themselves, and he makes himself a participant—and not only himself but everyone else. And by this, proclaiming the power of the redemption of Christ, he says ‘flesh’, meaning physical passions.

[50] Ὡσεὶ εἶπεν σωματικῶς καὶ ψυχικῶς ἁμαρτάνοντες.

[50] As he said, sinning both physically and spiritually.

[51] Ὡσπερ τέκνα ἀπωλείας καὶ γεέννης εἴρηνται οἱ ἄξιοι ἀπωλείας καὶ γεέννης πράττοντες. Οὕτως καὶ τέκνα ὀργῆς οἱ ὀργῆς ἄξιοι.

[51] As children of perdition and hell they are said to practice things worthy of perdition and hell. And thus too children of wrath, who practice things worthy of wrath.

[52] Τὸ φύσει οἶον ἀληθῶς γνησίως *ὡς καὶ οἱ λοιποὶ*. Οὐδεὶς γὰρ ἦν τῶν τοιούτων ἐλεύθερος.

[52] ‘By nature’ as truly and readily ‘like everyone else’. Because no one was free of such states.

The scholia here bridge the previous biblical lemma and the present one. More is said of the power which Satan has over individuals. Satan, according to the catenist, is only a ruler over humanity insofar as humanity allows him to be. The ‘sons of disobedience’ have willingly accepted his rule, though he has no true authority over them. The author of the scholion is careful not to insinuate that those who are convinced of the gospel are not thought to be compelled to believe. This is what Paul meant when he reminded the Ephesian church that they ‘once walked’ in the same manner. They were persuaded but freely chose to submit to the gospel. In light of the emphasis on ἄσκησις in the Cappadocians, and later in the Antiochenes, it should be expected that the catenist would take this opportunity to remind the reader of the need for shame over their former lives. This is followed by the clarification of what the apostle meant when he said ταῖς ἐπιθυμίαις τῆς σαρκός—physical passions.

Lest a reader consider sin to be limited to physical actions, especially in light of the closing statement in the previous scholion, the catenist interprets τῆς σαρκὸς καὶ τῶν διανοιῶν as physical and spiritual sins, though spiritual sins are not clarified here.¹⁰⁹ The reinterpretation of τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποὶ as children of ‘perdition and hell’ has some precedent in Cyril of Alexandria’s commentary on Isaiah, where he describes the Israelites that rejected Jesus in similar fashion.¹¹⁰ In the *Typus Parisinus* catena of Colossians, an extract attributed to Severian of Gabala (ca. 355–410 CE) on Col 1:13 refers to the children of wrath, by nature, as ‘children of hell’. Thus, these terms have become interspersed in the understanding of the Greek church. The wrath of God, entails perdition and hell, thus the children of one are subject to the other and live accordingly. And lest any reader think too highly of themselves, they are reminded that this state was the natural state for all humanity.

Eph 2:4

ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἡγάπησεν ἡμᾶς,

Eph 2:4

but God, who is rich in mercy, out of the great love with which he loved us . . .

[53] Οὐχ ἀπλῶς ἐλεήμων ἀλλὰ πλούσιος ἐν ἐλέει.

[53] Not only merciful, but ‘rich in mercy’.

[54] Τοῦτο δὲ ἀπὸ τοῦ πολλοῦ ἐλέου γέγονεν, πῶς γὰρ ἂν οἱ τέκνα ὄντες ὀργῆς ἡγαπήθημεν;

[54] This has come from his great mercy, for how should we, being ‘children of wrath’, be loved?

¹⁰⁹ Origen interpreted the ‘sins of the mind’ spoken of here to be falling away from sound doctrine. Heine, *Commentaries of Origen and Jerome*, 124; Gregg, ‘The Commentary of Origen,’ 404. Theodoret suggests that ‘sins of the mind’ are mental inclinations toward sin, prior to the act of physically sinning. PG 82.517.30–49; Hill, *Commentary*, 38

¹¹⁰ Cyril of Alexandria, *Commentarius in Isaiam*, PG 70.517.45–55. This sentiment is mirrored in Procopius of Gaza, *Commentarii in Isaiam*, PG 87.2181.50–56.

Again, the reader is encouraged to reflect on their initial state as a ‘child of wrath’ and their present state as adopted into the kingdom, through the richness of God’s mercy. The use of an open-ended question in sch. 54 requires the reader to reflect upon their state more so than a mere statement would.¹¹¹

Eph 2:5

καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν
συνεζωποίησεν τῷ Χριστῷ—χάριτι ἔστε
σεσωσμένοι—

Eph 2:5

even when we were dead through our
trespasses, made us alive together with
Christ—by grace you have been saved—

[55] *Νεκροὺς* ὅσον πρὸς ἐνέργειαν ἀγαθοῦ
τινος. τοῦτο δὲ γέγονεν φησὶν, διὰ τὰ
παραπτώματα ἡμῶν.

[55] ‘Dead’ regarding any good activity. But this
has come to pass, he says, through our
‘trespasses’.

[56] Πάλιν τὸν Χριστὸν ἐν μέσῳ φέρει,
ἀξιόπιστον τὸ πρᾶγμα ποιῶν. Εἰ γὰρ ἡ ἀπαρχὴ
ζωῆς, καὶ ἡμᾶς, τὸ λοιπὸν αὐτοῦ σῶμα,
συνεζωποίησεν.

[56] Again Christ is brought forward, making
the matter trustworthy. For if the First-fruit
lives, we too, who are the rest of his body, will
be ‘made alive’ with him.

[56ex] Νῦν μέν τῇ δυνάμει ὕστερον δὲ καὶ
ἐνεργείᾳ

[56ex] Now in power but later also in action.

[57] Οὐ καμάτῳ, οὐ κατορθώμασιν ἰδίῳις. Δέον
γὰρ κολάσαι τοὺς γενομένους φησὶν τέκνα
ὀργῆς, τούτους ἔσωσεν χάριτι μόνῃ.

[57] Not by labour, nor their own work. For
while it was necessary to punish those having
become, he says, ‘children of wrath’ he saved
these by grace alone.

Similar to the sentiments of sch. 50, the death spoken of is spiritual. The children of wrath are not physically dead, but spiritually dead to doing good, and this debilitation

¹¹¹ A question requiring a lengthier response from an audience than a simple ‘yes’ or ‘no’ was known as a *πύσμα* in classical Greek rhetoric. Tiberius gave four uses of *πύσματα*, the first of which was to gain the attention of one’s audience (*Philippics* 3.64). A subset of this style of questioning is probative, seeking to elicit a particular response from the interlocutor, even if not specifically verbal. Given the training of both Antiochenes and Alexandrians in rhetorical schools, the use of a question such as this, is likely intended for these two functions. See, C. W. Wooten, ‘Questions in Greek Rhetorical Theory and Demosthenes’ *Philippics*,’ *Rhetorica: A Journal of the History of Rhetoric*, 31 (2013), 349–371. For the influence of rhetorical schools on the church fathers see F. Young, ‘The Rhetorical Schools and their Influence on Patristic Exegesis,’ *The Making of Orthodoxy: Essays in Honour of Henry Chadwick*, ed. R. Williams (Cambridge: Cambridge University, 1989), 182–199.

is from their παραπτώματα.¹¹² For the Greek fathers, the inheritance of death from Adam spurs humanity into sin that, had they remained in their original, immortal state, would not have had any power over them.

Though the author of Ephesians states unequivocally that the Holy Spirit is the ἀρραβών of the believer's inheritance, the catenist often brings forward Christ for similar purposes. The confidence that this new life is a present and future reality, is found in Christ being the Firstfruit of all believers. The means of obtaining this inheritance (i.e., salvation) is not by labour or work but through the grace of God alone.

Eph 2:6
καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς
ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,

Eph 2:6
and raised us up with him and seated us with
him in the heavenly places in Christ Jesus,

[58] Ὡςπερ γὰρ τῆς ἀπαρχῆς ἡμῶν καὶ τῆς κεφαλῆς τοῦ Χριστοῦ ἐγγεγεμένης, καὶ ἡμᾶς δι' αὐτῆς ἡγειρεν. Οὕτως αὐτῆς καθεζομένης καὶ τὸ λοιπὸν σῶμα συγκάθεται. Δίῳ φησὶν ἐν Χριστῷ Ἰησοῦ, τουτέστιν διὰ Χριστοῦ Ἰησοῦ. Ὅτι δὲ καθίσουσιν οἱ ἄξιοι ἄκουσον τοῦ Χριστοῦ λέγοντος τοῖς μαθηταῖς: Καθήσθε ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. Καὶ πάλιν, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξευωνύμων, οὐκ ἐστὶν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται παρὰ τοῦ πατρός μου. Τέως

[58] For just as Christ was raised as our First-fruit and head, he also raised us through him. This same head sits, and the rest of the body sits with him. Wherefore he says, 'in Christ Jesus' meaning *through* Christ Jesus. But because of this the worthy ones will sit. Hear what Christ says to the disciples: 'You will also sit on the twelve thrones, judging the twelve tribes of Israel.'¹¹³ And again, 'but to sit at my right hand and at my left, this is not mine to grant, but it is for those for whom it has been

¹¹² The disability of spiritual death, according to the Greek fathers, was brought about by Adam but not in the sense of Augustinian 'original sin.' Rather, when dealing with a text like Rom 5:12 which was central to Augustine's dispute with Pelagius, the Eastern church interpreted ἐφ' ᾧ πάντες ἥμαρτον not to refer back to Adam as it does in the Latin (*in quo omnes peccaverunt*), but to death itself. Therefore, sin is the result or 'wage' of death becoming part of life. See J. Meyendorff, *Byzantine Theology: Historical Trends and Doctrinal Themes* (New York: Fordham University, 1974), 144. In the catena on Romans, Theodore of Mopsuestia writes, 'by becoming mortal, we acquired a greater urge to sin.' For Theodore, the necessity of satisfying the needs of the body does not exist, but among mortals this is ever present and leads to 'passions.' PG 66.801. Theodoret, in his commentary on Ps 51:7 wrote that the sin inherited in the psalmist's conception was mortality. PG 80.1245. Oecumenius speaks similarly in his commentary on the Apocalypse, writing that, 'The first benefit of our Saviour Christ to our race . . . was established by the physical birth of the Lord. This hallowed our birth so that we may no longer begin life in lawlessness and be conceived in sin by our mothers, but that we may have a hallowed birth, since Christ through his own birth has blessed our human birth.' Suggit, *Commentary on the Apocalypse*, 67.

¹¹³ Matt 19:28.

οὖν ἡτοίμασται, καὶ πάλιν, θέλω ἵνα ὅπου εἰμι
ἐγὼ, καὶ οἱ διάκονοι οἱ ἐμοί.

prepared by my Father.’¹¹⁴ Therefore, for that
time it has been prepared, and again, I desire
that ‘where I am, there will my servants be
also.’¹¹⁵

The catenist reinforces the claim made earlier at sch. 42, that the Church, as the
body of Christ will be seated with Christ. The reinterpretation of ‘in Christ’ to ‘through
Christ’ is meant to reinforce the agency of this heavenly placement.¹¹⁶ Being seated in
the heavenly places is the result of being made worthy through Christ, and thus the
believer’s eternal association *with* Christ has come *through* Christ after they trusted *in*
Christ. This truth did not originate with Paul, but from the very words of Jesus.

Eph 2:7

ἵνα ἐνδείξῃται ἐν τοῖς αἰῶσιν τοῖς
ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς
χάριτος αὐτοῦ ἐν χρηστότητι ἐφ’ ἡμᾶς ἐν
Χριστῷ Ἰησοῦ.

Eph 2:7

so that in the ages to come he might show the
immeasurable riches of his grace in kindness
toward us in Christ Jesus.

[59] ἵνα μὴ τις ἀπιστήσῃ τοῖς εἰρημένοις, ὅρα
πῶς αὐτὸ πιθανὸν ποιεῖ καὶ φησὶν, ταῦτα δὲ οὐ
τοσοῦτον διὰ τὴν πρὸς ἡμᾶς ἀγάπην μόνον,
ὅσον ἵνα καὶ ἐνδείξῃται τὸν ὑπερβάλλοντα
πλοῦτον τῆς χάριτος αὐτοῦ ἐν τοῖς μέλλουσιν
αἰῶσιν φησὶν.

[59] In order that one might not disbelieve in
the words, look how he makes it persuasive
and says, ‘but these things were not only out of
love for us’, but also so that, ‘he might show
the immeasurable riches of his grace in the
ages to come’, he says.

[60] Τουτέστιν οὐκ ἄχρι τοῦ Χριστοῦ ταῦτα
μόνον σταίη, ἀλλὰ δι’ αὐτοῦ ἥξει καὶ εἰς ἡμᾶς
ὡς ἀπὸ ἀπαρχῆς πρὸς τὸ ὅλον. Τί δὲ ἥξει; Τὸ
συζωοποιηθῆναι τὸ συγκάθισαι.

[60] (in Christ Jesus) Meaning, these things
were not established until Christ alone, but
through him it will come to us also as from the
First-fruit then to the rest. But why will it
come? To make us alive with him and seat us
with him.

¹¹⁴ Matt 20:23.

¹¹⁵ John 12:26.

¹¹⁶ Lincoln and Best understand ἐν Χριστῷ to refer to incorporation or intimate fellowship with Christ, while Schnackenburg and Origen merely translate it as ‘with Christ’. Muddiman understands the dative to mean believers are seated ‘with each other *in Christ*’. Lincoln, *Ephesians*, 105; Best, *Commentary on Ephesians*, 222–223; Schnackenburg, *Ephesians*, 95–96; Heine, *Commentaries of Origen and Jerome*, 126; Gregg, ‘Commentary of Origen,’ 405.

There is a second reason for God's οἰκονομία according to the catenist: that God might show the immeasurable riches of his grace in perpetuity. Having expounded on the magnanimity of God's love towards the saints, there is a need, following the biblical lemma, to reveal the other side of the coin, so to speak. Here, as in the last scholion, ἐν Χριστῷ Ἰησοῦ is interpreted as 'through' Christ Jesus, rather than 'in'. Christ as the agent of redemption, or even as the οἰκονόμος of the divine οἰκονομία, is the preferred interpretation of the catenist.

Eph 2:8–9

τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσται.

Eph 2:8–9

For by grace you have been saved through faith, and this is not of your own doing; it is the gift of God— not the result of works, so that no one may boast.

[60ex] Τῇ διὰ πίστεως χάριτι.

[60ex] By the grace that comes through faith.

[61] Ἐξ ἡμῶν ἡ πίστις, ἀλλὰ καὶ αὐτῆς πρόφασις ὁ θεός. Εἰ γὰρ μὴ ἐνηνθρώπησεν, πῶς εἴχομεν πιστεῦσαι; πῶς γὰρ φησι *πιστεύουσιν εἰ μὴ ἀκούσωσιν*; διὸ δῶρον καλεῖ τοῦ θεοῦ τὴν πίστιν. Ἦ καὶ δῶρον διὰ τοῦτο, ὅτι οὐδὲ ἡ πίστις σῶσαι ἴσχυεν καθ' ἑαυτὴν εἰ μὴ ὁ θεός ἐβουλήθη διὰ τῆς πίστεως σῶσαι, ὥστε τὸ πιστεῦσαι ἡμᾶς *δῶρον θεοῦ*, καὶ τὸ διὰ πίστεως σωθῆναι *δῶρον θεοῦ*.

[61] The faith is from us, but God also had the purpose for it. For if he had not been incarnated, how would we have been able to believe? For he says, 'How will they believe unless they have heard?'¹¹⁷ For this reason, he calls faith the 'gift of God.' Or even a gift for this reason, because faith is not strong enough to save by itself, except that God desired to save through faith, so that our believing is a 'gift of God', and being saved through faith is a 'gift of God'.

[62] Οὐκ ἐπειδὴ οὐκ ἐβούλετο *ἐξ ἔργων* σῶσαι, ἀλλ' ὅτι οὐδεὶς ἴσχυεν ἐξ ἔργων σωθῆναι εἰ μὴ διὰ πίστεως. Επεὶ οὖν οὐδεὶς ἴσχυεν ἐξ ἔργων σωθῆναι οὐδε καυχῆσεται.

[62] Not because he did not desire to save 'of works,' but because no one is strong enough to be saved from works, except through faith. Since therefore, no one will be strong enough to be saved from works, no one will boast.

¹¹⁷ Rom 10:14.

Here the catenist clarifies that salvation is obtained by grace, though perhaps paradoxically to what has been said earlier. Just as the catenist can speak of being deemed worthy of salvation, they also clearly assert that salvation is only by grace. Scholion 60ex establishes a summary of the points expounded below it. Faith is the means through which the enabling grace of God comes upon the one believing. The impetus for this faith is the incarnation itself. Having heard the message of the gospel—as Paul says in Romans—which comes about because of the incarnation, the Christian comes to believe, but since this faith required the incarnation, it is a ‘gift of God’. An alternative explanation is offered that faith may be considered a ‘gift of God’ because faith, as it can be mustered from within an individual, cannot save anyone, but faith here can only save because it is the means by which God has chosen to provide salvation. In either instance, this is a ‘gift’.¹¹⁸ Lastly, asserting the same thing from an alternative starting point, works are not efficacious for salvation because no one is strong enough, this is why the gift of faith is necessary. Hence, faith cannot be considered a work, even if the individual is bringing it.¹¹⁹

¹¹⁸ Jerome clarifies that this passage is specifically intended to refute any who might believe that, since faith must be brought by the individual, they might still believe that salvation comes from themselves. Heine, *Commentaries of Origen and Jerome*, 129.

¹¹⁹ There is no debate here over the proper object of τοῦτο . . . θεοῦ τὸ δῶρον, whether it be πίστις specifically, or the entire plan of salvation, as is argued by most contemporary commentators. See G. R. Osborne, *Ephesians Verse by Verse* (Bellingham, WA: Lexham Press, 2017), 43; D. A. DeSilva, *Ephesians*, NCBC (Cambridge: Cambridge University Press, 2022), 124–125; Schnackenburg, *Ephesians*, 98; Muddiman, *Epistle to the Ephesians*, 110–111; Best, *Commentary on Ephesians*, 225–226; Lincoln, *Ephesians*, 111–112. G.B. Caird argued for the former. See G. B. Caird, *Paul's Letters from Prison* (Oxford: Oxford University Press, 1976), 53. This was also the view of John Chrysostom and Theodoret. Neither is there a debate over whose faith is in view, Christ's or the believer's. For the catenist and Chrysostom and Theodoret, as well as Jerome, it is the faith of the believer. Notably, Chrysostom is argued to be the first to interpret it this way. Best, *Commentary on Ephesians*, 226; S. E. Fowl, *Ephesians: A Commentary* (Louisville, KY: Westminster John Knox Press, 2012), 78. Gregory of Nazianzus appears to consider salvation as the gift of God, see *Apol. Or. 2*, PG 35.427–428. Likewise, Origen, see A. Ramsbotham, ‘The Commentary of Origen on the Epistle to the Romans,’ *JTS* 13 (1912), 358. Didymus the Blind also held this view, *Commentarii in Zacchariam*, 1.312, as well as Theodore of Mopsuestia, *The Commentaries on the Minor Epistles of Paul*, transl. R. A. Greer, WGRW 26 (Atlanta: SBL Press, 2010), 221. Photius I suggests in his scholion of this passage that faith is the gift, though not in so many words. See Appendix 2.

Eph 2:10

αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ
Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ
θεός ἵνα ἐν αὐτοῖς περιπατήσωμεν.

Eph 2:10

For we are what he has made us, created in
Christ Jesus for good works, which God
prepared beforehand so that we may walk in
them.

[63] Εἶτα, ἵνα μὴ ἀκούσαντες ὅτι οὐκ ἐξ ἔργων
ἔσωθημεν ἀλλὰ χάριτι ῥαθυμότεροι γενώμεθα.
Δείκνυσιν ὅτι νῦν μετὰ τὴν πίστιν καὶ ἔργων
χρεῖα. *Αὐτοῦ γὰρ ἐσμέν* φησὶν *ποίημα*
κτισθέντες διὰ Ἰησοῦ Χριστοῦ. Οὐ τὴν πρώτην
ἡμῶν δημιουργίαν λέγων, ἀλλὰ τὴν δευτέραν
τὴν ἐν τῷ βαπτίσματι. ἐκτίσθημεν δέ φησὶν *ἐπὶ*
ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεός εἰς τὸ
φησὶν ἐν αὐτοῖς περιπατεῖν. Ἐνεστὶν δὲ ταῦτα
καὶ περὶ τῆς πρώτης δημιουργίας νοεῖν.

[63] Next, so that we should not become lazier
having heard that we were not saved by works
but grace, now, after faith there is a need for
works. ‘For we are’ he says, ‘what he has made
us, created through Christ Jesus.’ Not speaking
about our first creation, but the second by
baptism. It says we were created, ‘for good
works which God prepared’ and he says to walk
in them. But this is also relevant to call to mind
the first creation.

[64] Οἷς καὶ πρὸ τοῦ βαπτίσματος φησὶν
ἡτοίμασεν.

[64] Which he also prepared before baptism, it
says.

[65] Τὴν ἐν αὐτοῖς ἄπαυστον σχέσιν δηλοῖ.

[65] (That we may walk in them) This indicates
the constant participation in them.

The sentiment of these scholia follows largely the views of the Antiochenes. Theodore of Mopsuestia, John Chrysostom, and Theodoret of Cyrrhus argue that κτισθέντες refers to the second birth.¹²⁰ This second creation, though by grace, should elicit good works, because believers have been made to do them. This, the catenist argues is to prevent laziness from setting into the believer, or a form of libertine lifestyle based on God’s acting in salvation. It is relevant to the first creation as a reminder of what the believer was not, prior to the saving grace of God. This is an emphasis found in both Chrysostom and Theodoret. Additionally, these works were prepared before one’s baptism, an important point in time for the catechist. After baptism, the reader was

¹²⁰ Greer, *Commentaries*, 219–220; John Chrysostom, PG 62.34; Theodoret, PG 82.521.

expected to begin to pursue ἀρετή and thus it marked the point in their life where

‘walking’ in these good works should begin. Theodoret writes:

ἀλλὰ πρὸ μὲν τοῦ βαπτίσματος οὐκ ἀπήτησεν ἡμᾶς πρακτικὴν ἀρετὴν· μετὰ μὲντοι τὸ βάπτισμα καὶ ταύτης ἔχεσθαι παρεγγυᾷ.

Before baptism, however, he did not require of us the practice of virtue, whereas after baptism he urges us to cling to it as well.¹²¹

Finally, that the reader is exhorted to ‘walk’ in these good works is nothing less than exhortation to right living.

Eph 2:11

Διὸ μνημονεύετε ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,

Eph 2:11

So then, remember that at one time you were gentiles by birth, called ‘the uncircumcision’ by those who are called ‘the circumcision’—a circumcision made in the flesh by human hands—

[66] Ἐπεὶ οὖν ὅλως ἐπὶ ἔργοις ἀγαθοῖς ἐκτίσθημεν μνημονεύετε. Καὶ γὰρ ἔθος τοῖς ἀπὸ πολλῆς εὐτελείας εἰς ὕψος ἀναδραμοῦσι, μῆτε μεμνήσθαι τῶν προτέρων.

[66] Since therefore, we were created entirely ‘for good works’, ‘remember’. For it is also customary that those travelling from great lowliness to great height, not even to remember the prior state.

[67] Θέλει εἰπεῖν ὅτι ὑμεῖς οἱ ἀκρόβυστοι ἐν τοῖς ἔμπροσθεν χρόνοις ἀλλότριοι ἦτε τοῦ θεοῦ καὶ τῶν ἐπαγγελιῶν. Νυνὶ δὲ οἱ τότε ὄντες ἀλλότριοι καὶ πόρρω ἐγγὺς ἐγένεσθε. Δείκνυσι δὲ ἐκ τούτου τοῦ Χριστοῦ τὴν κηδεμονίαν, ὅτι τοὺς ἀπηλλοτριωμένους καὶ ἐλπίδα μὴ ἔχοντας ἔσωσεν. Ὅρα δὲ εὐφυῶς πῶς καταβάλλει τὴν περιτομὴν δεικνὺς ἐν λόγῳ μόνον καὶ οὐκ ἐν ἔργῳ τινὶ γενναίως ἔχειν αὐτὴν ὡς πρὸς τὴν ἀκροβυστίαν τὸ διάφορον. Ὑμεῖς γὰρ φησὶν τὰ ἔθνη οἱ ἐν σαρκὶ ἀλλ’ οὐκ ἐν πνεύματι, καὶ οἱ λεγόμενοι, οὐ γὰρ ὄντες κατὰ τὸν πνευματικὸν λόγον. Ὡσεὶ εἶπεν ἐν σαρκὶ καὶ ἐν λόγοις τὸ ἔλαττον οὐδαμοῦ ἐν πνεύματι, εἶτα πάλιν περὶ τῆς περιτομῆς λέγων φησὶν, ὑπὸ τῆς λεγομένης

[67] He wants to say that you, the uncircumcision, were beforehand in those times aliens from God and the promises. But now you, at that time being aliens and far away, have become near. And with this Christ, he made known that he saves the alienated and the hopeless. But see how he cleverly strikes down the circumcision showing it to have superiority in word only and not in any work not like the different ‘uncircumcision’. For ‘you’, he says, ‘were gentiles by birth’ but not in the spirit, and ‘called’, though not being so through the spiritual word. As though he said, ‘in the flesh’ and in words, not the least in spirit, then again, speaking of the circumcision, he clearly says, ‘by those who are called’ and

¹²¹ PG 82.521.24–26; English translation found in R.C. Hill, *Commentary*, 39.

καὶ χειροποιήτου, τὴν ἐν λόγοις μόνον καὶ
σαρκὶ προτίμησιν δηλῶν.

‘by human hands’ (making it) only honourable
in words and flesh.

The catenist reminds the reader of the importance of reflecting on the depths from which they have been drawn, spiritually, so as not to think too highly of their current spiritual state. Having expounded at length on the ‘worthiness’ of the believer, their privileged status among the angels, and their place of distinction at the ‘right hand’ of the Father with Christ, it becomes necessary to call this to remembrance.¹²²

The second scholion adopts an interpretive approach seen widely in ancient and modern commentary, but different than that of the Antiochenes. Theodore of Mopsuestia argued that ἐν σαρκί should modify οἱ λεγόμενοι ἀκροβυστία rather than τὰ ἔθνη.¹²³ This would make the reading in translation, ‘at one time you were gentiles, in the flesh called “the uncircumcision”. . .’ His reasoning is that it parallels the following statement τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου. Theodoret follows this same interpretation.¹²⁴ Chrysostom seems to deviate from this approach, but not explicitly so, understanding ἐν σαρκί to modify ἔθνη. This perspective is that of Jerome and many modern commentators.¹²⁵ The overall purpose of the catenist here is to contrast the

¹²² The need for believers to remember their former estate is also found in Eusebius, *Commentaria in Psalmos*, PG 23.1241. Kirby argued that the entire book of Ephesians was originally liturgical prior to being reformatted into a letter. He believed that he found in this section a large chiasmus through to v. 22, modelled after Hebrew liturgy. See Kirby, *Ephesians: Baptism, and Pentecost*, 165–174. Worth noting in his arguments is the recognition that in the Hebrew liturgy associated with Pentecost, Israel is called upon to remember their lives before their ‘betrothal’ to YHWH. They were to reflect on their state before this period and then give praise to God for their new state. According to Kirby, after the middle of the second century CE, rabbis taught that this betrothal was fulfilled at the giving of the law (99). Though there is no evidence that what is found in the catena here is intentionally reflecting this Jewish pattern, that the author of Ephesians is paralleling the new covenant with the old in 2:11 provides an intriguing parallel for a moment of remembrance both in the biblical text and called to mind in the commentary.

¹²³ Greer, *Commentaries*, 223.

¹²⁴ PG 82.521.31–32; Hill, *Commentary*, 40.

¹²⁵ For Chrysostom see PG 62.37.31–38. For Jerome see Heine, *Commentaries of Origen and Jerome*, 131.

covenant made with Israel against that made through the blood of Jesus Christ, even though διαθήκη does not appear in this text.

The gentiles are gentiles ἐν σαρκί, the commentator says. This is their ethnic status, but unlike the Israelites whose covenant was made ἐν σαρκί, the covenant through Jesus was ἐν πνεύματι. This covenant was no longer contingent upon ethnic identity, and transcended fleshly restrictions, making it the superior covenant. The gentiles were not called ‘the uncircumcision’ such through τὸν πνευματικὸν λόγον, but only the ridicule of the Jewish believers (the ‘circumcision’). The term τὸν πνευματικὸν λόγον is used by Origen to denote the second layer of meaning found in the biblical text, which lies beneath the literal meaning.¹²⁶ Chrysostom also employs the term with similar meaning.¹²⁷ It appears elsewhere in Eusebius to refer to the spiritual sense of the Law, which Jesus pointed to.¹²⁸ Here, it seems best to understand the catenist’s meaning to be more like that of Eusebius, where it is not the spirit of God that is deriding the gentiles for their ethnic status, thus keeping them from the covenant with God. Rather, the gentiles have been brought into the covenant through the spirit, thus making this new covenant superior to the old.

Eph 2:12

ὅτι ἦτε ἐν τῷ καιρῷ ἐκεῖνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.

Eph 2:12

remember that you were at that time without Christ, being aliens from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.

[68] Τί μνημονέτε; Ὅτι ἦτε φησὶν ἐν τῷ καιρῷ ἐκεῖνῳ χωρὶς Χριστοῦ. Τοῦτο ἦν φησὶν τὸ δεινόν. Τὸ δὲ τῆς ἀκροβυστίας, ἄχρι σαρκὸς καὶ

[68] Remember what? ‘That you were’ he says, ‘at that time without Christ.’ He says this was terrible. But the matter of the uncircumcision,

¹²⁶ Origen, *De principiis*, 4.2.5; *Comm. in evang. Iohannis*, 6.43.225.

¹²⁷ Chrysostom, *Homilies in Acta apostolorum*, PG 60.384; *In Herodem et infantes*, PG 61.699.

¹²⁸ Eusebius, *Comm. in Psalmos*, PG 23.77.

ὀνόματος ἦν ψιλοῦ. Εἴτα ὅτι καὶ ἀπηλλοτριωμένοι ἦτε τῆς πολιτείας τοῦ Ἰσραὴλ. Καὶ γὰρ καὶ τοῦτο δεινόν, εἰ γὰρ καὶ ἀνάξιοι ὥφθησαν οἱ ἐξ Ἰσραὴλ, πλήν ἄλλ' ἠδέσθησαν θεόν.

was until now merely of flesh and name. Then because you were also 'aliens from the commonwealth of Israel.' For even this is dreadful, for even if the Israelites were regarded as unworthy, nevertheless they were reconciled to God.

[68ex] Καὶ ξένοι φησὶ τῶν διαθηκῶν, ἢ τοῦ νόμου, ἢ τῆς πρὸς αὐτοὺς ἐπαγγελίας.

[68ex] 'And strangers' he says, 'to the covenants' or to the law or to their 'promise'.

[69] Οὐκ εἶπεν κεχωρισμένοι, ἀλλ' ἀπηλλοτριωμένοι. Οὔτε πάλιν οὐ μετέχοντες, ἀλλὰ ξένοι, ἅπερ πολλὴν δείκνυσι τὴν ἀλλοτριώσιν. Καὶ ξένοι γὰρ φησὶ τῶν διαθηκῶν ἢ τοῦ νόμου ἢ τῆς πρὸς αὐτοὺς ἐπαγγελίας.

[69] He does not say being separated, but 'being aliens'. And again not, not partaking in, but 'strangers to', which reveals the great estrangement. For he says, 'and strangers to the covenants' or the law, or 'the promise' that was to them.

[70] Οἱ Ἰουδαῖοι εἰ καὶ ἀπέτυχον δι' ἀναξιοσύνην, εἶχον μέντοι ἐλπίδα ἐκ τῆς ἐπαγγελίας. Τί δὲ πρὸς ὑμᾶς φησὶ τὰ ἔθνη τὰ μὴ ἔχοντα ἐλπίδα, καὶ ἄθεοι φησὶν ἐν τῷ κόσμῳ; Καίτοι προσεκύνουν θεοὺς ἄλλ' οὐκ ἦσαν φησὶ θεοί. Ὑμεῖς οὖν φησὶν ἄθεοι ἦτε οἱ γὰρ Ἰουδαῖοι εἰ καὶ προσέκρουον, ἤδεσαν μέντοι θεόν.

[70] If the Jews also failed on account of unworthiness, certainly they had hope of the promise. Why does he say to you, the gentiles, were the ones 'having no hope', and 'without God in the world'? Although, they venerated gods, yet he says these were not 'gods'. Therefore you, he says, were 'without God' because even if the Jews were offended with God, they at least knew him.

Here again the commentary continues to expound on the reflection begun with μνημονεύετε, at sch. 66. The state of the gentiles is portrayed in such a way as to place the Israelites who were under the old covenant in a better position with God than the gentiles who had no covenant. For, as the catenist says, even if the Israelites were found to be unworthy at times, they were able to be reconciled to God, but this was not so, with the gentiles. Paul's use of words is understood to intentionally convey the vast level of estrangement that existed between the gentiles and God prior to the coming of Christ. It was not, as the scholion states, merely that gentiles were not partaking in the covenant but that the covenant was an alien thing to them. It was not for them. In almost a chiasm, the final scholion reinforces the assertions of the first. Under the old covenant, the Israelites at least had the opportunity to find reconciliation with God (sch. 68), and they

at least had the ‘hope of the promise’ (sch. 70).¹²⁹ The gentiles, however, had no hope and were ‘without God’. this is not to say that they did not worship ‘gods’, but that this is said by Paul to assert that those ‘gods’ were no ‘gods’ at all.¹³⁰ It is in some ways reminiscent of Paul’s time at Mars Hill and his testimony to the Athenians of the ‘unknown god’ (Acts 17:16–34).

Eph 2:13–14

νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποίησας τὰ ἀμφότερα ἓν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ,

Eph 2:13–14

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made us both into one and has broken down the dividing wall, that is, the hostility between us,

[71] Δείξας πολὺ καὶ σφόδρα ἀφεστηκότα τὰ ἔθνη τοῦ θεοῦ τῇ πρὸς Ἰουδαίους παραθέσει, δείκνυσιν ὅτι διὰ μόνην φιλανθρωπίαν¹³¹ θεοῦ ἐγγὺς γεγόνασιν. Τοῦτον δὲ πάντα κεκίνηκεν τὸν λόγον, δεικνὺς τὴν πρὸς τὰ ἔθνη τοῦ θεοῦ κηδεμονίαν. Ὅσω γὰρ πόρρω ὄντες ἐγγὺς γεγόνασιν. Τοσοῦτω μᾶλλον δείκνυται ἡ τοῦ θεοῦ πρόνοια περὶ αὐτοὺς.

[71] Having demonstrated the gentiles great and exceeding revolt from God, in juxtaposition with the Jews, he explains that it is on account of the God’s love for humanity alone that they had become near. But he set this entire plot in motion, showing to the gentiles the guardianship of God. For being exceedingly far away, they had become near. In this way, the care of God concerning them is plainly seen.

¹²⁹ Origen did not believe that this passage taught a form of replacement theology, but rather viewed it as affirming that gentile believers now have a place with Israel. He deduced that since the author says they *were* aliens from the commonwealth of Israel and *were* strangers to the promise, this must indicate that they are *now* no longer strangers or aliens. The gentiles are now partakers of this same covenant. Whether this is the view of the catenist is unclear. Heine, *Commentaries of Origen and Jerome*, 132–133; Gregg, ‘Commentary of Origen,’ 405.

¹³⁰ Believing that pagan deities are false gods is found in Hebrew prophets (Is 37:19; 44:6–23; Jer 16:20). The *Epistle to Diognetus* argues that, similarly with the Hebrew prophets, pagan gods are nothing more than the product of stonecutters and carpenters. See *Ep. Diog.*, 2.1–6. By the time of the Christian apologists, the creation and influence of these false gods was beginning to be attributed to the influence of demons. See Justin Martyr, *First Apol.*, 6. Later, Athanasius would both compare them to and equate them with, demons. See Athanasius, *De Incarnatione*, 31.1.

¹³¹ In the writings of Clement of Alexandria and Origen, φιλανθρωπίαν becomes synonymous with the incarnation, as the ultimate form of love God expresses to humanity is in the act of taking on human flesh. In Maximus the Confessor, the term continues to work synonymously with the incarnation, but includes the act of the crucifixion. In the present context of the scholion it is more likely that Maximus’s definition that is being employed. The referent in the lemma is that the ‘blood of Christ’ brought the gentiles near. This phrase is a euphemism for the crucifixion, which is part of Maximus’s definition of φιλανθρωπίαν. For more on this see, A. J. Summerson, *Divine Scripture and Human Emotion in Maximus the Confessor: Exegesis of the Human Heart* (Leiden: Brill, 2021), 101–126.

[72] Τὸ ἐγγὺς καὶ τὸ μακρὰν, προαιρέσεως ἐστὶν οὐ τόπου. Οἱ μακρὰν οὖν ὄντες τῆς πολιτείας τοῦ θεοῦ, καὶ διὰ τοῦτο καὶ τοῦ θεοῦ ἐγγὺς γεγόνατε. Ἡ οἱ μακρὰν ὄντες τῆς τοῦ Ἰσραὴλ πολιτείας τῆς κατὰ θεὸν ἐγγὺς γεγόνατε. Τοῦτο γὰρ δηλοῖ τὸ ἐπόμενον, *ὁ ποιήσας τὰ ἀμφοτέρω* ἔν, καὶ τὸ πρῶτον δὲ καλῶς ἔχει, *ἐν τῷ αἵματι* φησι *τοῦ Χριστοῦ*, τουτέστιν διὰ τοῦ αἵματος αὐτοῦ. Αὐτὸς γὰρ τὸ αἶμα ἐκχέας ὑπὲρ ἡμῶν, καὶ τούτῳ λύσας τὴν ἁμαρτίαν. Πάντας ἤγαγεν ἐγγὺς, αὐτὸς γὰρ ἐστὶ φησὶν *ἡ εἰρήνη ἡμῶν*, πρὸ γὰρ τῆς ἐνανθρωπήσεως, βδελυκτοὶ ἦμεν καὶ ἀγγέλοις καὶ Ἰουδαίοις οὐ μόνον ἐχθροί.

[72] The near and the far away, is from choice not place. Therefore, being the ones far away from the citizenship of God, on account of this you have become near to God. Or being the ones far away from the citizenship of Israel, you have become near to that by God. For clearly this is (the meaning of) the later (statement) ‘he has made both into one’, but also the earlier (statement) is rightly, ‘by the blood’ he says, ‘of Christ’, meaning through his blood. For he poured out his blood for us, and by this destroyed sin. He has brought everyone near. For he says he is ‘our peace’, because before the incarnation, we were not only hated, but abominable to both angels and Jews.

[73] Τοὺς τε Ἰουδαίους καὶ τοὺς ἐξ ἐθνῶν.

[73] (he has made us both into one) Both the Jews and those from the gentiles.

[73ex] Τοῦτο δὲ λέγει, ὅτι οὐκ εἰς τὴν τῶν Ἰουδαίων ἡμᾶς πολιτείαν ἤγαγεν ἀλλ’ ἐκείνους καὶ ἡμᾶς ζεύξας. Εἰς τὴν ἑαυτοῦ πίστιν ἤγαγεν ὁ Χριστὸς. Πλὴν τὰ ἔθνη μάλιστα εὐχαριστεῖν ὀφείλομεν.

[73ex] Now he says this because he did not bring us into the citizenship of the Jews but that he joined them and us. Christ lead (us) to believe in him. Though we gentiles owe thanks especially.

[74] *Μεσότοιχον τοῦ φραγμοῦ* φησὶν, *τὴν ἐχθραν* τὴν πρὸς τὸν θεὸν ἡμῶν τε καὶ Ἰουδαίων ἥτις ἐκ τῶν ἡμετέρων ἐγένετο παραπτωμάτων. Ὡς καὶ αὐτὸς φησὶν διὰ τοῦ προφήτου, *Οὐχὶ αἱ ἁμαρτίαι ὑμῶν διίστῶσιν ἀνά μέσον ὑμῶν καὶ ἐμοῦ*, ποῖον δὲ μεσότοιχον; *τὴν ἐχθραν* φησὶν τὴν πρὸς τὸν θεόν, δηλὸν ὅτι ἐν τῇ σαρκί, τουτέστιν διὰ τῆς σαρκὸς αὐτοῦ. Εἰ γὰρ μὴ ἀπέθανεν ὑπὲρ ἡμῶν, οὐκ ἂν ἐλύθη ἡ ἁμαρτία ἢ χωρίζουσα ἡμᾶς ἀπὸ τοῦ θεοῦ.

[74] He says, ‘the dividing wall, that is, the hostility between us’ before God, both ours and that of the Jews, which came about from our transgressions. As he also says through the prophet, ‘Have not your iniquities been barriers between you and me?’¹³² But what kind of wall is this? ‘The hostility’ he says, against God, manifest in the flesh—which is to say through his flesh. For if he had not died for us, the sin separating us from God would not have been forgiven.

The catenist’s understanding of the relationship between gentile believers and Jewish believers under the old covenant deviates from modern replacement theory conceptions of the church becoming a ‘new Israel’. It does this by stating that the epistle is not here teaching that the gentiles have been brought *into* the citizenship of Israel but

¹³² Is 59:2.

that both Jew and gentile have been brought near to God into a new relationship (i.e., into his faith).¹³³ The phrase εἰς τὴν ἑαυτοῦ πίστιν appears elsewhere in Athanasius and is best interpreted as ‘to believe in him’, as it is here.¹³⁴ There, like here, Athanasius speaks of the power of God to save through the incarnation, death, and resurrection of Jesus.

Notably, there is the assertion that one’s proximity to God, either ‘near’ or ‘far away’ is a matter of choice rather than physical positioning. In the homily of Chrysostom from which this scholion draws, the preacher is asserting that the ‘choice’ is that of the individual, but here it seems to be repurposed as the choice of God. It is through the blood of Christ on the cross that ‘everyone’ is brought near. The belief that all of humanity is brought near to Christ as a result of the resurrection is common in the Greek church, though typically in terms of fulfilment in God, Christ being a sacrifice for all, an analogy of yeast leavening an entire loaf, or the resurrection of all of humanity as a single corpse.¹³⁵ Gentiles, it says, were hated by both Jews and angels prior to the reconciliation provided in Christ. Though it is only mentioned briefly here, the inclusion of angels is reminiscent of Origen’s interpretation of this passage. He writes:

¹³³ Chrysostom employs the analogy of two statues, one lead and the other silver, which have been melted down together and come out as gold. Thus, it is not a mixing of the two into a composite of each other but rather an entirely new thing, of new substance altogether. PG 62.39.52–60.

¹³⁴ Τοσαῦτα γὰρ τοῦ Σωτῆρος ἐνεργοῦντος ἐν ἀνθρώποις, καὶ καθ’ ἡμέραν πανταχόθεν ἀπὸ τε τῶν τὴν Ἑλλάδα καὶ τὴν Βάρβαρον οἰκούντων τοσοῦτον πλῆθος ἀοράτως πείθοντος εἰς τὴν ἑαυτοῦ πίστιν παρελθεῖν, καὶ πάντας ὑπακούειν τῇ αὐτοῦ διδασκαλίᾳ·

Denn wenn der Heiland so grosse Werke unter den Menschen verrichtet, und er täglich überall eine so grosse Menge aus von Griechen und Nichtgriechen bewohnten Gebeiten unischtbar überredet, zum Glauben an ihn überzugehen, und le seiner Lehre zu gehorchen,

Athanasius, *De Incarnatione*, 30.4; See also Meijering, *Athanasius: De Incarnatione Verbi*, 222.

¹³⁵ Fulfilment language was a central motif in the writings of Maximus the Confessor. See J. Garrigues, ‘On Maximian Soteriology,’ *Byzantine Gospel: Maximus the Confessor in Modern Scholarship*, ed. A. Nichols (Edinburgh: T & T Clark, 1993), 196–215; Athanasius, *De Incarnatione*, 20; Gregory of Nazianzus, *Or.* 30.21; Gregory of Nyssa, *Cat. Or.*, 32; Also see B. Myers, ‘The Patristic Atonement Model,’ *Locating Atonement: Explorations in Constructive Dogmatics*, Proceedings from the Los Angeles Theology Conference, ed. O. D. Crisp and F. Sanders (Grand Rapids, MI: Zondervan, 2015), 71–88.

ταῦτα λέγεσθαι περὶ τῶν θειοτέρων δυνάμεων καὶ τῶν ἀπὸ ἀνθρώπων σωζομένων,
τῶν μὲν θειοτέρων δυνάμεων οὐσῶν καὶ πρότερον ἐγγὺς τῶν δὲ ἀνθρώπων μακράν . . .

These things are said concerning the divine powers and those men who are saved, the divine powers being also formerly 'near', and men being 'far off' . . . ¹³⁶

Though Origen does not apply this division to the Jews at all, this is the central thrust of most patristic commentaries on this passage, and that of the catenist. However, the willingness to include this statement, found nowhere in the Antiochene sources or what can be known of Oecumenius's writings is a curiously inclusive maneuver.

Both Jews and gentiles are 'made one' in Christ, but, as the Jews always had access to the promises of God, the gentiles are to be especially thankful, for they were the 'strangers' and 'aliens' to the hope of God. The 'dividing wall' has been broken down, but for the catenist and Chrysostom, this is not the hostility between the Jews and the gentiles but the hostility between humanity, both Jews and gentiles, and God.¹³⁷ In defence of this the catenist cites the prophet Isaiah where YHWH declares that the sins of Israel have created barriers (δυστῶσιν) between he and them. This 'dividing wall' and presumably the 'hostility' has been broken down by Christ, through his blood.

Eph 2:15

τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν
καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς
ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην,

Eph 2:15

abolishing the law with its commandments and
ordinances, so that he might create in himself
one new humanity in place of the two, thus
making peace,

[75] Ἐπειδὴ γὰρ ἔδωκεν νόμον ἀσφαλιζόμενον
ἡμᾶς, ἡμεῖς δὲ παρέβημεν αὐτὸν οἱ ἄνθρωποι,
ἔλυσεν καὶ αὐτὸν τὸν νόμον. Ὡς περ ἂν εἴ τις
παιδαγωγὸν δοὺς παιδίῳ ἐπεὶ μὴ ἤκουσεν τοῦ

[75] For when he gave us the law to make us
secure, we, humanity, transgressed it, and he
abolished the law itself. As if one, having given
a teacher to a child, when it did not listen to

¹³⁶ The Greek text is found in Gregg, 'Commentary of Origen', 406. The English translation is found in Heine, *Commentaries of Origen and Jerome*, 134.

¹³⁷ Theodore of Mopsuestia interpreted the 'wall' as circumcision, while Theodoret interpreted it as the Law. See Greer, *Commentaries*, 225; Theodoret PG 82.524; Hill, *Commentary*, 40.

παιδαγωγοῦ, ἐλεύθερον εἶασεν καὶ τοῦ παιδαγωγοῦ καὶ δέον κολάσαι. Καταργήσας δέ φησὶν τὸν νόμον ἐν δόγμασιν ἢ τῇ πίστει, ἣ οἷς αὐτὸς εἶπεν δόγμασιν ἐγὼ δέ φησι λέγω ὑμῖν.

the teacher, is allowed to be free of the teacher even though it needed punishment. But Paul says, ‘abolishing the law with its ordinances’ either with faith, or by what Christ calls, ‘ordinances’ as he said, ‘but I say to you’.¹³⁸

[76] Ὁρᾷς ὅτι οὐχ ὁ Ἕλλην γέγονεν Ἰουδαῖος, ἀλλὰ καὶ οὗτος κάκεῖνος εἰς ἀμείνω κατάστασιν ἦλθον; Κτίσῃ φησὶν, δεικνὺς τὴν ἀναγέννησιν. Εἰς ἓνα γὰρ πάντες εἰσὶν ἐκτισμένοι νέον τινα καὶ πιστὸν ἄνθρωπον, καὶ τοῦ γήρως τῶν ἀμαρτιῶν ἀλλότριον.

[76] Do you see that the Greeks have not become Jews, but that both the former and the latter have entered into a better condition? He says, ‘he might create’, indicating regeneration. For all are created ‘into one’ new and faithful humanity, alien to the old, sinful one.

[76ex] Ἐν ἑαυτῷ δέ φησὶν οἶον δι’ ἑαυτοῦ. Οὐ δι’ ἀγγέλων τίνων ἢ ἄλλων δυνάμεων, ἀλλὰ δι’ ἑαυτοῦ. Ὅτι φησὶ τοῦτο πρῶτος γενόμενος καὶ τύπον καὶ ὑπόδειγμα παρασχών.

[76ex] He says, ‘in himself’ meaning through himself. Not through certain angels or other powers, but through himself. It says that this one came first, providing both the type and model.

The action of Christ abolishing the law in order to create a new unity between Jews and non-Jews is likened to a pupil who dishonours his teacher and is subsequently allowed to be free from their lessons.¹³⁹ The use of παιδαγωγός in this scholion is worthy of some reflection for its interpretational significance. While the most directly equivalent English word is ‘teacher’ as used here, the ‘pedagogue’ in Ancient Greece was something significantly different than what moderns might conceive of when they think of a teacher. In his work on education in Antiquity, Henri-Irénée Marrou described this

¹³⁸ Matt 5:22 in the commentary tradition from which this excerpt draws.

¹³⁹ For an example of the importance of the relationship between teacher and pupil in classical Greek education, see W. Jaeger, *Paideia: The Ideals of Greek Culture vol. 3: The Conflict of Cultural Ideals in the Age of Plato*, trans. G. Highet (Oxford: Oxford University Press, 1971), 84–105. On how the teacher was expected to mould the child into adulthood, see G. F. Bourke, ‘How to Create the Ideal Son: The Unhidden Curriculum in Pseudo-Plutarch *On the Training of Children*,’ *Educational Philosophy and Theory*, 46 (2014), 1174–1186. The influence of the philosophical and rhetorical schools on both the Alexandrian and Antiochene Christian traditions is discussed by Young, ‘Rhetorical Schools,’ 182–199, and W. Lamb, *The Catena in Marcum: A Byzantine Anthology of Early Commentary on Mark*, TENTS 6 (Leiden: Brill, 2012), 80–91. Chrysostom owed much of his training to his mentor Libanius, who he regarded as a father. Indeed, the archbishop even wrote treatises on how to instruct Christian children at home prior to formal schooling and during. See J. N. D. Kelly, *Golden Mouth: The Story of John Chrysostom, Ascetic, Preacher, Bishop* (Ithaca, NY: Cornell University Press, 1995), 6–13; Chrysostom, *De inani gloria et de educandis liberis*; A. M. Malingrey, *Jean Chrysostome. Sur la vaine gloire et l’éducation des enfants*, SC 188 (Paris: Éditions du Cerf, 1972).

role in some detail. What follows is a summary of his description.

The παιδαγωγός was often a family slave employed to take a child to their school and bring them home. This role was, in some ways, maternal, in that the slave would carry the child's books for them or even the child themselves if they were tired. However, this relationship extended further, as the responsibilities of the slave was also to protect the child from dangers that may arise on the journey. Additionally, the παιδαγωγός would instruct the child in the ways of good manners, character, and morals, through their daily interactions. This was considered a specific responsibility of the 'pedagogue' distinct from the technical instruction they would receive in the school. As this role moved out of the Homeric age and into the Hellenistic age, its earlier meaning of 'slave companion' took on the more modern definition of 'educator' though not the same as the 'master' employed in the technical schools. The role, however, remained the same.¹⁴⁰

Commenting on Gal 3:24, Clement of Alexandria describes the Jewish Law in the same way, writing ἐπαιδαγώγει γὰρ καὶ αὕτη τὸ Ἑλληνικὸν ὡς ὁ νόμος τοὺς Εβραίους εἰς Χριστόν, προπαρασκευάζει τοίνυν ἡ φιλοσοφία προοδοποιούσα τὸν ὑπὸ Χριστοῦ τελειούμενον ('For philosophy was to the Greek world what the Law was to the Hebrews, *a tutor escorting them to Christ*. So, philosophy is a preparatory process; it opens the road for the person whom Christ brings to his final goal.').¹⁴¹ The catenist

¹⁴⁰ H. I. Marrou, *A History of Education in Antiquity*, trans. G. Lamb (Madison, WI: University of Wisconsin Press, 1956), 143–144. While Sandnes has been critical of Marrou's overall organisation of classical education, he is not critical of Marrou's portrayal of the pedagogue. See. K. O. Sandnes, *The Challenge of Homer, School, Pagan Poets and Early Christianity* (Edinburgh: T&T Clark, 2009), 26–28; 128–129.

¹⁴¹ Clement of Alexandria, *Strom.*, 1.5. English translation is found in K. O. Sandnes, *The Challenge of Homer*, 129. Italics added for emphasis. Chrysostom uses the same imagery as Clement in his homily of Gal 3:24, writing: ὁ δὲ παιδαγωγὸς οὐκ ἐναντιοῦται τῷ διδασκάλῳ, ἀλλὰ καὶ συμπράττει, πάσης κακίας ἀπαλλάττων τὸν νέον, καὶ μετὰ πάσης σχολῆς τὰ μαθήματα παρὰ τοῦ διδασκάλου δέχεσθαι παρασκευάζων· ἀλλ' ὅταν ἐν ἔξει γένηται, ἀφίσταται λοιπὸν ὁ παιδαγωγός. See PG 61.656.3–8.

employs the term in a similar function here, but for the purpose of amplifying the work of Christ. It is as if a child of a very young age has cast off the instruction and protection of their pedagogue, determined to abandon their instruction in moral character and act according to their own whims. Rather than being chastised and forced to adhere to the tutor, in this case the Law, Christ has done away with the tutor and freed the child (i.e., abolished the law). He has replaced it with his own instruction where we read Jesus say ‘but I say to you . . .’

That this is not a fusion of Greeks into Jews or Jews into Greeks is reaffirmed here. Rather, Christ has made something new from both. Lastly, the catenist’s repeated insistence that *ἐν* be explained as *διὰ* is indicative of their desire to explain the instrumental use of *ἐν* in these passages, perhaps to combat potential ‘heretical’ interpretations of absorption of the believer into the Godhead, or some similar teaching.¹⁴² Here the emphasis is that Jesus did this alone and not through other divine beings.¹⁴³

Eph 2:16
καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ
σώματι τῷ θεῷ διὰ τοῦ σταυροῦ ἀποκτείνας
τὴν ἔχθραν ἐν αὐτῷ.

Eph 2:16
and reconcile both to God in one body through
the cross, thus putting to death that hostility
through it.

[77] Πρὸς τὸν θεὸν Ἰουδαῖοι καὶ Ἕλληνες ἐν
ἐνὶ σώματι οἷον γινομένους οὗ αὐτὸς ἔστιν
κεφαλὴ. Οὐ γὰρ ἂν ποτε κατηλλάγησαν θεῷ
μένοντες Ἰουδαῖοι καὶ Ἕλληνες. Ὅτι γὰρ πρὸ
τούτου σφόδρα ἦσαν ἀκατάλλακτοι πρὸς τὸν
θεόν. Δείκνυσιν ἡ ἔμφασις τοῦ ἀποκαταλλάξῃ.

[77] The Jews and the gentiles become as one
body before God, of which he is the head. For at
no time could they be reconciled to God, as
long as they continued as Jews and gentiles.
For before this, they were exceedingly
irreconcilable to God. The meaning is reflected
in ‘reconcile’.

¹⁴² The insistence on interpreting *ἐν* with *διὰ* is a pattern observable in the homilies of Chrysostom on Ephesians.

¹⁴³ Curiously, Jerome argues that *ἐν αὐτῷ* here refers to the cross. His interpretation appears to be unique among commentators. Heine, *The Commentaries of Origen and Jerome*, 136.

[78] Πῶς δὲ ἀποκατήλλαξεν τῷ θεῷ;
Ἀποκτείνας φησὶ *τὴν ἔχθραν* δι' ἑαυτοῦ, διὰ
τοῦ σταυροῦ γὰρ λύσας τῷ θανάτῳ αὐτοῦ τὴν
ἀμαρτίαν, καὶ τὴν ἔχθραν ἔλυσεν. Οὐδὲν δὲ
ἐμφαντικώτερον τοῦ *ἀποκτείνας*, τὸ γὰρ
ἀσάλευτον τῆς λύσεως δηλοῖ. Πῶς οὖν νῦν
φαίη τις πάλιν ἀμαρτάνομεν ἑτέρας ἀμαρτίας
γεννῶντες, αἱ γὰρ πρότεραι ἀπεκτάνθησαν;

[78] But how was it reconciled to God? 'Putting to death' he says, 'the hostility' through himself, for through his cross he destroyed sin in death, and he destroyed the hostility. Nothing can be more expressive than 'putting to death' because the steadfastness of the destruction is clear. Therefore, how, now, might one say that we sin again, begetting more sin, since the initial sins have been put to death?

The catenist places both Jew and gentile in the realm of irreconcilability toward God. When compared to one another, the Jewish believers were in a better place before God than the gentiles. The Jews were inheritors of the old covenant and given access to God; even the means to be reconciled with him, whereas the gentiles were not given this covenant or its promises. However, in spite of this favoured position, before God, the catenist points out, both still require salvation through Christ.¹⁴⁴ For this reason, the catenist argues, both had to become something new (foreshadowing v.17)—neither Jew nor gentile, but something new. The accomplishment of this reconciliation is described the strongest terms. It is not that hostility was 'wounded', or a debt 'cancelled' but that the hostility was 'put to death'. Having destroyed sin, immortality was brought to humanity. As demonstrated earlier, for the Greek church, sin is born from desires that are a result of mortality. When mortality is turned to immortality, sin too must have been put to death alongside it. This presents a difficult question in the scholion that remains unanswered, 'how does one sin again if their previous sins have been put to death?' Theodore of Mopsuestia seems to suggest that a believer, through grace, no longer commits sins.¹⁴⁵ Here, the question of 'how' is not so concerned with ability but

¹⁴⁴ The same sentiment is found in Theodore of Mopsuestia. See Greer, *Commentaries*, 229.

¹⁴⁵ Greer, *Commentaries*, 227.

reason. It is better understood alongside the larger homily of Chrysostom, as asking the question, ‘If our initial sins have been put to death, why do we continue to sin?’ Given how great this forgiveness is, how could a believer dare to continue in sin? This is another example of the rhetorical employment of provocative questioning, forcing the reader to reflect on their own state, and life.

Eph 2:17–19a

καὶ ἔλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς, ὅτι δι’ αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροιχοι, ἀλλὰ συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,

Eph 2:17–19a

So, he came and proclaimed peace to you who were far off and peace to those who were near, for through him both of us have access in one Spirit to the Father. So then, you are no longer strangers and aliens, but you are fellow citizens with the saints and also members of the household of God,

[79] Μηδένα πέμψας, ἀλλὰ αὐτὸς ἑαυτῷ διακονησάμενος. *Μακρὰν* δὲ τοὺς ἐξ ἐθνῶν καλεῖ, *ἐγγύς* δὲ τοὺς Ἰουδαίους.

[79] No one sent him, but he administered it by himself. Now he calls those of the gentiles ‘far off’ and the Jews ‘near’.

[80] Τὴν καταλλαγὴν καὶ τὴν εἰρήνην τὴν πρὸς τὸν θεόν. Οὐ γὰρ ἀφ’ ἑαυτῶν ἀπήλθομεν, ἀλλ’ ὑπὸ Χριστοῦ προσήχθημεν *ἐν ἐνὶ πνεύματι*. Οὐκ ἐκεῖνοι μὲν ἄτε *ἐγγύς* ὄντες ἐν μείζονι, ἡμεῖς δὲ ὡς *μακρὰν* ἐν ἐλάσσονι. Διὰ γὰρ τοῦ πνεύματος ἐπεράστους ποιήσας, προσήγαγεν τῷ πατρὶ, καὶ ὅτι διὰ τε ἑαυτοῦ καὶ διὰ τοῦ πνεύματος προσήγαγεν.

[80] Reconciliation and peace before God. For we did not depart from our own ability, but by Christ we were given access ‘in one Spirit’. Inasmuch as they were not ‘near’ in being great, neither were we ‘far off’ in being least. For through the Spirit, making us beloved, he brought us to the Father, because he brought us both through himself and also the Spirit.

[81] Οἱ γὰρ μὴ ἔχοντες πάλαι ἐλπίδα τεύξασθαι τῶν οὐρανίων. *Ξένοι* ἦσαν καὶ *πάροιχοι* τῶν ἁγίων, νῦν δέ φησὶν τὴν αὐτὴν ἔχετε τοῖς ἁγίοις πόλιν τὴν οὐρανίον Ἱερουσαλὴμ. Ὅρα δὲ οὐκ εἶπεν τῶν Ἰουδαίων, ἀλλὰ τῶν ἁγίων. Τῶν ἀμφὶ τὸν Ἀβραάμ φησὶν.

[81] For those who were not able to have the hope of heaven before. They were ‘strangers and aliens’ from the saints, but now, it says, to the saints you have the same city, the heavenly Jerusalem. But see that he did not say this of the Jews, but of the saints. He says that both are in Abraham.

The discussion continues to revolve around the nature of being near and far from intimacy with God. Even as the Jewish believers were ‘nearer’ to God under the old covenant than the gentiles, both were given access to the Father through the Spirit and

through Christ. No attempt is made to explain the apparent difficulty of attributing this bringing through both the Spirit and through Christ. It is assumed that the reader will understand the intra-operational work of the trinitarian God without drifting into a Modalist framework. The use of ‘saints’ in sch. 81 intends to reinforce the earlier comments regarding the creation of something new from both Jews and gentiles. There are those, it is reasoned, in Abraham that are ‘saints’, but this is not a blanket reference to the people of Israel. It is to the company of those saints that the gentiles are being added. Both are given the same heavenly city, entrance to which is not determined ethnically but spiritually.¹⁴⁶ This is meant to clarify that, though the discussion of Jew and gentile is framed in language of proximity (i.e., ‘near’ and ‘far away’) to God, this language is not indicative of any eternal advantage of one over the other.

Eph 2:20

ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὧς ὁ ἀκρογωνιαίος αὐτοῦ Ἰησοῦ Χριστοῦ,

Eph 2:20

built upon the foundation of the apostles and prophets, with Jesus Christ himself as the cornerstone;

[82] Ὅπερ γὰρ ἔσχον φησὶν ἐκεῖνοι μυρίοις πόνοις, τοῦτο ὑμῖν διὰ τῆς πίστεως δεδωρηται, τὴν δὲ ἄγαν ἔνωσιν τὴν πρὸς τοὺς προφήτας καὶ ἀποστόλους τῶν ἐθνῶν σημάσαι θέλων ἐποικοδομηθέντες φησὶν, ὡσεὶ εἶπεν, θεμέλιος ἀπόκεινται οἱ προφῆται καὶ οἱ ἀπόστολοι. Ὑμεῖς τὴν λοιπὴν οἰκοδομὴν ἀναπληροῦτε, ἵνα γένησθε οἱ πάντες εἰς ναὸς θεοῦ, οἷον δὲ ἐστὶν ἐπάνω προφητῶν καὶ ἀποστόλων οἰκοδομεῖσθαι.

[82] For he says the very thing that they had with many sufferings, this has been given to you through faith, and greatly illustrates the union of the gentiles with the prophets and apostles, desiring, he says, to be ‘built’, as he says, on the foundation laid down by the prophets and apostles. You complete the rest of the building, so that all of you might become a temple of God, but a kind which is to be built on top of the prophets and apostles.

[83] Ὅρα ὅτι πρῶτοι οἱ ἀπόστολοι.

[83] Notice that the apostles are first!

[84] Αὐτὸς γὰρ ὁ καὶ τὸν θεμέλιον καὶ τὸ οἰκοδόμημα συνέχων καὶ συσφίγγων. Καὶ ὅρα ποτὲ ἄνωθεν συσφίγγειν αὐτὸν λέγει, ἔνθα κεφαλὴν αὐτὸν λέγει, ποτὲ κάτωθεν ὡς ἐπὶ τοῦ

[84] For it is he himself that holds together and binds both the foundation and the building. And notice at one time he says Christ binds together from above, which is why he says he

¹⁴⁶ The reference to Abraham here likely intends to recall Heb 11:10, with the heavenly Jerusalem mirroring imagery of Heb 12:22 and Rev 21:2.

ἀκρογωνιαίου, ἀλλαχοῦ δὲ καὶ θεμέλιον φησὶ
τὸν Χριστὸν.

is the head; another time as from below, like
the cornerstone; and also, elsewhere he says
the foundation is Christ.

[85] Ἐν ᾧ ἀκρογωνιάιῳ.

[85] In whom is the cornerstone.

The intimacy with God that has now been offered by faith was only attainable to those under the old covenant through great toil or ‘suffering’, referring to the ceremonial requirements of the Torah. This gift now brings together old and new covenants (i.e., ‘apostles and prophets’) joined together in Christ. The primary placement of ‘apostles’ in the lemma suggests to the catenist that they hold a pre-eminence between the two, and refers implicitly to Old Testament prophets.¹⁴⁷ The saints are called to build upon the work laid by the prophets, then the apostles, with the gospel being the tool with which to build, and they are held together by Christ, who, as the catenist remarks, is also said elsewhere to be the foundation (1 Cor 3:11), but here is the cornerstone.

Eph 2:21–22

ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει
εἰς ναὸν ἅγιον ἐν κυρίῳ, ἐν ᾧ καὶ ὑμεῖς
συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ
ἐν πνεύματι.

Eph 2:21–22

In him the whole structure is joined together
and grows into a holy temple in the Lord, in
whom you also are built together spiritually
into a dwelling place for God.

[86] Δείκνυσι τὴν ἀκριβῆ οἰκοδομὴν, ἅμα
δηλῶν μὴ ἄλλως εἰς ναὸν αὖξει ἅγιον ἢ ὅλως
σώζεσθαι, εἰ μὴ μετὰ ἡκριβωμένου βίου.

[86] He reveals the perfectness of the building,
simultaneously demonstrating that in no other
way will one ‘grow into a holy temple’ or be
completely saved except after an approved life.

[87] Ἡ γὰρ οἰκοδομὴ αὕτη αὖξουσα καὶ
πληρουμένη, ἀποτελεῖται ναὸς θεοῦ. Ἐνοικήσω
γὰρ ἐν αὐτοῖς φησι, καὶ κοινῇ γὰρ εἰς τὴν
ἐκκλησίαν οἰκεῖ ὁ θεός, καὶ ἰδίᾳ εἰς ἕκαστον
τῶν ἀξίων.

[87] For as the same building is increasing and
being completed, it constitutes the temple of
God. For he says, ‘I will dwell in them’ for God

¹⁴⁷ Theodoret believed this was because they brought the ‘divine message’ to the world. PG 82.525.8–11. Chrysostom saw no indication of pre-eminence in this placement, but his statement that the apostles came last in the order of time, clearly indicates that he understood prophets to be those in the Old Testament. See PG 62.44. This is also how the catenist interprets the identity of the ‘prophets’ in Eph 3:5.

dwells both among the church collectively and in each individual who is worthy.¹⁴⁸

[87ex] Τὸ ἐν κυριῷ οἶον διὰ κυριοῦ.

[87ex] In ‘the Lord’ indicating through the Lord.

[88] Τὴν μὲν πρώτην οἰκοδομὴν τῆς καθόλου ἐκκλησίας εἰρηκεν ταύτην, δὲ τῶν ἐν Ἐφέσῳ.

[88] While he has called the first building the universal church, this one is the church in Ephesus.

[89] Ἡ διὰ πνευματὸς ἢ ἐν πνευματικῇ οἰκοδομῇ.

[89] (built together spiritually) Either through the Spirit, or in a spiritual dwelling place.

The catenist at sch. 86 adopts a phrase found rarely prior to the eighth century.¹⁴⁹

The ἡκριβωμένου βίου or ‘approved life’ is a theme that is found in many hagiographic writings like Athanasius’s *Life of St. Anthony* and the orations of Gregory of Nyssa, as well as other church fathers, but the exact terminology is not found there. The use of βίου here is in keeping with the general propensity in patristic writings to refer to the physical life rather than the spiritual or eternal life, for which ζωή is often employed.¹⁵⁰ An ‘approved life’ in many patristic writings is understood to be a life tested by toil and discipline.¹⁵¹ Chrysostom speaks of the benefit of enduring hardships in this life in his homily on Rom 5:3, writing:

¹⁴⁸ 2 Cor 6:16.

¹⁴⁹ A regular user of this term was the eighth-century abbot of the Stoudite monastery, Theodore the Stoudite. We read in *Epist.* 460.42–47:

βλαβερὸν τοῦτο· τῇ ἐντολῇ δεῖν παραμετρεῖν ἑαυτούς, ἀλλὰ μὴ τοῖς πέλας. ἐντεῦθεν γὰρ οὐκ ἔρχεται τις εἰς τὸ ὀρθοποδεῖν οὐδὲ θεοπρεπῶς πορεύεσθαι, ἐπειδὴ ἡ παροῦσα

γενεὰ καὶ ὀλίγωρός ἐστιν, ἐκλελοιπυῖα τοῦ ἡκριβωμένου βίου, καὶ τὸ ἀπ’ αὐτῆς κανονίζεσθαι ἔωλον καὶ ἄλυσιτελές· ἐκεῖ σκοπῶμεν, οὗ ὁ ἱερὸς βίος, ἔνθα ἔλαμψεν ἡ εὐαρέστησις Κυρίου.

And in the eulogy for his uncle Plato, *Oratio fun. Platon.* 6.837.16–22:

Τί οὖν ἔδει, ὦ πρὸς τῆς ἀληθείας αὐτῆς; Οὐχὶ τὸν τοσαῦτα ὑπὲρ τοῦ καλοῦ ἐναθλήσαντα καὶ ἡκριβωμένου βίου τοῖς πᾶσι νόμον προκειμένον, ἀψευδῶς εἰπεῖν τὴν ἐνοῦσαν αὐτῷ διάθεσιν, πρὸς τὸ κοινῇ συμφέρον σκοποῦντα; Οὐ, πασὶν οἱ τὰ ἐκείνου σκώπτοντές τε καὶ διαγελῶντες, ἀλλ’ ἡ τὴν ἄγνοιαν προβαλέσθαι, ἢ τοῖς ἐπιζητήσασι παραχωρῆσαι τὸ ψήφισμα·

¹⁵⁰ Though this is not always consistent, some examples are Gregory of Nyssa, *De Vita Mosis*, 2.126; *In Diem Luminem*, 9.240.12–16; John Chrysostom, *De Lazaro hom.* 7, PG 48.978.52–53; *De Precatione (orat. 2)*, PG 50.775.53; Clement of Alexandris, *Paedagogus*, 1.13.102.

¹⁵¹ The impetus for the theme of a tested and approved life is largely derived from biblical passages such as Prov 3:11–12 and 1 Cor 9:27, among others.

Εἰ γὰρ τῶν εἰρημένων ἕκαστος τὸ ἐπιπονὸν κοῦφον ἡγεῖται διὰ τὴν τῶν μελλόντων ἐλπίδα, καὶ ταῦτα, εἰ καὶ τις αὐτῶν ἐπιτυχεῖν δυνηθείη, τῷ παρόντι συγκαταλυόμενα βίῳ πολλῷ μᾶλλον ὑμᾶς τὴν ὑπὲρ τῆς πνευματικῆς διδασκαλίας κρόασιν ἀνέχεσθαι χρὴ, καὶ τὴν ὑπὲρ τῆς αἰωνίου ζωῆς παράταξιν τε καὶ τοὺς ἰδρωτάς γενναίως φέρειν.

For if each of the types of person I just mentioned considers their arduous labour light because of the hope for what the future will bring—and even if one is able to attain these results, they come to an end with the present life, after all!—how much more should you lend your ears to spiritual instruction and nobly endure combat and strenuous exertions for the sake of eternal life?¹⁵²

The seventh-century monastic work of John Climacus, known as the *Ladder of Divine Ascent*, depicts the life of the ascetic specifically, but the Christian more broadly, as a journey of hardship, separation, and discipline, with the goal of growing ever closer to the presence of the divine.¹⁵³

The catenist is conveying here that just as a temple is built with stone upon stone, the growth of the temple of God within the individual believer only grows through a life of discipline. For the catenist and the theological culture in which the catena existed, this is what was meant by living in a manner that is worthy of one's calling (Eph 4:1; Col 1:10; 1 Thess 2:12). This idea of God dwelling in the temple that is made up of the church universal as well as the temple that is in the individual believer is clarified in sch. 87. The means of this growth is once again specified as coming 'through the Lord' where the lemma reads 'in the Lord'.

The catenist ends with a permissive tone regarding how one interprets ἐν πνεύματι. It is acceptably either a reference to the Holy Spirit, a view held by Theodore of

¹⁵² Text and translation found in M. M. Mitchell, *John Chrysostom on Paul: Praises and Problem Passages* (Atlanta: SBL Press, 2022), 88–89. Note also that here Chrysostom uses βίῳ to refer to physical life on earth and ζωῆς for eternal life, afterwards.

¹⁵³ John Climacus, *The Ladder of Divine Ascent*, trans. L. Moore (New York: Harper & brothers, 1959), 46.

Mopsuestia and Theodoret¹⁵⁴ and many modern commentators,¹⁵⁵ or indicative of the spiritual state of the dwelling place itself, as Chrysostom and Origen understood it.¹⁵⁶ The use of the disjunctive conjunction ἢ in the catena on Ephesians is regularly indicative of two or more, equally plausible, orthodox interpretations of a passage. This occurs regularly in the catena on Ephesians and in other catena traditions.¹⁵⁷ What some have called the ‘doctrinal neutrality’ of catenae in general, when it comes to the contents, has been noticed elsewhere,¹⁵⁸ but here largely suggests nothing more than an awareness of diversity in interpretation of certain details, neither of which retains a dogmatic hold on the text. As it pertains to this passage, there was diversity over the meaning of ἐν πνεύματι even during the Reformation.¹⁵⁹

¹⁵⁴ For Theodore, see Greer, *Commentaries*, 231; for Theodoret, see PG 82.525.23–26.

¹⁵⁵ Best, Lincoln, Schnackenburg, Merkle, and Muddiman all see ἐν πνεύματι as complementary to ἐν κυρίῳ and speaking of the Holy Spirit. Best, *Commentary on Ephesians*, 290; Lincoln, *Ephesians*, 159; Schnackenburg, *Ephesians*, 125; B. L. Merkle, *Ephesians*, EGTGNT (Nashville: B&H Academic, 2016), 83; Muddiman, *Epistle to the Ephesians*, 144.

¹⁵⁶ For Chrysostom, see PG 62.44.28–34. For Origen, the text is preserved in the commentary of Jerome. See Heine, *Commentaries of Origen and Jerome*, 139–140.

¹⁵⁷ In Ephesians it is used here and in scholia 12, 23, 43, 48, 68ex, 94, 97, 131, 127ex, 180, 222, 275, and 280.

¹⁵⁸ This is a term used by B. ter H. Romeny, ‘Procopius of Gaza and his Library,’ *From Rome to Constantinople: Studies in Honour of Averil Cameron*, ed. H. Amirav and B. ter H. Romeny (Leuven: Peeters, 2007), 189. Françoise Petit referred to this as ‘astonishing eclecticism’ when speaking of the variety of sources, F. Petit, ‘Les chaînes exégétiques grecques sur la Genèse et l’Exode. Programme d’exploration et d’édition,’ *StPatr* 12, ed. E. A. Livingstone (Berlin: Akademie, 1975), 46. Simonetti argued that this ‘sterility’ was due to the catenists’ fear of venturing too far afield of established orthodoxy. M. Simonetti, *Biblical Interpretation in the Early Church: An Historical Introduction to Patristic Exegesis* (Edinburgh: T&T Clark, 1994), 4. Simonetti’s claim of fear informing these decisions is highly unlikely given the presence of heretical voices in many Old and New Testament catenae. The diversity of perspective, as much as exists, is more likely attributable to a desire to present a larger template for what is ‘orthodox’ as the age of the christological councils was ending and the need for ethical reform was beginning.

¹⁵⁹ John Calvin interpreted it as the Holy Spirit, while Giovanni Diodati interpreted it as a spiritual dwelling place. Both references found in G. Bray, ed., *Reformation Commentary on Scripture: New Testament, Galatians, Ephesians*, vol 10 (Downers Grove, IL: IVP Academic, 2011), 656.

4.2.2.3 Ephesians 3

Eph 3:1–2

Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ
Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν, εἴ γε
ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ
τῆς δοθείσης μοι εἰς ὑμᾶς·

Eph 3:1–2

This is the reason that I, Paul, am a prisoner for
Christ Jesus for the sake of you gentiles, for
surely you have already heard of the
commission of God's grace that was given me
for you . . .

[89ex] Ἐπειδὴ φησὶν ὁ δεσπότης μου τοιαῦτα
ἐπεδείξατο εἰς ὑμᾶς, ἀνάγκη καμὲ τά κατὰ
δύναμιν εἰσενεγκεῖν, ὁ δέσμιος. Ἐν δεσμοῖς γὰρ
ὦν ἔγραφεν, ἅμα δὲ καὶ τοῦτο δηλοῖ, ὁ
δεσπότης μου ἐσταυρώθη, ἐγὼ δὲ τέως δέδεμαι
ὑπὲρ ὑμῶν τῶν ἐθνῶν.

[89ex] Since, he says, my Master revealed such
things to you, and to me, 'the prisoner' by
necessity, according to my ability to bear it. For
he wrote while he was 'in bonds', but at the
same time he also reveals this: my Master was
crucified, but for a time I have been bound 'for
the sake of you gentiles.'

[90] Τὴν πρόρρησιν λέγει τὴν πρὸς τὸν Ἀνανίαν
λεχθεῖσαν, ὅτι σκεῦος ἐκλογῆς μοι ἐστὶν οὗτος
τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον τῶν
ἐθνῶν.

[90] Paul speaks of the prediction addressed to
Ananias, 'for he is an instrument whom I have
chosen to bring my name before gentiles.'¹⁶⁰

[91] Οἰκονομίαν χάριτος, τὴν ἀποκάλυψιν
φησὶν, ὅτι οὐ παρά ἀνθρώπου ἔμαθεν. Ἀλλ'
οὕτως ὠκονόμησεν ἡ χάρις τοῦ θεοῦ ὥστε μοι
ἐξ οὐρανοῦ ἀποκαλυφθῆναι. Χάριτος δὲ τότε
καλέσαι, καὶ τὸ πηρῶσαι τῷ φωτὶ ἵν'
εὐπειθέστερος γένηται.

[91] 'The commission of grace' he says,
meaning 'the revelation' that 'he did not learn
from man'.¹⁶¹ But the grace of God
commissioned it in this way as to be revealed
to me from the heavenly one. But then to call
by grace and strike blind with light so that he
should become readily obedient.

[92] Αὐτὸς γὰρ μοι εἶπεν, φησιν, ὅτι εἰς ἔθνη
μακρὰν ἀποστελῶ σε.

[92] For Paul says, Christ himself said to me, 'I
will send you far away to the gentiles.'¹⁶²

The catenist elaborates upon the first verse in order to place Paul's 'bonds' in context. Taking this passage as confirmation that the author wrote during an imprisonment—in Rome according to the second hypothesis (Hb)—, the scholion appears to interpret τούτου χάριν as a reference to the author's ability to endure

¹⁶⁰ Acts 9:15.

¹⁶¹ Gal 1:11–12.

¹⁶² Acts 22:21.

imprisonment. It is curious that the catenist does not go to greater lengths to explain this verse, given the confusion it has caused in earlier commentators. Origen found it to be a solecism and grammatically bewildering, particularly because Paul had not explained what he was referring to, prior to this phrase.¹⁶³ Theodore of Mopsuestia agrees that there is no indication from Paul what τούτου χάριν refers to here but suggests that this is an anacoluthon where Paul is distracted by the need to remind the gentiles that he has been sent to them. For Theodore, Paul returns to his initial thoughts which ended in v. 2:22 at vv. 3:14ff.¹⁶⁴ Contrarily, Theodoret understands the phrase to refer to what follows in v.1, and the call of the gentiles.¹⁶⁵ John of Damascus considers the phrase to refer to the imprisonment and its purpose in revealing the call to the gentiles.¹⁶⁶ Conversely, Chrysostom asserts that the use of τούτου χάριν is a means to compare the bonds of Paul with the crucifixion of Christ, something the catenist borrows in this scholion.¹⁶⁷ For the catenist, it is not merely that Paul can endure his bonds, but that they are perhaps a ‘momentary affliction’,¹⁶⁸ in light of the crucifixion of Christ.

In approaching the second verse, the catenist sets the context of Paul’s τὴν οἰκονομίαν τῆς χάριτος. The ‘commission’ or even ‘divine plan’ refers both to the calling of the gentiles spoken of earlier (1:11) and to the appointment of Paul as an apostle to the gentiles (Rom 11:13). The application of οἰκονομία to Paul’s apostleship is stated in

¹⁶³ Heine, *Commentaries of Origen and Jerome*, 141–142; Greek text in Gregg, ‘Commentary of Origen’, 408.

¹⁶⁴ Greer, *Commentaries*, 231; Lincoln adopts this same interpretation in Lincoln, *Ephesians*, 172; This is the view adopted by Schnackenburg and Best in Schnackenburg, *Ephesians*, 130, and Best, *Commentary on Ephesians*, 294.

¹⁶⁵ PG 82.525.28–45; English translation in Hill, *Commentary*, 42.

¹⁶⁶ John of Damascus, *Epist. Pauli*, PG 95.833.46–49

¹⁶⁷ PG 62.44.50–55.

¹⁶⁸ 2 Cor. 4:17.

terms of his encounter with Ananias after being blinded on the Damascus road. That this οἰκονομίαν also includes the divine plan to make a new creation out of Jew and gentile, is confirmed through the catenist allusion to Gal 1:11–12 wherein Paul recounts the gospel given to him. While modern commentators deliberate about whether οἰκονομία here should refer to Paul’s office, or to the divine salvific plan as it has earlier, the catenist sees no need to deliberate between the two.¹⁶⁹ For the catenist, there is no division between the administration of God’s plan and the one who administers it.

Eph 3:3–4

Ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέν μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, πρὸς δὲ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ.

Eph 3:3–4

and how the mystery was made known to me by revelation, as I wrote above in a few words, a reading of which will enable you to perceive my understanding of the mystery of Christ.

[93] Μυστήριον γὰρ ἀληθῶς, τὸ τοὺς Ἕλληνας λίθοις προσκυνοῦντας, εἰς τοσαύτην ἐπαρθῆναι δόξαν καὶ εὐγένειαν. Ὁ καὶ αὐτὸ ἀποκεκάλυπτο αὐτῷ.

[93] For it is truly a mystery that the Greeks who offer worship to stones are raised to so great a glory and excellence. And the same was revealed to him.

[94] Τὰς προλεχθείσας ἄνω λέγει οἰκονομίας, ὅτι ἐκλήθη τὰ ἔθνη ὄντα μακρὰν καὶ ἐπωκοδομήθη καὶ ὅσα τοιαῦτα, ἐν ὀλίγῳ ἢ προ ὀλίγου ἢ διὰ βραχέων.

[94] (as I wrote above in few words) He speaks of the plan spoken of above, because the gentiles were called, being far away, and were built up, and more things like this, ‘in few words’, or shortly before, or briefly.

[95] Βαβαί. Ὡστε οὐκ ἔγραψεν ὅσα ἐχρῆν, ἀλλ’ ὅσα ἐχώρουν νοεῖν. Σύνεσιν δέ φησιν. Τὸ πῶς τὸ μυστήριον συνῆκα. Τὸ πῶς αὐτὸ κατενόησα. Σύνεσις γάρ ἐστιν ἡ εἶδῃσις—ἡ γνῶσις—ἡ ἐπὶ τῷ μυστηρίῳ τοῦ Χριστοῦ.

[95] Amazing! As he did not write as much as he should have, but as much as they are capable of perceiving. But he says, ‘understanding’, meaning how I [Paul] understood the mystery; how I [Paul] contemplated it. For understanding is knowledge—intimate knowledge—concerning the mystery of Christ.

¹⁶⁹ Merkle, *Ephesians*, 87; Lincoln, *Ephesians*.; Best adopts a both/and approach like that in the scholia. See Best, *Commentary on Ephesians*, 298–299. The scholia here are drawn from Chrysostom’s homilies, indicating that this both/and approach is the homiletician’s first and foremost. See PG 62.44.60–45.17. Theodoret speaks only of Paul’s commissioning. See PG 82.525.50–55. Origen ignores the matter altogether. An approach similar to Chrysostom’s is found in Theodore of Mopsuestia and may be the impetus for Chrysostom. See Greer, *Commentaries*, 232.

Scholion 93 is peculiar in that it switches from the more common generic epithet ἔθνων to the specific ethnic identifier Ἕλληνας. The source text for this scholion is unknown and therefore may be the invention of the catenist or even Oecumenius himself. A similar sentiment, though without reference to ‘Greeks’, is found in Chrysostom where he writes μυστήριον γάρ ἐστὶ τὸ τὰ ἔθνη ἐξαίφνης εἰς μείζονα τῶν Ἰουδαίων εὐγένειαν ἀναγαγεῖν.¹⁷⁰ If this is the idea behind this scholion, the catenist has intentionally exchanged ἔθνων for Ἕλληνας, expanded on the idolatrous nature of the Greeks, and eliminated any reference to the Jews. Curiously, there is the additional phrase that this was ‘also revealed to him’—presumably meaning Paul. Is the catenist suggesting that the apostle had in mind the elevation of the Greeks specifically to the status of children of God? Certainly, in the verses that follow, the author of Ephesians reveals that the mystery is the inclusion of the ‘gentiles’, and in the fourth chapter these same ‘gentiles’ are characterised as ‘ignorant’, ‘callous’, and ‘indecent’ (4:18–19), but no mention is made of idolatry. At best, we may assume that the catenist has taken liberty with the Chrysostomic voice to better apply it to their own context.

In his commentary on this verse, Theodoret asserts that ‘contrary to what others have suggested’ the phrase ἐν ὀλίγῳ does not refer to a previous letter.¹⁷¹ Rather, like here in the catena, it refers to what Paul has said previously. The catenist, following Chrysostom, offers the explanatory gloss that ἐν ὀλίγῳ could mean ‘shortly before’, or ‘briefly’—both ultimately pointing to the divine plan Paul has discussed in the previous

¹⁷⁰ For it is a mystery that the gentiles would be instantaneously lifted up to an elevation greater than the Jews. PG 62.45.23–25.

¹⁷¹ PG 82.525.46.

two chapters. There is no mention in Theodoret of who he is referring to that suggests this refers to another epistle, and this idea is not found in the other Antiochenes like Theodore or Chrysostom, nor is it found in Alexandrians such as Clement, Origen, and Cyril.

Lastly, there is the pastoral exclamation of wonder at the text. Where Origen blames the ambiguity of this section on Paul being ‘untrained in speech’ and a poor rhetorician, the catenist, channelling Chrysostom, explains it as the apostle accommodating what he writes to the perceptive limitations of his readers.¹⁷² Given the homiletical thrust of Chrysostom’s work, and particularly those scholia employing the exclamatory bursts, it follows that the catenist would avoid disparaging the divinely inspired author to the reader in the same way that Origen has in his commentary. Additionally, there is the use of three words for knowledge in relation to the mystery of Christ: σύνεσις, εἶδησις, and γνῶσις.

Σύνεσις is also found in Col 2:2 in the context of knowledge related to the mystery of God, but is more widely observed in the Greek version of the book of Daniel (1:4, 17; 9:13, 23; and 10:1, 11). In the Old Testament contexts, Best notes that it is inexorably linked to the understanding and interpretation of dreams and visions, implicitly connected to divine revelation. He writes, ‘Since the context here is one of revelation it should not be taken as referring to human insight but to an understanding given by God into his mystery.’¹⁷³ Εἶδησις is a classical term associated more with practical or pragmatic knowledge and does not appear in the New Testament. It appears

¹⁷² Origen’s complaints are lengthy and can be found in Heine, *Commentaries of Origen and Jerome*, 141–143.

¹⁷³ Best, *Commentary on Ephesians*, 303. The NRSVue’s decision to translate this as ‘perception’ is questionable given the link to revelatory insight.

once in Sirach 42:18 wherein it refers to all the knowledge that can be known. Here, the catenist appears to infer that it is synonymous with γνῶσις, though they may intend γνῶσις to be a narrower definition. Γνῶσις is widely used of ‘knowledge’ throughout the New Testament, Greek Old Testament, and patristic writings. In the New Testament it is often used for basic knowledge but can relate to specific knowledge of God (1 Cor 8:7), while in the LXX it can also mean intimate knowledge, like that expressed by Hannah regarding God’s knowledge of her desire for a child (1 Kgdms 2:3). The early church often associated this term with various gnostic sects, though Clement of Alexandria applied it to Christians themselves.¹⁷⁴ There is no suggestion of reference to Gnosticism in this scholion, therefore it is likely that the term is employed in a similar manner here as it is in other Pauline epistles, a positive form of knowledge. Given that its cognate term γινώσκω often refers to the intimacy of sexual union, such as between husband and wife (Matt 1:25; Gen 4:1), there is reason to believe the catenist is using the term in a narrowing fashion, specifying a more intimate, positive form of knowledge, more specific than εἰδησις. If this is the case, then the catenist is articulating that Paul is seeking to share the understanding he has of the mystery of God’s divine plan with the Ephesian church, and subsequently with the reader of the catena. This understanding is greater than practical knowledge of how God acts or what he has accomplished, but is rather a deeper, felt knowledge—a special, divine revelation even.

¹⁷⁴ For a broad discussion of Paul’s use of the term and the church fathers in their citations of Paul, see P. Coutsoumpas, ‘The Strong/Gnosis, Paul, and the Corinthian Community,’ *Paul and Gnosis*, PS 9, ed. S. Porter and D. I. Yoon (Leiden: Brill, 2016), 188–208, and J. L. Kovacs, ‘Reading the “Divinely Inspired,” Paul: Clement of Alexandria in conversation with heterodox Christians, Simple Believers, and Greek Philosophers,’ *Clement’s Biblical Exegesis: Proceedings of the Second Colloquium on Clement of Alexandria (Olomouc, May 29–31, 2014)*, Supplements to *Vigiliae Christianae* 117, ed. V. Cernuskova, J. L. Kovacs, and J. Platova (Leiden: Brill, 2017), 330.

Eph 3:5

ὁ ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι:

Eph 3:5

In former generations this mystery was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit:

[96] Ὅπερ μυστήριον φησὶν *ἐτέραις γενεαῖς, οὐκ ἐγνωρίσθη*; Πάντα δὲ ταῦτα εἰς μυστήριον Χριστοῦ συντελεῖ, ἡ ἐνανθρώπησις, ὁ σταυρὸς, ἡ ἀνάστασις, ἡ ἐκ δεξιῶν τοῦ Πατρὸς καθέδρα, ἡ κλήσις τῶν ἐθνῶν, ἡ διὰ τῆς πίστεως σωτηρία, ἡ ἐκβολή τοῦ κατὰ σάρκα Ἰουδαίου, ἡ συνάφεια τῶν δύο λαῶν εἰς ἓν σῶμα Χριστοῦ χρηματίζουσα, μᾶλλον δὲ οὕσα, ἡ δευτέρα παρουσία, καὶ ἡ ἀπόδοσις τοῦ καταξίαν, καὶ ὅσα τοιαῦτα.

[96] Which mystery does he say, ‘in former generations was not known?’ But all these things he completed in the mystery of Christ: the incarnation, the cross, the resurrection, the seat at the right hand of the Father, the call of the gentiles, salvation through faith, the casting out of the requirements of the Jewish law,¹⁷⁵ the union of two peoples into one body of Christ, the second coming, and the sufficient payment for sin, and more like this.

[97] Τί οὖν, οἱ πάλαι προφηῖται οὐκ ᾔδεσαν; Πῶς οὖν ὁ Χριστὸς φησὶν Μωυσῆς καὶ οἱ προφηῖται περὶ ἐμοῦ ταῦτα ἔγραψαν; Καὶ πάλιν, φησι περὶ τῶν γραφῶν ὅτι *ἐκεῖναι εἰσὶν αἱ μαρτυροῦσαι μοι*. Καὶ φαμέν, ἡ τοῦτο εἶπεν, ὅτι πᾶσιν ἀνθρώποις οὐκ ἐγνωρίσθη, εἶπεν γὰρ ἔμπροσθεν *τοῖς υἱοῖς τῶν ἀνθρώπων*. Νῦν γὰρ μετὰ τὴν ἐνανθρώπησιν πάντες αὐτὸν ἐθεάσαντο. Ἡ ὅτι οὐδὲ οἱ προφηῖται εἶδον ὡς νῦν ὥράθη τουτέστιν σωματικῶς. Ἡ ὅτι περὶ τῶν ἐθνῶν οὐδενὶ οὕτως ἐγνώσθη εἶναι ταῦτα *συγκληρονόμα καὶ σύσσωμα καὶ συμμετοχα τῆς ἐπαγγελίας*.

[97] What therefore, had the prophets of old not known? How therefore did Christ say, ‘Moses and the prophets wrote these things concerning me?’¹⁷⁶ And again, he said concerning the Scriptures that ‘it is they that testify to me’.¹⁷⁷ And we say either, he intended this: that it was ‘not known’ to all of humanity, because he said ‘humankind’ before. For now, after the incarnation, everyone saw him. Or [he intended] that the prophets did not see, as he is seen now—which is to say bodily. Or that, concerning the gentiles, it was not perceived by anyone else that these were ‘fellow heirs, members of the same body, and sharers in the promise.’

[98] Διὰ πνευματος γὰρ καὶ νῦν ἡ ἀποκάλυψις τῶν τοιούτων. Ἀμέλει οἱ ἐστερημένοι τοῦ πνευματος καὶ νῦν πλανῶνται. Ὅτι μὲν γὰρ κληθήσεται τὰ ἔθνη, ᾔδεσαν οἱ προφηῖται, ὅτι δὲ *συγκληρονόμα καὶ συμμετοχα* ἔσται οὐκ, ᾔδεσαν.

[98] For even now the revelation of such things is through the Spirit. The ones that neglect the Spirit are even now going astray. For indeed the prophets knew that the gentiles were to be called, but not that they would be ‘fellow heirs and sharers [in the promise]’.

¹⁷⁵ Lit. ‘The casting out of the Jews according to the flesh.’

¹⁷⁶ John 5:46.

¹⁷⁷ John 5:39.

The difficulty of this passage is not lost on the church fathers. Origen addressed the question of what this mystery might entail, and how the prophets could be said to be unaware of it, given all the gospel references to Moses and the prophets, writing of Jesus. He balanced this puzzlement with other gospel statements that seemed to affirm that the prophets did not know of Jesus's coming (e.g. Lk 10:24).¹⁷⁸ Chrysostom, like Origen, recites Johannine passages which insinuate that both Moses and the prophets were clearly aware of the coming of Christ, and thus determine, like Origen, that the mystery that was not known is what is said in v. 6, that the gentiles would become fellow heirs and members of the same body.¹⁷⁹ Both Theodore of Mopsuestia and Theodoret deal with this verse more briefly, simply asserting that the unknown mystery is the bringing in of the gentiles.¹⁸⁰ The catenist defies this consistency to some degree by adding to the mystery the incarnation, crucifixion, resurrection, and glorification of Christ, as well as salvation through faith. According the catenist, the mystery also includes the induction of the gentiles and departing from the Jewish law, but it is not limited to those things.

The addition of these features has the potential to make the explanation of how the prophets of old could be unaware of the mystery more difficult, given the ways in which Jesus spoke of their knowledge of him. However, the catenist is not careless with their words. It could be argued, and ultimately is, that while the Moses, Abraham, and the prophets knew of a coming One, the reality of the incarnation, that One's death on the cross, and their subsequent resurrection could not have been known specifically. A

¹⁷⁸ This discussion is found in the commentary of Jerome on Ephesians but is believed by Heine to have ultimately come from Origen. See Heine, *Commentaries of Origen and Jerome*, 144–147. For Heine's defence that this commentary is Origen and not Jerome, see R. E. Heine, 'Recovering Origen's Commentary on Ephesians from Jerome,' *JTS* (2000), 478–514.

¹⁷⁹ PG 62.45.40–62.

¹⁸⁰ For Theodore of Mopsuestia, see Greer, *Commentaries*, 233. For Theodoret, see PG 82.528.4–11.

similar maneuver is made in Origen, insofar as the fullness of what was revealed to the prophets was not known, even if the Spirit had revealed elements of it. Additionally, the catenist emphasises that, in the lemma, Paul speaks of the mystery not being revealed to τοῖς υἱοῖς τῶν ἀνθρώπων. In so doing, the matter of what the Hebrew patriarchs and prophets knew or did not know can be avoided, for they are not the object of this mystery.

It is worth noting that the catenist, without question, identifies the προφήταις as Hebrew / OT prophets. This foregoes any discussion of the syntactical implications of the phrase ὡς νῦν ἀπεκαλύφθη τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις recognised by several modern commentators as referring to prophets contemporaneous with the apostles.¹⁸¹ This perspective is also adopted by Theodoret and Theodore of Mopsuestia.¹⁸² The lemma's use of νῦν δὲ appears to situate the prophets with the apostles in accordance with recent commentaries and avoids the difficult questions posed by the church fathers, but this is not the perspective found in the majority of patristic references.

Finally, the content of the mystery is reaffirmed to be that which follows in v. 6, but that it was unknown to the prophets of old is explained through the use of ἐν πνεύματι—here reinterpreted as διὰ πνεύματος, typical of the catenist. It is the Spirit

¹⁸¹ Best, *Commentary on Ephesians*, 307, and Schnackenburg, *Ephesians*, 134. Muddiman agrees with Best and Schnackenburg but concedes that the inclusion of Old Testament prophets in the phrase cannot be ruled out. Muddiman, *Ephesians*, 155.

¹⁸² Νῦν δὲ τοῖς ἀποστόλοις ἀπεκάλυψε πρώτοις, εἶτα τοῖς προφήταις. Πολλοὶ γὰρ κατὰ τῶν ἀποστόλων καιρὸν προφητικῆς ἀπήλυσαν χάριτος.

‘Now, on the other hand, he revealed it to the apostles first, then to the prophets; many, remember, enjoyed the charism of prophecy at the time of the apostles.’

PG 82.528.9–11; English translation from Hill, *Commentary*, 42. For Theodore of Mopsuestia, see Greer, *Commentaries*, 233.

that reveals the truths and mysteries of Scripture, even now, as those who have left the orthodox faith demonstrate. Likewise, the prophets knew of the gentiles' inclusion into the covenant, but the Spirit did not reveal to them the fullness of this inclusion, namely that they would be fellow heirs and sharers in the promise. In so doing, the catenist need not explain the Old Testament and New Testament proof texts employed by Origen but is freed to simply assert that the Spirit had withheld some, but not all, revelatory details.

Eph 3:6–7
 εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ
 συμμετοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ
 διὰ τοῦ εὐαγγελίου, οὗ ἐγενόμην διάκονος
 κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τὴν
 δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως
 αὐτοῦ—

Eph 3:6–7
 that is, the gentiles have become fellow heirs,
 members of the same body, and sharers in the
 promise in Christ Jesus through the gospel. Of
 this gospel I have become a servant according
 to the gift of God's grace that was given me by
 the working of his power.

[99] Τὸ ἐν ἔχειν Χριστῷ σῶμα διὰ τὸ εἶναι
 αὐτοῦ μέλη.

[99] They have one body 'in Christ' on account
 of being his members.

[100] Βασιλεία μὲν γὰρ ἐπὶγγελλται παρὰ τοῦ
 πατρός, διὰ Χριστοῦ δὲ τὰ ἔθνη καὶ τῆς εἰς
 αὐτὸν πίστεως—τῆς τοιαύτης ἐστὶν ἐπαγγελίας
 συμμετοχα. Τῆς πίστεως αὐτοῖς φησι τὸ
 εὐαγγελιὸν ὁ δῆλόν καὶ πρόξενον.

[100] For a kingdom is promised from the
 Father, but the gentiles, through Christ and
 faith in him—are sharers in the promise. The
 clear and effective gospel, he says, is theirs
 through faith.

[101] Ἐγενήθην φησὶ τοῦ εὐαγγελίου διάκονος
 ἐν δωρεᾷ χάριτος τοῦτο λαβών. Οὐδὲν γὰρ ἐγὼ
 ἔργον ἐμὸν συνεισήνεγκα φησι τῇ χάριτι ταύτῃ.
 Ὅρα Παῦλον ταῦτα λέγοντα τὸν καθ' ἡμέραν
 ἀποθνῄσκοντα.

[101] He says 'I have become a servant of the
 gospel' by the 'gift of grace' he received. For, he
 says, I contributed nothing of my own work, to
 this grace. See Paul, saying these things 'dying
 every day'.¹⁸³

[102] Καὶ οὐ μόνον φησὶν ἐδωρήθη μοι ἡ χάρις
 αὕτη ἀλλὰ πρὸς τῇ δωρεᾷ, καὶ ἐνεργεῖ μοι
 δύναμιν εἰς τὸ ἰσχύειν πρὸς τὴν διακονίαν τοῦ
 εὐαγγελίου. Τριῶν γὰρ δεῖται τὸ πρᾶγμα
 παραβόλου ψυχῆς καὶ βίου ἀλήπτου καὶ σοφίας
 πνευματικῆς.

[102] And he not only says that 'this grace' was
 bestowed upon me but, in addition to the gift,
 it produces power in me to be strong for the
 service of the gospel. For three things are
 necessary: an adventurous soul, a blameless
 life, and spiritual wisdom.

¹⁸³ 1 Cor 15:31.

The catenist continues the discussion of gentile inclusion into the promise of God with a somatic metaphor. A body cannot be divided and still be a body, therefore the gentiles and Jews must be part of the same body which is Christ if they are both members. The use of *σύσσωμα* in the biblical lemma is the word's first appearance in Greek literature, but it becomes common in later Christian writings. While some have postulated that the author of Ephesians is the originator of the word, its meaning is certified here in the catenist's interpretation.¹⁸⁴ For Chrysostom, from whom this series of scholia are loosely drawn, this promise of one body in Christ was the greatest of all.¹⁸⁵

The catenist interprets Paul's mention of the 'promise in Christ Jesus' to be a kingdom. Presumably this is meant to paraphrase the Chrysostom homily, wherein the gentiles being 'fellow heirs' and 'sharers of the promise' involves a re-assertion of their status alongside the Jewish believers. While the homily says nothing of a kingdom, it can be surmised that the catenist employs the term here as representative of the eternal Davidic kingdom promised to the Israelites.¹⁸⁶ This promised kingdom comes to the gentiles through faith, reiterating the comments begun early on at Eph 2:8–9.

Paul's servanthood to God on behalf of the gentiles is described as a 'gift', which the catenist in turn interprets as an affirmation that nothing can be brought by Paul to earn this gift. Since elsewhere the author speaks of 'dying every day', it is clearly not in

¹⁸⁴ Muddiman argues that *σύσσωμα* originates here in Ephesians. See Muddiman *Ephesians*, 156. Thielman admits it to be a possibility, but remains sceptical, given its prolific appearances in the following centuries. See F. Thielman, *Ephesians*, BECNT (Grand Rapids: Baker Academic, 2010), 205. Lincoln likewise acknowledges the possibility but points out that a similar term *συσσωματοποιεῖν* appears in Ps.-Aristotle, *De Mundo*, 396a. See Lincoln, *Ephesians*, 180. Best admits its first appearance here but rejects it as a neologism given the limitations of knowledge of all Greek literature. See Best, *Commentary on Ephesians*, 313.

¹⁸⁵ PG 62.46.1–2.

¹⁸⁶ 2 Sam 7:11–13; Ps 89:3–4, 28–29; Jer 33:17.

himself that this gift can be earned. However, with this gift of grace comes power to proclaim the gospel. In what follows the catenist makes a subtle shift to the Chrysostom text, almost contradicting its original intent. The catenist declares at the close that three things are required, ‘an adventurous soul’, ‘a blameless life’, and ‘spiritual wisdom’. Yet, Chrysostom declares that it is Paul’s zeal that is παράβαλον and his soul is ready to suffer hardship. He brings both of these and ‘spiritual wisdom’ to his preaching. It is then added that Paul’s ‘blameless life’, alongside these other things is of no avail to him apart from the work of the Spirit.¹⁸⁷ Rather than following Chrysostom in affirming the need for the work of the Spirit, the catenist asserts that these three virtuous attributes are ‘necessary’, reflecting some of the pietistic teachings of the Cappadocians.¹⁸⁸ The restructuring of this scholion and the teaching of Chrysostom in this way comports well with a late seventh-century compilation of the catena, during which Justinian II encouraged the moral reform of his subjects.¹⁸⁹

¹⁸⁷ PG 62.46.29–34.

¹⁸⁸ The need for an ‘irreproachable life’ is common in Gregory of Nyssa. In *De vita Mosis*, Nyssa allegorises Moses’s ascent up Mount Sinai with the Christian life. Before he begins the ascent, Nyssa states that Moses had to have his garment washed, representative of τῆς εὐσχήμονος τοῦ βίου, ‘the honourable life.’ *De vita Mosis*, 2.155.2. The actual phrase βίου ἀλήπτου found here is almost exclusively used in Chrysostom, twice to refer to the life of Paul, and once to Job, but neither to commend a blameless life to the reader as it is in the catena. It occurs again in the homily on Ephesians but only as an illustration for the need for good works and not only a blameless life. See PG 62.47.7–11. Chrysostom does commend a blameless life implicitly in his homily on Hebrews where he speaks of receiving only those who possess, among other virtues, a ‘blameless life’. See PG 63.132.1–7. The phrase appears only elsewhere in Cyril of Alexandria with similar intent. See Cyril of Alexandria, *Comm. in Lucam*, PG 72.776.46–50.

¹⁸⁹ J. B. Bury, *A History of the Later Roman Empire: From Arcadius to Irene (395 A.D. to 800 A.D.)*, vol. 2 (Cambridge: Cambridge University Press, 2015), 326–27.

Eph 3:8

ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη—ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξίχνιαστον πλοῦτον τοῦ Χριστοῦ,

Eph 3:8

Although I am the very least of all the saints, this grace was given to me to bring to the gentiles the news of the boundless riches of Christ . . .

[103] Ὅρα ὑπερβολὴν ταπεινοφροσύνης. Ἀλλαχοῦ μὲν μὴ εἶναι ἱκανὸν εἰς ἀποστολὴν ἔλεγεν ἑαυτόν, νῦν δὲ καὶ πάντων τῶν ἁγίων ἐλαχιστότερον λέγει. Ἐμοί οὖν φησιν ἐδόθη ἡ χάρις αὕτη, καὶ εἰκότως χάρις. Εἶγε τῷ πάντων ὥς φησιν ἐλαχιστοτέρῳ τὸ κήρυγμα τῶν ἐθνῶν ἐπετράπη.

[103] Behold the exceeding humility! Elsewhere he said that he was not sufficient to be called an apostle,¹⁹⁰ but now he says he is ‘the very least of all the saints.’ Therefore, he says ‘this grace was given to me’, and grace fairly given. Even if he is as he said, ‘the very least of all’, he was entrusted with the preaching to the gentiles.

[104] Ποία χάρις; τὸ ἐν τοῖς ἔθνεσιν φησὶν εὐαγγελίζεσθαι.

[104] What grace? He says, ‘to preach to the gentiles.’

[105] Εἰ ὁ πλοῦτος αὐτοῦ ἀνεξίχνιαστος ἐστίν, τί δεῖ περὶ τῆς οὐσίας αὐτοῦ πολυπραγμονεῖν.

[105] If his riches are boundless, why is it necessary to debate about his essence?

Typical of the Antiochene emphasis on moral exhortation, the catenist (and Chrysostom) finds the humility exhibited by Paul to be remarkable. Here, he does not say he is the least of the apostles, as he said in an earlier epistle, because—as Chrysostom elaborates—that would mean less to current readers. Rather, he says that he is the least of the *saints* to which all believers belong, in which case Paul is saying he is least of all Christians. The catenist points out the remarkableness of this claim when they say that in spite of his humility, Paul was given the grace to be apostle to the gentiles, and this was ‘fairly given.’¹⁹¹

¹⁹⁰ 1 Cor 15:9.

¹⁹¹ Origen did not see this as humility on Paul’s part, for, if it were, it would have been lying. He therefore sets about investigating how Paul could indeed be the least of all saints. He solves the question by determining that Paul succeeds in humbling himself beneath all saints, but this, in God’s economy, makes him subsequently the greatest (cf. Matt 20:26–27). See Heine, *The Commentaries of Origen and Jerome*, 148.

Scholion 105 reflects ideas similar to those found in Theodoret's commentary on this same passage.¹⁹² For Theodoret, Paul's use of ἀνεξιχνίαστον here silences the claims of the fourth-century Arian, Eunomius of Cyzicus (325–396CE). Like Arius, Eunomius taught that Christ was a created being, possessing a different οὐσία than the Father and therefore not equal to Him.¹⁹³ Unlike Arius, Eunomius also denied that the nature of God was ἀκατάληπτος, 'unreachable' in essence, but rather that the Father and Son were distinct (ἀνόμοιος) in being.¹⁹⁴ Theodoret—and the catenist—consider Paul's use of words here to be a direct refutation of Eunomian belief. It is unlikely that the NRSVue's translation of ἀνεξιχνίαστον as 'boundless' is what is in mind at this time. It is more likely 'unsearchable' which is closer in translation to ἀκατάληπτος and 'unreachable'. As such, the catenist is ultimately saying, if Paul here affirms the unsearchable riches (i.e., grace) of Christ why is there still debate over his οὐσία? Christ must therefore be ὁμοουσίως with the Father, and Eunomius, as well as those who teach similarly, is silenced.

Eph 3:9

καὶ φωτίσαι πάντας τίς ἡ οἰκονομία τοῦ
μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν
αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι διὰ
Ἰησοῦ Χριστοῦ,

Eph 3:9

and to make everyone see what is the plan of
the mystery hidden for ages in God, who
created all things through Jesus Christ,

[106] Ὅτι μὲν γὰρ κληθήσεται τὰ ἔθνη, ἧδεσαν
τινες διὰ τοῦ πνευματός, ὅτι δὲ ἐπὶ τοιούτοις.
Ὡστε ἀπαρχὴν αὐτῶν γενέσθαι τὸν θεὸν λόγον,
οὐκ ἧδεσαν. Τοῦτο οὖν φησιν *μυστήριον*
ἀποκεκρυμμένον.

[106] For indeed that the gentiles would be
called, some knew through the Spirit, but that
was concerning those like before (Israel). That
their Firstfruit would become God the Word,
they did not know. Therefore, this he calls 'the
hidden mystery'.

¹⁹² PG 82.528.34–42. Chrysostom parallels 'riches' of Christ with his 'essence' in his homily, but with no further explanation. PG 62.50.8–10.

¹⁹³ Eunomius, *Liber apol.*, 11.7–12.13.

¹⁹⁴ R. P. Vaggione, 'Eunomius of Cyzicus', *EBR*, ed. C. Furey et al. (Berlin: De Gruyter, 2014), <https://doi.org/10.1515/ebr.eunomiusofcyzicus>.

[107] Ὡστε οὐ νεαρὸν ἐστὶ τὸ κατὰ τὰ ἔθνη,
ἀλλ' ἄνωθεν ἐδέδοκτο. Εἰκότως δὲ πᾶσιν
ἄγνωστον ἦν ὅτι τὰ ἔθνη τοιούτων
ἀξιωθήσονται. Εἰ γὰρ ἐν τῷ θεῷ κέκρυπτο, τίς
ἦν ὁ ἀποκαλύπτων.

[107] Therefore, as it concerns the gentiles, it is
not new, but it was considered to be from
above. But it was reasonably unknown to all
that the gentiles would, be deemed worthy of
such things. For if it had been hidden by God,
who was the one who revealed it?

[108] Ὁ γὰρ τὰ πάντα δι' αὐτοῦ κτίσας Πατήρ,
καὶ τοῦτο δι' αὐτοῦ ἀπεκάλυψεν.

[108] For the Father 'created all things through
him (Jesus Christ)', and this was revealed
through him.

The catenist again broaches the question of the gentiles, expecting the objection that gentiles were welcomed into the old covenant, therefore it cannot be said that their inclusion was a mystery hidden from everyone. Yes, he answers, that gentiles were welcomed under the old covenant is true,¹⁹⁵ even that it was prophesied to be so,¹⁹⁶ but the manner in which this would take place was believed to be under the same obligations as Israel. The actualisation of these prophecies in the form of the eternal Son becoming incarnate was not known, and thus its fullness was a mystery 'hidden in God'. It being hidden in God also means that only God could have known it. For how can, as the catenist suggests, something that is hidden in God be revealed by anyone other than God? The catenist follows this by pointing out that all things were created through Christ and the fulness of the mystery was subsequently revealed through Christ.¹⁹⁷ While not explicit, it would not be unreasonable to see this as another implicit argument

¹⁹⁵ Ex 12:48–49; Num 9:14, 15:13–16.

¹⁹⁶ Is 19:16–25; Zech 14:16.

¹⁹⁷ As Daniélou points out, unlike mysteries in the pagan cults, this mystery is one that is meant to be promulgated. See J. Daniélou, *Platonisme & Théologie Mystique: Doctrine Spirituelle de Saint Grégoire de Nysse* (Aubier: Éditions Montaigne, 1944), 179.

for the divinity of Christ. If a mystery hidden in God can only be revealed by God, and it is Christ who reveals the mystery, Christ must then be God.¹⁹⁸

Eph 3:10

ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς
ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς
ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,

Eph 3:10

so that through the church the wisdom of God
in its rich variety might now be made known to
rulers and authorities in the heavenly places.

[109] Ὅτι μὲν γὰρ ἐγένετο μερὶς κυριοῦ λαὸς ὁ
τοῦ Ἰακώβ ἥδεσαν. Καὶ ὅτι *σώσει τὸν λαὸν*
αὐτοῦ εἶπεν ὁ Γαβριὴλ περὶ τοῦ Ἰσραὴλ λέγων.
Ὅτι δὲ ἐπὶ τούτοις τὰ ἔθνη κληθήσεται οὐκ
ἥδεσαν. Εἰ δὲ *ἀρχαὶ καὶ ἐξουσίαι* οὐκ ἥδεσαν,
δῆλον ὡς οὐδὲ ἄγγελοι ἢ ἀρχάγγελοι.

[109] For, on the one hand, they perceived that
‘the people of Jacob became the portion of the
Lord’.¹⁹⁹ And that when Gabriel said, ‘he will
save his people’, he was speaking of Israel.²⁰⁰
But, they did not perceive that the gentiles
would be called in addition to them. But if
‘rulers and authorities’ did not perceive it,
clearly neither did angels nor archangels.

[109ex] Οὐδὲ γὰρ αἱ ἀόρατοι δυνάμεις ἥδεσαν
τὸ μυστήριον, ἀλλὰ διὰ τῆς περὶ τὴν ἐκκλησίαν
οἰκονομίας τὴν ἄρρητον τοῦ θεοῦ σοφίαν
κατέμαθον. *Κατὰ πρόθεσιν* δὲ *τῶν αἰώνων*
λέγει. Ἀντὶ τοῦ ταῦτα πρὸ αἰώνων μὲν
προέθετο, ἐποίησεν δὲ διὰ τῆς κατὰ τὸν
δεσπότην Χριστὸν οἰκονομίας.

[109ex] For neither did the unseen powers
know the mystery, but through the plan
concerning the church they learned the
unspeakable wisdom of God. But he says,
‘according to the eternal purpose’. Instead, he
planned these things from eternity, but he
accomplished them through the plan of the
Lord Christ.

[109ex2] Πρὸ τῶν τῆς ἐνανθρωπήσεως τοῦ
κύριου ἡμῶν χρόνων, ἀπλῆν ἐγίνωσκον αἱ
οὐρανίαι δυνάμεις τὴν σοφίαν τοῦ θεοῦ ἐκ
μόνον τοῦ δυνατοῦ κατορθουμένην. Ὁ γὰρ, τῇ
ὁρμῇ τοῦ οἰκείου θελήματος, οὐσιώσας τὰ
πάντα θεὸς. Δυνάμει ἀκαταλήπτῳ διετήρει
πρὸς διαμονὴν τὰ δημιουργηθέντα, καὶ οὐδὲν
ἦν ποικίλον. Ἀλλ’ οἷον ἐθεωρεῖτο, τοιοῦτον καὶ
ὑπῆρχεν. Νῦν δέ γε διὰ τῆς εἰς τὴν ἐκκλησίαν
καὶ τὸ ἀνθρωπίνον γένος οἰκονομίας, οὐκ ἐτι
μόνον ἀπλῆ, ἀλλὰ καὶ *πολυποίκιλος* ἐγνώσθη
ἡ σοφία τοῦ θεοῦ. Διὰ τῶν ἐναντίων, τὰ ἐναντία
κατορθοῦσα. Διὰ θανάτου, ζωὴν. Δι’ ἀτιμίας,
δόξαν. Διὰ σταυροῦ, τρόπαιον. Διὰ πάντων τῶν
εὐτελῶν, τὰ θεοπρεπῆ. Διὰ οὖν τῆς εἰς ἡμᾶς

[109ex2] Before the times of the incarnation of
our Lord, the heavenly powers knew the
wisdom of God to be simple, which was
established by the only one who was able. For
God, by mere act of will made the substance of
all things. With incomprehensible power he
kept the creation permanent, and nothing was
changed. But as it was observed, it also was so.
But now, through the plan of God in the church
and in humanity, the ‘wisdom of God’ is known
to be not only simple but also ‘rich in variety’.
Through contradictions, the contradictions
were set right: Through death, comes life.
Through shame, glory. Through the cross,
triumph. Through all simpleness, the

¹⁹⁸ Origen interprets this passage as a refutation of Marcionites and Valentinians. Pointing out that if this mystery, revealed in Christ, was kept hidden in all ages in God, the god of the Old Testament must also be the God of the New Testament, rather than two separate gods, as described by them. Heine, *The Commentaries of Origen and Jerome*, 149.

¹⁹⁹ Deut 32:9.

²⁰⁰ Matt 1:21.

οἰκονομίας τῆς ἐν τῇ ἐνανθρωπήσει γενομένης. *Πολυποίκιλος ἐγνώσθη ἡ σοφία καὶ ἡ δύναμις τοῦ θεοῦ ταῖς οὐρανίαις δυνάμεσιν.* Οὕτως ὁ ἅγιος Γρηγόριος ὁ Νύσης ἐν τῇ Η' ὁμιλίᾳ. τῆς ἐρμηνείας τῶν ἀσμάτων.

worthiness of God. Therefore, through the plan of God that took place in us by the incarnation. 'The wisdom' and power 'of God' have been made known to be 'rich in variety' 'by the heavenly powers.' Thus wrote Saint Gregory of Nyssa, in the eighth homily of his interpretation of the Song of Songs.

[110] Ὅτε γὰρ ἡμεῖς ἐμάθομεν, τότε κακεῖνοι δι' ἡμῶν, ὁρῶντες τὴν ἐξ ἐθνῶν ἐκκλησίαν καὶ δι' αὐτῆς εἰς γνῶσιν ὁδηγούμενοι.

[110] For when we learned, then they too learned through us, seeing the church of the gentiles and through it were guided into knowledge.

[111] Οὐ μόνον ποικίλη, ἀλλὰ *πολυποίκιλος*. Ἡ οὕσα φησι *κατὰ πρόθεσιν τῶν αἰώνων*, τουτέστιν κατὰ πρόγνωσιν καὶ πρόειδσιν καὶ προοικονομίαν. Νῦν μὲν γὰρ γέγονεν φησιν, ἄνωθεν δὲ ταῦτα ἐδόκει.

[111] Not only varied, but 'rich in variety.' This was, he says, 'in accordance with the eternal purpose', which is to say according to the foreknowledge and the advanced perception and the preplanning. For while he says it came to pass now, he purposed these things from above.

Here again, the catenist makes the point that the mystery of God's οἰκονομία as revealed through Christ and the gentile inclusion was not fully understood by the Hebrew prophets, or even the first, ethnically Jewish Christians. The words of Gabriel to Mary concerning Jesus, the catenist writes, were thought to only apply to Israel, even by the angelic beings. These 'unseen powers'—a phrase enjoyed by Theodoret to refer to angels—only learn of God's divine plan through its fulfilment in the Church. However, paradoxically, Paul states simultaneously that this is 'according to the eternal purpose' in v. 11. The catenist summarises what has been said in the previous scholia, stating that while the plan has been from all eternity, its fulfilment is seen through Christ. One need only return to the previous scholia to see how this is elucidated, particularly where it has been 'hidden in God' until the time of Jesus.

What follows in sch. 109ex2 is both the work of the catenist and Gregory of Nyssa. Its reference to the wisdom of God as 'simple' is in keeping with Basil of Caesarea

and Gregory of Nyssa's theology of divine simplicity, employed in response to Eunomius. Unlike modern philosophical arguments regarding divine simplicity, in which God is argued to be identical in essence to his attributes, the Cappadocians sought to distinguish the divine 'energies' from God's intrinsic properties.²⁰¹ Basil of Caesarea employed a form of 'Meno's paradox' in his arguing that while the essence of God is unknowable, God is knowable through his ἐνέργεια.²⁰² Gregory of Nyssa, whom the catenist enlists here, continues Basil's argument by affirming that certain attributes of God—called 'goods' by Gregory—also reflect the divine substance.²⁰³ One of these 'goods' is wisdom. Unlike Basil, Gregory advances the argument that these 'goods' do more than point toward the divine essence as Basil argued but are part of the divine nature and thus tantamount to the essence of God.

Therefore, when the catenist, in their own words, opens this scholion speaking of the 'simple' wisdom of God, they are drawing from Gregory's earlier formulation of the

²⁰¹ This modern view of divine simplicity has been defined by scholars such as Alvin Plantinga—who pointed to its incoherence with the definition of God in accordance with classical theism—and Barry Miller. See A. Plantinga, *Does God Have a Nature?* (Milwaukee: Marquette University Press, 1980), 26–27, and B. Miller, *A Most Unlikely God: A Philosophical Enquiry* (Notre Dame: University of Notre Dame Press, 1996), 11. This was also the view of Eunomius, or at least Basil's characterisation of Eunomius, who is said to assert that, 'God is simple, and everything knowable of him belongs to his essence.' See. Basil, *Ep.*, 234.1.

²⁰² This argument is put forward by A. Radde-Gallwitz, *Basil of Caesarea, Gregory of Nyssa, and the Transformation of Divine Simplicity*, OECS (Oxford: Oxford University Press, 2009), 124. Meno's paradox essentially states that man cannot inquire about what he knows, because he already knows it, nor can he inquire about what he does not know, since he does not know what to inquire. See Plato, *Meno*, 80e. For Basil's formulation see *Ep.* 234.1.5–12, PG 32.868.33–42: 'Ἡμεῖς δὲ λέγομεν, ὅτι τὸ εἰδέναι πολὺσημον. Καὶ γὰρ τὴν μεγαλειότητα τοῦ Θεοῦ εἰδέναι λέγομεν, καὶ τὴν δύοναμιν, καὶ τὴν σοφίαν, καὶ τὴν ἀγαθότητα, καὶ τὴν πρόνοιαν ἣ ἐπιμελεῖται ἡμῶν, καὶ τὸ δίκαιον αὐτοῦ τῆς κρίσεως· οὐκ αὐτὴν τὴν οὐσίαν. Ὡστε ἐπηρεαστικὴ ἡ ἐρώτησις. Οὐ γὰρ ὁ τὴν οὐσίαν μὴ φάσκων εἰδέναι ὠμολόγησε τὸν Θεὸν μὴ ἐπίστασθαι, ἐκ πολλῶν ὧν ἀπρηριθησάμεθα συναγομένης ἡμῖν τῆς περὶ Θεοῦ ἐννοίας. 'We say that 'to know' has many meanings. For we say that we know the greatness of God, and His power, and His wisdom, and His goodness, and His providence by which He cares for us, and His justice in His judgment, but not His very essence. Therefore, the question is eristic. For he who says that he does not know the essence has not confessed that he does not know God, since our understanding of God is gathered from many of the things which we have enumerated.' (Translation from Radde-Gallwitz).

²⁰³ Radde-Gallwitz, *Divine Simplicity*, 182. A list of these 'goods' is found in Gregory of Nyssa, *Or. cat.*, 20.6–14.

divine essence, and speaking of divine simplicity (i.e., God is not composed of ‘parts’ / not a complex being). Here, the catenist is again employing an implicit defence against Eunomian opposition. The wisdom of God entails the revelation of Jesus and the inclusion of the gentiles, but this does not introduce complexity into the divine essence. Rather, the catenist argues, it only demonstrates that it is πολυποίκιλος.

The section drawn from Gregory’s eighth homily on the Song of Songs directly interacts with this same section of Ephesians in the source material, likening the speaker in 4:9 of the Song to the unseen powers and watching world. Just as they are given illumination or ‘heart’ by the bride, those watching the mystery of God spoken of here are illuminated to the wisdom of God, through the ‘instrumentality of contraries’ listed here.²⁰⁴ These contradictions complete Gregory’s / the catenist’s understanding of the ‘simple’ yet ‘rich in variety’ wisdom of God.²⁰⁵ They are the variety of ways in which the wisdom of God works in the world and through the divine οἰκονομία.²⁰⁶ It is not God’s wisdom that is varied, so much as the ways in which that wisdom works.

The diversion into the teachings of Gregory of Nyssa is then closed, and the catenist returns to the original thought. The unseen realm of angels and archangels

²⁰⁴ ‘Given heart’ or ‘given illumination’ is Gregory’s interpretation of ἐκαρδίωσας at LXX *Cant.* 4:9. ‘Instrumentality of contraries’ is the interpretation of Richard Norris. See Gregory of Nyssa, *Homilies on the Song of Songs*, WGRW, trans. R. A. Norris (Atlanta: SBL Press, 2012), 269.

²⁰⁵ In his commentary on the Apocalypse, Oecumenius employs the rhetoric of ‘opposites’ to convey the act of Christ’s salvation and redemption in the same way that Gregory of Nyssa does in his homily. He writes: πάντα ἐκτίσαντος ὑπὲρ ἡμῶν τοῦ Χριστοῦ, δι’ ὧν εἰς φθορὰν θανάτου κατήχθημεν, ἐκτίσαντος δὲ διὰ τῶν ἐναντίων· διὰ τῆς ὑπακοῆς τὴν παρακοήν, δι’ ἀλγεινῆς ὑποθέσεως τὴν ἡδονήν, διὰ τῶν ἀνδρείως ταθεισῶν ἐπὶ τοῦ σταυροῦ χειρῶν τὰς προπετῶς ἀψαμένους τοῦ ἀπηγορευμένου ξύλου. ‘Christ paid on our behalf everything on account of which we had been brought down to the corruption of death and he made payment through opposites: by “obedience” he paid for our “disobedience,” by painful submission he paid for the pleasure [of sin], by his hands stretched out boldly on the cross he paid for the hands which rashly grasped the forbidden tree.’ For Greek text, see Oecumenius, *Comm. in Apoc.*, 89.2–7. For English translation, see Suggit, *Commentary on the Apocalypse*, 71.

²⁰⁶ Norris, *Homilies*, 269.

learned of the mystery as the Church did. As the Church unfolded in history, the divine beings were brought into the knowledge of God's divine plan. A plan that, repeated by the catenist, was only just revealed through Christ in his Church, but had been part of the οἰκονομία since before the foundations of the earth.

Eph 3:11-12

Κατὰ πρόθεσιν τῶν αἰώνων ἦν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

Eph 3:11-12

This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord, in whom we have access with boldness and confidence through faith in him.

[111ex] Τοὺς προορισμοὺς προθέσεις εἶπεν.

[111ex] He said the predetermined purpose.

[111ex2] Οὐσα ἀπ' αἰωνῶν.

[111ex2] Being from eternity.

[112] Δι' αὐτοῦ γὰρ καὶ τοὺς αἰῶνας ἐποίησεν.

[112] 'For through him also he created eternity.'²⁰⁷

[113] Προσέχθημεν οὖν τῷ θεῷ καὶ πατρὶ διὰ Χριστοῦ. προσέχθημεν δὲ οὐχ ὡς αἰχμάλωτοι. Οὐ δὲ ὡς συγγνώμης ἀξιωθησόμενοι ἐφ' οἷς ἡμαρτήσαμεν. Ἀλλὰ μετὰ παρρησίας φησὶ, καὶ παρρησίας οὐχ ἀπλῶς, ἀλλὰ ἐν θάρσει τινὶ καὶ πεποιθήσει. Ἀγιάσας γὰρ ἡμᾶς διὰ τοῦ ἰδίου αὐτοῦ αἵματος, προσήγαγεν θαρροῦντας λοιπὸν προσελθεῖν διὰ τὴν εἰς αὐτὸν πίστιν.

[113] Therefore, we were given access to God and the Father through Christ. But we were not given access as prisoners, nor as those deemed worthy of pardon from those against whom we sinned. But with 'boldness' he says, and not merely 'boldness', but with a certain trust and 'confidence'. Because having sanctified us through the blood of his own, he finally gave those who trust access to approach through faith in him.

The catenist's repeated statements regarding the eternity of the plan, spoken of in the biblical lemma, may be attributable to the layers of scholia added to the catena. In this instance their addition seems to have been made without awareness of the existing discussion of the same material. The use of τοὺς προορισμοὺς προθέσεις is

²⁰⁷ Heb 1:2. A similar quotation of this passage is found in the Photian scholion 111ph2 in Appendix 2. Photius's scholion is a fuller treatment of the passage and connecting it to the statement of Eph 3:10. In both here and the Appendix, the translation of αἰῶνας is 'eternity' in order to maintain interpretational unity with the preceding scholia. The NRSVue, from which the translation of biblical passages is drawn elsewhere translates the same word as 'worlds'.

representative of the catenist's explanation of κατὰ πρόθεσιν τῶν αἰώνων by restating it and is best read with the scholion that follows. The purpose of God was eternal insofar as it was established in eternity or predetermined. Scholion 112 is likely inserted to play on the use of αἰωνῶν in the lemma and earlier scholion and αἰῶνας here, as if to say, 'the plan is through Christ from the αἰωνῶν, which follows given that he is the creator of the αἰῶνας.' This stream of thought is concluded with the homiletic encouragement that the result of this plan is a boldness, possessed by all who believe, to approach 'the Father through Christ.' Believers, the catenist says, are neither slaves, nor those who should consider themselves worthy of this boldness, but something else. They are given this boldness of access because it is the boldness possessed by the Son conferred on those have been sanctified through his blood.

Eph 3:13-15

Διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν ἧτις ἐστὶν δόξα ὑμῶν. Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν Πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,

Eph 3:13-15

I pray, therefore, that you may not lose heart over my sufferings for you; they are your glory. For this reason, I bow my knees before the Father, from whom every family on heaven and on earth takes its name.

[114] Διό φησιν αἰτῶ μὴ ἐκκακεῖν μὴ δὲ θορυβεῖσθαι ἐν ταῖς θλίψεσι μου, αἵτινες ὑπὲρ ὑμῶν καὶ δι' ὑμᾶς εἰσὶ μοι. Πῶς ὅτι οὕτως ἡγάπησεν ὑμᾶς ὁ θεὸς, ὥστε τὸν υἱὸν αὐτοῦ δοῦναι καὶ τοὺς δούλους αὐτοῦ κακοῦν ὑπὲρ τοῦ ὑμᾶς σωθῆναι; ἄρα οὐ δόξα τὸ οὕτως ἀγαπᾶσθαι ὑπὸ θεοῦ.

[114] 'Therefore' he says, 'I pray that you may not lose heart' nor be troubled by 'my sufferings' which are 'for you' and on your account are mine. How is it that God loved you in such a way, as to give his Son and afflict his servants for you to be saved? Surely there is no glory to be loved like this by God!

[114ex] Διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς ὑπὲρ ὑμῶν θλίψεσιν μου. Καθυπερβάτον γὰρ ἡ σύνταξις.

[114ex] 'I pray, therefore, that you do not lose heart in my sufferings which are for you.' Because the syntax is a hyperbaton.

[115] Ἐπειδὴ φησι τοσαῦτα ἐπιστεύθην καὶ ἀνάγκη καὶ δεδέσθαι καὶ διώκεσθαι παρὰ τῶν ἀντιλεγόντων τὸ κηρύγμα.

[115] For, he says, I was entrusted with so much and by necessity was both bound and pursued by those opposed to the message.

[116] Ἐπειδὴ οὕτως ἡγαπήθητε παρὰ θεοῦ, δέομαι φησιν ὑπὲρ ὑμῶν.

[116] Since you have been loved in this way by God, I beg, he says, on your account.

[117] Ἐπὶ μὲν γῆς πατριὰς τὰ γένη καλεῖ ἀφ' ὧν, καὶ πατέρες καλοῦνται, ἐν οὐρανῷ δὲ ἔνθα οὐκ ἔστιν ὅσδε ἐκ τοῦδε. Πατριὰς τὰ συστήματα λέγει, αὐτὸς γὰρ τὰς τε ἄνω καὶ τὰς κάτω φυλὰς ἐδημιούργησεν.

[117] On earth he calls races families, from those who are called fathers, but there in heaven it is not like this. He means the family system, for he created the tribes both above and below.

The catenist takes a question and answer from the homily of Chrysostom on this passage and repurposes it into a question from which they might deliver a closing exhortation in sch. 114. No discussion is made of the syntactical difficulties, only the exaltation of the love of God. However, in the scholion that follows (114ex), the catenist follows Origen's rearrangement of the lemma but without conjecture regarding the verb forms.²⁰⁸ The purpose may be that, in the lemma, the placement of ὑπὲρ ὑμῶν after θλίψεσιν expresses that Paul does not want the Ephesians to lose heart *because of his sufferings*, whereas the placement of ὑπὲρ ὑμῶν between ταῖς and θλίψεσιν clarifies that Paul does not want the Ephesians to lose heart *because his sufferings are for them*. Chrysostom, in his homily poses the question of how one group might lose heart over the sufferings of another and responds that this is seen elsewhere in Paul (1 Thess

²⁰⁸ Origen's dispute over the text surrounds the difficulty of ἥτις ἐστὶν δόξα ὑμῶν and the use of a singular verb, where the presumed subjects are all plural. His solution is to rephrase the entire lemma to read, Διὸ αἰτοῦμαι ὑπὲρ ὑμῶν, τὸ μὴ ἐκκακεῖν ὑμᾶς ἐν ταῖς θλίψεσί μου, αἰτινές εἰσιν ὑμετέρα δόξα. 'I pray therefore, on your behalf, that you may not lose heart over my sufferings, which are for your glory.' There is no manuscript basis for this reading, but the conjecture resolves the difficulty in his own mind. Translation is found in Heine, *Commentaries of Origen and Jerome*, 153. For the Greek text, see Gregg, 'The Commentary of Origen', 409. A similarly themed comment is also found in Oecumenius's commentary on the Apocalypse at Rev 1:5b which reads: ἡ σύνταξις τοῦ ῥητοῦ πρὸ τῶν τελευταίων ἐπὶ τὰ πρῶτα ἐπάνεισιν. Αὐτῷ φησιν, ἡ δόξα καὶ τὸ κράτος τῷ ἀγαπήσαντι ἡμᾶς· πῶς γὰρ οὐκ ἠγάπησεν ὁ ἑαυτὸν δοὺς ἀντίλυτρον ὑπὲρ τῆς τοῦ κόσμου ζωῆς; 'The syntax of these words goes from the end to the beginning. He means that it was to him *who loved us* that *glory and might* are due. For how did he not love who "gave himself as a ransom" for the life of the world?' Oecumenius, *Comm. Apoc.*, 36.16–19. English translation from Suggit, *Commentary on the Apocalypse*, 25. (italics original)

3:3).²⁰⁹ Origen also addresses this question, citing allusions to Gal 4:14, but ultimately concludes that the righteous should be moved when other righteous people suffer.²¹⁰

Though Paul makes no mention in the lemmata about being bound or pursued, the catenist seems to infer this, likely drawing from material in the Acts of the Apostles.²¹¹ The catenist then reinterprets αἰτοῦμαι with δέομαι, increasing the intensity of Paul's prayer/request, following Theodoret.²¹²

The catenist parrots the words of Chrysostom at the close of this section, adopting φύλας as a parallel for πατρία.²¹³ This is also the understanding of Origen.²¹⁴ Theodoret makes no mention of the terminology, and only Theodore attempts to reinterpret the passage away from familial overtones—though this could be an emendation found in Theodore's manuscript.²¹⁵ So that it does not lead to misunderstanding, the catenist is quick to mention that there is no family system in heaven,²¹⁶ but that the comment uses familial language to refer to creation in both heaven and earth.

²⁰⁹ PG 62.50.59–51.2.

²¹⁰ Heine, *Commentaries of Origen and Jerome*, 153. For the Greek text, see Gregg, 'The Commentary of Origen', 409.

²¹¹ Acts 16:16–24; 19:21–41; 21–28. It is not mentioned in the scholion if the catenist is referring only to Paul's experience in Ephesus or more generally to his missionary journeys. Given the preceding discussion of his call to reach the gentiles, it is likely that the apostle's entire missionary journey is in view.

²¹² PG 82.529.18–22.

²¹³ PG 62.51.12–14.

²¹⁴ Heine, *Commentaries of Origen and Jerome*, 156. For the Greek text, see Gregg, 'The Commentary of Origen', 410.

²¹⁵ Greer, *Commentaries*, 237. Theodore either creates an emendation for this passage or is working with a heretofore unknown textual variant. Rather than read πατρία into the text, he reads φρατρία, 'brotherhood'. He is the only patristic source to use this reading, making it likely an emendation on his part.

²¹⁶ Matt 22:23–30.

Eph 3:16–17

ἵνα δώῃ ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης
αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ
πνεύματος αὐτοῦ εἰς τὸν ἕσω ἄνθρωπον,
κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς
καρδίαις ὑμῶν ἐν ἀγάπῃ ῥριζωμένοι καὶ
τεθεμελιωμένοι,

Eph 3:16–17

I pray that, according to the riches of his glory,
he may grant that you may be strengthened in
your inner being with power through his
Spirit, and that Christ may dwell in your hearts
through faith, as you are being rooted and
grounded in love.

[118] Ὅρα μεθ' ὅσης ἀπληστίας ἐπεύχεται
αὐτοῖς τὰ ἀγαθὰ. *Δυνάμει κραταιωθῆναι* φησιν
εἰς τὸ μὴ περιφέρεσθαι. Τοῦτο δὲ πῶς ἔσται; *Διὰ
πνεύματος ἁγίου*. Τὸ δὲ *κραταιωθῆναι*, ὡς πρὸς
τοὺς πειρασμοὺς νόει.

[118] Look how he prays for blessings upon
them with such an insatiable desire! 'That you
may be strengthened with power' he says, not
to be tossed about. But how will this be?
'Through the Holy Spirit.' But 'that you may be
strengthened' he means regarding
temptations.

[119] Εἰς τὸ *κατοικῆσαι* φησιν *τὸν Χριστὸν εἰς
τὸν ἕσω ἄνθρωπον*, ἢ *ἵνα δώῃ ὑμῖν* εἰς τὸν ἕσω
ἄνθρωπον κατοικῆσαι τὸν Χριστὸν, ἵνα φησι
ναὸς θεοῦ γένησθε. Καὶ οὐχ ἀπλῶς *κατοικῆσαι*,
ἀλλ' *ἐν ταῖς καρδίαις ὑμῶν*. Μηδέν φησιν
ἐπιπόλαιον. Ὁ γὰρ *ἕσω ἄνθρωπος*, καὶ *αἱ
καρδίαι*, τὴν καταβάθους ἐνοίκησιν, καὶ τὴν
οἶον συμφυῇ καὶ *ῥριζωμένην* δηλοῖ.

[119] He says, 'that Christ may dwell . . . in your
inner being', or that 'he may grant to you' that
Christ would dwell in your inner being, so that,
he says, you might be a temple of God. And not
merely that he 'may dwell', but 'in your hearts.'
Nothing he says is superficial. For 'the inner
being', and the 'hearts', indicate the deep
indwelling, and being deeply 'rooted' and
united in this way.

[120] Πῶς δὲ ἔσται τοῦτο; *διὰ τῆς πίστεως* φησὶ,
καὶ διὰ τοῦ *ἐν ἀγάπῃ* εἶναι ὑμᾶς *ῥριζωμένους
καὶ τεθεμελιωμένους* καὶ ὑπὸ μηδενὸς
κινουμένους.

[120] But how will this be? 'Through faith' he
says. And through your 'being rooted and
grounded in love', and not being moved by
anyone.

This block of scholia is largely drawn from the Chrysostomic homily, giving them their didactic tone. The catenist arranges the text in similar fashion as before, creating ἐρωταποκρίσεις where Chrysostom has direct statements in order to elicit a response from the reader. It is not enough, the catenist asserts, that Christ is said to dwell in you, but 'in your hearts' suggesting a deeper, more intimate connection. The strengthening by the Holy Spirit is given a moralistic tone, specifying that it refers to the resisting of temptations rather than a general strengthening, a common Antiochene hermeneutical approach discussed earlier. The rooting and grounding in love is a point of unity for the

readers, rather than a matter of individual devotion. The second-person plural pronoun employed by Paul to the Ephesians is carried over by the catenist as a proclamation to a group rather than an individual. Being drawn from a homily to a congregation, this is not surprising, but does serve as a general minder to the communal nature of the text here and should combat an individualistic reading. Christ is said to dwell in the hearts of all Christians, rooting all in love. This makes the body of Christ immovable in times of trial and suffering, not just the individual.

Eph 3:18–19

ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος, γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

Eph 3:18–19

I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

[121] Ταῦτα δὲ ὑμῖν διὰ τοῦτο ἐπεύχομαι φησὶν ἵνα ἐξισχύσητε καταλαβέσθαι. Πολὺν δὲ ἔδειξεν τὸν κάματον τότε ἐξισχύσαι καὶ τὸ καταλαβέσθαι εἰπὼν.

[121] But because of this I beseech you, he says, ‘that you may have the power to comprehend.’ But he revealed much labour then, having said to have the power ‘to comprehend.’

[122] Σωματικοῖς ὑπογράφει σχήμασι τὸ τοῦ μυστηρίου μεγέθος, τοῦ ὑπερ τῶν ἐθνῶν οἰκονομηθέντος.

[122] He outlines the magnitude of the mystery with bodily dimensions, because of the divine plan for the gentiles.

[122ex] Τῆς γεγενημένης οἰκονομίας τὸ μέγεθος παρεδήλωσεν, ἐπειδὴ ταῦτα μεγέθους δηλωτικά.

[122ex] He conveyed the magnitude of the created plan since these things indicate magnitude.

[123] Οἶον τοῦ μυστηρίου.

[123] Like the mystery.

[124] Καὶ ἵνα φησι γινῶτε τὴν ὑπερβάλλουσαν πᾶσαν ἀνθρωπινὴν γινῶσιν ἀγάπην τοῦ Χριστοῦ καὶ οἶον τῆς γνώσεως ὑπεράνω. Ἔστι μὲν γάρ φησιν ὑπεράνω γνώσεως. Πλὴν ὑμεῖς γινώσεσθε εἰ τὸν Χριστὸν σχοίητε ἐνοικοῦντα, ἵνα ἐκ τούτου πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ. Πλήρωμα δὲ θεοῦ ἐστὶν ἢ τὸ γινῶναι ὡς ἐν Πατρὶ καὶ Υἱῷ καὶ Πνεύματι Ἁγίῳ προσκυνεῖται ἡμῖν ὁ θεός, ἢ ἵνα ἡτέ φησιν πεπληρωμένοι πάσης ἀρετῆς ἥς πλήρης ὁ θεός.

[124] And he says, ‘so that you may know the love of Christ that surpasses all human knowledge’ indicating that it is far above knowledge. For indeed he says it is far above knowledge. Yet you shall know it if you have Christ dwelling in you, so that from this you ‘may be filled with all the fullness of God.’ But the fullness of God is either to know how God is worshipped by us as Father and Son and Holy

Spirit or that you should, he says, be filled with all virtue with which God is fulfilled.

Here, the catenist expounds briefly on the language of measurement before a final exhortation. While Origen saw the language of height, depth, length, and breadth as indicative of the cross, the catenist, following Chrysostom, interprets it bodily. Physical measurements are given as one would measure a body, this is to bring the conversation back to the inclusion of the gentiles into 'one body' with the Jews.²¹⁷ The knowledge of the divine plan is like the mystery, one of great magnitude, reflecting on the earlier scholion (121) that coming to this knowledge would take great effort.

Scholion 124 effectively summarises the earlier four, pointing out that the knowledge of God surpasses human knowledge, but noting its attainability because of the indwelling of Christ, something broached in the preceding scholia. The catenist closes with another instance of two possible interpretations. What does πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ mean in any tangible sense? For Jerome, this was the abandonment of seeking further knowledge and reflecting solely on Christ's work.²¹⁸ For Theodore of Mopsuestia, it was to share in the one body of Christ.²¹⁹ Some modern commentators such as Thielman, interpret this as the believers becoming 'all that God created them to be.'²²⁰ Others, such as Lincoln, understand it as being filled with the life and power of God.²²¹

²¹⁷ Eph 2:16; 3:6–7.

²¹⁸ Heine, *Commentaries of Origen and Jerome*, 163.

²¹⁹ Greer, *Commentary*, 241.

²²⁰ Thielman, *Ephesians*, 238. Schnackenburg appears to share a similar view, writing that the 'fullness' is 'the fulfilment effected by God in [the believer].' Schnackenburg, *Ephesians*, 153.

²²¹ Lincoln, *Ephesians*, 214–215.

The catenist follows Chrysostom at this point with two alternatives. The first is that it refers to a full understanding of how to worship the triune God. When a similar phrase appears elsewhere in Ephesians (4:13), the catenist interprets it doctrinally. While there is some measure of doctrine here, employing the trinitarian formulation, the emphasis is more toward proper worship, possibly alluding to the words of Jesus.²²² The second option is more toward moral perfection, an idea Schnackenburg explicitly rejects.²²³ It is to be filled with all virtue. The attainment of ἀρετῆς appears regularly in the catena and is a popular motif of Chrysostomic preaching. Chrysostom, and consequently the catenist here, is influenced by Gregory of Nyssa, who believed that ἀρετῆς was a component of the *imago Dei* and must be sought throughout the Christian life.²²⁴

Eph 3:20

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι
ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ
τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,

Eph 3:20

Now to him who, by the power at work within
us, is able to accomplish abundantly far more
than all we can ask or imagine,

[125] Τῷ δὲ δυναμένῳ θεῷ, οὐ μόνον καθὰ
λέγομεν, ἀλλὰ καὶ ὑπερεκπερισσοῦ ποιῆσαι
πάντα. Καὶ οὐ μόνον πάντα, ἀλλὰ καὶ ὑπὲρ

[125] ‘By the power of God’, not only according
to what we say, but also ‘to accomplish
abundantly far more.’ And not only ‘all’, but

²²² John 4:23.

²²³ Schnackenburg, *Ephesians*, 153.

²²⁴ Daniélou, *Platonisme*, 49. Gregory of Nyssa expounds on this concept in *De Homini Opificio*, P 44.136, but the pursuit of virtue as the goal of the Christian life is best observed in his *De vita Mosis* wherein the life of Moses in the book of Exodus is allegorised to the Christian life, ending with his ascent up the mountain to see God. At the close, when ἀρετῆς has been achieved, Nyssa writes:

Καὶ ὁ τὴν ἀφθαρσίαν ἐν πάσῃ τῇ ζωῇ κατορθώσας οὐδεμίαν πάντως φθορὰν ἐφ’ ἑαυτοῦ παραδέχεται. Ὁ γὰρ ἀληθῶς κατ’ εἰκόνα θεοῦ γεγενῶς . . .

‘And the person who by every means achieves incorruption in his whole life admits no corruption in himself. For he has truly come to be in the image of God.’

De vita Mosis, 2.318.4–7. English translation from Malherbe and Ferguson, *Life of Moses*, 136. The same belief is found in the writings of Oecumenius: Τὸ λευκὸν οὖν ἱμάτιον τὴν καθαρότητα τοῦ σώματος αἰνίττεται. ὁ νικῶν φησιν τὰ πάθη λευκὰ περιβαλεῖται ἐν τῷ μέλλοντι αἰῶνι. ‘Therefore, the white garment symbolizes the purity of the body. He means that *he who conquers* his passions *will be clad* in white in the life to come.’

Oecumenius, *Comm. Apoc.*, 58.11–14. English translation from Suggit, *Commentary on the Apocalypse*, 45. (italics original)

πάντα. Αὐτῷ φησιν ἡ δόξαν ἀμήν, ὅρα δὲ δύο ὑπερβολὰς; τὸ καὶ ὑπὲρ πάντα ποιῆσαι τὰ εἰρημένα, καὶ ὑπερεκπερισσοῦ ποιῆσαι ἃ ποεῖ. Ἔνι γὰρ καὶ πλείονα ποίουντα τῶν αἰτηθέντων κεφάλαια, μὴ πλουσίως μήτε δαψιλῶς ἕκαστον ποιῆσαι.

even ‘above all.’ ‘To him’ he says, ‘be glory, amen’, but see the two hyperboles: both the words ‘to accomplish far more’ and ‘to accomplish far more abundantly’ which he does. For he is doing even more chief things than those which are asked, doing each neither opulently nor lavishly.

[126] Καὶ ὅτι ἐκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν δυνατός ἐστι ποιῆσαι, δηλὸν ἐκ τῆς ἐν ἡμῖν ἐνεργούσης δυνάμεως αὐτοῦ. Τίς γὰρ τοῦτο προσεδόκησεν περί τῶν ἐθνῶν ὅτι οἱ τοσοῦτον ἀπερρωγότες θεοῦ, ἐν τοῖς υἱοθετηθεῖσιν εἰσὶν;

[126] And that he is mighty to do more abundantly than ‘we can ask or imagine’, is clear from the work of his power in us. For who expected this concerning the gentiles that the ones so broken off from God are among those adopted as sons?

The catenist orients the closing doxology of this section around the call of the gentiles. Pointing out the apostle’s use of hyperbole serves as a witness to the greatness of God’s activity, hinting back to the previous scholion which stated that ‘nothing he says is superficial.’²²⁵ Paul’s use of hyperbole is a grammatical revelation of a spiritual truth. Surprisingly, the catenist adds that, while God does more important things than anyone can know, he does them μὴ πλουσίως μήτε δαψιλῶς. In the work of Origen and Didymus the Blind this phrase appears in a positive form, praising the work of God, yet here the catenist reminds the reader that the most important of God’s works are not even noticed, for they happen without recognition.²²⁶ The most abundant work for the catenist is that which God has done in the gentiles through Christ, including themselves and the readers in their use of ἡμῖν.

²²⁵ Sch. 119.

²²⁶ Origen, *Frag. In Joh.*, 48.18.

Eph 3:21

αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ
εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων.
ἀμήν.

Eph 3:21

to him be glory in the church and in Christ
Jesus to all generations, forever and ever.
Amen.

[127] Ἐπειδὴ γὰρ τοσαῦτα δωρησάμενος
δοξάζεσθαι ὀφείλει, ὥστε καὶ ἡ δοξολογία
δειγμα ὑπάρχει τοῦ μεγέθους τῶν ὑπεργμένων
ἡμῖν παρὰ πᾶσαν ἐλπίδα καὶ προσδοκίαν
ἀνθρωπίνην ἀγαθῶν. Καλῶς δὲ ἡ δόξα αὐτοῦ
ἐν ταῖς ἐκκλησίαις, ἐπεὶ γὰρ αὐταὶ διηνεκῶς
μένουσιν. Ἐν ταύταις εἴη φησὶν ἡ δόξα τοῦ
θεοῦ, ἵνα ἡμῖν ἡ διηνεκῶς δοξαζόμενος καὶ εἰς
πάσας ἔλθῃ τοῦτο γενεὰς.

[127] For since he has given so many things, he
should be glorified, so that the doxology is also
an example of the magnitude of the gifts given
to us, more than all hope and human
expectation of blessings. But his glory is rightly
in the churches, for they will remain
continually. In these, he says, was the glory of
God, in order that it should remain continually
receiving praise and this should come to all
generations.

[127ex] Ὡς ὅτι τῇ ἐκκλησίᾳ ἐπέυχεται, ὥστε
διατηρεῖν αἰεὶ τὴν δοξολογίαν τοῦ θεοῦ, καὶ
μήποτε παρατραπῆναι. Τὸ δὲ ἐν Χριστῷ Ἰησοῦ,
ἢ σὺν Χριστῷ Ἰησοῦ νόει, ἢ διὰ τὴν σάρκα
τοῦτον νόει εἰρησθαι.

[127ex] Or that he beseeches the church that it
should always maintain the praise of God and
never be turned aside. 'In Christ Jesus', means
either one thinks like Christ Jesus, or that
which is said is to be understood according to
the flesh.

The doxology of the church, the catenist argues, should equal the magnitude of the gifts given by God. Rightly, the catenist says, should this assignment fall to the Church because it is the institution of God established for eternity. The doxology must be eternal to match the magnitude of the divine gifts, therefore, it must be assigned to an eternal institution, i.e., the Church. In so doing, the doxology will continue with every generation.

The final scholion of this chapter draws from Theodoret with an allusion to Origen added by the catenist, adopting the locative interpretation of both ἐν τῇ ἐκκλησίᾳ and ἐν Χριστῷ Ἰησοῦ.²²⁷ Again, we are given multiple interpretations of a passage. Theodoret interprets δόξα with δοξολογίαν, for how can God's glory be seen in

²²⁷ Something that is evident here given the pattern of re-interpreting ἐν with διὰ in previous scholion where the catenist or source tradition understood it to be an instrumental dative.

the church without praise? Therefore, for the glory of God to be ἐν τῇ ἐκκλησίᾳ there must be praise ἐν τῇ ἐκκλησίᾳ. Additionally, ἐν Χριστῷ Ἰησοῦ may simply refer to the congregation sharing the mind of Christ.²²⁸ Yet, with an allusion to Origen, it may be speaking διὰ τὴν σάρκα, of the body of Christ. Origen sees this as a possibility, indicating that Christ, in his flesh, continuously gave glory to Christ, therefore the Church, as the body of Christ, must follow suit.²²⁹

4.2.2.4 Ephesians 4

Eph. 4:1-3

Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσῳ τῆς εἰρήνης.

Eph 4:1-3

I, therefore, the prisoner in the Lord, beg you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace:

[128] Ὁ διὰ τὸν κύριον φησιν δέσμιος. Βαβαί ὅσον τὸ ἀξίωμα τὸ δεδέσθαι διὰ τὸν Χριστόν. Καὶ αὐτός γάρ ὁ ἀπόστολος ταύτην προβάλλεται ὡς δι' αὐτὴν δυσωπήσων αὐτοὺς.

[128] 'The prisoner' he says, on account of the Lord. Amazing! Such honour to be bound on account of Christ. For even the apostle himself presents this to put them to shame on account of it.

[128ex] Μεγάλη γὰρ ἡ κλῆσις καὶ ἐπὶ μεγάλοις. Ἐπὶ τῷ ἔχειν κεφαλὴν τὸν Χριστόν. Ἐπὶ τῷ εἰς υἱοὺς εἶναι θεοῦ.

[128ex] For the calling is great and to great things. To those who have Christ as the head. To those who are numbered among the sons of God.

[129] Τουτέστιν ἐν παντί πράγματι, ἐπὶ παντός προσώπου. Οὕτω γάρ ἐστιν ἀξίως τῆς κλήσεως περιπατῆσαι: μετὰ ταπεινοφροσύνης καὶ πραΰτητος καὶ μακροθυμίας καὶ τοῦ ἀνέχεσθαι

[129] (walk in a manner worthy of the calling) This is to say in all things, with all people. For to walk in this way is worthy of the calling: 'with humility and gentleness', and 'patience',

²²⁸ Phil 2:5.

²²⁹ Heine, *Commentaries of Origen and Jerome*, 164; Gregg, 'Commentary of Origen', 411. Muddiman understands the phrase to be an eschatological analogy of Christ (the bridegroom) and his bride (the Church). Muddiman, *Ephesians*, 176. Best avoids any discussion of the eschatological but adopts a similar interpretation as Muddiman, recognising bride and bridegroom imagery as well. However, he extends this imagery to include body (the Church) and head (Christ) and sees it more as an illustration of the connection between Christ and the Church. Best, *Commentary on Ephesians*, 351.

ἀλλήλων. Ἐνθα γάρ ἐστιν ἀγάπη, πάντα ἐστὶν ἀνεκτά.

and to bear with one another. For where love is, everything is bearable.

[130] Καθάπερ γάρ ἐπὶ τῶν ἡμετέρων σωμάτων ἐστὶ τὸ ἡμῶν πνεῦμα ἐνεργοῦν ἐν πᾶσι τοῖς μέλεσι καὶ πάντα συνέχον, οὕτως καὶ τὸ πνεῦμα τὸ ἅγιον ἡμῖν ἐδόθη τοὺς γένει καὶ τρόπῳ καὶ ἤθεσιν διαλλάσσοντας ἐνοῦν καὶ ποιοῦν ἡμᾶς ἐν σῶμα. Ταύτην φυλάξωμεν *τὴν ἐνότητά* τὴν διὰ τοῦ ἁγίου δοθεῖσαν ἡμῖν πνεύματος, ἥτις φησὶ γίνεται διὰ *τοῦ συνδέσμου τῆς εἰρήνης*.

[130] For just as our spirit is acting concerning our bodies in all its limbs and holding everything together, so also the Holy Spirit was given to us by race and custom and abode, to unite and make us one body reconciled. Let us guard this ‘unity’ given to us through the Holy Spirit, that he says is through the ‘bond of peace.’

The catenist begins the moralistic section of the epistle with Chrysostomic exuberance, declaring how great an honour it is to be bound for Christ.²³⁰ They assert that this is said to the shame of the Ephesians, presumably to prepare their hearts for the following admonition to walk virtuously. This is a theme drawn from Theodore of Mopsuestia.²³¹ This is followed by a scholion reflecting on the gravity of one’s calling in Christ, a theme reflected in Theodore, Chrysostom, and Theodoret. However, rather than speak explicitly of the readers as ‘sons of adoption’ in relation to their previous state as enemies of God, as found in Chrysostom, the catenist employs a more implicit approach, merely commenting on the nature of the readers’ adoptive status in relation to the gravity of their calling.²³² This walk is to be characterised by the virtues enumerated by the apostle, which the catenist points out are an outpouring from love.

Lastly, there is the analogy of the body of Christ being held together in unity with the spirit of an individual holding together their physical body. The source for the analogy is Chrysostom,²³³ a student of Libanius and the Antiochenes, and may be traced

²³⁰ PG 62.55–69. Chrysostom devotes an entire homily to being a prisoner for the Lord’s sake before even speaking of the rest of the verse.

²³¹ Greer, *Commentaries*, 243.

²³² PG 62.71.51–58.

²³³ PG 62.72.39–48.

back to the both his and other Antiochenes neo-platonic views of composite nature of body and soul.²³⁴ Founded ultimately on the anthropological understanding of Nemesisius of Emessa, a human being is understood to be a mixture of body and soul and this composition created a union that reflected the union of spiritual and material by God through creation. He wrote, ‘Thus God, everywhere fitting one thing to another harmoniously, bound them all together, uniting in one bond things intelligible and things phenomenal, by means of his creation of man.’²³⁵ Elsewhere, speaking of the purpose of the soul, and attributing the argument to Ammonius of Alexandria, he wrote, ‘a body requires some principle keeping it together, assembling its constituents, and (so express it) binding and holding them in union.’²³⁶ Though it is difficult to find direct parallels in Chrysostom’s writings to his Antiochene predecessors and peers, the correspondence between the statements in this scholion (and the homily itself) is too close to ignore.²³⁷ The catenist’s point is that of the bishop’s: just as the body depends on its spirit to hold it together, the Church depends on the Holy Spirit to hold it together, and this is observable through the practice of the virtues mentioned in the biblical lemma that will produce ‘peace.’

²³⁴ McLeod, *The Image of God*, 122–140.

²³⁵ W. Telfer, *Cyril of Jerusalem and Nemesisius of Emessa*, LCC 4 (Philadelphia: Westminster John Knox Press, 1955), 234. *De natura hominis*, 1.4.20–24.

²³⁶ Telfer, *Nemesisius of Emessa*, 262. *De natura hominis*, 2.17.16–18.5.

²³⁷ Commenting on this difficulty in Chrysostom’s writings, Samuel Pomeroy writes, ‘Chrysostom’s profile as an exegete working with Antiochene sources is by no means a straightforward matter. He is informed by the exegetical questions-and-answers of his predecessors, and he displays both dependence and independence.’ Pomeroy, *Chrysostom as Exegete*, 200.

Eph 4:4-6

Ἐν σῶμα καὶ ἓν πνεῦμα καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν, εἷς κύριος, μία πίστις ἓν βάπτισμα, εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῖν.

Eph 4:4-6

there is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in us all.

[131] Γίνεσθε φησιν οὕτως ἡνωμένοι, οὕτως ἀλλήλων κηδόμενοι. Ἐκ τοῦτου γάρ φησιν ἔσεσθε καὶ ἓν πνευμᾶ ἔχοντες, τουτέστιν ὁμότιμον τὴν χάριν τοῦ πνευματος, ἢ ὅτι ἔστιν μὲν ἓν σῶμα εἶναι, οὐχ ἓν δὲ πνευμᾶ, ὡς ὅταν τις αἰρετικῶν φίλος ᾖ. Ἡ ὅτι τοῦ τό φησιν ἓν πνευμᾶ λαβόντες οὐκ ὀφείλετε διχονοεῖν, ἀλλ' ἓν εἶναι σῶμα, ἢ ὅτι πνευμᾶ ἐνταῦθα τὴν προθυμίαν καλεῖ.

[131] He says be united this way, being concerned for one another in this way. For from this, he says, you will also be 'one spirit.' This means having equal grace of spirit, or (in contrast to) being 'one body' but not 'one spirit', as when one befriends heretics. Or he means that you who received 'one spirit' ought not to be divided in mind, but to be 'one body', or that here he calls zeal 'spirit.'

[132] Ὁ θεὸς ἡμᾶς φησιν ἐπὶ τοῖς αὐτοῖς ἐκάλεσεν οὐδενὶ πλεῖον ἀπονεύμας. Πᾶσιν ἀθανασίαν, πᾶσιν ζωὴν αἰώνιον ἐπηγγέλατο, πᾶσιν δόξαν ἀθάνατον, πᾶσιν ἀδελφότητα. Πᾶσιν κληρονομίαν ἐπηγγέλατο. Κοινὴ πάντων ἐγένετο κεφαλὴ. Πάντας ἡγειρεν καὶ συνεκάθισεν. Εἰ τοίνυν φησιν ἐν τοῖς πνευματικοῖς τοσαύτην ἔχετε κοινωνίαν, ὀφείλετε καὶ ἓν σῶμα εἶναι ἐν τῇ τῆς ἀγάπης ἀνακράσει.

[132] God, he says, called us to the same things having imparted nothing more. He promised to all immortality; to all eternal life; to all immortal glory; to all brotherhood. He promised to all an inheritance. He became the common head of everyone. He raised everyone and sat them with him.²³⁸ If therefore, he says, you have so many spiritual things in common, you ought also to be one body by the union of love.

[133] Πάντα γὰρ τὰ εἰρημένα κοινὴ ἔστιν ἡμῶν ἐλπίς ἐκ τῆς κλήσεως γενομένη.

[133] For every word is our shared hope, born from the calling.

[134] Οὐ δεῖ οὖν ἡμᾶς διεστάναι.

[134] Therefore, it is not necessary for us to separate.

[135] Ἴδου καὶ ἄλλη κοινωνία: ἀγάπης πρόφασις τὸ εἶναι ἡμῖν ἓνα πατέρα τὸν θεόν, καὶ ἐπὶ πάντων, τουτέστιν ὁ ἐπάνω πάντων. Καὶ διὰ πάντων, τουτέστιν ὁ προνοῶν διὰ πάντων ἡμῶν. Καὶ ἐν πᾶσιν ἡμῖν, τουτέστιν ὁ ἐνοίκων ἐν πᾶσιν ἡμῖν.

[135] See yet another commonality: a plea of love for there to be 'one God and Father' in us, and 'above all', meaning the one above all things. And 'through all', meaning the one providing through all things for us. And 'in us all', meaning the one indwelling in us all.

²³⁸ Eph 2:6.

The catenist reinforces the call and need for unity through the words of Chrysostom. The logic is straightforward: God has given all the same promises to every member of the Church (e.g., immortality, glory, eternal life, fraternity, inheritance) therefore all the words found Scripture are for all members of the Body. If they share all these things in common, there is no need to separate over lesser issues. This is an important preface to what will follow when the discussion turns to diversity in the gifts given to each member.

However, it is noted that, potentially hovering below the surface of Paul's words, is the teaching that being united in 'one spirit' may suggest that the body of Christ can be united 'in body' and not 'in spirit.' This, the catenist says, can happen when heretics are permitted into the body, once again reminding the readers of the importance of maintaining orthodoxy. There cannot be unity in the common promises if heretics who are outside those promises are permitted to dwell among them. An additional interpretation follows that by 'spirit', what is meant is 'zeal.' This is an interpretation unique to Chrysostom and is unclear. The preceding portion of the homily emphasises the need for the body to be united in an active love toward one another, therefore, what is potentially in view here is that by being united 'in one spirit', Chrysostom supposes that they are being encouraged to be united in this singular zeal to love one another.²³⁹

The need to explain ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῶν is found in many of the church fathers, all coming to similar conclusions. Origen wrote extensively on the pre-eminence of God being ἐπὶ πάντων, that his sufficiency is seen διὰ πάντων,

²³⁹ PG 62.79.36–80.55.

and that God leaves no believer empty is understood through ἐν πᾶσιν ἡμῖν.²⁴⁰ Similarly, Theodore of Mopsuestia understands each to refer to God's transcendence, providence, and indwelling, respectively—an interpretation mirrored in Theodoret.²⁴¹ The catenist, drawing from Chrysostom follows suit, with the added dimension that these being universal truths (πάντων) they should serve as yet another source of unity for the body. All this is intended to set the stage for the discussion to come regarding spiritual gifts.

Eph 4:7

Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

Eph 4:7

But each of us was given grace according to the measure of Christ's gift.

[136] Εἰ πάντα ἐστὶν ὡς λέγεις κοινά, πόθεν ὁ δεῖνα μὲν μεῖζον; Ὁ δεῖνα δὲ ἔλαττον ἔχει χάρισμα; Τοῦτο γὰρ αὐτοὺς εἰς φθόνον μάλιστα ἤγαγε καὶ φησὶν, ἐκάστῳ ἐδόθη ἡ χάρις, τουτέστιν τὸ χάρισμα καὶ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. Ὡσεὶ εἶπεν, εἰ αὐτὸς ἐμέτρησεν, πάντως ὅτι καλῶς ἐμέτρησεν, πάντως ὅτι καὶ συμφερόντως. Καὶ εἰ δωρεᾶ ἐστὶ τὸ πᾶν, ὑπὲρ μὲν οὐ ἔλαβες εὐχαρίστει, ὑπὲρ δὲ οὐ οὐκ ἔλαβες μὴ φθόνει. Δωρεᾶ γὰρ ἐστὶν ὡσεὶ εἶπεν. Οἶδεν ὁ μετρήσας καὶ δωρησάμενος. Πῶς καλῶς καὶ συμφερόντως τοῦτο πεποίηκεν; Τὰ μὲν γὰρ ἄλλα κοινὰ πρόκειται, τὰ δὲ χαρίσματα δέδοται κατὰ τὴν ἀναλογίαν τῆς ἐκάστου καθαρότητος.

[136] If everything is shared as you say, why is there one who has more spiritual gifts? The one who has less? For this especially carried them away into envy, and he said, 'each was given grace', which means spiritual gifts and 'according to the measure of the gift of Christ.' As he said, if he measured, he measured entirely correctly and appropriately. And if everything is a gift, give thanks for what you received, but do not envy over what you did not receive. For the gift is as he said. The measurer and bestower knows. How has he correctly and appropriately done this? For he sets forth other shared things, but the spiritual gifts he gave according to the proportion of each one's purity.

It has been asserted that Chrysostom's homilies are difficult to categorise because of his allegiances to various rhetorical traditions.²⁴² Concerning his homilies on Genesis, his use of Platonist philosophy, rhetorical questions, and ἐρωταποκρίσεις

²⁴⁰ Heine, *Commentaries of Jerome and Origen*, 169 and Gregg, 'Commentary of Origen', 412–413.

²⁴¹ Greer, *Commentaries*, 245; Hill, *Commentary*, 45; PG 82.533.13–21.

²⁴² Pomeroy, *Chrysostom as Exegete*, 31.

(question-and-answer) formats call into question whether his work can be classified as any one genre. Being largely based on Chrysostom's homilies on Ephesians, a similar sentiment can be shared about this catena. However, Hagit Amirav's reflections on Chrysostom's Genesis homilies effectively argue that *έρωταποκρίσεις* are an adaptive genre that need not be bound within artificial regulations.²⁴³ As such, their presence within the homilies of Chrysostom, as well as here in the catena, warrants legitimately applying this literary genre at least to portions of the catena material. The most recent example of this found here, where the catenist—using Chrysostom—creates questions presumed to be asked on the basis of the text and what has been said prior, and then offers a response.

Immediately prior to this moment, the readers have been told that they have everything in common with one another regarding the promises of God, yet now they are told that some are given gifts that are different than others. The logical question is 'how can both be true?', and it is to this that the catenist turns their attention. Understandably the disbursement of gifts could create division and envy amongst the members of the body, to which the catenist responds in Pauline fashion pointing out that the Divine One who has measured out the gifts knows perfectly how to do so justly and fairly, therefore who are you (the reader) to consider it a source of envy?²⁴⁴ Notwithstanding, in keeping with the overarching moral emphasis of the pursuit of

²⁴³ H. Amirav, *Rhetoric and Tradition: John Chrysostom on Noah and the Flood*, TEG 12 (Leuven: Peeters, 2003), 46.

²⁴⁴ Shadows of Rom 9:14–33 loom large in this response, not necessarily in content but in theme.

perfection and purity, the catenist links the spiritual gifts to the virtue present in the recipient.²⁴⁵

Eph 4:8

Διὸ λέγει, Ἀναβάς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκεν δόματα τοῖς ἀνθρώποις.

Eph 4:8

Therefore, it is said, 'When he ascended on high, he made captivity itself a captive; he gave gifts to his people.'

[137] Καὶ ὅτι φησὶν ἡ χάρις δωρεὰ ἐστὶ τοῦ Χριστοῦ καὶ αὐτὸς ὁ μετρήσας ἔδωκεν. Ἄκουε φησὶ ὁ Δαυὶδ: τὸ δὲ ἀναβάς εἰς ὕψος. Ἀλλαχοῦ λέγει ὅτι ἐπήρθη ἡ μεγαλοπρέπεια σου ὑπεράνω τῶν οὐρανῶν. Τίνα δὲ ἡχμαλώτευσεν; Ἡμᾶς δηλονότι, τὴν καλὴν καὶ συμφέρουσαν αἰχμαλωσίαν. Πολέμῳ γὰρ νοητῷ νικήσας τὸν διάβολον. Αἰχμαλώτους εἶλεν, ἡμᾶς οὐχ ἵνα καταδουλώσῃται, πῶς γὰρ τοὺς ὄντας δούλους καὶ πάλαι, ἀλλ' ἵνα τῆς πικρᾶς ἀπαλλάξῃ τυραννίδος τοῦ πονηροῦ.

[137] He also said that the grace is a gift of Christ, and he himself gave what he had measured. Hear what David said: Now 'he ascended on high.' Elsewhere he says, 'Your majesty is lifted up above the heavens.'²⁴⁶ But who was 'made captive'? Namely us, the good and befitting 'captivity.' For he was victorious in the war of the mind against the devil. He took the captives, not so that he might enslave us (for how could this be as we have already been slaves for a long time?) but so that he might set us free from the bitter rule of evil.

[138] Ὡστε τοῦ Χριστοῦ τὰ δόματα τί ἀδημονεῖς πολὺ μὴ ἔχων, ἢ φθονεῖς τῷ ἔχοντι; Ὡς δὲ μὲν οὕτως, παρακατιῶν δὲ δείκνυσιν ὅτι πρὸς ὠφέλειαν τῆς ἐκκλησίας ἐκάστος ἔλαβεν τὸ χάρισμα. Καὶ ὁ τὸ μέγα λαβὼν, καὶ ὁ τὸ μὴ τοιοῦτον, καὶ οὐ διὰ τὰ οἰκεῖα ἔργα, οὐ δὲ διὰ τὸ ἄξιον εἶναι τινα τοῦ λαβεῖν. Τίς οὖν φθονήσῃ ἐν τῷ διὰ τί εἰληφότι καὶ πρὸς ἐτέρων ὠφέλειαν; Ὅσω γὰρ μείζον τὸ χάρισμα τοσούτω ἀκριβέστερον αἱ εὐθύναι.

[138] So why are you dismayed by not having 'many gifts' of Christ, or begrudging the one who has? Now to one it is this way, but further down it is revealed that to aid the church each has received spiritual gifts. And one has received great things, and another has not, and not through his own works or through being worthy to receive anything. Therefore, who will begrudge the one through whom others receive help? For since the gift is great, the responsibilities are so much greater.

²⁴⁵ Clement of Alexandria taught that it was the proper role of the teacher to guide their learners toward piety: . . . καὶ ὡς ὁ κυβερνήτης οἰακίζει το σκάφος σώζειν προαιρούμενος τοὺς ἐμπλέοντας, οὕτως καὶ ὁ παιδαγωγὸς ἄγει τοὺς παῖδας ἐπὶ τὴν σωτήριον δίαίταν τῆς ἡμῶν αὐτῶν ἔκκειν κηδεμονίας. ' . . . and as the helmsman who steers the ship, choosing to save the passengers, so too the pedagogue leads the children to a saving manner of life by means of undertaking our care.' *Paed.*, 1.7.54.2. (translation my own) This is understood as a cooperative act between the Christian and God, the philosophy of which is rooted in Aristotelian ethics. See G. Karamanolis, 'Christian versus Pagan Perfection', *Longing for Perfection in Late Antiquity: Studies on Journeys between Ideal and Reality in Pagan and Christian Literature*, ed. J. Leemans, G. Roskam, and P. Van Deun (Leiden: Brill, 2023), 143–165. For Maximus the Confessor, a key step in achieving perfection and the highest degree of virtue was to attain ἀπάθεια, or the abandonment of sinful passions. For an overview of the history of this belief and its use in *Ad Thalassium* see Summerson, *Divine Scripture and Human Emotion*. In the present context, it seems reasonable to conclude that catenist is saying that spiritual gifts are given to Christians on the basis of where they stand in relation to overcoming these passions.

²⁴⁶ Ps 8:1.

[138ex] Λαβὼν γὰρ τὴν πίστιν ἀντὶ δίδωσιν τὴν χάριν.

[138ex] For the one receiving the faith in turn gives grace.

Though the difference between Paul's change of the wording in the Psalm is discussed in several ancient commentaries, the catenist remains silent on the matter, preferring rather to focus on the implication of 'captivity' in relation to the believer. It is, the catenist says, the Christian that has been taken captive. This interpretation is found in Theodore and Theodoret, both of which explain that while believers were 'enslaved' to the devil, what transpired on the cross was a sort of 'prisoner exchange' in which Christians were taken out of slavery to the devil and placed in captivity to Christ.²⁴⁷ However, this captivity, they say, is a 'good' captivity.²⁴⁸ Chrysostom diverges in his interpretation, even from what is offered in the scholion, asserting that it was the devil who was taken captive, not the believer.²⁴⁹ Here the catenist assures the reader that this captivity Christians have been placed in is one from above and freed them from enslavement to evil. In consideration of earlier discussion of the pursuit of virtue and perfection,²⁵⁰ it is only through the divine freedom from evil that one can even pursue, let alone attain the virtues expected of them. Paradoxically, this would make their 'captivity' also their freedom.

²⁴⁷ Being enslaved to Christ is also a theme found in Basil of Caesarea. In his homily on Ps 115, he writes, 'And I do not make myself into anything great', he says, "when I pay you, Lord." Since *I am your slave* [Ps 115.7], I offer to you your own possession. After all, every creature is a slave of the Creator. So, I am a slave not only by choice, but also by nature. *For I am the son of your maidservant* [Ps 115.7], whom the enemy seduced when he was innocent and quite childlike . . . But now I am returning and running back to my original Lord, and I acknowledge my enslavement of old.' DelCogliano, *On Christian Doctrine*, 225. Italics original.

²⁴⁸ Greer, *Commentaries*, 247; Theodoret in Hill, *Commentaries*, 46, PG 82.533.36–39.

²⁴⁹ PG 62.82.1–3.

²⁵⁰ See comments following scholia 3–4, 5–6, 63–65, and 121–124.

The following scholion (138) refocuses the attention on the Divine One who gives the gifts, so that the readers are not misled into sin by focusing on the gifts themselves.²⁵¹ As was intimated in the previous scholia, the God who gives the gifts gives perfectly, therefore there is no benefit in arguing over who received which gift. However, a contradiction seems to appear here with what has been said at the close of sch. 136: ‘but the spiritual gifts he gave according to the proportion of each one’s purity.’ Here it is said that an individual does not receive gifts ‘through being worthy to receive anything.’ How can it be based on the proportion of each one’s purity but not through being worthy to receive anything? Both the final statement of sch. 136 and the entirety of sch. 138 do not appear to be drawn from Chrysostom or any known commentary. It is possible that this is merely a contradiction and must be allowed to stand, but it is also possible that these two statements need not be as contradictory as they appear. Origen suggests that while grace is not given on the basis of works, it is given on the basis of faith, over which the believer has control.²⁵² Similarly, the pursuit of virtue in Clement of Alexandria, among others, is attained through shifting of focus toward God.²⁵³ In fact, there is a veritable lacuna of information in the patristic sources regarding how one attains ἀρετή. With this in mind, the virtue one possesses is more a result of where one

²⁵¹ Though a definition of φθόνος is not provided by the catenist, it is clear that they are interpreting it within the Aristotelian definition (i.e., distress over the prosperity of one’s equals in status). See Aristotle, *Rhetoric*, 2.10–11. Basil of Caesarea uses an identical definition in his homily on envy, writing, ‘For envy is distress caused by your neighbor’s(sic) prosperity.’ DelCogliano, *On Christian Doctrine*, 133. The idea that envy (φθόνος) is a type of distress (λύπη) indicates that it is a passion that the Christian is meant to extinguish. Distress was understood to be a parasitic passion that deprived one of spiritual life and progress, therefore the scholion here is in keeping with that tradition, though never saying so explicitly. See J. L. Zecher, ‘Evagrius of Pontus on Λύπη: Distress and Cognition between Philosophy, Medicine, and Monasticism’, *The Intellectual World of Late Antique Christianity: Reshaping Classical Traditions*, ed. L. Ayres, M. W. Champion, and M. R. Crawford (Cambridge: Cambridge University Press, 2023), 530–547.

²⁵² Heine, *Commentaries of Jerome and Origen*, 170 and Gregg, ‘Commentary of Origen’, 413.

²⁵³ P. Torri, ‘Assimilation to God and Practical Life from Plato to Plotinus’, *Longing for Perfection in Late Antiquity: Studies on Journeys between Ideal and Reality in Pagan and Christian Literature*, ed. J. Leemans, G. Roskam, and P. Van Deun (Leiden: Brill, 2023), 19–57.

is spiritually focused more than any action or worthiness, something intrinsic to their πνεῦμα, and therefore both statements can stand simultaneously, though in tension.²⁵⁴

Though not attributed to him, and not directly citing him, the final scholion of this section finds its closest parallel in the commentary of Origen.²⁵⁵ However, this same sentiment of faith being necessary to receive grace is found elsewhere, and even discussed in the catena at Eph 2:8–9. Therefore, it need not be drawn from Origen, but is certainly harmonious with him.

Eph 4:9

Τὸ δὲ Ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη
πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς;

Eph 4:9

When it says, ‘He ascended,’ what does it mean
but that he had also descended into the lower
parts of the earth?

[139] Οὐκ ἂν δέ φησιν ἐδεήθη ὁ προφήτης τοῦ
εἰπεῖν *ἀνέβη*, εἰ μὴ ᾗδει ὅτι *κατέβη* πρῶτον.
Περὶ γὰρ τοῦ καταβάντος, τὸ *ἀνέβη* λέγει τίς;

[139] But he says the prophet would not have
needed to say ‘he ascended’ unless he knew
that ‘he descended’ first. For who would say ‘he
ascended’ concerning the one who descended?

[140] Τουτέστιν μεθ’ ἧ οὐκ ἔστι κατώτερα. Λέγει
δὲ τὸν ᾗδην ὡς πρὸς τὴν κοινὴν συνήθειαν
ἀφορῶν. Οὕτως γὰρ λέγειν εἰώθαμεν. Διὸ καὶ
Ἰακώβ φησι *κατάξτε τὸ γῆρας μου μετ’ ὁδύνης*
εἰς ᾗδου. Καὶ Δαυιδ, *καὶ ὁμοιωθήσομαι τοῖς*
καταβαίνουσιν εἰς λάκκον.

[140] Meaning there is nothing lower than it.
But he says Hades, referring to the common
custom. For we are accustomed to speaking
this way. Wherefore, also Jacob said, ‘You will
bring down my grey hairs in sorrow to
Hades.’²⁵⁶ As well as David, ‘And I will join those
who go down into the pit (Hades).’²⁵⁷

²⁵⁴ This stands in contrast with the Platonist philosophy of assimilation with the divine (ὁμοίωσις θεῷ) which is almost always followed with κατὰ τὸ δυνατόν (as far as one is able). As it relates to assimilation to the immortality of the divine, procreation generally follows as the means. The Platonist belief in assimilation to God is limited by the abilities of the individual to attain it. See Torri, ‘Assimilation to God’, 20. However, among the Neo-Platonists, Plotinus and his student Porphyry, attainment of perfection is a process of human activity that is only possible because of an intrinsic property of the soul. This is possibly what is being suggested here within the overall discussion of the catena. See Plotinus, *Enn*, 4.7.10 and Porphyry, *Ad Marcellam*, 31–33, as well as Karamanolis, ‘Christian versus Pagan Perfection’, 162–163.

²⁵⁵ Εἰ καὶ μὴ ἐξ ἔργων δέ, ἀλλ’ ἐπὶ τινός γε τῶν ἐφ’ ἡμῖν. ἐκ πίστεως γὰρ δίδοται ἡ χάρις, ἐπὶ τῷ συνεργούσῃ αὐτῇ τὴν πίστιν κατακοσμηθῆναι καὶ τοῖς ἔργοις Gregg, ‘Commentary of Origen’, 413.

²⁵⁶ Gen 44:29.

²⁵⁷ Ps 143:7.

[140ex] Κατώτερα μέρη τῆς γῆς τὸν θάνατον
ἐκάλεσεν.

[140ex] He called the lower parts of the earth,
death.

The nearly universal interpretation of this passage in the church fathers is that εἰς τὰ κατώτερα μέρη τῆς γῆς refers to death or 'Hades' as seen here in the catena.²⁵⁸ Chrysostom, in his homily, argues that this verse refutes the dynamic monarchianism of Paul of Samosata, presumably on the basis that Jesus could not merely be a human if he descended from and ascended to heaven.²⁵⁹ Though this is not explicit in the catena, one could understand how it might be used in this way, particularly given the mention of Paul of Samosata in other Pseudo-Oecumenian catena.²⁶⁰ Further, words from Theodoret are used to reaffirm that death and Hades are where this descent ended and from where the ascent began. The catenist places the perspective shared here within the tradition of the Old Testament as a means to secure the validity of the interpretation. There is no deviation here, the catenist argues, from what has been commonly said elsewhere.

Eph 4:10
Ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω
πάντων τῶν οὐρανῶν ἵνα πληρώσῃ τὰ πάντα.

Eph 4:10
He who descended is the same one who
ascended far above all the heavens, so that he
might fill all things.

[141] Τοῦτο φησιν, ὅτι οὐδέν αὐτῷ πρὸς τὴν
ἀνοδὸν ἐνεπόδισεν, ἢ εἰς τὰ κατώτατα κάθοδος.
Ὡστε φησιν καὶ ὑμῶν ὅσῳ ἅν τις
ταπεινοφρονῇ, τοσοῦτον μᾶλλον ὑψοῦται.

[141] He says this, that nothing hindered him
from ascending or descending to the lowest.
And so, he says that the more this one is
humbled for us, the more he is exalted.

²⁵⁸ An exception to this is once again Theodore of Mopsuestia, who believes it refers to the earth itself, in relation to heaven. See Greer, *Commentaries*, 249.

²⁵⁹ PG 62.82.1–13.

²⁶⁰ At Phil 2:6, a scholion from Chrysostom explicitly refutes the Samosatans.

[142] Καὶ γὰρ καὶ γυμνῇ πάλαι τῇ θεότητι τὰ πάντα ἐπλήρου, καὶ σαρκωθεὶς ἵνα τὰ πάντα καὶ μετὰ σαρκὸς πληρώσῃ. Κατέβη καὶ ἀνέβη.

[142] For even long ago he filled everything with naked divinity and was made flesh in order that all things might be filled with his flesh. ‘He descended and ascended.’

Here (sch. 141) the catenist appears to draw implicitly from Theodore of Mopsuestia, rather than Chrysostom or the other Antiochenes. This is only implicit and not a direct quote, but Theodore contended that the descent and ascent here in Ephesians is not one of location but rather an analogy for humility and exaltation.²⁶¹ In this regard, there is a combining of perspective by the catenist. The descent and ascent is both locative and allegorical. Jesus both descended into Hades and ascended into Heaven, but through this action he also imparts the lessons spoken of and by Christ in Lk 1:52 and Matt 23:12—the proud will be torn down and the lowly raised high. According to the catenist, the depth of the humility to which the God-man was plunged directly corresponds to the height of his exaltation.

The use of γυμνῇ τῇ θεότητι is common in the works of Gregory of Nyssa, Athanasius of Alexandria, Basil of Caesarea, and Origen, as well as Chrysostom and Severian of Gabala. Basil states that in prior times humanity could not approach the ‘naked divinity’ of God without being consumed, and that it was for this reason that he clothed himself in flesh so that humanity might one day be able to look upon the divinity itself.²⁶² Origen shares a similar sentiment, contending that God must clothe his ‘naked

²⁶¹ Greer, *Commentaries*, 249. A nearly identical sentiment is found in Chrysostom’s homily when interacting with 4:11: Οὐδὲν αὐτὸν ἔβλαψε τὸ εἰς τὰ κατώτερα μέρη τῆς γῆς κατελθεῖν, οὐδὲ ἐνεπόδισε πρὸς τὸ ἀνωτέρω γενέσθαι τῶν οὐρανῶν. Ὡστε ὅσω ἂν τις ταπεινωθῇ, τοσούτῳ μᾶλλον ὑψοῦται. ‘It did not damage him to go down into the lowest parts of the earth, nor did it hinder him to be brought up to the heavens. So that the more one is humbled, the greater he is exalted. PG 62.82.20–24. English translation my own.

²⁶² Basil of Caesarea, *Ep.* 8.7.37–44.

divinity' when working with humanity.²⁶³ The catenist employs the term here to mean that in his pure or naked divinity God filled all things prior to the creation of humanity, but so that humanity itself might also be filled by the divine, he became flesh.²⁶⁴ This both allowed humanity to approach divinity but through the ascension creates a way for humanity to one day do as Basil hoped and look upon the 'naked divinity' itself.

Eph 4:11

Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,

Eph 4:11

He himself granted that some are apostles, prophets, evangelists, pastors, and teachers . . .

[143] Ὁ μὴ παραιτησάμενος φησιν διὰ τὴν ἡμῶν σωτηρίαν εἰς τὰ κατώτατα κατελθεῖν αὐτὸς τὴν διανομὴν τῶν χαρισμάτων ἐποίησεν. Ἄρα οὖν οὐ χρή ἀγανακτεῖν πρὸς τὴν διανομὴν, εἰ γὰρ αὐτὸς ἔδωκεν, τί ἀντιλέγεις; Ἀλλαχοῦ δέ φησιν τὸ πνεῦμα διδόναι τὰ χαρίσματα, πάντα γὰρ ταῦτα φησιν ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα. Ἀλλαχοῦ τὸν Πατέρα φησιν, ὡς τὸ ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ θεὸς ἡύξανεν, ἐνταῦθα τὸν Υἱόν, κοινὰ γὰρ τὰ πάντα τῇ ἁγίᾳ καὶ μακαρίᾳ τριάδι.

[143] He say that the one who did not decline to descend into the lowest parts for our salvation, made the distribution of spiritual gifts himself. So then, do not proclaim to be displeased with the distribution, for if 'he himself granted', why do you protest? Now elsewhere he says that the Spirit gives the spiritual gifts, for he says, 'all these are activated by one and the same Spirit.'²⁶⁵ Elsewhere he says of the Father, 'I planted, Apollos watered, but God gave the growth',²⁶⁶ but here he says it is the Son, for all things are in common to the holy and blessed Trinity.

[144] Οἱ γὰρ ἀπόστολοι καὶ προφητεῖαν εἶχον, οἳ δὲ τότε προφητῶν οὐκ εἶχον ἀποστολὴν.

[144] For the apostles also had prophecy, but at that time the prophets did not have apostleship.

[145] Τοὺς τὸ εὐαγγέλιον γράψαντας.

[145] [By Evangelists, he means] those that wrote the gospel.

[146] Τοὺς τὰς ἐκκλησίας ἐμπεπιστευμένους λέγει. Τοὺς ἐπισκόπους, οἷος ὁ τιμόθεος οἷος ὁ τίτος ἦν.

[146] [By pastors and teachers] he speaks of those whom the church was entrusted to. Bishops such as Timothy and Titus.

²⁶³ Origen, *Frag. in evang. Ioann.*, 18.18–27.

²⁶⁴ Severian points out that God could have filled the world with his 'naked divinity' illuminating everything but chose to cloak it in human flesh. See Severian of Gabala, *Hom. de leg.*, 400.27–35.

²⁶⁵ 1 Cor 12:11.

²⁶⁶ 1 Cor 3:6.

The entirety of extracts for this verse (143–146) draw heavily from the work of Chrysostom, with the exception of some clarifying features.²⁶⁷ Transitioning back to the discussion on the dispersion of spiritual gifts, the reader is reminded that God is the one who gives the gifts, therefore who are they to complain? However, the catenist, in the manner of Chrysostom, seizes upon this opportunity to mount a defence of the Trinity. The catenist foresees the question that in other Pauline epistles the giving of spiritual gifts is attributed to the Spirit, and elsewhere to the Father, but here to the Son. Rather than creating a dilemma, these different references only affirm the trinitarian confession of Nicaea. All members of the Godhead can be said to distribute spiritual gifts because they share all things in common.

While earlier (sch. 82 and 97), the catenist understood the references to ‘prophets’ to mean the Hebrew prophets of old, here it must refer to prophets in the age of the apostles. In this way the gifting of apostles—presumably exclusive to the twelve, given that there is no mention elsewhere of ongoing apostleship—included their ability

²⁶⁷ Scholion 143 abbreviates Chrysostom’s homily well, but the final point, κοινὰ γὰρ τὰ πάντα τῇ ἁγίᾳ καὶ μακαρίᾳ τριάδι is an independent addition by the catenist. Scholion 144 summarises Chrysostom’s thought but not in his words. Scholion 145 adopts a closing remark by Chrysostom intended to be a *potential* interpretation of evangelists as the only interpretation, and sch. 145 abbreviates much of what Chrysostom says about pastors and teachers down to strictly the mention of Timothy and Titus, avoiding the somewhat disparaging remarks the bishop makes about pastors and teachers—even though he himself is a pastor. The full text of Chrysostom is here: ἀλλαχοῦ δέ φησιν ὅτι τὸ πνεῦμα τοῦτο εἰργάσατο, οὕτω λέγων· “Ἐν ᾧ ἔθετο ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἐπισκόπους ποιμαίνειν τὴν ἐκκλησίαν τοῦ κυρίου. Καὶ ἐνταῦθα μὲν φησιν, ὅτι ὁ υἱὸς, ἀλλαχοῦ δὲ, ὅτι ὁ θεός· καὶ πάλιν, αὐτὸς ἔδωκε τῇ ἐκκλησίᾳ τοὺς μὲν ποστόλους, τοὺς δὲ προφήτας. Ἐν δὲ τῇ πρὸς Κορινθίους φησὶν· Ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν ἀλλ’ ὁ θεὸς ἡύξανε· καὶ πάλιν, Ὁ φυτεύων δὲ καὶ ὁ ποτίζων, ἓν εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον. Οὕτω καὶ ἐνταῦθα. Τί γὰρ, εἰ ἔλαττον εἰσφέρεις; τοσοῦτον ἔλαβες. Πρῶτον ἀποστόλους· πάντα γὰρ εἶχον οὗτοι. Δεύτερον προφήτας· ἦσαν γὰρ τινες, οἱ ἀπόστολοι μὲν οὐκ ἦσαν, προφητῆται δὲ, ὥσπερ Ἀγαβος. Τρίτον εὐαγγελιστάς· οἱ μὴ περιόντες πανταχοῦ, ἀλλ’ εὐαγγελιζόμενοι μόνον, ὡς Πρισκίλλα καὶ Ἀκύλας. Ποιμένας καὶ διδασκάλους, τοὺς ὁλόκληρον ἐμπεπιστευμένους ἔθνος. Τί οὖν; οἱ ποιμένες καὶ οἱ διδάσκαλοι ἐλάττους; Καὶ πάνυ, τῶν περιόντων καὶ εὐαγγελιζομένων οἱ καθήμενοι καὶ περὶ ἓνα τόπον ἡσυχολημένοι, οἷον Τιμόθεος, Τίτος. Ἄλλως δὲ, οὐ δυνατόν ἐντεῦθεν ποιήσασθαι τὴν ὑποταγὴν καὶ τὴν προτίμῃσιν, ἀλλ’ ἀπὸ ἐτέρας ἐπιστολῆς. Αὐτὸς ἔδωκε, φησί· μηδὲν ἀντείπης. Ἡ εὐαγγελιστάς φησι, τοὺς τὸ εὐαγγέλιον γράψαντας. PG 62.82.35–60.

to prophecy, but those who were gifted with prophecy were not necessarily apostles.²⁶⁸ Regarding evangelists, the catenist only allows for those who wrote the Εὐαγγέλιον while others, like Theodoret, acknowledge Philip as an example from the book of Acts. It is curious that the fourth-century fathers distinguished between evangelists as a preaching gift and pastors and teachers as a subordinate preaching gift, while here there is no similar suggestion.²⁶⁹ The reference to εὐαγγελιστής as one of the four gospel writers is present early on in the writings of Hippolytus,²⁷⁰ Basil of Caesarea,²⁷¹ and Gregory of Nazianzus,²⁷² any of whom might be the source for Chrysostom's and the catenist's reference here.

There does appear to be an evolution in the use of the term in the church. Timothy is commanded to 'do the work of an evangelist' while also being a pastor.²⁷³ Similarly, as mentioned above, the same title is applied to Philip in the Acts of the Apostles. This early use suggests the mission of an individual to spread the 'good news'

²⁶⁸ Both Theodoret and Chrysostom validate their belief in New Testament prophets with the example of Agabus from Acts 11:28 and 21:10. For Chrysostom, see PG 62.82.49. For Theodoret, see PG 82.329.40. Theodoret also provides the example of the daughters of Philip the evangelist from Acts 21:9 in his commentary on the minor prophets. See PG 81.1653.19–20. Origen allows for the possibility of apostleship beyond the twelve: εἰ δὲ ταῦτα δυνατόν αἰεὶ εἶναι ἐν τῇ ἐκκλησίᾳ, μήποτε καὶ ἀποστόλους, οἷς δίδονται τὰ σημεῖα τοῦ ἀποστόλου κατεργάζεσθαι, δυνατόν εὐρεθῆναι καὶ νῦν. 'Now if these offices can exist continually in the Church, perhaps apostles, too, can be found even now to whom it is given 'to produce the signs of an apostle' (1 Cor 12:12). For Greek text see Gregg, 'Commentary of Origen', 414. English translation comes from Heine, *Commentaries of Origen and Jerome*, 175.

²⁶⁹ Regarding the interpretation of εὐαγγελιστάς, Harnack proposed that its presence here indicated that the letter was written to churches not founded by Paul but by itinerate missionaries, and that this is to what it refers. See A. Harnack, *The Mission and Expansion of the Christianity in the First Three Centuries*, trans. J. Moffatt (New York: Harper & Brothers, 1961), 321, n.4. Lincoln mistakenly asserts that Oecumenius is the first to suggest that εὐαγγελιστάς refers to gospel writers, see A. Lincoln, *Ephesians*, 250. It is unclear if his reference to an article by Dikran Hadidian is meant to support this claim or if he is simply citing Hadidian as agreeing that the term used in Eph. 4:11 refers to gospel writers. Hadidian does take this view but points out that it follows naturally from Eusebius, *HE*, 3.37.3. See D. Y. Hadidian, 'τοὺς δὲ εὐαγγελιστάς in Eph. 4:11' *CBQ* 28 (1966), 319–320. Staab does not include this scholion in his edition of Oecumenian extracts. See Staab, *Pauluskommentare*, 423–452.

²⁷⁰ *De consum. mundi*, 41.2.

²⁷¹ *Ad. Eun.*, 5, PG 29.545.29.

²⁷² *Or.* 43, 69.5.

²⁷³ 2 Tim 4:5.

or the εὐαγγέλιον of Jesus Christ. It is possible that ‘apostle’ is used synonymously in the *Didache*.²⁷⁴ The twelve apostles are said to have been give the authority to preach the gospel in the Epistle of Barnabas.²⁷⁵ Hadidian’s reconstruction of the use of the term suggests that it naturally transitioned from the spreading of the oral ‘gospel’ by individuals, to the writing of the gospel by the gospel authors.²⁷⁶ Eusebius adds that the mission of those who shared the gospel also involved the giving of a written gospel to the recipients.²⁷⁷ As the Church grew in institutionalisation with empires becoming ‘Christian’ the need to send evangelists would begin to cease, leaving only the latter definition as sensible to the readers of the catena. Therefore, the catena may well represent tangible evidence of this transition in definition.²⁷⁸ Lastly, pastors and teachers are exemplified through Timothy and Titus, combining both gifts into the same function. This is the common interpretation of this passage, though Calvin believed that the while the pastor was also to be a teacher, one could be a teacher within the church

²⁷⁴ *Did.*, 11.3–6.

²⁷⁵ *Ep. Bar.*, 8.3.

²⁷⁶ Hadidian, ‘τοὺς δὲ εὐαγγελιστάς’, 318–319.

²⁷⁷ *Eccl. Hist.*, 3.37.3.

²⁷⁸ This latter definition is almost universal in the medieval Greek-speaking church, but both continue to circulate in some degree during the sixth and seventh centuries, therefore the claims to the definition dissolving into only the latter by the time of the catena are tentative. John of Damascus may mark a more definitive demarcation when he writes his interpretation of this passage: “Ὁς μὲν ἀποστολικὴν ἔλαβε χάριν, φησὶν, καὶ ἐξαγγέλλει τὴν ἀπόκρυφον σοφίαν τῆς οἰκονομίας· ὃς δὲ προφητικὴν ὑπουργίαν ὑπουργεῖ, εἰς ἔνδειξιν τῆς ἐν ἡμῖν ἐκ πνεύματος προγνώσεως. Ἄλλος δὲ εὐαγγελισμὸν ποιεῖται, διὰ λόγων ἢ γραμμάτων, ὡς Φίλιππος μὲν διὰ λόγων, οἱ δὲ γράψαντες τὰ εὐαγγέλια, διὰ γραμμάτων· ὃς δὲ ἐκκλησίαν ἐγχειρισθεὶς ποιμαίνειν. Πάντα οὖν τὰ χαρίσματα, φησὶ, πρὸς τελείωσιν, διακονούντων εἰς τὸ κοινὸν τῶν τὰ χαρίσματα εἰληφότων. ‘The one who receives an apostolic gift, he says, confesses the hidden wisdom of the divine plan, while the one administers the prophetic ministry, witnesses to the spiritual foreknowledge within us. But another proclaims the gospel through words or writing as Philip did through words and the ones who wrote the gospels did through writing. And one is entrusted to shepherd the Church. Therefore, all gifts, he says, are for the sanctifying and perfecting of the Church by faith to unite it, serving the common good to those who have received the gifts.’ John of Damascus, *Comm. in ep. Pauli*, 95.841.44–844.1. English translation my own.

and not be qualified to preach. Therefore, he interpreted this passage to refer to separate gifts.²⁷⁹

Eph 4:12

πρός τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον
διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ
Χριστοῦ,

Eph 4:12

to equip the saints for the work of ministry, for
building up the body of Christ,

[147] Ὁρᾷς τὴν αἰτίαν τῆς δόσεως τῶν
χαρισμάτων; *Πρὸς τὸν καταρτισμὸν* διδόμενα,
τουτέστιν πρὸς ἀπαρτισμὸν, πρὸς πλήρωσιν, *εἰς*
τὸ ἐν τούτοις διακονεῖν τῇ ἐκκλησίᾳ καὶ
οἰκοδομεῖν αὐτήν. Ὅσω οὖν τις μεῖζον ἔλαβε
χάρισμα, τοσούτῳ μεῖζον ἔχει τὸ φορτίον. Τίς
οὖν φθονήσεις τὸ μεῖζον ἔχοντι φορτίον; Ταῦτα
δέ φησι πρὸς τοὺς τῷ φθόνῳ τῶν μειζόνων
χαρισμάτων ἀποκεκομμένους τοῦ σώματος τῆς
ἐκκλησίας, δεικνὺς ὅτι πάντων τὸ ἔργον. Εἰς ἓν
ὁρᾷ τέλος *τὸν καταρτισμὸν τῶν ἁγίων*. Που οὖν
χρεία φθόνου τῶν ἁγίων ἢ τοι τῶν ἀποστόλων;
Εἰ μὴ συμβαίῃ τοῦτο γίνεσθαι μόνον ὑπὸ τῶν
ἀπίστων.

[147] Do you see the reason for the giving of
spiritual gifts? They were given ‘to equip’,
which is to say to complete, to fulfil, and with
these to minister to the church and ‘for
building it up.’ Therefore, however much
greater is the spiritual gift received, so much
greater is the burden. Therefore, why would
you envy the one having the greater burden?
But he says these things to the ones
excommunicated from the body of the church,
by envy of the greater spiritual gifts, revealing
that it is the work of everyone. Notice the end,
‘to equip the saints.’ Therefore, where is the
need for envy of the saints or the apostles?
Unless this should only correspond to the
unbelievers.

The catenist continues to dissuade the reader from falling into jealousy of another’s spiritual gifts, arguing that the purpose of the gifts, according to Paul, is to equip all the saints. Implicitly acknowledging that some gifts are greater than others—something explicitly stated by Chrysostom as mentioned earlier in sch. 136—the catenist reminds the reader that the one with the greater gift carries upon themselves a greater responsibility. Though not stated, this message reflects the statement of Jesus in Lk 12:48b, ‘... to whom much has been given, much will be required, and from the one to whom much has been entrusted, even more will be demanded.’ This message is not for

²⁷⁹ Pringle, *Commentaries*, 279–281.

the faithful within the Church, however. The catenist asserts that this message against envy is for those who have been cast out of the Church because of their envy. It is an exhortation to rid themselves of their jealousy and return, for this sort of behaviour should only exist among the unbelievers—foreshadowing what Paul will say from 4:17 onward.

Eph 4:13

μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἐνότητα
τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ
θεοῦ, εἰς ἄνδρα τέλειον εἰς μέτρον ἡλικίας τοῦ
πληρώματος τοῦ Χριστοῦ,

Eph 4:13

until all of us come to the unity of the faith and
of the knowledge of the Son of God, to
maturity, to the measure of the full stature of
Christ.

[148] Οἷον φθάσωμεν.

[148] Let us anticipate this sort of thing.

[149] Τουτέστιν ἕως ἂν οἱ πάντες μίαν τὴν
πίστιν σχῶμεν. Ἐκαστος κάμνει, καὶ ἕκαστος
διακονεῖ. Ἐνότης γὰρ πίστεως, τὸ μὴ διαφωνεῖν
περὶ τὰ δόγματα. Τοῦτο γὰρ *ἐπίγνωσις τοῦ υἱοῦ
τοῦ θεοῦ* τὸ μὴ διαφωνεῖν περὶ αὐτοῦ, *ἄνδρα* δὲ
τέλειον καὶ *μέτρον ἡλικίας* λέγει, τὴν τελείαν
τοῦ Χριστοῦ ἔννοιαν καὶ εἶδησιν.

[149] (Until all of us come to the unity of the
faith) Meaning until we all might have the one
faith. Each one labours, and each one serves.
For unity of faith is not to disagree concerning
belief. Because this ‘knowledge of the Son of
God’ is not to disagree concerning him, but ‘to
maturity’ and ‘the full measure’ as he says, the
fullness ‘of Christ’ in thought and in
knowledge.

[150] *Πλήρωμα Χριστοῦ* φησιν, τὴν περὶ
Χριστοῦ ὀλοτελῇ γνῶσιν καὶ πίστιν. Οἷον ὅτι ἐκ
παρθένου σάρκα ἔλαβεν, ὅτι ἐκ θεότητος καὶ
ἀνθρωπότητος εἰς μίαν ὑπάρχει ὑπόστασιν.
Ἰνα γὰρ μὴ ἀκούσας *ἄνδρα τέλειον* καὶ *μέτρον
ἡλικίας* τὴν σωματικὴν νοήσης, ἐπήγαγε τοῦ
πληρώματος τοῦ Χριστοῦ, ὥσεὶ ἔλεγεν, μέχρις
οὗ εἰς τελειότητα φθάσωμεν τῆς ὀλοτελοῦς τοῦ
Χριστοῦ γνώσεως καὶ πίστεως.

[150] He says, ‘the full stature of Christ’, to
mean the complete faith and knowledge
concerning Christ. Like that he received flesh
from the Virgin; that he is out of divinity and
humanity into one hypostasis. For, in order
that when hearing ‘the maturity’ and ‘the full
measure’ you not think bodily, he added ‘the
full stature of Christ’, as though he said, until
then let us anticipate the perfection of the
complete knowledge and faith of Christ.

Scholia 149 and 150 offer the reader a more detailed reflection on what it means to be ‘mature’ and ‘measure the full stature of Christ.’ Scholion 149 recognises that rather than envy each other’s gifting in the Church, believers are to focus on working

cooperatively, focused on remaining unified in their singular faith. The catenist asserts that the ‘unity of faith is not to disagree about dogma’, foreshadowing their definition of what constitutes right faith in sch. 150. Here, the catenist uses εἶδησιν for ‘knowledge’ even though the lemma uses ἐπίγνωσις. As discussed earlier (sch. 95), this may be nothing more than literary style, using the terms synonymously, but the catenist has used the two terms differently before. Its appearance here may yet constitute pragmatic knowledge of the faith, but this does not comport to the meaning of the lemma which suggests a more intimate knowledge of the Son of God. In the following scholion γνώσις appears as one would expect, for this knowledge is said to be ‘complete’ concerning Christ. A complete knowledge of the divine must necessarily go beyond practical knowledge of facts.

Scholion 150 answers the question of what it means to mature into ‘the full stature of Christ’ in light of the previous discussion of knowledge. Perhaps unsurprisingly, this maturity involves orthodox doctrine. What is significant to this scholion is its attribution to Oecumenius.²⁸⁰ As a Monophysite, the use of the phrase εἰς μίαν ὑπάρχει ὑπόστασιν carries significantly different meaning than if used by someone like Chrysostom, or other pro-Chalcedonian authors. As mentioned in the previous chapter, similar wording is found in sch. 30 in which ἐν μιᾷ φύσει is employed. For the Monophysite, the Chalcedonian confession of ἐν δύο φύσεσιν was anathema, and therefore, in its original context, is decidedly anti-Chalcedonian.²⁸¹ The use by the

²⁸⁰ Staab, *Pauluskommentare*, 449.

²⁸¹ In his commentary on the Apocalypse, Oecumenius applies this confession to right doctrine as well, using similar terms. He writes: ἐπ’ ἐσχάτων δι’ ἡμᾶς καὶ τὴν ἡμῶν σωτηρίαν; καὶ ἄνθρωπον γεγονέναι, οὐκ ἐκστάσει θεότητος, ἀλλὰ προσλήψει σαρκὸς ἀνθρωπίνης, ἐψυχωμένης νοερῶς, ἵν’ ἐκ δύο φύσεων νοεῖται συνημμένος ὁ Εὐμανουήλ, θεότητός τε καὶ ἀνθρωπότητος, τελείως ἐχουσῶν κατὰ τὸν οἰκεῖον λόγον καὶ τὴν κατὰ ποιότητα φυσικὴν ιδιότητα καὶ διαφοράν, οὔτε συψυχθέντων τῶν εἰς ἐνότητα

catenist here, amongst the alternative Dyophysite voices of Antioch, implicitly aligns the position of Oecumenius with Chrysostom and other church fathers included within this commentary, such as Gregory of Nyssa and Cyril of Alexandria. While space is not available here for a deeper digression, attempts to join these disparate christological voices are similar to the movement of Neo-Chalcedonianism which found imperial support under Justinian I in the sixth century, canonised by the Second Council of Constantinople in 553, and approved by the later Justinian II of the late seventh century.²⁸²

This Christological dogma is combined with affirmation that Christ ‘received flesh’ from the virgin birth. This is another way of saying that the divine Logos received

συνδεδραμηκότων, οὔτε μὴν διαρουμένων μετὰ τὴν ἄφθραστον καὶ ἀφαντασίαστον ἔνωσιν. Βδελυκτοὶ γὰρ ὁμοίως ἀμφοτέροι Νεστόριος τε καὶ Εὐτυχῆς· τὰ ἐναντία καὶ ἐκ διαμέτρου κακά. ‘But it is also a sign of genuine theology to believe that in the last days he has become for us and for our salvation a human being, not by divesting himself of his divinity, but by assuming human flesh, animated by a mind. In this way he who is Emmanuel is understood to have been made one from two natures, divinity and humanity, each being complete according to the indwelling Word and according to the different specific characteristics of each nature, without being confessed or altered by their combination into a unity, and without being kept separate after the inexpressible and authentic union. For Nestorius and Eutyches are both equally abominable, two diametrically opposed evils.’ For Greek text see Oecumenius, *Comm. Apoc.*, 32.1–11. English translation from Suggit, *Commentary on the Apocalypse*, 21. Several things must be said about this comment. First, is the use of the more Cyrillian phrase, ἐκ δύο φύσεων. Other Monophysites, such as Severus of Antioch, argued that they were the true Cyrillians while the Chalcedonians were not. See Meyendorff, *Byzantine Theology*, 33. The second is the use of ἔνωσις, another Cyrillian term. Originating with Apollinarius, Cyril felt that no other term could best describe the joining of the divine and human nature of the Son in the incarnation. This was wildly rejected by Nestorius and the later Antiochenes, like Theodoret and Chrysostom. See J. A. McGuckin, *St. Cyril of Alexandria the Christological Controversy: Its History, Theology, and Texts*, Supplements to Vigiliae Christianae (Leiden: Brill 1994), 130. Ἐνωσις is also used by Origen in *Cels.* 3.41 in reference to the union of body and soul by Christ. Monophysites affirmed that the two natures of Christ became one after the incarnation. See Oecumenius, *Comm. Apoc.*, 255.10–18 and Suggit, *Commentary on the Apocalypse*, 200. Nestorius firmly rejected language of union and maintained a division of the natures. See McGuckin, *St Cyril of Alexandria*, 365. Conversely, Eutyches maintained that the only nature possessed by Christ after the incarnation was the divine nature, and his human nature was only apparent. See Thierry, *Nestorius et Eutychès*, 197–208. Oecumenius, like Severus opposes both, while still opposing Chalcedon.

²⁸² See P. T. R. Gray, *The Defense of Chalcedon in the East (451–553)* (Leiden: Brill, 1979), 5–6, 81–82, and 104–175. Also see Grillmeier, *Christ in Christian Tradition Volume Two*, 151–166.

an actual human nature in the incarnation.²⁸³ This is an implicit refutation of Eutychianism, explicitly rejected by Oecumenius elsewhere,²⁸⁴ as well as Docetism. So that the reader not misread Paul as speaking of bodily or physical maturity, the catenist also affirms that what is spoken of here is spiritual maturity, indicated by the connection to fullness of Christ.

Eph 4:14–15

ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης, ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, ὁ Χριστός,

Eph 4:14–15

We must no longer be children, tossed to and fro and blown about by every wind of doctrine by people’s trickery, by their craftiness in deceitful scheming; but speaking the truth in love, we must grow up in every way into him who is the head, into Christ,

[151] Δείκνυσιν πάλαι τοῦτο παθόντας αὐτοὺς, καὶ ὥς ἐν διηγήματος τάξει ἐπανορθοῦται αὐτοὺς καὶ ἑαυτὸν συντάσσων διὰ τὸ ἀνεπαχθὲς, νηπίους δὲ τῇ πίστει φησιν.

[151] He shows that they desired this in the past and, as in the arrangement of a narrative, he restores them and himself without offense, but, he says, as ‘infants’ in the faith.

[152] Νηπίων γὰρ ὄντως τὸ περιφέρεσθαι καὶ οὐ βεβηκότων.

[152] For to be truly ‘blown about’ is for infants and not those standing firm.

[153] Εἰπὼν δὲ κλυδωνιζόμενοι ἐπέμεινεν τῇ τροπῇ καὶ ἄνεμον διδασκαλίας προσειπὼν.

[153] But after he said, ‘being tossed to and fro’ he kept to the figure of speech and said in addition, ‘wind of doctrine.’

[154] Κυβευταὶ λόγων λέγονται. Οἱ ποτε μὲν τοῦτο, ποτὲ δὲ ἐκεῖνο διδάσκοντες καὶ μεταβαίνοντες αἰεὶ ἀπὸ τούτου. Εἰς τοῦτο πανούργως τοιοῦτοι οἱ αἰρετικοί. Οἱ δὲ τοιοῦτοι φησι καὶ πανοῦργοι πρὸς τὸ μέθοδον εὐρεῖν καὶ πρόφασιν πλάνης πάντα πρὸς τὸ ἀπατῆσαι μηχανώμενοι.

[154] Gamblers speak of these words. In one instance they are teaching this way, but in another they are teaching that way and always in a state of change from this. For this reason, such heretics are ‘crafty.’ But crafty ones such as these, he also says, devise to find every ‘deceitful scheme’ and motive to deceive.

²⁸³ Oecumenius also speaks similarly in his commentary on the Apocalypse, which reads: ὅτι καὶ σαρκὶ καθ’ ὑποστασιν ἐνωθεὶς ὁ λόγος καὶ σαρκικὴν ὑπομείνας τὴν ἐκ παρθένου γέννησιν, οὐδὲν ἥττον Βασιλεὺς καὶ Κύριος πάντων καθέστηκε τῶν ἐν οὐρανῷ καὶ τῶν ἐπὶ γῆς, οὐκ ἐλαττωθεὶς τῆς ἀξίας διὰ τὴν ἐνανθρώπησιν· ἦν γὰρ καὶ οὕτω θεὸς καὶ ἔστι καὶ ἔσται. ‘Although the Word was hypostatically united to the flesh and underwent a physical birth from a virgin, he is no less King and Lord of all things in heaven and upon earth, since his dignity was not diminished by his incarnation; for such he was God, and is God, and will always be so. For Greek text, see Oecumenius, *Comm. Apoc.*, 210.18–22. For English translation, see Suggit, *Commentary on the Apocalypse*, 166.

²⁸⁴ See n. 281.

[154ex] *Κύβειαν* τὴν πανουργίαν καλεῖ, πεποιήται δὲ ἀπὸ τοῦ κυβεῦν τὸ ὄνομα. ἴδιον δὲ τοῦτο το τῆδε κάκεῖσε μεταφέρειν τάς ψήφους πανούργως τοῦτο ποιεῖν.

[154ex] He calls craftiness ‘trickery’, but it has been produced from the expression of playing dice. Now, the manner of the dice players is to transfer the dice here and there, doing so in a crafty fashion.

[155] Ἐκεῖνοι μὲν νόθα φησὶν καὶ ψεύδη διδάσκουσι περὶ ὧν ὁ λόγος, ἡμεῖς δὲ ἀληθεύοντες ἔν τε δόγμασι καὶ βίῳ καὶ λόγῳ ἐν ἀγάπῃ, ἄλλως γὰρ οὐκ ἔστιν ἀληθεύειν. Αὐξήσωμεν καὶ φησὶν ἐποικοδομήσωμεν εἰς τὸν Χριστὸν τὴν κεφαλὴν ἡμῶν τὰ πάντα ἡμῶν: καὶ βίον καὶ λόγον καὶ δόγματα.

[155] On the one hand, he says those ones teach spurious and deceptive things concerning that which the Word is, but we are, ‘speaking the truth in love’ in both belief and speech, for to do otherwise is not to speak the truth. He says, ‘we must grow’ and build ourselves up in Christ, our head in everything: both our life and speech and belief.

The commentary opens on this passage with a brief discussion on being spiritual infants. The catenist, again drawing from Chrysostom, recognises that Paul’s use of *μήκετι* implies that the Christians in Ephesus were, in the past, guilty of the things he cautioned against before. They were envious of the spiritual gifts of others, prone to jealousy, and not seeking unity. This, the catenist asserts, is what it means to be ‘infants’ in the faith. They will go on to state that it is the very nature of being ‘tossed to and fro.’ That Paul also employs the second-person plural pronoun indicates that he includes himself with the Ephesian believers, having been an infant also at one time.²⁸⁵

The catenist then turns their attention to the lemma’s use of *κυβεία* (trickery). Both Theodoret and Chrysostom acknowledge the word’s typical usage in gambling or,

²⁸⁵ Chrysostom sees no difficulty with Paul identifying himself as an infant and one who was tossed about by every wind of doctrine. It is acknowledged and an analogy of builders and stones is employed to understand that the more builders and the more stones applied to the building, the less the possibility of the wind taking it over. See PG 62.83.34–42. Origen, however, struggles greatly with this idea, proposing that the ‘we’ in view is generally referring to the world, but eventually dissuades himself of this possibility and acknowledges that Paul was once an ‘infant’ but no longer, and he too is blown about by the winds of doctrine, but as a ship fighting against the wind, not one guided by it. See Gregg, ‘Commentary of Origen’, 414–415. English translation at Heine, *Commentaries of Origen and Jerome*, 178–179.

for Theodoret, specifically games with dice.²⁸⁶ Though the analogy used by the catenist does not match the sea-faring imagery in the biblical lemma, it effectively communicates both the motion of being shaken in many directions and contains within it the implication of deception, and trickery.

Christians are not to be like the deceivers that seek to confuse them with false doctrines concerning the Word, says the catenist. The implication is that the deceptive doctrines in mind are Christological, thereby speaking against those outside the orthodox faith in matters of the nature of Christ. The manner in which the catenist blends teaching from opposing Christologies, as seen in the previous scholia, provides the advantage of not having to specifically name those against which they speak. Were this from the voice of a Monophysite, Theodoret and the Antiochenes would be the deceivers. Were it from the mouth of an Antiochene, the deception would be from Severus and the Monophysites. Yet both parties would equally oppose the Arians and Docetists, and others. The ingenuity of this process is plain, without identifying who the deceivers are, the catena can speak for both sides of the current debates, implicitly combining them into a single group.

The reader is reminded to be unlike those who preach false doctrines about Christ, but rather to speak the truth in love. 'In love' must be added for, according to the catenist, without love in speech and belief there cannot be truth, they are connected.

²⁸⁶ The second-century historian Suetonius speaks directly to this usage, writing: Καὶ ἐσπουδάζετο ἡ κυβεία οὐ μόνον παρὰ Σικελοῖς, ἀλλὰ καὶ Ἀθηναίοις οἱ καὶ ἐν ἱεροῖς ἀθροιζόμενοι ἐκύβευον καὶ μάλιστα ἐν τῷ τῆς Σκιράδος Ἀθηνᾶς τῷ ἐπὶ Σκίρῳ· ἀφ' οὗ σκιράφεια ἐκάλουν τὰ κυβευτήρια. 'Dice playing was also valued not only among the Sicilians, but also the Athenians who even gathered in temples to play dice and especially in the temple of Athena on Scyros, from which dice houses were called Scyrofeia.' Suetonius, *Περὶ τῶν παρ' Ἑλλήσι παιδιῶν*, 1.41–43, English translation my own. Epiphanius uses the term in relation to the heretical teachings in *Ad. Haer.*, 3.48.13–49.4. By the time of Photius's lexicon, it is synonymous with πανούργως, likely due to Paul's usage here. See Photius, *Lexicon*, κ.1142.

The reader is to seek to grow in Christ, both in speech and belief. This necessarily follows that the one who said he is the truth,²⁸⁷ and taught the need to love one's enemy²⁸⁸ would be the one to whom a Christian must conform if they are to exhibit both in their words and actions. The analogy of Christ as head is brought back, implying that the Christian needs Christ as the body needs the head.

Eph 4:16

ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβασζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὐξήσιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

Eph 4:16

from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

[156] Καθάπερ ἐπὶ τῶν ἡμετέρων σωμάτων τὸ πνεῦμα τὸ ζωτικόν τὸ ἀπὸ ἐγκεφάλου διὰ τῶν νευρῶν κατιόν, οὐχ ἀπλῶς πᾶσιν ἐμπνεῖ τοῖς μέλεσιν δύναμιν, ἀλλὰ τῷ μὲν πλεῖον τι δέξασθαι δυναμένῳ πλεῖον δίδωσι, τῷ δὲ ἔλαττον ἔλαττον. Οὕτως καὶ ὁ Χριστὸς. Καθάπερ γὰρ μελῶν τῶν ἡμετέρων ψυχῶν αὐτοῦ, καὶ εἰς αὐτὸν ἀποκεκρυμμένων, ἡ πνευματικὴ αὐτοῦ δύναμις καὶ ἡ τῶν χαρισμάτων διανομὴ κατὰ ἀναλογίαν ἐκάστου μέλους αὐτοῦ προσαπτομένη τὴν αὐξήσιν ποιεῖται τῆς πνευματικῆς ἡλικίας. Διὰ τῆς ἀφῆς φησι τῆς ἐπιχορηγίας, τουτέστιν διὰ τῆς ἐν τῇ ἀφῇ, καὶ οἷον ἐρευνῇ τοῦ ἐπιτηδείου ἐπιχορηγίας γινομένης. Ἐκεῖνη γὰρ ἡ ἀπὸ τοῦ Χριστοῦ κατιοῦσα πνευματικὴ δύναμις ἐνὸς ἐκάστου μέλους αὐτοῦ ἀπτομένη οὕτως ἐνεργεῖ ὥς ἂν εὕρῃ τινὰ πρὸς ὑποδοχὴν ἐπιτήδειον. Ὡσεὶ ἔλεγεν, τὰ μέλη τοῦ Χριστοῦ ἡμεῖς φησι οἱ ἄνθρωποι κατὰ τὴν ἀναλογίαν τοῦ οἰκεῖου πνευματικοῦ μέτρου δεχόμενοι τὴν ἀπὸ Χριστοῦ ἐπιχορηγίαν αὐξομεν. Τὸ γὰρ Πνεῦμα ἄνωθεν ἐπιρρέον ἀπὸ τοῦ Χριστοῦ ἀφθόνως καὶ χορηγούμενον πάντων ἐφαπτόμενον τῶν εἰς μέλη τελούντων Χριστοῦ πρὸς τὴν ἀναλογίαν τῆς ἐκάστου δυνάμεως τὴν αὐξήσιν ποιεῖται. Καλῶς δὲ προστέθεικεν ἐν ἀγάπῃ, ἄνευ γὰρ

[156] Just as with our bodies, the living spirit, from the brain, descending through the nerves, does not simply infuse power to all limbs but gives more to the one able to receive more, and less to the one able to receive less. So also is Christ. For just as our spiritual members are his, and hidden in him, his spiritual power and distribution of gifts are fitted—according to the proportion of ‘each of his parts’—he gives the increase of spiritual stature. He says, ‘in every ligament with which it is equipped’ which means through the equipping which is produced in the ligament, and such as seeks that which is suitable. For that spiritual power descending from Christ, fitted for each of his members, it thus energises as it finds each one suitable for support. Just as if he said, we humans are the limbs of Christ, he says, having received according to the proportion of the appropriate spiritual measure, we increase the equipping from Christ. For the Spirit, flowing from on high, from Christ, and being supplied without envy, having been attached to all who are perfected as members of Christ, according to the proportion of each one's ability brings about the increase. But rightly he has added ‘in love’ for without this the Holy Spirit would not

²⁸⁷ John 14:4.

²⁸⁸ Matt 5:43–48.

ταύτης, οὐκ ἂν εἰς τινὰ καταβαίῃ τὸ Πνεῦμα τὸ Ἅγιον.

descend to anyone.

[156ex] Ὅρα τί καὶ γὰρ ἐνόμισα. Οὐτε γὰρ ἐχώρησα τὸ τοῦ μακαρίου Ἰωάννου ἐξῆ νοῆσαι. Ἐξ οὗ Χριστοῦ πᾶν τὸ σῶμα τῆς ἐκκλησίας *συναρμολογούμενον* αὐτῷ καὶ *συμβιβαζόμενον*, τουτέστιν συγκεκολλημένον αὐτῷ καὶ προσηνωμένον ὡς ἰδία κεφαλὴ. Ἐξ αὐτοῦ γὰρ ἡμῖν τὸ κεκολληῆσθαι αὐτῷ. Κεκολλημένον δὲ, *διὰ πάσης ἀφῆς*, τουτέστιν αἰσθήσεως *τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ* λέγω *ἐνὸς ἐκάστου μέτρου*, τουτέστιν διὰ τῆς κατ' ἐνέργειαν Χριστοῦ ἐπιχορηγίας τοῦ ἁγίου πνευματός τῆς κατὰ τὸ μέτρον καὶ τὴν τῆς ὑποδοχῆς δύναμιν. Ἐνὸς ἐκάστου βέλους τοῦ Χριστοῦ γενομένης τὴν αὔξησιν τοῦ σώματος τοῦ Χριστοῦ, τουτέστιν τῆς ἐκκλησίας *ποιεῖται, αὔξουσιν* δὲ δηλαδὴ πνευματικὴν. Διὰ γὰρ τῆς ἐπιχορηγίας τοῦ ἁγίου πνευματός, αὔξεται εἰς μέτρον τέλειον πνευματικῆς ἡλικίας ἡ ἐκκλησία, εἴτε διὰ χαρισμάτων εἴτε διὰ γνώσεως, εἴτε διὰ πίστεως.

[156ex] See what I also thought. For I was not capable to think otherwise from the blessed John. From Christ all the body of the church is 'joined' to him and 'knit together', which is to say fixed to him and united as its own head. For from him it is possible for us to be fixed to him. But being fixed 'by every ligament' which is to say of the sensation 'of being equipped, as each part is working properly', which I say means by the work of Christ and equipping of the Holy Spirit according to the measure and the ability of reception. Each one a weapon of Christ, bringing growth to the body of Christ, which is to say the church 'builds itself', but the 'growth' is clearly spiritual. For through the equipping of the Holy Spirit the church grows into full measure of spiritual stature, either through spiritual gifts, or through knowledge, or through faith.

[157] Αὐξων γὰρ τὴν ἐκκλησίαν ὁ Χριστὸς πνευματικῶς τε καὶ αἰσθητῶς. Ἐαυτὸν οἰκοδομεῖ, ἐπειδὴ τὸ ἴδιον αὐξεῖ σῶμα, καλῶς δὲ τὸ *ἐν ἀγάπῃ*. Ἄνευ γὰρ τοῦ ταύτην ἡμῖν προσεῖναι, οὐδὲν ἡμῖν τούτων ἔσται.

[157] For Christ is growing the church spiritually and also perceptibly. He builds it himself— since he grows his own body—but clearly 'in love.' For unless this comes to us, nothing of these things will be ours.

[157ex] Ἡ *ἐν ἀγάπῃ* ἦν αὐτὸς ἡμᾶς ἀγαπᾷ, διὰ γὰρ τὸ ἀγαπᾶν ἡμᾶς φησὶ ταῦτα ποιεῖ.

[157ex] Or, 'in love' he was in love with us, for he says he does this for us because of love.

The imagery supplied here corresponds with the Antiochene interpretation reaching back to Theodore of Mopsuestia but expanded homiletically by Chrysostom.²⁸⁹ Though the language in the lemma creates difficulty for many readers, even for Chrysostom, the analogy parallels the earlier discussion regarding the giving of spiritual gifts. In the same way that the brain sends signals to the parts of the body, the analogy goes, the work of Christ and the Spirit send the gifting needed to the body of Christ. To

²⁸⁹ For Theodore, see Greer, *Commentaries*, 253. For Theodoret, see Hill, *Commentary*, 47 and PG 82.537.8–20. For Chrysostom, see PG 62.84.2–32.

the parts that need more gifting, more is given. To the parts that need less, less is given. Not so that the parts with more might boast, but so that the body will be supplied with exactly what it needs to grow.

The use of forms of ἐπιτήδειος in sch. 156 may reflect the Platonic use of ἐπιτηδέυω. When associated with ἀρετή, in Plato, the verb suggests a practice of virtue with the goal of becoming like God. It is essential, in Platonism, that the one desiring to attain likeness of the divine be constantly working toward the virtuous life.²⁹⁰ Though the need to strive for a 'blameless' or 'virtuous' life has already been expressed in the catena, and is a theme throughout patristic literature, here the catenist inverts the direction. By using ἐπιτήδειος it is God who makes the individual capable of service. Therefore, in this instance, becoming like God requires the equipping of God. Subsequently, this is manifest in striving toward virtue, but this cannot be attained without first being equipped by the divine.

The term βέλους τοῦ Χριστοῦ is uniquely found here. It parallels a phrase found in Greek Ps 119:4, which speaks of individuals as τὰ βέλη τοῦ δυνατοῦ. Gregory of Nyssa translates this as 'arrows of the Mighty One' referring to God in his homilies on the Song of Songs.²⁹¹ Though not explicit, this may foreshadow Eph 6:16, making the Christian the reverse of τὰ βέλη τοῦ πονηροῦ. Scholion 156ex is a rare moment within this catena, where the catenist themselves speaks in the first person. They can do nothing more than agree with Chrysostom in this passage, and subsequently paraphrase the themes found in his homily. They conclude by pointing out that the gifts of the

²⁹⁰ For its use in Plato and the influence on Christianity, see Torri, 'Assimilation to God', 22–24.

²⁹¹ Norris, Homilies, 177.

Church are used to build up the Church, therefore, in a manner of speaking, the Church builds itself. However, this does not detract from what was said earlier that Christ is growing his church, because the gifts still come from God. Therefore, Christ builds his church through the individual members building up one another, all of which is done ‘in love’.

Eph 4:17

Τοῦτο οὖν λεγώ καὶ μαρτύρομαι ἐν κυρίῳ,
μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ λοιπὰ
ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,

Eph 4:17

Now this I affirm and insist on in the Lord: you must no longer walk as the rest of the gentiles walk, in the futility of their minds;

[158] Ἐχρῆν μὴ μόνον διὰ τοῦ παραινεῖν, ἀλλὰ καὶ διὰ τοῦ φοβεῖν καὶ τῷ θεῷ παραδιδόναι τὴν διδασκαλίαν ἐργάζεσθαι. *Μαρτύρομαι* φησιν ἐν κυρίῳ, τουτέστιν μάρτυρα τὸν κύριον καλῶ. Ὅτι εἶπον τί δεῖ ὑμᾶς πράττειν; Ὅρα δὲ σοφίαν. Οὐκ εἶπεν μηκέτι ὑμᾶς περιπατεῖν καθὼς περιπατεῖτε, ἔπληξεν γὰρ ἅν. Ἀλλὰ τοῦτο μὲν ἐδήλωσεν, ἀπὸ δὲ ἐτέρων ἤγαγεν τὸ παράδειγμα.

[158] It was necessary, not only through exhortation but also through fear—even to hand the teaching over to God—for it to work. He says, ‘I insist on in the Lord’, which means I call the Lord as my witness. Why did he say that it is necessary for you to experience this? See the wisdom! He does not say you are no longer to walk as you walk presently, because he would strike too fiercely. Rather he revealed this by bringing an example from others.

[159] Εἰς τὸ μὴ περὶ τὰ *μάταια* ἀσχολεῖσθαι τὸν νοῦν ὑμῶν.

[159] In regard to that which concerns ‘futility’ do not occupy your ‘mind’.

The catenist insists that Paul could have been blunter with his statements here but chose to soften the blow by means of comparison. It was/is necessary, they say, to shock his audience into realising the gravity of this exhortation. Paul will, of course go on to describe the way in which the gentiles walk in great detail, but here, rather than tell the audience, to stop walking as they are now walking, he convinces them by speaking of those among whom they used to be numbered. He intensifies the seriousness of this statement by calling upon the Lord as his witness, something presumably syntactically, or contextually, unclear to the reader at the time of the catena.

Rather surprisingly, the catenist only spares a single sentence for explaining τὰ μάταια τοῦ νοῦς. Both Chrysostom and Origen expend a great deal of ink explaining what constitutes ‘futility of the mind’.²⁹² Theodoret believes it to be godless beliefs and making gods out of those that are not. Here, the reader is merely encouraged not to occupy their minds with whatever may be thought of as ‘futility’.

Eph 4:18

ἐσκοτισμένοι τῇ διανοίᾳ ὄντες,
ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν
ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν
τῆς καρδίας αὐτῶν,

Eph 4:18

they are darkened in their understanding,
alienated from the life of God because of their
ignorance and hardness of heart.

[160] Τὸ γὰρ πλῆθος τῶν βιωτικῶν ἀμαρτιῶν, τὸ διορατικόν τῆς διανοίας ἐπισκοτίζον, ἰδεῖν οὐκ ἔα τὸν ἥλιον τῆς δικαιοσύνης Χριστόν. Ἐνθεν γίνεται ἡ πώρωσις τῆς καρδίας. Ὅπερ παρακατιῶν φησιν, οἷον εἰ πῆρωσις τις οὖσα καὶ ἀναισθησία; Τὸ γὰρ ἐσκοτισμένον καὶ ἀναίσθητον.

[160] Because of the great number of sinful lives, the mind’s perception is overshadowed by darkness, not to know its own Christ, the Sun of Righteousness.²⁹³ From here came the ‘hardness of the heart.’ Why does he speak, going farther down, as if certain hardenings were also a loss of sensation? Because they were darkened and void of feeling.

[161] Εἰ οὖν ἀγνοοῦσι φησι καὶ εἰ πεπώρωνται, οὐκ ἄξιοι ἐγκλημάτων εἰσὶ καὶ τιμωριῶν; Ἀλλὰ μάλλον τοῦ μαθεῖν, ἀλλ’ ὅρα πῶς αὐτῶν ἀφαιρεῖται τὴν συγγνώμην. *Οἵτινες* φησιν *ἀπηλλοτριώτες, ἑαυτοὺς παρέδωκαν τῇ ἀσελείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης*. Δείκνυσι γὰρ ὅτι τῆς ἀγνοίας καὶ τῆς πωρώσεως ὁ βίος αὐτοῖς αἴτιος, ὁ δε βίος, ἐξ οἰκείας γέγονε ῥαθυμίας καὶ ἀναλγησίας. *Ἐαυτοὺς γὰρ φησι παρέδωκαν*. Ὅταν οὖν εἰς τὴν πρὸς ῥωμαίους εὐρύς *παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν*; Κατὰ τὴν ἐνταῦθα διάνοιαν αὐτὸ νόει, συνεχώρησεν γὰρ ὁ θεὸς παραδοθῆναι αὐτοὺς. Ἐπειδὴ τούτου ἀναξίους ἑαυτοὺς ἐποίησαν.

[161] Therefore, if he says they do not perceive and if they have been hardened, are the blames and vengeance against them unworthy? But instead, learn from this and look how he prevents their excuse. ‘They’, he says, ‘have lost all sensitivity and abandoned themselves to licentiousness, greedy to practice every kind of impurity.’ For the life of ignorance is responsible for the hardening, and life has become their own indifference and lethargy. For he says, ‘they have abandoned themselves.’ Therefore, why do you find in the Epistle to the Romans that ‘God gave them over to an unfit mind’?²⁹⁴ Here he means, according to their understanding, God gave them up to be given

²⁹² Though extensively discussed—to the point of preaching an entire homily on just this term—, Chrysostom’s conclusion is that the futility of the mind is focusing on any of the concerns of the present world. See PG 62.89.9–94.5 for the entire discussion. Origen draws a similar conclusion. See Gregg, ‘Commentary on Ephesians’, 416 and Heine, *Commentaries of Origen and Jerome*, 181–182.

²⁹³ Mal 4:2/ 3:20 LXX. The application of this term to Jesus is found widely in the Greek Church. For the purposes of the catena, it is used both in Chrysostom’s homily on this passage, but also appears in Oecumenius’s commentary on the Apocalypse. For Chrysostom, see PG 62. 127.8 . For Oecumenius, see *Comm. in Apoc.*, 136.19; Suggit, *Commentary on the Apocalypse*, 108.

²⁹⁴ Rom 1:28.

over. Since they made themselves unworthy of this.

[162] Διὰ τὴν ἀναισθησίαν. Ἀναισθησίαν γὰρ φέρει τοῦ φωτὸς ἢ σκοτώσις τῷ μὴ ἔχειν ἐν ἑαυτοῖς φόβον θεοῦ.

[162] (because of their ignorance and hardness of heart) Because of the loss of sensation. For the darkening of the light brings to bear the loss of sensation, not having in themselves a fear of God.

[162ex] Εἰς τὸν παράνομον γὰρ ἐξοκείλαντες βίον. Κατὰ βραχὺ τὴν ἀναλγησίαν ἐνόησαν.

[162ex] For they ran aground in the lawless life. In short, they suffered from the lack of feeling.

The catenist follows Chrysostom's reasoning closely here, addressing the question of the gentiles being 'given over' to the hardness of heart, or them 'giving themselves over'. The question is posed, 'If they are given over and cannot even perceive that they are hardened, how can they be blamed, or divine vengeance befall them?' Here the catenist sees the potential contradiction, when exposed to the text of Rom 1:28. Is it that God gave them over, as in Romans, or that they gave themselves over, as here? The catenist concludes that God allowed them to give themselves over, therefore God is sovereign over the hardness, but their own licentiousness is directly responsible for the hardening. The use of ἀπηλγηκότες at v. 19, is referenced here quite literally as emblematic of the kind of hardening the gentiles' experience. It is as though their minds are roughened by callouses and have lost feeling, and thus cannot sense the truth of God.

The language employed in these scholia is reminiscent of Plato's dialogue with Phaedrus. Speaking of the nature of beauty and the perception thereof, Socrates, in Plato's account of his dialogue with Phaedrus, speaks of one who cannot perceive beauty once his mind has been corrupted. Rather than properly take in what they see, the corrupted mind seeks to ravage the beauty like a brute beast, enslaved to the

passions.²⁹⁵ Conversely, the true mystic can understand and perceive beauty and even worship it if they so desired. Here, the catenist adopts a similar methodology, placing the gentiles in the role of the ‘brute beasts’ and the Christian in the role of the true mystic. The pagan has lost the ability to perceive divine truths through habitual sin and the surrendering of themselves to the ‘prince of the power of the air.’²⁹⁶

The catenist’s use of αἴσθησις is also consistent with Christian teaching that the attainment of knowledge, including knowledge of God, is attainable through sense perception.²⁹⁷ Origen describes the various senses through which the Christian can attain knowledge in *Contra Celsum*:

Anyone who looks into this subject more deeply will say that there is, as the scripture calls it, a certain generic divine sense (θείας τινὸς γενικῆς αἰσθήσεως) which only the man who is blessed finds on this earth. Thus, Solomon says (Prov 2:5): ‘Thou shalt find a divine sense’ (ὅτι αἴσθησιν θείαν εὕρήσεις). There are many forms of this sense: a sight (ὁράσεως) which can see things superior to corporeal beings, the cherubim or seraphim being obvious instances, and a hearing (ἀκοῆς) which can receive impressions of sounds that have no objective existence in the air, and a taste (γεύσεως) which feeds on living bread that has come down from heaven and gives life to the world (John 6:33). So also, there is a sense of smell (ὀσφρήσεως) which smells spiritual things, as Paul speaks of ‘a sweet savour of Christ unto God’ (2 Cor 2:15) and a sense of touch (ἅφῃς) in

²⁹⁵ Plato, *Phaedrus*, 249–250e, ed. H. Yunis (Cambridge: Cambridge University Press, 2011), 250–251.

²⁹⁶ This is an elaboration from Chrysostom’s homily. Kohlgraf discusses Chrysostom’s understanding that paganism is, at its core, enslavement to various passions. This reflects back on earlier discussions in this chapter on the views of Maximus the Confessor and others that controlling the passions and eliminating those that defile the body and mind is essential to the divination of the believer. See Kohlgraf, *Die Ekklesiologie des Epheserbriefes*, 131–134, and Summerson, *Divine Scripture and Human Emotion*, 37–52.

²⁹⁷ Lewis Ayres et al. note that, while most attribute this belief to Origen, it can be seen in the early writings from Clement of Alexandria who, in turn, attributes it to the apostle Paul himself. Ayres writes, ‘For these authors, sight, hearing, taste, smell, and touch became evocative metaphors for describing the new epistemological capacities created by undergoing the waters of baptism, being united with Christ, and joining the Christian community established by him.’ See L. Ayres, M. W. Champion, and M. R. Crawford, ‘Modes of Knowing and Ordering Knowledge in Early Christianity,’ *The Intellectual World of Late Antique Christianity: Reshaping Classical Traditions*, ed. L. Ayres, M. W. Champion, and M.R. Crawford (Cambridge: Cambridge University Press, 2023), 5. Clement’s discussion of the matter is found in *Strom.*, 1.4. Maximus the Confessor also ‘unabashedly’ asserts that human beings can only partake in knowledge through their sense experience. See Summerson, *Divine Scripture and Human Emotion*, 40, f. 10.

accordance with which John says that he has handled with his hands ‘of the Word of life’ (1 John 1:1).²⁹⁸

The only place in the New Testament in which αἴσθησις is found with the meaning used here in the scholia is in Phil 1:9 wherein Paul prays that the love of the Philippian Christians ‘may overflow more and with more knowledge and full insight’ (ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει). Both Origen and Clement source their development of a ‘doctrine of sense perception’ on Paul.²⁹⁹ The catenist uses it here within the Alexandrian tradition, in light of Paul’s description of the gentiles’ senses being hardened. They have lost their ability to perceive or know the things of God and, consequentially, their lifestyles reflect this loss of spiritual sensation. Though unspoken here, the only way in which the ‘rest of the gentiles’ could possess this divine sensation is through baptism.³⁰⁰

²⁹⁸ *Contra Celsum*, 1.48, PG 11.749. English translation from Origen, *Contra Celsum*, trans. H. Chadwick (Cambridge: Cambridge University Press, 1953), 44.

²⁹⁹ Both also use the Greek text of Prov 2:5b which reads ἐπίγνωσιν θεοῦ εὐρήσεις, but both replace ἐπίγνωσιν with αἴσθησιν. Jane Heath argues that the meaning given it by the Alexandrians is the meaning intended by Paul as well. See J. Heath, ‘Spiritual Senses before Origen’, *The Intellectual World of Late Antique Christianity: Reshaping Classical Traditions*, ed. L. Ayres, M. W. Champion, and M.R. Crawford (Cambridge: Cambridge University Press, 2023), 38–40.

³⁰⁰ Clement’s comments are especially poignant given sch. 162 and 162ex’s mention of light and darkness in relation to the loss of sensation, presumably the sensation of sight. Clement in *Paed.*, 1.6.28.1 writes: Ὅσπερ οὖν οἱ τὸν ὕπνον ἀποσεισάμενοι εὐθέως ἔνδοθεν ἐγηγόρασιν, μᾶλλον δὲ καθάπερ οἱ τὸ ὑπόχυμα τῶν ὀφθαλμῶν κατάγειν πειρώμενοι οὐ τὸ φῶς αὐτοῖς ἔξωθεν χορηγοῦσιν, ὃ οὐκ ἔχουσιν, τὸ δὲ ἐμπόιον ταῖς ὀψεσι καταβιβάζοντες ἐλευθέραν ἀπολείπουσι τὴν κόρην, οὕτως καὶ οἱ βαπτιζόμενοι, τὰς ἐπισκοτούσας ἁμαρτίας τῷ θείῳ πνεύματι ἀχλύος δίκην ἀποτριψάμενοι, ἐλεύθερον καὶ ἀνεμπόδιτον καὶ φωτεινὸν ὄμμα τοῦ πνεύματος ἴσχομεν, ᾧ δὴ μόνῳ τὸ θεῖον ἐποπτεύομεν, οὐρανόθεν ἐπεισρέοντος ἡμῖν τοῦ ἁγίου πνεύματος· κρᾶμα τοῦτο αὐγῆς αἰδίου τὸ αἶδον φῶς ἰδεῖν δυναμένης· ἐπεὶ τὸ ὅμοιον τῷ ὁμοίῳ φίλον, φίλον δὲ τὸ ἅγιον τῷ ἔξ οὗ τὸ ἅγιον, ὃ δὴ κυρίως κέκληται φῶς· ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ. ‘Just as those who have shaken off sleep have immediately woken up on the inside, or rather just as those who try to draw the mist away from the eyes, do not supply themselves with light from the outside, which they do not have, but by (clearing away) the obstacle from the eyes they leave the pupil free, so too we who are being baptised – when we have rubbed away the sins that were casting the holy spirit in darkness in the manner of a mist – we have the eye of the spirit (ὄμμα τοῦ πνεύματος) unobstructed and bright, with which alone we see the divine (τὸ θεῖον ἐποπτεύομεν), when the holy spirit flows onto and into us from heaven (ᾧ δὴ μόνῳ τὸ θεῖον ἐποπτεύομεν, οὐρανόθεν ἐπεισρέοντος ἡμῖν τοῦ ἁγίου πνεύματος). This admixture of eternal radiance able to see the everlasting light, since like is dear to like, and what is holy is dear to that from which it is holy, which is properly called light, “for you were once darkness, but now light in the lord”.’ English translation from Heath, ‘Spiritual Senses’, 32.

Eph 4:19–20

οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν,

Eph 4:19–20

They have lost all sensitivity and have abandoned themselves to licentiousness, greedy to practice every kind of impurity. That is not the way you learned Christ!

[163] Οἷον ἀναλγήτως ἐσχηκότες καὶ ῥαθυμήσαντες, καὶ καμεῖν μὴ βουληθέντες πρὸς εὐρεσιν τοῦ καλοῦ.

[163] (They have lost all sensitivity) as one without feeling and indifferent, and not desiring to labour to find the good.

[164] Πῶς γὰρ ὁ ἐν ἀσελγείᾳ ἐξεταζόμενος. δυνηθεῖη γινῶναι θεόν; Οὐκ οὖν ἡ αἰτία τῆς ἀγνότητος ἢ ἀσελγείας ἥτις κατὰ ἀγνώμην ἀμαρτάνεται;

[164] For how could one having submitted themselves 'to licentiousness' know God? Therefore, is not the consequence of ignorance licentiousness, which is sinned because of ignorance?

[165] Ὡς ἔργῳ φησι. Τὸ ἀσελγαίνειν ἐχρήσαντο καὶ πλεονεκτεῖν. Ἄρα οὐκ ἐξῆν αὐτοῖς μὴ ἀσελγαίνειν; Μὴ πλεονεκτεῖν; Παντί που δῆλον; Ὅρας ὅτι παρ' αὐτῶν γέγονεν ἡ τύφλωσις;

[165] For this reason I work, he says. For they desired licentiousness and greed. Therefore, was it not in their power not to be licentious? To not be greedy? Is it not clear to everyone? Do you see that they have become blind because of their actions?

Continuing the reasoning begun in the commentary on the previous verses the catenist employs another rhetorical question. Clearly if someone has given themselves over to licentiousness and uncleanness, they cannot know God, for these actions are in opposition to godliness. This submission, which is of their own will though permitted by God,³⁰¹ results in a willful ignorance of the divine. In reciprocal fashion, the ignorance of the divine, deadens the senses, leading to impurity and licentiousness. The more these

³⁰¹ See comments on sch. 161.

corrupting passions increase within the individual, the more callous they become spiritually and descend into greater darkness.³⁰²

Eph 4:21–22

εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε
καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, ἀποθέσθαι
ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν
παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς
ἐπιθυμίας τῆς ἀπάτης,

Eph 4:21–22

For surely you have heard about him and were
taught in him, as truth is in Jesus, to put away
your former way of life, your old self, corrupt
and deluded by its lusts,

[166] Οὐκ ἐπὶ τούτῳ φησὶν τῷ ὄρω ὥστε τὰ
ὅμοια ποιεῖν ἐκείνοις. Τὸ δὲ *εἴ γε αὐτόν
ἠκούσατε*, ὁ ἅγιος Ἰωάννης βεβαιωτικὸν
ἐδέξατο, καθὼς φησὶν *αὐτόν ἠκούσατε*.
Δύναται δὲ τις καὶ ἐν ἀμφιβολίᾳ αὐτὸ δέξασθαι,
ἵνα καὶ μᾶλλον αὐτοὺς πλήξῃ. Ὡσεὶ εἶπεν,
ἀμφιβάλλω γὰρ εἴ τις τὸν Χριστὸν ἀκούσας καὶ
διδασκούμενος ἐν αὐτῷ τοιαῦτα πράττει.

[166] (surely you have heard him) He does not
make this statement to suggest (the Ephesians)
do as they (the gentiles) do. Rather, Saint John
accepts the expression ‘surely you have heard
him’ as confirmation, meaning the same as if
he said, ‘you have heard him.’ But one is able,
even in doubt, to accept this, so that he might
strike them even more. It is as if he said, ‘For I
doubt if anyone heard Christ and was
instructed to do such things by him.’

[167] Τὸ *καθὼς ἐστὶν ἀληθεία ἐν τῷ Ἰησοῦ*,
δύνη καὶ τὸ ἄνω ἀρμόσαι; Οἷον καὶ ἐν αὐτῷ
ἐδιδάχθητε; Τί ἐδιδάχθημεν; Καθὼς φησὶν *ἐστὶν
ἀληθεία ἐν αὐτῷ*, ἀλήθειαν λέγων τὴν
δικαιοσύνην, τὸ γὰρ ψευδὸς ἐστὶν ἁμαρτία.
Καθὼς οὖν *ἐστὶν ἐν αὐτῷ ἀλήθεια*, οὕτως καὶ
ὑμεῖς *ἐδιδάχθητε*. Κατὰ γὰρ αὐτὴν ἐδιδάχθητε,
δύνη δὲ καὶ τῷ ἐπομένῳ ἀρμόσαι αὐτό. *Καὶ ἐν
αὐτῷ ἐδιδάχθητε καθὼς ἐστὶν ἀλήθεια ἐν τῷ
Ἰησοῦ, ἀποθέσθαι ὑμᾶς*. Τοῦτο γὰρ ἐδιδάχθητε
καὶ αὐτὸ *ἐστὶν ἡ ἐν τῷ Ἰησοῦ ἀλήθεια, τὸ
ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν
ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν ἐν
ἁμαρτίαις*.

[167] Can ‘as truth is in Jesus’ accommodate
what is written earlier? What does it mean ‘and
were taught in him’? What have we been
taught? As he says, ‘the truth is in him’
speaking the truth in righteousness, because
falsehood is sin. Therefore, as ‘truth is in him’
so you also ‘were taught’ this way. For you
were taught according to the truth, but it
should also be joined to the passage that
follows it. ‘And you were taught in him, as
truth is in Jesus, to put away your former way
of life.’ For you were taught this and it is that
‘the truth is in Jesus, to put away your former
way of life, your old self, corrupt’ in sin.

[167ex] Πάλαιον ἄνθρωπον οὐ τὴν φύσιν
ἐκάλεσεν, ἀλλὰ τὴν τῆς ἁμαρτίας ἐνέργειαν.

[167ex] By ‘the old self’ he did not refer to
nature but sinful activities.

[168] Ἡ τὸ *κατὰ τὰς ἐπιθυμίας* ἀντὶ τοῦ διὰ τῶν
ἐπιθυμιῶν κεῖται. Δι’ αὐτῶν γὰρ φθείρεται ὁ

[168] Or he posits, ‘by its lusts’ instead of
‘through its lusts.’ For through them, humanity

³⁰² Greed specifically was thought by Socrates to be a particular type of passion that could be resisted. It was within a class of desires that one would be better off without. Plato argued that the entertainment of these ‘non-necessary desires’ would lead to lawlessness, even turning civilised people into brutes and beasts. See K. M. Nielsen, *Vice in Ancient Philosophy: Plato and Aristotle on Moral Ignorance and Corruption of Character*, Cambridge Elements of Ancient Philosophy (Cambridge: Cambridge University Press, 2023), 15–37.

ἄνθρωπος, ὥσπερ τὸ ἔριον δι' ὧν τίκτει σιτῶν
φθείρεται δὲ καὶ ἐν τῇ γεέννῃ καὶ ἐν τῷ νῦν
βίῳ. Αἱ γὰρ ἀκολασίαι καὶ αὐτοῦ τοῦ σώματος
οὐ μόνον τῆς ψυχῆς εἰσι φθαρτικάί. Ὡς περ
φησιν αἱ ἐπιθυμίαι φθείρονται, φθείρονται δὲ
καὶ νόσῳ καὶ χρόνῳ καὶ τὸ τελευταῖον θανάτῳ.
Οὕτως καὶ αὐτὸς ὁ τὰς ἐπιθυμίας τίκτων
ἄνθρωπος, καλῶς δὲ τὴν ἐκ τῶν ἐπιθυμιῶν
ἀποτελουμένην ἁμαρτίαν ἀπάτην ἐκάλεσεν.
ἀπάτη γὰρ καὶ οὐ κυρίως ἡδονή.

is destroyed just as wool is destroyed by the
moths from which is produced, the old self is
destroyed both in hell and in the present life.
For licentiousness is not only destructive to
one's body but also the spirit. Or, as he says,
the lusts corrupt, but they corrupt both with
sickness and with time and ultimately with
death. In this way humanity is itself born of
lusts but was rightly called out of the sinful
trickery of lusts. For deceitful pleasure is not
worthy to be lord (lordly).

Here again the catenist appears, not using the first-person pronoun as before,³⁰³ but merely by acting as the outside voice to John Chrysostom's homily from which they are drawing. Here the question ultimately revolves around what Paul was referring to when he said that the Ephesians had been taught. The catenist adopts the same methodology as Origen centuries before, suggesting that the structure of the verses themselves be rearranged for clarity.³⁰⁴ The content of what the Ephesians were taught, the catenist says, is that the life of the Christian, the new self to be mentioned later, is to be lived 'in truth' because it is a reflection of Jesus who is the truth. This is meant to answer how verse 21 can be connected coherently to the preceding verses. The catenist, similar to Origen, argues that the way of the 'old self' described earlier is one of falsehood and lies. This is why that life cannot enter into participation with God,

³⁰³ Sch. 156ex.

³⁰⁴ Though Origen arranges verses 21 and 22 slightly differently than is expressed here, the intention is the same. It is equally likely that the catenist has Origen in mind and has needed to abbreviate the text just as they have done with Chrysostom and the other patristic sources throughout. Origen writes: τὸ δὲ ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον, συνάρτητον ὄν, ὅρα εἰ δυνάμεθα οὕτως ἀποκαταστήσαι· ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, εἴγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ· 'And see if we can restore the incoherent statement, "to put away, in relation to your former manner of life, the old self", as follows: "But you did not so learn Christ, if indeed you have heard him and have been taught in him to put away, in relation to your former manner of life, the old self which is corrupted by deceitful lusts, just as in truth is in Jesus."' For the Greek text see Gregg, 'Commentary of Origen', 418. For the English translation, see Heine, *Commentaries of Origen and Jerome*, 186.

especially participation with Christ, since Jesus is truth. Therefore, for one to walk in righteousness, to be able to perceive the divine with their senses, they must put away the life of falsehood. This ‘old self’ the catenist clarifies, is not one’s old nature but one’s sinful activities, consistent with Orthodox teaching that humanity does not possess a sinful nature but is afflicted by sin.³⁰⁵ The severity of letting this ‘old self’ continue in its licentiousness, the catenist states, is the destruction of both body and soul in the present life and in hell.

Eph 4:23–24

ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν,
καὶ ἐνδύσασθε τὸν καινὸν ἄνθρωπον τὸν κατὰ
θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς
ἀληθείας.

Eph 4:23–24

and to be renewed in the spirit of your minds,
and to clothe yourselves with the new self,
created according to the likeness of God in true
righteousness and holiness.

[169] Ἀνανεοῦσθαι δὲ διὰ τοῦ ἁγίου πνεύματος τοῦ ὄντος ἐν τῶν ᾧ ὑμῶν. Τὸ γὰρ πνεῦμα παλαιῶν οὐκ ἀνέχεται πράξεων, καλῶς δὲ τὴν τοιαύτην ἀνακαίνισιν ἐν πνεύματι γίνεσθαι λέγει. Οὐ γὰρ σωματικῶς ἄλλοι ἀντ’ ἄλλων. Γινόμεθα ἀλλὰ διὰ πνεύματος ἐστὶν ἡ ἀνακαίνισις, μετανοίας ἡγουμένης. Καὶ τὸ γῆρας τῶν ἀμαρτιῶν ἀποξεούσης.

[169] But ‘to be renewed’ through the Holy Spirit, in whom is our mind. For the Spirit does not support old practices. But he rightly says that such a renewal should be in the spirit, for one thing cannot become another bodily. But renewed is what we have become through the Spirit, led by repentance. And the slough of sins is scraped off.

³⁰⁵ Contrary to the Western Church, and especially the Reformers, the Greek Church does not teach that the Fall of Adam introduced a sin nature into humanity. The image of God was not erased from humanity but only muddled by mortality and sin. Therefore, it is the process of freeing oneself from sinful activities that renews the nature of humanity. Likening human nature to a portrait marred with dirt, Athanasius wrote: ‘Ὅς γὰρ τῆς γραφείσης ἐν ξύλῳ μορφῆς παραφανισθείσης ἐκ τῶν ἔξωθεν ῥύπων, πάλιν χρεια τοῦτον παραγενέσθαι, οὗ καὶ ἔστιν ἡ μορφή, ἵνα ἀνακαινισθῇ ἡ εἰκὼν δυνηθῇ ἐν τῇ αὐτῇ ὕλῃ—διὰ γὰρ τὴν ἐκείνου γραφὴν καὶ αὐτὴ ἡ ὕλη ἐν ᾗ καὶ γέγραπται οὐκ ἐκβάλλεται, ἀλλ’ ἐν αὐτῇ ἀνατυποῦται. Κατὰ τοῦτο καὶ ὁ πανάγιος τοῦ Πατρὸς Υἱός, Εἰκὼν ὧν τοῦ Πατρὸς, παρεγένετο ἐπὶ τοὺς ἡμετέρους τόπους, ἵνα τὸν κατ’ αὐτὸν πεποιημένον ἄνθρωπον ἀνακαινίσῃ, καὶ ὡς ἀπολόμενον εὖρη διὰ τῆς τῶν ἀμαρτιῶν ἀφέσεως, ᾗ φησι καὶ αὐτὸς ἐν τοῖς Εὐαγγελίοις: Ἦλθον τὸ ἀπολόμενον εὖρεῖν καὶ σῶσαι. ‘For as, when the likeness painted on a panel has been effaced by stains from without, he whose likeness it is must come once more to enable the portrait to be renewed on the same wood: for, for the sake of his picture, even the mere wood on which it is painted is not thrown away, but the outline is renewed upon it. In the same way the all-holy Son of the Father, being the Image of the Father, came to our place to renew the human being made according to himself, and to find him, as one lost, through the forgiveness of sins, as he himself says in the Gospels, “I came to seek and save that which was lost.”’ Athanasius, *De incarn.*, 14.1.1–2.6. English translation follows Saint Athanasius, *On the Incarnation*, Popular Patristics Series (Yonkers, NY: St. Vladimir’s Seminary Press, 2012), 63–64. See also J. Meyendorff, *Byzantine Theology*, 143.

[170] *Ἐνεδύσασθε* φησιν ἐν τῷ βαπτίσματι. *Ἐνδύσασθε* καὶ διὰ μετανοίας καὶ πολιτείας χρηστῆς.

[170] ‘Clothe yourselves’ he says in baptism. ‘Clothe yourselves’ both through repentance and honourable living.

[171] Ὅρᾳς ὅτι ἐκούσιον ἐστὶ τὸ πρᾶγμα καὶ μᾶλλον εὐχερές; *καινόν* δὲ *ἄνθρωπον* φησι. τὸν ἐν ἀρετῇ διαζῶντα, ὥσπερ παλαιὸν τὸν ἐν ἁμαρτίαις.

[171] Do you see that the thing is voluntary and eminently tolerable? But ‘the new self’ he says, is the one living in goodness, as the old self is the one living in sin.

[172] Ὁ γὰρ ἐν ἀρετῇ ζῶν, κατὰ θεὸν ἔκτισται καὶ κατὰ θεὸν πολιτεύεται. *Δικαιοσύνη* δὲ ἡ καθολικὴ λέγεται ἀρετῇ, *ὁσιότης* δὲ ἡ καθαρότης.

[172] For the one living in goodness is created according to God and lives according to God. But by ‘righteousness’ he means the universal goodness, and by ‘holiness’ he means purity.

[173] Ἦν καὶ παρὰ Ἰουδαίοις *δικαιοσύνη* καὶ *ὁσιότης*, ἀλλὰ τυπικὴ, περὶ γὰρ σώματος κάθαρσιν ἡσχόλητο. Ἀλλὰ μὴ ταύτην. Ἀλλὰ τὴν ἐν ψυχῇ. *Δικαιοσύνην* καὶ *ὁσιότητα* ἐνδύσασθε, αὕτη γὰρ ἡ τῆς ἀληθείας. Ἦ ὅτι *δικαιοσύνην ἀληθείας* λέγει πρὸς ἀντιδιαστολήν τῆς ἐν ὑποκρίσει.

[173] Concerning the Jews there was ‘righteousness and holiness’, but this was symbolic, for it was engaging in bodily cleanliness. But not this. This is in the spirit. ‘Clothe yourselves in righteousness and holiness’ for this is the true [cleanliness]. Because he says that this is ‘true righteousness’ in distinction against those in hypocrisy.

This is a continuation of the theology previously discussed.³⁰⁶ The connection of the spirit with the mind is also found in Origen, who argues that the purifying of one’s mind results in the purification of the spirit.³⁰⁷ Paul’s words are taken to emphasise right living, but this begins with baptism.³⁰⁸ Just as was quoted from Clement of Alexandria above, the ability to perceive the divine begins with baptism.³⁰⁹ For much of the Christian tradition, baptism was a type of re-creation, in imitation of Jesus’s death

³⁰⁶ See sch. 160–162.

³⁰⁷ Heine, *Commentaries of Origen and Jerome*, 190 and Gregg, ‘Commentary of Origen’, 419.

³⁰⁸ Heath writes, ‘The fact that baptism is the moment for contemplating the activation of the spiritual senses is consistent with the longer Christian tradition, where liturgical practice and material culture continually interacted with and influenced emergent epistemologies.’ Heath, ‘Spiritual Senses before Origen’, 34.

³⁰⁹ See n. 300.

and resurrection.³¹⁰ Therefore, even though Paul makes no mention of baptism in the lemma, it must be mentioned here to align the apostolic teaching with patristic teaching.

Scholion 172 reflects the patristic and Byzantine tradition of humanity's participation with God. While knowledge of God is part of this participation, it is not merely intellectual ascent. Participation in God as expressed here (κατά θεὸν ἔκτισται καὶ κατά θεὸν πολιτεύεται) involves the entire human being. It is a cooperative act of mind, body, and spirit. This act follows baptism and lasts until the believer's death. As Meyendorff puts it, 'Communion in the risen body of Christ; participation in divine life; sanctification through the energy of God, which penetrates true humanity and restores it to its 'natural' state, rather than justification, or remission of inherited guilt—these are at the centre of Byzantine understanding of the Christian Gospel.'³¹¹

There was a type of righteousness and holiness, the catenist says, that belonged to the Jews, but this was an outward piety. Drawing from Chrysostom here, the purity of the Old Covenant was physical. It consisted of washings and sacrifices but made no change on the spirit. As Chrysostom states, 'There was a righteousness and holiness with the Jews, but this was not true, but rather a type of, righteousness. For to be clean in the body is a type of cleanliness but not true cleanliness. So too was their

³¹⁰ For example, see Theodoret's comments on Rom 6:4, PG 82.105.14–17: Αὐτὸ τοῦ Βαπτίσματος τὸ μυστήριον ἐδίδαξέ σε φεύγειν τὴν ἁμαρτίαν. Τοῦ γὰρ Δεσποτικοῦ θανάτου τύπον ἔχει τὸ βάπτισμα· ἐν ἐκείνῳ δὲ σὺ καὶ τοῦ θανατοῦ, καὶ τῆς ἀναστάσεως κεκοινωνήκας τῷ Χριστῷ. Προσῆκει σε τοίνυν καινὴν τινα βιοτεῦσαι Ζωὴν, καὶ συμβαίνουσιν ἐκείνῳ, ὃ τῆς ἀναστάσεως κεκοινωνήκας. 'The mystery of baptism itself has taught you to flee from sin. For baptism possesses a type of the Lord's death, but in that you have also participated in the death and resurrection of Christ. Therefore, it is befitting of you to live a new life, and one that agrees with the reality of the resurrection with which you have partaken.' English translation my own.

³¹¹ Meyendorff, *Byzantine Theology*, 146.

righteousness a type of righteousness, but not true righteousness.’³¹² This, the catenist says, is written to those who are ‘in hypocrisy’, or those living outwardly as righteous but are unclean in spirit. As has been said above, these two opposites cannot exist together.

Eph 4:25–26

Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμέν ἀλλήλων μέλη. Ὅργιζεσθε καὶ μὴ ἁμαρτάνετε. ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν,

Eph 4:25–26

So then, putting away falsehood, let each of you speak the truth with your neighbour, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger,

[174] Εἶπεν τὸν παλαιὸν ἄνθρωπον καθολικῶς, λοιπὸν καὶ ἰδικῶς αὐτὸν διαγράφει. Καὶ πρῶτον αὐτοῦ τὸ ψεῦδος ἀποκόπτει ὡς ἀπὸ οἰκείων μελῶν. Ὡσεὶ εἶπεν, μὴ ὀφθαλμός ἰδὼν θηρίον οὐ δίδωσι φυγεῖν τοῖς ποσίν. Ἡ χεὶρ ψηλαφήσασα τι πονηρόν ψεύδεται τὰ λοιπὰ μέλη; Οὕτως φησι καὶ ὑμᾶς χρή ἀληθεύειν πρὸς ἑαυτοὺς.

[174] He said ‘the old self’ generally, and next he describes him properly. First his falsehood is cut off as from his own members. As he said, a seeing eye does not fail to give reason to the feet to flee from a wild animal. Or the hand, searching for something evil, will it lie to the rest of the parts? So, he says you also need to be true to each other.

[175] Εἶπεν μὴ ψεύδεσθε. Ἐπεὶ οὖν πολλάκις τίς ψευδόμενος ὀργῆς πρόφασιν παρεῖχε φησι, καλὸν μὲν τὸ μὴ ὀργίζεσθαι καθόλου. Εἰ δὲ ἄρα κἂν μὴ πρὸς ἁμαρτίαν ἐξ ἀχθῆτε, μὴ δὲ παραμενέτω ὑμῖν ἐπὶ πολὺ τὸ πάθος. Ἐνὶ γὰρ ὡς λέγει τῆς ὀργῆς δικαίας πρὸς ὥραν ἐμπλησθῆναι. Λῦσον δὲ αὐτὴν πρὸ ἡλίου δύσεως, διὰ τε τὸ μὴ δόξαι ἐπὶ ἀναξίοις ἀνατεταλκέναι τὸν ἥλιον, καὶ ἵνα μὴ ἡ νύξ διὰ τῶν ἐννοιῶν χαλεπώτεραν ἐργάσῃται τὴν πυράν.

[175] He said do not lie. Therefore, since he says many times, the one being deceived supplies a reason for anger, in general, it is good not to be angry. But if you should (become angry), even if not from sin, then do not let the passion stay with you long. For it is as he says there is a period to fulfil righteous anger. But release it before the setting of the sun, both so that unworthy expectations may not raise the sun, and that even the night should not be overcome by the harmful fire of these thoughts.

The catenist’s dictum here is ultimately that falsehood should have no place among a people defined by truth. Using the analogy of the body—in very Pauline

³¹² PG 62.96.29–34: Ἦν ποτε δικαιοσύνη, ἣν καὶ ὁσιότης ἐπὶ Ἰουδαίων, ἀλλ’ οὐ τῆς ἀληθείας, ἀλλὰ τοῦ τύπου ἢ δικαιοσύνη ἐκείνη. Τὸ γὰρ καθαρὸν εἶναι σώματι τύπος καθαρότητος ἦν, οὐχὶ ἀλήθεια καθαρότητος· τύπος δικαιοσύνης ἦν, οὐχὶ ἀλήθεια δικαιοσύνης. English translation my own.

fashion—it is not as though the eye would lie to the feet if it saw a wild animal, but rather it would send the message to run. Neither would the hand that was looking for evil tell the body otherwise. As believers are part of Christ’s ‘body’, each member ought to speak truthfully to one another. Lying to one another, according to the catenist, produces reason for anger within the body, therefore, anger as a passion, should be avoided. Though the concept of ‘righteous anger’ is disputed throughout Christian commentaries, the catenist sees it clearly here. Origen, sought to distinguish between momentary anger, and anger which the individual dwells on, seeing the former in 26a and the latter in 26b.³¹³ Theodore and the other Antiochenes agree in seeing a theoretical break between ‘be angry’ and ‘do not sin’, indicating that anger is unavoidable, but should not be allowed to fester.³¹⁴ They call for its release by sunset, so as not to labour through the night with wicked thoughts. While perhaps less likely for Paul, given the ingrained Hellenistic philosophy of the catenist and their patristic sources, it is also possible that they find resonance with Plutarch in this admonition, who, in praising the Pythagoreans said, ‘if ever they were led by anger into recrimination, [they] never let the sun go down before they joined right hands, embraced by each other, and were reconciled.’³¹⁵ Ultimately, anger that is given permission to grow is sinful and must be resisted. This is in keeping with the overall moralistic emphasis of the catena and the larger patristic tradition.

³¹³ Heine, *Commentaries of Origen and Jerome*, 193–194 and Gregg, ‘Commentary of Origen’, 419–420.

³¹⁴ For Theodore of Mopsuestia, see Greer, *Commentaries*, 259; for Theodoret, see PG 82.54.39–48, and Hill, *Commentary*, 49; for Chrysostom, see PG 62.101.3–42.

³¹⁵ Plutarch, *Moralia*, 488C; English translation taken from Lincoln, *Ephesians*, 302.

Eph 4:27
μηδὲ δίδετε τόπον τῷ διαβόλῳ.

Eph 4:27
and do not make room for the devil.

[176] Ἦκουσα τινων ἐρμηνευσάντων, μία φησὶν ἀναμάρτητος ὀργή, ἢ πρὸς τοὺς δαίμονας καὶ τὰ πάθη.

[176] I have heard certain interpretations, one of which says sinless anger is anger towards demons and passion.

[176ex] Ἦ ὅτι τοῦτο ἄνω εἰρήται. *Μὴ ἐπιδυέτω* φησὶν ὁ ἥλιος ἐπὶ τῷ παροργισμῷ ὑμῶν, ἵνα μὴ δῶτε χώραν τῷ διαβόλῳ διὰ τῶν κατὰ τὴν νύκτα λογισμῶν πλεῖον ὑμᾶς ἐκ καλεῖν κατὰ τῶν ἀδελφῶν.

[176ex] Or, that this was said earlier. He says, ‘do not let the sun go down on your anger’ so that you should not give space for the devil to call you through the night filling you with thoughts against the brothers.

[177] Ὡστε τὸ ἀλλήλους πολεμεῖν, τόπον ἐστὶ δίδόναι τῷ διαβόλῳ καθ’ ἡμῶν αὐτῶν.

[177] To give a place to the devil is to be at war with one another, against ourselves.

The catenist offers an example of an anger that might qualify as without sin, given the allusion above that such an anger exists. In this case, it is only that anger which rages against the things that God hates, namely Satan, and the sinful desires that prevent one from participating in God. This anger is exemplified in many of the hagiographical writings of the seventh century and before. Another interpretation is more of an elaboration on the brevity of Theodoret, where the night is a period in which the devil works in the heart and mind, turning it against the brethren. This interpretation allows v. 27 to be inexorably linked to v. 26. Lastly, the importance of preventing both anger and room for the devil is that it puts the body of Christ at war with itself. The Chrysostomic language of the last scholion points ahead to the discussion of chapter 6, where the Christian is supplied with battle armour. The enemy, it is insinuated, is the devil, but if the members of the body wage war with each other, they present a weakened front against their foe.

Eph 4:28

Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἔχοντι.

Eph 4:28

Those who steal must give up stealing; rather, let them labour, doing good work with their own hands, so as to have something to share with the needy.

[178] Ἴδού τὰ μέλη τοῦ παλαιοῦ ἀνθρώπου; Που δὲ εἰσιν νῦν οἱ ῥύπου γέμοντες; Ἐαυτοὺς δὲ καθαρούς ἀποκαλοῦντες οἱ μὴ δεχόμενοι τὴν μετάνοιαν. Ἴδού γὰρ φανερώς ἀκούουσιν. *ὁ κλέπτων μηκέτι κλεπτέτω.*

[178] Do you see the limbs of the old self? But where are the ones full of defilement now? They call themselves clean without taking upon themselves repentance. See how this is manifest to those who hear: 'Those who steal must give up stealing.'

[179] Οὐ γὰρ ἀρκεῖ παύσασθαι ἀμαρτίας τὸν μετανοοῦντα, ἀλλὰ καὶ τὴν ἐναντίαν αὐτῆς ὁδευτέον αὐτῷ. *Κοπιάτω* δὲ εἰπὼν, τὸ ἐπίπονον ἐδήλωσεν τοῦ ἔργου. Τὸ ἀγαθὸν φησιν, καὶ γὰρ ὁ κλέπτων ἐργάζεται μὲν, ἀλλὰ τὸ κακόν.

[179] For it is not enough to bring an end to sin by repentance, but one also must proceed in the opposite direction from it. But having said, 'let them labour' he revealed the painfulness of work. He speaks of the good of work, for even the one who steals labours, but it is indeed evil.

Though not explicit as it is in Chrysostom's homily, the catenist is pointing to the thief, or rather theft, as 'part of the old self.' It is, the catenist says, not enough to act as though one is undefiled when they have yet to seek repentance.³¹⁶ What is more, the catenist points out that repentance alone is not enough. The thief is to stop stealing and begin working. This is not to say that the thief did not previously engage in work or labour, but it was to evil ends. Now the labour must be in service to the Lord. This is in keeping both with the pursuit of virtue, but also in understanding the good of work when performed for divine ends. Though it is not stated here, it may even be understood

³¹⁶ Origen goes so far as to say that members of the church steal every day in their business dealings with others. Heine, *Commentaries of Origen and Jerome*, 197 and J. A. F. Gregg, 'The Commentary of Origen on the Epistle to the Ephesians: Part III. The Text: Eph. iv27-vi24', *JTS* 12 (1902), 555.

that this work is to provide for the body of Christ, as this would be the true opposite of having stolen from the body previously.³¹⁷

Eph 4:29

πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' ἔι τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν.

Eph 4:29

Let no evil talk come out of your mouths but only what is good for building up, as there is need, so that your words may give grace to those who hear.

[180] Ἡ σαπρὸν, τὸν ἀργόν καὶ εἴκαιον καλεῖ, ἢ σαπρὸν τὸν οἶον σεσηπότα καὶ δυσώδη. Τί γὰρ λοιδορίας καὶ καταλαλίας αἰσχροτέρων; Ἡ αἰσχρολογίας καὶ εὐτραπελίας δυσωδέστερον ἢ σαπρὸν λέγει τὸν πλεῖον σεσηπότα;

[180] Either 'evil', which he calls idle and hasty, or 'evil' such as those things which corrupt and are foul. For what are reproaches and shameful slander? Or obscenities and foul jesting? Or what he calls 'evil' full of corruption?

[181] Τῆς παρούσης φησὶν, περὶ ἧς ἡ διάλεξις. δεῖ γὰρ τὸν πνευματικὸν ἄνθρωπον πᾶσαν προκειμένην διάλεξιν, περιτρέπειν εἰς οἰκοδομὴν τῶν συμπαρόντων.

[181] Concerning, he says, the conversation being had, it is necessary for the spiritual man to turn every conversation presented to him toward the building up of those present.

[181ex] Ἵνα δῶ χάριν θεοῦ φησὶ τοῖς ἀκούουσιν. Ἡ ἵνα χάριν σοι εἴδονται ἐφ' οἷς λαλεῖς. Ἡ ἵνα εὐχαρις αὐτοῖς γένη πνευματικῶς. Ἔσται δε τοῦτο. ἐὰν περὶ σωφροσύνης, περὶ δικαιοσύνης περὶ ἐλεημοσύνης λαλῇς.

[181ex] 'So that your words may give the grace of God to those who hear' he says. Or so that they will be grace to you on the basis of what you say. Or so that you might become spiritually pleasant to them. Then it will be this way: if you should speak, speak concerning prudence, concerning righteousness, concerning almsgiving.

The first scholion draws from the homily of Chrysostom. The 'evil' in question is that which is idle, hasty, corrupt, or foul. It is slander and reproach, obscenities, and foul jesting. Much like the previous scholion it is asserted that it is not enough to simply cease from sinning, but that active work toward righteousness must also be present. Before, it was not enough for the thief to merely stop stealing, but that they should turn their lives over to honest labour. Here, it is not enough to merely cease from speaking

³¹⁷ This is the allusion understood by Theodore of Mopsuestia. See Greer, *Commentaries*, 261.

evil, but that the believer must turn all conversations toward the edification of the hearers. Instead of speaking the evil of slander, reproach, obscenities, and other foul things, the Christian is exhorted to ‘speak concerning prudence, righteousness, and almsgiving.’³¹⁸

Eph 4:30–31

Καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ’ ὑμῶν σὺν πάσῃ κακίᾳ.

Eph 4:30–31

And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice.

[182] Φοβερόν τι λέγει. Δείκνυσι γὰρ ὅτι πᾶς ὁ σαπρὸν λόγον λαλῶν τὸ πνευμᾶ λυπεῖ τὸ ἅγιον. Εἴτα καὶ ἐκ τῆς ἐργασίας τοῦ πνευματός, φοβερώτερον τὸν λόγον ποιεῖ, ἐν ᾧ γὰρ φησιν *ἐσφραγίσθητε*.

[182] What a fearful thing he says! Because it is revealed that all evil words being spoken grieve the Holy Spirit. Then also from the working of the Spirit, he makes the words more fearful, by saying, ‘with which you were marked with a seal.’

[182ex] Ὡςπερ γὰρ δῆλους ποιῶν ἡμᾶς ὅτι ἐσμέν θεοῦ λαός. Ἐσφράγισεν ἡμᾶς ἐν τῷ βαπτίσματι αὐτοῦ γὰρ ἡ ἡμέρα τῆς ἀπολυτρώσεως.

[182ex] For the one who made us is clear that we are God’s people. He marked us with a seal in baptism for the day of redemption.

[183] Πικρίαν μὲν λέγει, τὴν δεινότητα καὶ τὴν κατασκευὴν, ὃ δὲ θυμὸς, γεννητικός ἐστὶ τῆς ὀργῆς. Ἐκ δὲ τῆς ὀργῆς ἡ κραυγὴ πρόεισιν. Ἐκ δὲ ταύτης ἡ βλασφημία οἷον ἡ λοιδορία. Ταῦτα τοιγὰρ οὖν ἅπαντα *ἀρθήτω ἀφ’ ὑμῶν*. Οὐ λέγει κατεχέσθω ἢ κολαζέσθω, ἀλλὰ τὴν τελείαν αὐτῶν δηλῶν ἀναίρεσιν. *Ἀρθήτω* φησὶν *σὺν πάσῃ κακίᾳ*. Ἐπειδὴ γὰρ εἰσὶν ἄνθρωποι ὥςπερ τῶν κυνῶν οἱ λαθροδάκται οἳ οὔτε κρᾶζουσιν οὔτε δήλην ποιοῦσι τὴν ὀργὴν, ἀλλὰ κατὰ ψυχὴν ἔχοντες ἀμύνονται ἐν καιρῷ τὸν λυπησάντα. Βούλεται καὶ τὴν ἐνδομυχοῦσαν κακίαν αἵρεσθαι καὶ ἐξορίζεσθαι.

[183] On one hand he says ‘bitterness’, terribleness, and plotting, but on another ‘wrath’ which is produced from ‘anger.’ But from ‘anger’ proceeds ‘wrangling.’ And from this, ‘slander’ such as reproach. Therefore, accordingly, put all these things away from you. He does not speak of holding fast or being punished, but of their clear, final putting away. ‘Put away’, he says ‘with all malice.’ For since humanity is like biting dogs which neither cry out nor visibly work anger, but they defend themselves against the spirit in proportion with their pain. It desires also to have the evil

³¹⁸ The association of almsgiving with redemption existed within the early Church from the beginning. David Downs carefully traces the teaching of almsgiving through the Old and New Testament and into the first two centuries of the Church, illustrating that even in *the Didache* almsgiving is associated with the forgiveness of post-baptismal sins. This teaching surfaces in Origen as well as other Church writings. See D. J. Downs, *Alms: Charity, Reward, and Atonement in Early Christianity* (Waco, TX: Baylor University Press, 2016), 233–271. Chrysostom delivered a homily on almsgiving in which he remarked that the willingness to give of one’s resources necessarily flows from an eternal mindset. See *De eleem.*, PG 51.262.34–41.

lying hidden to be put away and banished.

Drawing again on the important role of baptism in the spiritual citizenship of the Christian, the reader is warned about the gravity of these matters. Foolish speech and theft may seem trivial, but how fearful it is, the catenist remarks, for it is not one another that we wrong, but the Holy Spirit.³¹⁹ The seal of the Holy Spirit upon the Christian is their baptism, therefore all that they do in life contains spiritual implications, for good or ill.

The description of the varied forms of anger that Paul produces in the lemma are broken down here by the catenist in Stoic fashion.³²⁰ Origen acknowledged the Stoic formulations of anger and its progeny, but decided that this is not how Paul intended to arrange this text, nor how the greater witness of Scripture portrays anger.³²¹ The catenist diverges from Origen here and does so in such a way that only loosely resembles that of Chrysostom prior. Anger, the catenist says, is the forerunner of wrath. Wrath is that early stage of anger, when it has first impacted the human spirit. Allowed to fester and grow it turns to 'wrangling' with one another. The more discord one produces within the body of Christ, the greater grows the slander between its members.

³¹⁹ Though not stated, the closest biblical parallel to theft and the Holy Spirit is the death of Ananias and Sapphira in Acts 5:1–11. It is possible that this connection would be in the mind of both the catenist and the reader as one speaks of the gravity of stealing from the Holy Spirit.

³²⁰ Ὁργή μὲν οὖν ἐστὶν ἐπιθυμία τοῦ τιμωρῆσθαι τὸν δοκοῦντα ἡδίκηκέναι παρὰ τὸ προσήκον· θυμὸς δὲ ὁργή ἐναρχομένη· χόλος δὲ ὁργή διοιδοῦσα· μῆνις δὲ ὁργή εἰς παλαιώσιν ἀποτεθειμένη ἢ ἐναποκειμένη· κότος δὲ ὁργή ἐπιτηροῦσα καιρὸν εἰς τιμωρίαν· πικρία δὲ ὁργή παραχρῆμα ἐκρηγνυμένη· "Therefore, anger is the desire to punish someone who is thought to have done an injustice beyond what is fitting. Now, wrath is the beginning form of anger. Bile is anger that is fermenting. Malice is anger that is stored up or kept back for a long time. Hatred is anger that is waiting for an opportunity to punish. Bitterness is anger that breaks out immediately." H. von Arnim, *Stoicorum Veterum Fragmenta vol. III* (Stuttgart: B. G. Teubner, 1964), 96.

³²¹ Heine, *Commentaries of Origen and Jerome*, 203–206 and Gregg, 'Commentary of Origen', 556–557.

Bitterness begins the process, which the stoics defined as ‘the immediate breaking out of anger’.³²² Naturally, the bitterness allows anger to grow into wrath, and so forth.

Unlike earlier, when the catenist presumed a type of ‘righteous anger’, here there is no place for any of these passions. The entire genus of desire, within which the Stoics placed anger, is to be ‘put away’. What’s more, there is ‘malice’ which is that hidden anger. Employing Chrysostom’s analogy of the dogs, malice within the individual is as the temperament of a dog that smiles at its owner without any outward signs of anger, only to bite their hand when the opportunity approaches.³²³ Humanity is often like these dogs, the catenist says. With this closing point, the catenist leaves no room for any form of ‘anger’, as if there might be ‘just cause’ to be angry with another believer.³²⁴ Even the hidden anger must be put away.

Eph 4:32

Γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὖσπλαγχνοι, χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἔχαρίσατο ὑμῖν.

Eph 4:32

Be kind to one another, tender-hearted, forgiving one another, as God in Christ has forgiven you.

[184] Οὐτε γὰρ ἀρκεῖ μόνη τῶν κακῶν ἡ ἀποχὴ ἀπαλλάξαι τιμωρίας εἰ μὴ καὶ ἀγαθόν τις πρὸς ἐργάσεται. Καὶ τοῦτο δηλοῦσιν οἱ ἐξ εὐωνύμων οἱ οὐδὲν ἐγκαλοῦνται κακόν, ὅτι δὲ μὴ ἔθρεψαν, καὶ ἐπότισαν, καὶ ἐσκέπασαν, ἅπερ ἐστὶ καλῶν ἐργασία. Διὸ τά φαῦλα ἀνελὼν ὁ παῦλος; Ἐπὶ τὴν τῶν ἀγαθῶν ἐργασίαν παρακαλεῖ.

[184] For keeping distance from evils alone is not sufficient to be set free from fear unless some good is also performed. And this is made clear from those who are on the left (the goats) which invoked no evil, but because they did not feed, and give to drink, and provide shelter, which are good works.³²⁵ Why does Paul take up evil deeds? Because he is calling us to good works.

[185] *Χρηστοί*. Ὡς πρὸς ἀντιδιαστολὴν τῆς ὀργῆς. *Ἐυσπλαγχνοι*. Ὡς πρὸς ἀντιδιαστολὴν τῆς πικρίας. Τὸ *δὲ χαριζόμενοι ἑαυτοῖς* ὅ ἐστι

[185] ‘Kind’. As opposition to anger. ‘Tender-hearted’. As opposition to bitterness. ‘Forgiving

³²² See n. 320.

³²³ PG 62.111.4–14.

³²⁴ Origen acknowledges the use of the textual variant εἰκῆ at Matt 5:22 and its use by some to justify their anger. He flatly rejects this approach and this reading. See Heine, *Commentaries of Origen and Jerome*, 205 and Gregg, ‘Commentary of Origen’, 557.

³²⁵ Matt 25:31–46.

συγγνωμονικοὶ γίνεσθε. Πρὸς ὧς
ἀντιδιαστολὴν τῆς κακίας καὶ βλασφημίας
τέθεικεν.

one another' which is being tolerant. He
presents it as opposition to evil and slander.

[186] Μεγίστη μὲν προτροπὴ πρὸς τὸ χαρίζεσθαι
ἑαυτοῖς τὸ εἰπεῖν τὸν Χριστόν ἄφετε καὶ
ἀφεθήσεται ὑμῖν. Ἄλλ' ἐπειδὴ πολλοὶ οὐ
σφόδρα τοῖς μέλλουσιν πιστεύουσιν, ἀπὸ τῶν
προ ὑπηργμένων ποιεῖται τὴν παράκλησιν.
*Χαριζόμενοι γὰρ φησιν ἑαυτοῖς καθὼς καὶ ὁ
θεὸς ἐν Χριστῷ ἔχαρίσατο ἡμῖν. Τι ἐστὶν ἐν
Χριστῷ; Τουτέστιν μετὰ κινδύνου τοῦ υἱοῦ
αὐτοῦ διὰ τῆς σφαγῆς αὐτοῦ καὶ τοῦ σταυροῦ,
καὶ σὺ μὲν φησιν ἀκινδύνως χαρίζῃ, ὁ δὲ θεὸς,
μετὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ ἔχαρίσατο
ἡμῖν. Ὁρᾷς ὑπερβολήν;*

[186] It is indeed great encouragement to be
forgiven by others, to say, 'you are forgiven in
Christ' and 'he has forgiven you'. But since
many are exceedingly not destined to believe,
he bases his exhortation on things already
done for us. For he says, 'forgiving one
another, as God in Christ has forgiven you.'
Why is 'in Christ' used? This is to say that with
the sacrifice of his Son through his slaughter
on the cross, and you, he says, being at no risk,
should forgive, but God, with the death of His
Son 'has forgiven you'. Do you see the
hyperbole?

'For keeping distance from evils alone is not sufficient to be set free from fear
unless some good is also performed.' This closing statement in the chapter summarises
all that has been said leading to this point. The pursuit of the virtuous life—Gregory of
Nyssa's ascent of Mount Sinai—requires positive action away from evil and sin. It is not
enough for the Christian to merely abstain and remain in a single place. They are called
to participation with God and participation requires movement. The catenist finds no
better biblical recognition of this truth than Jesus's parable of the sheep and goats in
Matt 25. The goats—placed on his left—were those who never served the 'least of these'
and thus were cast away from the presence of God. The sheep, on the contrary, who
acted righteously toward their neighbour, were ushered into eternal paradise. Paul, the
catenist states, brings up these evil deeds to call the reader to good works. Through the
exposure of the 'old self' it is hoped that the reader will seek all the more to perfect their
'new self'.

The reader is given the contrasting virtues to the previously mentioned evils. Anger is defeated with kindness. Bitterness falls to tender-heartedness and forgiveness puts away all intolerance. Indeed, forgiveness, such as has been received through Christ, is the fundamental weapon against anger and its emotional progeny. The depth of this forgiveness is deeper than material and emotional matters because the costly forgiveness of Christ transcends the same. Drawing from Chrysostom, the catenist closes this chapter reminding the reader that it costs them nothing to forgive. They are at no risk to life or limb. Whereas for Christ it cost the cross, and with the Father it cost the Son. Can the reader say, without deep shame—in light of this truth—that they have any right to hold on to vengeance against another?

4.2.2.5 Ephesians 5

Eph 5:1–2

Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητά, καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἡγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας.

[187] Ἀρκεῖ τοῦτο πρὸς μισθὸν τῷ χαριζομένῳ τὸ γενέσθαι μιμητὴν θεοῦ.

[188] Ἰδού καὶ ἄλλη πρὸς τὸ χαρίζεσθαι προτροπή, μᾶλλον δὲ ἀνάγκη. Ἀνάγκην γὰρ ἔχετε φησιν μιμεῖσθαι τὸν πατέρα ὑμῶν. Εἴτα ἐπειδὴ μὴ πάντα τὰ τέκνα μιμεῖται τὸν πατέρα, προσέθηκεν τὸ ἀγαπητά. Τοῖς γὰρ τοιούτοις, καὶ ἐξ ἀνάγκης τινος ἡ μίμησις.

[189] Ἰδού πάντων ἡ ῥίζα. Ταύτης γὰρ οὐσης, καὶ ἡ φυγὴ τῶν κακῶν, καὶ ἡ ποίησις τῶν ἀγαθῶν εὐχερῶς κατορθοῦται. Καθὼς φησιν ὁ Χριστὸς ἡγάπησεν ἡμᾶς, καίτοι οὐκ ἔστιν ὁμοιον τῆς τοῦ Χριστοῦ ἀγάπης τὸ ἡμέτερον. Ὁ μὲν γὰρ ἐχθροὺς ὄντας ἡμᾶς ἡγάπησεν, σὺ δὲ φησιν τοῦτο, καὶ εἰς τοὺς πλησίον ἐπιδείξαι.

Eph 5:1–2

Therefore, be imitators of God, as beloved children, and walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

[187] This is sufficient as a reward for the one who forgives, ‘to be an imitator of God’.

[188] Look also at another encouragement to forgive, but more a necessity. For he says it is a necessity for you to imitate your Father. Therefore, since not all children imitate their father, he added ‘beloved’. For to such people, imitation is also out of a sort of necessity.

[189] Behold the foundation of all things! For where this is, and there is both the avoidance of evil things, and the doing of good things, it succeeds easily. He says, ‘as Christ loved us’ and yet ours is not the same as the love of Christ. For Christ loved us being his enemies, but he says this, present yourself as a neighbour to

Καὶ ὁ μὲν Χριστὸς ἑαυτὸν εἰς θάνατον
παρέδωκεν, σοι δὲ ἀκίνδυνος καὶ ἀζήμιος ἔσται
ἢ πρὸς τὸν πλησίον ἀγάπῃ. Εἰ δὲ ἐχθροὺς
ἀγαπήσεις κατὰ μίμησιν τοῦ Χριστοῦ, γενήσῃ
καὶ σὺ *θυσίαν τῷ θεῷ καὶ προσφορά εἰς ὁσμὴν*
εὐωδίας λογιζομένη. Οὕτως ὁ Χριστὸς γέγονεν,
οὕτως καὶ ἡμεῖς ἂν θελήσωμεν ἐσόμεθα.

enemies. And Christ gave himself over to
death³²⁶ but love for neighbour will be free
from danger and penalty to you. But if you love
your enemies, in imitation of Christ, you will
also be reckoned a ‘sacrifice to God and a
fragrant offering’. This is how Christ became,
and this is how we will be if we desire it.

Severian of Gabala, in his homily on Ps 95, refers to the sacrifice of imitation there as one of six acceptable sacrifices the believer can offer to God.³²⁷ The catenist offers a similar sentiment in the first scholion here. It is a sufficient reward that the believer become an imitator of God, they should seek no other benefit than this. It is, as Severian says, an expected sacrifice. Though other commentators have used the mention of God in v. 1 and Christ in v. 2 to enter into a trinitarian defence, this is avoided entirely here.³²⁸ Rather, the relationship between heavenly Father and earthly fathers is the focal point. Making a rather prescient point, the catenist implicitly recognises that not all desire to imitate their earthly father, therefore the idea of imitating their heavenly Father may be unappealing. For this reason, they clarify that a believer is to imitate their heavenly Father in the same way that a child who is deeply loved by their earthly father would desire the same. The heavenly Father is to be thought of as the ideal earthly father.

For the catenist, walking in love consists of avoidance of evil and the doing of good—the same refrain that has been sounding throughout the previous verses. What follows is the reminder, to the reader’s shame, that the forgiveness and love which Christ

³²⁶ Allusion to Isa 53:12.

³²⁷ Severian of Gabala, *In psalm.*, 95.623.9–34.

³²⁸ Theodoret uses the passage to speak of the equality of the Father and the Son. See PG 82.541.35–50 and Hill, *Commentary*, 50.

extends is to his enemies, while the reader's is often only to their neighbours. Therefore, they are to become neighbours to their enemies, and in this way, they imitate Christ and become the 'fragrant offering and sacrifice to God.'³²⁹

Eph 5:3

**Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία
μηδὲ ὀνομαζέσθω ἐν ὑμῖν καθὼς πρέπει ἀγίοις,**

Eph 5:3

**But sexual immorality and impurity of any
kind or greed must not even be mentioned
among you, as is proper among saints.**

[190] Εἶπεν περί τοῦ θυμικοῦ πάθους, τοῦ θυμοῦ, καὶ τῆς ὀργῆς, καὶ τῆς πικρίας. Ἦλθεν λοιπόν εἰς τὸ ἐπιθυμητικόν τὸ τῆς πορνείας. Καὶ γὰρ καὶ ὁ νόμος πρῶτον εἰπὼν *οὐ φονεύσεις*, ὅπερ τοῦ θυμικοῦ πάθους ὑπάρχει. Τότε εἶπεν *οὐ μοιχεύσεις*, ὅπερ τοῦ ἐπιθυμητικοῦ καθέστηκεν. Καθάπερ γὰρ ἡ *πικρία* καὶ ἡ *κραυγή* καὶ ἡ *κακία* καὶ ἡ *βλασφημία* τοῦ θυμικοῦ πάθους ἐστίν, οὕτως τοῦ ἐπιθυμητικοῦ *πορνεία*, *μοιχεία*, *ἀκαθαρσία*, *πλεονεξία*. Εἰ γὰρ καὶ μὴ σωμάτων, χρημάτων μέντοι ἐπιθυμεῖ.

[190] He has spoken about the wrathful passions of wrath, anger, and bitterness. Finally, he came to the desire of sexual immorality. For even the law said first. 'You shall not murder' which begins with wrathful passions. Then it says, 'You shall not commit adultery' which is established from desire. For just as 'bitterness' and 'wrangling' and 'malice' and 'slander' are wrathful passions, so too does 'sexual immorality', adultery, 'impurity', and 'greed' come from desire. For even if one might not desire bodies, nevertheless they desire money.

[191] Οἶδεν γὰρ τοὺς περὶ τούτων λόγους, ὑπεκκαύματα καὶ προτροπὰς τῶν ἐργῶν γινομένους.

[191] For he knows the words for these things, which become incentives and impulses for the actions.

[192] Οὕτως γὰρ *πρέπει τοῖς ἀγίοις* εἶναι σπουδαίους.

[192] For this reason it 'is proper among saints' to be virtuous.

The catenist again approaches the use of Pauline terminology by importing Platonic concepts. The passions associated with wrath and desire produce the actions Paul describes, and lead to the vices which are to be avoided. In Plato's discussion of

³²⁹ The catenist adopts a middle-ground approach to the text, sharing some of Theodoret's sentiment with Chrysostom's. Theodoret perceived that the 'fragrant offering and sacrifice to God' was the cross of Christ. See PG. 82.541.49–50 and Hill, *Commentary*, 50. Chrysostom adopts the interpretation that walking in love makes the believer the fragrant offering. See PG 62.117.15–49. The imitation of Christ for the catenist is to love one's enemies. Chrysostom acknowledges that Christ's love for his enemies brought about his sacrifice and death on the cross. Therefore, while the catenist emphasises the more pastoral approach of loving one's neighbour, there is the understanding that the cross was Christ's ultimate example of that love.

desires classified as *πλεονεξία*, a litany of sexual activities is provided, more descriptive than what Paul illustrates here, but all under the umbrella of *πορνεία*.³³⁰ The catenist believes that Paul is knowledgeable of these words and the actions they convey. Therefore, in order to warn the believers to avoid these things, he addresses them directly to encourage readers to alternatively pursue virtue. Whether or not this was in the mind of the author of Ephesians is unknown, but the catenist cannot help but think along these lines.³³¹ One distinction here, between the catenist and Plato, drawing from Chrysostom, is the view that the evils of desire are lesser vices than those of wrath. Hence the mention that the law places murder above all else. For Plato, all vices were equal, just as were all virtues.

Eph 5:4

καὶ αἰσχροῦτης καὶ μωρολογίας ἢ εὐτραπείας, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστίας.

Eph 5:4

Entirely out of place is obscene, silly, and vulgar talk; but instead, let there be thanksgiving.

[193] Ὡςπερ ἄνω τὴν *κραυγὴν* περιεῖλεν ὄχημα τῆς ὀργῆς ὑπάρχουσιν, οὕτως νῦν τὴν *αἰσχρολογίαν* καὶ τὴν *εὐτραπείαν* καὶ τὴν *μωρολογίαν* ὑπέκκαυμα τῆς πορνείας τυγχάνουσιν.

[193] Just as above, he took away ‘wrangling’ as being a vehicle of anger, likewise, now he takes away ‘obscene, and silly, and vulgar talk’ which happen to be the incentive for sexual immorality.

[194] Ἵνα μὴ δόξη φορτικός τις εἶναι καὶ τὴν εὐτραπείαν ἐκκόπτων, τὴν αἰτίαν ἐπάγει. *Τὰ μὴ ἀνήκοντα* φησιν. Τί γὰρ πρὸς ἡμᾶς ταῦτα; Οὐδὲν κοινόν ἡμῖν πρὸς αὐτά. Οὐ γὰρ γέλωτος ἢ εὐτραπείας ὁ παρῶν καιρός, ἀλλὰ πένθους καὶ ἀγῶνος. Ὡσεὶ ἔλεγεν, ἐφέστηκεν ὁ διάβολος πάντοθεν τρίζων τοὺς ὀδόντας καθ’ ἡμῶν καὶ ὠρυόμενος, καὶ σύ παίζεις καὶ ἀστεία λαλεῖς, καὶ πῶς αὐτοῦ περιέστη; Δυσχερές γὰρ

[194] So that one might not seem to be wearisome and having given no place for wit, he provides the reason. He says, ‘(these are) entirely out of place’. For what are these things to us? We have nothing in common with them. For the present time is not for laughter or wittiness, but grief and struggle. Just as he said, the Devil is standing over us on all sides gnashing his teeth and roaring against us,³³²

³³⁰ Nielsen, *Vice in Ancient Philosophy*, 22–25.

³³¹ For Plato and Socrates, the virtuous life was the one in which the human functioned in an orderly and temperate manner, in opposition to the various vices, like greed. According to Plato, virtue could only be achieved by a community that was given appropriate laws to order their actions. Here Paul acts similarly, particularly in the mind of the catenist, providing the guiding principles for the saints to live a virtuous life. Nielsen, *Vice in Ancient Philosophy*, 7–15.

³³² An allusion to 1 Pet 5:8.

καὶ ἀγωνιζόμενον αὐτοῦ περιγενέσθαι, μήτιγε παίζοντα.

and you joke and utter witticisms, and how does that overcome him? For it is a difficult struggle to overcome him, much less with joking.

[195] Ἄνθ' ὧν γὰρ τὰ ἀλλοτρία σου οὐ φθέγγῃ, εὐχαρίσται τῷ θεῷ.

[195] In place of which you are not to utter things foreign to you, give thanks to God.

As the last verses of chapter 4 dealt with the results of anger and wrath within the individual and in the body of Christ—particularly ‘wrangling’ or argumentative speech against others, the catenist recognises here a return to speech and language. That the speech is often used as an inducement to ‘sexual immorality’ indicates that the language is not merely ‘harmless’ jesting. However, the Chrysostom homily used by the catenist contains harsh language even towards perceptibly harmless jesting.³³³ Origen argued that αἰσχρότης and μωρολογία were synonymous with each other if the literal definitions of the words were accepted. This seems to be the conclusion of the catenist as well.

However, witticisms are also condemned here, as they do not take seriously enough the hour in which the Church is living. Alluding to 1 Pet 5:8, the catenist reminds readers that the devil is prowling around them, baring his teeth and roaring. They are in constant peril, yet they are more concerned with frivolity and being humorous. One must fight against the enemy to overcome him—foreshadowing the sixth chapter—and even this is difficult. Overcoming him with jokes and foolishness is simply absurd to

³³³ For Origen, ‘foolish speech’ was more than might be uttered by a clown or joker, but that which led to foolish doctrines. For foolish speech within the context of the Church must implicitly relate back to the things of Christ. See Heine, *Commentaries of Origen and Jerome*, 210 and Gregg, ‘Commentary of Origen’, 559.

both Chrysostom and the catenist. Instead of licentious or even silly speech, the believer's language should be used for thanksgiving.³³⁴

Eph 5:5–7

Τοῦτο γὰρ ἔστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὅς ἐστιν εἰδωλάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ. Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν,

Eph 5:5–7

Be sure of this, that no sexually immoral or impure person or one who is greedy (that is, an idolater) has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for because of these things the wrath of God comes on those who are disobedient. Therefore, do not be associated with them,

[196] Ἦσαν ἴσως τινές παρ' αὐτοῖς οἱ λέγοντες ὅτι φοβῆσαι θέλων, ὁ θεός τά τοιαῦτα ἀπηγόρευσεν τά εὐτελεῖ, ἢ καὶ ἐξεφάυλιζον τά τοιαῦτα οὐχ ἱκανά ὄντα εἰς γέενναν ἐμβαλεῖν, οἷα καὶ νῦν γίνεται. Τί γάρ φησι τὸ ἄτοπον ὁ εἰπὼν μωρὲ ἔνοχος γενήσεται γεέννης; Καὶ πῶς ἡ πλεονεξία εἰδωλολατρία; Τούτους οὖν αἰνίττεται ὁ ἀπόστολος. Καὶ δηλοῖ καὶ ἡ ἐπαγωγὴ. Μηδεὶς ὑμᾶς ἐξαπατάτω φησι κενοῖς λόγοις. Κενοῖς δὲ, τοῖς μὴ ἔχουσιν τὸ ἐλπισθὲν αὐτοῖς πέρας μήδε εἰς ἔργον ἐκβαίνουσιν.

[196] Perhaps some were among them saying that, desiring to make you afraid, God forbade such insignificant things, or they also disparaged such things as not being sufficient to cast into hell, such as is the case even now. For why does one say it is wicked for the one who says 'fool' to be liable to be cast into hell?³³⁵ And how is 'the one who is greedy an idolater'? Therefore, 'the apostle speaks in riddles concerning these things.' And even 'the reasoning is made clear'. 'Let no one deceive you', he says 'with empty words.' Now 'empty words' do not have hope in them and produce no end to work.

[197] Ἄρα ἀπάτης ἐστὶ τὸ τοιαῦτα λαλεῖν.

[197] Furthermore, to say such things is deceitful.

[198] Ἡ διὰ τὴν πορνείαν καὶ τὴν ἀκαθαρσίαν καὶ τὰ λοιπά, ἢ διὰ τοὺς τοιοῦτους λόγους, ἀπειθείας δὲ υἱοὺς τοὺς ἀπειθοῦντας τοῖς τοιοῦτοις δόγμασι λέγει.

[198] Either because of sexual immorality and impurity and the rest, or now through words such as these he explains that 'those who are disobedient' are those who disobey such teachings.

³³⁴ Origen, both in his comments on Rom 3:5–7 and here, offers a parallel discussion about the meaning of εὐχαριστία, preferring the reading εὐχαριτία or 'refined and gracious' in character. This explanation is provided in a scholion on this verse in the *Typus Parisinus* catena as well. See Heine, *Commentaries of Origen and Jerome*, 210 and Gregg, 'Commentary of Origen', 559, as well as J. Scherer, *Le commentaire d'Origène sur Rom. III.5–v.7* (Cairo: L'Institut Français d'Archéologie Orientale, 1957), 218–220 and J. A. Cramer, *Catena Graecorum partum in Novum Testamentum*, vol. 6 (Oxford: Oxford University Press, 1842), 191.

³³⁵ Matt 5:22.

The catenist adopts the position of a hypothetical opponent in this discourse, proposing that such a person, or persons, may have been present among the Ephesian believers.³³⁶ This opponent casts doubt on the apparent severity of Paul's statements, even challenging the words of Jesus in the process. It cannot be, the hypothetical opponent says, that someone could be cast into hell solely on the basis of calling another person a 'fool' or equally be considered an idolator because they are greedy—even going so far as to call them 'insignificant'.³³⁷ Paul must be speaking hyperbolically here. But the catenist responds subtly that such arguments are both what Paul describes here as 'empty words' and deceitful. 'Those who are disobedient' the catenist says, are the very ones who through their actions or speech disobey these teachings of Paul.³³⁸

Eph 5:8–10

Ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ ὡς τέκνα φωτὸς περιπατεῖτε, ὁ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ, δοκιμάζοντες τί σὲ εὐάρεστον τῷ θεῷ.

Eph 5:8–10

for once you were darkness, but now in the Lord you are light. Walk as children of light, for the fruit of the spirit³³⁹ is found in all that is good and right and true. Try to find out what is pleasing to God.

[199] Ὑπομνήσκει αὐτοὺς τῆς προτέρας πολιτείας. Σκότος ἦτε φησι, σκότος δὲ λέγει τὸν ἐν πλάνῃ βίον. Νῦν δὲ διὰ τοῦ Χριστοῦ, φῶς γεγόνατε, φῶς λέγων, τὸν ἐν ἀρετῇ καὶ ἐπιγνώσει θεοῦ βίον. Μὴ τοίνυν παλινδρομήσητε πρὸς τὸ σκότος.

[199] He reminds them of their former citizenship. He says, 'you were darkness', but by 'darkness' he means a life in error. But now through Christ, you have become light, he calls light life, which is in the goodness and knowledge of God. Therefore, do not turn back

³³⁶ Lincoln does not believe that this passage refers to the Ephesian believers, but rather to those outside the church as an admonition to avoid such people and their practices. The catenist seems to disagree. Lincoln, *Ephesians*, 325.

³³⁷ Origen explains clearly that greed over anything, but especially wealth is no different than worshipping an idol. The images upon the coins themselves, he says, become like carved idols in the life of the greedy person. See Heine, *Commentaries of Origen and Jerome*, 214 and Gregg, 'Commentary of Origen', 560.

³³⁸ Thielman explicitly states that Paul is not referring to those who merely 'disobey' but are dead in sins. A distinction like this between believers who continue to disobey and fall into sin and those who are not redeemed would not have existed in the mind of the catenist. The mark of one who has been 'deified' is the continuing perseverance in virtuous actions. Thielman, *Ephesians*, 335.

³³⁹ NRSVue follows the reading of the NA28, καρπὸς τοῦ φωτός, but the MSS here contain the Byzantine reading καρπὸς τοῦ πνεύματος, which is reflected here.

again to the ‘darkness.’

[200] Τοὔτεστιν εὐσχημόνως. Ἐν γὰρ φωτὶ πᾶς τις τοῦ εὐσχήμονος προνοεῖ.

[200] (Walk as children of light) Meaning decently. For in the light everyone thinks what is decent.

[201] Τοιαῦτα καρποφορεῖ τὸ πνεῦμα καὶ οἱ πνευματικοί. Ὡς τάγε ἕτερα, τοῦ σατανᾶ εἰσιν καρποί.

[201] The spirit and spiritual people bear such fruit. Thus, the others are fruits of Satan.

[202] Τοὔτο ὡς πρὸς τοὺς ὀργιζομένους, πρὸς τοὺς πικρούς, τὸ δὲ *δικαιοσύνη*, ὡς πρὸς τοὺς πλεονέκτας, τὸ δὲ *ἀληθεία* ὡς πρὸς τοὺς τὴν ψευδῆ τῆς ἀκολασίας καὶ ἀμαρτίας διώκοντας ἡδονήν.

[202] (in all that is good, and right, and true) This is addressed to the angry, to the bitter, but ‘righteous’ is addressed to the greedy, and ‘true’ to those who pursue the lies of licentiousness and the pleasure of sin.

[203] Ἄρα ἀδοκίμου καὶ παιδικῆς διανοίας τά ἄλλα.

[203] Since, everything else is from disreputable and childish minds.

The catenist’s interpretation of what it means for the readers to have been in ‘darkness’ follows the explanations offered in the previous chapter. To have been in darkness is to have lived a life of sin like that illustrated in chapter 4. Theodore of Mopsuestia described this darkness as ignorance of God, which seems to agree with Origen, though the latter does not explicitly say as much.³⁴⁰ However, there is a parallel with the catenist’s equating of ‘light’ with both life and knowledge. Since the light is comprised of the ‘goodness and knowledge of God’ it follows that to ‘walk as children of the light’ is to walk in decency of mind and character. The biblical text used by the catenist contains the variant reading καρπὸς τοῦ πνεύματος rather than the earlier reading, καρπὸς τοῦ φωτός.³⁴¹ The reading—potentially a harmonisation to Gal 5:22—

³⁴⁰ See Greer, *Commentaries*, 263–265. Origen does not say that this darkness equates to ignorance but does argue that the ‘light’ spoken of is knowledge of God. Therefore, deductively, darkness for Origen must involve ignorance. See Heine, *Commentaries of Origen and Jerome*, 218 and Gregg, ‘Commentary of Origen’, 561.

³⁴¹ The reading is shared by Theodoret and Theodore, but the earlier reading is found in Origen. The manuscript and versional evidence for the reading here is: P46, D², Ψ, ~~Θ~~, sy^h. The manuscript evidence for the alternative reading is: P49, κ, A, B, D*, F, G, P, 6, 33, 81, 629, 1175, 1739, 1881, 2464, pc, latt, sy^p, co.

leads to the catenist's interpretation that the 'fruit of darkness' is the fruit of Satan.

Those who walk in darkness or oppose these teachings, the catenist points out, are the angry, the bitter, the greedy, and the licentious. This dichotomy of humanity seeking either virtue or vice, righteousness or pleasure is found throughout patristic thought, likely rooted in the historic opposition to Epicureanism.³⁴² Such thoughts and pursuits the catenist dismisses as childish and disreputable.

Eph 5:11–13

Καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάργοις τοῦ σκοτίους μᾶλλον δὲ καὶ ἐλέγχετε, τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν. Τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται,

Eph 5:11–13

Take no part in the unfruitful works of darkness; rather, expose them. For it is shameful even to mention what such people do secretly, but everything exposed by the light becomes visible,

[204] Ποῖος γὰρ καρπός, ποῖον ὄφελος ἐξ ἐκείνων; Θάνατος μὲν οὖν, σκοτίους δὲ λέγει τὸν ἐν πλάνῃ καὶ ἐν ἁμαρτίαις ἄνθρωπον. καὶ τί λέγω μὴ συγκοινωνεῖτε; Μᾶλλον φησι καὶ ἐλέγχετε, παιδεύοντες αὐτοὺς διὰ τῶν ἐλέγχων. Τοῦτο δὲ οὐκ ἐστὶν ἐναντίον τῷ μὴ κρίνετε, ὥδε γὰρ τὸ ἐλέγχετε ἀντὶ τοῦ παιδεύετε κεῖται, ἐκεῖ δὲ τὸ κατακρίνετε.

[204] For what kind of fruit, what kind of advantage comes from those? Death certainly, but he also says the person in error and in sins is 'of darkness'. And why do I say, 'take no part'? He says 'rather, expose them', correcting them through the exposures. But this is not opposite to 'do not judge'³⁴³, for in this way 'expose them' is written instead of, 'correct them', but there it means 'condemn'.

[205] Τουτέστιν ἂν ἦτε ὑμεῖς ἐνάρετοι, οὐ δύνανται λανθάνειν οἱ πονηροί, ἀλλ' αὐτὸς ὑμῶν ὁ βίος, καὶ πρὸ τῶν ὑμετέρων λόγων κατήγορος καὶ ἔλεγχος ἔστιν αὐτῶν. Ἐὰν γὰρ λανθάνωσιν, ἀδιόρθωτοι μένουσιν,

[205] Meaning if you were virtuous, the wicked cannot escape notice, but your own life, even before your own words, is their accuser and exposor. For if they should escape notice, they

³⁴² Maximus the Confessor says of 'man', 'Toward pleasure he aims all his desire, from pain, every escape. In struggling for pleasure with all his forces yet struggling against pain with all his zeal.' Πρὸς μὲν τὴν ἡδονὴν τὴν ὅλην ἔσχεν ὁρμὴν, πρὸς δὲ ὀδύνην τὴν ὅλην ἀποφυγὴν τῆς μὲν κατὰ πᾶσαν δυνάμειν ὑπεραγωνιζόμενος τῆς δὲ κατὰ πᾶσαν σπουδὴν καταγωνιζόμενος. See Summerson, *Divine Scripture and Human Emotion*, 44 for English translation and Greek text. For Maximus, fallen humanity was in a constant state of fleeing pain and pursuing pleasure. The Epicurean ideal was that the summit of pleasure was the absence of pain and was considered a 'heresy' as early as Irenaeus. See Cicero, *de Fin. Bon.*, 1.37 and Irenaeus, *Ag. Her.*, 3.24.2. It can be said that the Christian opponents to Epicureanism often misrepresented what Epicurus taught regarding pleasure, defined by him not as sensuality but the 'absence of pain'. See Diogenes Laertius, *Lives of Eminent Philosophers*, 10.656–657. However, Epicurus had no objection to the indulging of sexual pleasure and licentiousness within certain boundaries, which in and of itself would produce justified opposition in the minds of Christian communities. See Epicurus, *Vatican Sayings*, 51.

³⁴³ Matt 7:1.

φανερούμενοι δὲ διορθωθήσονται.

will remain uncorrected, but they will be corrected once they have been revealed.

[206] Ἡ τοῦτο φησιν, ὅτι τὰ ἁμαρτήματα ἐπ' ἂν φανερωθῇ, φῶς γίνεται. Τουτέστιν εἰς δικαιοσύνην τρέπεται ἐκ μετανοίας. Ἡ ὅτι ἐνάρετος βίος οὐ δύναται κρυβῆναι, δίο ἐλέγχει τὸ σκότος, τουτέστιν τοὺς πονηροὺς.

[206] Or he is saying this, that if the sins are what is 'made visible', it 'becomes' light. Meaning that, from repentance, one turns to righteousness. Or that a virtuous life is not able to be hidden, therefore it 'exposes' darkness, meaning, evils.

The catenist continues the themes of fruit and light set forth in the previous scholia. The fruit of darkness is surely death, but the person living in darkness is beset with sins and error.³⁴⁴ What follows are several interpretive options for what it means to 'expose them'. It can mean that the virtuous life of the believer is what is brought into the light, by which the comparable sinfulness of the unbeliever is exposed, or it could be that what is meant is that the sins themselves are exposed and they 'become' light because their exposure leads to repentance. Or, lastly, it could mean that the virtuous life cannot be hidden, similar to the first explanation. Sensing a potential objection, the catenist affirms that this is not contrary to the teachings of Jesus, wherein believers are told not to judge, for that text refers to condemnation while the words of Paul here refer only to exposure towards repentance with no condemnation or judgment applied.

³⁴⁴ This mirrors statements made by Chrysostom elsewhere, in his homilies on the Gospel according to John, where he states: Καὶ γὰρ διδάσκαλον τῆς οἰκουμένης, καὶ ζύμην, καὶ φῶς, καὶ ἄλας εἶναι βούλεται τὸν Χριστιανόν. Τί δὲ ἐστὶ τὸ φῶς; βίος λάμπων, μηδὲν ἔχων ἐσκοτισμένον. 'For he desires that the Christian be the teacher of the world, and the leaven, and the light, and the salt. But what is light? A shining life that has no darkness at all.' John Chrysostom, *In Joannem*, 12, PG 59.292.5–8. English translation my own.

Eph 5:14

πάν γὰρ τὸ φανερούμενον φῶς ἐστίν. Διὸ λέγει
ἔγειρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν
καὶ ἐπιφάσει σοι ὁ Χριστός

Eph 5:14

for everything that becomes visible is light.
Therefore, it says, 'Sleeper, awake! Rise from
the dead, and Christ will shine on you'.

[207] Καθεύδοντα καὶ νεκρόν τὸν ἐν ἁμαρτίαις
λέγει. Καὶ γὰρ καὶ ἀνενέργητος ἐστὶν πρὸς τὸ
ἀγαθόν ὡς ὁ νεκρός καὶ φαντασιοῦται ὡς ὁ
καθεύδων καὶ εἰδεχθῆς ἐστὶ καὶ δυσωδίας γέμει
ὡς ὁ νεκρός πάλιν.

[207] By 'the sleeper' and 'the dead' he speaks
of the one in sins. For that one is both inactive
in good works as one who is dead and is subject
to hallucinations as 'the sleeper' and is putrid
and is full of foul smells again as one who is
dead.

[208] Ὅτι δὲ φησιν ἐστὶ σκότος ὁ ἐν ἁμαρτίαις.
Ἄκουσον πῶς αὐτὸν καθεύδοντα καὶ νεκρόν ἢ
γραφή καλεῖ, καὶ οὐκ ἂν ἄλλως αὐτῷ
ἐπιλάμψει ὁ Χριστός, πλὴν εἰ μὴ παύσῃται τῆς
ἁμαρτίας. Τὸ γὰρ ἐγεῖραι παῦσαι ἐστὶ. Ταῦτα
καὶ πρὸς ἀπίστους καὶ πρὸς πιστοὺς ἀρμόζει. Τὸ
δὲ ἐπιφάσει. ἐπιλάμψει ἐστὶν.

[208] Now he says that the one in sins is in
darkness. Hear how Scripture calls him the
sleeper and the dead, and otherwise Christ
would not shine on him unless he ceases from
sinning. For to 'awake' is to cease. This is fitting
for both the unbelievers and the believers.
Now, 'he will shine' is the same as he will make
shine.

Preferring to avoid comment on the origin of the text cited in the lemma, and the discussions of alternative readings within it, the catenist focuses solely on the interpretation of the material.³⁴⁵ This decision may be merely to conserve space or that such discussion are not in keeping with the purpose of the catena (i.e. homiletical rather than didactic). The 'sleeper' is the aforementioned one 'of darkness', dead in their sins. The catenist sees the order of operations in the lemma as indicative of the pursuit of perfection discussed previously in this commentary. The sleeper must 'awake' before the light of Christ will shine on them. The catenist interprets 'awake' to mean 'to cease

³⁴⁵ Theodore of Mopsuestia, Theodoret, Severian of Gabala, and Origen all acknowledge that this passage is found nowhere in the Old Testament, accepting it either as apocryphal (Origen) or an inspired hymn (Theodore, et al.). For Theodore, see Greer, *Commentaries*, 267. For Theodoret, see Hill, *Commentary*, 51 and PG 82.544.47–545.8. For Severian, see Staab, *Pauluskommentare*, 311. For Origen, see Heine, *Commentaries of Origen and Jerome*, 223–224 and Gregg, 'Commentary of Origen', 563. Theodore, Theodoret, and Chrysostom make mention of the alternative reading ἐπιψάσεις for ἐπιθαύσει at v. 14. Theodoret accepts the standard reading but feels either is acceptable, while Theodore and Chrysostom reject the variant as illogical and prefer only the reading in the lemma currently. For Theodore and Theodoret refer to the references listed above. For Chrysostom see PG 62.122.41–49.

from sin'. Therefore, the sleeper must cease from their sin before they might begin to sense the light (i.e. knowledge of God). It is unlikely that this is referring to redemption since its source homily applies it to believers as well as unbelievers.

Eph 5:15–16

βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί, ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.

Eph 5:15–16

Be careful, then, how you live, not as unwise people but wise, making the most of the time, because the days are evil.

[209] *Πρόβατα ἐστὲ ἐν μέσῳ λύκων. Διό πολλῆς παραφυλακῆς χρειά μὴ ἀναδέξασθαι ἔχθρας, πλὴν τῶν διὰ τὸ κήρυγμα.*

[209] 'You are sheep in the midst of wolves.'³⁴⁶ Therefore heightened alertness is necessary not to receive hatred, except on account of the message.

[210] Οἱ γὰρ σοφοὶ ἴσασιν πῶς δεῖ περιπατεῖν. Πάντα γὰρ φησιν δεῖ προῖεσθαι καὶ ἀγοράζειν τὸ μὴ *περί τὴν πίστιν ναυαγῆσαι.*

[210] For the wise ones know how they must walk. For he says everything must be cast off to gain and not 'to suffer shipwreck in regard to the faith'.³⁴⁷

[210ex] Ἡ οὕτως ὁ καιρὸς οὐκ ἔστιν ἡμῖν βέβαιος, πάροικοι γὰρ ἐσμέν. Ἀγόρασον οὖν αὐτὸν καὶ ποιήσον ἴδιον. Πῶς δὲ ἔσται τοῦτο; Διὰ τοῦ ἐν αὐτῷ εὐαρεστῆσαι τῷ θεῷ. Τότε γὰρ οὗτος ἴδιος γίνεται, ὅτε αἱ ἐν αὐτῷ καλαὶ πράξεις ἐπακολουθοῦσιν ἐκεῖ δοξάζουσαι, ὥστε αἱ κακαὶ κατακρίνουσαι.

[210ex] Or in this way: the time is not certain to us, for we are aliens. Therefore, redeem it and make it your own. But how will this be? By doing so you will be well-pleasing to God himself. For then this becomes one's own, when the good works in him follow and there give him glory, just as the evil things condemn him.

[211] Οὐχί αἱ ἐν αὐταῖς ὥραι ἢ οἱ χρόνοι εἰσὶ πονηροὶ. Μὴ γένοιτο. Ἀλλ' ἐκ τῶν ἐν αὐταῖς κακῶν παρ' ἡμῶν γινομένων τὰς ἡμέρας πονηρὰς ἐκάλεσεν. Ὡς ἡμεῖς λέγομεν καλὴν ἢ κακὴν, ἡμέραν ἐποίησα. Οὐ τοῦτο λέγοντες ὅτι αὐτὴ ἡ φύσις τῆς ἡμέρας καλὴ ἢ κακὴ, ἀλλ' ἐκ τῶν ἡμῖν συμβαινόντων οὕτως αὐτὴν ὀνομάζοντες. Διὰ τοῦτο καὶ ὁ Χριστὸς φησιν, *ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς*, τουτέστιν τὰ ἐν αὐτῇ κακὰ παρ' ἡμῶν γινόμενα.

[211] The hours are not evil in themselves nor are the times. Heaven forbid! But he calls the day evil because the evils in it come from us. As we say, 'I have had a good or bad day'. This is not saying that the nature of the day itself is good or evil, but it is called such from the things which happen to us. Because of this also Christ says, 'today's trouble is enough for today',³⁴⁸ meaning the evil in it coming about from us.

³⁴⁶ Matt 10:16.

³⁴⁷ 1 Tim 1:19.

³⁴⁸ Matt 6:34.

The reader is once again encouraged to be mindful of their lifestyle. The wise know how they should walk, casting off the cares, the πάθος, of the world endeavouring to reach what Maximus the Confessor called ἀπάθεια. The catenist reminds the believer that their very existence is cause for enmity with others, therefore they should strive only to be hated for the gospel. They are to use their time wisely in the awareness that this is not their home and in so doing let their good works be the witness on their behalf. The time itself is not evil as might be thought from the lemma, rather the evil in each day is brought to it by humanity. There is not condemnation of the physical world as such, only an awareness that evil is present and coming after the Christian, though this is not something intrinsic to the φύσις of creation itself.³⁴⁹

Eph 5:17

Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες
τί τὸ θέλημα τοῦ κυρίου.

Eph 5:17

**So do not be foolish but understand what the
will of the Lord is.**

[212] Ἐπειδὴ ἡ πονηρία φησιν ἀνθεῖ καὶ
ἐπικρατεῖ τοῦ παρόντος βίου καὶ τῶν ἡμερῶν,
μὴ γίνεσθε ἄφρονες ὥστε ἀλίσκεσθαι αὐτῇ.

[212] Since he says the evil flourishes and gains
mastery over the coming life and days, ‘do not
be foolish’ as to be taken by it.

[213] Θέλημα δὲ τοῦ κυριοῦ τὸ τὸν παρόντα
καιρὸν ἐξαγοράζεσθαι.

[213] But ‘the will of the Lord’ is to ‘make the
most of the coming time’.

The catenist joins this verse with the preceding, connecting the ‘will of the Lord’ with ‘making most of the time’. This relationship is observed in ancient and modern

³⁴⁹ The Byzantine view of creation is that, in its original state, it existed to reveal the divine plan of God, but after the Fall it was given over to the rule of Satan and humanity. Their actions upon creation now corrupt it and obscure its original purpose. Creation is redeemed to this purpose as humanity, participating in God, creates anew and blesses the material world. The Blessing of Epiphany is a liturgical example of this. See Meyendorff, *Byzantine Theology*, 134–136. This enables creation to remain separate from Gnostic ideas of the natural world being ontologically evil and something to be rejected.

commentators, but not all.³⁵⁰ Being foolish then is to not be aware of the daily battle against evil, and understanding the will of the Lord is to be wise and use the time to honour the Lord.

Eph 5:18–21

Καὶ μὴ μεθύσκεσθε οἶνω, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι, λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ, εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί, ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ θεοῦ.

Eph 5:18–21

Do not get drunk with wine, for that is debauchery, but be filled with the Spirit, as you sing psalms and hymns and spiritual songs to one another, singing and making melody to the Lord in your hearts, giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ, being subject to one another out of reverence for God.

[214] Ὁ γὰρ οἶνος πρὸς εὐφροσύνην, οὐ πρὸς μέθην δέδοται.

[214] For wine has been given for good cheer, not drunkenness.

[215] Θυμῶδεις ποιεῖ, καὶ θρασεῖς, καὶ ἀκροσφαλεῖς, καὶ πρὸς ἀσέλγειαν ἐπιρρεπεῖς.

[215] (Getting drunk) makes people angry, and arrogant, and unstable, and prone to licentiousness.

[216] Θέλεις πληροῦσθαι φησι καὶ ὡς εἰπεῖν μεθύσκεσθαι; Τοῦτο ποιεῖ ἐν τῷ ἁγίῳ πνεύματι πληρούμενος αὐτοῦ, ἔσται δὲ τοῦτο διὰ ψαλμῶν καὶ ᾠδῶν.

[216] Do you desire, he says, to be filled, and, so to speak, intoxicated? Do this in the Holy Spirit, being full of him—this will be through ‘psalms and songs.’

[217] Εἰσὶ γὰρ καὶ διαβολικαί.

[217] For they (who sing satanic songs)³⁵¹ are also devilish.

[218] Μὴ τοῖς χεῖλεσι μόνοις, ἀλλὰ καὶ κατὰ καρδίαν.

[218] (Giving thanks) Not with the lips only but also with the heart.

[219] Διὰ τοῦ ὀνόματος τοῦ Χριστοῦ πάντα ἡμῖν ὑπάρχει.

[219] Through the name of Christ everything is ours.

[220] Ὅταν γὰρ ἕκαστος ἐκάστῳ εἴη ὑποτεταγμένος καὶ μὴ διά τι πρᾶγμα κοσμικὸν ἢ

[220] For whenever each person is in submission to the other, not because of worldly

³⁵⁰ Theodore of Mopsuestia makes the same connection. See Greer, *Commentaries*, 267. So too does Origen. See Heine, *Commentaries of Origen and Jerome*, 227 and Gregg, ‘Commentary of Origen’, 563–564. Thielman, Lincoln and Schnackenburg also make this connection. See Thielman, *Ephesians*, 357; Lincoln, *Ephesians*, 343; Schnackenburg, *Ephesians*, 235–236. Muddiman draws a parallel to 5:10 but makes no further comment. See Muddiman, *Ephesians*, 246–247. Best and Merkle do not find a connection between the verses. Merkle sees it as a reference to the larger moral purpose of the letter, while Best finds it ambiguous. See Merkle, *Ephesians*, 173 and Best, *Commentary on Ephesians*, 506.

³⁵¹ The context added here is from the homily of Chrysostom and was necessary to make sense of the scholion. See PG 62.129.29–37.

ἄτοπον, ἀλλὰ διὰ φόβον Χριστοῦ, τί ἔσται
λοιπὸν ἐν μέσῳ κακόν;

or wicked things, but through the reverence
for Christ, what evil will remain in their midst?

In this grouping of scholia, the catenist opts for a more Antiochene interpretation of both wine and the Spirit.³⁵² While Origen allegorises the wine to be the debauchery of demons, Theodore, Theodoret, and Chrysostom speak only of literal wine. In keeping with their characteristic moralism, the catenist and the Antiochenes do not see wine to be the evil here, but rather intemperance.³⁵³ The power of intoxication to promote debauchery or licentiousness is something articulated in Clement of Alexandria as well, particularly as it impacts the young.³⁵⁴ If then, the catenist argues, one desires intoxication, let it be the intoxication of the Spirit, which comes about through the

³⁵² Origen does not believe this refers to the Holy Spirit exclusively, but to the renewed spirit of a human being. Heine, *Commentaries of Origen and Jerome*, 227 and Gregg, 'Commentary of Origen', 563–564. The Antiochenes universally agree that it is the Holy Spirit alone.

³⁵³ For Theodore, see Greer, *Commentaries*, 269. For Chrysostom, see PG 62.128.41–129.5. For Theodoret, see Hill, *Commentary*, 51 and PG 82.545.23–33. Clement of Alexandria, quoting Sophocles, eloquently articulates a similar view regarding wine: Πᾶς γὰρ οἰνωθεὶς ἀνὴρ, κατὰ τὴν τραγωδίαν ἥσσω μὲν ὀργῆς ἔστιν, τοῦ δὲ νοῦ κενός, φιλεῖ τε πολλὴν γλῶτταν ἐκχέας μάτην ἄκων ἀκούειν ἅπερ ἐκὼν εἶπεν κακῶς. "For every intoxicated man," according to the tragedy, "is conquered by anger, and empty of sense, and likes to pour forth much silly speech; and is wont to hear unwillingly, what evil words he with his will hath said." Clement of Alexandria, *Paedog.*, 2.2.24.3. For English translation, see Clement of Alexandria, *The Instructor* 2.2 (ANF 2.244). Indeed, much of what Clement describes about drunkenness mirrors the content in Chrysostom and the summary here in the catena.

³⁵⁴ Ἀρέσκει οὖν τοὺς παῖδας καὶ τὰς κόρας ὡς ἐπὶ τὸ πλεῖστον ἀπέχεσθαι τοῦ φαρμάκου τούτου· οὐ γὰρ κατάλληλον ζεοῦση ἡλικία τῶν ὑγρῶν τὸ θερμότατον ἐπεγχεῖν, τὸν οἶνον, οἶονεῖ πῦρ ἐποχετεύοντας πυρί, ἐξ οὗ ὀρμαὶ τε ἄγρια καὶ φλεγμαίνουσαι ἐπιθυμίαι καὶ διάπυρον ἦθος ἐκκαίεται, προπετεῖς τε ὁ νέοι ἔνδοθεν χλιαινόμενοι ἐπὶ τὰς ὀρέξεις γίνονται, ὡς δὴ προὔπτον αὐτῶν τὴν βλάβην ἐλέγχεσθαι διὰ τοῦ σώματος, πεπαινομένων θᾶττον ἢ προσῆκεν τῶν τῆς ἐπιθυμίας μελῶν. Ὀργῶσι γοῦν ἀναιδέστερον ἀναζέοντος οἴνου καὶ οἰδοῦσι μαστοὶ τε καὶ μόρια προκηρύσσοντες ἤδη πορνείας εἰκόνα καὶ τῆς ψυχῆς τὸ τραῦμα φλεγμαίνειν ἀναγκάζει τὸ σῶμα σφυγμοὶ τε ἀναδεῖς περιεργίαν διώκουσιν εἰς παρασομίας ἐκκαλούμενοι τὸν κόσμιον. 'It is proper, therefore, that boys and girls should be kept as much as possible away from this medicine. For it is not right to pour into the burning season of life the hottest of all liquids—wine—adding, as it were, fire to fire. For hence wild impulses and burning lusts and fiery habits are kindled; and young men inflamed from within become prone to the indulgence of vicious propensities; so that signs of injury appear in their body, the members of lust coming to maturity sooner than they ought. The breasts and organs of generation, inflamed with wine, expand swell in a shameful way, already exhibiting beforehand the image of fornication; and the body compels the wound of the soul to inflame, and shameless pulsations follow in abundance, inciting the man of correct behaviour to transgression.' Clement of Alexandria, *Paedog.*, 2.2.20.3–4. For English translation, see Clement of Alexandria, *The Instructor* 2.2 (ANF 2.243).

singing proscribed in the biblical lemma. This worship and thanksgiving should come from the heart and not only the mouth, in veiled reference to Matt 15:8.

Foreshadowing the *Haustafel* that follows in the biblical text, the catenist places of primary importance the need for mutual submission within the body of Christ on the basis of a shared reverence for Christ. It is possible, the catenist suggests, to be submissive to one another through force, coercion or other wicked means, but this is not the nature of the submission here, nor that to be elaborated on elsewhere. While the catenist appears to acknowledge v. 21 as part of the preceding verses, both Theodore and Theodoret explicitly recognise it as the summation of the previous verse with the household code that follows and elaboration of this principle in individual cases.³⁵⁵ Chrysostom is less explicit but both in his homily and here, it could be assumed that the mutual submission of v. 21 is considered the ultimate descriptor for the body of Christ that has been discussed in the previous verses, while 5:22–6:9 are the natural outworking of this in individual cases, as Theodore explicitly outlines.³⁵⁶

³⁵⁵ Greer, *Commentaries*, 269. Hill, *Commentary*, 52 and PG 82.545.40–44. Origen's commentary presumes a third person verb at v. 22 but he gives no indication that v. 21 is part of v. 22ff. Jerome, however, mentions the lack of the verb explicitly, suggesting that it is implied in the Greek and therefore added to the Latin. For both Origen and Jerome see Heine, *Commentaries of Origen and Jerome*, 233. For the Greek of Origen, see Gregg, 'Commentary of Origen', 566. For a comprehensive discussion of the manuscript evidence, patristic citations, and interpretation history of the *Haustafel* see P. J. Gurry, 'The Text of Eph. 5:22 and the Start of the Ephesian Household Code,' *NTS* 67 (2021), 560–581.

³⁵⁶ Though Gurry concludes that this should be how the text is read currently by preferring the longer and more difficult variant reading in v. 22, his conclusion cannot be supported in the same way here. However, it can be asserted that regardless of the presence or absence of a verb in v. 22, the order in which Gurry proposes the verses be read is historically how the church understood them. See Gurry, 'The Text of Eph. 5:22,' 579–581.

Eph 5:22-24

Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε ὡς τῷ κυρίῳ, ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτὸς ἐστὶν σωτὴρ τοῦ σώματος. Ἀλλ' ὡς περ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.

Eph 5:22-24

Wives, be subject to your husbands as to the Lord, for the husband is the head of the wife just as Christ is the head of the church, his body, and is himself its Saviour. Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands.

[221] Ἐὰν γὰρ ᾧσιν οὗτοι ἐν εἰρήνῃ, πᾶσα ἡ οἰκία εἰρηνεύει, καὶ πάντες ἀπολαύσουσι τῆς ἔνθεν ὠφελείας.

[221] For if these will exist in peace, the entire house lives peaceably, and all will enjoy the gain from what follows.

[222] Βαβαὶ ὑποταγῆς ἐπὶ τασὶς. Πῶς οὖν φησιν ὁ Χριστὸς *ἐὰν μὴ τις ἀποτάξῃται καὶ γυναικὶ καὶ τέκνοις, ἢ πατρὶ καὶ μητρὶ, οὐ δύναται ἀκολουθῆσαι μοι*; Καὶ φαμέν ὅτι τὸ ὡς οὐ πάντως ἰσότητα σημαίνει, ἢ ὅτι τοῦτο φησιν ὡς εἰδυῖαι ὅτι τῷ Χριστῷ εἰσιν ὑποτασσόμενοι ἐκ τούτου.

[222] Amazing! The stretching of submission! Therefore, how does Christ say, 'unless one leaves both wife and children, or father and mother, he is not able to follow me'?³⁵⁷ And we say that the word 'as' does not entirely signify equality, or that he says this 'as' knowing that you are subject to Christ from this.

[223] Καὶ αὐτός ὁ ἀνὴρ. Καὶ γὰρ ἡ κεφαλὴ σωτηρία ἐστὶ τοῦ λοιποῦ σώματος, μικροῦ τὰς πάσας αἰσθήσεις ἔχουσα ἐν ἑαυτῇ. Οὐκοῦν καὶ ὁ ἀνὴρ τῆς γυναικὸς, ὅρα δὲ πῶς τὸ ἀρχικὸν καὶ προνοητικὸν ἀπένειμεν τῷ ἀνδρί, τὸ δὲ ὑποτακτικὸν τῇ γυναικί.

[223] And 'he' is the husband. For the head, though small, is the salvation also of the rest of the body, having all the sensations in itself. The husband is certainly not (the saviour) of the wife but see how he divides the authority and forethought to the husband, and the submission to the wife.

[224] Τὸ ἅπαν πλῆθος. Ἐν γὰρ τοῖς καθ' ἕκαστον ἔνι καὶ ἀνυπότακτος.

[224] The whole group. For in each one there is also one who is insubordinate.

The catenist proceeds in homiletic fashion, borrowing the word of Chrysostom once more. The peaceful relationship between the spouses is central, according to the catenist, to the peace of the entire household. This is why it comes first. Perceiving yet another seeming contradiction between the apostle and Christ, the catenist attempts to

³⁵⁷ Lk 14:26.

explain how a wife can be called to submit to her husband when Christ has called her to abandon earthly relations in service to him. This explanation (which is Chrysostom's) hinges on what is meant by $\omega\varsigma$. It is to say that because the apostle says 'as to the Lord' it differentiates this command from the other. Here it is assuming that both parties are following the Lord, therefore the wife is either to submit to her husband as if she was submitting to the Lord, but not in the same way as she would to the actual Lord, or with the awareness that she is a servant of the Lord.³⁵⁸

The catenist's statement that the husband is the 'salvation' to the wife is to be understood in the classical sense of providing health for the body. This is clear in the following statement that the husband is not the saviour of the wife in the christological sense. Therefore, the husband is to be the primary force for the positive (i.e. spiritual) health of the household. While it was stated earlier that v. 21 has been taken here and in other patristic sources to be both the conclusion to the previous verse and the general concept from which v. 22 and onward draw, the modern discussion of 'mutual submission' is absent here. Rather, the catenist highlights that submission is a call to the wife and not the husband. This admonition, they conclude, applies to the entire body (group), for in every group there is often at least one member that fails to follow the guidelines set forth.

³⁵⁸ See also Chrysostom's more lengthy discourse in PG 62.136.20–33.

Eph 5:25–26

Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν,
καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν
καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, ἵνα αὐτὴν
ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν
ῥήματι,

Eph 5:25–26

Husbands, love your wives, just as Christ loved
the church and gave himself up for her, in
order to make her holy by cleansing her with
the washing of water by the word,

[225] Θέλεις αὐτὴν ὑποτετάχθαι σοι ὡς τῷ
κυριῷ; Ἀγάπα αὐτὴν ὡς ὁ κυριὸς τὴν
ἐκκλησίαν. Κἂν δέ τι παθεῖν ὑπὲρ αὐτῆς κἂν
ἀποθανεῖν μὴ παραιτήσῃ. Σὺ μὲν γὰρ ἴσως εἰς
ὑποταγμένην καὶ ἀγαπῶσαν ταῦτα ἐπιδείξῃ,
ὁ δὲ Χριστὸς εἰς ἐχθρὰν καὶ ἀποστρεφόμενην
καὶ φεύγουσαν.

[225] Do you desire her to submit to you ‘as to
the Lord’? Then love her as the Lord loves the
church. Even if one must suffer on account of
her, even if to die, do not shun it. For while you
receive these things equally for the one who is
subordinate and loving, Christ received it for
one who hated him and turned their back and
fled.

[226] Ἄρα οὖν ἄναγνος ἦν καὶ ἀκάθαρτος. Οἶαν
οὖν εἰ λάβοις γυναῖκα, οὐκ ἂν οὕτως
ἀκάθαρτον λήψῃ. Ἀλλ’ οὐκ ὠνείδισεν ὁ
Χριστὸς τὴν ἐκκλησίαν οἶαν αὐτὴν οὖσαν. Οὐκ
οὖν μήτε σὺ τὴν σαυτοῦ γυναῖκα.

[226] So, she was defiled and unclean.
Therefore, whatever wife you might take, you
will not have taken one as unclean (as the
church). But Christ did not reproach the
church being in such a state. Therefore, you
are not to do so to your wife.

[227] Τουτέστιν τῷ βαπτίσματι. Ἀπέλουσε γὰρ
αὐτῆς τὴν ἀκαθαρσίαν.

[227] This refers to baptism. For he washed
away her uncleanness.

[228] Ποῖω δὲ ῥήματι; ὡς αὐτὸς εἶπεν τοῖς
ἀποστόλοις, *βαπτίζοντες αὐτοὺς φησιν εἰς τὸ
ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου
πνεύματος.*

[228] What kind of word? As he said to the
apostles, ‘Baptising them’ he said, ‘in the name
of the Father and of the Son and of the Holy
Spirit.’³⁵⁹

Continuing the sermon to husbands, the catenist places their potential complaints against a spouse in the context of all that Christ endured for his bride, the Church. In light of this comparison, the husband has no recourse but to love his wife. Even if he is to suffer or die for, or because of, her, the catenist reminds the reader, he would only exemplify the love of Christ. Conversely, no earthly bride will be as sullied as the Church was before Christ, says the catenist.³⁶⁰ So then, since Christ did not reproach

³⁵⁹ Matt 28:19.

³⁶⁰ Theodoret calls the church before Christ ‘senile’. Hill, *Commentary*, 52 and PG 82.548.12–24.

her, neither is the reader to reproach his wife. The cleansing of whom is typified in both baptism and the baptismal formula pronounced over the new convert. The use of ‘water’ in the lemma eliminates the possibility of this being a baptism of the Spirit and given the common belief that a believer’s awakening to the sensations of God and ability to know and participate in God began with water baptism, it is natural that this would be the conclusion drawn here.³⁶¹ The ‘word’ is the pronouncement of the Trinity that was delivered over the believer at the time of their baptism.³⁶²

Eph 5:27

ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ρυτίδα ἢ τι τῶν τοιούτων, ἀλλ’ ἵνα ᾖ ἁγία καὶ ἄμωμος.

Eph 5:27

so as to present the church to himself in splendour, without a spot or wrinkle or anything of the kind, so that she may be holy and without blemish.

[229] Οὐχ ἀπλῶς καθαρὰν, ἀλλ’ ἔνδοξον. ὥσπερ τοίνυν ὁ Χριστὸς πάντων αἴτιος τῶν ἀγαθῶν τῇ ἐκκλησίᾳ, καὶ σὺ κατα δύναμιν ἔσο τῇ σῇ γυναικί. Καὶ ὥσπερ αὐτὸς σώματος οὐκ ἐπιζητεῖ κάλλος ἀλλὰ ψυχῆς, οὕτως καὶ σύ. Ἄν γὰρ ψυχῆς κάλλος ἐπιζητῇς, καὶ εἰς τοῦτο αὐτὴν ρυθμίσεις, καὶ τῷ θεῷ καὶ σαυτῷ καλὴν ἐργάσῃ.

[229] Not just clean, but ‘in splendour’. Just as Christ, therefore, is responsible for all the good in the church. You also be, as far as you are able, toward you wife. And just as he does not seek after physical beauty but beauty of the soul, so should you. For if you seek after beauty of the soul, then you will be in harmony with her in this, and you will make her beautiful to God and yourself.

[230] Διὰ τούτων τὰ ψυχικὰ λέγει πάθη τὰ δυσώδη τὸν ἐντὸς ποιοῦντα ἄνθρωπον.

[230] Because of these things, he says that the odious psychic passions are at work within humanity.

The reader is encouraged to seek the inner beauty of their spouse, for it is longer lasting than the physical. The catenist reminds the reader that Christ, according to Paul,

³⁶¹ See the discussion on αἴσθησις at scholia 160–162ex.

³⁶² This trinitarian baptismal formula is recorded outside the New Testament as early as the *Didache*: Περὶ δὲ τοῦ βαπτίσματος, οὕτω βαπτίσατε· ταῦτα πάντα προειπόντες, βαπτίσατε εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος ἐν ὕδατι ζῶντι. ‘But with respect to baptism, baptize as follows. Having said all these things in advance, baptize in the name of the Father and of the Son and of the Holy Spirit, in running water.’ *The Didache*, 7.1, Ehrman.

did not only present his bride (the Church) as clean but ‘in splendour’, meaning radiantly. It is this type of elevation which husbands should strive for with their earthly bride.

Τὰ ψυχικὰ πάθη (psychic passions) in sch. 230 is also found in the medical texts of Galen in which it refers to various emotional or mental states that are believed to bring sickness and even death.³⁶³ These can be insomnia, fears, anxiety, and other forms of mental distress.³⁶⁴ Porphyry shares that Pythagoras was said to calm these states of distress in others through the use of rhythms and tones.³⁶⁵ Clement of Alexandria applies bitterness and vengeance to this category and implies that these are cast off at baptism,³⁶⁶ which accords with Athanasius’s assertion that Jesus, the one whom the believer participates with after baptism, was able to set aside both bodily and psychic passions.³⁶⁷ What I have implicitly connected here between Clement and Athanasius is explicitly joined by Gregory of Nazianzus, who argues that these passions, along with their bodily counterparts, are to be set aside and warred against as the believer seeks to emulate Christ in pursuit of the virtuous life.³⁶⁸ Here then, the catenist asserts that the emotional and mental distresses associated with the pressures of physical beauty, both for the wife and for the husband desiring such things, are ‘odious’ and at work within mankind. The remedy for such things is addressed in the previous scholion: seek the beauty that never fades, the beauty of the soul.

³⁶³ Galen, *Ars medica*, 1.373.14–16; *De symp. caus. iii.*, 7.267.9–268.1; *De loc.*, 8.301.11–302.1.

³⁶⁴ Galen, *De meth. mend. xiv*, 10.841.4–10.

³⁶⁵ Porphyry, *Vita Pyth.*, 29.13–30.7.

³⁶⁶ Clement of Alexandria, *Strom.*, 7.14.86.3–7.

³⁶⁷ Athanasius, *De incarn.*, 50.4.

³⁶⁸ Gregory of Nazianzus, *Or. 37*, PG 36.308.4–16.

Eph 5:28–30

Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ, οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ κυρίος τὴν ἐκκλησίαν, ὅτι μέλη ἐσμέν τοῦ σώματος αὐτοῦ ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ.

Eph 5:28–30

In the same way, husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hates his own flesh, but he nourishes and tenderly cares for it, just as the Lord³⁶⁹ does for the church, because we are members of his body, from his flesh and his bones.

[231] Οὐχ, ὡς εἰς μείζον ἐρχόμενος ὑπόδειγμα, τὸ τοῦ οἰκείου σώματος εἵρηκεν. Ὑπερβάλλει γὰρ τὸ κατα Χριστὸν πρὸς τὴν ἐκκλησίαν, ἀλλ' ὡς οἰκειότερον καὶ ἐγγύτερον. Ἐκ τούτου γὰρ καὶ ὀφειλὴν τὸ πρᾶγμα δείκνυσιν. Εἰ γὰρ σῶμα ἐστὶ σὸν ἢ γυνή, *ἔσονται* γὰρ φησὶν *οἱ δύο εἰς σάρκα μίαν*, κατα ὀφειλὴν προνοήσεις αὐτῆς ὡς σαρκὸς σου.

[231] Nevertheless, coming to a greater example, he speaks of one's own body. For he goes beyond the example of Christ toward the church, but to one's own (body) and even nearer. For from this also he shows the matter to be an obligation. For if the wife is your body—for he says, 'the two will be one flesh'³⁷⁰—it is an obligation that you think of her as your flesh.

[232] Ὅτι γὰρ ἐστὶ σὰρξ τοῦ ἀνδρὸς ἢ γυνῆ, ἄκουε τοῦ Ἀδὰμ λέγοντος, *τοῦτο νῦν ὅστούν ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκὸς μου*.

[232] For because the wife is the flesh of the husband, hear the words of Adam, 'Now this is bone from my bones and flesh from my flesh.'³⁷¹

[233] Συνεχῶς τὸ τοῦ Χριστοῦ χρῆται παραδείγματι, πρὸς ἀγάπην τοὺς ἄνδρας ἐκ τούτου παρακαλῶν.

[233] The pattern of Christ is continuously used to exhort husbands to love in this way.

[234] Ὡσεὶ εἶπεν γνησίως ἐσμέν ἐξ αὐτοῦ. Ἐπειδὴ γὰρ τὰ ὀστᾶ καὶ τὸ σῶμα χαρακτηρίζει τὸν ἄνθρωπον, διὰ τὴν γνησιότητα φησὶν ἐξ αὐτοῦ ἡμᾶς εἶναι.

[234] It is as if he said we are genuinely from him. For since bone and body characterise the human being, he says the same of us because of our legitimate birth from him.

[234ex] Ἐξ αὐτοῦ δὲ καθὼς ἀπαρχὴ ἡμῶν ἐστὶν τῆς δευτέρας πλάσεως, ὥσπερ ἐκ τοῦ Ἀδὰμ διὰ τὴν πρώτην.

[234ex] But from him in so far as he is the beginning of our second moulding, just as (we were moulded) from Adam at the first.

³⁶⁹ The manuscripts read κυρίος here rather than Χριστός as in the NA28.

³⁷⁰ Gen 2:24; Matt 19:5; Mk 10:8; Eph 5:31.

³⁷¹ Gen 2:23.

The catenist continues to expound on the nature of the husband-and-wife dynamic, calling the reader's attention to the increased intensity of the analogy. For the catenist, the analogy of loving one's wife as one's own body is even above that of the analogy of Christ and the Church. This is perhaps because of the analogy's more tangible connotation. It becomes an 'obligation' to love one's wife as it is an obligation to love one's own body.³⁷² The catenist recognises the Old Testament allusion to Genesis and reminds the reader that Christ is regularly the pattern by which Christian love is to be extended.

The somatic analogy continues one more step, as wives are not only to be seen as members of one body with the husband, but those in the Church are members of the body of Christ. For the catenist this is like saying that we are the very flesh and bones of Christ. Severian of Gabala and Theodoret interpreted this as a reference to the Eucharist, wherein the flesh and blood of Christ was ingested into the believer's body, thus making them one.³⁷³ The catenist does not draw this same allusion but, in a manner mentioned by Theodoret, interprets this to be the believer's spiritual birth, which is as legitimate as

³⁷² It being an obligation to love, in this sense 'care for', one's body is likely derived from 1 Cor 6:12–19 in which the apostle Paul decries sexual immorality as it defiles the body which is a temple of the Holy Spirit. Origen adopts a similar posture in *De princ.*, 8.19, as does Irenaeus in *Adv. Haer.*, 5.6.2.

³⁷³ Ἐπειδὴ προσήχθη ὁ ἀμνός, καὶ τὸ σῶμα αὐτοῦ ἐσθίομεν. φιλεῖ δὲ ἀναδίδοσθαι ἡ τροφή εἰς τὸ σῶμα τοῦ ἐσθιοντος—δηλονότι πνευματικῶς τὸ σῶμα αὐτοῦ ἐσθίομεν—. ἀναδίδεται ἡμῶν εἰς τὸ σῶμα καὶ οὕτως σὰρξ ἐκ τῆς σαρκός, καὶ ὅστουν ἐκ τῶν ὀστέων αὐτοῦ. 'Since the lamb has been offered, and we eat his body. Now food loves to be distributed to the body to be eaten—clearly, we eat his body spiritually. It is distributed to our body and in this way (we become) flesh of his flesh and bone of his bone.' For the Greek text of Severian of Gabala, see K. Staab, *Pauluskommentare*, 311–312. English translation my own. Theodoret is less descriptive, but no less clear: καθάπερ γὰρ ἡ Εὐὰ ἐκ τοῦ Ἀδάμ ἐπλάσθη, οὕτως ἡμεῖς ἐκ τοῦ Δεσπότου Χριστοῦ· συναπτόμεθα γὰρ αὐτῷ ἐν τῷ βαπτίσματι, καὶ συνανιστάμεθα, καὶ τὸ σῶμα αὐτοῦ ἐσθίομεν, καὶ τὸ αἷμα αὐτοῦ πίνομεν. '[A]s Eve was formed from Adam, so we from Christ the Lord; we are buried with him in baptism, we rise with him, and we eat his body a drink his blood.' PG 82.548.34–40. English translation from Hill, *Commentary*, 53.

a natural birth. Just as the human race was moulded from Adam in the beginning, the Church was moulded from Christ, the second Adam.

Eph 5:31–32

ἀντὶ τοῦτο καταλείψει ἄνθρωπος τὸν πατέρα
καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς
τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς
σάρκα μίαν. Τὸ μυστήριον τοῦτο μέγα ἐστίν,
ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.

Eph 5:31–32

‘For this reason, a man will leave his father and
mother and be joined to his wife, and the two
will become one flesh.’ This is a great mystery,
but I am speaking about Christ and the church.

[235] Τὴν ἡκριβωμένην ἔνωσιν καὶ ἀγάπην
δηλοῖ.

[235] Signifying the exact union and love.

[236] Ἴδου καὶ ἕτερον δικαίωμα ἀγάπης, ὅτι
σῶμα ἀλλήλων εἰσίν.

[236] See also another justification of love—
that you are each other’s body.

[237] Πῶς μέγα, ὅτι ὁ Χριστὸς, ἐξὸν μένειν εἰς
τὴν ἰδίαν δόξαν, ἐταπείνωσεν ἑαυτὸν
ἐνανθρωπήσας ἵνα προσκολληθῇ τῇ ἐκκλησίᾳ,
καὶ γένωνται οἱ δύο εἰς πνεῦμα ἓν. Ὁ γὰρ
κολλώμενος φησὶ τῷ κυρίῳ. Ἐν πνεῦμα ἐστίν.

[237] How great, that Christ, allowing [the
Church] to abide in his own glory, humbled
himself by becoming incarnate so that he
might be joined to the Church, and the two
might become one spirit. For he says, ‘anyone
united to the Lord, is one spirit.’³⁷⁴

It is difficult not to see an homage to Cyril of Alexandria in sch. 235’s use of ἔνωσις. Though the term was used earlier by both Origen,³⁷⁵ and then Apollinarius, Cyril adopted the terminology as his preferred descriptor of the incarnation. It was his use of this term and its earlier use by Apollinarius that led to Nestorius’s opposition to Cyril’s Christology.³⁷⁶ For Cyril, the joining of human and divine natures in the incarnation

³⁷⁴ 1 Cor 6:17.

³⁷⁵ Origen uses the term in *Cont. Cel.*, 3.41, but this relates to the union of body and soul in Christ and not the two natures.

³⁷⁶ For Apollinarius, this union was such that the humanity of Christ could not exist independently of the Word and this union necessitates that Christ be εἷς καὶ ὁ αὐτός before and after the incarnation. See H. Lietzmann, *Apollinarius von Laodicea und seine Schule: Text und Untersuchungen* (Tübingen: Mohr Siebeck, 1904), 8, 36. This resulted in a type of compound unity that was rejected by Cyril in spite of his use of the same term. See C. A. Beeley, ‘The Early Christological Controversy: Apollinarius, Diodore, and Gregory

could be described as nothing less than a ‘union’ (ἔνωσις). Here, the catenist is using the term differently to Cyril, referring to both the union of husband and wife into ‘one flesh’ and the union of Christ and the Church. While Theodoret speaks of a similar union in his commentary he does not use ἔνωσις as the descriptor. This is clarified in sch. 237 describing the union between Christ and the Church as becoming ‘one spirit’, the language of which is also found in Oecumenius’s commentary on the Apocalypse.³⁷⁷

Eph 5:33

Πλὴν καὶ ὑμεῖς οἱ καθ’ ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

Eph 5:33

Each of you, however, should love his wife as himself, and a wife should respect her husband.

[238] Ὡσεὶ ἔλεγεν, οὐχὶ ἡ ἀναγωγὴ τοῦ ὀνόματος καὶ ἡ πνευματικὴ ἐξήγησις ἀνατρέπει τὸ ἰδικόν. Δύναται γὰρ καὶ πνευματικῶς καὶ ἰδικῶς ἐρμηνεύεσθαι.

[238] As he said, the elevating of name and spiritual exegesis does not upset the uniqueness. For it is also possible to be interpreted both spiritually and uniquely.

[239] Οἱ καθ’ ἓνα δὲ εἶπεν, οἷον ἄνθρωποι; Τὰ γὰρ τοῦ κατὰ ἀναγωγὴν νοήματος εἰς κοινότητα ὀρᾷ, τουτέστιν τὴν ἐκκλησίαν.

[239] But why does he say, ‘Each of you’, as to men? See this as elevating the understanding for the community, meaning the Church.

[240] Οἶδεν γὰρ ἡ ἰσοτιμία γίνεσθαι ἀκαταστασίας ὑπόθεσις. Διὰ τοῦτο μίαν ἀρχὴν κελεύει εἶναι τὴν τοῦ ἀνδρός. Τί δήποτε δὲ περὶ τῆς ἀγάπης πολλὰ διαλεχθεῖς, περὶ τοῦ φόβου οὐχ οὕτως ἐποίησεν; Ὅτι προηγουμένως τὴν ἀγάπην εἶναι δεῖ. Οὕτω γὰρ καὶ ὁ φόβος ἔψεται. Τὸ δὲ φοβεῖσθαι νόει. Ὡς πρέπον γυναῖκα φοβεῖσθαι, μὴ δουλοπρεπῶς.

[240] For he knows the pretext of equality to be confusion. Because of this he urges there to be one rule, namely that of the husband. But why has he explained much concerning love but not concerning respect? Because it is necessary for love to come first. For in this way respect will also follow. But he intends there to be respect. As is clearly seen, the wife is to be respectful, not servile.

Nazianzen’, VC 65.4 (2011), 381, as well as Apollinarius, *Ep. Dion.*, 1.9. Nestorius preferred language of ‘association’ between the two natures. See Cyril of Alexandria, *On the Unity of Christ*, trans. J. A. McGuckin (Crestwood, NY: St. Vladimir’s Seminary Press, 1995), 34–37 and J. A. McGuckin, *St. Cyril of Alexandria the Christological Controversy: Its History, Theology, and Texts*, Supplements to Vigiliae Christianae (Leiden: Brill 1994), 130.

³⁷⁷ ὅταν μέντοι ἐν πνεῦμα γένηται μετὰ Χριστοῦ ἡ ἐκκλησία, ὥσπερ ὁ ἀνὴρ ἐν σῶμα μετὰ τῆς γυναικός, τότε ὁ τέλειος γάμος. ‘When, however, the church truly becomes one spirit with Christ, then the marriage is complete.’ Oecumenius, *Comm. in Apoc.*, 202.2–4. English translation from Suggit, *Commentary on the Apocalypse*, 159.

The catenist sees no dispute between a 'literal' and a spiritual interpretation of this text. It does not need to be understood solely as either about Christ and the Church or about husband and wife, but rather—based on the lemma—both meanings can function together.³⁷⁸ Foreseeing yet another question, though admittedly not clearly answered here, the catenist responds to why this command to love is only given to men (i.e., husbands)? It is, generally speaking, for all in the Church to know the role of husbands in their midst, says the catenist.

Another reason this is addressed solely to husbands, the catenist adds, is that husband and wife are not given equal instructions by the Apostle. Plato spoke of an 'old and true saying' that 'equality produces amity' (ὡς ἰσότης φιλότητα ἀπεργάζεται) but argued that as true as the statement might be, it was difficult to determine how it could be possible.³⁷⁹ Here, the catenist follows a similar mode of thought when they say that a pretext of equality between the husband and wife leads to confusion. The wife is instructed to respect and the husband to love, and while much was said about the nature of love, much less time has been given to the nature of respect. The wife cannot respect the husband, the catenist reasons, unless the husband first loves the wife. And the respect that the wife is meant to show is not one of a slave to a master but a respect deserving one that loves her.

³⁷⁸ Severian of Gabala maintained that the interpretation was only regarding the marriage law in the church, and that the union of Christ and the church was foreshadowed by Adam and Eve. See Staab, *Pauluskommentare*, 312.

³⁷⁹ Plato, *Laws*, 6.757. Consider where he says: δοῦλοι γὰρ ἂν καὶ δεσπότες οὐκ ἂν ποτε γένοιτο φίλοι, οὐδὲ ἐν ἴσας τιμαῖς διαγορευόμενοι φαῦλοι καὶ σπουδαῖοι—τοῖς γὰρ ἀνίστοις τὰ ἴσα ἄνισα γίγνεται ἂν, εἰ μὴ τυγχάνοι τοῦ μέτρου . . . 'For slaves will never be friends with masters, nor bad men with good, even when they occupy equal positions—for when equality is given to unequal things, the resultant will be unequal, unless due measure is applied;' Plato, *Laws*, 6.757a, English translation by R. G. Bury.

4.2.2.6 Ephesians 6

Eph 6:1-2

Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ τοῦτο γάρ ἐστιν δίκαιον. Τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,

Eph 6:1-2

Children, obey your parents in the Lord, for this is right. “Honour your father and mother”—this is the first commandment with a promise—

[241] Εἶπεν περὶ τῆς πρώτης ἀρχῆς τῆς κατὰ τὸν ἄνδρα. Νῦν περὶ τῆς δευτέρας λέγει τῆς κατὰ τοὺς γονεῖς. Ἡ μὲν γὰρ γυνὴ τῷ ἀνδρί, τὰ δὲ τέκνα αὐτῷ καὶ τῇ γυναικὶ ὑπόκειται.

[241] He spoke about the primary authority, which is that of the husband. Now, concerning the secondary authority, he speaks about that of parents. For while the wife [submits] to the husband, the children submit to him and to the wife.

[242] Τουτέστιν κατὰ κύριον ἐν οἷς μὴ βλάπτεται ἡ εὐσέβεια. Τί γὰρ ὅτι προστῆσαι βούλεται ὁ πατήρ τὴν θυγατέρα; Ἡ αἰσχρὰν διδάξαι τέχνην τὸν υἱόν; Ἡ πρὸς ἐλληνισμὸν ἀγαγεῖν; Τὰ γὰρ τοιαῦτα οὐκ ἐν κυρίῳ ἐστίν.

[242] (Honour your father and mother) Meaning, as to the Lord in whom reverence is not hindered. For what father desires to offend his daughter? Or to teach a dishonourable skill to his son? Or to lead them to imitation of the Greeks? For such things are not ‘in the Lord’.

It is interesting to see how the catenist rearranges the work of Chrysostom for sch. 241. In the homily, Chrysostom writes:

‘He spoke about the husband, and he spoke about the wife who is the secondary authority. Now he proceeds to those in the third category—which is of children. For the husband is the authority over the wife and both the husband and wife over the children.’³⁸⁰

The catenist omits Chrysostom’s category of the children as the third rank of Paul’s order and combines husband and wife into the second rank as ‘parents’ while still maintaining the primary headship of the father. Then, they invert Chrysostom’s language in which the parents are ‘over’ the children and says that children should be under

³⁸⁰ εἶπε περὶ τοῦ ἀνδρὸς, εἶπε περὶ τῆς γυναικὸς, τῆς δευτέρας ἀρχῆς· χωρεῖ λοιπὸν ὁ δῶ βαδίζων ἐπὶ τὴν τρίτην· αὕτη δὲ ἐστὶν ἡ τῶν παίδων. Τῆς μὲν γὰρ γυναικὸς ἀρχεὶ ὁ ἀνὴρ, τῶν παίδων ὁ ἀνὴρ καὶ ἡ γυνή. PG 62.149.17–21. Translation my own.

(submit to) the parents. The thoughts expressed and language used are similar but not identical. This passage typifies in many ways the editorial approach of the catenist in this first layer of scholia. Just as the wife is said to respect her husband as to the Lord, the children are to obey their parents in the same manner. The recurring qualifier in each rule is ‘as to the Lord’, indicating that this submission only extends to the godly decrees of the parents.³⁸¹

Eph 6:3

ἵνα εὖ σοι γένηται καὶ ἔση μακροχρόνιος ἐπὶ τῆς γῆς.

Eph 6:3

‘so that it may be well with you and you may live long on the earth.’

[243] Καίτοι οὐκ ἔστιν αὕτη πρώτη, ἔστι γὰρ πρώτη *οὐ φονεύσεις, οὐ μοιχέυσεις*. Ἄλλ’ ὅρα τί προστέθεικεν *ἐν ἐπαγγελίᾳ*, ἐκεῖναι γὰρ αἱ πρῶται οὐκ ἔχουσιν ἐπαγγελίας. Ἀναχωρήσεις γὰρ εἰσι κακῶν οὐκ ἀγαθοῦ ἐργασία. Αὕτη τοιγαροῦν κατὰ τὸν τῆς ἐπαγγελίας λόγον ἐστὶ πρώτη, ἀγαθοῦ γὰρ ἐστὶν ἐργασία.

[243] Although, it is not the first commandment, for the first is, ‘You shall not murder’, then ‘You shall not commit adultery.’³⁸² But look why he presents it as being ‘with a promise’, for those first commandments did not have a promise. For retreats from evil things are not (the same as) doing good. Therefore, it is the first word according to the promise, because it is the practice of good.

[244] Ὅρα σοφίαν. Ἐπειδὴ πρὸς νηπίους ὁ λόγος αὐτῷ. Πρὸς γὰρ τὰ τέκνα λαλεῖ αὐτὴν τὴν κειμένην ἀμοιβὴν εἵρηκεν καὶ οὐδὲν ὑψηλόν. Οὐ περὶ βασιλείας οὐρανῶν, οὐ περὶ μιμήσεως Χριστοῦ ὅπερ ἐπὶ τοῦ ἀνδρὸς καὶ τῆς γυναικὸς ἐποίησεν. Τί γὰρ ἡδύτερον παισὶ τῆς μακροχρονίας; Καὶ γὰρ καὶ τοῖς Ἰουδαίοις ὡς νηπίοις οὕσι τὰς φρένας ταῦτα ἐνομοθετήθη. Οὐ γὰρ ἴσχυον τέλειων ἀκούειν.

[244] Observe the wisdom! Since his message is concerning infants, because he speaks to children, it speaks only about the reward laid up for them and not of higher things. Not concerning a heavenly kingdom, nor concerning the imitation of Christ, the very thing for which he did in the case of husband and wife. For what is more pleasant to a child than long life? For even to the Jewish people, being infants in respect to their minds, he built these laws. For they were not strong enough to hear the perfect things.

³⁸¹ Ἑλληνισμόν here is not meant to refer to Greeks as a people but the heretical views of paganism in Greek culture.

³⁸² Ex 20:13–14.

The catenist's explanation for this being called the 'first commandment' follows Chrysostom and appears to divide the tables of the law in such a way that the command to honour father and mother serves as the last commandment of the first table, and 'you shalt not murder' as the first commandment of the second table. Paul calls this command the 'first' because it is the first with a promise, something Origen and Theodoret also acknowledge.³⁸³ The promise, according to the catenist, comes here because it is attached to the practice of doing good. The statement 'retreats from evil things are not the same as doing good' is an apposite summation of the catenist's soteriology. Much like the analogy of Gregory of Nyssa's *Life of Moses*, the Christian's life after baptism is not characterised by mere absence of evil but progress up the 'mountain of Sinai' working out their virtuous life.

The catenist follows Chrysostom in reasoning through why the message to children is simple. Its avoidance of the deeper issues addressed to parents is in keeping with the nature of its audience. However, referring to Jews as infants in mind is a unique elaboration by the catenist. While Chrysostom refers to the audience as νηπιωδεστέροις (infantile), there is not mention of the Jewish people. The catenist has embellished the original point to refer to their perception of purpose for the law and finds a parallel with how Paul is addressing his teaching here.

³⁸³ Theodoret merely acknowledges this without elaboration. See Hill, *Commentary*, 53 and PG 82.549.23–25. Origen recognises this in the biblical text and those that argue this way but disagrees that it is the first commandment with a promise attached, believing that the second commandment also contains a promise. See Heine, *Commentaries of Origen and Jerome*, 243–245 and Gregg, 'Commentary of Origen', 567–569.

Eph 6:4

Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.

Eph 6:4

And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

[245] Οὐκ εἶπεν ἀγαπᾶτε. Τοῦτο γὰρ αὐτοὺς ἡ φύσις καὶ ἄκοντας ἀπαιτεῖ. Ἀλλὰ *μὴ παροργίζετε*, τουτέστιν μὴ ἀποκληρονόμους μὴ ἀποκηρύκτους ποιεῖτε, μὴ φορτικά καὶ δούλοις πρέποντα αὐτοῖς ἐπιτάσσετε καὶ πρὸς αὐτοὺς ἀεὶ δυσχεραίνετε.

[245] He does not say 'love' them. Because nature requires this of them even if they are unwilling. But 'do not provoke' them, meaning do not disinherit nor disown them, neither command them vulgarly as befitting slaves nor always be disgusted with them.

[246] Τοῦτο τῆς παραινέσεως τὸ κεφάλαιον. Τούτων πνευματικῶν γὰρ ὄντων, καὶ τὰ σαρκικά ἀκολουθήσει. Τοῦτο γὰρ αὐτοὺς μάλιστα πειθηνίους ποιεῖ.

[246] This is the chief advice. Because these (truths) are spiritual, and the flesh will follow. For this makes them especially obedient.

The last portion of the biblical passage is the foundation to the first, according to the catenist. While fathers are given instructions on how not to treat their children, bringing them up in the discipline and instruction of the Lord will necessarily lead to the fathers treating their children appropriately.

Eph 6:5

Οἱ δούλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ,

Eph 6:5

Slaves, obey your earthly masters with respect and trembling, in singleness of heart, as you obey Christ,

[247] Τοὺς δούλους ἐσχάτους τέθεικεν ἐπειδὴ καὶ εἰσὶν τῷ ἀξιώματι. Οὐκέτι δὲ τούτοις ὡς παιδίοις νηπίως διαλέγεται ἀλλὰ τελείως. *Κατὰ σάρκα* δὲ τουτέστιν τοῖς προσκαίροις. Ἐκ τούτου δὲ καὶ παραμυθεῖται αὐτούς.

[247] He has placed servants at the end since they are also there in honour. Now he no longer speaks to them as children, childishly but maturely. 'Earthly' meaning in these present times. But from this he also encourages them.

[248] Εἰ γὰρ τοὺς ἐλευθέρους ἀλλήλοις ὑποτάσσει, πόσω μᾶλλον τούτους; Τὸν δὲ τοιοῦτον οὐκ ἀπαιτεῖ παρα γυναικῶν φόβον, ἐπειδὴ μήτε εἰσὶ δούλοι ἀλλ' ὑπήκοοι. Καλῶς δὲ τὸ *ἐν ἀπλότητι καρδίας* ἐνὶ γὰρ καὶ *μετὰ φόβου καὶ τρόμου* δουλεύειν ἀλλ' οὐκ ἐξ εὐνοίας, ἀλλὰ κακούργως.

[248] For if he requires free people to submit to each other, how much more should they? But he does not require this sort of respect from wives since they are not slaves but subjects. But being 'in singleness of heart' is good because there is also service 'with respect and

trembling’—not from goodwill, but from an intention to do harm.

The catenist asserts that household servants are last in line because they are last in honour, even below children. However, the manner in which he addresses them is far superior to that of children. Paul’s reference to τοῖς κατὰ σάρκα κυρίοις (earthly masters) is taken as an encouragement to the servants because it reminds them that this station in life is temporary, only for the present time.

As a point of clarification, though φόβος is used both here and earlier with wives, it is not the same in kind. This φόβος includes τρόμος, which the wife is not instructed in, because they are free like their husbands and implicitly equal. And yet, to soften the severity of this language, the catenist sees the Apostle’s application of ‘in singleness of heart’ as an exhortation to honest respect. One can, they argue, respect a master out of vindictiveness rather than goodwill, so it is not sufficient to merely respect one’s master, but to respect them authentically.

Eph 6:6–7

μὴ κατ’ ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι
ἀλλ’ ὡς δοῦλοι τοῦ Χριστοῦ ποιοῦντες τὸ
θέλημα τοῦ θεοῦ ἐκ ψυχῆς, μετ’ εὐνοίας
δουλεύοντες ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,

Eph 6:6–7

Not with a slavery performed merely for looks,
to please people, but as slaves of Christ, doing
the will of God from the soul. Render service
with enthusiasm, as for the Lord and not for
humans,

[249] Ἵνα μὴ ὅταν παρῶσιν οἱ δεσπότες καὶ
ὀρῶσιν, ἀλλ’ ἵνα καὶ ἀπόντων αὐτῶν τὰ δέοντα
ποιῶσιν.

[249] Not only when the rulers might be
present and might see, but so that, even when
they are away, the necessary things should be
done.

[250] Ἄρα οὖν ὁ ἀνθρωπάρεσκος οὐκ ἔστι
δοῦλος Χριστοῦ.

[250] So then, the people-pleaser is not a ‘slave
of Christ’.

[251] Ἐνὶ γὰρ καὶ ἐν ἀπλότητι καὶ ἀκακούργως
ἐργάζεσθαι. Μὴ μέντοι ὡς ἡ δύναμις πάρεστιν

[251] For it is also possible to do work ‘in
singleness’ and uncorrupted. Indeed, not as the

ἀλλὰ τὸ ὠρισμένον μόνον.

ability arrives but only when it is seen.

[252] *Καὶ οὐ κατὰ ἄνθρωποις* φησιν τουτέστιν μὴ κατὰ βίαν, ἀλλ' ἐκ προαιρέσεως.

[252] He says 'not for humans', meaning not by force, but from choice.

The catenist continues to expound upon the earlier points, following Paul's exhortation. Servants are not only to work when their master sees, but to do their work for the Lord who is always watching. This work is not to be limited by desire, performed under compulsion, or from a corrupt disposition, but from the free choice of the servant.

Eph 6:8–9

εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομίσεται παρὰ τοῦ κυρίου εἴτε δοῦλος εἴτε ἐλεύθερος. Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλὴν, εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ κύριος ἐστὶν ἐν οὐρανοῖς καὶ προσωποληψία οὐκ ἔστιν παρ' αὐτῷ.

Eph 6:8–9

Knowing that whatever good we do, we will receive the same again from the Lord, whether we are enslaved or free. And, masters, do the same to them. Stop threatening them, for you know that both of you have the same Lord in heaven, and with him there is no partiality.

[253] Ἐπειδὴ εἰκὸς ἐστὶν πολλοὺς τῶν δεσποτῶν μὴ ἀμείβεσθαι τῆς εὐνοίας τοὺς δούλους, ἐκεῖ αὐτοῖς ὑπισχνεῖται τὴν ἀμοιβήν.

[253] Since it is likely that many rulers would not reward enthusiastic slaves, there (in heaven) is the reward promised to them.

[254] *Τὰ αὐτὰ ποῖα; Μετ' εὐνοίας* δουλεύετε μὴ ὡς ἄνθρωπάρεσκοι. Ἀλλὰ ταῦτα οὐ λέγει φανερώς καίτοι *τὰ αὐτὰ* διανοηθεῖς. Καὶ γὰρ καὶ οἱ κύριοι δουλεύουσι τοῖς δούλοις. Ὅταν γὰρ ἐκεῖνου κοιμωμένου καὶ ῥέγχοντος ὁ δεσπότης περὶ τροφῶν περὶ ἐνδύματος μεριμνῶν οὐ καθεύδει. Ἄρα οὐ δουλεύει; Ἔστι δὲ καὶ ἐπὶ τῶν κυρίων τὸ *μετὰ φόβου καὶ τρόμου* ἀρμόσαι τοῦ πρὸς θεὸν δηλονότι.

[254] What are 'the same' things? Serve 'with enthusiasm' 'not as to please people'. But he does not say these things openly yet had 'the same' things in mind. For even the masters also serve the slaves. For when that sleeping and snoring ruler is concerned about food and wrapped in anxieties about clothing he does not sleep, is he not enslaved? But clearly, it is also up to the masters to adapt 'with respect and trembling' toward God.

[255] Μὴ φορτικοί φησιν μὴ ἐπαχθεῖς.

[255] (stop threatening them) be neither severe, he says, nor burdensome.

[256] *Ὡς γὰρ μέτρω μετρεῖτε, μετρηθήσεται* φησιν. Μὴ ἀκούσης καὶ *σὺ δοῦλε* πονηρὲ πάσαν *ἐκείνην τὴν ὀφειλὴν ἀφήκα σοι* καὶ τὰ ἐξῆς.

[256] For he says, 'the measure you give, will be measured'.³⁸⁴ Lest you also hear, 'You wicked slave! I forgave you all that debt!'³⁸⁵ and the

³⁸⁴ Matt 7:2.

³⁸⁵ Matt 18:32.

rest.

[257] Μὴ νομίσης ὅτι τῶν εἰς τὸν δοῦλον
γινομένων κακῶν καταφρονεῖ δια τὸ τοῦ
προσώπου εὐτελές. Οὐκ ἔνι παρὰ θεῷ δοῦλος
καὶ δεσπότης.

[257] Do not think that he will despise what
evils come upon the slave because of the low
value of the person. There is no difference
between slave and ruler with God.

Just as the servant is to serve their master as to the Lord, so too, the catenist remarks, will their reward be in the presence of the Lord. It is not likely that an earthly master would reward even an enthusiastic slave, therefore this is said to prevent false hope for material benefit. The interpretation of τὰ αὐτά is clearly Chrysostom's here but is shared by Origen as well.³⁸⁶ The latter description of the master is one of a slave, but rather a slave to their own passions or anxieties. Consequently, the catenist reasons, if the master is also a slave, then what the slave is instructed to do, so too is the master. To make this point more forcefully, the master is warned that they might hear the condemnation of the Lord from the Gospel, placing them in the position of 'wicked slave'. And, as the Lord is not a respecter of persons, even if an earthly master might take lightly the abuse of a slave, due to their low social stature, God will not.³⁸⁷

³⁸⁶ Heine, *Commentaries of Origen and Jerome*, 251 and Gregg, 'Commentary of Origen', 569.

³⁸⁷ Libanius writes of slavery: ὁ δοῦλος ἄλλοτε ἄλλου γίνεται καὶ ἔστι πρᾶσις τοῦ σώματος. καὶ τί ταῦτη γε ἐκεῖνος ἀθλιώτερος, εἰ ἀργύριον ὁ μὲν ἔλαβεν, ὁ δὲ ἔδωκεν; οὐ γὰρ δὴ τὸ σῶμά γε αὐτῷ τοῦτο ἐπήρωσεν οὐδ' αὖ τὴν ψυχὴν διέφθειρεν . . . 'A slave, at times, becomes the property of another and is (the result of) the sale of his body. And what is more miserable than this, if one receives the silver and the other gave it? For has his body not, by necessity, already been maimed and his soul destroyed?' Libanius, *Or.*, 25.71. English translation my own. Peter Sarris writes of slavery in late antiquity, 'for most Byzantine slaves, slavery was associated with a state of chronic insecurity, a total absence of rights, and extreme dependence on their owner. Not for nothing did condemnation to slavery remain one of the most extreme punishments at the disposal of the Late Antique or Byzantine state, signifying the "social death" of the offender concerned.' P. Sarris, 'Slavery, Late Antiquity and Byzantium', *The Encyclopedia of Ancient History*, ed. R. S. Bagnall, K. Brodersen, et al. (2012). On the omnipresence of slaves in Roman society into the fifth century, and especially their masters' requirement for their presence wherever they went, see K. Harper, *Slavery in the Late Roman World AD 275–425* (Cambridge: Cambridge University Press, 2011), 100–143. Harper notably writes, 'In late antiquity the experience of slavery was diverse because circumstances and masters and slaves were diverse. But the essential core of the slave experience, shared by slaves of all stripes, was the fact that the slave was human property.' K. Harper, *Slavery*, 35. While the open discussion of slavery often sits uncomfortably on the ears of modern Western readers, the ubiquitous reality of slavery in the time of Chrysostom as well as when the catena was compiled made it

Eph 6:10–11

Τὸ λοιπὸν, ἀδελφοί μου ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. Ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου,

Eph 6:10

Finally, be strong in the Lord and in the strength of his power; put on the whole armour of God, so that you may be able to stand against the wiles of the devil,

[258] Μετὰ τὸ διατάξαι φησι τὰ εἰκότα τοῦτο ὑπόλοιπον τὸ ἐνδυναμοῦσθαι ὑμᾶς ἐν κυρίῳ, τουτέστιν ἐν τῇ εἰς αὐτὸν ἐλπίδι καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. Δια γὰρ τῆς αὐτοῦ βοηθείας ὑπάρχει ἡμῖν τὸ ἐλπίζειν εἰς αὐτόν.

[258] After arranging what is reasonable, he says this, ‘be strong in the Lord’, which is to say in the hope in him and in the strength of his power. For through his help, we have hope in him.

[259] Ἰσχυρὸς γάρ ἐστι φησὶν καὶ ἰκανὸς πάντα κατορθῶσαι

[259] For the Lord is powerful, he says, and sufficient to set all things right.

[260] Μετὰ τὸ διοικῆσαι πάντας κατα τάξιν, λοιπὸν καθοπλίζει αὐτοὺς ὡς πρὸς πόλεμον.

[260] After arranging everyone according to category, finally he equips them as if for war.

[261] Οὐκ εἶπεν μάχας ἀλλὰ μεθοδείας. Ὅπερ ἐστὶ χαλεπώτερον. οἷον πρὸς τὰς ἐπιβουλάς πρὸς τὰς ἐνέδρας πρὸς τοὺς δόλους,

[261] He does not say struggles but ‘wiles.’ A thing which is more difficult. Such as standing against the plots, against the tricks, against the deceptions.

Ephesians 6:10–17 is one of the most cited passages in the early Church for the defence against spiritual attack.³⁸⁸ As is typically the case, it appears in homiletical format even here in the catena. The catenist follows Chrysostom by interpreting being ‘strong in the Lord’ as being strong in hope and his strength.³⁸⁹ As salvation comes through the grace of the Lord (Eph 2:8–9), the believer’s ability to withstand spiritual

an economic reality opportune for exhortation, admonition, and spiritual metaphor. Thus, insisting that the slave master recognise they were a slave themselves carried with it deep connotations that modern readers cannot fully comprehend.

³⁸⁸ J. R. Strawbridge, *The Pauline Effect: The Use of the Pauline Epistles by Early Christian Writers*, SBR 5 (Berlin: De Gruyter, 2015), 209–225.

³⁸⁹ Origen interprets being strong in the Lord as being strong in wisdom and reason and contemplation of the truth in Christ. See Heine, *Commentaries of Origen and Jerome*, 250 and Gregg, ‘Commentary of Origen’, 570.

attack comes from the strength of the Lord. The catenist sees the preceding verses of the *Haustafel* as a kind of military arranging, lining up troops according to their proper categories. This serves as a precursor for the battle imagery that is about to come. The enemy attacks with μεθοδείας (wiles), or deceitful schemes. This term is applied regularly to the Devil in patristic writings to the point that its definition in the medieval lexicon of Ps.-Zonaras applies to schemes of the Devil specifically.³⁹⁰ Both Theodoret and Chrysostom assert that these ‘wiles’ often involve bringing vice in the form of virtue, for the Devil does not wage war in the open.³⁹¹ The catenist does not elaborate in that way but summarises the point that his tactics are deceptive.

Eph 6:12

ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

Eph 6:12

For our struggle is not against blood and flesh but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places.

[262] Ταῦτα φησιν δεικνὺς ὅτι νήψεως χρεῖα καὶ ἐγρηγόρσεως πρὸς τὸν πόλεμον, οὐ πτοῆσαι βουλόμενος. Ὁ γὰρ διδάσκων τοῦ ἐχθροῦ τὴν δύναμιν ἀσφαλεστέρους ποιεῖ τοὺς οἰκείους.

[262] He says these things showing that sobriety and watchfulness is necessary for the war, not wanting you to be afraid. For the one teaching the power of the enemy makes their own people less prone to falling.

[263] Περὶ δαιμόνων λέγει οὗς ἡμεῖς αὐτῷ πεποιήκαμεν ἄρχοντας ἐκόντες αὐτοῖς ὑποκλινόμενοι. Οὐ γὰρ ἔλαχον τοῦ ἄρχειν ἡμῶν, ἀλλὰ πατεῖσθαι. Ἰδοὺ γὰρ φησι δέδωκα ὑμῖν ἐξουσίαν πατεῖν ἐπάνω ὄφρων καὶ σκορπίων.

[263] Concerning demons, he says we have made them rulers willingly submitting ourselves to them. For they did not come by chance to rule over us but be tread on by us. For he says, ‘Indeed, I have given you authority to tread on snakes and scorpions.’³⁹²

[264] Οὐ γὰρ ἔξει περαιτέρω τοῦ κόσμου χώραν.

[264] For it (evil) will have no place beyond the world.

[265] Κόσμον οἶδεν ἡ γραφή, τὰς πονηρὰς πράξεις καλεῖν. Οὕτω καὶ ὁ Χριστὸς τοῖς ἑαυτοῦ

[265] The Scripture knows the world, calling it evil practices. Just as Christ also said to his own

³⁹⁰ Ps.-Zonaras, *Lexicon*, 1346.19.

³⁹¹ Hill, *Commentaries*, 55 and PG 82.552.38–51; PG 62.158.41–159.5.

³⁹² Lk 10:19.

μαθητάς, *ὅμοις οὐκ ἐστέ* φησιν *ἐκ τοῦ κόσμου τούτου*. Καίτοι ἦσαν. Ἀλλὰ τὰς πονηρὰς πράξεις λέγων, οὕτως εἶπεν. *Κοσμοκράτορας* οὖν φησὶ τοὺς δαίμονας, ὄντας τῶν πονηρῶν πράξεων καθηγεμόνας.

disciples, ‘you are not of this world.’³⁹³ And yet, they were. But (it is) as he said (here), saying the ‘world’ is evil practices. Therefore, he calls demons ‘cosmic powers’, being teachers of evil practices.

[266] Ἵνα μη φοβηθῆς ἀκούων *κοσμοκράτορας*, ἐπήγαγεν τίνος *ἄρχουσι* τῆς πονηρίας φησι. Σκότος γὰρ τοῦ αἰῶνος τούτου, τὰς πονηρὰς λέγει πράξεις.

[266] In order that you might not fear when you hear ‘cosmic powers’, he proposed ‘rulers’, he says, of certain evils. For he calls the darkness of this age, evil practices.

[267] Τουτέστιν δαιμόνια τὰ ὄντα, ἢ *τῆς πονηρίας*, οἷον τοῦ διαβόλου. Ὑπ’ αὐτὸν γὰρ τελοῦσιν, οἱ τῶν πονηρῶν πράξεων καθηγηταί.

[267] [against spiritual forces] Meaning being demons, or ‘of evil’, such as of the devil. For those who teach evil practices are filled by him.

[268] Ὡσεὶ ἔλεγεν, *ἔστιν δὲ ἡμῖν* πρὸς τούτους *ἡ πάλη* οὐ περὶ μικρῶν τινῶν, ἀλλ’ ὑπὲρ τῶν ἐπουρανίων πραγμάτων, οἷον βασιλείας οὐρανῶν καὶ υἰοθεσίας. Δι’ ὃ νήφειν χρή. Ἡ δὲ ἀντίλεξις ἰδικῶς: διὰ *τὰ ἐπουρανία* φησί, τὸ γὰρ ἐν, διὰ ἐστίν.

[268] As he said, ‘our struggle is’ this, not concerning something small, but for heavenly things, such as a heavenly kingdom and adoption. Because of which, it is necessary to be sober. But the answer is properly that he says, ‘the heavenly place’, because ‘in’ is also ‘for’.

The catenist acknowledges that the battle image Paul draws here can be startling to readers, but it is necessary to know exactly what the believer faces. The ‘wiles’ of the previous verse are the weapons of demons in this passage. The interpretation of the ‘rulers, authorities, and cosmic powers’ as demons can be found in Theodore of Mopsuestia, though it comes from the Latin translation:

hoc ergo in loco principatus et potestates daemonum ordines uidetur dicere;

‘Therefore, in this passage the rulers and authorities appear to refer to orders of demons. . .’³⁹⁴

³⁹³ Jn 17:14–16. Though here, the catenist has changed the third-person plural to the second-person plural.

³⁹⁴ Latin and English translation from Greer, *Commentaries*, 282–3.

Theodore's understanding was that these rulers and cosmic powers were fallen angels who were once part of the created order spoken of in Col 1:16. As would be expected, Theodoret adopts a similar interpretation, but adds that these demons fell because of wickedness within their ranks.³⁹⁵ Chrysostom characteristically modifies this approach, concluding that wicked men under the control of demons are what is meant, thus combining and modifying both Theodore and Theodoret.³⁹⁶ Origen never makes mention of demons here, but dances around the issue, speaking of forces not visible or made of flesh that exist in the 'air'.³⁹⁷

The catenist adopts both perspectives, speaking of 'demons' explicitly in sch. 263, but shifting to the discussion of wickedness or 'evil practices' in sch. 265. Their observation that these forces are considered 'rulers' because humanity has willingly given them rule, is reflective of earlier statements found at sch. 47. The authority possessed by these 'cosmic powers' is not given from above, but from humanity's willingness to let them rule.

The catenist observes that 'darkness' is here understood as 'evil practices and what's more 'evil practices' serves here as a synonym for the 'world'. Drawing from the Gospel of John, where the disciples—though here all believers—are said not to be 'of the world', the catenist, borrowing Chrysostom, explains that they are of the world in the sense that they are flesh and bone, however they are not part of the evil practices in the world. This is how the Johannine passage should be understood and thus how Paul should be understood also.

³⁹⁵ PG 82.553.3–17 and Hill, *Commentary*, 55.

³⁹⁶ PG 62.159.31–44.

³⁹⁷ Heine, *Commentaries of Origen and Jerome*, 257 and Gregg, 'Commentary of Origen', 572.

Scholion 268 draws its last line from all the Antiochenes as it is found with minor variation from Theodore to Chrysostom. The point, though abbreviated greatly here, in saying that ‘in heavenly places’ also means ‘for the heavenly places’ is that this war is for greater stakes than can be known—for the very kingdom of heaven.³⁹⁸ What is curious from its absence in the scholia is any discussion of ‘wrestling’ or attempts to identify ‘the armour of God’ with a particular virtue or practice, as was common in the early commentators.³⁹⁹ This is foregone for the sake of pastoral exhortation alone.

Eph 6:13

διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ,
ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ
πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στῆναι.

Eph 6:13

Therefore, take up the whole armour of God, so
that you may be able to withstand on the evil
day and, having prevailed against everything,
to stand firm.

[269] Ἐπειδὴ φησι χαλεποὶ οἱ ἐχθροί.

[269] Since, he says, the enemies are harsh.

[270] Ἡμέραν πονηρὰν τὸν παρόντα καλεῖ βίον
διὰ τὰ ἐν αὐτῷ πονηρὰ πράγματα, δεικνὺς
βραχὺν τὸν τοῦ πολέμου καιρὸν κατ’ αὐτὸ
προθυμίαν αὐτοῖς διδούς.

[270] He calls the present life, ‘the evil day’
because of the evil things in it, revealing the
short time of the war and giving them the
readiness to fight against it.

[271] Ἄπαντα, οἷον τὰ πάθη, τῆς ἐπιθυμίας,
κατεργασάμενοι, οἷον καταπολεμήσαντες.
Στῆναι νικηφόροι τινες, καὶ λαμπροὶ τοῖς
τροπαίοις. Πολλοὶ γὰρ μετὰ τὸ νικῆσαι πάλιν
ἔπεσαν, ἀλλ’ ἵνα ἐνστῇτε τῇ νίκῃ.

[271] ‘Having prevailed against everything’
such as the passions of desire, as if fighting
against them. Some ‘stand firm’ victorious and
illustrious with trophies. For many people fell
again after being victorious, but so that you
might stand firm in victory.

Yet again, the catenist follows Chrysostom, but his interpretation of ‘the evil day’ follows Theodore. Both Antiochenes understand that this present day is the evil day in

³⁹⁸ Greer, *Commentaries*, 283; Hill, *Commentary*, 55 and PG 82.553.14–17; PG 62.159.17–20.

³⁹⁹ Strawbridge discusses both Origen and Tertullian’s emphasis on the wrestling metaphor, as well as the various explanations for the armour of God, like baptism, prayer, faith, and wisdom. See Strawbridge, *The Pauline Effect*, 74–82.

which the readers are directed to stand firm.⁴⁰⁰ Theodoret appears to interpret it as a day of battle engaged in the past, perhaps by the Ephesians themselves.⁴⁰¹ Origen offers three interpretations, acknowledging the interpretation adopted by the catenist as one of them.⁴⁰² What is most important, the catenist asserts, is that the believer continue to stand firm. The striving for ἀπάθεια continues to appear, emblematic of what it means to have ‘prevailed against everything.’⁴⁰³ But the catenist reminds the reader that it is possible to gain victory and yet fall again, as others have, which is why they must prevail over ‘everything,’ or ‘all passions’ as the catenist understands it. Without this total victory, the threat of failing to stand in spiritual battle will be ever present.

Eph 6:14

στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δилаιοσύνης

Eph 6:14

Stand, therefore, and belt your waist with truth and put on the breastplate of righteousness

[272] Ἐπὶ πόλεμον προτρέπων τὸ πρῶτον ἐν τοῖς τακτικοῖς παραινεῖ τὸ *στῆναι* εὐτάκτως, εἶτα λοιπὸν καθοπλίζει. Καὶ πρῶτον ζώννυσι τὸν διαρρέοντα καὶ διακεχυμένον ταῖς ἐπιθυμίαις καὶ χαμαὶ τοὺς λογισμοὺς συρομένους ἔχοντα στρατιώτην καὶ ἀναστέλλει τῇ νοητῇ ταύτῃ ζώνῃ.

[272] When urging to war the first element in tactics is to stand in an orderly fashion, and then set the rest in order. And firstly, he girds the soldier, the one leading a loose life and confounded by lusts and having his thoughts dragging on the ground and he raises him up with this spiritual belt.

[273] Ὡς περ ἐπὶ τῶν νηῶν ἡ τροπή, τὸ πᾶν συνέχει θεμέλιος τις οὖσα. Οὕτως ἐφ’ ἡμῖν ἡ ὀσφὺς. Οἱ γοῦν ἀποκαμόντες πολλάκις ὥς περ εἷς τινα θεμέλιον ἐκεῖ τὰς χεῖρας ἐπιτιθέντες διαναπαύονται. Τὴν τοίνυν ἀρχὴν ἡμῶν πρῶτον συσφίγγει οἷον τὸν ἐν ἡμῖν τόνον τῆς ψυχῆς. Ὅν τροπικῶς ὀσφὺν ἐκάλεσεν ὃν τοῦτον *τῇ ἀληθείᾳ* περιζώννυσιν. Ἡ δὲ ἀλήθεια εἰς πολλὰ νοεῖται: ἀλήθεια δογμάτων, ἀλήθεια βίου χρηστοῦ ὑποκρίσεως

[273] Like the keel of a ship, a foundation holds everything together. Such is ‘the waist’ to us. Oftentimes it is known that when someone is fatigued, they find refreshment by placing their hands upon it as some kind of foundation. Therefore, it first binds together our beginning as the binding of the Spirit in us. He speaks of this waist figuratively. He girds himself with this, ‘with truth’. But the truth is understood in many ways: the truth of beliefs, the truth of a

⁴⁰⁰ Greer, *Commentaries*, 283; PG 62.159.50–52.

⁴⁰¹ Hill, *Commentary*, 55 and PG 82.553.20–25.

⁴⁰² Heine, *Commentaries of Origen and Jerome*, 261 and Gregg, ‘Commentary of Origen’, 572–573. The other interpretations offered are an impending day in which the believer must prepare to stand and a future battle that a believer may face after death.

⁴⁰³ See the discussion at n. 248.

κεχωρισμένου, ἀλήθεια λόγων τὸ δολερὸν
ἀρνούμενων, ἀλήθεια ἐνθυμήσεως, οὐδὲν
ἐχούσης τοῦ νόθου καὶ κιβδήλου τῶν δαιμόνων
σπόρου.

good life divorced from hypocrisy, the truth of
speech repudiating deceit, the truth of
reflection; not having the counterfeit and
fraudulent seeds of demons.

[273ex] Δύνη δὲ καὶ ὡς πρὸς τὸν Χριστὸν
νοῆσαι, τὸν ὄντως ἀλήθειαν. Ἐγὼ γάρ εἰμι
φησὶν ἡ ἀλήθεια, ὃν καὶ ἐνδεδύσθαι. Οὐ μόνον
περιεζῶσθαι τοῖς ἀνθρώποις δεδῶρηται. Ὅσοι
γάρ φησιν εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν
ἐνεδύσασθε.

[273ex] But one could also think of this as
Christ, who was the truth. For he says, ‘I am the
truth’⁴⁰⁴ which he is also to be clothed in. It was
not only given to humans to be belted. He says,
‘For as many of you as were baptised into
Christ, have clothed yourselves with Christ.’⁴⁰⁵

[274] Τὸν καθόλου φησὶν ἐνάρετον βίον.

[274] He speaks generally of the virtuous life.

The catenist continues with the combat imagery, particularly that of a soldier preparing for battle. The first tactic, the catenist points out, is how to stand firmly and in order, a fundamental part of which is the belt. This belt goes around the ὀσφύς, here translated as ‘waist’. Historically, this anatomical part was merely that which rested below the spine, and the location of the procreative organs.⁴⁰⁶ Philo and Origen both interpreted ὀσφύς with a more sexual focus, indicating the location of unbridled passions.⁴⁰⁷ Gregory of Nazianzus carries on this interpretation and the need to ‘restrain the loins with a belt’.⁴⁰⁸ While Theodore of Mopsuestia makes no mention of this, Theodoret explicitly understands the purpose of the belt of truth as restraining lust.⁴⁰⁹ Chrysostom, the catenist’s source, is more implicit but clearly agrees with Theodoret and others.⁴¹⁰ The ‘belt of truth’ firstly guards the believer’s passions and reigns them in,

⁴⁰⁴ John 14:6.

⁴⁰⁵ Gal 3:27.

⁴⁰⁶ Galen, *De oss.*, 2.755.7–756.2; Hippocrates, *De hum. usu.*, 2.1–16.

⁴⁰⁷ Philo, *Quaest. in Exod. (frag)*, 1.19.1–21.3; Heine, *Commentaries of Origen and Jerome*, 263 and Gregg, ‘Commentary of Origen’, 573.

⁴⁰⁸ Gregory of Nazianzus, *Or 45*, PG 36.648.30–39.

⁴⁰⁹ Hill, *Commentary*, 55 and PG 82.553.26–38.

⁴¹⁰ PG 62.164.18–24.

so to speak.⁴¹¹ The phrase ‘dragging on the ground’ is used throughout the homily of Chrysostom as an expression of those who love the worldly things, not only lustful passions, and can only understand life from that vantage point, unable to see the godly things. He places Valentinians into this category along with Arians, Marcionites, Manicheans and Paul of Samosata.⁴¹²

Where the catenist writes τὴν τοίνυν ἀρχὴν ἡμῶν πρῶτον συσφίγγει οἶον τὸν ἡμῖν τόνον τῆς ψυχῆς, the intention is that the ‘loins’ are the foundation of the body, both in the physical form and as the location from where life begins. In a similar fashion, the Spirit binds our soul together and generates new spiritual life. This foundation from which believers begin is based on true belief which can also be interpreted as Christ himself. This first element in the whole armour of God is, to the catenist, representative of the virtuous life.

Eph 6:15
καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,

Eph 6:15
and lace up your sandals in preparation for the gospel of peace.

[275] Ὡς τοῦτο φησιν ὅτι χρὴ τοὺς πόδας ἡμῶν ἐτοίμους εἶναι πρὸς τὸ εὐαγγελίζεσθαι. Ὡς ὡραῖοι γὰρ φησιν οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, ἢ ὅτι ἐν ἐτοίμῳ ὀφείλομεν εἶναι καὶ βίον ἔχειν ὡς τὸ εὐαγγέλιον ὑφηγεῖται. Τῇ γὰρ ἐτοιμασίᾳ τῆς καρδίας αὐτῶν φησὶν ὁ προφήτης προσέσχεν τὸ

[275] He says this either because it is necessary for our feet to be prepared to spread the gospel—for as he says, ‘How beautiful are the feet of those who bring the good news of peace’—⁴¹³ or because we ought to be prepared and have a life guided by the gospel. For the prophet says, ‘Your ear is turned to the

⁴¹¹ This is a considerably different emphasis than what is found in many modern commentaries, which focus on the military parallels to the particular articles of clothing. In them, the girding of loins is generally interpreted to mean preparation for battle. See L. H. Cohick, *The Letter to the Ephesians*, NICNT (Grand Rapids: W. B. Eerdmans, 2020), 418; Schnackenburg, *Ephesians*, 277; Thielman, *Ephesians*, 424; A. Lincoln, *Ephesians*, 447–448; Muddiman, *Ephesians*, 290–291; Best, *Commentary on Ephesians*, 598 (though Best at least acknowledges the patristic interpretation seen in the catena); and Merkle, *Ephesians*, 214.

⁴¹² PG 62.165.6–19.

⁴¹³ Rom 10:15; Isa 52:7.

οὗς σου.

preparation of their hearts.⁴¹⁴

[276] Τὸ γὰρ εὐαγγέλιον εἰρήνην μὲν πρὸς τὸν θεὸν ποιεῖ, πόλεμον δὲ πρὸς τοὺς δαίμονας.

[276] For the gospel makes peace with God, but war with demons.

The catenist identifies two acceptable interpretations of the passage. Both interpretations can ultimately be summarised with the phrase *ἐνάρετον βίον* (a virtuous life) found in sch. 274. The believer is either to always be ready to share the gospel or to allow their life to be guided by the gospel. The latter is the position adopted by Theodoret, while Origen makes no mention of either, preferring instead to relate the shoes of peace to the shoes worn at Passover in Ex 12:11, indicative of the need to be made perfect by Christ before removing the ‘shoes’.⁴¹⁵ A clarifying point is made at the close, mirrored in the writings of both Chrysostom and Theodoret, that while this language is indicative of warfare, it is warfare with the Devil and his forces alone, implicit in the fact that the gospel is a ‘gospel of peace’.⁴¹⁶

⁴¹⁴ Ps 9:38 (LXX); 10:17 (MT).

⁴¹⁵ Theodoret writes: Μὴ εἰς ἀτόπους πράξεις τοὺς πόδας κινεῖτε, ἀλλὰ τοῦ εὐαγγελίου δρόμον πληροῦτε, ἵνα καὶ τὴν προφητικὴν δέξησθε εὐφημίαν· Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων ἀγαθὰ. ‘Do not direct your feet towards unseemly actions; rather, take the course of the Gospel so as to receive the inspired blessing: “How charming the feet of those preaching peace, those preaching good tidings!”’ See PG 82.553.43–47 and for English translation, see Hill, *Commentary*, 56.

While more veiled than Theodoret or Chrysostom, seen in the scholion above, Origen seems to agree with the interpretation that the ‘preparation for the gospel’ is overcoming temptations and worldly desires. See Heine, *Commentaries of Origen and Jerome*, 263–264 and Gregg, ‘Commentary of Origen’, 573–574.

⁴¹⁶ Chrysostom writes: Ἐπειδὴ γὰρ πολέμου ἐμνήσθη καὶ μάχης, δείκνυσιν ὅτι τὴν μάχην πρὸς τοὺς δαίμονας ἔχειν δεῖ· τὸ γὰρ εὐαγγέλιον, εἰρήνης ἐστίν. ‘For since he made mention of war and combat, he demonstrates that it is necessary for the combat to be with demons, because the gospel is a gospel of peace. See PG 62.169.56–59. English translation my own. Theodoret writes: Τὴν δὲ εἰρήνην τέθεικεν, ἐπειδὴ καὶ πολέμου ἐμνήσθη· ἵνα πρὸς μὲν ἀλλήλους καὶ πρὸς τὸν κοινὸν εἰρηνεύωμεν δεσπότην, πρὸς δὲ μόνον τὸν διάβολον καὶ τὴν ἐκείνου φάλαγγα τὴν παράταξι ἔχωμεν. ‘He mentioned peace since he had also made mention of war, so that we might have peace with one another and with our common Lord and be engaged only in battle with the devil and his forces.’ See PG 82.553.47–51. English translation from Hill, *Commentary*, 56.

Eph 6:16

ἐπὶ πᾶσιν ἀναλαμβάνετε τὸν θυρεὸν τῆς πίστεως,
ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ
πεπυρωμένα σβέσαι,

Eph 6:16

With all of these, take the shield of faith, with
which you will be able to quench all of the
flaming arrows of the evil one.

[277] Δεῖ γὰρ ἐκεῖνα προηγέσασθαι, πίστιν δὲ
φησι, τὴν εἰλικρινῇ καὶ διάπυρον. Περὶ ἧς ὁ
κύριος φησιν, ἐὰν ἔχητε πίστιν ὡς κόκκον
σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ μεταβήσεται.

[277] It is necessary for these to have come
first, but he means pure and fiery faith.
Concerning which the Lord says, 'if you have
faith the size of a mustard seed, you will speak
to this mountain, and it will move.'⁴¹⁷

[278] Βέλη φησὶ τὰς ἐπιθυμίας, τοὺς λογισμούς,
τοὺς πειρασμούς. Καλῶς δὲ τὸ πεπυρωμένα,
τοιαῦται γὰρ αἱ ἄτοποι ἐπιθυμίαι.

[278] By 'arrows' he means desires, the
thoughts, the temptations. But rightly
'flaming', for unnatural desires are such as
these.

The faith represented by the shield, according to the catenist, matches the 'arrows' of the enemy, fiery. This is a statement unique to the catenist, not appearing in any of the patristic literature on this passage that I have examined. This faith, represented by the shield is the mountain-moving faith spoken of by Jesus. Conversely, the identification of the 'fiery arrows' of the evil one with temptations and lusts is very common in patristic literature.⁴¹⁸ The repeated emphasis on purity and moralistic teaching is significant insofar as the discussion relates directly to the Antiochenes' focus on right living, but it also places the catena firmly within the historic interpretive tradition of the 'divine fathers' as mandated by the Council of Trullo in the seventh century.

⁴¹⁷ Matt 17:20

⁴¹⁸ Origen interprets fiery darts as wicked thoughts in general. See Heine, *Commentaries of Origen and Jerome*, 265 and Gregg, 'Commentary of Origen', 574. Gregory of Nyssa calls them 'unbridled passions' *De inst. Christ.*, 8.1.62.12–14. Eusebius of Caesarea presents a similar understanding in *Comm. Psalm.*, PG 23.341.9–15. Basil of Caesarea suggests the same, *Ep.* 46, 1.10–22, as does Cyril of Jerusalem, *Cat. ad ill.*, 5.4.13–22. Maximus the Confessor considers the whole armour to be a testament to the need for Christians to abandon passions *Ep.*, 12.508.14–37.

Eph 6:17

καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε
καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα
θεοῦ.

Eph 6:17

Take the helmet of salvation and the sword of
the Spirit, which is the word of God.

[279] *Τῆς σωτηρίας* ἡμῶν, τουτέστιν τῆς
ἐλπίδος. Τὸ δὲ δέξασθαι οἷον φορέσατε καὶ
δέξασθε τῇ κεφαλῇ.

[279] ‘Of our salvation’, meaning, of ‘hope’. But
to ‘take’ since you take and wear it on your
head.

[280] Ἡ τὸ πνεῦμα φησὶ περιφραστικῶς
εἰρηκῶς διὰ τὸ τομὸν καὶ μεριστικὸν τῶν
ἐναντίων ἕξεων, ἢ τὴν πνευματικὴν ζωὴν καὶ
πολιτείαν ἥτις, ὡς μάχαιρα, ἐνεργεῖ κατὰ τῶν
νοητῶν ἐχθρῶν. Ὡσπερ γὰρ ὁ λόγος τοῦ θεοῦ
τμητικός ἐστι, ζῶν γάρ φησιν ὁ λόγος τοῦ θεοῦ
καὶ ἐνεργῆς καὶ τομώτερος, οὕτως καὶ τὸ
πνεῦμα, ὃ ἐστὶ φησὶ ῥῆμα θεοῦ, τουτέστιν ὃ
ἔοικεν τῷ λόγῳ τοῦ θεοῦ.

[280] Either he means the Spirit, speaking
periphrastically, because of its cutting and
division of opposing conditions, or the spiritual
life and citizenship which acts like a sword
against mental enemies. For just as the word of
God is sharp—because he says, ‘the word of God
is living and active and sharper’⁴¹⁹—so also is
the Spirit, ‘which’ he says, ‘is the word of God’,
meaning, it is like the word of God.

The interpretation of ‘salvation’ as ‘hope’ here is not found in any of the known source material for the scholia. It appears to be a unique interpretation by the catenist. In the context of the catena, the gentiles are described as those without hope before Christ (sch. 70, 81), and hope is the basis of the readers’ calling (sch. 33), and that being strong in the Lord is to be strong in the hope he provides (sch. 253). Therefore, the catenist employs their own internally consistent interpretation here, in lieu of choosing an alternative source. This hope is to be worn like a helmet, perhaps signifying it being placed firmly into the mind of the believer.⁴²⁰

⁴¹⁹ Heb 4:12.

⁴²⁰ This is the language found in 1 Thess 5:8 where it reads περικεφαλαίαν ἐλπίδα σωτηρίας rather than what is found here in Ephesians or its parallel passage in Is 59:17. In the *Euchologion*, of unknown date, one finds the phrase, περικεφαλαίαν ἐλπίδος σωτηρίου, or the ‘helmet of the hope of salvation’, and Gregory of Nyssa refers to it as the ‘helmet of hope’ in *De mort.*, 9.62.1.

With the exception of Chrysostom, for several Antiochenes the sword of the Spirit being the ‘word of God’ is understood as a trinitarian affirmation of the godhead.⁴²¹ Here, the catenist, like Chrysostom, avoids this discussion and merely gives two potential grammatically based observations. The sword is either ‘of the Spirit’, meaning it has the Holy Spirit as its source, or it is a ‘spiritual sword’ representative of the believer’s life, given the spiritual warfare being undertaken. Ultimately following Chrysostom, and before him Origen, the catenist draws upon the connection between this sword here and that spoken of in Hebrews.⁴²²

Eph 6:18

Διὰ πάσης προσευχῆς καὶ δεήσεως
προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ
εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ
προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν
ἀγίων.

Eph 6:18

Pray in the Spirit at all times in every prayer
and supplication. To that end, keep alert and
always persevere in supplication for all the
saints.

[280ex] Ἦ ὅτι τὰ πνευματικὰ λέγει χαρίσματα,
ἅπερ ἐστὶ διὰ ῥήματος καὶ προστάγματος θεοῦ,
ἢ ὅπερ ἐστὶ ῥῆμα θεοῦ τῷ κάτω ζευκτέον, ἵνα ἢ
οὕτως ὅπερ ἐστὶ ῥῆμα θεοῦ καὶ πρόσταγμα.
Τοῦτο φησι ποιεῖτε. Ποῖον; Διὰ πάσης
προσευχῆς καὶ δεήσεως προσευχόμενοι ἵνα ἦτε
φησι, ἢ ὅτι κατὰ τὸ ἐνεργεῖν καὶ τέμνειν τὰ
πνευματικὰ χαρίσματα ῥῆμα ἐστὶ θεοῦ.
Τμητικὸν γὰρ τὸ ῥῆμα τοῦ θεοῦ. Οὕτως μᾶλλον
ὁ μακάριος Ἰωάννης, διὰ γὰρ ῥήματος θεοῦ
ἐπετελεῖτο τὰ χαρίσματα. Πᾶν γὰρ ὃ ἐὰν
αἰτήσητε φησὶν ἐν τῷ ὀνόματι μου δώσει ὑμῖν
φησὶν ὁ Χριστός.

[280ex] Or that he is speaking about spiritual
gifts, which are through the word and
ordinance of God, or that ‘the word of God’ is to
be connected with what follows, so that it
might read thus: ‘which is the word of God’ and
an ordinance. He says to do this. Do what?
‘Pray in the Spirit in every prayer and
supplication’ so that, he says, you might be, or
that according to its activity and division of the
spiritual gifts it is, the word of God. For the
word of God is sharp. Thus, all the more the
blessed John says, for the gifts are fulfilled
through the word of God. For Christ says,
‘whatever you ask in my name, he (the Father)
will give to you.’⁴²³

[281] Μετὰ τὸ καθοπλίσαι τὸν βασιλεία, λοιπὸν
καλεῖ ἵνα δῶ χεῖρα.

[281] After arming the kingdom, he calls the
rest so that he might give a hand.

⁴²¹ Theodore of Mopsuestia and Severian of Gabala make this argument. For Theodore, see Greer, *Commentaries*, 285–287; for Severian, see Staab, *Pauluskommentare*, 312.

⁴²² Heine, *Commentaries of Origen and Jerome*, 267–268 and Gregg, ‘Commentary of Origen’, 574. For Chrysostom, see PG 62.169.25–41.

⁴²³ John 15:16.

[282] Μὴ ἐν βαττολογίαις. *Καὶ εἰς αὐτὸ ἀγρυπνοῦντες.* Μηδὲν φησὶ ῥάθυμον ἢ ἡμελημένον.

[282] Not with unintelligible words. ‘And to that end, keep alert.’ He says nothing careless or with neglect.

Scholion 280ex bridges the commentary between v. 17 and v. 18. It begins with another alternative interpretation to the ‘sword of the Spirit’—not found in other commentaries—suggesting that the ‘sword’ is the gifting of the Spirit. The catenist reasons that since the gifts are given through the Holy Spirit according to the word of God, they too may be the means of attack that the Christian has against the devil and his ‘cosmic powers’. Yet even another interpretation of this passage is to take ὁ ἐστὶν ῥῆμα θεοῦ as the opening statement of v. 18 in which the ‘word of God’ is the command to pray.⁴²⁴ In either case, the catenist sees this approach as reinforcing the promise of God’s gifting found in the Gospel according to John. Then, marking the conclusion of the battle imagery, the Christian calls out through prayer. This is not with unintelligible words or babbling, the catenist remarks, but by remaining alert and intentional in speech.

Eph 6:19
καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοιξίᾳ τοῦ στόματος μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,

Eph 6:19
Pray also for me, so that when I speak a message may be given to me to make known with boldness the mystery of the gospel,

[283] Καὶ γὰρ καὶ τὸν Πέτρον φησὶν ἡ εὐχή τῆς ἐκκλησίας ἔλυσεν τῶν δεσμῶν.

[283] For it says even the prayers of the church freed Peter from chains.⁴²⁵

⁴²⁴ The source of this arrangement is unknown, but Origen makes a similar arrangement of the verse, without comment, in his commentary on the Psalms: *‘Ρομφαίαν οὖν ἐσπάσαντο οἱ ἁμαρτωλοὶ καὶ ἐλαμβάνομεν τὰ περὶ τῆς ρομφαίας τῶν ἁμαρτωλῶν καὶ τῆς μαχαίρας τῶν δικαίων. Ἐλεγεν γοῦν ὁ ἀπόστολος καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶ ῥῆμα θεοῦ [διὰ πάσης προσευχῆς καὶ δεήσεως].* ‘Therefore, sinners have drawn the sword’, and we have taken in hand the sword of sinners and the sword of the righteous. The apostle said, ‘and the sword of the Spirit, which is the word of God [Pray in the Spirit in every prayer and supplication]. See Origen, *Hom. in Psalm.*, 5.1.13–16. English translation my own.

⁴²⁵ Acts 12:5.

[284] Καλῶς τὸ ἐν ἀνοίξει. Οὐτε γὰρ προεμελέτα τί λαλήσει, τῷ Χριστῷ πειθόμενος, ἀλλ' ἐξ ὑπογύου καὶ ἐν αὐτῷ τῷ ἀνοίξει τὸ στόμα, ὁ λόγος προήει.

[284] Rightly, 'when I speak'. For he did not plan what he would say beforehand, in obedience to Christ,⁴²⁶ but at the spur of the moment, in the very opening of his mouth, the word went forth.

[285] Ἡ ἵνα ἐν παρρησίᾳ ἀπολογήσωμαι ἢ εὐαγγελίζωμαι.

[285] Or so that 'with boldness' I might make a defence for myself or share the gospel.

The catenist takes a moment to expound on the power of prayer and its ability to free Peter from his bonds, perhaps reminding the reader that Paul is also 'in bonds' (3:1–2). This is followed by a reflection on how Paul is living out the instructions of Jesus to his disciples in Matthew 10 not to plan what they are to say when brought to trial but to wait on the Spirit to give them words. The 'boldness' is presumably his personal ἀπολογία, similar to what is recorded in Acts 24–26, given the comments in sch. 287.

Eph 6:20
ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ
παρρησιάσωμαι ὡς δεῖ με λαλῆσαι.

Eph 6:20
for which I am an ambassador in chains. Pray
that I may declare it boldly, as I must speak.

[286] Ὑπὲρ οὗ εὐαγγελίου πρεσβεύω πρὸς τοὺς ἀνθρώπους. Ἴνα φησιν ἐν αὐτῷ καὶ τοῖς ἐν αὐτῷ καταλλαγῶσιν. Ὑπὲρ Χριστοῦ γὰρ φησι πρεσβεύομεν.

[286] 'For which I am an ambassador' of the gospel to humanity. So that, he says, 'in *proclaiming* it (the gospel)' they might also be reconciled 'by it'.⁴²⁷ For he says we are ambassadors for Christ.

[287] Ἐν δεσμοῖς ἦν καὶ ἀπολογεῖσθαι ἤμελλεν. Ἴνα οὖν φησι μετὰ παρρησίας καὶ οὕτως ὡς χρή τῶν ὑπὲρ τηλικούτων ἀπολογούμενον ἀπολογήσωμαι.

[287] He was also about to defend himself in chains. Therefore, he says, so that I might defend myself with boldness and such as is necessary for the sake of so great a defence.

⁴²⁶ Matt 10:19.

⁴²⁷ In the translation provided from the NRSVue, ἐν αὐτῷ is not translated directly. A more wooden translation that attempts to convey the use of ἐν αὐτῷ in this verse is found in the NASB which reads, 'that in *proclaiming* it, I may speak boldly.' For the first use of ἐν αὐτῷ in the scholion I have adopted this explanation for clarity. The catenist is also employing a play on words with the dual use of ἐν αὐτῷ that I have attempted to convey in English with the second translation as 'by it'.

Just as Paul is an ambassador for Christ, the catenist reminds the reader that all Christians are ambassadors for Christ. The mission of Paul is to all of humanity and the believer adopts this mission as their own. Through the proclamation of the gospel, the catenist states, humanity can be reconciled—to God and each other—by the gospel itself. Again, there is the affirmation that Paul is preparing to give his defence and present the gospel before those who have imprisoned him.

Eph 6:21–22

ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ, ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

Eph 6:21–22

So that you also may know how I am and what I am doing, Tychicus will tell you everything. He is a dear brother and faithful minister in the Lord. I am sending him to you for this very purpose, to let you know how we are and to encourage your hearts.

[288] Ἄπερ ἦν παραινέσεως καὶ δογμάτων ἔγραψεν. Τὰ δὲ κατ' αὐτὸν τῷ φέροντι τὴν ἐπιστολὴν λαλῆσαι ἐπέτρεψεν.

[288] See this! He wrote about exhortations and beliefs, but he entrusted these things to him in carrying the epistle.

[289] Εἰ πιστὸς, οὐκοῦν καὶ ἀληθεύσει.

[289] If he is trustworthy, surely, he will speak the truth.

[290] Τοῦτο καὶ τῆς τοῦ Παύλου ἀγάπης καὶ τῆς ἐκείνων σημεῖον ἦν, τὸ ἐθελεῖν παντὶ τρόπῳ γνωσθῆναι αὐτοῖς τὰ ἐν ποίοις ἦν.

[290] This was a sign of Paul's love and their own wish that it would be made known to them in every way what sort of situation he was in.

[291] Ἐπειδὴ γὰρ ἐν ἀλύσεσιν ἦν ὁ διδάσκαλος, ἔχρηζον οἱ μαθηταὶ χάριν τοῦ μὴ καταπεσεῖν παρακλήσεως.

[291] For since the teacher was 'in chains', the disciples have need of the grace of 'encouragement' so that they do not fall.

The trust given to Tychicus by Paul is considered, by the catenist, to be a great testament to his trustworthiness. Because the content of the epistle is both exhortation and dogma, it must be kept safe and communicated accurately. Therefore, if Tychicus

was given this role as letter carrier, he must be reliable for such care.⁴²⁸ Beyond merely the content of the letter, Tychicus is expected to communicate Paul's current situation. According to the catenist, this involves his being 'in chains', and rather than being a disposable statement of a closing portion of the letter, it is used to remind the reader of the love Paul possesses for the recipients.

Eph 6:23–24

Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ ἀμήν.

Eph 6:23–24

Peace be to the brothers and sisters and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all who have an undying love for our Lord Jesus Christ, amen.

[292] Ἐπεύχεται αὐτοῖς εἰρήνην καὶ τὴν μετὰ πίστεως ἀγάπην, ἵνα μὴ εἴη αὕτη πρὸς ἑτεροδόξους, ἀλλὰ πρὸς μόνους πιστοὺς. Ὡς ὅτι οὐδὲν ἔσται τῆς ἀγάπης κέρδος μὴ καὶ μετὰ πίστεως οὐσης.

[292] He prays for peace to them and love with faith, so that it might not be directed to heretics, but only to the faithful. Or that there will be no gain from love that is not also joined with faith.

[293] Ἡ γὰρ εἰς τὸν Χριστὸν ἀγάπη ἄφθαρτος καὶ ἀμείωτος, μᾶλλον δὲ καθ' ἐκάστην ἐπιδιδούσα τὴν ἡμέραν ὥφειλεν εἶναι.

[293] For love towards Christ is 'undying'⁴²⁹ and undiminishing, but it increases, delivering more each day.

⁴²⁸ For the similarity between this ending and that of Col 4:7–9, Cohick suggests that Tychicus was bringing both letters, given the relative proximity between Colossae and Ephesus. See Cohick, *Ephesians*, 434. Many other commentators see this as a case of copying from Colossians into Ephesians in line with pseudepigraphic literature. The comments in the scholion of the trustworthy nature of Tychicus may corroborate Wilson's claim that letter carriers had to be someone the author could trust because they were expected to expand on the contents of the letter, but this would only be implicit if there is no mention of Tychicus reading the letter. See R. M. Wilson, *A Critical and Exegetical Commentary on Colossians and Philemon*, ICC (London: T & T Clark, 2005), 296. If one accepts Pauline authorship of Ephesians this argument is highly probable in light of the papyrological evidence supporting the need for letter senders to find letter carriers that were already travelling to the location of the recipient. These letters often were delayed until a carrier could be found. See P. Artz-Grabner, *Letters and Letter Writing, Papyri and the New Testament* (Leiden: Brill, 2023), 193–194. The requirement that a letter carrier be 'trustworthy' is a common one found in letters of the first century, as observed by Head. See P. M. Head, 'Named Letter-Carriers Among the Oxyrhynchus Papyri', *JSNT* 31 (2009), 283–284. Head also observes that, in certain scenarios, letter carriers were expected to expound orally upon the contents of the letter or previous discussions made between sender and recipient. This may be what is in the mind of the catenist in sch. 288, that Tychicus will expound upon the dogma contained within the letter—a serious endowment of trust from Paul and a testament to the faithfulness of Tychicus. See Head, 'Named Letter-Carriers', 291–298. The role of reading the letter by the letter carrier is confirmed by Artz-Grabner as well. See Artz-Grabner, *Letters and Letter Writing*, 201.

⁴²⁹ Ἀφθαρτος is translated 'undying' here to remain consistent with the NRSVue, but it is more consistent with the teaching found within the catena and larger patristic tradition to translate it as 'uncorrupted'.

A closing exhortation is made by the catenist that the believer should not extend peace and love to those outside the orthodox faith. This is, in their estimation, why Paul included μετὰ πίστεως. However, an alternative reading is offered in which μετὰ πίστεως defines the necessary qualification for love, given that love can be expressed without faith. It is appropriate that the catena close on the topic of love, as it began with the same (sch. 6). There the love was from the Father extended to the Christian through the Son, here it is the final exhortation to carry on in that love, increasing in it daily.

CHAPTER 5

Conclusion

5.1 Summary of Findings

The development of a critical edition of a catena within the Ps.-Oecumenian tradition requires a careful analysis of all available manuscript witnesses, their relationship with one another, and their place within the overall development of the tradition. Modern research into the Ps.-Oecumenian tradition of catenae on the Pauline Epistles has demonstrated that the earlier classifications made by Karl Staab in 1926 are an accurate representation of the catenae's development from the period of the *Urkatena* to the addition of the *Scholia Photiana*. Georgi Parpulov's cataloguing of all known catena manuscripts has enabled researchers to apply Staab's work to a broader landscape of manuscript witnesses than previously possible and advance his work by adding additional sub-types, and clarifying the stages of catena development, like Panella has done in her four groups—the *Urkatena*, *Corpus Extravagantium* 1 (CE1), *Corpus Extravagantium* 2 (CE2), and the *Scholia Photiana*. This study has taken the work of Staab and Parpulov, in dialogue with the dissertations of Panella, Marcon, and Coppola, and applied it to the creation of the first critical edition and translation of the Ps.-Oecumenian catena tradition on a Pauline epistle.

Having examined sixty-five manuscripts of the Ps.-Oecumenian catena on Ephesians, using Eph 5:22–32 as a test passage, seventeen manuscripts were selected for use in the critical edition. These manuscripts represented both Staab's Normal Type (CPG C165.1) and Expanded Type (CPG C165.3), with one manuscript coming from the

Extracts of the Ps.-Oecumenian catena (CPG C165.5). Manuscripts outside these Types were not included because they did not represent the development of the catena throughout Panella's four groups. Staab's Special Type consists of a single manuscript—Vatican, BAV, Vat. gr. 1430 (GA 622)—which is the result of replacement leaves added to the manuscript over time from other Pauline catena traditions.¹ Staab's Secondary Expanded Type is comprised of three manuscripts, two of which are copied from the other—Paris, BNF, Coislin 26 (GA 056). GA 056 was compiled from various catena sources with some influence from the Ps.-Oecumenian catena but is not itself a part of the Ps.-Oecumenian development toward Panella's Group IV and the edition of the *Scholia Photiana*.²

After comparing all sixty-five manuscripts of the Normal and Expanded Types, and the subsequent full transcription and collation of the seventeen witnesses for the critical edition, I have demonstrated that there is a broad textual correspondence between all the manuscripts, both between the Normal and Expanded Types where their catena material overlaps and within the Expanded Type related to the *Scholia Photiana*. Textual correspondence notwithstanding, I have also demonstrated a clear shift in the majority of manuscripts away from the text found in the *Urkatena* and CE1 represented in manuscripts GA 075 and GA 1980. The differences in readings found between GA 075 and GA 1980 suggest a shared antigraph from which both were copied but also introduced variant readings.³ The reliability of these witnesses for the earliest recoverable text of the Ps.-Oecumenian catena on Ephesians agrees with Panella's

¹ See Chapter 2, section 2.2.2.2 and T. Panella, 'The Pseudo-Oecumenian Catena on Galatians' (unpublished doctoral thesis, University of Birmingham, 2017), 76–78.

² See Chapter 2, section 2.6 and Panella, 'The Pseudo-Oecumenian Catena on Galatians', 159–200.

³ See Chapter 2, Section 2.2.1.

findings in Galatians, making these two manuscripts likely the best witnesses for this portion of the tradition in all Ps.-Oecumenian catenae on the Pauline Epistles.⁴ As such, both manuscripts are considered to be the most reliable witnesses for this portion of the text in the critical edition.

Manuscripts GA 1919 and GA 2962 were also clearly identified as manuscripts sharing an antegraph in agreement with the earlier findings of Marcon,⁵ but with more evidence, given the presence of a unique reading in the biblical text of Eph 4:19.⁶ The presence of additional scholia in the margins and their relative agreement with the text found in GA 1980 and GA 075 make these witnesses important in reconstructing the numbered scholia and CE1, while the presence of the marginal additions suggest that text from a later frame catena with the CE2 was used to update the manuscripts.⁷ In agreement with Marcon, GA 1997 was determined to be a faithful witness to the final stage of the Normal Type, the text of which is found in manuscripts of the Expanded Type with Photian scholia added.⁸

Marcon's conclusions regarding the relationship between manuscripts GA 1923, GA 1982, and GA 1905 have found support in this research, though I do not agree with his selected groupings because of the overall homogeneity of the catena text between all the manuscripts in the Normal and Expanded Type in Ephesians. GA 1905, with the

⁴ Panella, 'The Pseudo-Oecumenian Catena on Galatians', 87–107.

⁵ J. Marcon, 'A Missing Link in the Chain: A Neglected Fragmentary Manuscript of the Ps. Oecumenian Catena on Romans' (Oxford, Bodleian Library, Auct. T.1.7 [Misc. 185]) (GA 2962), C. R. Bates et al., eds., *That Nothing May Be Lost: Fragments and the New Testament Text: Papers from the Twelfth Birmingham Colloquium on the Textual Criticism of the New Testament*, TS 3.29 (Piscataway, NJ: Gorgias Press, 2022), 187–214.

⁶ Chapter 2, Section 2.2.2.1.

⁷ Chapter 2, Section 2.2.2.3.

⁸ Chapter 2, Section 2.2.6.

addition of the *Scholia Photiana* in the margins of the manuscript in a later hand, appears to represent an early stage of the transition from the Normal Type to the Expanded Type, with GA 1923 and GA 1982 representing the full incorporation of the *Photiana* into the catena. GA 91 and GA 2183 appear to be related in their Photian scholia, as Coppola suggested, but this relationship does not appear to extend beyond that layer to the rest of the catena on Ephesians.⁹

The inclusion of GA 627 from CPG C165.5 was influenced by Panella's discovery that the manuscript contained many of the scholia used in the CE2 in its margins but without any additional parts of a catena.¹⁰ Comparing Panella's findings in Galatians with Ephesians, this was confirmed to be true.¹¹ In the process of this research, I determined that Drama, KM, 3(3P) (GA 1424) and Paris, BNF, Gr. 216 (GA 605) were additional representatives of the CE2 in their first layers, adding scholia that GA 627 lacked for Ephesians. The presence of this scholia in GA 1424 confirms that the latest possible date for the incorporation of the CE2 into the catena is the ninth century. The manuscripts used for this edition were examined for their respective reliability to the text of each Type they represent, and their readings compared in the creation of the critical edition, which is presented with a critical apparatus in Appendix One. I have also produced a textual stemma for each stage of this research, enabling readers to follow a conceptual framework for how the text of the catena was transmitted through the manuscripts of this edition into its subsequent Types.¹² This diagram highlights the

⁹ Chapter 2, Section 2.3.5. For Coppola, see C. Coppola, 'A New Analysis of the *Scholia Photiana* in the Pseudo-Oecumenian Catena Tradition' (unpublished doctoral thesis, University of Birmingham, 2020), 126.

¹⁰ Panella, 'The Pseudo-Oecumenian Catena on Galatians' 83–86.

¹¹ Chapter 2, Section 2.4.2.

¹² Chapter 2, close of Sections 2.2.1.5, 2.2.2.4, 2.2.4.3, 2.3.2, 2.3.6, and 2.4.2.

relationships observed in the text of the catena, but future research may also reveal that the textual relationships within the catena also translate to the biblical lemmata.

Upon an analysis of the various layers of the Normal Type of the catena on Ephesians, I have identified so close a correlation in methodology between the text of the numbered scholia and the CE1 that, were they not distinguished by symbols rather than numbers, the average reader would not recognise two separate layers of tradition.¹³ The primary source for both the numbered scholia and the CE1 is John Chrysostom, though several scholia from both layers are attributed to Oecumenius. The prolific nature of Chrysostom's writings and the length of his homilies on Ephesians naturally required the epitomising of his work in the catena, especially given that the practice was common in Byzantine historiographical texts of the time and is characteristic of the numbered scholia and CE1. It is impossible to know if the scholia attributed to Oecumenius belong to him or if they have been epitomised from another source in the way Chrysostom was, but parallels between some of the material found in the Oecumenian scholia and the same author's commentary on the Apocalypse suggest that they are likely from the same individual, and that this individual is the Monophysite known to Severus of Antioch.¹⁴ Because the numbered scholia and CE1 share much in common related to source material and methodology it is quite possible, if not likely, that both layers were composed either by the same source or within a very short period.

¹³ Chapter 3, Section 3.3.2.

¹⁴ For the identity of Oecumenius, see Chapter 3, Section 3.5 and Chapter 4, Section 4.1.3. For comparison of scholia in Ephesians with the Oecumenian commentary on the Apocalypse, see Chapter 4, Section 4.2.2.2 at Eph 2:1–2, n. 109; at Eph 2:5, n. 115; Section 4.2.2.3, at Eph 3:10, n. 208; at Eph 3:13–15, n. 211; at Eph 3:20, n. 227; Section 4.2.2.4 at Eph 4:13, n. 284 and n. 286; at Eph 4:18, n. 296; and Section 2.2.2.5 at Eph 5:31–32, n. 380.

The second layer of the *Corpus Extravagantium* (CE2) is distinct from the earlier layers of the Ps.-Oecumenian catena on Ephesians, both in its methodology and source material. The majority of the scholia found in the CE2 on Ephesians are taken from Theodoret of Cyrrhus' commentary on Ephesians. Additionally, the scholia are lifted from the commentary tradition nearly verbatim in each scholion. The addition of this layer is likely further removed from the CE1 than the CE1 is from the numbered scholia, but this temporal distance has little relation to the change in methodology. While it can be argued that the brevity of Theodoret's comments on Ephesians in his commentary rendered their epitomising unnecessary, there are still lengthy scholia drawn from Theodoret that clearly could have been summarised in the same fashion as Chrysostom. It would seem that the best explanation for the difference in methodology with copying the CE2 into the catena is due to their being taken from manuscripts with floating extracts rather than from another catena or from the commentary itself.¹⁵ The CE2 existed prior to its entrance into the catena as individual marginal scholia in manuscripts comprised primarily of the biblical text. These scholia were taken from those manuscripts and inserted without change into the catena. Therefore, the difference in the style of the CE2 is owed to the original source for their entrance into the margins of the manuscripts that preceded their integration into the catena, not to any catenist or compiler.

My research into the *Scholia Photiana* largely agrees with work of Chiara Coppola. Though it is impossible to connect the scholia attributed to the Patriarch with any of his existing work, the content is generally what would be expected from someone

¹⁵ Chapter 3, Section 3.3.3.

with his background. The scholia differ from the rest of the catena in their focus on grammatical issues within the biblical lemma, but broadly agree in exegesis and theology. Like the scholia of the Normal Type, the *Photiana* offer different interpretative options for biblical passages that are less certain. They also emphasise both the grace of God in salvation and the need for good works on the part of the believer. Their style also employs ἐρωταποκρίσεις in many instances, similar to Photius's *Amphilochia*. Like Coppola, and Hergenröther before her, I surmise that these extracts are drawn from either a separate exegetical work on the Pauline Epistles produced by the Patriarch, or possibly notes recorded from lectures given on the epistles. Their emphasis on grammatical structure and instances of repeated material within the same extract leave the impression that the latter explanation in the case of Ephesians may be more likely than the former.

The variety of sources which exist in the Ps.-Oecumenian catena on Ephesians are more diverse than listed in the CPG or by Karo and Lietzmann, though Karl Staab recognised the presence of Theodoret and the catena's use of Chrysostom. The presence of Theodoret does not appear in the catena tradition prior to the CE2, while both Chrysostom and Oecumenius make up the numbered scholia and the CE1. Though Chrysostom is representative of a moderately Dyophysite Christology and Oecumenius a representative of a moderate Monophysite Christology, the pair are not pitted against one another in the commentary. Instead, there is little indication that different individuals are speaking, and both are presented as if in agreement, either through careful selection of the scholia or the intentional blurring of distinctions when they employ similar trinitarian language, though both would have applied different

definitions. The inclusion of Theodoret adds a second Dyophysite, and more staunchly Antiochene, voice to the catena, but one that had been anathematised for his anti-Cyrrillian views. The existence of these primary voices alongside mentions of Gregory of Nyssa, Gregory of Nazianzus, and Cyril of Alexandria create a compilation-style commentary that intentionally unifies disparate voices to present an appearance of ecumenism. The inclusion of scholia from the ninth-century Patriarch, Photius I may serve as a type of 'seal of approval' over the work given its inclusion at a time when only the Patriarch was authorised to interpret scripture.

The commentary contained in this study is the first of its kind to analyse the exegetical and theological content of every scholion contained in a New Testament catena. The content has been demonstrated to rest comfortably within the established orthodoxy of the sixth and seventh centuries, with no indication that the sources for the individual extracts might have disagreed. The exegetical approach to the text is more aligned with an Antiochene emphasis on right living, though drawing upon interpretations of texts established long before by the Cappadocian fathers and earlier sources like Origen and Clement of Alexandria. The catena's close association with the homilies of John Chrysostom ensures an intimate parallel with his exegesis, but it also adopts the philosophical underpinnings of Neo-Platonism common in other Patristic writings. This commentary demonstrates both how the catena rests within the milieu of its era and how it differs from the emphases of modern Western commentators. The implicit harmonisation of the individual patristic sources in the catena is reminiscent of the movement Joseph Lebon called Neo-Chalcedonianism and may shine new light on the larger purpose of the Ps.-Oecumenian catenae.

The critical editions in Appendices One and Two provide the first eclectic edition of a Ps.-Oecumenian catena on the Pauline epistles. Its Greek text features a critical apparatus detailing each textual decision made alongside the variant readings and their witnesses. The full transcriptions of each manuscript have also been made available online.¹⁶ The creation of this edition provides necessary manuscript information for the production of future critical editions of this catena tradition. The identification of the primary manuscripts used and the broader agreements between the majority of witnesses evident in the apparatus will present other researchers with key indicators for determining which manuscripts will be useful in other epistles. The edition of the *Scholia Photiana* in Appendix Two performs the same function and offers original English translations of the Photian scholia that have so far remained mostly untranslated.¹⁷

5.2 Further Research

Returning to the original question of ‘why’ the Ps.-Oecumenian catena existed, the work conducted here is intended to motivate future research along similar lines to investigate the contents of more scholia in the Ps.-Oecumenian catena tradition. It has been mentioned several times in this study that the content of the catena on Ephesians reflects a tendency toward theological unity, combining disparate voices into a harmony. It has also been suggested that this activity may reflect a Neo-Chalcedonian tendency on the part of the compilers of the catena, particularly given the imperial approval of this

¹⁶ <https://purl.org/itsee/bates>

¹⁷ Chiara Coppola has offered English translations of selected Photian scholia in her PhD thesis but did not translate a complete collection of the *Scholia Photiana* for any one epistle. Coppola, ‘A New Analysis’, 61–66, 78–80, 145–148, 157, 176–180, 247–251, 263–265.

perspective from the sixth century onward. However, there is insufficient data in the catena on Ephesians to make this suggestion more certain. The catena of Ephesians lacks the diversity of voices seen in the catena on Romans, for example. Were a critical edition and translation to be made of that catena, it would be possible to consider similar or different tendencies.

A persistent source of division within the post-Chalcedonian church was Christology. The Christological language in the catena on Ephesians is relatively neutral and such that most ecclesial factions could agree. While this might also be deliberate, further research on particularly Christological verses within the fourteen-letter Pauline corpus used by the late-antique church would bring more clarity to this question. While complete editions of catena on other epistles would be the optimal way forward, a study such as this could be conducted in a manner similar to Staab's edition of select scholia. Rather than limiting the edition to authors one could identify key passages across the Pauline corpus and create an edition of all scholia attached to each, engaging with the source material for them where it can be determined. Investigations like these would provide a more well-rounded picture of the Ps.-Oecumenian catena and further understanding of how each epistle addresses contentious Christological issues.

Further questions also remain concerning the relationship between the manuscripts within the Ps.-Oecumenian catena. Marcon's proposed *Abridged Version* in Romans has not been identified in Ephesians among the manuscripts used for this study. Further investigation is required of other Pauline catenae regarding similar signs of abridgement. The *stemma codicum* provided in this study contains more detail than that produced by Marcon, yet questions still exist regarding the exact nature of these

relationships. Future editions of Pauline epistles can help elaborate on the stemma created here, either by bringing more manuscripts into the stemmatological tree or by rearranging the branches in a way that better relays the larger picture of the catena tradition. There is also the question of the biblical text. More research is needed on the lemmas of the manuscripts themselves to determine if the relationships between the catena text can be observed in textual relationships between the biblical text.

5.3 Concluding Remarks

This study set out to *begin* to answer the question of why the Ps.-Oecumenian catenae were created. It was never intended to be *the* answer to the question.¹⁸ Given the breadth of the question, a complete answer can only be given with an equally broad data pool from which to draw. In my desire to move New Testament catena research in the direction that I believe will best answer why catenae—in this case the Ps.-Oecumenian catenae—exist I set about creating a critical edition that represents the various stages of development within the tradition. I did this to provide a starting point from which discussion can be moved away from individual manuscripts and toward the bigger picture. A translation was included so that this research could be more accessible to researchers that do not have the facility with Greek to make use of the edition but have expertise in areas of patristics, philosophy, and theology that can benefit catena research. Lastly, I chose to include a commentary. This commentary was meant to bridge a gap that still exists, particularly between the world of Protestant scholarship and the

¹⁸ In a manner of speaking, this work is a contribution to the appeal of Martin Hengel thirty years ago. When addressing the annual meeting of the *Studiorum Novi Testamenti Societas* (SNTS), Hengel implored those present to carry on the work of Joseph Reuss and Karl Staab, advancing research into patristic works like catenae, even beseeching Protestant academics specifically to do this work. M. Hengel, 'Aufgaben der Neutestamentlichen Wissenschaft', *NTS* 40 (1994), 348–349.

post-Chalcedonian church of the East. Because readers can and do easily bring their preconceived ideas, convictions, and theologies to a text, that text—especially if it is theological—can easily be misinterpreted. This commentary is provided as a means of explaining the treasury of patristic and philosophical background that lies behind each scholion, requiring the reader to engage with the content of the catena on the catena's terms. It is intended to edify and challenge the casual reader, but also to introduce future researchers to the way catenae recycle their patristic sources, specifically in Paul.

The creation of critical editions is vital to the understanding of manuscripts and how they relate within the broader catena traditions. It is the most daunting of tasks, but the most valuable for the future of this field. Having only dipped my toe into these waters with the epistle to the Ephesians, I am already more aware of the value catenae have to offer the field of biblical studies. While the patristic traditions which they carry may, in some cases, provide new works of authors once thought lost, the compilation of each author, known and unknown, offers its own insight into a theological world that has been decried as empty and devoid of ingenuity. Rather than dried up cisterns,¹⁹ catenae offer a wellspring of insight into Byzantine editorial practices, exegetical methodologies, and possibly even political ambitions.

Catenae offer a unique combination of research needs. The manuscript tradition requires the eye of the textual critic to make sense of the evolution of each catena. The content of the scholia themselves require the mind of the patrologist and theologian to discern patterns in belief and exegesis, identify heresy and orthodoxy, and spot the

¹⁹ J. Reuss, *Matthäus-Kommentare aus der griechischen Kirche aus Katenenhandschriften gesammelt und herausgegeben*, TUGAL 61 (Berlin: Akademie-Verlag, 1957), 16.

subtleties of political and ecclesial involvement. One can either try to be all of these things or seek ways to draw each of the necessary disciplines together so that the wealth of catenae can be fully explored. I am hopeful that this study demonstrates both how that is possible and why it is necessary.

APPENDIX 1

The Pseudo-Oecumenian Catena on Ephesians

[Ha]*¹ Ταύτην ἐπιστέλλει² ἀπὸ Ρώμης, οὐπω μὲν αὐτοὺς ἐωρακώς, ἀκούσας δὲ περὶ αὐτῶν. Ἡ δὲ πρόφασις τῆς ἐπιστολῆς αὕτη: Ἐφέσιοι, πιστεύσαντες εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, γνησίαν ἔσχον εἰς αὐτὸν τὴν πίστιν, καὶ εἰς πάντας τοὺς ἁγίους τὴν ἀγάπην, καὶ ἠβούλοντο παρὰ τοῦ Παύλου βεβαιωθῆναι. Μαθὼν τοίνυν ὁ ἀπόστολος, γράφει πρὸς αὐτοὺς ταύτην τὴν ἐπιστολὴν ὥσπερ κατηχητικὴν. Καὶ πρῶτον μὲν δείκνυσιν μὴ νεώτερον εἶναι τὸ καθ' ἡμᾶς μυστήριον, ἀλλ' ἐξ ἀρχῆς καὶ πρὸ καταβολῆς κόσμου εἶναι ταύτην εὐδοκίαν θεοῦ,³ ὥστε τὸν Χριστὸν ὑπὲρ ἡμῶν παθεῖν, καὶ ἡμᾶς σωθῆναι. Ἐπειτα περὶ κλήσεως τῶν ἐθνῶν διαλέγεται, ἵνα δείξῃ ἀξίως αὐτοὺς πεπιστευκέναι. Καὶ ἀποδείκνυσιν, ὅτι ἡ κλήσις ἡμῶν γέγονεν οὐ⁴ δι' ἀνθρώπου,⁵ ἀλλὰ διὰ Ἰησοῦ⁶ Χριστοῦ,⁷ ὅς ἐστιν υἱὸς τοῦ θεοῦ, ἵνα καὶ ἐκ τούτου μάθωσιν, ὅτι οὐκ ἀνθρωπολάτραι γέγονασιν, πιστεύσαντες Χριστῷ,⁸ ἀλλὰ ἀληθινοὶ θεοσεβεῖς. Σημαίνει δὲ καὶ ἑαυτὸν διὰ τοῦτο ἀπεστάλθαι, κηρύσσειν τὸ εὐαγγέλιον, καὶ ὅτι καὶ περὶ αὐτῶν ἐφρόντιζεν. Ἐπειτα παραινετικούς λόγους ἀνδράσι καὶ γυναιξί, πατράσι καὶ τέκνοις, κυρίοις καὶ δούλοις τίθησιν ἐν τῇ ἐπιστολῇ, καὶ καθόλου πάντας παρασκευάζει κατὰ τοῦ διαβόλου, καὶ τῶν δαιμόνων αὐτοῦ, πρὸς ἐκείνους ἡμῖν εἶναι⁹ τὴν πάλιν. Καὶ ὥσπερ ἀγαθὸς ἀλείπτῃς ἀλείψας τοῖς λόγοις πάντας κατὰ τῆς διαβολικῆς ἐνεργείας, οὕτως τελειοῖ τὴν ἐπιστολήν.

[Hb]¹⁰ Ἡ Ἐφεσος μητρόπολις μὲν ἐστὶ τῆς Ἀσίας, τὴν δὲ Ἄρτεμιν ἔσεβεν, καὶ τοσοῦτον ἦν¹¹ περὶ τὴν δαίμονα τὸ σέβας. Ὡς καὶ νεωκόρον τὴν Ἐφεσον τῆς Ἀρτέμιδος ἀναγορεύεσθαι ὡς ἐν ταῖς πράξεσιν ἱστορεῖται. Ἐν αὐτῇ τῇ¹² Ἐφέσῳ ὁ εὐαγγελιστὴς ἰωάννης ἐξορίσθεις, διέτριψεν πολλὰ, ἐν ᾗ καὶ τελευτᾷ. Καὶ τὸν Τιμόθεον, δὲ ἐκεῖ ὁ Παῦλος¹³ ἐπίσκοπον ἐχειροτόνησεν. Τῶν δὲ φιλοσόφων οἱ κατὰ τὴν Ἀσίαν ἀνθοῦντες ἐν τῇ Ἐφέσῳ μάλιστα διῆγον. Διὸ πολλὴ σπουδὴ κέχρηται πρὸς αὐτοὺς γράφων καὶ τὰ βαθύτερα δὲ τῶν νοημάτων αὐτοῖς ἐπιστέλλει ἅτε κατηχημένοις καὶ τὰ ὑψηλά. Γράφει δὲ ἀπὸ Ρώμης τὴν ἐπιστολήν, ἐν δεσμοῖς ὑπάρχων ὁ Παῦλος.¹⁴

* GA 627 only contains scholia attributed to the second layer of the corpus extravagantium. Therefore, unless noted, all other scholia are to be understood as being omitted.

¹ *om. schol.* 075 1916 1919 2011 2962.

² ἐπιστέλλει] ἀποστέλλει 1932.

³ θεοῦ] τοῦ θεοῦ 1907.

⁴ οὐ] οὐκ 1905 1907 1932 1971.

⁵ οὐ δι' ἀνθρώπου] οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀγγέλου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ 2183.

⁶ Ἰησοῦ] *om.* 1907.

⁷ Χριστοῦ] *om.* 1932.

⁸ Χριστῷ] τῷ Χριστῷ 1907 2183.

⁹ εἶναι] *add.* λέγων 2183.

¹⁰ *om. schol.* 1907 1971.

¹¹ ἦν] αὐτῇ 2183.

¹² τῇ] *om.* 91 1905 1916 1923 1982 1998.

¹³ δὲ ἐκεῖ ὁ Παῦλος] Παῦλος ἐκεῖ 91 1905 1916 1923 1932 1982 1997 1998 2011 2183.

¹⁴ ὁ Παῦλος] *om.* 91 1905 1916 1923 1932 1982 1997 1998 2011 2183.

Eph. 1:1

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ.

[1α] ¹⁵ Σημειωτέον τὸ ¹⁶ διὰ ἐνταῦθα ¹⁷ ἐπὶ πατρὸς εἰρημένον. ¹⁸

[1] Ὅρα πόση ἦν τότε ἀρετὴ ὅτι κοσμικοὺς ἀνθρώπους ¹⁹ ἁγίους καὶ πιστοὺς ²⁰ προσαγορεύει. ²¹

Eph. 1:2

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

[2] Εἰκότως ἀπὸ ²² χάριτος ²³ ἤρξατο. Χάριτι γὰρ καὶ πατὴρ ἀνθρώπων ὁ θεός, χάριτι καὶ ὁ ²⁴ υἱός ἔδωκεν ἑαυτὸν ἀντίλυτρον ²⁵ ὑπὲρ ἡμῶν.

Eph. 1:3

εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλοφίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,

[3] Τοῦτο ὡς πρὸς ἀντιδιαστολὴν εἴρηται τῆς Ἰουδαϊκῆς εὐλογίας. Ἐκείνη γὰρ σαρκικωτέρα μάλλον ἦν, ἢ δὲ ἡμῶν πνευματικὴ. Καλῶς δὲ τὸ ἐν πάσῃ. Γέγονας γὰρ ἀθάνατος, ²⁶ ἀναμάρτητος, υἱός καὶ ἀδελφός ²⁷ θεοῦ, ²⁸ συγκληρονόμος Χριστοῦ. Δι' οὗ ²⁹ ἡ ἀπαρχὴ σου προσκυνεῖται ἐκ τῶν χερουβίμ.

[4] Διὰ Χριστοῦ γὰρ ἡμῖν ³⁰ ἡ εὐλογία, οὐ διὰ τινος τῶν προφητῶν ὡς ³¹ Ἰουδαίοις διὰ μωυσέως. Καλῶς δὲ τὸ ἐν τοῖς ἐπουρανίοις οἷον πράγμασιν. Οὐδέν γὰρ γήϊνον παρ' ἡμῖν ὡς παρὰ Ἰουδαίοις. Ἐκεῖ γὰρ γῆ ³² ῥέουσα μέλι καὶ γάλα καὶ τὰ ἀγαθὰ τῆς γῆς φάγεσθε ³³ καὶ εὐλογήσει κύριος τὴν γῆν σου. Ἐνταῦθα δὲ πάντα περὶ βασιλείας οὐρανίων.

¹⁵ *om. schol.* 1905 1916 1971 1982 1997 1998 2011.

¹⁶ τὸ] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

¹⁷ σημειωτέον τὸ διὰ ἐνταῦθα] τὸ διὰ 1907.

¹⁸ This note often appears before the first scholia, without a number assigned, almost as a preface as what is to follow.

¹⁹ κοσμικοὺς ἀνθρώπους] κοσμικοῖς ἀνθρώποις 1905 1916 1923 1932 1982 1997 1998.

²⁰ ἁγίους καὶ πιστοὺς] καὶ πιστοὺς 91 | καὶ πιστοὺς καὶ ἁγίους 1907 | καὶ πιστοὺς ἁγίου 1919 2962 | καὶ πιστοὺς ἁγίους 2011 | πιστοὺς 1971 | καὶ πιστοῖς 1905 1916 1923 1932 1982 1997 1998.

²¹ προσαγορεύει] ἐπαγορεύει 1905 1916 1923 1932 1982 1997 1998 | ἐπροσαγορεύει 1919 | ὀνομάζει 1971.

²² ἀπὸ] *om.* 91.

²³ χάριτος] εὐχάριτος 91.

²⁴ ὁ] *om.* 1919.

²⁵ ἀντίλυτρον] *add.* τῶν ἁμαρτιῶν 1971.

²⁶ ἀθάνατος] *add.* καὶ 2183.

²⁷ ἀδελφός] *add.* καὶ 1971.

²⁸ θεοῦ] *om.* 1971 | τοῦ θεοῦ 1998.

²⁹ Χριστοῦ δι' οὗ] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

³⁰ ἡμῖν] ἡμῶν 1905 1982 1997 2183.

³¹ ὡς] *add.* καὶ 2011.

³² γῆ] *add.* τε 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

³³ φάγεσθε] φάγεσαι 91 1905 1916 1919 1923 1932 1997 1998 2011 2183 2962 | φάγεσθαι 075 1982.

Eph. 1:4

καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,

[5] Ὡςπερ εὐλόγησεν ἡμᾶς διὰ Χριστοῦ, οὕτως καὶ ἐξελέξατο δι' αὐτοῦ καὶ τῆς εἰς αὐτὸν πίστεως. Τὸ δὲ *πρὸ καταβολῆς κόσμου* δηλοῖ ὅτι τοῦτο³⁴ πάλαι ἦν ὁρισθέν σωθῆναι διὰ τῆς εἰς Χριστὸν πίστεως τοὺς ἐπὶ γῆς. Τὸ δὲ *καταβολῆς*³⁵ δηλοῖ ὅτι³⁶ ἀπὸ ὕψους τινὸς τῆς τοῦ θεοῦ δυνάμεως κατεβλήθη ὁ κόσμος.

[6]³⁷ Ἐξείλετο³⁸ ἡμᾶς φησὶν ἐπὶ τούτῳ τῷ ὅρῳ εἰς τὸ *εἶναι ἡμᾶς ἁγίους* κατὰ πίστιν, *ἀμώμους* κατὰ βίον, *κατενώπιον αὐτοῦ* φησὶν.³⁹ Εἰσὶ⁴⁰ γὰρ τινες ἁμώμοι τοῖς ἀνθρώποις δοκοῦντες, ἀλλ' οὐ τοῦτο φησὶν, ἀλλὰ *κατενώπιον αὐτοῦ*. Τοῦτο δὲ φησὶν διὰ τὴν πρὸς ἡμᾶς *ἀγάπην* ἐποίησεν.⁴¹

Eph. 1:5

προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

[7] Μέγα μὲν καὶ τὸ *εἰς υἰοθεσίαν* εἰσαχθῆναι θεοῦ, μεῖζον⁴² δὲ τὸ καὶ *διὰ* τοῦ υἱοῦ τοῦτο μεσιτευθῆναι. Υἰοθεσίαν⁴³ δὲ ποίαν τὴν *εἰς αὐτόν*; Φησι φέρουσιν τὸν θεόν.

[7ex]⁴⁴ *Εὐδοκίαν*⁴⁵ γὰρ τὴν ἐπ'⁴⁶ εὐεργεσία⁴⁷ βούλησιν ἔθος τῇ θείᾳ καλεῖν γραφῇ.

Eph. 1:6

εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἐν ᾗ ἔχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ

[8] Ταῦτα δὲ πάντα ἐποίησεν εἰς ἡμᾶς, δι' ἄλλο μὲν οὐδὲν. Πλήν ὅτι ἡβουλήθη⁴⁸ καὶ σφόδρα ἐπεθύμησεν χάριτι σώσαι τοὺς ἐπὶ γῆς, πρὸς τὸ ἐκ τούτου ἐπαινεῖσθαι καὶ δοξάζεσθαι⁴⁹ τὴν ἁγίαν αὐτοῦ δόξαν τῆς χάριτος.

[9] Ἐχαρίτωσεν δὲ πρῶτον μὲν ἐνώπιον τῶν ὀφθαλμῶν αὐτοῦ. Ἐπειτα ἐπεράστους ἐποίησεν ἀγγέλοις, ἀρχαγγέλοις, ταῖς ἁνθ' δυνάμεσιν, τοῖς εὐηρεστηκόσιν αὐτῷ ἁγίοις. *Ἐπιθυμήσει* γὰρ φησὶν

³⁴ τοῦτο] τοῦ 2962.

³⁵ καταβολῆς] *add.* κόσμου 1932.

³⁶ τοῦτο...ὅτι] *om.* 075.

³⁷ *om. schol.* 2011.

³⁸ ἐξείλετο] ἐξελέξατο 91 2183.

³⁹ φησιν] τοῦτο 2183.

⁴⁰ εἰσι] εἰμί 1923.

⁴¹ ἐποίησεν] *add.* ὁ φιλόανθρωπος 1971.

⁴² μεῖζον] μεῖζω 075 1919 2962.

⁴³ υἰοθεσίαν] εἰς υἰοθεσίαν 91 1905 1916.

⁴⁴ *om. schol.* 075 1980 2011.

⁴⁵ εὐδοκίαν] τοῦτο γὰρ φησὶν ἡ θέλησεν εὐδοκίαν 627 1907 1971.

⁴⁶ ἐπ'] ἐν 1916.

⁴⁷ εὐεργεσία] εὐεργεσίαν 627.

⁴⁸ ἡβουλήθη] ἐβουλήθη 1919 1998 2011 2962.

⁴⁹ δοξάζεσθαι] δόξα ἔξεσθαι 1919 2962.

ὁ βασιλεύς τοῦ κάλλους σου.⁵⁰ Τὴν δὲ χάριν ταύτην, διὰ τοῦ ἡγαπημένου Χριστοῦ καὶ υἱοῦ αὐτοῦ⁵¹ τοῖς ἐπὶ γῆς δεδώρηται.⁵² Αὐτὸς γὰρ ὁ μεσίτης.

Eph. 1:7

ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ

[10]⁵³ Δι' οὗ φησὶν ἔχομεν τὴν ἄφεσιν διὰ τοῦ αἵματος αὐτοῦ ὑπάρξασαν ἡμῖν. Θαυμαστὸν γὰρ τὸ μὴ μόνον ὑπὲρ ἐχθρῶν, ἀλλὰ καὶ τὸν υἱὸν δοῦναι καὶ πρὸς θάνατον διὰ τοῦ αἵματος. Τοῦτο γὰρ τῶν δωρεῶν τὸ φρικωδέστατον.

Eph. 1:8

ἧς ἐπερίσσευσεν εἰς ἡμᾶς. ἐν πάσῃ σοφίᾳ καὶ φρονήσει

[11] Ταῦτα δὲ ἐποίησεν φησὶ κατὰ τὸν πλοῦτον,⁵⁴ τῆς χάριτος αὐτοῦ ἧς ἐπερίσσευσεν εἰς⁵⁵ ἡμᾶς, πανταχόθεν ὑπερβολαί. Ὅτι τὸ πλοῦτος ἐδόθη: καὶ πλοῦτος θεοῦ, καὶ χάριτος πλοῦτος, καὶ ὅτι ἐπερίσσευσεν,⁵⁶ τουτέστιν περισσευθῆναι ἐποίησεν.⁵⁷

Eph. 1:9

γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ

[12] Ἡ σοφῶς καὶ φρονίμως ἐγνώρισεν ἡμῖν,⁵⁸ ἡ σοφούς καὶ φρονίμους ποιήσας. Οὕτως ἐγνώρισεν ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, ὡσεὶ εἶπεν τά ἐν τῇ καρδίᾳ αὐτοῦ. Τί γὰρ ἴσον τοῦ μυστηρίου τούτου,⁵⁹ τοῦ⁶⁰ δοῦναι τὸν υἱὸν ὑπὲρ τῶν ἐχθρῶν καὶ μισουμένων;⁶¹

[13]⁶² Γνωρίσας ἡμῖν κατὰ τὴν βουλήν αὐτοῦ ἣν βουλήν προέθετο ἐν αὐτῷ,⁶³ τουτέστιν τῷ Χριστῷ πληρῶσαι. Καὶ ἀπλῶς τοῦτο προέθετο φησὶν τοῦτο⁶⁴ ἐβουλεύσατο⁶⁵ ὁ πατήρ, τὴν ἀπαρχὴν τοῦ φυράματος ἡμῶν⁶⁶ ἐκ δεξιῶν αὐτοῦ⁶⁷ καθίσαι.

⁵⁰ κάλλους σου] καλὰ σου 1916.

⁵¹ καὶ υἱοῦ αὐτοῦ] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962. .

⁵² δεδώρηται] δέδωκεν 91 1905 1907 1916 1923 1932 1982 1997 1998 2011 2183.

⁵³ *om. schol.* 2011.

⁵⁴ πλοῦτον] *add.* τουτέστιν ἐν τῷ πλούτῳ 075 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962..

⁵⁵ εἰς] *om.* 1971.

⁵⁶ ἐπερίσσευσεν] περισσευσεν 075 1998 2011 2962.

⁵⁷ τουτέστιν περισσευθῆναι ἐποίησεν] *om.* 1907 1971.

⁵⁸ ἡμῖν] *add.* ἡ σοφούς καὶ φρονίμους ἐγνώρισεν ἡμῖν 1916.

⁵⁹ τοῦτο] *om.* 075.

⁶⁰ τοῦ] τὸ 1919 2962.

⁶¹ καὶ μισουμένων] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

⁶² *om. schol.* 2011.

⁶³ γνωρίσας...αὐτῷ] *om.* 1980.

⁶⁴ τοῦτο] *add.* προέθετο καὶ 1932.

⁶⁵ ἐβουλεύσατο] ἐβουλεύετο 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

⁶⁶ τῷ Χριστῷ...ἡμῶν] *om.* 1916.

⁶⁷ αὐτοῦ] *om.* 1971.

Eph. 1:10

εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ.

[14]⁶⁸ Ταύτην δὲ τὴν⁶⁹ *ευδοκίαν* διατί;⁷⁰ *Προέθετο*, διατί;⁷¹ *Εἰς οἰκονομίαν* φησὶ, τουτέστιν εἰς χρηστὴν καὶ ἐπωφελῆ διοίκησιν τοῦ πέρατος τῶν καιρῶν. Ἐν γὰρ τοῖς ἐσχάτοις καιροῖς ταύτῃ⁷² ἡ σωτήριος οἰκονομία γέγονεν τῆς ἐνανθρωπίσεως.

[15] Συνάψαι⁷³ ἐνώσαι μίαν κεφαλὴν παρασχεῖν ἀγγέλοις καὶ ἀνθρώποις τὸν Χριστόν. Ἀπесχισμένοι γὰρ ἦσαν οἱ ἄγγελοι καὶ οἱ ἄνθρωποι,⁷⁴ συνῆψεν, οὖν⁷⁵ αὐτούς⁷⁶ καὶ ἥνωσεν διὰ Χριστοῦ.

[15ex]⁷⁷ *Ἀνακεφαλαίωσιν* καλεῖ⁷⁸ τὴν σύντομον τῶν πραγμάτων μεταβολήν.⁷⁹ Διὰ γὰρ τῆς κατὰ τὸν Δεσπότην Χριστόν οἰκονομίας, καὶ τῶν ἀνθρώπων ἡ φύσις ἀνίσταται, καὶ τὴν ἀφθαρσίαν ἐνδύεται, καὶ ἡ ὀρωμένη κτίσις τῆς φθορᾶς ἐλευθερουμένη τεύξεται τῆς ἀφθαρσίας, καὶ τῶν ἀοράτων οἱ δῆμοι ἐν εὐφροσύνῃ διατελέσουσιν, ἐπειδὴ ἀπέδρα ὁδύνη καὶ λύπη καὶ στεναγμός.⁸⁰ Τοῦτο διὰ τῶνδε τῶν ῥητῶν⁸¹ ἐδίδαξεν⁸² ὁ θεὸς ἀπόστολος. Οὐ γὰρ ἀπλῶς⁸³ εἶπεν *τὸν οὐρανὸν καὶ τὴν γῆν*,⁸⁴ ἀλλὰ καὶ, *τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς*.⁸⁵ Καὶ δεικνὺς τὸ τῆς οἰκονομίας μυστήριον, ἐπήγαγεν, *ἐν αὐτῷ*, τουτέστιν ἐν τῷ Χριστῷ.⁸⁶

[16]⁸⁷ Πάλιν⁸⁸ *ἐν αὐτῷ* τουτέστιν δι' αὐτοῦ τοῦ Χριστοῦ.⁸⁹

⁶⁸ *om. schol.* 2011.

⁶⁹ τὴν] *add.* οἰκονομίαν 2183.

⁷⁰ διατί] *om.* 1907 1971.

⁷¹ διατί] *om.* 1907 1916 1971 2183.

⁷² ταύτῃ] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962 | αὐτῇ 1907 1971 1980 (corrector).

⁷³ συνάψαι] *add.* καὶ 1907.

⁷⁴ τὸν Χριστόν...ἄνθρωποι] *om.* 075.

⁷⁵ οὖν] *om.* 1932.

⁷⁶ αὐτούς] *om.* 1907.

⁷⁷ *om. schol.* 075 1971 1980 2011.

⁷⁸ καλεῖ] τοίνυν καλεῖ 627.

⁷⁹ ἀνακεφαλαίωσιν ... μεταβολήν] τὴν σύντομον τῶν πραγμάτων μεταβολήν ἀνακεφαλαίωσιν καλεῖ 1919 2962.

⁸⁰ τοῦτο ... Χριστῷ] *om.* 1919 2962.

⁸¹ διὰ τῶνδε τῶν ῥητῶν] διὰ τῶν ῥητῶν 1907 1997 | διὰ τῶνδε ῥηματῶν 1916 | διὰ τῶνδε τῶν ῥηματῶν 1932 | διὰ τοῦτω ῥηματῶν 91 | διὰ τούτων τῶν ῥητῶν 2183.

⁸² τοῦτο διὰ τῶνδε τῶν ῥητῶν ἐδίδαξεν] τοῦτο δίδασκεν 1923.

⁸³ ἀπλῶς] *om.* 627.

⁸⁴ ἀπλῶς εἶπεν τὸν οὐρανὸν καὶ τὴν γῆν] εἶπεν τὸν οὐρανὸν καὶ τὴν γῆν ἀπλῶς 627.

⁸⁵ τὰ ἐπὶ τῆς γῆς] *om.* 2183.

⁸⁶ τῷ Χριστῷ] *add.* πάλιν τὸ ἐν αὐτῷ τουτέστιν δι' αὐτοῦ τοῦ Χριστοῦ 91.

⁸⁷ *om. schol.* 1907.

⁸⁸ πάλιν] *add.* τό 075 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962,

⁸⁹ τοῦ Χριστοῦ] *om.* 1919 2962.

Eph. 1:11

ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν θεοῦ τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ

[16ex]⁹⁰ Δι' οὗ φησι Χριστοῦ⁹¹ καὶ ἐκληρώθημεν. Ἄλλ' ἐπειδὴ ὁ κληρὸς συγκυρίας⁹² μᾶλλον καὶ οὐκ ἀρετῆς ἐστίν, διορθοῦται αὐτὸ καὶ φησὶν *προορισθέντες*. Οὐκ ἂν δὲ προωρίσθημεν εἰ ἀνάξιοι ἦμεν.

[16ex2]⁹³ Ἄνωθεν γὰρ προορίσας⁹⁴ ἡμᾶς, εἰς ταύτην ἀπεκλήρωσεν τὴν ζωὴν ὅ⁹⁵ πάντα ποιῶν ὅσα βούλεται. Διδάσκει δὲ σαφέστερον εἰς ποῖον προωρίσθημεν κληρὸν.

[17] Κατὰ τὴν⁹⁶ γνώμην τοῦ τὰ⁹⁷ πάντα ἐνεργοῦντος θεοῦ⁹⁸ ἔν τε οὐρανῷ καὶ ἐπὶ⁹⁹ γῆς.

[18] Εἴτα οὐκ ἀρκεσθεῖς τὸ εἰπεῖν *προορισθέντες* καὶ *κατὰ πρόθεσιν*, ἐπάγει, *κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ*. Δεῖξαι γὰρ βούλεται ὅτι οὐκ ἐν παρεπομένῳ ἐκλήθη τὰ ἔθνη διὰ τὸ ἀποσκιρτῆσαι Ἰουδαίους, ἀλλ' ἄνωθεν τοῦτο προώριστο καὶ ἐν πρωτοτύπῳ ἔκειτο. ἐπειδὴ γὰρ ὁ Χριστὸς προτρεπόμενος τοὺς Ἰουδαίους φησὶν, *οὐκ ἦλθον εἰ μὴ εἰς¹⁰⁰ τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ*. Καὶ πάλιν, *εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε*. Σπουδάζει νῦν δεῖξαι ὁ Παῦλος¹⁰¹ ὅτι προτροπῆς ἕνεκεν καὶ ἐφελεύσεως Ἰουδαίων ἐκεῖνα εἴρηται, ὅς τὸ γε ἀληθές, ἄνωθεν ὥριστο ἡ κλήσις τῶν ἐθνῶν.

Eph. 1:12

εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ.

[19] Ἡμᾶς τίνας *τοὺς προηλπικότας ἐν τῷ Χριστῷ* φησὶ. Τουτέστιν τοὺς πιστοὺς. Ἐκ τοῦ καθ' ἡμᾶς γὰρ πράγματος¹⁰² μάλιστα δοξαστεὸς¹⁰³ ὁ θεός, ὅτι οὕτως¹⁰⁴ ἡμᾶς ἡλλοτριωμένους ἔσωσεν.¹⁰⁵

[19ex]¹⁰⁶ Πάντες γὰρ ὁρῶντες¹⁰⁷ τοὺς εἰς τὸν Δεσπότην πεπιστευκότας Χριστὸν ἀνυμνοῦσι τὸν τούτων αἴτιον τῶν ἀγαθῶν.

⁹⁰ *om. schol.* 627 1916.

⁹¹ Χριστοῦ] *om.* 91 2183.

⁹² συγκυρίας] κυρίας 1907.

⁹³ *om. schol.* 075 1971 1980 2011.

⁹⁴ προορίσας] προορίσεν 627.

⁹⁵ ὅ] ὅς 1919 2962.

⁹⁶ τὴν] *om.* 2011.

⁹⁷ τὰ] *om.* 1971.

⁹⁸ θεοῦ] θεῷ 1919.

⁹⁹ ἐπὶ] *add.* τῆς 1971.

¹⁰⁰ εἰς] πρὸς 075.

¹⁰¹ ὁ Παῦλος] *om.* 2183.

¹⁰² πράγματος] *om.* 1971.

¹⁰³ δοξαστεὸς] δεδόξασται 1919 2011 2962.

¹⁰⁴ οὕτως] οὕτος 1907.

¹⁰⁵ ἡμᾶς ἡλλοτριωμένους ἔσωσεν] αὐτοῦ ἡλλοτριωμένους ἔσωσεν 91 1905 1907 1916 1923 1932 1971 1982 1997 1998 2183 | ἡμᾶς ἡλλοτριωμένους αὐτοῦ ἔσωσεν 1919 2011 2962.

¹⁰⁶ *om. schol.* 075 1971 1980 2011.

¹⁰⁷ ὁρῶντες] οἱ ὁρῶντες 1932.

Eph. 1:13

ἐν ᾧ καὶ ἡμεῖς¹⁰⁸ ἀκοῦσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,

[20]¹⁰⁹ Δι' ¹¹⁰ οὗ Χριστοῦ οὕτως καὶ πρὸς ἐβραίους¹¹¹ ἐλάλησεν φησὶν ἡμῖν ἐν ὑιῶ.¹¹²

[21]¹¹³ Οὐκ ἔστι γὰρ τύπος ὡς ἐπὶ Ἰουδαίων ἀλλ' αὐτὴ¹¹⁴ ἡ ἀλήθεια.

[22]¹¹⁵ Εὐαγγέλιον τῆς σωτηρίας¹¹⁶ ἔστι μὲν καὶ ὡς πρὸς ἀντιδιαστολὴν τοῦ νόμου ἔστι δὲ καὶ ὅτι τοὺς πιστεύοντας σώζει.

[23]¹¹⁷ Δι' οὗ φησιν εὐαγγελίου¹¹⁸ καὶ τῆς ἐν αὐτῷ πίστεω,¹¹⁹ ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας, ἢ τῷ ἐπαγγελιομένῳ τὰ μυρία ἀγαθὰ, ἢ ἵνα διὰ τῆς σφραγίδος τύχητε τῶν ἐπαγγελιῶν. Ὁ γὰρ θεὸς δῆλός¹²⁰ ποιῶν τοὺς αὐτοῦ, σφραγίζει αὐτοὺς τῷ ἁγίῳ¹²¹ πνεύματι.

[23ex]¹²² Οἶον¹²³ τινα¹²⁴ σφραγίδα τὴν τοῦ πνεύματος ἐκομίσασθε¹²⁵ δωρεάν; Ἐπαγγελίαν δὲ¹²⁶ ὡς τοῦ κυριοῦ ἐπαγγελιαμένου πέμψειν τὸ ἅγιον πνεῦμα.¹²⁷

Eph. 1:14

ὅς ἐστιν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

[24]¹²⁸ Ὁ¹²⁹ ἄρραβὼν πιστοῦται τὸ ὅλον τὴν τοίνυν υἰοθεσίαν καὶ τὰ μυρία ἀγαθὰ πιστούμενος. Ὁ θεὸς δέδωκεν ἄρραβῶνα τῆς ἐπουρανίου κληρονομίας τὸ πνεῦμα τὸ ἅγιον.¹³⁰

¹⁰⁸ ἡμεῖς] ὑμεῖς 075.

¹⁰⁹ om. schol. 627 2011 | lac. 1982.

¹¹⁰ δι'] ἐν ᾧ ἀντὶ τοῦ δι' 1907.

¹¹¹ καὶ πρὸς ἐβραίους] καὶ ἐν τῇ πρὸς ἐβραίους 91 1907.

¹¹² ἐλάλησεν φησὶν ἡμῖν ἐν ὑιῶ] ἐλάλησεν φησιν ἐν ὑιῶ 075 | ἐλάλησεν ἡμῖν ἐν ὑιῶ 91 | ἐλάλησεν ἡμῖν φησιν ἐν ὑιῶ 1932.

¹¹³ om. schol. 2011 | lac. 1982.

¹¹⁴ αὐτὴ] add. καθαρωτάτη 1971.

¹¹⁵ lac. 1982.

¹¹⁶ τῆς σωτηρίας] σωτηρίας 91 1905 1907 1916 1919 1923 1932 1971 1997 1998 2011 2962.

¹¹⁷ lac. 1982.

¹¹⁸ δι' οὗ φησιν εὐαγγελίου] δι' οὗ εὐαγγελίου 91 1905 1916 1919 1923 1932 1997 1998 2011 2183 2962.

¹¹⁹ πίστεω] add. καὶ 1907.

¹²⁰ ὁ γὰρ θεὸς δῆλός] ὥσπερ γὰρ δῆλός 91 1905 1916 1923 1932 1971 1997 1998 2183 2962 | ὥσπερ γὰρ ὁ θεὸς δῆλός 1907 1919 2011.

¹²¹ ἁγίῳ] θείῳ 1971.

¹²² om. schol. 075 1907 1971 1980 2011 | lac. 1982.

¹²³ οἶον] add. ἀντὶ τοῦ 627.

¹²⁴ τινα] τι 91 1905 1919 1923 2962.

¹²⁵ ἐκομίσασθε] κομίσασθε 1916 1919 1923 2962.

¹²⁶ δέ] add. αὐτὴν καλεῖ 627.

¹²⁷ τὸ ἅγιον πνεῦμα] τὴν χάριν τοῦ πνεύματος 627 | τὸ πνεῦμα τὸ ἅγιον 1932.

¹²⁸ lac. 1982.

¹²⁹ ὃ] ὥσπερ ἐστιν ἄρραβὼν τῆς κληρονομίας ἡμῶν ὁ 2183 | add. δὲ 2183.

¹³⁰ τὸ πνεῦμα τὸ ἅγιον] τὸ ἅγιον πνεῦμα 091 1905 1916 1923 1932 1997 1998 2183.

[25]¹³¹ Περιποιήσιν ἡμᾶς καλεῖ, διὰ τὸ περιποιήσασθαι ἡμᾶς τὸν θεόν. Ὁ οὖν ἄρραβὼν φησι καὶ πρὸς τοῦτο ἐστὶν εἰς τὸ ἀπολυτρώσασθαι¹³² τὴν περιποιήσιν αὐτοῦ. Ἐκεῖ¹³³ δὲ ἔσται¹³⁴ ἡ καθαρά ἀπολύτρωσις, ὅταν μὴ μόνον ἁμαρτιῶν, ἀλλὰ καὶ τοῦ μετὰ ἁμαρτωλῶν συνοικεῖν λυτρωθῶσιν οἱ ἅγιοι.

[26]¹³⁵ Τοῦτο συνεχῶς ἐπιλέγει. Πιστούμενος τὸ πάντως ἔσεσθαι τὰ ἐπηγγελμένα. Ὡσει ἔλεγεν, εἰ μὲν ἡμῶν ἕνεκεν ταῦτα ἐπηγγείλατο, κἂν ἀμφιβάλλειν ἦν, εἰ δὲ διὰ τὸ θαυμασθῆναι τὴν δόξαν αὐτοῦ τίς ἀντερεῖ λοιπόν;

Eph. 1:15

Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,

[27]¹³⁶ Διὰ τὰ ἀπόκειμενα ἀγαθὰ τοῖς ὀρθῶς πιστεύουσιν καὶ βιοῦσιν καὶ διὰ τὸ ἐν τοῖς σωθησομένοις τετάχθαι ὑμᾶς.

[28]¹³⁷ Πλείονα¹³⁸ γὰρ ἀπάντων διὰ τὴν πίστιν ἡμῶν εὐχαριστητέον τῷ θεῷ, ὅτι νοῦν ἡμῖν πρὸς τὸ πιστεῦσαι δέδωκεν.¹³⁹ Ἀεὶ δὲ τῇ πίστει συνάπτει τὴν ἀγάπην, καλλίστην ἀποτελῶν ξυνωρίδα.¹⁴⁰

Eph. 1:16-17

οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνεῖαν ποιούμενος ἐπὶ τῶν προσευχῶν μου, ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ,

[29]¹⁴¹ Τοῦτο δὲ ἐποίει οὐ μόνον πρὸς αὐτοὺς ἀλλὰ καὶ πρὸς πάντας τοὺς ἑαυτοῦ μαθητάς.¹⁴²

[29ex]¹⁴³ Τοῦτο κατὰ διαίρεσιν τέθεικεν. Τὸν γὰρ αὐτὸν τοῦ αὐτοῦ καὶ θεὸν ἐκάλεσεν καὶ πατέρα, θεὸν μὲν ὡς ἀνθρώπου, πατέρα δὲ ὡς θεοῦ. Δόξαν γὰρ τὴν θεϊαν φύσιν ὠνόμασεν.

¹³¹ *lac.* 1982.

¹³² ἀπολυτρώσασθαι] περιποιήσασθαι 1971.

¹³³ ἐκεῖ] ἐκείνη 1916.

¹³⁴ ἔσται] ἔστιν 1916.

¹³⁵ *lac.* 1982.

¹³⁶ *om. schol.* 2011 | *lac.* 1982.

¹³⁷ *lac.* 1982.

¹³⁸ πλείονα] πλεόν 1905 1916 1923 1932 1982 1997 1998 | πλεῖον 91 1907 1919 1971 2011 2183 2962.

¹³⁹ δέδωκεν] *add.* καθ' ὑπερβάτον τὴν ἐν κυρίῳ Ἰησοῦ πίστιν . ἦν ὑμεῖς φησιν κέκτησθε 91.

¹⁴⁰ ἀεὶ...ξυνωρίδα] *om.* and moved to its own scholion 1998.

¹⁴¹ *lac.* 1982.

¹⁴² τοῦτο δὲ ἐποίει οὐ μόνον πρὸς αὐτοὺς ἀλλὰ καὶ πρὸς πάντας τοὺς ἑαυτοῦ μαθητάς] Οὐ τοῖς παρ' αὐτοῖς μόνοις 91 1905 1907 1916 1923 1932 1971 1997 1998 2183.

¹⁴³ *om. schol.* 075 1971 1980 2011 | *lac.* 1982.

[29ex2]¹⁴⁴ Τί δὲ παρακαλεῖ¹⁴⁵ καὶ ποίαν μνεῖαν ποιεῖ;¹⁴⁶ ἵνα φησὶν ὁ θεὸς δώσει ὑμῖν πνεῦμα σοφίας.¹⁴⁷ τοῦτο διὰ τὴν σάρκα φήσιν.¹⁴⁸

[30]¹⁴⁹ Ἀεὶ πρὸς τὸ προκείμενον ὀνομάζει τὸν θεὸν, θεὸν οἰκτιρμῶν καλῶν, καὶ θεὸν εἰρήνης, καὶ θεὸν δυνάμεων,¹⁵⁰ νῦν δὲ αὐτὸν πατέρα¹⁵¹ δόξης καλεῖ. Μεγίστην γὰρ δόξαν καὶ τιμὴν ἔχαριστο τῷ γενεῖ τῶν ἀνθρώπων, ἅτινα¹⁵² παρασχεθέντα ἡμῖν, γενικῶ ὀνόματι δόξαν καλεῖ¹⁵³ διὰ τοῦ λαμπροτέρου παρ' ἡμῖν ὀνόματος. Ταύτης οὖν τῆς δόξης φησὶν αὐτὸν πατέρα¹⁵⁴ καὶ οἶον δημιουργόν ὁ ἐν ἁγίοις δὲ γρηγόριος ἐν τῷ περὶ υἱοῦ λόγῳ. ὡς νομίζω τὰ δυο εἰς τὸν Χριστόν ἐδέξατο, πατέρα μὲν τοῦ λόγου θεὸν δὲ τοῦ προσλήμματος, ἵνα ἐκ θεότητος ἐν μιᾷ φύσει δείξη τὸν ἑμμανουήλ.¹⁵⁵

[31]¹⁵⁶ Ἄρα πνευματικῆς δεῖ σοφίας ἡμῖν εἰς τὸ ἐπιγινῶναι τὰ παρὰ τοῦ θεοῦ δωρηθέντα ἡμῖν. Ψυχικὸς γὰρ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος, μωρία γὰρ αὐτῷ ἐστίν.

Eph. 1:18

πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,

[32]¹⁵⁷ Ὁ γὰρ τὸν θεὸν γνούς ὡς χρῆ,¹⁵⁸ οὐκ ἂν περὶ ἑτέρου τίνος τῶν ὑπὸ θεοῦ γενομένων,¹⁵⁹ ἀμφιβάλλει ὡς τὸδε δυνατόν ἢ τὸδε ἀδύνατον αὐτῷ. Πάντα γὰρ δυνατὰ τῇ θεῇ φύσει, ταύτην δὲ οὐκ ἂν ἄλλως σχοίη τίς¹⁶⁰ τὴν γινῶσιν, εἰ μὴ διὰ πνεύματος ἁγίου. Τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ καὶ τὰ βάθη τοῦ θεοῦ.

[32ex]¹⁶¹ Ἄλλως¹⁶² γὰρ οὐκ ἐνὶ ἐπιγινῶναι θεόν.¹⁶³

¹⁴⁴ *om. schol.* 627 1916 2011 | *lac.* 1982.

¹⁴⁵ παρακαλεῖ] παρακαλεῖς 91 1905 1907 1916 1919 1923 1932 1971 1997 1998 2011 2183 2962.

¹⁴⁶ ποιεῖ] ποιῇ 91 1905 1907 1916 1919 1923 1932 1971 1997 1998 2011 2183 2962.

¹⁴⁷ ἵνα φησὶν ὁ θεὸς δώσει ὑμῖν πνεῦμα σοφίας] ἵνα φησὶν ὁ θεὸς δώσῃ ὑμῖν πνεῦμα σοφίας 075 | ἵνα φησὶν ὁ θεὸς δώῃ ὑμῖν πνεῦμα σοφίας τοῦτο διὰ τὴν σάρκα φήσιν 1932 | ἵνα φησὶν ὁ θεὸς τοῦ κυριοῦ ἡμῶν καὶ τὰ ἐξῆς 1907 | ἵνα φησὶν ὁ θεὸς τοῦ κυριοῦ ἡμῶν δώῃ ὑμῖν πνεῦμα σοφίας καὶ τὰ ἐξῆς 1971 | ἵνα φησὶν ὁ θεὸς τοῦτο διὰ τὴν σάρκα φήσιν 91 1905 1919 1923 1997 1998 2962.

¹⁴⁸ 1980 preserves the separation of this phrase as an individual scholion, while all other MSS that include it join it to the previous scholion. The separation of it to its own scholion best explains the variant readings found above. In the alternating catenae the text is intact, while in the frame it has been separated from the lemmata and the omitted text is dropped. In 1919 and 2962, this scholion has been added later in the margin, and is copied from a frame catena, as it is missing the text as well.

¹⁴⁹ *lac.* 1982.

¹⁵⁰ δυνάμεων] δυνάμεως 1907 1971.

¹⁵¹ πατέρα] κυρίον 1971.

¹⁵² ἅτινα] ἅτε 075.

¹⁵³ ὀνόματι δόξαν καλεῖ] ὀνόματι καλεῖ δόξαν 1905 1916 1923 1932 1997 1998 2011 | ὀνόματι δόξαν ἐκάλεν 91 2183.

¹⁵⁴ πατέρα] *add.* καλεῖ 1919 1932 2011 2962.

¹⁵⁵ ὁ ἐν ἁγίοις...ἑμμανουήλ] *om.* 91 1905 1907 1916 1919 123 1932 1971 1997 1998 2011 2183 2962.

¹⁵⁶ *om. schol.* 1971 | *lac.* 1982.

¹⁵⁷ *lac.* 1982.

¹⁵⁸ χρῆ] ἐχρῆν 075 1919 1971 1980 2011 2962.

¹⁵⁹ τῶν ὑπὸ θεοῦ γενομένων] *om.* 2011.

¹⁶⁰ τίς] *om.* 2011.

¹⁶¹ *om. schol.* 627 2011 | *lac.* 1982.

¹⁶² ἄλλως] καὶ ἄλλως 2183.

¹⁶³ θεόν] *om.* 1907 | τόν θεόν 1932.

[33]¹⁶⁴ Ἐπειδὴ γὰρ τοῦτο μέλλον ἐστὶ, πνευματικῆς δεῖται ἀποκαλύψεως. Κλῆσιν δὲ φησὶν, τὸ ἐπὶ ποίαις ἐλπίσιν ἐκλήθημεν, δηλὸν δὲ ὡς ἐπὶ υἰοθεσίᾳ καὶ ἐπὶ¹⁶⁵ κληρονομία βασιλείας οὐρανῶν, καὶ ἐπὶ τὸ¹⁶⁶ γενέσθαι ἡμῶν κεφαλὴν τὸν Χριστὸν.

[34]¹⁶⁷ Βαβαὶ πόσα ὑπερέχοντα ῥήματα, *πλοῦτος, δόξα, κληρονομία* θεοῦ, ἐν τοῖς ἀγίοις δὲ ἔσται ταῦτα, τῶν γὰρ τοιούτων ἄξιοι οἱ ἅγιοι.¹⁶⁸ Καὶ τοῦτο τοιγὰρ οὖν πνευματικῆς δεῖται χάριτος.

Eph. 1:19

καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ

[35] Εἶπεν τινα μέλλοντα. Λέγει καὶ γεγονός,¹⁶⁹ ἵνα ἐκ τοῦτου πιστώσῃται κάκεῖνα ποῖον δὲ τοῦτο; Αὐτὸ τὸ πιστεῦσαι ἡμᾶς; Ὅντως γὰρ μεγίστης δυνάμεως θεοῦ δεῖγμα. τὸ ἡμᾶς οὕτω θηριώδεις πιστεῦσαι θεῷ καὶ τὰ οὐράνια φιλοσοφεῖν.

[36]¹⁷⁰ Γέγονεν φησι, γέγονεν δὲ *κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ*, εἰ γὰρ μὴ ἐνήργησεν ἐν ἡμῖν οὐκ ἂν ἐπιστεύσαμεν.

Eph. 1:20

ἦν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ τῶν νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις

[37] Ποῖαν δὲ ἐνέργειαν λέγεις ἐνήργηκεν εἰς ἡμᾶς ἵνα πιστεύσωμεν; Ἦν φησὶν *ἐνήργησεν καὶ ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν*. Ὅτι δὲ καὶ ἑαυτὸν ἐγήγεγκέναι εἴρηται, πολλαχοῦ δηλόν.

Eph. 1:21

ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι.

[38]¹⁷¹ Οὐ¹⁷² λέγει ἄνω ἀλλὰ τὸ ἄγαν ὑψηλὸν δηλῶν *ὑπεράνω* φησὶν.

[38ex]¹⁷³ Ἄρα ἐστὶ δυνάμεων ἀγγελικῶν ὀνόματα νῦν μὲν ἀκατονόμαστα τότε δὲ γνωσθησόμεθα.¹⁷⁴

¹⁶⁴ lac. 1982.

¹⁶⁵ ἐπὶ] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1997 1998 2011 2183 2962.

¹⁶⁶ τὸ] τῷ 91 1905 1907 1916 1919 1923 1932 1971 1997 1998 2011 2183 2962.

¹⁶⁷ lac. 1982.

¹⁶⁸ καὶ τοῦτο...χάριτος] *om.* 1971.

¹⁶⁹ γεγονός] γεγονώς 075 | γεγονότα 1907.

¹⁷⁰ *om. schol.* 2011.

¹⁷¹ *om. schol.* 2011.

¹⁷² οὐ] *add.* περάνω φησιν 2183.

¹⁷³ *om. schol.* 627 1932 2011.

¹⁷⁴ γνωσθησόμεθα] γνωσθησόμενα 1905 1907 1919 1997 2962.

[39]¹⁷⁵ Οὐ τῆσδε¹⁷⁶ μέν οὐ,¹⁷⁷ τῆσδε δὲ¹⁷⁸ ναί, ἀλλὰ πάσης ἀσωμάτου δυνάμεως. Ταῦτα δὲ μετὰ τὴν ἔνσαρκον οἰκονομίαν νόει¹⁷⁹ εἰρησθαι τῷ παύλῳ. Πρὸ γὰρ τῆς σαρκώσεως, πρόδηλον ὡς ὁ θεός λόγος ἴσα εἶχεν τῷ πατρὶ κατὰ τὴν ἐξουσίαν. Ὡςπερ οὖν καὶ νῦν ἔχει καὶ μετὰ τὴν σαρκώσιν.¹⁸⁰

[40] Εἴτι¹⁸¹ ἔνι¹⁸² ἐν οὐρανή φησὶν πάντων ἀνωτέρω δυνάμεων καὶ ἐξουσιῶν¹⁸³ κεκάθικεν.

Eph. 1:22

καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,

[41] Εἴτα ἵνα¹⁸⁴ μὴ ἀκούων ἐκάθισεν ὑπεράνω νομίσης αὐτὸν προτετιμῆσθαι¹⁸⁵ μόνον, δεικνύει¹⁸⁶ ὅτι καὶ¹⁸⁷ δεσπότην αὐτὸν ἐποίησεν πάντων. Τὴν γὰρ σφοδράν καὶ οἷς¹⁸⁸ οὐκ ἐνόμιζον¹⁸⁹ ὑποταγὴν δεῖξαι θέλων, ὑπὸ τοὺς πόδας αὐτοῦ¹⁹⁰ εἶπεν.

[42] Καὶ τὴν ἐκκλησίαν τῇ δυνάμει συνεκάθισεν τῷ Χριστῷ εἰς ἐκεῖνον τὸν θρόνον ὅπου γὰρ ἡ κεφαλὴ ἐκεῖ καὶ τὸ λοιπὸν σῶμα.

[43]¹⁹¹ Ἡ ὑπὲρ ἀγγέλους φησὶ καὶ ἀρχαγγέλους αὐτὸν τὸν υἱὸν ἔδωκεν κεφαλὴν, ἢ τὸν ὄντα ὑπὲρ πάντα τὰ ὀρώμενα καὶ νοούμενα Χριστὸν, ἢ ὑπὲρ πάντα τὰ ἀγαθὰ τοῦτο πεποίηκεν τὸν υἱὸν δοῦναι κεφαλὴν.

Eph. 1:23

ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.

[44]¹⁹² Ὑπερβολὴ τίς ἐστίν;¹⁹³ Ἴνα γὰρ μὴ ἀκούσας κεφαλὴν ἀρχὴν τινα καὶ ἐξουσίαν νομίσης, σωματικῶς φησὶν ἡμῶν ἐστὶν κεφαλὴ καὶ ἡ ἐκκλησία πλήρωμα ἐστὶ τοῦ Χριστοῦ. Ἀποπληροῖ γὰρ καὶ τὸ τέλειον ποιεῖ σῶμα τὴν κεφαλὴν, ὥςπερ καὶ ἡ κεφαλὴ πληρωτικὴ ἐστὶ τοῦ λοιποῦ σώματος.

[45] Οὐδενὸς φεῖδεται ῥήματος ὁ ἀπόστολος πρὸς τὸ δεῖξαι τὴν συγγένειαν καὶ τὴν ἔνωσην ἡμῶν τὴν πρὸς τὸν Χριστὸν, διὸ φησὶν τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου, δεικνὺς οὐ κοινῇ τῆς ἐκκλησίας χρῆζοντα τὸν Χριστὸν πρὸς τὸ ἀναπληρωθῆναι, ἀλλὰ ἐνὸς ἐκάστου ἀνθρώπου πιστοῦ. Ἄν γὰρ μὴ ὦμεν ὁ μὲν τις αὐτοῦ ποῦς, ὁ δὲ χεῖρ, ὁ δὲ ἕτερον τι μέλος, οὐκ ἀναπληροῦται αὐτοῦ τὸ σῶμα. Εἰκότως οὖν καὶ ὁ καθεὶς ἡμῶν χρειώδης ἐστὶν πρὸς τὴν συμπλήρωσιν τοῦ σώματος αὐτοῦ. Τότε οὖν

¹⁷⁵ *om. schol.* 1907 1971.

¹⁷⁶ τῆσδε] τῆς 1980.

¹⁷⁷ οὐ] *om.* 91 1923 1982 2011 2183.

¹⁷⁸ δὲ] *om.* 1919 1998 2011.

¹⁷⁹ νόει] *om.* 1916.

¹⁸⁰ τὴν σαρκώσιν] σαρκώσιν 1919 2011 2962 | σαρκώσεως 91 1905 1907 1916 1923 1932 1971 1982 1997 1998 2183.

¹⁸¹ εἴτι] ἀλλὰ καὶ εἴτι 2183.

¹⁸² ἔνι] *om.* 1971.

¹⁸³ δυνάμεων καὶ ἐξουσιῶν] *om.* 91 1916 1923 1932 1971 1982 1997 1998 2183.

¹⁸⁴ εἴτα ἵνα] ἵνα δὲ 1971.

¹⁸⁵ προτετιμῆσθαι] τετιμῆσθαι 1916.

¹⁸⁶ δεικνύει] δείκνυσιν 91 1905 1907 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

¹⁸⁷ καὶ] *add.* πάντων 1971.

¹⁸⁸ οἷς] ἧς 91 1905 1907 1919 1971 1997 2011 2183 2962 | ἧν 1916 1923 1982 1998.

¹⁸⁹ ἐνόμιζον] ἐνι μερίζων 91 1971.

¹⁹⁰ αὐτοῦ] *om.* 91 1905 1907 1916 1923 1932 1971 1982 1997 1998.

¹⁹¹ *om. schol.* 627 2011.

¹⁹² *om. schol.* 2011.

¹⁹³ ὑπερβολὴ τίς ἐστίν] *om.* 2183.

ἀναπληροῦται, ὅταν ὦμεν ἅπαντες ἠνωμένοι. Ἡ οὖν ἐκκλησία πλήρωμα ἐστὶ τῆς κεφαλῆς τουτέστιν¹⁹⁴ τοῦ Χριστοῦ.¹⁹⁵

[45ex]¹⁹⁶ Τοῦ πάντα αὐτοῦ φησι τὰ μέλη διὰ τῶν παντῶν ἀνθρώπων πληρουμένου Χριστοῦ.

Eph. 2:1-2

Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις, ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντες ἐν τοῖς υἱοῖς τῆς ἀπειθείας.

[46]¹⁹⁷ Οὐ τὴν σωματικὴν λέγει τὴν ἐκ τοῦ ἀδάμ ἀρξαμένην νέκρωσιν, ἀλλὰ τὴν ψυχικὴν τὴν ἐξ ἁμαρτιῶν.

[46ex]¹⁹⁸ Ἡ ἀπολελυμένως νόησον,¹⁹⁹ ὅτι ἐν τῷ νῦν φησι κόσμῳ *περιεπατήσατε* ἐν ἁμαρτίαις.

[47] *Αἰῶνα τοῦ κόσμου²⁰⁰ τούτου.* τὸν διεστραμμένον λέγει βίον²⁰¹ καὶ τὸν ἐν ἁμαρτίαις διὰ τὸ πλεονάζειν ἐν τῷ παρόντι βίῳ τὰς ἁμαρτίας. Ἀρχοντα δὲ φησιν ἐξουσίας²⁰² τὸν σατανᾶν, διὰ τὸ τοὺς πολλοὺς ἡμῶν ἐκόντας ἐκ δεδωκέναι ἑαυτοὺς ὑπὸ τὴν αὐτοῦ ἐξουσίαν. Οὔτε²⁰³ γὰρ ἐκ θεοῦ, ἀλλ' ἐξ ἡμῶν ἄρχειν κεχειροτονῆται. Ἀρχοντα οὖν αὐτὸν λέγει, πρὸς τὰ παρόντα ὁρῶν.

[47ex]²⁰⁴ Σαφῶς ἡμᾶς ἐδίδαξεν, ὡς πάλαι μὲν ὁ διάβολος τοῦ ἀέρος ἐνεπιστεύθη τὴν ἐξουσίαν, ἐκπεσὼν δὲ ταύτης διὰ τὴν πονηρίαν, διδάσκαλος δυσσεβείας καὶ πονηρίας ἐγένετο. Οὐ μὴν ἀπάντων κρατεῖ, ἀλλὰ μόνων τῶν οὐ προσιεμένων τὰ θεῖα κηρύγματα. Τούτους γὰρ *υἱοὺς ἀπειθείας* εἶπεν, τῆς θείας εὐεργεσίας τοὺς Ἐφεσίους ἀναμνησκων, ὅτι νεκροὺς ἤδη γεγεννημένους διὰ τὴν²⁰⁵ ἁμαρτίαν, καὶ ὑπὸ τὴν ἐξουσίαν²⁰⁶ τελοῦντας²⁰⁷ τοῦ διαβόλου, τῆς σωτηρίας ἠξίωσεν.

[48]²⁰⁸ Καλῶς τὸ *τοῦ ἀέρος* προσέθηκεν. Εἰ γὰρ καὶ ἄρχοντα αὐτὸν ἡμεῖς ἐχειροτονήσαμεν, ὑπὸ τὸν οὐρανὸν ἐστὶν αὐτοῦ ἡ ἀρχή, οὐχ ὑπὲρ τὸν οὐρανὸν, ὁ δὲ ὢν ὑπὸ τὸν οὐρανὸν. Ἡ ἐν τῇ γῇ ἐστὶν ἡ ἐν τῷ ἀέρι, οὗτος δὲ ὡς πνευμᾶ ὢν²⁰⁹ ἐν τῷ ἀέρι ἐστὶν.²¹⁰ Φύσις γὰρ τοῖς πνεύμασιν ἡ ἐναερίος διατριβή.²¹¹ Ὅρα δὲ τὸ κατὰ πόδα τοῦ χωρίου, *κατὰ τὸν ἄρχοντα τῆς ἐξουσίας*, ποῖον²¹² τοῦτον; Τὸν *τοῦ ἀέρος* ἄρχοντα. Τουτέστιν τὸν ἐν²¹³ ἀέριον ἄρχοντα, οὐ γὰρ ἀέρος ἄρχει, ἀλλὰ ἐναερίων ἄρχει.²¹⁴

¹⁹⁴ τουτέστιν] ἡγουν 2183.

¹⁹⁵ τοῦ Χριστοῦ] *add.* τοῦ πάντα αὐτοῦ φησὶ τὰ μέλη διὰ τῶν παντῶν ἀνθρώπων πληρουμένου χριστοῦ 1919 2962.

¹⁹⁶ *om. schol.* 627 1907 1916 1971.

¹⁹⁷ *om. schol.* 2011.

¹⁹⁸ *om. schol.* 627 1907 1916 1971 2011.

¹⁹⁹ νόησον] νοήμων 1919.

²⁰⁰ τοῦ κόσμου] κόσμου 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2962.

²⁰¹ λέγει βίον] βίον φησὶν 1923 1982 1997 1998 | βίον 1907 1916 | φησὶν βίον 1932.

²⁰² φησὶν ἐξουσίας] ἐξουσιῶν 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2962.

²⁰³ οὔτε] οὐδὲ 1905 1907 1916 1919 1923 1932 1982 1997 1998 2011 2962.

²⁰⁴ *om. schol.* 075 1907 1971 1980 2011.

²⁰⁵ διὰ τὴν] *om.* 627.

²⁰⁶ διὰ τὴν ἁμαρτίαν καὶ ὑπὸ τὴν ἐξουσίαν] διὰ τὴν ἐξουσίαν 1919.

²⁰⁷ τελοῦντας] *om.* 627.

²⁰⁸ *om. schol.* 1907 1971.

²⁰⁹ ὡς πνεῦμα ὢν] ὡς ὢν πνεῦμα 91 1905 1907 1916 1923 1932 1971 1982 1997 1998 2183.

²¹⁰ οὗτος δὲ ὡς ὢν πνεῦμα ἐν τῷ ἀέρι ἐστὶν] *om.* 2183.

²¹¹ διατριβή] διατρίβειν 1919 2011 2962.

²¹² ποῖον] *add.* δὴ 1916.

²¹³ ἐν] *om.* 1982.

²¹⁴ ἐναερίων] *om.* ἄρχει 91 1905 1907 1916 1923 1932 1971 1982 1997 1998 2183.

Εἶτα πάλιν ἐπὶ σαφηνίζων αὐτὸν, φησι, *τοῦ πνεύματος*. Πνεῦμα γὰρ ὁ σατανᾶς, ἐπειδὴ ὡς πρὸς ἡμᾶς καὶ ἀσώματος, ἢ ὅτι ἄρχων ἐστὶν τοῦ ἀέρος τοῦ πνεύματος. Τουτέστιν τοῦ ὄντος ἐν τῷ ἀέρι πνεύματος, οἷον τῶν ἀερίων πονηρῶν πνευματῶν. Ἄρχων γὰρ αὐτῶν πρὶν πεσεῖ,²¹⁵ ἄρχει καὶ μετὰ τὸ πεσεῖν.

[48ex]²¹⁶ Ὡστε κατὰ τὸ νοῆμα τοῦτο ὁ μᾶλλον ὡς²¹⁷ ὁ ἅγιος κύριλλος καὶ ὁ ἅγιος ἰωάννης δέχεται:²¹⁸ Καὶ ἄρχων μὲν ἐστὶ φησιν τῶν μετ' αὐτοῦ²¹⁹ πεσόντων,²²⁰ ἡμῶν δὲ οὐκ ἄρχει οὔτε²²¹ ἥρξεν, ἀλλὰ μόνον ἐνεργεῖ. Ἐξὸν δὲ ἡμῖν μὴ δέξασθαι αὐτοῦ τὴν ἐνέργειαν.

Eph. 2:3

ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί,

[49]²²² Ὁρᾶς ὅτι οὐκ εἶπεν ἀναγκάζοντος ἢ βιαζομένου, ἀλλ' ²²³ *ἐνεργοῦντος*. Καίτοι εἰ ἄρχων ἦν τῇ ἀληθείᾳ ἀλλὰ μὴ ἐχειροτονεῖτο ἐκ τῆς ἡμῶν ῥαθυμίας καὶ πονηρίας, καὶ τοῦ ἀναγκάζειν ἐξουσίαν εἶχε.²²⁴ *Νῦν γὰρ*²²⁵ τὸ *ἐνεργοῦντος* δηλοῖ ὅτι ἐκόντες αὐτὸν παρεδεχόμεθα, καὶ ὅτι τοῦ τὸ ἐστὶν ἐπάγει *τοῖς υἱοῖς τῆς ἀπειθείας*, τουτέστιν τοῖς μὴ πειθομένοις μὲν θεῷ.²²⁶ Ἐκεῖνῳ δὲ πειθομένοις²²⁷ οὐ μὴν ἀναγκαζομένοις, εἶτα ἐπάγει, *ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν*.²²⁸ Ἐπειδὴ γὰρ ἤγαγεν μνήμην τῶν ἀμαρτημάτων αὐτῶν. Εἰκὸς δὲ ἦν αὐτοὺς αἰσχύνεσθαι ἐπ' αὐτοῖς, καὶ ἑαυτὸν κοινωνὸν ποιεῖ, καὶ οὐ μόνον ἑαυτὸν, ἀλλὰ καὶ πάντας. Ταύτη καὶ τὴν δύναμιν τοῦ λυτρωσαμένου Χριστοῦ ἀνακηρύττων, *σαρκὸς* δὲ φησι, τῶν σαρκικῶν ἐπιθυμιῶν.

[50] Ὡσεὶ εἶπεν σωματικῶς²²⁹ καὶ ψυχικῶς ἀμαρτάνοντες.²³⁰

[51]²³¹ Ὡσπερ τέκνα ἀπωλείας καὶ γεέννης²³² εἴρηνται οἱ ἄξιοι²³³ ἀπωλείας καὶ γεέννης πράττοντες. Οὕτως καὶ τέκνα ὀργῆς οἱ ὀργῆς ἄξιοι.²³⁴

²¹⁵ πεσεῖ] πεσῆ 91 1905 1907 1916 1923 1932 1971 1982 1997 1998 2011 2183.

²¹⁶ *om. schol.* 627 1916.

²¹⁷ ὡς] καὶ 91 1905 1919 1923 1932 1982 1997 1998 2011 2183 2962 | ὥστε κατὰ τὸ νοῆμα τοῦτο ὁ μᾶλλον ὡς] *om.* 1907 1971.

²¹⁸ δέχεται] λέγει 1907 1971 | ὥστε κατὰ τὸ νοῆμα τοῦτο ὁ μᾶλλον ὡς ὁ ἐν ἅγιος κύριλλος καὶ ὁ ἅγιος ἰωάννης δέχεται] *om.* 1919 2011 2962.

²¹⁹ μὲν ἐστὶ φησιν τῶν μετ' αὐτοῦ] μὲν φησιν ἐστὶ τῶν μετ' αὐτοῦ 1919 2962 | μὲν ἐστὶ τῶν μετ' αὐτοῦ 91 1905 1907 1923 1932 1982 1997 1998 2011 2183.

²²⁰ πεσόντων] *add.* φησιν 2011.

²²¹ οὔτε] οὐδὲ 91 1905 1923 1932 1982 1997 1998 2183.

²²² *om. schol.* 1907 1971.

²²³ ἢ βιαζομένου ἀλλ'] *lac.* 1982.

²²⁴ ἀλλὰ μὴ ἐχειροτονεῖτο...ἐξουσίαν εἶχε] καὶ...πονηρίας κεχειροτόντο... ἐξουσίαζεν ἂν 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

²²⁵ γὰρ] δὲ 2183.

²²⁶ τοῖς μὴ πειθομένοις μὲν θεῷ] τοῖς θεῷ μὲν μὴ πειθομένοις 91 2183.

²²⁷ πειθομένοις] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

²²⁸ εἶτα...ἀνεστράφημεν] *om.* 2183.

²²⁹ σωματικῶς] καὶ σωματικῶς 91.

²³⁰ ἀμαρτάνοντες] *add.* τὰ ἐπαῖοντες 1971.

²³¹ *om. schol.* 2011.

²³² καὶ γεέννης] *om.* 91 2183.

²³³ οἱ ἄξιοι] οἱ ἄξια 91 1905 1907 1916 1919 1923 1932 1971 1980 1982 2183 1962.

²³⁴ οἱ ὀργῆς ἄξιοι] οἱ ὀργῆς ἄξια 1907 1971 | οἱ ἄξια ὀργῆς 91 1905 1923 1932 1982 1997 1998 2183 | οἱ ἄξιοι ἀπωλείας καὶ γεέννης ὀργῆς 1916 | *add.* πράττον δὲ 1971 | *add.* οὕτως καὶ ὁ Ἰούδας υἱὸς ἀπωλείας τῷ τὰ τῆς ἀπωλείας ἐπραχέναι 91 1905 1916 1923 1932 1971 1982 1997 1998 2011 2183.

[52]²³⁵ Τὸ²³⁶ φύσει²³⁷ οἷον ἀληθῶς²³⁸ γνησίως ὡς καὶ οἱ λοιποῖ. Οὐδεὶς γὰρ ἦν τῶν τοιούτων ἐλεύθερος.²³⁹

Eph. 2:4

ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἡγάπησεν ἡμᾶς,

[53]²⁴⁰ Οὐχ ἀπλῶς ἐλεήμων ἀλλὰ πλούσιος ἐν ἐλέει.²⁴¹

[54] Τοῦτο δὲ²⁴² ἀπὸ τοῦ πολλοῦ ἐλέου γέγονεν, πῶς γὰρ ἂν οἱ τέκνα²⁴³ ὄντες ὀργῆς ἡγαπήθημεν;

Eph. 2:5

καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ—χάριτι ἔστε σεσωσμένοι—

[55] Νεκροὺς ὅσον²⁴⁴ πρὸς ἐνέργειαν ἀγαθοῦ τινος. τοῦτο δὲ γέγονεν φησὶν, διὰ τὰ παραπτώματα ἡμῶν.

[56] Πάλιν τὸν Χριστὸν ἐν μέσῳ²⁴⁵ φέρει, ἀξιόπιστον τὸ πρᾶγμα ποιῶν. Εἰ γὰρ ἡ ἀπαρχὴ ζωῆς,²⁴⁶ καὶ ἡμᾶς, τὸ λοιπὸν αὐτοῦ σῶμα, συνεζωοποίησεν.²⁴⁷

[56ex]²⁴⁸ Νῦν μὲν τῇ δυνάμει ὕστερον δὲ καὶ ἐνεργείᾳ

[57] Οὐ καμάτῳ, οὐ κατορθώμασιν ἰδίοις. Δέον²⁴⁹ γὰρ²⁵⁰ κολάσαι τοὺς γενομένους φησὶν τέκνα ὀργῆς,²⁵¹ τούτους²⁵² ἔσωσεν²⁵³ χάριτι μόνῃ.²⁵⁴

²³⁵ *om. schol.* 1916 2011.

²³⁶ τὸ] *om.* 1971.

²³⁷ φύσει] δὲ φύσει 91 2183.

²³⁸ ἀληθῶς] ἀλήθεια 91 1905 1923 1932 1982 1997 1998 | *add.* καὶ 91 1905 1907 1923 1932 1971 1982 1997 1998 2183.

²³⁹ ἐλεύθερος] *add.* τοῦτο γὰρ τὸ ὡς καὶ οἱ λοιποῖ 2183.

²⁴⁰ *om. schol.* 2011.

²⁴¹ ἐν ἐλέει] ἐλεήμων 2183.

²⁴² δὲ] *om.* 2183.

²⁴³ ὄντες ὀργῆς] ὀργῆς ὄντες 1905 1916 1932 1982 1998 2183 | ὄντες 91.

²⁴⁴ νεκροὺς ὅσον] *om.* 1919.

²⁴⁵ ἐν μέσῳ] εἰς μέσον 91 1905 1907 1916 1919 1923 1932 1971 1982 1998 2011 2183 2962.

²⁴⁶ ζωῆ] ζῆ 075 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

²⁴⁷ συνεζωοποίησεν] *add.* νῦν μὲν τῇ δυνάμει ὕστερον δὲ καὶ ἐνεργείᾳ 1916.

²⁴⁸ *om. schol.* 075 627 1907 1971 1980 2011.

²⁴⁹ κατορθώμασιν ἰδίοις δέον] *illeg.* 1982.

²⁵⁰ γὰρ] *add.* φησὶν 1907.

²⁵¹ φησὶν τέκνα] τέκνα φησὶν 91 1919 1971 2011 2962 | *om.* φησὶν 1905 1916 1923 1932 1982 1997 1998 2183 | τέκνα φησὶν] τέκνα φύσει 1907.

²⁵² τούτους] *om.* 1905 1907 1916 1923 1932 1982 1997 1998 2183.

²⁵³ ἔσωσεν] *add.* γὰρ 1932.

²⁵⁴ μόνῃ] *add.* τῇ αὐτοῦ 1971.

Eph. 2:6

καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,

[58] Ὡςπερ γὰρ τῆς ἀπαρχῆς ἡμῶν καὶ τῆς κεφαλῆς τοῦ Χριστοῦ²⁵⁵ ἐγγεγεμμένης, καὶ ἡμᾶς δι' αὐτῆς²⁵⁶ ἤγειρεν. Οὕτως²⁵⁷ αὐτῆς καθεζομένης καὶ²⁵⁸ τὸ λοιπὸν σῶμα συγκάθηται.²⁵⁹ Δίῳ φησὶν ἐν Χριστῷ Ἰησοῦ,²⁶⁰ τουτέστιν διὰ Χριστοῦ Ἰησοῦ.²⁶¹ Ὅτι δὲ καθίσουσιν²⁶² οἱ²⁶³ ἄξιοι ἄκουσον²⁶⁴ τοῦ²⁶⁵ Χριστοῦ λέγοντος τοῖς μαθηταῖς: *Καθήσεσθε ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα²⁶⁶ φυλὰς τοῦ Ἰσραὴλ*. Καὶ πάλιν, *τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξευωνύμων, οὐκ ἐστὶν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται παρὰ τοῦ πατρὸς μου*. Τέως οὖν ἡτοίμασται,²⁶⁷ καὶ πάλιν, θέλω ἵνα ὅπου εἶμι ἐγὼ, καὶ οἱ διάκονοι οἱ ἐμοί.²⁶⁸

Eph. 2:7

ἵνα ἐνδείξῃται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

[59] Ἵνα μὴ τις ἀπιστήσῃ τοῖς εἰρημένοις, ὅρα πῶς αὐτὸ πιθανὸν ποιεῖ καὶ φησὶν, ταῦτα δὲ οὐ τοσοῦτον διὰ τὴν πρὸς ἡμᾶς ἀγάπην μόνον, ὅσον ἵνα καὶ ἐνδείξῃται τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν τοῖς μέλλουσιν αἰῶσιν φησὶν.

[60] Τουτέστιν οὐκ ἄχρι τοῦ Χριστοῦ²⁶⁹ ταῦτα μόνον²⁷⁰ σταίη, ἀλλὰ δι' αὐτοῦ ἥξει καὶ εἰς ἡμᾶς ὡς ἀπὸ²⁷¹ ἀπαρχῆς²⁷² πρὸς τὸ ὅλον. Τί δὲ ἥξει; Τὸ συζωοποιηθῆναι τὸ συγκάθισαι.

Eph. 2:8

τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον·

[60ex]²⁷³ Τῇ διὰ πίστεως²⁷⁴ χάριτι.²⁷⁵

²⁵⁵ καὶ τῆς κεφαλῆς τοῦ Χριστοῦ] τοῦ Χριστοῦ καὶ τῆς κεφαλῆς 1971.

²⁵⁶ αὐτῆς] αὐτοῦ 91 1905 1907 1916 1923 1932 1971 1982 1997 1998 2011 2183.

²⁵⁷ οὕτως] *add.* καὶ 1907 | *om.* 1916.

²⁵⁸ καὶ] *om.* 1916.

²⁵⁹ σῶμα συγκάθηται] σῶμα κεκάθηται 91 | σῶμα ἐγκάθηται 1916.

²⁶⁰ ἐν Χριστῷ Ἰησοῦ] *om.* 2183.

²⁶¹ τουτέστιν διὰ Χριστοῦ Ἰησοῦ] *om.* 1923 1980 1982.

²⁶² καθίσουσιν] καθίσωσιν 075.

²⁶³ οἱ] *om.* 1905 1923 1971 1982 1997.

²⁶⁴ ἄξιοι ἄκουσον] ἄξιοι ἄκουε 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

²⁶⁵ τοῦ] τοῦτο τοῦ 075.

²⁶⁶ τὰς δώδεκα] τὰς 91 1905 1923 1932 1982 1997 1998 2183 | *om.* 1971.

²⁶⁷ τέως οὖν ἡ τοίμασται] *om.* 2183.

²⁶⁸ παρὰ...ἐμοί] *om.* 1971 | *add.* ὧσιν 1980 | *om.* καὶ πάλιν θέλω ἵνα ὅπου εἶμι ἐγὼ καὶ οἱ διάκονοι ἐμοί 1932.

²⁶⁹ τουτέστιν οὐκ ἄχρι τοῦ Χριστοῦ] *om.* 075.

²⁷⁰ μόνον] μόνα 075 | μόνου 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011.

²⁷¹ ἀπὸ] *om.* 91 1905 1907 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

²⁷² ἀπαρχῆς] ἀρχῆς 1971.

²⁷³ *om. schol.* 627 1916 2011.

²⁷⁴ πίστεως] τῆς πίστεως 91 1907 1919 1923 1932 1971 1982 1997 1998 2183.

²⁷⁵ 1980 and 075 combine this scholion with the previous.

[61]²⁷⁶ Ἐξ ἡμῶν²⁷⁷ ἡ πίστις, ἀλλὰ καὶ αὐτῆς πρόφασις ὁ θεός. Εἰ γὰρ μὴ ἐνηνθρώπησεν, πῶς εἶχομεν πιστεῦσαι; πῶς γὰρ φησι πιστεύουσιν²⁷⁸ ἐὰν μὴ ἀκούσωσιν, διὸ δῶρον καλεῖ τοῦ θεοῦ²⁷⁹ τὴν πίστιν. Ἦ καὶ δῶρον διὰ τοῦτο, ὅτι οὐδὲ ἡ πίστις σῶσαι ἴσχυεν καθ' ἑαυτὴν εἰ μὴ ὁ θεός ἐβουλήθη διὰ τῆς πίστεως σῶσαι,²⁸⁰ ὥστε τὸ πιστεῦσαι ἡμᾶς δῶρον θεοῦ, καὶ τὸ διὰ πίστεως σωθῆναι δῶρον θεοῦ.

Eph. 2:9

οὐκ ἐξ ἔργων, ἵνα μή τις καυχῆσται.

[62] Οὐκ ἐπειδὴ οὐκ ἐβούλετο ἐξ ἔργων σῶσαι, ἀλλ' ὅτι οὐδεὶς ἴσχυεν ἐξ ἔργων σωθῆναι εἰ μὴ διὰ πίστεως. Επεὶ οὖν οὐδεὶς ἴσχυεν ἐξ ἔργων σωθῆναι οὐδὲ καυχῆσται.

Eph. 2:10

αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεός ἵνα ἐν αὐτοῖς περιπατήσωμεν.

[63] Εἴτα,²⁸¹ ἵνα μὴ ἀκούσαντες²⁸² ὅτι οὐκ ἐξ ἔργων ἔσωθημεν ἀλλὰ χάριτι ῥαθυμότεροι²⁸³ γενώμεθα.²⁸⁴ Δείκνυσιν ὅτι νῦν²⁸⁵ μετὰ τὴν πίστιν καὶ ἔργων χρεῖα. *Αὐτοῦ γὰρ ἐσμέν* φησὶν *ποίημα κτισθέντες διὰ Ἰησοῦ Χριστοῦ*. Οὐ τὴν πρώτην ἡμῶν δημιουργίαν λέγων,²⁸⁶ ἀλλὰ²⁸⁷ τὴν δευτέραν τὴν ἐν τῷ βαπτίσματι. ἐκτίσθημεν δέ φησὶν *ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεός* εἰς τὸ φησὶν²⁸⁸ ἐν αὐτοῖς²⁸⁹ περιπατεῖν. Ἦνεστιν²⁹⁰ δὲ ταῦτα καὶ περὶ τῆς πρώτης δημιουργίας νοεῖν.

[64]²⁹¹ Οἷς καὶ πρὸ τοῦ βαπτίσματος φησὶν ἡτοίμασεν.

[65] Τὴν ἐν²⁹² αὐτοῖς ἄπαυστον σχέσιν δηλοῖ.

Eph. 2:11

Διὸ μνημονεύετε ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,

[66] Ἐπεὶ οὖν²⁹³ ὅλως ἐπὶ ἔργοις ἀγαθοῖς ἐκτίσθημεν *μνημονεύετε*. Καὶ γὰρ ἔθος τοῖς ἀπὸ πολλῆς εὐτελείας εἰς ὕψος ἀναδραμοῦσι, μῆτε²⁹⁴ μεμνησθαι τῶν προτέρων.

²⁷⁶ *om. schol.* 1907 1971.

²⁷⁷ ἡμῶν] *add.* μέν 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

²⁷⁸ πιστεύουσιν] πιστεύωσιν 1919 1997 2962.

²⁷⁹ τοῦ θεοῦ] θεοῦ 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962 | *add.* καλεῖ 91 1916 1998 2183.

²⁸⁰ σῶσαι] *om.* 2183.

²⁸¹ εἴτα] *om.* 075.

²⁸² ἀκούσαντες] ἀκούσας 075 1971.

²⁸³ ῥαθυμότεροι] ῥαθυμώτεροι 075 1916.

²⁸⁴ γενόμεθα] γένοιο 1971.

²⁸⁵ νῦν] *om.* 91.

²⁸⁶ λέγων] λέγει 075 1980.

²⁸⁷ τὴν πρώτην...ἀλλὰ] *om.* 1919.

²⁸⁸ φησὶν] *om.* 2183.

²⁸⁹ φησὶν ἐν αὐτοῖς] ἐν αὐτοῖς φησὶν 91 1907 1971 1980 | ἐν αὐτοῖς 2183 | *om.* 1916.

²⁹⁰ ἔνεστιν] ἔξεστιν 1907.

²⁹¹ *om. schol.* 2011.

²⁹² ἐν] ἐπ' 91 1905 1907 1916 1923 1932 1971 1982 1997 1998 2011 2183.

²⁹³ οὖν] γοῦν 1907.

²⁹⁴ μῆτε] μῆδέ 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

[67] Θέλει εἰπεῖν ὅτι ὑμεῖς οἱ ἀκρόβυστοι ἐν τοῖς ἔμπροσθεν χρόνοις ἀλλότριοι ἦτε τοῦ θεοῦ καὶ τῶν ἐπαγγελιῶν. Νυνὶ δὲ οἱ τότε ὄντες ἀλλότριοι καὶ πόρρω ἐγγὺς ἐγένεσθε. Δείκνυσι δὲ ἐκ τούτου τοῦ Χριστοῦ τὴν κηδεμονίαν, ὅτι τοὺς ἀπηλλοτριωμένους καὶ ἐλπίδα μὴ ἔχοντας ἔσωσεν. Ὅρα δὲ εὐφυῶς πῶς καταβάλλει τὴν περιτομὴν δεικνὺς ἐν λόγῳ μόνον καὶ οὐκ ἐν²⁹⁵ ἔργῳ τινὶ γενναίως ἔχειν αὐτὴν ὡς πρὸς τὴν ἀκροβυστίαν τὸ διαφέρον. Ὑμεῖς γὰρ φησὶν *τά ἔθνη* οἱ *ἐν σαρκὶ ἄλλ'* οὐκ ἐν πνεύματι, καὶ²⁹⁶ *οἱ λεγόμενοι*, οὐ γὰρ ὄντες κατὰ τὸν πνευματικὸν λόγον.²⁹⁷ Ὡσεὶ εἶπεν ἐν σαρκὶ καὶ ἐν λόγοις τὸ ἔλαττον οὐδαμοῦ ἐν πνευματί, εἴτα πάλιν περὶ τῆς περιτομῆς λέγων φησὶν, *ὑπὸ τῆς λεγομένης καὶ χειροποιήτου*, τὴν ἐν λόγοις μόνον καὶ σαρκὶ προτίμησιν δηλῶν.

Eph. 2:12

ὅτι ἦτε ἐν τῷ καιρῷ ἐκεῖνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.

[68] Τί μνημονέτε; *Ὅτι ἦτε φησὶν*²⁹⁸ *ἐν τῷ καιρῷ ἐκεῖνῳ χωρὶς Χριστοῦ*. Τοῦτο ἦν²⁹⁹ φησὶν³⁰⁰ τὸ δεινόν. Τὸ δὲ τῆς ἀκροβυστίας, ἄχρι σαρκὸς καὶ ὀνόματος ἦν ψιλοῦ.³⁰¹ Εἴτα ὅτι καὶ *ἀπηλλοτριωμένοι ἦτε τῆς πολιτείας τοῦ Ἰσραὴλ*. Καὶ γὰρ³⁰² καὶ τοῦτο δεινόν, εἰ γὰρ καὶ ἀνάξιοι ὤφθησαν οἱ ἐξ Ἰσραὴλ, πλὴν ἄλλ' ἠδέσθησαν³⁰³ θεόν.

[68ex]³⁰⁴ *Καὶ ξένοι* φησὶ *τῶν*³⁰⁵ *διαθηκῶν*, ἡ τοῦ νόμου, ἡ *τῆς* πρὸς αὐτοὺς *ἐπαγγελίας*.

[69] ³⁰⁶ Οὐκ εἶπεν³⁰⁷ κεχωρισμένοι, ἀλλ'³⁰⁸ *ἀπηλλοτριωμένοι*. Οὕτε πάλιν οὐ μετέχοντες, ἀλλὰ³⁰⁹ *ξένοι*, ἅπερ πολλὴν δείκνυσι τὴν ἀλλοτριώσιν. *Καὶ ξένοι* γὰρ φησὶ *τῶν διαθηκῶν* ἡ τοῦ νόμου ἡ τῆς πρὸς αὐτοὺς ἐπαγγελίας.³¹⁰

[70] Οἱ Ἰουδαῖοι εἰ καὶ ἀπέτυχον δι' ἀναξιοτήτα,³¹¹ εἶχον μέντοι ἐλπίδα ἐκ τῆς ἐπαγγελίας. Τί δὲ πρὸς ὑμᾶς φησὶ³¹² *τά ἔθνη* *τὰ*³¹³ *μὴ ἔχοντα*³¹⁴ *ἐλπίδα*,³¹⁵ *καὶ ἄθεοι* φησὶν *ἐν τῷ κόσμῳ*,³¹⁶ Καίτοι

²⁹⁵ ἐν] *om.* 1905 1907 1971 1997 2183.

²⁹⁶ καὶ] *om.* 1971.

²⁹⁷ λόγον] νόμον 2183.

²⁹⁸ φησὶν] *om.* 2011.

²⁹⁹ ἦν] *om.* 2011.

³⁰⁰ τοῦτο ἦν φησὶν] τοῦτο φησὶν ἦν 2183 | τοῦτο ἦν 1971.

³⁰¹ ψιλοῦ] ὑψηλοῦ 1998.

³⁰² καὶ γὰρ] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

³⁰³ ἠδέσθησαν] ἠδέσαν 075 91 1907 2183.

³⁰⁴ *om. schol.* 1907 1916 1971 2011.

³⁰⁵ τῶν] τῆς 1919 2962.

³⁰⁶ οὐκ εἶπεν] ἡ τοῦ νόμου ἡ τῆς πρὸς αὐτοὺς ἐπαγγελίας 91 2183.

³⁰⁷ εἶπεν] *add.* δὲ 91

³⁰⁸ ἀλλ'] *om.* 2962.

³⁰⁹ ἀλλὰ] *add.* καὶ 1998.

³¹⁰ καὶ ξένοι...ἐπαγγελίας] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

³¹¹ ἀπέτυχον δι' ἀναξιοτά] *illeg.* 1982.

³¹² τί δὲ πρὸς ὑμᾶς φησι] τί πρὸς ὑμᾶς φησι 91 1905 1907 1923 1932 1971 1982 1997 1998 2011 2183 | τί φησὶν πρὸς ὑμᾶς 1919 2962 | ὑμᾶς δὲ φησὶν 1916.

³¹³ τὰ] αὐτὸ 1905 1907 1919 1923 1997 2011 2962 | ταῦτα 1998 | αὐτὰ τὰ 1932 | *om.* 1916.

³¹⁴ μὴ ἔχοντα] μὴ δὲ ὅλως ἔχοντας 1916.

³¹⁵ ἐλπίδα] *add.* σωτηρίας 1916.

³¹⁶ ἐν τῷ κόσμῳ] ἦτε 1916 | ἐν κόσμῳ 075 91 1905 1907 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

προσεκύνουν θεοὺς ἄλλ' οὐκ ἦσαν φησὶ θεοί.³¹⁷ Ὑμεῖς οὖν φησὶν ἄθεοι ἦτε οἱ³¹⁸ γὰρ Ἰουδαῖοι εἰ καὶ προσέκρουον,³¹⁹ ἥδεσαν μέντοι θεὸν.³²⁰

Eph. 2:13

νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ.

[71]³²¹ Δείξας πολὺ καὶ σφόδρα ἀφεστηκότα τὰ ἔθνη τοῦ θεοῦ³²² τῇ πρὸς Ἰουδαίους παραθέσει, δείκνυσιν ὅτι διὰ μόνην φιланθρωπίαν θεοῦ ἐγγὺς γεγόνασιν. Τοῦτον δὲ πάντα κεκίνηκεν τὸν λόγον, δεικνὺς τὴν πρὸς τὰ ἔθνη τοῦ θεοῦ κηδεμονίαν. Ὅσω γὰρ πόρρω ὄντες ἐγγὺς γεγόνασιν. Τοσοῦτω μᾶλλον δείκνυται ἡ τοῦ θεοῦ πρόνοια περὶ αὐτοὺς.

Eph. 2:14

αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ,

[72]³²³ Τὸ ἐγγὺς καὶ τὸ μακρὰν, προαιρέσεως ἐστὶν οὐ τὸπου. Οἱ μακρὰν οὖν ὄντες τῆς πολιτείας τοῦ θεοῦ,³²⁴ καὶ διὰ τοῦτο καὶ τοῦ θεοῦ ἐγγὺς γεγόνατε. Ἦ οἱ μακρὰν ὄντες τῆς τοῦ Ἰσραὴλ πολιτείας τῆς κατὰ θεὸν ἐγγὺς γεγόνατε. Τοῦτο γὰρ δηλοῖ τὸ ἐπόμενον, *ὁ ποιήσας τὰ ἀμφοτέρα ἐν*, καὶ τὸ πρῶτον δὲ καλῶς ἔχει, *ἐν τῷ αἵματι* φησι *τοῦ Χριστοῦ*, τουτέστιν διὰ τοῦ αἵματος αὐτοῦ. Αὐτὸς γὰρ τὸ αἷμα ἐκχέας ὑπὲρ ἡμῶν, καὶ τούτῳ λύσας τὴν ἀμαρτίαν. Πάντας ἤγαγεν ἐγγὺς, αὐτὸς γὰρ ἐστὶ φησὶν *ἡ εἰρήνη ἡμῶν*, πρὸ γὰρ τῆς ἐνανθρωπήσεως, βδελυκτοὶ ἦμεν καὶ ἀγγέλοις καὶ Ἰουδαίοις³²⁵ οὐ μόνον ἐχθροί.³²⁶

[73]³²⁷ Τοὺς τε³²⁸ Ἰουδαίους καὶ τοὺς ἐξ ἐθνῶν.³²⁹

³¹⁷ θεοί] ἀθεοί 1916.

³¹⁸ οἱ] *add.* μὲν 1907.

³¹⁹ προσέκρουον] προσέκρουσαν 1971.

³²⁰ θεὸν] *om.* 2011.

³²¹ *om. schol.* 2011.

³²² τοῦ θεοῦ] *om.* 1998.

³²³ *om. schol.* 1907 1971.

³²⁴ τοῦ θεοῦ] τοῦ Ἰσραὴλ 91 2183.

³²⁵ Ἰουδαίοις] *add.* καὶ 91 1905 1919 1923 1932 1982 1997 2011 2183 2962.

³²⁶ οὐ μόνον ἐχθροί] *om.* 1916 1998.

³²⁷ *om. schol.* 2011.

³²⁸ τοὺς τε] καὶ οὐ μόνον ἐχθροὶ τοὺς τε 1998.

³²⁹ ἐθνῶν] *add.* τῶν πατρῶν ὧν ἐθνῶν καὶ παραδόσεων καὶ ἀλλήλοις συζεύξας εἰς τὴν ἑαυτοῦ πίστιν ἤγαγεν ὁ Χριστὸς πλὴν τὰ ἔθνη μάλιστα εὐχαριστεῖν ὀφείλομεν ὅσω καὶ ξένοι ἦμεν 1916.

[73ex]³³⁰ Τοῦτο³³¹ δὲ λέγει, ὅτι οὐκ³³² εἰς τὴν τῶν Ἰουδαίων ἡμᾶς πολιτείαν ἤγαγεν ἀλλ'³³³ ἐκείνους καὶ ἡμᾶς³³⁴ ζεύξας.³³⁵ Εἰς τὴν ἑαυτοῦ³³⁶ πίστιν ἤγαγεν ὁ Χριστός. Πλήν τὰ ἔθνη μάλιστα εὐχαριστεῖν ὀφείλομεν.³³⁷

[74] *Μεσότοιχον τοῦ*³³⁸ *φραγμοῦ* φησὶν, *τὴν ἔχθραν* τὴν πρὸς τὸν³³⁹ θεὸν ἡμῶν τε καὶ Ἰουδαίων ἥτις ἐκ τῶν ἡμετέρων³⁴⁰ ἐγένετο³⁴¹ παραπτωμάτων. Ὡς καὶ αὐτὸς φησὶν διὰ τοῦ προφήτου, *Οὐχὶ αἱ ἁμαρτίαι ὑμῶν*³⁴² *διῴστωσιν ἀνὰ μέσον ὑμῶν καὶ ἐμοῦ*,³⁴³ ποῖον δὲ μεσότοιχον; *Τὴν ἔχθραν* φησὶν τὴν πρὸς τὸν³⁴⁴ θεόν, δηλὸν ὅτι³⁴⁵ ἐν τῇ σαρκί,³⁴⁶ τουτέστιν διὰ τῆς σαρκὸς αὐτοῦ. Εἰ γὰρ μὴ ἀπέθανεν ὑπὲρ ἡμῶν, οὐκ ἂν ἐλύθη ἡ ἁμαρτία ἢ χωρίζουσα ἡμᾶς ἀπὸ³⁴⁷ τοῦ³⁴⁸ θεοῦ.

Eph. 2:15

τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην,

[75]³⁴⁹ Ἐπειδὴ γὰρ³⁵⁰ ἔδωκεν νόμον ἀσφαλιζόμενον ἡμᾶς, ἡμεῖς δὲ παρέβημεν αὐτὸν οἱ ἄνθρωποι, ἔλυσεν καὶ³⁵¹ αὐτὸν τὸν νόμον. Ὡσπερ ἂν εἴ τις παιδαγωγὸν δοὺς παιδίῳ ἐπεὶ μὴ³⁵² ἤκουσεν³⁵³ τοῦ

³³⁰ *om. schol.* 627 2011.

³³¹ τοῦτο δὲ λέγει] *add.* οὐχ 1916 | οὐ τοῦτο δὲ λέγει 1907 1919 1923 1932 1971 1982 1997 1998 2962 | λέγει δὲ τοῦτο οὐχ 2183.

³³² οὐκ] *om.* 1907 1916 1923 1932 1971 1982 1997 1998 2183 | οὐχ 91 1905*.

³³³ ἀλλ'] *add.* ὅτι 91 2183.

³³⁴ ἡμᾶς] *add.* διὰ 91 1916 2183.

³³⁵ ζεύξας] *add.* τῶν πατρῶν ἐθνῶν καὶ παραδόσεων καὶ ἀλλήλοις συζεύξας 91 1905* | *add.* τῶν πατρῶν ὧν ἐθνῶν καὶ παραδόσεων καὶ ἀλλήλοις συζεύξας 1916 2183.

³³⁶ ἑαυτοῦ] αὐτοῦ 91 2183.

³³⁷ ὀφείλομεν] ὠφείλομεν 075 | *add.* ὅσω καὶ μάλιστα ξένοι ἤμεν 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

³³⁸ τοῦ] *om.* 91 1905 1907 1916 1923 1932 1971 1982 1997 1998 2011 2183.

³³⁹ τὸν] *om.* 91 1905 1907 1919 1923 1932 1997 1998 2183 2962 | *illeg.* 1982.

³⁴⁰ ἡμετέρων] ἀμφοτέρων 2962.

³⁴¹ ἐγένετο] ἐγένετο 075 1919 2183 2962.

³⁴² ὑμῶν] ἡμῶν 2183.

³⁴³ ὑμῶν καὶ ἐμοῦ] ἐμοῦ καὶ ὑμῶν 1907 1971 2011.

³⁴⁴ τὸν] *om.* 1905 2183.

³⁴⁵ δηλὸν ὅτι] *om.* 91 1905 1916 1923 1932 1971 1982 1997 1998 2183.

³⁴⁶ ἐν τῇ σαρκί] *om.* 2183.

³⁴⁷ ἀπὸ] *om.* 1907 1971.

³⁴⁸ τοῦ] *om.* 91 1905 1919 1923 1932 1982 1997 1998 2011 2183 2962.

³⁴⁹ *om. schol.* 2011.

³⁵⁰ γὰρ] *om.* 91 1905 1916 1919 1923 1932 1971 1982 1997 1998 2962.

³⁵¹ καὶ] *om.* 1907.

³⁵² ἐπεὶ μὴ] ἐπειδὴ 1905 1916.

³⁵³ ἤκουσεν] ἤκουε 91 1907 1971 | παρήκουσεν 1916.

παιδαγωγού. ἐλεύθερον εἶασεν καὶ³⁵⁴ τοῦ παιδαγωγοῦ καὶ³⁵⁵ δέον κολάσαι. *Καταργήσας* δέ φησιν³⁵⁶ τὸν νόμον ἐν δόγμασιν ἢ³⁵⁷ τῇ πίστει, ἢ³⁵⁸ οἷς³⁵⁹ αὐτὸς εἶπεν δόγμασιν³⁶⁰ ἐγὼ δέ φησι λέγω ὑμῖν.³⁶¹

[76] Ὁρᾷς ὅτι οὐχ ὁ Ἕλληन γέγονεν Ἰουδαῖος, ἀλλὰ καὶ οὗτος κάκεῖνος³⁶² εἰς ἀμείνω κατάστασιν ἦλθον; *Κτίσις*³⁶³ φησὶν, δεικνὺς τὴν ἀναγέννησιν. *Εἷς* ἕνα γὰρ πάντες εἰσὶν ἐκτισμένοι νέον τινα καὶ πιστὸν ἄνθρωπον, καὶ τοῦ γήρως³⁶⁴ τῶν ἁμαρτιῶν ἀλλότριον.

[76ex]³⁶⁵ *Ἐν ἑαυτῷ*³⁶⁶ δέ³⁶⁷ φησὶν³⁶⁸ οἷον δι' ἑαυτοῦ.³⁶⁹ Οὐ δὲ ἀγγέλων τίνων ἢ ἄλλων³⁷⁰ δυνάμεων, ἀλλὰ δι' ἑαυτοῦ. Ὅτι φησὶ τοῦτο πρῶτος³⁷¹ γενόμενος καὶ τύπον καὶ ὑπόδειγμα παρασχών.

Eph. 2:16

καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ.

[77] Πρὸς τὸν θεὸν Ἰουδαῖοι καὶ Ἕλληνες ἐν ἐνὶ σώματι οἷον γινομένους οὗ αὐτὸς ἔστιν κεφαλὴ.³⁷² Οὐ γὰρ ἂν ποτε κατηλλάγησαν θεῷ³⁷³ μένοντες Ἰουδαῖοι καὶ Ἕλληνες. Ὅτι γὰρ πρὸ τούτου σφόδρα ἦσαν³⁷⁴ ἀκατάλλακτοι πρὸς τὸν³⁷⁵ θεόν. Δείκνυσιν ἡ ἔμφασις τοῦ *ἀποκαταλλάξῃ*.

[78]³⁷⁶ Πῶς δὲ ἀποκατήλλαξεν τῷ θεῷ; *Ἀποκτείνας* φησὶ *τὴν ἔχθραν* δι' ἑαυτοῦ,³⁷⁷ διὰ τοῦ σταυροῦ γὰρ λύσας τῷ θανάτῳ³⁷⁸ αὐτοῦ τὴν ἁμαρτίαν, καὶ τὴν ἔχθραν ἔλυσεν. Οὐδὲν δὲ ἐμφαντικώτερον³⁷⁹ τοῦ *ἀποκτείνας*, τὸ γὰρ ἀσάλευτον τῆς λύσεως δηλοῖ. Πῶς οὖν νῦν³⁸⁰ φαίη τις πάλιν³⁸¹ ἁμαρτάνομεν ἑτέρας ἁμαρτίας γεννῶντες, αἱ γὰρ πρότεροι ἀπεκτάνθησαν;³⁸²

³⁵⁴ καὶ] *om.* 1907.

³⁵⁵ καὶ] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

³⁵⁶ δέ φησιν] *om.* 2183,

³⁵⁷ ἢ] *add.* ἐν 1971.

³⁵⁸ ἢ] *om.* 1998.

³⁵⁹ ἢ οἷς] ἢς 1923 2183 2962.

³⁶⁰ δόγμασιν] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

³⁶¹ ἐγὼ δέ φησιν λέγω ὑμῖν] *om.* 1907 1971.

³⁶² ἀλλὰ καὶ οὗτος κάκεῖνος] ἀλλὰ κάκεῖνος καὶ οὗτος 1919 2962.

³⁶³ κτίσις] *add.* δέ 1907] *add.* ἐπὶ δέ 2183.

³⁶⁴ γήρως] γήρους 91 1905 1907 1916 1923 1932 1982 1997 2011 2183.

³⁶⁵ *om. schol.* 1907 1971.

³⁶⁶ ἐν ἑαυτῷ] *om.* 2183.

³⁶⁷ δέ] *om.* 2011.

³⁶⁸ δέ φησιν] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

³⁶⁹ ἐν ἑαυτῷ δέ φησιν οἷον δι' ἑαυτοῦ] *om.* 91.

³⁷⁰ τίνων ἢ ἄλλων] ἄλλων ἢ τίνων 91.

³⁷¹ πρῶτος] πρῶτον 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

³⁷² πρὸς...κεφαλὴ] πρὸς τὸν θεὸν καὶ ἀνθρώπους 1905 1916 1919 1923 1932 1971 1982 1997 2962 | πρὸς τὸν θεὸν τοὺς ἀνθρώπους 91 1907 2183 | τοὺς Ἰουδαίους καὶ τοὺς Ἕλληνας φησὶν 1998 | πρὸς Ἰουδαῖοι καὶ Ἕλληνας 2011.

³⁷³ θεῷ] τῷ θεῷ 91 1905 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

³⁷⁴ θεῷ...ἦσαν] *om.* 2011 | σφόδρα ἦσαν ἀκατάλλακτοι 91 1905 1916 1923 1932 1982 1997 1998 2183.

³⁷⁵ τὸν] *om.* 1907 1971 2011.

³⁷⁶ *om. schol.* 2011.

³⁷⁷ δι' ἑαυτοῦ] δι' αὐτοῦ 1919 2962.

³⁷⁸ δι' ἑαυτοῦ...θανατῷ] διὰ τοῦ σταυροῦ λύσας γὰρ δι' αὐτοῦ τῷ ἑαυτοῦ θανατῷ 2183.

³⁷⁹ ἐμφαντικώτερον] ἐμφατικώτερον 1905 1919 2962.

³⁸⁰ νῦν] *om.* 1916 1971.

³⁸¹ πάλιν] *om.* 1907 1971.

³⁸² πῶς...ἀπεκτάνθησαν] *om.* 1932.

Eph. 2:17

καὶ ἐλθὼν εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς,

[79] Μηδένα πέμψας, ἀλλὰ αὐτὸς ἑαυτῷ διακονησάμενος'.³⁸³ Μακρὰν δὲ τοὺς ἐξ ἐθνῶν³⁸⁴ καλεῖ,³⁸⁵ ἐγγύς δὲ τοὺς Ἰουδαίους.³⁸⁶

Eph. 2:18

ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα.

[80] Τὴν καταλλαγὴν καὶ τὴν εἰρήνην τὴν πρὸς τὸν θεόν. Οὐ γὰρ ἄφ' ἑαυτῶν ἀπήλθομεν, ἀλλ' ὑπὸ Χριστοῦ προσήχθημεν ἐν ἐνὶ πνεύματι.³⁸⁷ Οὐκ ἐκεῖνοι μὲν ἄτε ἐγγύς ὄντες ἐν μείζονι, ἡμεῖς δὲ ὡς μακρὰν ἐν ἐλάσσονι.³⁸⁸ Διὰ γὰρ τοῦ πνεύματος ἐπεράστους ποιήσας, προσήγαγεν τῷ πατρὶ, καὶ ὅτι διὰ τε ἑαυτοῦ καὶ διὰ τοῦ πνεύματος προσήγαγεν.³⁸⁹

Eph. 2:19

ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,

[81]³⁹⁰ Οἱ γὰρ μὴ ἔχοντες πάλαι ἐλπίδα τεύξασθαι³⁹¹ τῶν οὐρανίων.³⁹² Ξένοι ἦσαν καὶ πάροικοι τῶν ἁγίων,³⁹³ νῦν δὲ φησὶν τὴν αὐτὴν ἔχετε τοῖς ἁγίοις πόλιν τὴν οὐρανίον Ἱερουσαλήμ.³⁹⁴ Ὅρα δὲ οὐκ εἶπεν τῶν Ἰουδαίων, ἀλλὰ τῶν ἁγίων. Τῶν ἀμφὶ τὸν Ἀβραάμ φησὶν.

Eph. 2:20

ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ,

[82] Ὅπερ γὰρ ἔσχον φησὶν ἐκεῖνοι μυρίοις πόνοις, τοῦτο ὑμῖν διὰ τῆς πίστεως δεδωρηται, τὴν δὲ ἄγαν ἔνωσιν τὴν πρὸς τοὺς προφήτας καὶ ἀποστόλους τῶν ἐθνῶν σημάναι θέλων ἐποικοδομηθέντες φησὶν, ὥσπερ εἶπεν, θεμέλιος ἀπόκειται οἱ προφῆται καὶ οἱ ἀπόστολοι. Ὑμεῖς τὴν λοιπὴν οἰκοδομὴν ἀναπληροῦτε, ἵνα γένησθε οἱ πάντες εἰς ναὸς θεοῦ, οἷον δὲ ἐστὶν ἐπάνω προφητῶν καὶ ἀποστόλων οἰκοδομεῖσθαι.

[83]³⁹⁵ Ὅρα ὅτι πρῶτοι οἱ ἀπόστολοι.³⁹⁶

³⁸³ πέμψας...διακονησάμενος] *lac.* 1982.

³⁸⁴ τοὺς ἐξ ἐθνῶν] τὰ ἔθνη 91 1905 1916 1923 1932 1982 1997 1998 2183 | τοὺς ἐξ ἐθνῶν 2011.

³⁸⁵ καλεῖ] λέγει 2011 | *add.* καὶ 2183.

³⁸⁶ μακρὰν...Ἰουδαίους] μακρὰν τὰ ἔθνη λέγει ἐγγύς δὲ τοῦς Ἰουδαίους 627.

³⁸⁷ ἐν ἐνὶ πνεύματι] *om.* 2183.

³⁸⁸ ἐλάσσονι] ἐλάσσῳ 075.

³⁸⁹ τῷ...προσήγαγεν] τῷ πατρὶ 1916 | *om.* 1919.

³⁹⁰ *om. schol.* 2011.

³⁹¹ τεύξασθαι] τεύξεσθαι 91 1907 1916 1923 1932 1971 1982 1998 2183.

³⁹² τῶν οὐρανίων] τὸν οὐράνιον 075.

³⁹³ τῶν ἁγίων] *om.* 2183.

³⁹⁴ Ἱερουσαλήμ] Ἰσραήλ 1919 2962.

³⁹⁵ *om. schol.* 2011.

³⁹⁶ πρῶτοι οἱ ἀπόστολοι] οἱ ἀπόστολοι πρῶτοι 2183 | πρῶτοι οἱ ἅγιοι καὶ θεοὶ ἀπόστολοι 1971.

[84]³⁹⁷ Αὐτὸς γὰρ ὁ καὶ τὸν θεμέλιον καὶ τὸ οἰκοδόμημα συνέχων καὶ³⁹⁸ συσφίγγων. Καὶ ὅρα ποτέ ἄνωθεν συσφίγγειν αὐτὸν³⁹⁹ λέγει, ἔνθα κεφαλὴν αὐτὸν⁴⁰⁰ λέγει,⁴⁰¹ ποτέ⁴⁰² κάτωθεν ὡς⁴⁰³ ἐπὶ τοῦ ἀκρογωνιαίου, ἀλλαχοῦ δὲ καὶ θεμέλιον φησὶ τὸν Χριστὸν.

[85]⁴⁰⁴ Ἐν ᾧ ἀκρογωνιάιῳ.

Eph. 2:21

ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει εἰς ναὸν ἅγιον ἐν κυρίῳ,

[86]⁴⁰⁵ Δείκνυσιν τὴν ἀκριβῆ οἰκοδομὴν, ἅμα δηλῶν⁴⁰⁶ μὴ ἄλλως εἰς ναὸν αὖξει⁴⁰⁷ ἅγιον ἢ ὅλως σῶζεσθαι, εἰ μὴ μετὰ⁴⁰⁸ ἡκριβωμένου βίου.

[87]⁴⁰⁹ Ἡ γὰρ οἰκοδομὴ αὕτη αὖξουσα καὶ πληρουμένη, ἀποτελεῖται ναὸς θεοῦ. Ἐνοικήσω γὰρ ἐν αὐτοῖς φησι, καὶ κοινῇ γὰρ εἰς τὴν ἐκκλησίαν οἰκεῖ ὁ⁴¹⁰ θεός, καὶ ἰδία εἰς ἕκαστον τῶν ἀξίων.⁴¹¹

[87ex]⁴¹² Τὸ⁴¹³ ἐν κυρίῳ οἶον⁴¹⁴ διὰ κυριοῦ.

[88]⁴¹⁵ Τὴν μὲν⁴¹⁶ πρώτην οἰκοδομὴν τῆς καθόλου ἐκκλησίας εἰρηκεν⁴¹⁷ ταύτην, δὲ τῶν ἐν Ἐφέσῳ.

Eph. 2:22

ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.

[89]⁴¹⁸ Ἡ διὰ πνευματὸς ἡ ἐν πνευματικῇ οἰκοδομῇ.

³⁹⁷ *lac.* 1980.

³⁹⁸ συνέχων καὶ] *om.* 1971.

³⁹⁹ συσφίγγειν αὐτὸν] αὐτὸν συσφίγγειν 91 1907 1932 | αὐτὸν λέγει συσφίγγειν 2183.

⁴⁰⁰ λέγει ἐνθα κεφαλὴν αὐτὸν] *om.* 075.

⁴⁰¹ αὐτὸν λέγει] *om.* 1907 1971.

⁴⁰² ποτέ] *add.* δὲ 1907 1932 1971.

⁴⁰³ ὡς] *om.* 1907 1916 1932 1982 1997.

⁴⁰⁴ *om. schol.* 2011.

⁴⁰⁵ *om. schol* 2011 | *lac.* 1980.

⁴⁰⁶ ἅμα δηλῶν] *om.* 075.

⁴⁰⁷ αὖξει] αὖξιν 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962,

⁴⁰⁸ μετὰ] *add.* ἀκριβείας καὶ 1916.

⁴⁰⁹ *lac.* 1980.

⁴¹⁰ ὁ] ὡ 1916.

⁴¹¹ ἀξίων] *add.* τὸ ἐν κυρίῳ οἶον διὰ κύριου 1919.

⁴¹² *om. schol.* 627 1916 | *lac.* 1980.

⁴¹³ τὸ] τῷ 075.

⁴¹⁴ οἶον] *om.* 91 1905 1907 1923 1932 1971 1982 1997 1998 2183.

⁴¹⁵ *om. schol.* 1971 2011 | *lac.* 1980.

⁴¹⁶ μὲν] *om.* 91 1905 1916 2183.

⁴¹⁷ εἴρηκεν] εἰρήκει 075.

⁴¹⁸ *om. schol.* 2011 | *lac.* 1980.

Eph. 3:1

Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν,

[89ex]⁴¹⁹ Ἐπειδὴ φησὶν ὁ δεσπότης μου τοιαῦτα ἐπεδείξατο εἰς⁴²⁰ ὑμᾶς, ἀνάγκη καὶ τὰ κατὰ δύναμιν εἰσενεγκεῖν, ὁ δέσμιος. *Εν δεσμοῖς* γὰρ⁴²¹ ὧν ἔγραφεν, ἅμα δὲ καὶ τοῦτο δηλοῖ, ὁ δεσπότης μου ἐσταυρώθη, ἐγὼ δὲ τέως δέδεμαι *ὑπὲρ ὑμῶν τῶν ἐθνῶν*.

Eph. 3:2

εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς·

[90]⁴²² Τὴν πρόρρησιν λέγει τὴν πρὸς τὸν Ἀνανίαν λεχθεῖσαν, *ὅτι σκεῦος ἐκλογῆς μοι*⁴²³ *ἐστὶν οὗτος τοῦ βασιλέως τὸ ὄνομά μου ἐνώπιον τῶν ἐθνῶν*.

[91] *Οἰκονομίαν χάριτος*, τὴν ἀποκάλυψιν φησὶν, ὅτι οὐ παρά ἀνθρώπου ἔμαθεν. Ἀλλ' οὕτως ὥκονόμησεν ἡ χάρις τοῦ θεοῦ ὥστε μοι ἐξ οὐρανοῦ ἀποκαλυφθῆναι. Χάριτος δὲ⁴²⁴ τότε καλέσαι, καὶ τὸ πηρῶσαι τῷ φωτὶ ἵν' εὐπειθέστερος γένηται.

[92] Αὐτὸς γὰρ μοι εἶπεν, φησιν, *ὅτι εἰς ἔθνη μακρὰν ἀποστελῶ σε*.

Eph. 3:3

Ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέν μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ,

[93]⁴²⁵ Μυστήριον γὰρ ἀληθῶς,⁴²⁶ τὸ τοὺς Ἑλληνας λίθοις προσκυνοῦντας, εἰς τοσαύτην ἐπαρθῆναι δόξαν καὶ εὐγένειαν. Ὁ καὶ αὐτὸ ἀποκεκάλυπτο αὐτῷ.

[94]⁴²⁷ Τὰς προλεχθείσας ἄνω λέγει οἰκονομίας, ὅτι ἐκλήθη τὰ ἔθνη ὄντα μακρὰν καὶ ἐπωκοδομήθη καὶ ὅσα τοιαῦτα,⁴²⁸ *ἐν ὀλίγῳ*⁴²⁹ ἢ προ⁴³⁰ ὀλίγου ἢ διὰ βραχέων.

⁴¹⁹ *om. schol.* 627 1907 1971 | *lac.* 1980.

⁴²⁰ εἰς] *lac.* 1982.

⁴²¹ γὰρ] *om.* 1916.

⁴²² *om. schol.* 1916 2011 | *lac.* 1980.

⁴²³ μοι] μου 075.

⁴²⁴ δὲ] γὰρ 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962,

⁴²⁵ *om. schol.* 2011 | *lac.* 1980.

⁴²⁶ ἀληθῶς] *om.* 075.

⁴²⁷ *om. schol.* 2011 | *lac.* 1980.

⁴²⁸ τοιαῦτα] *add.* τὸ δὲ 2183.

⁴²⁹ ὀλίγῳ] *add.* δὲ 1971.

⁴³⁰ προ] δι 1919 2962.

Eph. 3:4

πρός δ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ.

[95]⁴³¹ Βαβαί. Ὡστε οὐκ ἔγραψεν⁴³² ὅσα ἐχρῆν, ἀλλ' ὅσα ἐχώρουν νοεῖν. *Σύνεσιν* δέ φησιν. Τὸ πῶς τὸ μυστήριον⁴³³ συνῆκα.⁴³⁴ Τὸ πῶς⁴³⁵ αὐτὸ κατενόησα.⁴³⁶ Σύνεσις γάρ ἐστιν ἡ εἰδησις⁴³⁷—ἡ γνῶσις—ἡ ἐπὶ τῷ μυστηρίῳ⁴³⁸ τοῦ Χριστοῦ.

Eph. 3:5

δ ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι:

[96]⁴³⁹ Ὅπερ μυστήριον φησὶν *ἐτέραις*⁴⁴⁰ *γενεαῖς*, οὐκ⁴⁴¹ *ἐγνωρίσθη*, Πάντα δὲ ταῦτα εἰς μυστήριον Χριστοῦ⁴⁴² συντελεῖ, ἡ ἐνανθρώπησις, ὁ σταυρὸς, ἡ ἀνάστασις, ἡ ἐκ δεξιῶν τοῦ Πατρὸς καθέδρα, ἡ κλήσις τῶν ἐθνῶν, ἡ διὰ τῆς πίστεως σωτηρία,⁴⁴³ ἡ ἐκβολή τοῦ κατὰ σάρκα Ἰουδαίου, ἡ συνάφεια τῶν δύο λαῶν εἰς ἓν σῶμα Χριστοῦ χρηματίζουσα, μᾶλλον δὲ οὔσα, ἡ δευτέρα παρουσία, καὶ ἡ ἀπόδοσις⁴⁴⁴ τοῦ⁴⁴⁵ καταζῆαν, καὶ ὅσα τοιαῦτα.

[97]⁴⁴⁶ Τί οὖν, οἱ πάλοι προφήται οὐκ ᾔδεσαν; Πῶς οὖν ὁ Χριστὸς φησὶν⁴⁴⁷ Μωυσῆς καὶ οἱ προφῆται περὶ ἐμοῦ ταῦτα ἔγραψαν; Καὶ πάλιν, φησι περὶ τῶν γραφῶν⁴⁴⁸ ὅτι⁴⁴⁹ *ἐκεῖναι εἰσὶν αἱ μαρτυροῦσαι μοι*. Καὶ φαμέν, ἡ τοῦτο εἶπεν, ὅτι πᾶσιν ἀνθρώποις οὐκ *ἐγνωρίσθη*, εἶπεν γὰρ ἔμπροσθεν τοῖς υἱοῖς⁴⁵⁰ τῶν ἀνθρώπων.⁴⁵¹ Νῦν γὰρ μετὰ τὴν ἐνανθρώπησιν πάντες αὐτὸν ἐθεάσαντο. Ἡ ὅτι οὐδὲ οἱ προφῆται εἶδον ὡς νῦν ὠράθη τουτέστιν σωματικῶς, ἡ ὅτι περὶ τῶν ἐθνῶν οὐδενὶ οὕτως ἐγνώσθη εἶναι ταῦτα *συγκληρονόμα καὶ σύσσωμα καὶ συμμετοχα τῆς ἐπαγγελίας*.

⁴³¹ *om. schol.* 2011 | *lac.* 1980.

⁴³² ἔγραψεν] ἐγράψαμεν 1932.

⁴³³ τὸ πῶς τὸ μυστήριον] ὅπως τὸ μυστήριον 91 1905 1916 1919 1923 1932 1982 1997 1998 2962 | τὸ μυστήριον ὅπως 2183.

⁴³⁴ συνῆκα] συνῆκεν 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁴³⁵ τὸ πῶς] ὅπως 91 1905 1916 1919 1923 1932 1982 1997 1998 2962.

⁴³⁶ κατενόησα] κατενόησαν 91 1905 1907 1916 1923 1932 1982 1997 1998 2183 2962 | κατενόησαν 1919.

⁴³⁷ σύνεσις γάρ ἐστιν ἡ εἰδησις] ἡ γάρ εἰδησις σύνεσις ἐστιν 2183.

⁴³⁸ τῷ μυστηρίῳ] τῶν μυστηρίων 1971.

⁴³⁹ *lac.* 1980.

⁴⁴⁰ φησὶν ἐτέραις] ἐτέραις φησὶν 1905 1916 1923 1932 1982 1997 1998 2962.

⁴⁴¹ γενεαῖς οὐκ] *lac.* 1982.

⁴⁴² Χριστοῦ] τοῦ Χριστοῦ 91 1905 1907 1916 1923 1932 1982 1997 1998 2011 2183.

⁴⁴³ σωτηρία] *om.* 1919.

⁴⁴⁴ ἡ ἀπόδοσις] ἡ ἀν τὰ ἀπόδοσις 1916.

⁴⁴⁵ τοῦ] τῶν 075 1919 2962.

⁴⁴⁶ *om. schol.* 1907 1971 | *lac.* 1980.

⁴⁴⁷ ὁ Χριστὸς φησὶν] φησὶν ὁ Χριστὸς 2183.

⁴⁴⁸ φησι περὶ τῶν γραφῶν] περὶ τῶν γραφῶν φησι 1916.

⁴⁴⁹ ὅτι] *om.* 2011.

⁴⁵⁰ υἱοῖς] *add.* φησὶν 075.

⁴⁵¹ Εἶπεν γὰρ ἔμπροσθεν τοῖς υἱοῖς τῶν ἀνθρώπων] *om.* 2011.

[98]⁴⁵² Διὰ πνευματος γὰρ καὶ νῦν ἡ ἀποκάλυψις τῶν τοιούτων. Ἀμέλει οἱ ἐστερημένοι τοῦ πνευματός καὶ νῦν πλανῶνται. Ὅτι μὲν γὰρ κληθήσεται τὰ ἔθνη, ἥδεσαν οἱ προφηται, ὅτι δὲ *συγκληρονόμα καὶ συμμετόχα*⁴⁵³ ἔσται οὐκ, ἥδεσαν.⁴⁵⁴

Eph. 3:6

εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ διὰ τοῦ εὐαγγελίου,

[99]⁴⁵⁵ Τὸ⁴⁵⁶ ἔν⁴⁵⁷ ἔχειν Χριστῷ⁴⁵⁷ σῶμα διὰ τὸ εἶναι αὐτοῦ μέλη.

Eph. 3:7

οὗ ἐγενόμην διάκονος κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ—

[100]⁴⁵⁸ Βασιλεία⁴⁵⁹ μὲν γὰρ ἐπήγγελται παρὰ τοῦ πατρὸς, διὰ Χριστοῦ δὲ τὰ ἔθνη καὶ τῆς εἰς αὐτὸν πίστεως—τῆς τοιαύτης ἐστὶν ἐπαγγελίας⁴⁶⁰ συμμετόχα.⁴⁶¹ Τῆς⁴⁶² πίστεως αὐτοῖς φησι τὸ εὐαγγελιὸν ὁ δῆλον καὶ πρόξενον.⁴⁶³

[101]⁴⁶⁴ Ἐγενήθην⁴⁶⁵ φησὶ τοῦ εὐαγγελίου διάκονος ἐν δωρεᾷ χάριτος τοῦτο λαβών. Οὐδὲν γὰρ ἐγὼ⁴⁶⁶ ἔργον ἐμὸν⁴⁶⁷ συνεισήνεγκα φησι τῇ χάριτι ταύτῃ. Ὅρα Παῦλον ταῦτα λέγοντα τὸν καθ' ἡμέραν ἀποθνήσκοντα.

[102]⁴⁶⁸ Καὶ οὐ μόνον φησὶν ἐδωρήθη μοι ἡ χάρις αὕτη ἀλλὰ πρὸς τῇ δωρεᾷ, καὶ ἐνεργεῖ μοι δύναμιν εἰς τὸ ἰσχύειν πρὸς τὴν διακονίαν⁴⁶⁹ τοῦ εὐαγγελίου. Τριῶν γὰρ δεῖται τὸ πρᾶγμα παραβόλου⁴⁷⁰ ψυχῆς καὶ βίου ἀλήπτου καὶ σοφίας πνευματικῆς.⁴⁷¹

⁴⁵² *om. schol.* 2011 | *lac.* 1980.

⁴⁵³ συμμετόχα] συμμετόχοι 1916.

⁴⁵⁴ ἥδεσαν] *add.* ὅτι δὲ συγκληθήσεται τὰ ἔθνη ἥσα οὐκ ἥδεσαν 2011.

⁴⁵⁵ *lac.* 1980.

⁴⁵⁶ τὸ] τῷ 1916 2183.

⁴⁵⁷ Χριστῷ] διὰ Χριστὸν 1916.

⁴⁵⁸ *lac.* 1980.

⁴⁵⁹ Βασιλεία] βασιλείαν 075.

⁴⁶⁰ ἐστὶν ἐπαγγελίας] ἐπαγγελίας ἐστὶν 2183.

⁴⁶¹ συμμετόχα] *add.* καὶ 2011.

⁴⁶² τῆς] *add.* δὲ 2183.

⁴⁶³ ὁ δῆλον καὶ πρόξενον] πρόξενον ὁ δῆλον καὶ 2183.

⁴⁶⁴ *om. schol.* 2011 | *lac.* 1980.

⁴⁶⁵ The biblical text of the catenae read ἐγενόμην with the RP text, but the scholia reference the NA28 reading ἐγενήθην.

⁴⁶⁶ ἐγὼ] *om.* 91 1905 1907 1916 1919 1923 1932 1982 1997 1998 2962.

⁴⁶⁷ ἔργον ἐμὸν] ἐμὸν ἔργον 1919 2962.

⁴⁶⁸ *lac.* 1980.

⁴⁶⁹ εἰς τὸ ἰσχύειν πρὸς τὴν διακονίαν] πρὸς τὴν διακονίαν εἰς τὸ ἰσχύειν 2011.

⁴⁷⁰ παραβόλου] γενναίας 1907.

⁴⁷¹ τριῶν...πνευματικῆς] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

Eph. 3:8

ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἀγίων ἐδόθη ἡ χάρις αὕτη—ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ,

[103] Ὅρα ὑπερβολὴν ταπεινοφροσύνης. Ἀλλαχοῦ μὲν μὴ⁴⁷² εἶναι ἱκανὸν εἰς ἀποστολὴν ἔλεγεν ἑαυτὸν, νῦν δὲ καὶ⁴⁷³ πάντων τῶν ἀγίων⁴⁷⁴ ἐλαχιστότερον⁴⁷⁵ λέγει. Ἐμοὶ οὖν φησιν ἐδόθη ἡ χάρις αὕτη, καὶ εἰκότως χάρις. Εἶγε⁴⁷⁶ τῷ πάντων ὡς φησιν ἐλαχιστοτέρῳ τὸ κήρυγμα⁴⁷⁷ τῶν ἐθνῶν ἐπετράπη.

[104]⁴⁷⁸ Ποία χάρις; τὸ⁴⁷⁹ ἐν τοῖς ἔθνεσιν φησὶν⁴⁸⁰ εὐαγγελίζεσθαι.

[105]⁴⁸¹ Εἰ ὁ⁴⁸² πλοῦτος αὐτοῦ ἀνεξιχνίαστος ἐστίν, τί δεῖ περὶ τῆς οὐσίας αὐτοῦ πολυπραγμονεῖν.⁴⁸³

Eph. 3:9

καὶ φωτίσαι πάντας τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ,

[106] Ὅτι μὲν γὰρ κληθήσεται τὰ ἔθνη, ἥδεσαν⁴⁸⁴ τινες διὰ τοῦ πνευματός, ὅτι δὲ⁴⁸⁵ ἐπὶ τοιούτοις. Ὡστε ἀπαρχὴν⁴⁸⁶ αὐτῶν⁴⁸⁷ γένεσθαι τὸν θεὸν λόγον, οὐκ ἥδεσαν. Τοῦτο οὖν φησιν μυστήριον ἀποκεκρυμμένον.

[107] Ὡστε οὐ νεαρὸν ἐστὶ τὸ κατὰ τὰ ἔθνη, ἀλλ' ἄνωθεν ἐδέδοκτο.⁴⁸⁸ Εἰκότως δὲ πᾶσιν ἄγνωστον ἦν ὅτι τὰ ἔθνη⁴⁸⁹ τοιούτων⁴⁹⁰ ἀξιωθήσονται. Εἰ γὰρ ἐν τῷ θεῷ κέκρυπτο, τίς ἦν ὁ ἀποκαλύπτων.

[108]⁴⁹¹ Ὁ γὰρ τὰ πάντα δι' αὐτοῦ κτίσας Πατήρ, καὶ τοῦτο δι' αὐτοῦ ἀπεκάλυψεν.

⁴⁷² ταπεινοφροσύνης ἀλλαχοῦ μὲν μὴ] *lac.* 1982.

⁴⁷³ καὶ] *lac.* 1982.

⁴⁷⁴ Ὅρα...ἀγίων] *lac.* 1980.

⁴⁷⁵ ἐλαχιστότερον] *add.* ἑαυτὸν 1971.

⁴⁷⁶ εἶγε] ἦγουν 1916.

⁴⁷⁷ τὸ κήρυγμα] *om.* 075.

⁴⁷⁸ *om. schol.* 2011.

⁴⁷⁹ τὸ] τῷ 1916.

⁴⁸⁰ φησὶν] *om.* 2183.

⁴⁸¹ *om. schol.* 2011.

⁴⁸² εἰ ὁ] δίο 91.

⁴⁸³ πολυπραγμονεῖν] φιλοπραγμονεῖν 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

⁴⁸⁴ ἥδεσαν] ἥδισαν 91 1916 1998 2183 | εἶδοσαν 1905 1919 1923 1932 1982 1997 2962 | ἥδοσαν 2011.

⁴⁸⁵ δὲ] *add.* τὸ 1916.

⁴⁸⁶ τοιούτοις ὥστε ἀπαρχὴν] τὸ ἀπαρχὴν 1905 1919 1923 1932 1982 1997 2962 | τοιούτην ὥστε ἀπαρχὴν 91 | τῷ ἀπαρχὴν 1998.

⁴⁸⁷ αὐτῶν] αὐτὸν 1907.

⁴⁸⁸ ἐδέδοκτο] ἐδέδεκτο 1905 1919 2962.

⁴⁸⁹ ἀλλ' ἄνωθεν ἐδέδοκτο εἰκότως δὲ πᾶσιν ἄγνωστον ἦν ὅτι τὰ ἔθνη] *om.* 91.

⁴⁹⁰ τοιούτων] *add.* ἀγάθων 1916.

⁴⁹¹ *om. schol.* 2011.

Eph. 3:10

ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,

[109] Ὅτι μὲν⁴⁹² γὰρ ἐγένετο μερὶς κυριοῦ λαὸς ὁ τοῦ⁴⁹³ Ἰακώβ ἥδεσαν. Καὶ ὅτι *σώσει τὸν λαὸν αὐτοῦ* εἶπεν ὁ⁴⁹⁴ Γαβριὴλ περὶ τοῦ Ἰσραὴλ λέγων.⁴⁹⁵ Ὅτι δὲ ἐπὶ τούτοις τὰ ἔθνη κληθήσεται οὐκ ἥδεσαν.⁴⁹⁶ Εἰ δὲ *ἀρχαὶ καὶ ἐξουσίαι* οὐκ ἥδεσαν,⁴⁹⁷ δῆλον ὡς οὐδὲ ἄγγελοι ἢ ἀρχάγγελοι.

[109ex]⁴⁹⁸ Οὐδὲ γὰρ αἱ ἀόρατοι δυνάμεις ἥδεσαν τὸ μυστήριον, ἀλλὰ διὰ τῆς περὶ τὴν ἐκκλησίαν οἰκονομίας τὴν ἄρρητον⁴⁹⁹ τοῦ θεοῦ σοφίαν κατέμαθον. *Κατὰ πρόθεσιν* δὲ⁵⁰⁰ *τῶν αἰώνων* λέγει. Ἀντὶ τοῦ ταῦτα πρὸ αἰώνων μὲν⁵⁰¹ προέθετο, ἐποίησεν δὲ διὰ τῆς κατὰ τὸν δεσπότην Χριστὸν οἰκονομίας.⁵⁰²

[109ex2]⁵⁰³ Πρὸ⁵⁰⁴ τῶν τῆς ἐνανθρωπήσεως τοῦ κύριου⁵⁰⁵ ἡμῶν⁵⁰⁶ χρόνων, ἀπλὴν ἐγίνωσκον αἱ οὐρανια δυνάμεις τὴν σοφίαν τοῦ θεοῦ ἐκ μόνον τοῦ δυνατοῦ⁵⁰⁷ κατορθουμένην. Ὁ γὰρ, τῇ ὁρμῇ τοῦ οἰκείου θελήματος, οὐσιώσας⁵⁰⁸ τὰ πάντα θεὸς. Δυνάμει ἀκαταλήπτῳ διετήρει πρὸς διαμονὴν τὰ δημιουργηθέντα, καὶ οὐδὲν ἦν ποικίλον. Ἀλλ' οἷον ἐθεωρεῖτο, τοιοῦτον καὶ ὑπῆρχεν. Νῦν δέ γε⁵⁰⁹ διὰ τῆς εἰς τὴν ἐκκλησίαν καὶ τὸ ἀνθρωπίνον γένος οἰκονομίας, οὐκ ἐτι μόνον ἀπλῇ, ἀλλὰ καὶ *πολυποίκιλος* ἐγνώσθη⁵¹⁰ *ἡ σοφία τοῦ θεοῦ*. Διὰ τῶν ἐναντίων, τὰ ἐναντία κατορθοῦσα. Διὰ θανάτου, ζωῆς. Δι' ἀτιμίας, δόξαν. Διὰ σταυροῦ, τρόπαιον. Διὰ πάντων τῶν εὐτελῶν, τὰ θεοπρεπῆ. Διὰ οὗν τῆς εἰς ἡμᾶς οἰκονομίας τῆς ἐν τῇ ἐνανθρωπήσει γενομένης. *Πολυποίκυλος* ἐγνώσθη⁵¹² *ἡ σοφία* καὶ ἡ⁵¹³ δύναμις *τοῦ θεοῦ ταῖς οὐρανίαις* δυνάμεσιν. Οὕτως ὁ ἅγιος Γρηγόριος ὁ Νύσης ἐν τῇ Ἡ ὁμιλία. τῆς ἐρμηνείας τῶν ἀσμάτων.⁵¹⁴

[110] Ὅτε γὰρ ἡμεῖς ἐμάθομεν, τότε κακεῖνοι δι' ἡμῶν,⁵¹⁵ ὁρῶντες τὴν ἐξ ἐθνῶν ἐκκλησίαν καὶ δι' αὐτῆς εἰς γινώσκιν ὁδηγούμενοι.⁵¹⁶

⁴⁹² μὲν] *om.* 1916.

⁴⁹³ ὁ τοῦ] αὐτοῦ 1907 1919 1923 1982 1997 1998 2962.

⁴⁹⁴ ὁ] *om.* 1905 1919 1932 2962.

⁴⁹⁵ καὶ...περὶ τοῦ Ἰσραὴλ λέγων] *om.* 1971 | περὶ τοῦ Ἰσραὴλ λέγων] λέγων περὶ τοῦ Ἰσραὴλ 2011.

⁴⁹⁶ ἥδεσαν] 075.

⁴⁹⁷ ἥδεσαν] 075.

⁴⁹⁸ *om. schol.* 075 1907 1971 1980 2011.

⁴⁹⁹ τὴν ἄρρητον] τοῦ ἄρρητου 1916.

⁵⁰⁰ κατὰ πρόθεσιν δὲ] κατὰ δὲ πρόθεσιν δὲ 91.

⁵⁰¹ πρὸ αἰώνων μὲν] μὲν πρὸ αἰώνων 1932 | πρὸ τῶν αἰώνων 627 1919 2962.

⁵⁰² κατὰ...οἰκονομίας] ταῖς ἐν τοῖς ἐπουρανίοις ἀρχαῖς καὶ ἐξουσίαις 2183.

⁵⁰³ *om. schol.* 627 1907 1971 2011.

⁵⁰⁴ πρὸ] *add.* γὰρ 1980*.

⁵⁰⁵ κύριου] σωτήριος 075 91 1905 1907 116 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

⁵⁰⁶ ἐνανθρωπήσεως...ἡμῶν] *lac.* 1982.

⁵⁰⁷ ἐκ μόνον τοῦ δυνατοῦ] *om.* 1980.

⁵⁰⁸ οὐσιώσας] οὐσιώσαν 1919 2962.

⁵⁰⁹ γέ] *om.* 2183.

⁵¹⁰ ἐγνώσθη] ἐγνωρίσθη 1932.

⁵¹¹ ἡ] *om.* 075.

⁵¹² ἐγνώσθη] ἐγνωρίσθη 1932.

⁵¹³ ἡ] *om.* 1905 1916 1923 1932 1982 1997 1998.

⁵¹⁴ ὁ ἅγιος...ἀσμάτων] ὁ νύσης εἰς τὰ ἄσματα τῶν ἀσμάτων 1905 1916 1919 1923 1932 1982 1997 1998 2962.

⁵¹⁵ ἡμῶν] ὑμῶν 1916.

⁵¹⁶ ὁδηγούμενοι] ὁδηγούμενος 1982.

[111]⁵¹⁷ Οὐ μόνον ποικίλη, ἀλλὰ πολυποίκιλος. Ἡ οὖσα φησι *κατὰ πρόθεσιν τῶν αἰώνων*, τουτέστιν κατὰ πρόγνωσιν⁵¹⁸ καὶ πρόειδισιν καὶ προοικονομίαν. Νῦν μὲν γὰρ γέγονεν φησιν, ἄνωθεν δὲ ταῦτα ἐδόκει.⁵¹⁹

Eph. 3:11

κατὰ πρόθεσιν τῶν αἰώνων ἦν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,⁵²⁰

[111ex]⁵²¹ τοὺς προορισμοὺς προθέσεις εἶπεν.

[111ex2]⁵²² Οὖσα⁵²³ ἀπ' αἰώνων.

[112]⁵²⁴ Δι' αὐτοῦ γὰρ καὶ τοὺς αἰῶνας ἐποίησεν.

Eph. 3:12

ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

[113]⁵²⁵ Προσέχθημεν οὖν τῷ θεῷ καὶ πατρὶ διὰ Χριστοῦ. προσέχθημεν δὲ οὐχ ὡς αἰχμάλωτοι. Οὐ δὲ ὡς συγγνώμης ἀξιωθησόμενοι ἐφ' οἷς ἡμαρτήσαμεν.⁵²⁶ Ἀλλὰ μετὰ *παρρησίας* φησὶ, καὶ *παρρησίας* οὐχ ἀπλῶς, ἀλλὰ ἐν θάρσει τινὶ καὶ *πεποιθήσει*. Ἀγιάσας γὰρ ἡμᾶς διὰ τοῦ ἰδίου αὐτοῦ⁵²⁷ αἵματος, προσήγαγεν θαρροῦντας λοιπὸν⁵²⁸ προσελθεῖν διὰ τὴν εἰς αὐτὸν πίστιν.

Eph. 3:13

Διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν ἧτις ἐστὶν δόξα ὑμῶν.

[114]⁵²⁹ Διό φησιν *αἰτῶ μὴ ἐκκακεῖν* μὴ δὲ θορυβεῖσθαι ἐν ταῖς⁵³⁰ *θλίψεσι μου*, αἵτινες *ὑπὲρ ὑμῶν* καὶ⁵³¹ δι' ὑμᾶς εἰσὶ μοι. Πῶς ὅτι οὕτως ἡγάπησεν ὑμᾶς⁵³² ὁ θεός, ὥστε⁵³³ τὸν υἱὸν αὐτοῦ δοῦναι καὶ⁵³⁴ τοὺς δούλους αὐτοῦ κακοῦν ὑπὲρ τοῦ ὑμᾶς⁵³⁵ σωθῆναι; ἄρα οὐ δόξα τὸ οὕτως ἀγαπᾶσθαι ὑπὸ θεοῦ.

⁵¹⁷ *lac.* 1980.

⁵¹⁸ πρόγνωσιν] *add.* τοὺς γὰρ προορισμοὺς προθέσεις εἶπεν 91.

⁵¹⁹ ἐδόκει] *add.* κατὰ πρόθεσιν δὲ τῶν αἰώνων εἶπεν ἀντὶ τοῦ ταῦτα πρὸ αἰώνων μὲν προέθετο ἐποίησεν δὲ διὰ τῆς κατὰ τὸν δεσπότην χριστὸν οἰκονομίας 2183.

⁵²⁰ Scholia 111ex and 111ex2 are not well attested in the manuscript tradition. Both scholia appear to be later additions in 1905 and 1923, however 111ex is included in 627 and attributed to Germanius as a single scholion and comfortably within the surrounding scholia of 1919, 2962, 1932, 1982, and 1998. Scholion 111ex2 is also incorporated into the surrounding scholia in 1932, 1982, and 1998. In all instances, the scholia remain separated.

⁵²¹ *om. schol.* 075 91 1907 1916 1980 1997 2011 2183.

⁵²² *om. schol.* 91 627 1907 1916 1919 1971 1997 2011 2183 2962.

⁵²³ οὖσα] οὖσαν 1923 1982 1998 | ἦσαν 1932 | οὐς 075.

⁵²⁴ *lac.* 1980.

⁵²⁵ *lac.* 1980.

⁵²⁶ ἡμαρτήσαμεν] ἡμάρτομεν 91 1905 1907 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

⁵²⁷ αὐτοῦ] *om.* 1982 1998 2011 2183.

⁵²⁸ λοιπὸν] *add.* τὸ 91 1905 1907 1916 1923 1982 1997 1998 2011 2183 2962 | *add.* τῷ 1932 1971.

⁵²⁹ *lac.* 1980.

⁵³⁰ θορυβεῖσθαι ἐν ταῖς θλίψεσιν] *lac.* 1982.

⁵³¹ καὶ] *om.* 1916.

⁵³² ἡγάπησεν ὑμᾶς] ὑμᾶς ἡγάπησεν 1905 1907 1919 1923 1932 1982 1997 1998 2011 2962 | ἡμᾶς ἡγάπησεν 91 1916 2183.

⁵³³ ὥστε] *add.* καὶ 91 1905 1907 1916 1919 1923 1982 1997 1998 2011 2183 2962.

⁵³⁴ οὕτως...καὶ] *om.* 1971.

⁵³⁵ κακοῦν...ὕμᾶς] καὶ τὸν μονογενῆ υἱὸν παθεῖν δέδωκεν ὑμᾶς ἀγαπῶν καὶ θέλων 1971.

[114ex]⁵³⁶ Διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς ὑπὲρ ὑμῶν θλίψεσιν μου. Καθυπερβᾶτον γὰρ ἡ σύνταξις.

[115]⁵³⁷ Ἐπειδὴ φησι τοσαῦτα⁵³⁸ ἐπιστεύθην καὶ⁵³⁹ ἀνάγκη⁵⁴⁰ καὶ δεδέσθαι καὶ διώκεσθαι παρὰ τῶν ἀντιλεγόντων τὸ κηρύγμα.⁵⁴¹

Eph. 3:14

Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν Πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

[116]⁵⁴² Ἐπειδὴ οὕτως ἠγαπήθητε⁵⁴³ παρὰ θεοῦ, δέομαι φησιν ὑπὲρ ὑμῶν.

Eph. 3:15

ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,

[117]⁵⁴⁴ Ἐπὶ μὲν γῆς πατριὰς τὰ γένη καλεῖ ἄφ' ὧν, καὶ πατέρες καλοῦνται, ἐν οὐρανῷ δὲ ἔνθα οὐκ ἔστιν ὅσδε ἐκ τοῦδε.⁵⁴⁵ Πατριὰς τὰ συστήματα λέγει, αὐτὸς γὰρ τὰς τε ἄνω καὶ τὰς κάτω φυλὰς ἐδημιούργησεν.⁵⁴⁶

Eph. 3:16

ἵνα δώῃ ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,

[118]⁵⁴⁷ Ὅρα μεθ' ὅσης ἀπληστίας⁵⁴⁸ ἐπεύχεται αὐτοῖς τὰ ἀγαθὰ. Δυνάμει κραταιωθῆναι φησιν εἰς τὸ μὴ περιφέρεσθαι. Τοῦτο δὲ πῶς ἔσται; Διὰ πνευματὸς ἀγίου. Τὸ δὲ κραταιωθῆναι, ὡς πρὸς τοὺς πειρασμοὺς νόει.

Eph. 3:17

κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ ἑρριζωμένοι καὶ τεθεμελιωμένοι,

[119]⁵⁴⁹ Εἰς τὸ κατοικῆσαι φησιν τὸν Χριστὸν εἰς τὸν ἔσω ἄνθρωπον, ἢ⁵⁵⁰ ἵνα δώῃ ὑμῖν εἰς τὸν ἔσω ἄνθρωπον κατοικῆσαι τὸν Χριστόν,⁵⁵¹ ἵνα φησι ναὸς θεοῦ⁵⁵² γένησθε. Καὶ οὐχ ἁπλῶς κατοικῆσαι,

⁵³⁶ *om. schol.* 075 627 1907 1916 1919 1923 1971 1997 2011 2962 | *lac.* 1980.

⁵³⁷ *om. schol.* 2011 | *lac.* 1980.

⁵³⁸ τοσαῦτα] *add.* ἔθνη 91 1905 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962,

⁵³⁹ καὶ] *om.* 91 1905 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

⁵⁴⁰ ἀνάγκη] *add.* ἐστι 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962 | *add.* ἦν 1907 1971.

⁵⁴¹ τὸ κήρυγμα] τῷ κήρυγματι 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

⁵⁴² *lac.* 1980.

⁵⁴³ ἠγαπήθητε] ἠγαπεῖσθε 075 | ἠγαπήσθε 2011.

⁵⁴⁴ *om. schol.* 1907 1971 | *lac.* 1980.

⁵⁴⁵ ὅς δὲ ἐκ τοῦ δέ] *om.* 2011.

⁵⁴⁶ αὐτὸς...ἐδημιούργησεν] *om.* 91 2183.

⁵⁴⁷ *lac.* 1980.

⁵⁴⁸ ἀπληστίας] ἀπολογίας 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁵⁴⁹ *lac.* 1980.

⁵⁵⁰ ἢ] *om.* 91 1905 1919 1923 1932 1982 1997 1998 2011 2962.

⁵⁵¹ ἢ...Χριστόν] ἀντὶ τοῦ 1916.

⁵⁵² ναὸς θεοῦ] θεοῦ ναὸς 1919 2962.

ἀλλ' ἐν ταῖς καρδίαις ὑμῶν. Μηδέν φησιν ἐπιπόλαιον.⁵⁵³ Ὁ γὰρ ἔσω ἄνθρωπος,⁵⁵⁴ καὶ αἱ καρδίαι, τὴν καταβάθους ἐνοίκησιν, καὶ τὴν οἶον⁵⁵⁵ συμφυῇ καὶ ἐρριζωμένην δηλοῖ.

[120]⁵⁵⁶ Πῶς δὲ ἔσται τοῦτο; διὰ τῆς πίστεως φησὶ, καὶ διὰ⁵⁵⁷ τοῦ ἐν ἀγάπῃ εἶναι ὑμᾶς ἐρριζωμένους καὶ τεθεμελιωμένους⁵⁵⁸ καὶ ὑπὸ μὴδεν ὃς κινουμένους.

Eph. 3:18

ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος,

[121]⁵⁵⁹ Ταῦτα δὲ ὑμῖν διὰ τοῦτο⁵⁶⁰ ἐπεύχομαι φησὶν⁵⁶¹ ἵνα ἐξισχύσητε καταλαβέσθαι. Πολὺν δὲ ἔδειξεν τὸν⁵⁶² κάματον τότε⁵⁶³ ἐξισχύσαι καὶ τὸ⁵⁶⁴ καταλαβέσθαι εἰπὼν.⁵⁶⁵

[122]⁵⁶⁶ Σωματικοῖς ὑπογράφει σχήμασι τὸ τοῦ μυστηρίου μεγέθος, τοῦ ὑπερ τῶν ἐθνῶν οἰκονομηθέντος.

[122ex]⁵⁶⁷ Τῆς γεγενημένης οἰκονομίας τὸ μέγεθος παρεδήλωσεν, ἐπειδὴ ταῦτα μεγέθους δηλωτικά.

[123]⁵⁶⁸ Οἶον τοῦ μυστηρίου.⁵⁶⁹

Eph. 3:19

γινῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

[124]⁵⁷⁰ Καὶ ἵνα φησι γινῶτε⁵⁷¹ τὴν ὑπερβάλλουσαν πᾶσαν ἀνθρωπινὴν γινῶσιν ἀγάπην τοῦ Χριστοῦ καὶ οἶον τῆς⁵⁷² γνώσεως ὑπεράνω.⁵⁷³ Ἔστι μὲν γὰρ φησιν ὑπεράνω⁵⁷⁴ γνώσεως. Πλὴν ὑμεῖς γινώσεσθε εἰ τὸν Χριστὸν σχοίητε ἐνοικοῦντα, ἵνα ἐκ τούτου πληρωθῆτε εἰς πᾶν τὸ⁵⁷⁵ πλήρωμα τοῦ θεοῦ.

⁵⁵³ ἐπιπόλαιον] ἐπίπονον 1971.

⁵⁵⁴ ἄνθρωπος] ἄνθρωπον 1919 2962.

⁵⁵⁵ οἶον] *add.* εἰ 1905 1916 1919 1923 1982 1997 1998 2011 2962.

⁵⁵⁶ *lac.* 1980.

⁵⁵⁷ διὰ] *om.* 91.

⁵⁵⁸ πῶς...τεθεμελιωμένους] *om.* 2011.

⁵⁵⁹ *lac.* 1980.

⁵⁶⁰ διὰ τοῦτο] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁵⁶¹ ἐπεύχομαι φησιν] φησιν ἐπεύχομαι 1907.

⁵⁶² τὸν] *om.* 1907 1971.

⁵⁶³ τότε] τῷτε 1905 1907 1916 1923 1932 1971 1982 1997 1998 2011 2183.

⁵⁶⁴ τὸ] τῷ 1905 1907 1916 1923 1932 1971 1982 1997 1998 2011 2183.

⁵⁶⁵ πολὺν...εἰπὼν] *om.* 91 | πολὺν...εἰπεῖν 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2962

⁵⁶⁶ *lac.* 1980.

⁵⁶⁷ *om. schol.* 075 1907 1919 1971 2011 2962 | *lac.* 1980.

⁵⁶⁸ *om. schol.* 2183 | *lac.* 1980.

⁵⁶⁹ οἶον τοῦ μυστηρίου] ἀπὸ κοινοῦ τὸ ἵνα ἐξισχύσητε καταλαβέσθαι καὶ γινῶναι 91.

⁵⁷⁰ *om. schol.* 2011 | *lac.* 1980.

⁵⁷¹ καὶ...γινῶτε] γινῶναί 2183.

⁵⁷² τῆς] τὴν 1998.

⁵⁷³ τῆς γνώσεως ὑπεράνω] ὑπεράνω τῆς γνώσεως 2962.

⁵⁷⁴ φησιν ὑπεράνω] ὑπεράνω φησιν 1907 1971.

⁵⁷⁵ τὸ] *om.* 1916.

Πλήρωμα δὲ⁵⁷⁶ θεοῦ ἐστὶν ἡ⁵⁷⁷ τὸ γινῶναι ὡς ἐν Πατρὶ καὶ Υἱῷ⁵⁷⁸ καὶ Πνεύματι Ἁγίῳ⁵⁷⁹ προσκυνεῖται ἡμῖν ὁ θεὸς, ἡ⁵⁸⁰ ἵνα ἡτέ φησιν πεπληρωμένοι πάσης ἀρετῆς⁵⁸¹ ἢς πλήρης ὁ θεός.

Eph. 3:20

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,

[125]⁵⁸² *Τῷ δὲ⁵⁸³ δυναμένῳ θεῷ*, οὐ μόνον καθὰ λέγομεν, ἀλλὰ καὶ *ὑπερεκπερισσοῦ ποιῆσαι πάντα*. Καὶ οὐ μόνον *πάντα*, ἀλλὰ καὶ *ὑπὲρ πάντα*.⁵⁸⁴ *Αὐτῷ* φησιν *ἡ δόξαν ἀμήν*, ὅρα δὲ δύο ὑπερβολὰς: τὸ καὶ⁵⁸⁵ *ὑπὲρ πάντα ποιῆσαι* τὰ εἰρημένα, καὶ *ὑπερεκπερισσοῦ⁵⁸⁶ ποιῆσαι* ἃ ποεῖ. ἔνι γὰρ καὶ πλείονα ποίουντα τῶν αἰτηθέντων κεφάλαια, μὴ πλουσίως μήτε⁵⁸⁷ δαψιλῶς ἕκαστον ποιῆσαι.⁵⁸⁸

[126]⁵⁸⁹ Καὶ ὅτι ἐκπερισσοῦ ὧν *αἰτούμεθα ἢ νοοῦμεν* δυνατός ἐστι ποιῆσαι, δηλὸν ἐκ τῆς ἐν ἡμῖν⁵⁹⁰ ἐνεργούσης δυνάμεως αὐτοῦ. Τίς γὰρ τοῦτο προσεδόκησεν περὶ τῶν ἐθνῶν ὅτι οἱ τοσοῦτον ἀπερρωγότες θεοῦ,⁵⁹¹ ἐν τοῖς ὑιοθετηθεῖσιν εἰσὶν,⁵⁹²

Eph. 3:21

αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. ἀμήν.

[127]⁵⁹³ Ἐπειδὴ γὰρ τοσαῦτα δωρησάμενος⁵⁹⁴ δοξάζεσθαι ὀφείλει, ὥστε καὶ ἡ δοξολογία δεῖγμα ὑπάρχει τοῦ μεγέθους τῶν ὑπηργμένων⁵⁹⁵ ἡμῖν παρὰ πᾶσαν ἐλπίδα καὶ προσδοκίαν ἀνθρωπίνην⁵⁹⁶ ἀγαθῶν. Καλῶς δὲ⁵⁹⁷ ἡ δόξα αὐτοῦ ἐν ταῖς ἐκκλησίαις, ἐπεὶ⁵⁹⁸ γὰρ αὗται διηνεκῶς μένουσιν. Ἐν ταύταις⁵⁹⁹ εἴη φησὶν ἡ δόξα τοῦ θεοῦ, ἵνα ἡμῖν ἡ⁶⁰⁰ διηνεκῶς δοξαζόμενος καὶ εἰς πάσας ἔλθῃ τοῦτο γενεὰς.

⁵⁷⁶ δὲ] *add.* τοῦ 91 1982 1998 2183 | *om.* 1916.

⁵⁷⁷ ἡ] *om.* 1971.

⁵⁷⁸ καὶ υἱῷ] *om.* 1919.

⁵⁷⁹ πνεύματι ἁγίῳ] ἀγῶ πνεύματι 2183.

⁵⁸⁰ ἡ] *om.* 1919 1923 1932 2962.

⁵⁸¹ πεπληρωμένοι πάσης ἀρετῆς] πάσης ἀρετῆς πεπληρωμένοι 1916.

⁵⁸² *om. schol.* 2011 | *lac.* 1980.

⁵⁸³ δὲ] *om.* 1971.

⁵⁸⁴ πάντα] ἅπαντα 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁵⁸⁵ καὶ] *om.* 1905 2183.

⁵⁸⁶ ὑπερεκπερισσοῦ] ὑπὲρ περισσοῦ 075.

⁵⁸⁷ μήτε] μήδε 1907 2183.

⁵⁸⁸ ὅρα...ποιῆσαι] *om.* 1916.

⁵⁸⁹ *om. schol.* 1907 | *lac.* 1980.

⁵⁹⁰ ἐν ἡμῖν ἐνεργούσης] ἐνεργούσης ἐν ἡμῖν 91 2183 | ἐνεργούσης 1916 | ἡμῖν ἐνεργούσης 1971.

⁵⁹¹ θεοῦ] τοῦ θεοῦ 1998.

⁵⁹² εἰσὶν] εἴσονται 1971.

⁵⁹³ *lac.* 1980.

⁵⁹⁴ γὰρ τοσαῦτα δωρησάμενος] δεῖ τὸν τοσαῦτα δωρησάμενον 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962 | γὰρ τὸν τοσαῦτα δωρησάμενον 1971 | χρὴ τὸν τοσαῦτα δωρησάμενον 1907.

⁵⁹⁵ ὑπηργμένων] δεδωρήμενων 075.

⁵⁹⁶ ἀνθρωπίνην] *om.* 2011.

⁵⁹⁷ δὲ] *om.* 91.

⁵⁹⁸ ἐπεὶ] ἐπειδὴ 2962.

⁵⁹⁹ ἐπειδὴ...ταύταις] *lac.* 1980.

⁶⁰⁰ ἡμῖν ἡ] μείνη 075 2011 | ἡμῖν εἴ ἡ 1919 2962 | ἐν ἡμῖν ἡ 1907.

[127ex]⁶⁰¹ Ἡ ὅτι τῇ ἐκκλησίᾳ ἐπέυχεται, ὥστε διατηρεῖν αἰεὶ τὴν δοξολογίαν τοῦ θεοῦ, καὶ μήποτε παραπεῖναι. Τὸ δὲ ἐν Χριστῷ Ἰησοῦ, ἢ σὺν Χριστῷ Ἰησοῦ νόει, ἢ διὰ τὴν σάρκα τοῦτον νόει⁶⁰² εἰρησθαι.

Eph. 4:1

Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,

[128] Ὅτι διὰ τὸν κύριον φησιν *δέσμιος*. Βαβαί ὅσον τὸ ἀξίωμα⁶⁰³ τὸ δεδέσθαι διὰ τὸν⁶⁰⁴ Χριστόν.⁶⁰⁵ Καὶ αὐτός γὰρ ὁ ἀπόστολος⁶⁰⁶ ταύτην προβάλλεται⁶⁰⁷ ὡς δι' αὐτὴν⁶⁰⁸ δυσωπήσων αὐτοῦς.

[128ex] Μεγάλη γὰρ ἡ κλήσις καὶ ἐπὶ μεγάλοις. Ἐπὶ τῷ⁶⁰⁹ ἔχειν κεφαλὴν τὸν Χριστόν. Ἐπὶ τῷ⁶¹⁰ εἰς⁶¹¹ υἱοὺς εἶναι θεοῦ.

Eph. 4:2

μετά πάσης ταπεινοφροσύνης καὶ πραύτητος, μετά μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,

[129] Τουτέστιν ἐν παντί πράγματι, ἐπὶ παντός προσώπου. Οὕτω⁶¹² γὰρ ἐστὶν ἀξίως τῆς κλήσεως⁶¹³ περιπατῆσαι: *μετά ταπεινοφροσύνης καὶ πραότητος καὶ μακροθυμίας* καὶ τοῦ ἀνέχεσθαι ἀλλήλων. Ἐνθα γὰρ ἐστὶν ἀγάπη, πάντα ἐστὶν ἀνεκτά.

Eph. 4:3

σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσῳ τῆς εἰρήνης.

[130]⁶¹⁴ Καθάπερ γὰρ ἐπὶ τῶν ἡμετέρων σωμάτων ἐστὶ τὸ ἡμῶν πνεῦμα ἐνεργοῦν⁶¹⁵ ἐν πᾶσι τοῖς μέλεσι καὶ πάντα συνέχον, οὕτως καὶ τὸ πνεῦμα τὸ ἅγιον ἡμῖν ἐδόθη τοὺς γένει καὶ τρόπῳ καὶ ἡθεσιν διαλλάσσοντας⁶¹⁶ ἐνοῦν καὶ ποιοῦν ἡμᾶς ἐν σῶμα. Ταύτην⁶¹⁷ φυλάζωμεν *τὴν ἐνότητα* τὴν διὰ τοῦ ἁγίου δοθεῖσαν ἡμῖν πνεύματος,⁶¹⁸ ἣτις φησὶ γίνεται διὰ *τοῦ συνδέσμου τῆς εἰρήνης*.

⁶⁰¹ *om. schol.* 1907 1971 2011.

⁶⁰² ἢ διὰ τὴν σάρκα τοῦτον νόει] ἢ νοήσεις διὰ Χριστοῦ Ἰησοῦ διὰ τὴν σάρκα τοῦτον νόει 075 | ἢ εἰ νοήσεις διὰ Χριστοῦ Ἰησοῦ διὰ τὴν σάρκα τοῦτον νόει 91 | ἢ διὰ Χριστοῦ Ἰησοῦ διὰ τὴν σάρκα τοῦτον νοῶν 1905 1916 1919 1923 1982 1997 1998 2962 | ἢ διὰ Ἰησοῦ Χριστοῦ διὰ τὴν σάρκα τοῦτον νοῶν 1932.

⁶⁰³ δέσμιος βαβαί ὅσον τὸ ἀξίωμα] *illeg.* 1982.

⁶⁰⁴ τόν] *om.* 1905 1916.

⁶⁰⁵ βαβαί ὅσον...Χριστόν] *om.* 2183 | *add.* βαβαί ὅσα εἶπεν ὁ μακάριος ἰωάννης εἰς τὴν ἄλυσιν τοῦ παυλοῦ 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁶⁰⁶ ἀπόστολος] παῦλος 1907 1971.

⁶⁰⁷ προβάλλεται] *add.* ἥτοι τὴν ἄλυσιν 1907 | ἥτε οὖν τὴν ἄλου 1971.

⁶⁰⁸ αὐτὴν] αὐτῆς 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962 | ταύτης 91.

⁶⁰⁹ τῷ] τὸ 075 2011.

⁶¹⁰ τῷ] τὸ 075 2011.

⁶¹¹ εἰς] *om.* 2011.

⁶¹² οὕτω] αὐτὸ 1905 1916 1923 1932 1982 1997 2183 | τοῦτο 1998.

⁶¹³ κλήσεως] ἐκκλησίας 075.

⁶¹⁴ *om. schol.* 1907 1971 2011.

⁶¹⁵ ἐνεργοῦν] *om.* 1916.

⁶¹⁶ διαλλάσσοντας] διαλάμποντας 1916.

⁶¹⁷ ἐν σῶμα ταύτην] σῶμα ἐν ταύτην 075.

⁶¹⁸ ἁγίου δοθεῖσαν ἡμῖν πνεύματος] ἁγίου πνευματός δοθεῖσαν ἡμῖν 1916.

Eph. 4:4

Ἐν σῶμα καὶ ἐν πνεύμα καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν,

[131] Γίνεσθε⁶¹⁹ φησιν οὕτως ἡνωμένοι,⁶²⁰ οὕτως ἀλλήλων κηδόμενοι. Ἐκ τοῦτου γὰρ φησιν ἔσεσθε καὶ⁶²¹ ἐν πνευμᾷ ἔχοντες, τουτέστιν ὁμότιμον τὴν χάριν τοῦ πνευματος, ἢ ὅτι ἔστιν μὲν ἐν σῶμα εἶναι, οὐχ⁶²² ἐν δὲ πνευμᾷ, ὡς ὅταν τις αἰρετικῶν φίλος ᾖ. Ἡ ὅτι τοῦ τό⁶²³ φησιν ἐν πνευμᾷ λαβόντες οὐκ ὀφείλετε διχονοεῖν, ἀλλ' ἐν εἶναι σῶμα,⁶²⁴ ἢ ὅτι πνευμᾷ ἐνταῦθα τὴν προθυμίαν καλεῖ.⁶²⁵

[132] Ὁ θεὸς ἡμᾶς φησιν ἐπὶ τοῖς αὐτοῖς ἐκάλεσεν οὐδενὶ πλεῖον ἀπονεύμας. Πᾶσιν⁶²⁶ ἀθανασίαν, πᾶσιν ζωὴν αἰώνιον ἐπηγγείλατο, πᾶσιν δόξαν ἀθάνατον, πᾶσιν ἀδελφότητα. Πᾶσιν κληρονομίαν ἐπηγγείλατο.⁶²⁷ Κοινὴ πάντων ἐγένετο κεφαλὴ. Πάντας ἡγειρεν⁶²⁸ καὶ συνεκάθισεν. Εἰ τοίνυν φησιν ἐν τοῖς πνευματικοῖς⁶²⁹ τοσαύτην ἔχετε κοινωνίαν, ὀφείλετε καὶ ἐν σῶμα εἶναι ἐν τῇ τῆς ἀγάπης ἀνακράσει.

[133]⁶³⁰ Πάντα γὰρ τὰ εἰρημένα κοινὴ ἐστίν⁶³¹ ἡμῶν ἐλπίς⁶³² ἐκ τῆς κλήσεως γενομένη.

Eph. 4:5

εἷς κύριος, μία πίστις ἐν βάπτισμα,

[134]⁶³³ Οὐ δεῖ⁶³⁴ οὖν ἡμᾶς διεστάναι.

Eph. 4:6

εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῖν.

[135] Ἴδου καὶ ἄλλη κοινωνία:⁶³⁵ ἀγάπης πρόφασις τὸ εἶναι ἡμῖν ἓνα πατέρα τὸν θεόν, καὶ ἐπὶ πάντων, τουτέστιν ὁ ἐπάνω πάντων. Καὶ διὰ πάντων, τουτέστιν ὁ⁶³⁶ προνοῶν διὰ πάντων ἡμῶν. Καὶ ἐν πᾶσιν ἡμῖν, τουτέστιν ὁ⁶³⁷ ἐνοίκων ἐν πᾶσιν ἡμῖν.⁶³⁸

⁶¹⁹ γίνεσθε] γένεσθε 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

⁶²⁰ ἡνωμένοι] συνηνωμένοι 91 1905 1916 1919 1923 1982 1997 1998 2011 2183 2962.

⁶²¹ καὶ] *om.* 1919 1923 1932 1997 1998 2183 2962.

⁶²² οὐχ] οὐκ 075.

⁶²³ τοῦ τὸ] τοῦτο 1905 1907 1932 1971 1982 2011 2183.

⁶²⁴ ἐν εἶναι σῶμα] ἐν σῶμα 1998 | εἶναι ἐν σῶμα 1919 2962.

⁶²⁵ καλεῖ] *add.* ἢ ὡς ἐν ὄντες πνεῦμα καὶ ἐν ὡς μία οὗ γὰρ ἐκλήθητε 91 | *add.* ἢ ὡς ἐν ὄντες σῶμα καὶ ἐν τίνα 2183.

⁶²⁶ πᾶσιν] *add.* γὰρ 1907.

⁶²⁷ ἐπηγγείλατο] *om.* 91 1907 2011 2183.

⁶²⁸ ἡγειρεν] συνήγειρεν 91 1905 1907 1916 1923 1932 1971 1997 1998 2011 2183.

⁶²⁹ φησιν ἐν τοῖς πνευματικοῖς] ἐν τοῖς πνευματικοῖς φησιν 91 1905 1907 1916 1923 1932 1971 1982 1997 1998 2011 2183.

⁶³⁰ *om. schol.* 2011.

⁶³¹ ἐστίν] *om.* 2183.

⁶³² ἐλπίς] ἢ ἐλπίς 1916.

⁶³³ *om. schol.* 2011 2183.

⁶³⁴ Οὐ δεῖ] *add.* ἰδοὺ καὶ ἄλλη κοινωνία: εἷς ἡμῖν κυριός, μία πίστις, ἐν βάπτισμα. οὐ δεῖ 075 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2962.

⁶³⁵ κοινωνία] *add.* καὶ 91 1907 1982 2011.

⁶³⁶ ὁ] *om.* 2011.

⁶³⁷ ἐν...ὁ] *om.* 075 1971 | ὁ] *om.* 1919 2011 2962.

⁶³⁸ ἐνοίκων ἐν πᾶσιν ἡμῖν] ἐν πᾶσιν ἡμῖν ἐνοίκων 1971.

Eph. 4:7

Ἐνὶ δὲ ἐκάστω ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

[136] Εἰ πάντα ἐστὶν⁶³⁹ ὡς λέγεις κοινά, πόθεν ὁ δεῖνα⁶⁴⁰ μὲν μεῖζον; Ὁ δεῖνα⁶⁴¹ δὲ ἔλαττον ἔχει χάρισμα; Τοῦτο γὰρ αὐτοὺς εἰς φθόνον μάλιστα ἤγαγε⁶⁴² καὶ φησὶν, *ἐκάστω ἐδόθη ἡ χάρις*, τουτέστιν τὸ χάρισμα καὶ *τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ*.⁶⁴³ Ὡσεὶ εἶπεν,⁶⁴⁴ εἰ αὐτὸς ἐμέτρησεν, πάντως ὅτι καλῶς ἐμέτρησεν,⁶⁴⁵ πάντως ὅτι⁶⁴⁶ καὶ συμφερόντως. Καὶ εἰ δωρεᾶ ἐστὶ τὸ πᾶν, ὑπὲρ μὲν οὐ⁶⁴⁷ ἔλαβες εὐχαρίσται, ὑπὲρ δὲ οὐ⁶⁴⁸ οὐκ ἔλαβες μὴ φθόνει. Δωρεᾶ γὰρ ἐστὶν ὡσεὶ εἶπεν. Οἶδεν ὁ μετρήσας καὶ δωρησάμενος. Πῶς καλῶς καὶ συμφερόντως τοῦτο⁶⁴⁹ πεποίηκεν;⁶⁵⁰ Τὰ μὲν γὰρ ἄλλα⁶⁵¹ κοινὰ πρόκειται, τὰ δὲ χαρίσματα δέδοται κατὰ τὴν ἀναλογίαν⁶⁵² τῆς ἐκάστου καθαρότητος.⁶⁵³

Eph. 4:8

Διὸ λέγει, Ἀναβάς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκεν δόματα τοῖς ἀνθρώποις.

[137]⁶⁵⁴ Καὶ ὅτι φησὶν ἡ χάρις δωρεᾶ⁶⁵⁵ ἐστὶ τοῦ Χριστοῦ καὶ αὐτὸς ὁ μετρήσας⁶⁵⁶ ἔδωκεν. Ἦκουε φησὶ ὁ⁶⁵⁷ Δαυὶδ· τὸ δὲ *ἀναβάς εἰς ὕψος*. Ἀλλαχοῦ λέγει ὅτι *ἐπήρθη ἡ μεγαλοπρέπεια σου ὑπεράνω τῶν οὐρανῶν*. Τίνα δὲ *ἠχμαλώτευσεν*; Ἡμᾶς δηλονότι, τὴν καλὴν καὶ συμφέρουσαν⁶⁵⁸ *αἰχμαλωσίαν*. Πολέμῳ γὰρ νοητῷ νικήσας τὸν διάβολον. Αἰχμαλώτους εἶλεν, ἡμᾶς οὐχ ἵνα καταδουλωσῇται, πῶς γὰρ τοὺς ὄντας δούλους καὶ πάλαι, ἀλλ' ἵνα τῆς πικρᾶς ἀπαλλάξῃ τυραννίδος τοῦ πονηροῦ.

[138] Ὡστε τοῦ Χριστοῦ τὰ *δόματα* τί ἀδημονεῖς πολὺ μὴ ἔχων,⁶⁵⁹ ἢ⁶⁶⁰ φθονεῖς τῷ ἔχοντι;⁶⁶¹ Ὡς δὲ μὲν⁶⁶² οὕτως,⁶⁶³ παρακατιῶν δὲ⁶⁶⁴ δείκνυσιν ὅτι πρὸς ὠφέλειαν τῆς ἐκκλησίας ἐκάστος ἔλαβεν τὸ χάρισμα. Καὶ ὁ τὸ μέγα λαβὼν,⁶⁶⁵ καὶ ὁ μὴ τοιοῦτον,⁶⁶⁶ καὶ οὐ διὰ τὰ οἰκεῖα ἔργα, οὐ δὲ διὰ τὸ ἄξιον

⁶³⁹ ἐστὶν] *om.* 91.

⁶⁴⁰ δεῖνα] *μενεῖν* 91 2183.

⁶⁴¹ δεῖνα] *om.* 91 2183.

⁶⁴² ἤγαγε] ἦγε 075 91 1982 1998 2183 | ἐνήγεν 1905 1916 1919 1923 1932 1997 2011 2962.

⁶⁴³ Χριστοῦ] θεοῦ 1907.

⁶⁴⁴ εἶπεν] *add.* ὅτι 2011.

⁶⁴⁵ πάντως ὅτι καλῶς ἐμέτρησεν] *om.* 1932.

⁶⁴⁶ ὅτι] *om.* 1907 1971 2011 2183.

⁶⁴⁷ μὲν οὐ] οὐ μὲν 1907 1971,

⁶⁴⁸ δὲ οὐ] οὐ δὲ 1907 1971.

⁶⁴⁹ τοῦτο] *om.* 2011.

⁶⁵⁰ δωρεᾶ...πεποιήκεν] *om.* 1907 1971.

⁶⁵¹ τὰ μὲν γὰρ ἄλλα] τὰ μὲν οὖν ἄλλα φησιν 1907 1971.

⁶⁵² ἀναλογίαν] *om.* 1971.

⁶⁵³ καθαρότητος] *add.* καὶ σεμνότητα 1971.

⁶⁵⁴ *om. schol.* 1907 1971 2011.

⁶⁵⁵ δωρεᾶ] *om.* 1980.

⁶⁵⁶ ὁ μετρήσας] ἐμμετρήσας 1905 1919 1923 1932 1982 1997 1998 2183 2962 | μετρήσας 91 1916.

⁶⁵⁷ ὁ] τοῦ 075 1905 1916 1919 1923 1932 1980 1982 1997 1998 2183 2962.

⁶⁵⁸ καὶ συμφέρουσαν] *om.* 2183.

⁶⁵⁹ μὴ ἔχων] *om.* 1907 1971.

⁶⁶⁰ ἢ] *add.* τί 1998.

⁶⁶¹ ἔχοντι] *add.* ἀλλ' 1998 | *add.* καὶ 2183.

⁶⁶² μὲν] *add.* οὖν 2011.

⁶⁶³ τῷ ἔχοντι ὧδε μὲν οὕτως] *om.* 1907 1971.

⁶⁶⁴ δὲ] μὲν 1907 | μέντοι 1971.

⁶⁶⁵ μέγα λαβὼν] μεῖζον 1907 1971.

⁶⁶⁶ μὴ τοιούτων] ἔλαττον 1907 1971.

εἶναι τινα τοῦ λαβεῖν. Τίς οὖν φθονήσῃ ἐν⁶⁶⁷ τῷ⁶⁶⁸ διὰ τί⁶⁶⁹ εἰληφότι καὶ⁶⁷⁰ πρὸς ἐτέρων ὠφέλειαν; Ὅσω⁶⁷¹ γὰρ μεῖζον τὸ χάρισμα τοσοῦτω⁶⁷² ἀκριβέστερον⁶⁷³ αἰ εὐθύναι.

[138ex]⁶⁷⁴ Λαβὼν γὰρ τὴν πίστιν ἀντὶ δίδωσιν⁶⁷⁵ τὴν χάριν.

Εph. 4:9

Τὸ δὲ Ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς;

[139] Οὐκ ἂν δέ φησιν ἐδείχθη ὁ προφήτης τοῦ εἰπεῖν *ἀνέβη*, εἰ μὴ ἦδει ὅτι *κατέβη* πρῶτον. Περί γὰρ τοῦ καταβάντος, τὸ *ἀνέβη* λέγει τίς;⁶⁷⁶

[140] Τουτέστιν μεθ' ἧς⁶⁷⁷ οὐκ ἔνι⁶⁷⁸ κατώτερα. Λέγει δὲ τὸν ἄδην ὡς πρὸς τὴν κοινὴν συνήθειαν ἀφορῶν. Οὕτως γὰρ λέγειν εἰώθαμεν.⁶⁷⁹ Διὸ καὶ Ἰακώβ⁶⁸⁰ φησι *κατάξετε⁶⁸¹ τὸ γῆρας μου μετ' ὁδύνης εἰς ἄδου*. Καὶ Δαυιδ,⁶⁸² *καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς λάκκον*.⁶⁸³

[140ex]⁶⁸⁴ Κατώτερα⁶⁸⁵ μέρη τῆς γῆς τὸν θάνατον ἐκάλεσεν.

Εph. 4:10

Ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν ἵνα πληρώσῃ τὰ πάντα.

[141] Τοῦτο⁶⁸⁶ φησιν, ὅτι οὐδὲν αὐτῷ πρὸς τὴν ἄνοδον ἐνεπόδισεν, ἢ εἰς τὰ κατώτατα κάθοδος.⁶⁸⁷ Ὡστε φησιν καὶ ὑμῶν ὅσω⁶⁸⁸ ἂν τις ταπεινοφρονῇ, τοσοῦτον μᾶλλον ὑψοῦται.⁶⁸⁹

⁶⁶⁷ ἐν] *om.* 1982.

⁶⁶⁸ τῷ] τὸ 1998.

⁶⁶⁹ διὰ τί] *om.* 2011.

⁶⁷⁰ καὶ] *om.* 1905 1916 2011.

⁶⁷¹ ὅσω] ὅσον 91 1905 1907 1919 1923 1982 1997 1998 2183 2962.

⁶⁷² τοσοῦτω] τοσοῦτον 91 1905 1907 1919 1923 1932 1982 1997 1998 2011 2183 2962.

⁶⁷³ ἀκριβέστερον] ἀκριβέστεροι 1980* | ἀκριβέστεραι 91 1905 1916 1932 1997 2183 | βαρύτεραι 1971.

⁶⁷⁴ *om. schol.* 075 1907 1971 1980 2011.

⁶⁷⁵ δίδωσιν] δέδωκεν 1919 2962.

⁶⁷⁶ τίς] *add.* ἐπειδὴ ὁ ἀναβαίνων ἢ ἐν τῷ ἀναβαίνειν λαμβάνει τὴν ἀρχὴν τοῦ ἄνω γενέσθαι ὥσπερ ὅτε τις ἀπάρχεται ἀναβαίνειν μὴ ὦν ἐξ ἀρχῆς ἄνω ἢ οὐ νῦν λαμβάνει τὴν ἀρχὴν τῆς ἀνοδοῦ ἀλλ' ἀπ' ἀρχῆς μὲν ἦν ἄνω καταβάς δὲ ἐκεῖθεν νῦν πάλιν ἀνεισιν εἰπὼν ἀναβάς, ἐρμηνεύει πῶς δεῖ νοεῖν τὸ ἀναβάς ὅτι οὐχ ὡς νῦν φησὶν ἀρξάμενος ἀναβαίνει ἦν γὰρ ἐξ ἀρχῆς ἐν τῷ ὑψεῖ τῆς θεϊκῆς ἀξίας καὶ τῆς πατρικῆς δοξῆς ἀλλ' ὡς ἀπὸ τῆς κατὰ τὴν οἰκονομίαν συγκαταβάσεως καὶ μέχρι τῆς εἰς ἄδου καθοδοῦ εἰς τὴν πρέπουσαν τοῦ θεϊκοῦ ὑψους φανέρωσιν ἀνελθὼν πάλιν λέγεται φησιν ὅτι ἀνέβη 91 2183 (Photius sigla).

⁶⁷⁷ ἧς] δὲ 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

⁶⁷⁸ ἔνι] ἐστὶ 1932.

⁶⁷⁹ οὕτως γὰρ λέγειν εἰώθαμεν] *om.* 1907 1971.

⁶⁸⁰ Ἰακώβ] ὁ Ἰακώβ 91 2183.

⁶⁸¹ κατάξετε] κατᾶξαι 075 | κατᾶξεν 91.

⁶⁸² καὶ Δαυιδ] *om.* 2183.

⁶⁸³ λάκκον] *add.* ὁ Δαυιδ 2183.

⁶⁸⁴ *om. schol.* 075 1907 1980 2011.

⁶⁸⁵ κατώτερα] *add.* δὲ 2183.

⁶⁸⁶ τοῦτο] ὑπεράνω δὲ πάντων τοῦτο 2183.

⁶⁸⁷ κάθοδος] *lac.* 1997.

⁶⁸⁸ ὅσω] ὅς 1998 | ὅσον 1905 1907 1916 1919 1923 1932 1982 1997 1998 2011 2962 | ὅσων 91.

⁶⁸⁹ τοῦτο..ὑψοῦται] μεθ' ἧς οὐκ ἐστὶν ἄλλο 2011.

[142]⁶⁹⁰ Καὶ γὰρ καὶ γυμνῇ πάλαι⁶⁹¹ τῇ θεότητι τὰ πάντα ἐπλήρου, καὶ σαρκωθεὶς ἵνα τὰ πάντα καὶ⁶⁹² μετὰ σαρκὸς πληρώσῃ. Κατέβη καὶ ἀνέβη.

Eph. 4:11

Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,

[143] Ὁ μὴ παραιτησάμενος φησιν διὰ τὴν ἡμῶν σωτηρίαν εἰς τὰ⁶⁹³ κατώτατα κατελθεῖν αὐτὸς τὴν διανομὴν τῶν χαρισμάτων ἐποίησεν.⁶⁹⁴ Ἄρα οὖν οὐ⁶⁹⁵ χρή ἀγανακτεῖν πρὸς τὴν διανομὴν, εἰ γὰρ αὐτὸς ἔδωκεν, τί ἀντιλέγεις;⁶⁹⁶ Ἀλλαχοῦ δέ φησιν τὸ πνεῦμα διδόναι τὰ χαρίσματα, πάντα γὰρ ταῦτα φησιν⁶⁹⁷ ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ⁶⁹⁸ πνεῦμα. Ἀλλαχοῦ τὸν Πατέρα φησιν,⁶⁹⁹ ὡς τὸ⁷⁰⁰ ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ θεὸς ἡύξανεν,⁷⁰¹ ἐνταῦθα⁷⁰² τὸν Υἱόν, κοινὰ γὰρ τὰ⁷⁰³ πάντα τῇ ἀγίᾳ καὶ μακαρίᾳ⁷⁰⁴ τριάδι.

[144]⁷⁰⁵ Οἱ⁷⁰⁶ γὰρ ἀπόστολοι καὶ προφητεῖαν εἶχον, οἱ δὲ τότε προφῆται οὐκ εἶχον ἀποστολὴν.

[145] Τοὺς τὸ εὐαγγέλιον γράψαντας.⁷⁰⁷

[146] Τοὺς τὰς ἐκκλησίας ἐμπεπιστευμένους⁷⁰⁸ λέγει. Τοὺς ἐπισκόπους, οἷος ὁ τιμόθεος οἷος ὁ τίτος ἦν.⁷⁰⁹

Eph. 4:12

πρὸς τὸν καταρτισμὸν τῶν ἀγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,

[147]⁷¹⁰ Ὁρᾷς τὴν αἰτίαν τῆς δόσεως τῶν χαρισμάτων; Πρὸς τὸν καταρτισμὸν διδόμενα,⁷¹¹ τουτέστιν πρὸς ἀπαρτισμὸν, πρὸς πληρώσιν, εἰς τὸ ἐν τούτοις διακονεῖν τῇ ἐκκλησίᾳ καὶ οἰκοδομεῖν αὐτήν. Ὅσω οὖν τις μεῖζον⁷¹² ἔλαβε χάρισμα. Τοσοῦτῳ⁷¹³ μεῖζον ἔχει τὸ φορτίον. Τίς οὖν φθονήσῃς τὸ μεῖζον ἔχοντι φορτίον;⁷¹⁴ Ταῦτα δέ φησι πρὸς τοὺς τῷ φθόνῳ τῶν μειζόνων χαρισμάτων

⁶⁹⁰ *om. schol.* 2011.

⁶⁹¹ πάλαι] *om.* 91 2183.

⁶⁹² καὶ] *om.* 91 1905 1919 1997 2183 2962.

⁶⁹³ διὰ...τα] *illeg.* 1982.

⁶⁹⁴ χαρισμάτων ἐποίησεν] *illeg.* 1982.

⁶⁹⁵ οὐ] *om.* 075 1980.

⁶⁹⁶ ἀντι] ἄν 1980.

⁶⁹⁷ ταῦτα φησιν] φησιν ταῦτα 2011.

⁶⁹⁸ ταῦτα...αὐτὸ] ταῦτα φησιν το ἐν καὶ τὸ αὐτὸ ἐνεργεῖ 1971 | *add.* τὸ 1916.

⁶⁹⁹ ἀλλαχοῦ...φησιν] *om.* 1919 2962.

⁷⁰⁰ ὡς τὸ] *om.* 1971.

⁷⁰¹ ἡύξανεν] ἡύξησεν 1932.

⁷⁰² ἐνταῦθα] *add.* δὲ 1916.

⁷⁰³ τὰ] *om.* 1932 1980 1998.

⁷⁰⁴ καὶ μακαρία] *om.* 1971.

⁷⁰⁵ *om. schol.* 2011.

⁷⁰⁶ οἱ] *add.* μὲν 91 2183.

⁷⁰⁷ γράψαντας] *add.* λέγει 1907.

⁷⁰⁸ ἐμπεπιστευμένους] πεπιστευμένους 2011.

⁷⁰⁹ οἷος ὁ τιμόθεος οἷος ὁ τίτος ἦν] οἷος ὁ τίτος καὶ ὁ τιμόθεος 2011.

⁷¹⁰ *om. schol.* 1907 1971 2011.

⁷¹¹ διδόμενα] διδόμενων 1980* | φησιν 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁷¹² μεῖζον] *om.* 1919 2962 | μεῖζονα 075.

⁷¹³ τοσοῦτῳ] τοσοῦτον 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁷¹⁴ τίς οὖν...φορτίον] *om.* 91 1905 1916 1923 1932 1980 1997 2183.

ἀποκεκομμένους τοῦ σώματος τῆς ἐκκλησίας, δεικνὺς ὅτι πάντων τὸ ἔργον. Εἰς ἓν ὁρᾷ τέλος τὸν καταρτισμὸν τῶν ἀγίων. Που οὖν χρεῖα φθόνου τῶν ἀγίων ἦτοι τῶν ἀπόστολων; Εἰ μὴ συμβαίη τοῦτο γίνεσθαι μόνον ὑπὸ τῶν ἀπίστων.⁷¹⁵

Eph. 4:13

μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,

[148]⁷¹⁶ Οἶον⁷¹⁷ φθάσωμεν.

[149] Τουτέστιν ἕως ἂν οἱ πάντες μίαν τὴν⁷¹⁸ πίστιν σχῶμεν. Ἐκαστος⁷¹⁹ κάμνει, καὶ ἕκαστος διακονεῖ. Ἐνότης γὰρ πίστεως,⁷²⁰ τὸ μὴ διαφωνεῖν περὶ τὰ δόγματα. Τοῦτο γὰρ ἐπίγνωσις τοῦ υἱοῦ τοῦ θεοῦ τὸ μὴ διαφωνεῖν⁷²¹ περὶ αὐτοῦ, ἄνδρα δὲ τέλειον καὶ μέτρον ἡλικίας λέγει. τὴν τελείαν⁷²² τοῦ Χριστοῦ ἔννοιαν καὶ εἴδησιν.⁷²³

[150] Πλήρωμα⁷²⁴ Χριστοῦ φησιν, τὴν περὶ Χριστοῦ ὁλοτελῆ γνῶσιν καὶ πίστιν.⁷²⁵ Οἶον ὅτι⁷²⁶ ἐκ παρθένου σάρκα ἔλαβεν, ὅτι ἐκ θεότητος καὶ ἀνθρωπότητος⁷²⁷ εἰς μίαν ὑπάρχει⁷²⁸ ὑπόστασιν. Ἵνα γὰρ μὴ ἀκούσας ἄνδρα τέλειον καὶ μέτρον ἡλικίας τὴν σωματικὴν νοήσης, ἐπήγαγε τοῦ πληρώματος⁷²⁹ τοῦ Χριστοῦ, ὥσει ἔλεγεν, μέχρις οὗ εἰς τελειότητα φθάσωμεν τῆς ὁλοτελοῦς τοῦ Χριστοῦ γνώσεως καὶ πίστεως.⁷³⁰

Eph. 4:14

ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβεῖα τῶν ἀνθρώπων ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης,

[151] Δείκνυσιν πάλαι τοῦτο παθόντας αὐτοὺς,⁷³¹ καὶ⁷³² ὡς ἐν διηγήματος τάξει ἐπανορθοῦται αὐτοὺς καὶ ἑαυτὸν συντάσσων διὰ τὸ ἀνεπαχθές. νηπίους δὲ τῇ πίστει φησιν.

⁷¹⁵ που...ἀπίστων] *om.* 1916 | που οὖν χρεῖα φθόνου ἀγίων τῶν πίστων καταστήσωμεν φθασομεν 91 | που οὖν χρεῖα φθόνου ἀγίων δὲ τῶν πίστων τὸ δὲ καταστήσωμεν 2183 | που οὖν χρεῖα φθόνου ἀγίων τῶν ἀπίστων 1905 1923 1932 1982 1997 1998 | που οὖν χρεῖα φθόνου τῶν ἀγίων ἢ τῶν ἀπίστων 1919 2962.

⁷¹⁶ *om. schol.* 91.

⁷¹⁷ οἶον] *om.* 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

⁷¹⁸ τὴν] *om.* 91 1916 2183.

⁷¹⁹ ἕκαστος] *add.* γὰρ 1907.

⁷²⁰ πίστεως] τῆς πίστεως 2183.

⁷²¹ περὶ...διαφωνεῖν] *om.* 1916.

⁷²² τελείαν] *add.* περὶ 1907 1971,

⁷²³ περὶ αὐτοῦ...εἴδησιν] *om.* 1998.

⁷²⁴ πλήρωμα] ἄνδρα δὲ τέλειον καὶ μέτρον ἡλικίας λέγει. τὴν τελείαν τοῦ Χριστοῦ ἔννοιαν καὶ εἴδησιν πλήρωμα 1998.

⁷²⁵ γνῶσιν καὶ πίστιν] πίστιν καὶ γνῶσιν 1907 1971.

⁷²⁶ ὅτι] τὸ 91 2183.

⁷²⁷ καὶ ἀνθρωπότητος] *om.* 1916.

⁷²⁸ ὑπάρχει] ὑπῆρξεν 1905 1907 1916 1919 1923 1932 1982 1997 1998 2011 2962.

⁷²⁹ τοῦ πληρώματος] *om.* 1923 1982 1998 | τοῦ πληρώματα 91.

⁷³⁰ γνώσεως καὶ πίστεως] πίστεως καὶ γνώσεως 91 1905 1907 1916 1923 1932 1971 1982 1997 1998 2183.

⁷³¹ δείκνυσιν πάλαι τοῦτο παθόντος αὐτοὺς] δείκνυσιν τοῦτο παθόντας αὐτοὺς πάλαι 1905 1916 1923 1932 1982 1997 1998.

⁷³² καὶ] *om.* 1905 1916.

[152] Νηπίων γὰρ ὄντως⁷³³ τὸ *περιφέρεσθαι* καὶ οὐ βεβηκότων.

[153] Εἰπὼν δὲ⁷³⁴ *κλυδωνιζόμενοι* ἐπέμεινεν⁷³⁵ τῇ τροπῇ καὶ *ἄνεμον διδασκαλίας*⁷³⁶ προσειπὼν.

[154]⁷³⁷ Κυβευταί⁷³⁸ λόγων λέγονται. Οἱ ποτε μὲν τοῦτο, ποτὲ δὲ ἐκεῖνο διδάσκοντες καὶ μεταβαίνοντες αἰεὶ ἀπὸ τούτου. Εἰς τοῦτο *πανούργως* τοιοῦτοι οἱ αἰρετικοί. Οἱ δὲ τοιοῦτοι φησι καὶ πανοῦργοι πρὸς τὸ *μέθοδον* εὐρεῖν καὶ πρόφασιν *πλάνης* πάντα πρὸς τὸ ἀπατῆσαι μηχανώμενοι.

[154ex]⁷³⁹ *Κύβειαν*⁷⁴⁰ τὴν πανουργίαν καλεῖ, πεποιῖται δὲ ἀπὸ τοῦ κυβεύειν⁷⁴¹ τὸ ὄνομα. Ἴδιον δὲ τοῦτο το⁷⁴² τῇδε κακέῃσε μεταφέρειν τὰς ψήφους πανούργως τοῦτο ποιεῖν.⁷⁴³

Eph. 4:15

ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, ὁ Χριστός,

[155]⁷⁴⁴ Ἐκεῖνοι μὲν νόθα φησὶν καὶ ψεύδη διδάσκουσι περὶ ὧν ὁ λόγος, ἡμεῖς δὲ *ἀληθεύοντες* ἔν τε δόγμασι καὶ βίῳ⁷⁴⁵ καὶ λόγῳ *ἐν*⁷⁴⁶ *ἀγάπῃ*, ἄλλως γὰρ οὐκ ἐστὶν⁷⁴⁷ ἀληθεύειν. *Αὐξήσωμεν* καὶ φησιν⁷⁴⁸ ἐποικοδομήσωμεν εἰς τὸν Χριστὸν τὴν κεφαλὴν ἡμῶν τὰ πάντα⁷⁴⁹ ἡμῶν: καὶ βίον καὶ λόγον καὶ δόγματα.

Eph. 4:16

ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβάζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὐξῆσιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

[156]⁷⁵⁰ Καθάπερ⁷⁵¹ ἐπὶ τῶν ἡμετέρων σωμάτων τὸ πνεῦμα τὸ⁷⁵² ζωτικόν τὸ ἀπὸ⁷⁵³ ἐγκεφάλου διὰ τῶν νευρῶν κατιόν, οὐχ ἀπλῶς πᾶσιν ἐμπνεῖ τοῖς μέλεσιν δύναμιν, ἀλλὰ τῷ μὲν πλεῖον τι δέξασθαι δυναμένῳ⁷⁵⁴ πλεῖον⁷⁵⁵ δίδωσι, τῷ δὲ ἔλαττον ἔλαττον.⁷⁵⁶ Οὕτως καὶ ὁ Χριστὸς. Καθάπερ γὰρ μελῶν

⁷³³ ὄντως] *add.* φησιν 1932.

⁷³⁴ δὲ] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2962.

⁷³⁵ ἐπέμεινεν] ἔμεινεν 1916.

⁷³⁶ διδασκαλίας] *add.* διδασκαλίας 1932.

⁷³⁷ *om. schol.* 1907 1971.

⁷³⁸ κύβεται] *add.* δὲ 2183.

⁷³⁹ *om. schol.* 075 1980 2011.

⁷⁴⁰ κύβειαν] *add.* γὰρ 2183.

⁷⁴¹ κυβεύειν] *add.* ἐν 1919 2962.

⁷⁴² τὸ] *om.* 627 | τοῦ 2183.

⁷⁴³ πανούργως τοῦτο ποιεῖν] πανουργευσόμενους 1919 2183 2962.

⁷⁴⁴ *om. schol.* 2011.

⁷⁴⁵ καὶ βίῳ] *om.* 1907 1971 1980.

⁷⁴⁶ ἐν] καὶ 1971.

⁷⁴⁷ ἐστὶν] ἔνι 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁷⁴⁸ φησιν] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁷⁴⁹ τὰ πάντα] πάντα τὰ 1916.

⁷⁵⁰ *om. schol.*] 1907 1971.

⁷⁵¹ καθάπερ] *add.* γὰρ 91.

⁷⁵² τὸ] *om.* 075.

⁷⁵³ ἀπὸ] ἐπ' 1919 2962 | ἀπ' 1905 1916 1923 1932 1982 1997 1998 | ἀπ' τοῦ 91 2183.

⁷⁵⁴ δυναμένῳ] *add.* τόπῳ 1916.

⁷⁵⁵ πλεῖον] πλεῖον τι 2011.

⁷⁵⁶ ἔλαττον] *om.* 1998 | ἔλαττω 2011.

τῶν ἡμετέρων ψυχῶν αὐτοῦ, καὶ εἰς αὐτὸν ἀποκεκρυμμένων,⁷⁵⁷ ἡ πνευματικὴ αὐτοῦ δύναμις καὶ ἡ τῶν χαρισμάτων διανομή κατὰ ἀναλογίαν⁷⁵⁸ *ἐκάστου μέλους* αὐτοῦ προσαπτομένη *τὴν αὔξησιν ποιεῖται* τῆς πνευματικῆς ἡλικίας. *Διὰ τῆς ἀφῆς* φησι *τῆς ἐπιχορηγίας*, τουτέστιν διὰ τῆς ἐν τῇ ἀφῇ, καὶ οἷον ἐρευνῇ τοῦ ἐπιτηδείου ἐπιχορηγίας γινομένης.⁷⁵⁹ Ἐκεῖνη γὰρ ἡ ἀπὸ τοῦ⁷⁶⁰ Χριστοῦ κατιοῦσα πνευματικὴ δύναμις ἐνὸς ἐκάστου μέλους αὐτοῦ ἀπτομένη οὕτως ἐνεργεῖ ὅς ἂν εὕρῃ τινὰ πρὸς ὑποδοχὴν ἐπιτηδεῖον. Ὡσεὶ ἔλεγεν, τά μέλη τοῦ Χριστοῦ ἡμεῖς φησι οἱ ἄνθρωποι κατὰ τὴν ἀναλογίαν τοῦ οἰκείου πνευματικοῦ μέτρου δεχόμενοι τὴν ἀπὸ Χριστοῦ ἐπιχορηγίαν αὔξομεν. Τὸ γὰρ Πνεῦμα ἄνωθεν ἐπιρρέον ἀπὸ τοῦ⁷⁶¹ Χριστοῦ ἀφθόνως καὶ χορηγούμενον πάντων ἐφαπτόμενον τῶν εἰς μέλη τελούντων Χριστοῦ πρὸς τὴν ἀναλογίαν τῆς ἐκάστου δυνάμεως τὴν αὔξησιν ποιεῖται. Καλῶς δὲ προστέθεικεν *ἐν ἀγάπῃ*, ἄνευ γὰρ ταύτης, οὐκ ἂν εἰς τινὰ καταβαίῃ τὸ Πνεῦμα τὸ Ἅγιον.⁷⁶²

[156ex]⁷⁶³ Ὅρα τί κάγω ἐνόμισα. Οὔτε γὰρ ἐχώρησα⁷⁶⁴ τὸ τοῦ μακαρίου Ἰωάννου ἐξῆ⁷⁶⁵ νοῆσαι. Ἐξ οὗ Χριστοῦ⁷⁶⁶ πᾶν τὸ σῶμα τῆς ἐκκλησίας *συναρμολογούμενον* αὐτῷ καὶ *συμβιβαζόμενον*, τουτέστιν συγκεκολλημένον αὐτῷ καὶ προσηνωμένον ὡς ἰδία κεφαλὴ. Ἐξ αὐτοῦ γὰρ ἡμῖν τὸ κεκολληθῆναι αὐτῷ. Κεκολλημένον δὲ, *διὰ πάσης ἀφῆς*, τουτέστιν αἰσθήσεως *τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ* λέγω⁷⁶⁷ *ἐνὸς ἐκάστου μέτρου*, τουτέστιν διὰ τῆς κατ' ἐνέργειαν Χριστοῦ ἐπιχορηγίας τοῦ ἁγίου⁷⁶⁸ πνευματός τῆς κατὰ τὸ μέτρον καὶ τὴν τῆς ὑποδοχῆς δύναμιν. Ἐνὸς ἐκάστου βέλους τοῦ Χριστοῦ γενομένης τὴν αὔξησιν τοῦ σώματος τοῦ Χριστοῦ, τουτέστιν⁷⁶⁹ τῆς ἐκκλησίας *ποιεῖται, αὔξησιν* δὲ δηλαδὴ πνευματικὴν. Διὰ γὰρ τῆς ἐπιχορηγίας τοῦ ἁγίου πνευματός, αὔξεται εἰς μέτρον τέλειον πνευματικῆς ἡλικίας ἡ ἐκκλησία, εἴτε διὰ χαρισμάτων εἴτε διὰ γνώσεως, εἴτε διὰ πίστεως.

[157]⁷⁷⁰ Αὔξων γὰρ τὴν ἐκκλησίαν ὁ Χριστὸς πνευματικῶς⁷⁷¹ *τε*⁷⁷² καὶ αἰσθητῶς. Ἐαυτὸν οἰκοδομεῖ, ἐπειδὴ τὸ ἴδιον αὐξεῖ σῶμα, καλῶς δὲ τὸ *ἐν ἀγάπῃ*. Ἄνευ γὰρ τοῦ ταύτην ἡμῖν προσεῖναι, οὐδὲν ἡμῖν τούτων ἔσται.

[157ex]⁷⁷³ Ἡ⁷⁷⁴ *ἐν ἀγάπῃ* ἦν⁷⁷⁵ αὐτὸς ἡμᾶς ἀγαπᾷ, διὰ γὰρ τὸ ἀγαπᾶν ἡμᾶς φησι ταῦτα ποιεῖ.⁷⁷⁶

⁷⁵⁷ ἀποκεκρυμμένων] ἀποκρεμμένων 1905 1919 2962 | ἀποκεκρεμαμένων 1998 2183 | ἀποκεκρεμάναι 91 1916 1923 1932 1982 | ἀποκρεμμένων 1997 | ἀποκεκράμμενων 2011.

⁷⁵⁸ ἀναλογίαν] *add.* ἐνός 075 91 1905 1916 1919 1923 1982 1997 1998 2011 2183 2962 | *add.* ἐν 1932.

⁷⁵⁹ γινομένης] γινομένην 91 1916 1923 1932 1998.

⁷⁶⁰ τοῦ] *om.* 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁷⁶¹ τοῦ] *om.* 91 1919 2962.

⁷⁶² καλῶς...ἁγίον] *om.* 91 2183 | τὸ ἁγίον πνεῦμα 2962.

⁷⁶³ *om. schol.* 627 1907 1916 1932 1971 2011.

⁷⁶⁴ ἐχώρησα] ἐνόησα 1905 1919 1923 1982 1997 1998 2962.

⁷⁶⁵ ἐξῆ] ἐξεῖν 1905 | ἐξ 1923 1982 1998 | ἐξει 1919 1997 2962 | *om.* 91 2183.

⁷⁶⁶ Χριστοῦ] Χριστος 075 | *om.* 2183.

⁷⁶⁷ ἐν μέτρῳ λέγω] *om.* 1919 | ἐν μέτρῳ 075 91 1905 1923 1982 1997 1998 2962.

⁷⁶⁸ ἁγίου] *om.* 1905.

⁷⁶⁹ τουτέστιν] ἡγουν 2183.

⁷⁷⁰ *om. schol.* 1971.

⁷⁷¹ πνευματικῶς] νοητῶς 1919 2962.

⁷⁷² τε] *om.* 91 2183.

⁷⁷³ *om. schol.* 627 1907 1916 1971.

⁷⁷⁴ ἦ] *om.* 1919 1923 1982 1998 2962,

⁷⁷⁵ ἦν] ἦ 1905 1919 1923 1932 1982 1997 1998 2011 2962.

⁷⁷⁶ ποιεῖ] *add.* καὶ καλῶς προσέθεικεν τὸ ἐν ἀγάπῃ ἄνευ γὰρ ταύτης οὐκ ἂν εἰς τινὰ καταβαίῃ τὸ πνεῦμα τὸ ἁγίον 91 2183.

Eph. 4:17

Τοῦτο οὖν λεγώ καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,

[158] Ἐχρῆν μὴ μόνον διὰ τοῦ παραινεῖν, ἀλλὰ καὶ διὰ τοῦ φοβεῖν καὶ τῷ θεῷ παραδιδόναι τὴν διδασκαλίαν ἐργάζεσθαι. *Μαρτύρομαι* φησιν ἐν κυρίῳ, τουτέστιν⁷⁷⁷ μάρτυρα⁷⁷⁸ τὸν κύριον καλῶ. Ὅτι εἶπον τί δεῖ ὑμᾶς πράττειν; Ὅρα δὲ σοφίαν. Οὐκ εἶπεν μηκέτι ὑμᾶς⁷⁷⁹ περιπατεῖν καθὼς περιπατεῖτε, ἔπληξεν γὰρ ἄν. Ἀλλὰ τοῦτο μὲν ἐδήλωσεν, ἀπὸ δὲ ἐτέρων ἤγαγεν τὸ παράδειγμα.⁷⁸⁰

[159]⁷⁸¹ Εἰς τὸ μὴ⁷⁸² περὶ τὰ μάταια ἀσχολεῖσθαι τὸν νοῦν ὑμῶν.

Eph. 4:18

ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοίαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,

[160]⁷⁸³ Τὸ γὰρ πλῆθος τῶν βιωτικῶν ἁμαρτιῶν, τὸ διορατικόν τῆς διανοίας ἐπισκοτίζον,⁷⁸⁴ ἰδεῖν οὐκ ἔα τὸν ἥλιον τῆς δικαιοσύνης Χριστόν. Ἐνθεν γίνεται ἡ πώρωσις τῆς καρδίας. Ὅπερ παρακατιῶν φησιν, οἰονεῖ πῆρωσις τις οὖσα καὶ ἀναισθησία; Τὸ γὰρ ἐσκοτισμένον καὶ⁷⁸⁵ ἀναίσθητον.

[161]⁷⁸⁶ Εἰ οὖν ἀγνοοῦσι φησι⁷⁸⁷ καὶ εἰ πεπώρωνται, οὐκ ἄξιοι ἐγκλημάτων εἰσὶ καὶ⁷⁸⁸ τιμωριῶν; Ἀλλὰ μάλλον τοῦ μαθεῖν, ἀλλ' ὅρα πῶς αὐτῶν ἀφαιρεῖται τὴν συγγνώμην.⁷⁸⁹ *Οἵτινες* φησιν ἀπηλλοτριωμένους, ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης.⁷⁹⁰ Δείκνυσι γὰρ ὅτι τῆς ἀγνοίας καὶ τῆς πωρώσεως ὁ βίος αὐτοῖς αἴτιος, ὁ δε βίος, ἐξ οἰκείας γέγονε ῥαθυμίας καὶ ἀναλγησίας. Ἐαυτοὺς γὰρ φησι παρέδωκαν. Ὅταν οὖν εἰς τὴν πρὸς ῥωμαίους εὐρύς⁷⁹¹ παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, Κατὰ τὴν ἐνταῦθα διάνοιαν αὐτὸ⁷⁹² νόει, συνεχώρησεν γὰρ ὁ θεὸς παραδοθῆναι αὐτοὺς. Ἐπειδὴ τούτου ἀναξίους⁷⁹³ ἑαυτοὺς⁷⁹⁴ ἐποίησαν.⁷⁹⁵

[162]⁷⁹⁶ Διὰ τὴν ἀναισθησίαν. Ἀναισθησίαν⁷⁹⁷ γὰρ φέρει τοῦ φωτὸς ἢ σκότωσης τῷ μὴ ἔχειν ἐν ἑαυτοῖς φόβον θεοῦ.

⁷⁷⁷ μαρτύρομαι...τουτέστιν] *om.* 2183.

⁷⁷⁸ μάρτυρα] *add.* οὖν 2183.

⁷⁷⁹ ὑμᾶς] ἡμᾶς 1905 1907 1919 1923 1982 1998 2011 2962.

⁷⁸⁰ τοῦτο...παράδειγμα] *lac.* 1980.

⁷⁸¹ *lac.* 1980

⁷⁸² μὴ] *om.* 1907 1971 2011.

⁷⁸³ *lac.* 1980.

⁷⁸⁴ ἐπισκοτίζον] ἐπισκοτίζουσα 075.

⁷⁸⁵ καὶ] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962,

⁷⁸⁶ *om. schol.* 2011 | *lac.* 1980.

⁷⁸⁷ φησι] *add.* ἔτις 2183 | *add.* ἔτι 075.

⁷⁸⁸ καὶ] ἢ 075 1907.

⁷⁸⁹ πῶς αὐτῶν ἀφαιρεῖται τὴν συγγνώμην] πῶς ἀφαιρεῖται τὴν συγγνώμην αὐτῶν 2183.

⁷⁹⁰ πάσης] ἀπάσης 1907.

⁷⁹¹ εὐρύς] *om.* 1998.

⁷⁹² αὐτὸ] αὐτῶν 075.

⁷⁹³ ἀναξίους] ἀξιους 1919 2962.

⁷⁹⁴ ἐπειδὴ τοῦτο ἀναξίους ἑαυτοὺς] *om.* 1916.

⁷⁹⁵ ὅταν...ἐποίησαν] *om.* 1932.

⁷⁹⁶ *om. schol.* 1971 | *lac.* 1980.

⁷⁹⁷ ἀναισθησίαν] *om.* 1982.

[162ex]⁷⁹⁸ Εἰς τὸν παράνομον γὰρ⁷⁹⁹ ἐξοκείλαντες βίον.⁸⁰⁰ Κατὰ βραχὺ τὴν ἀναλγησίαν ἐνόσησαν.⁸⁰¹

Eph. 4:19–20

οἵτινες ἀπηληγότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.
Ἵμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,

[163]⁸⁰² Οἷον⁸⁰³ ἀναλγήτως ἐσχηκότες καὶ ῥαθυμήσαντες, καὶ καμεῖν μὴ βουλευθέντες⁸⁰⁴ πρὸς εὕρεσιν τοῦ καλοῦ.⁸⁰⁵

[164]⁸⁰⁶ Πῶς γὰρ ὁ ἐν ἀσελγείᾳ ἐξεταζόμενος, δυνηθεῖη γινῶναι θεόν; Οὐκ οὖν ἡ αἰτία τῆς ἀγνοίας ἡ ἀσέλγεια.⁸⁰⁷ Ἦτις κατὰ ἀγνώμην ἀμαρτάνεται;

[165]⁸⁰⁸ Ὡς ἔργω φησι τὸ ἀσελγαίνειν ἐχρήσαντο καὶ πλεονεκτεῖν.⁸⁰⁹ Ἄρα οὐκ ἐξῆν αὐτοῖς⁸¹⁰ μὴ ἀσελγαίνειν; Μὴ⁸¹¹ πλεονεκτεῖν; Παντί που δήλον; Ὅρᾳς ὅτι παρ' αὐτῶν γέγονεν ἡ τύφλωσις;⁸¹²

Eph. 4:21

εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ,

[166]⁸¹³ Οὐκ ἐπὶ τούτῳ φησὶν τῷ ὄρω ὥστε τὰ ὅμοια ποιεῖν ἐκείνοις. Τὸ δὲ εἴ γε αὐτὸν ἠκούσατε, ὁ ἅγιος Ἰωάννης⁸¹⁴ βεβαιωτικὸν⁸¹⁵ ἐδέξατο, ⁸¹⁶ καθὼς φησιν αὐτὸν ἠκούσατε.⁸¹⁷ Δύναται δὲ⁸¹⁸ τις καὶ ἐν ἀμφιβόλῳ⁸¹⁹ αὐτὸ δέξασθαι, ἵνα καὶ⁸²⁰ μᾶλλον αὐτοὺς πλήξη. Ὡσεὶ εἶπεν, ἀμφιβάλλω γὰρ εἴ τις τὸν Χριστὸν ἀκούσας καὶ⁸²¹ διδαχθεὶς ἐν αὐτῷ τοιαῦτα πράττει.

[167]⁸²² Τὸ καθὼς ἐστὶν⁸²³ ἀληθεία ἐν τῷ Ἰησοῦ, δύνη καὶ τὸ ἄνω ἀρμόσαι; Οἷον καὶ ἐν αὐτῷ ἐδιδάχθητε; Τί ἐδιδάχθημεν; Καθὼς φησιν⁸²⁴ ἐστὶν ἀληθεία⁸²⁵ ἐν αὐτῷ, ἀλήθειαν λέγων τὴν

⁷⁹⁸ *om. schol.* 075 91 | *lac.* 1980 | 1919 and 2962 place this scholion after 163 but joined together with it.

⁷⁹⁹ γὰρ] *om.* 1905 | *add.* βίον 1919 2962.

⁸⁰⁰ βίον] *om.* 1919 2962.

⁸⁰¹ εἰς...ἐνόσησαν] οἵτινες ἀπηληγότες ἑαυτοὺς 1907 1971 2011.

⁸⁰² *lac.* 1980.

⁸⁰³ οἷον] *om.* 2183.

⁸⁰⁴ καμεῖν μὴ βουλευθέντες] *om.* 2183.

⁸⁰⁵ καλοῦ] *add.* μὴ δυνηθέντες καμεῖν 2183.

⁸⁰⁶ *lac.* 1980.

⁸⁰⁷ τῆς ἀγνοίας ἡ ἀσέλγεια] τῆς ἀσελγείας ἡ ῥαθυμία 1971.

⁸⁰⁸ *lac.* 1980.

⁸⁰⁹ πλεονεκτεῖν] τῷ πλεονεκτεῖν 2183.

⁸¹⁰ ἐξῆν αὐτοῖς] ἐξ αὐτὴν 91.

⁸¹¹ μὴ] *add.* δὲ 1919 2962.

⁸¹² τύφλωσις] σκότωσις καὶ ἡ πώρωσις 075 1907 2011 | σκότωσις καὶ ἡ τύφλωσις 1971.

⁸¹³ *lac.* 1980.

⁸¹⁴ ὁ ἅγιος ἰωάννης] *om.* 1907 1971.

⁸¹⁵ βεβαιωτικὸν] βεβαιότερον 1916.

⁸¹⁶ ἐδέξατο] *om.* 1907 1971.

⁸¹⁷ βεβαιωτικὸν...ἠκούσατε] *om.* 2011.

⁸¹⁸ δὲ] *om.* 2011.

⁸¹⁹ ἀμφιβόλῳ] ἀμφιβολία 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

⁸²⁰ καὶ] *om.* 1916.

⁸²¹ καὶ] ὡς 1916.

⁸²² *om. schol.* 1907 1971 | *lac.* 1980.

⁸²³ τὸ καθὼς ἐστὶν] καθὼς φησιν ἐστὶν 1923.

⁸²⁴ φησιν] *om.* 91.

⁸²⁵ αὐτῷ...ἀληθείᾳ] *om.* 2183.

δικαιοσύνην, τὸ γὰρ ψευδός⁸²⁶ ἐστὶν ἁμαρτία.⁸²⁷ Καθὼς οὖν *ἐστὶν ἐν αὐτῷ ἀλήθεια*, οὕτως καὶ ὑμεῖς *ἐδιδάχθητε*. Κατὰ γὰρ αὐτὴν ἐδιδάχθητε, δύνῃ δὲ καὶ τῷ επομένῳ ἀρμόσαι αὐτό.⁸²⁸ *Καὶ ἐν αὐτῷ*⁸²⁹ *ἐδιδάχθητε καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, ἀποθέσθαι ὑμᾶς*. Τοῦτο γὰρ ἐδιδάχθητε καὶ αὐτό⁸³⁰ *ἐστὶν ἢ ἐν*⁸³¹ *τῷ Ἰησοῦ ἀλήθεια*,⁸³² *τὸ*⁸³³ *ἀποθέσθαι ὑμᾶς*⁸³⁴ *κατὰ τὴν προτέραν ἀναστροφὴν τὸν*⁸³⁵ *παλαιὸν ἄνθρωπον τὸν ἐν ἁμαρτίαις*.

Eph. 4:22

ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,

[167ex]⁸³⁶ *Παλαιὸν ἄνθρωπον* οὐ τὴν φύσιν ἐκάλεσεν,⁸³⁷ ἀλλὰ τὴν τῆς ἁμαρτίας ἐνέργειαν.⁸³⁸

[168]⁸³⁹ Ἡ⁸⁴⁰ τὸ κατὰ τὰς ἐπιθυμίας ἀντὶ τοῦ διὰ τῶν ἐπιθυμιῶν κεῖται. Δι' αὐτῶν γὰρ φθείρεται ὁ ἄνθρωπος, ὥσπερ τὸ ἔριον δι' ὧν τίκτει σιτηῶν⁸⁴¹ φθίρεται δὲ καὶ⁸⁴² ἐν τῇ γεέννῃ καὶ ἐν τῷ νῦν βίῳ. Αἱ γὰρ ἀκολασίαι καὶ αὐτοῦ τοῦ σώματος⁸⁴³ οὐ μόνον τῆς ψυχῆς εἰσι φθαρτικά. Ἡ ὥσπερ φησὶν αἱ ἐπιθυμίαι φθείρονται,⁸⁴⁴ φθείρονται δὲ⁸⁴⁵ καὶ⁸⁴⁶ νόσῳ καὶ χρόνῳ καὶ τὸ⁸⁴⁷ τελευταῖον θανάτῳ. Οὕτως⁸⁴⁸ καὶ αὐτὸς ὁ τὰς ἐπιθυμίας τίκτων ἄνθρωπος, καλῶς δὲ τὴν ἐκ τῶν⁸⁴⁹ ἐπιθυμιῶν ἀποτελουμένην⁸⁵⁰ ἁμαρτίαν ἀπάτην ἐκάλεσεν. ἀπάτη γὰρ καὶ οὐ κυρίως ἡδονή.

⁸²⁶ τὸ γὰρ ψευδός] ψευδός γὰρ 1916 | τὸ γὰρ ψευδός γὰρ 075.

⁸²⁷ ἁμαρτία] ἢ ἁμαρτία 075.

⁸²⁸ αὐτό] αὐτῷ 1905 1919 2962.

⁸²⁹ ἐδιδάχθητε...αὐτῷ] *om.* 2183.

⁸³⁰ αὐτό] τοῦτο 075 91 2183,

⁸³¹ ἢ ἐν] *om.* 075.

⁸³² ἐν τῷ Ἰησοῦ ἀλήθεια τὸ] ἀλήθεια ἐν τῷ Ἰησοῦ 2011.

⁸³³ τὸ] *om.* 91 2183.

⁸³⁴ ὑμᾶς] *add.* τὸν 2183.

⁸³⁵ τὸν] *om.* 2183.

⁸³⁶ *om. schol.* 075 2011 | *lac.* 1980.

⁸³⁷ ἐκάλεσεν] ὠνόμασεν 91 1905 1916 2183.

⁸³⁸ 1919 and 2962 add an additional scholion attributed to John Chrysostom that reads Τὰς ἀθεμίτους πράξεις.

⁸³⁹ *om. schol.* 2011 | *lac.* 1980.

⁸⁴⁰ ἡ] *om.* 1916.

⁸⁴¹ δι'...σιτηῶν] *om.* 075.

⁸⁴² καὶ] *om.* 1916.

⁸⁴³ αὐτοῦ τοῦ σώματος] *om.* 1916.

⁸⁴⁴ φθείρονται] *om.* 1971.

⁸⁴⁵ δὲ] *om.* 1907 1971.

⁸⁴⁶ ἢ ὥσπε φησὶν αἱ ἐπιθυμίαι φθείρονται φθείρονται δὲ καὶ] ἀλλὰ καὶ τοῦ σώματος φθείρονται δὲ καὶ αἱ ἐπιθυμίαι 1916.

⁸⁴⁷ τὸ] *om.* 1905 1932 1982.

⁸⁴⁸ οὕτως] ὡς 1916.

⁸⁴⁹ ἐκ τῶν] *om.* 2183.

⁸⁵⁰ ἀποτελουμένην] ἀποτικτωμένην 1971.

Eph. 4:23

ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν,

[169]⁸⁵¹ Ἀνανεοῦσθαι⁸⁵² δὲ διὰ τοῦ ἁγίου πνεύματος τοῦ ὄντος ἐν τῶν ᾧ ὑμῶν. Τὸ γὰρ πνεῦμα παλαιῶν οὐκ ἀνέχεται πράξεων, καλῶς δὲ τὴν τοιαύτην ἀνακαίνισιν ἐν πνεύματι γίνεσθαι λέγει. Οὐ γὰρ σωματικῶς ἄλλοι ἀντ' ἄλλων. Γινόμεθα ἀλλὰ διὰ πνεύματος ἐστίν⁸⁵³ ἡ ἀνακαίνις, μετανοίας ἡγουμένης. Καὶ τὸ γῆρας τῶν ἁμαρτιῶν ἀποξεούσης.⁸⁵⁴

Eph. 4:24

καὶ ἐνδύσασθε τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

[170]⁸⁵⁵ Ἐνεδύσασθε⁸⁵⁶ φησιν ἐν τῷ βαπτίσματι. Ἐνδύσασθε καὶ διὰ μετανοίας καὶ πολιτείας χρηστῆς.

[171]⁸⁵⁷ Ὅρας ὅτι ἐκούσιον ἐστὶ τὸ πρᾶγμα καὶ μᾶλλον εὐχερές; καινόν δὲ ἄνθρωπον φησι. τὸν ἐν ἀρετῇ διαζώντα,⁸⁵⁸ ὥσπερ παλαιὸν τὸν ἐν ἁμαρτίαις.

[172]⁸⁵⁹ Ὁ γὰρ⁸⁶⁰ ἐν ἀρετῇ ζῶν, κατὰ θεὸν ἔκτισται καὶ κατὰ θεὸν πολιτεύεται. Δικαιοσύνη δὲ ἡ καθολικὴ λέγεται ἀρετῇ, ὁσιότης δὲ ἡ καθαρότης.

[173]⁸⁶¹ Ἦν καὶ παρὰ Ἰουδαίοις δικαιοσύνη καὶ ὁσιότης, ἀλλὰ τυπικὴ, περὶ γὰρ σώματος κάθαρσιν ἡσχόλητο. Ἀλλὰ⁸⁶² μὴ ταύτην. Ἀλλὰ τὴν ἐν ψυχῇ.⁸⁶³ Δικαιοσύνην καὶ ὁσιότητα ἐνδύσασθε,⁸⁶⁴ αὕτη γὰρ ἡ⁸⁶⁵ τῆς ἀληθείας. Ἦ ὅτι⁸⁶⁶ δικαιοσύνην ἀληθείας λέγει πρὸς ἀντι διαστολὴν τῆς ἐν ὑποκρίσει.

Eph. 4:25

Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμέν ἀλλήλων μέλη.

[174] Εἶπεν τὸν παλαιόν ἄνθρωπον καθολικῶς, λοιπόν καὶ ἰδικῶς⁸⁶⁷ αὐτὸν διαγράφει. Καὶ πρῶτον αὐτοῦ τὸ ψεῦδος ἀποκόπτει⁸⁶⁸ ὡς ἀπὸ οἰκείων μελῶν. Ὡσεὶ εἶπεν, μὴ ὀφθαλμός ἰδὼν θηρίον οὐ

⁸⁵¹ *lac.* 1980.

⁸⁵² ἀνανεοῦσθαι] *om.* 2183.

⁸⁵³ ἐστίν] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2962.

⁸⁵⁴ ἀποξεούσης] ἀποξυούσης 91 1905 1907 1916 1923 1971 1982 1997 1998 2183.

⁸⁵⁵ *lac.* 1980.

⁸⁵⁶ ἐνεδύσασθε] ὁ ἐνεδύσασθε 1932 1982 1998.

⁸⁵⁷ *lac.* 1980.

⁸⁵⁸ διαζώντα] ζώντα 2183.

⁸⁵⁹ *om. schol.* 1907 1971 | *lac.* 1980.

⁸⁶⁰ γὰρ] *add.* τοιοῦτο ἄνθρωπος ὁ 075 2011.

⁸⁶¹ *lac.* 1980.

⁸⁶² ἀλλὰ] *add.* *συ* 1971.

⁸⁶³ ψυχῇ] τῇ ψυχῇ 1932 | *add.* καὶ 1907 1971 2011.

⁸⁶⁴ ἐνδύσασθε] ἐνδύσασθαι 1905 2962.

⁸⁶⁵ ἡ] *om.* 1919 2962.

⁸⁶⁶ ὅτι] *om.* 91 1905 1919 1923 1932 1982 1997 1998 2183 2962 | ἦν 1916.

⁸⁶⁷ ἰδικῶς] ἰουδαϊκῶς 075 1932.

⁸⁶⁸ ἀποκόπτει] ἀποκρύπτει 1905 1916.

δίδωσι φυγεῖν τοῖς ποσίν. Ἡ χεὶρ ψηλαφήσασα τι⁸⁶⁹ πονηρόν ψεύδεται τὰ λοιπά μέλη; Οὕτως φησι καὶ ὑμᾶς χρή⁸⁷⁰ ἀληθεύειν πρὸς ἑαυτοὺς.⁸⁷¹

Eph. 4:26

Ὅργιζεσθε καὶ μὴ ἀμαρτάνετε. ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν,

[175] Εἶπεν μὴ ψεύδεσθε. Ἐπεὶ οὖν πολλάκις τίς ψευδόμενος ὀργῆς πρόφασιν παρεῖχε φησι. Καλὸν μὲν τὸ μὴ ὀργίζεσθαι καθόλου, εἰ δὲ ἄρα⁸⁷² καὶ μὴ πρὸς ἀμαρτίαν ἐξ ἀχθῆτε, μὴ δὲ παραμενέτω ὑμῖν⁸⁷³ ἐπὶ πολὺ τὸ πάθος. Ἐνὶ γὰρ ὡς λέγει⁸⁷⁴ τῆς⁸⁷⁵ ὀργῆς δικαίας πρὸς ὥραν ἐμπλησθῆναι. Λῦσον δὲ αὐτὴν πρὸ ἡλίου δύσεως, διὰ τε τὸ μὴ δόξαι ἐπὶ ἀναξίοις ἀνατεταλκέναι τὸν ἥλιον, καὶ ἵνα μὴ ἡ νύξ διὰ τῶν ἐννοιῶν χαλεπώτερον ἐργάσῃται τὴν πυράν.⁸⁷⁶

Eph. 4:27

μηδὲ δίδετε τόπον τῷ διαβόλῳ.

[176]⁸⁷⁷ Ἦκουσα τινῶν ἐρμηνευσάντων, μία φησὶν ἀναμάρτητος ὀργή, ἡ πρὸς τοὺς δαίμονας καὶ τὰ πάθη.

[176ex]⁸⁷⁸ Ἡ ὅτι τοῦτο⁸⁷⁹ ἄνω εἰρήται.⁸⁸⁰ *Μὴ ἐπιδυέτω* φησὶν ὁ ἥλιος ἐπὶ τῷ παροργισμῷ ὑμῶν, ἵνα μὴ δῶτε χώραν τῷ διαβόλῳ διὰ τῶν κατὰ τὴν νύκτα λογισμῶν πλείον⁸⁸¹ ὑμᾶς⁸⁸² ἐκ καλεῖν⁸⁸³ κατὰ τῶν ἀδελφῶν.

[177]⁸⁸⁴ Ὡστε τὸ ἀλλήλους πολεμεῖν, τόπον ἐστὶ διδόναι τῷ διαβόλῳ⁸⁸⁵ καθ' ἡμῶν αὐτῶν.

⁸⁶⁹ τι] τὸ 075.

⁸⁷⁰ φησιν καὶ ὑμᾶς χρή] ὑμᾶς καὶ φησιν χρή 2183 | φησιν χρή καὶ ὑμᾶς 1971.

⁸⁷¹ ἀλήθευειν πρὸς ἑαυτοὺς] διακεῖσθαι 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

⁸⁷² ἄρα] συμβῇ τὸ τοιοῦτο 1916.

⁸⁷³ ὑμῖν] ὑμῶν 1907.

⁸⁷⁴ λέγει] λέγοι 075 1905 1916 1919 1923 1932 1982 1997 1998 2962 | εἴποι 1907.

⁸⁷⁵ τῆς] τις 075 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962,

⁸⁷⁶ πυράν] *add.* καὶ ἵνα μὴ φησιν αἰφνίδιος ἐπιστῇ θάνατος 1932.

⁸⁷⁷ *om. schol.* 1907 1971 2011.

⁸⁷⁸ *om. schol.* 627 1932 2011.

⁸⁷⁹ τοῦτο] τοῦ 91 1905 1907 1916 1919 1923 1971 1982 1997 1998 2183 2962.

⁸⁸⁰ εἰρήται] ἡρτηται 91 1905 1907 1916 1919 1923 1971 1982 1997 1998 2183 2962.

⁸⁸¹ πλείον] πλέον 91 1905 1916 1923 1971 1982 1997 1998 2183.

⁸⁸² ὑμᾶς] *om.* 1905 1919 2962.

⁸⁸³ ἐκ καλεῖν] ἐκβαινόντων 1971.

⁸⁸⁴ *om. schol.* 2011.

⁸⁸⁵ διδόναι τῷ διαβόλῳ] τῷ διαβόλῳ διδόναι 1916.

Eph. 4:28

Ὁ κλέπτων μηκέτι κλεπτέτω, μάλλον δὲ κοπιάτω ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι.

[178] Ἰδοὺ τὰ μέλη τοῦ παλαιοῦ ἀνθρώπου. Που δὲ εἰσιν νῦν⁸⁸⁶ οἱ ῥύπου γέμοντες; Ἐαυτοὺς δὲ καθαρὸς ἀποκαλοῦντες⁸⁸⁷ οἱ μὴ δεχόμενοι τὴν μετάνοιαν.⁸⁸⁸ Ἰδοὺ γὰρ φανερώς ἀκούουσιν. *ὁ κλέπτων μηκέτι κλεπτέτω.*

[179] Οὐ γὰρ ἀρκεῖ παύσασθαι ἀμαρτίας τὸν μετανοοῦντα, ἀλλὰ καὶ τὴν ἐναντίαν αὐτῆς ὁδευτέον αὐτῷ. *Κοπιάτω* δὲ εἰπὼν, τὸ ἐπίπονον ἐδήλωσεν τοῦ ἔργου.⁸⁸⁹ Τὸ⁸⁹⁰ ἀγαθὸν φησιν, καὶ γὰρ⁸⁹¹ ὁ κλέπτων ἐργάζεται μὲν,⁸⁹² ἀλλὰ τὸ⁸⁹³ κακόν.⁸⁹⁴

Eph. 4:29

πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' ἔι τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν.

[180]⁸⁹⁵ Ἡ σαπρὸν,⁸⁹⁶ τὸν ἀργὸν καὶ εἴκαιον καλεῖ, ἡ σαπρὸν τὸν οἶον σεσηπότα⁸⁹⁷ καὶ δυσώδη.⁸⁹⁸ Τί γὰρ⁸⁹⁹ λοιδορίας καὶ⁹⁰⁰ καταλαλιάς αἰσχροτέρον; Ἡ αἰσχρολογίας καὶ εὐτραπελίας⁹⁰¹ δυσωδέστερον ἢ σαπρὸν λέγει τὸν πλεῖον σεσηπότα;⁹⁰²

[181]⁹⁰³ Τῆς παρούσης φησὶν, περὶ ἧς ἡ διάλεξις. Δεῖ γὰρ τὸν πνευματικὸν ἄνθρωπον πᾶσαν⁹⁰⁴ προκειμένην διάλεξιν, περιτρέπειν εἰς οἰκοδομὴν τῶν συμπαρόντων.

[181ex]⁹⁰⁵ *Ἵνα δῶ χάριν θεοῦ* φησὶ *τοῖς ἀκούουσιν.*⁹⁰⁶ Ἡ ἵνα χάριν σοι εἴσονται ἐφ' οἷς λαλεῖς. Ἡ ἵνα εὐχαρις αὐτοῖς γένη πνευματικῶς.⁹⁰⁷ Ἔσται δε τοῦτο. Ἐὰν περὶ σωφροσύνης, περὶ δικαιοσύνης περὶ ἐλεημοσύνης λαλήῃς.

⁸⁸⁶ εἰσιν νῦν] νῦν εἰσιν 1905 1907 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁸⁸⁷ ἀποκαλοῦντες] ἐπικαλοῦντες 075 91 1905 1916 1919 1923 1971 1982 1997 2011 2183 2962 | ἀποτελοῦντες 1998.

⁸⁸⁸ οἱ μὴ...μετάνοιαν] καὶ τὴν μετάνοιαν μὴ δεχόμενοι 1905 1916 1919 1923 1932 1982 1997 1998 2962.

⁸⁸⁹ ἐδήλωσεν τοῦ ἔργου] τοῦ ἔργου ἐδήλωσεν 91 1905 1916 1923 1932 1982 1997 1998 2183.

⁸⁹⁰ τὸ] *add.* δὲ 2183.

⁸⁹¹ γὰρ] *add.* καὶ 91 1905 1907 1919 1923 1932 1971 1982 1997 1998 2183 2962.

⁸⁹² μὲν] *om.* 1905 1916 1932 1971 1997 1998 2183.

⁸⁹³ τὸ] *om.* 075 91 1907 1919 1923 1982 2962.

⁸⁹⁴ κακόν] *add.* φησιν 2011.

⁸⁹⁵ *om. schol.* 2011.

⁸⁹⁶ ἡ σαπρὸν] σαπρὸν ἢ 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁸⁹⁷ ἡ σαπρὸν τὸν οἶον σεσηπότα] ἡ τὸν σεσηπότα 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁸⁹⁸ δυσώδη] δυσειδῆ 1907.

⁸⁹⁹ γὰρ] δὲ 2183.

⁹⁰⁰ καὶ] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962 | ἢ 1907 1971.

⁹⁰¹ αἰσχροτέρον ἢ αἰσχρολογίας καὶ εὐτραπελίας] ἢ αἰσχρολογίας ἢ εὐτραπελίας 1907 1971 |

αἰσχρολογίας εὐτραπελίας 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁹⁰² ἡ σαπρὸν λέγει τὸν πλεῖον σεσηπότα] ἢ πλεον σεσηπότος 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

⁹⁰³ *om. schol.* 2011.

⁹⁰⁴ πᾶσαν] *om.* 1932.

⁹⁰⁵ *om. schol.* 627 2011.

⁹⁰⁶ ἵνα...ἀκούουσιν] *om.* 91 2183.

⁹⁰⁷ πνευματικῶς] *add.* διδάσκων 1932.

Eph. 4:30

Καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

[182]⁹⁰⁸ Φοβερὸν τι λέγει. Δείκνυσι γὰρ ὅτι πᾶς ὁ σαπρὸν λόγον λαλῶν⁹⁰⁹ τὸ πνευμᾶ λυπεῖ⁹¹⁰ τὸ ἅγιον. Εἶτα καὶ ἐκ τῆς ἐργασίας⁹¹¹ τοῦ πνευματός, φοβερώτερον τὸν λόγον ποιεῖ, ἐν ᾧ γὰρ φησιν *ἐσφραγίσθητε*.

[182ex]⁹¹² Ὡσπερ γὰρ δηλοῦς ποιῶν ἡμᾶς ὅτι ἐσμέν θεοῦ λαός. Ἐσφράγισεν⁹¹³ ἡμᾶς ἐν τῷ βαπτίσματι αὐτοῦ⁹¹⁴ γὰρ ἡ ἡμέρα τῆς ἀπολυτρώσεως.

Eph. 4:31

Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.

[183] *Πικρίαν* μὲν λέγει, τὴν δεινότητα καὶ τὴν κατασκευὴν, ὁ δὲ *θυμὸς*, γεννητικός ἐστὶ τῆς ὀργῆς. Ἐκ δὲ τῆς ὀργῆς *ἡ κραυγὴ* πρόεισιν. Ἐκ δὲ ταύτης ἡ βλασφημία οἶον ἡ λοιδορία. Ταῦτα τοιγὰρ οὖν ἅπαντα *ἀρθήτω ἀφ' ὑμῶν*. Οὐ λέγει κατεχέσθω ἢ κολαζέσθω, ἀλλὰ τὴν τελείαν⁹¹⁵ αὐτῶν δηλῶν ἀναίρεσιν. *Ἀρθήτω* φησὶν *σὺν πάσῃ κακίᾳ*. Ἐπειδὴ γὰρ εἰσὶν ἄνθρωποι⁹¹⁶ ὥσπερ τῶν κυνῶν⁹¹⁷ οἱ λαθροδάκται οἱ⁹¹⁸ οὔτε κρᾶζουσιν οὔτε δήλην ποιοῦσι τὴν ὀργὴν, ἀλλὰ κατὰ ψυχὴν ἔχοντες ἀμύνονται ἐν καιρῷ τὸν λυπησάντα.⁹¹⁹ Βούλεται καὶ τὴν ἐνδομυχοῦσαν κακίαν αἵρεσθαι καὶ ἐξορίζεσθαι.

Eph. 4:32

Γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὖσπλαγχοι, χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

[184] Οὔτε⁹²⁰ γὰρ ἀρκεῖ μόνη⁹²¹ τῶν κακῶν ἡ ἀποχὴ ἀπαλλάξαι τιμωρίας εἰ μὴ καὶ ἀγαθόν τις πρὸς⁹²² ἐργάσεται. Καὶ τοῦτο δηλοῦσιν οἱ ἐξ εὐωνύμων οἱ οὐδὲν ἐγκαλοῦνται κακόν, ὅτι δὲ⁹²³ μὴ ἔθρεψαν, καὶ ἐπότισαν, καὶ ἐσκέπασαν,⁹²⁴ ἅπερ ἐστὶ καλῶν⁹²⁵ ἐργασία.⁹²⁶ Διὸ τὰ φαῦλα ἀνελών ὁ παῦλος; Ἐπὶ τὴν τῶν ἀγαθῶν ἐργασίαν παρακαλεῖ.

⁹⁰⁸ *om. schol.* 2011.

⁹⁰⁹ λαλῶν] λέγων 1907 1971.

⁹¹⁰ τὸ πνεῦμα λυπεῖ] λυπεῖ τὸ πνεῦμα 1916.

⁹¹¹ ἐργασίας] εὐεργεσίας 075 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

⁹¹² *om. schol.* 627 1907 1916 1971 2011.

⁹¹³ ἡμᾶς...ἐσφράγισεν] *om.* 075.

⁹¹⁴ αὐτοῦ] αὕτη 91 1905 1919 1923 1932 1982 1997 1998 2183 2962.

⁹¹⁵ τελείαν] πᾶν τελῆ 1916.

⁹¹⁶ ἄνθρωποι] οἱ ἄνθρωποι 2962.

⁹¹⁷ κυνῶν] κοινῶν 2962.

⁹¹⁸ οἱ] *om.* 075.

⁹¹⁹ λυπησάντα] λυπησάντων 1919 2962.

⁹²⁰ οὔτε] οὔδε 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962 | οὐ 1907.

⁹²¹ μόνη] μόνον 2183.

⁹²² πρὸς] *om.* 1980.

⁹²³ ὅτι δὲ] ἀλλὰ ὅτι 1916,

⁹²⁴ καὶ ἐσκέπασαν] *om.* 1980.

⁹²⁵ καλῶν] τῶν καλῶν 91 1905 1907 1916 1919 1923 1932 1997 1998 2011 2183 2962.

⁹²⁶ ἐργασία] *add.* Δεῖ οὖν ἡμῖν καὶ καλῶν ἐργασίας 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

[185]⁹²⁷ *Χρηστοί*. Ὡς πρὸς ἀντιδιαστολήν τῆς ὀργῆς. *Ἐυσπλαγχοι*. Ὡς πρὸς ἀντιδιαστολήν⁹²⁸ τῆς πικρίας. Τὸ δὲ *χαριζόμενοι ἑαυτοῖς* ὅ ἐστι⁹²⁹ συγγνωμονικοὶ γίνεσθε. Πρὸς ὡς⁹³⁰ ἀντιδιαστολήν τῆς κακίας καὶ βλασφημίας τέθεικεν.

[186]⁹³¹ Μεγίστη μὲν προτροπή πρὸς τὸ χαρίζεσθαι ἑαυτοῖς τὸ εἰπεῖν τὸν Χριστόν ἄφετε καὶ ἀφεθήσεται ὑμῖν. Ἄλλ' ἐπειδὴ πολλοὶ οὐ σφόδρα τοῖς μέλλουσιν πιστεύουσιν,⁹³² ἀπὸ τῶν προ ὑπηρεγμένων ποιεῖται τὴν παράκλησιν. *Χαριζόμενοι* γὰρ φησιν *ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἔχαρίσατο ἡμῖν*.⁹³³ Τι ἐστὶν ἐν Χριστῷ; Τουτέστιν μετὰ κινδύνου τοῦ υἱοῦ αὐτοῦ διὰ τῆς σφαγῆς αὐτοῦ καὶ τοῦ σταυροῦ, καὶ σὺ μὲν φησιν⁹³⁴ ἀκινδύνως⁹³⁵ χαρίζη,⁹³⁶ ὁ δὲ θεὸς, μετὰ τοῦ θανάτου τοῦ υἱοῦ⁹³⁷ αὐτοῦ *ἔχαρίσατο ἡμῖν*.⁹³⁸ Ὁρᾷς ὑπερβολήν;

Eph. 5:1

Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητά,

[187]⁹³⁹ Ἀρκεῖ τοῦτο πρὸς μισθόν τῷ χαριζομένῳ τὸ *γενέσθαι μιμητὴν θεοῦ*.⁹⁴⁰

[188]⁹⁴¹ Ἰδοὺ καὶ ἄλλη πρὸς τὸ χαρίζεσθαι προτροπή. Μᾶλλον⁹⁴² δὲ ἀνάγκη, ἀνάγκην γὰρ ἔχετε φησιν μιμεῖσθαι τὸν πατέρα ὑμῶν. Εἴτα ἐπειδὴ μὴ πάντα τὰ τέκνα μιμεῖται τὸν πατέρα, προσέθηκεν τὸ *ἀγαπητά*. Τοῖς γὰρ τοιούτοις, καὶ ἐξ ἀνάγκης τινος ἡ μίμησις.

Eph. 5:2

καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἡγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας.

[189]⁹⁴³ Ἰδοὺ πάντων⁹⁴⁴ ἡ ρίζα. Ταύτης γὰρ οὕσης, καὶ ἡ φυγὴ τῶν κακῶν, καὶ ἡ ποιήσις τῶν ἀγαθῶν εὐχερῶς κατορθοῦται. *Καθὼς* φησιν *ὁ Χριστὸς ἡγάπησεν ἡμᾶς*, καίτοι οὐκ ἐστὶν ὁμοιον τῆς τοῦ Χριστοῦ ἀγάπης⁹⁴⁵ τὸ ἡμέτερον. Ὁ μὲν⁹⁴⁶ γὰρ ἐχθροὺς ὄντας ἡμᾶς ἡγάπησεν, σὺ δὲ φησιν τοῦτο, κἂν εἰς τοὺς πλησίον ἐπιδείξαι.⁹⁴⁷ Καὶ⁹⁴⁸ ὁ μὲν Χριστὸς ἑαυτὸν εἰς θάνατον παρέδωκεν, σοι δὲ ἀκίνδυνος καὶ ἀζήμιος ἔσται ἡ πρὸς τὸν πλησίον ἀγάπη. Εἰ δὲ ἐχθροὺς ἀγαπήσεις κατὰ μίμησιν τοῦ Χριστοῦ,

⁹²⁷ *om. schol.* 2011.

⁹²⁸ τῆς ὀργῆς...ἀντιδιαστολήν] *om.* 1907 2183.

⁹²⁹ ὅ ἐστι] ἀντί 1907.

⁹³⁰ ὡς] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

⁹³¹ *om. schol.* 1907 1971.

⁹³² πιστεύουσιν] πιστεύειν 91 1923 1982 1998 2183.

⁹³³ ἡμῖν] ὑμῖν 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

⁹³⁴ φησιν] *om.* 1919 2011 2962.

⁹³⁵ ἀκινδύνως] *add.* φησιν 1919 1932 1982 1998 2011 2962.

⁹³⁶ χαρίζη] *om.* 1980 | χαρίζει 075.

⁹³⁷ υἱοῦ] μονογενοῦς 075 91 1905 1919 1923 1932 1982 1997 1998 2011 2183 2962.

⁹³⁸ ἡμῖν] ὑμῖν 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

⁹³⁹ *om. schol.* 2011.

⁹⁴⁰ θεοῦ] τοῦ θεοῦ 91 1905 1916 1923 1932 1982 1997 1998 2183.

⁹⁴¹ *om. schol.* 2011.

⁹⁴² προτροπή μᾶλλον] *illeg.* 1982.

⁹⁴³ *om. schol.* 1907 1971.

⁹⁴⁴ παντῶν] *add.* τῶν καλῶν 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

⁹⁴⁵ τῆς...ἀγάπης] τῇ...ἀγάπῃ 1998.

⁹⁴⁶ μὲν] μένον 2183.

⁹⁴⁷ ἐπίδεξαι] ἐπίδεξον 2183.

⁹⁴⁸ καὶ] *om.* 91.

γενήσῃ⁹⁴⁹ καὶ σὺ *θυσίαν τῷ θεῷ καὶ προσφορά εἰς ὁσμήν εὐωδίας* λογιζομένη. Οὕτως ὁ Χριστὸς γέγονεν, οὕτως καὶ ἡμεῖς ἂν⁹⁵⁰ θελήσωμεν ἐσόμεθα.

Eph. 5:3

Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν καθὼς πρέπει ἀγίοις,

[190] Εἶπεν περὶ τοῦ θυμικοῦ πάθους, τοῦ θυμοῦ, καὶ τῆς ὀργῆς, καὶ τῆς πικρίας. Ἦλθεν λοιπὸν εἰς τὸ ἐπιθυμητικὸν τὸ τῆς πορνείας. Καὶ γὰρ καὶ ὁ νόμος πρῶτον εἰπὼν *οὐ φονεύσεις*,⁹⁵¹ ὅπερ⁹⁵² τοῦ θυμικοῦ πάθους⁹⁵³ ὑπάρχει.⁹⁵⁴ Τότε εἶπεν *οὐ μοιχεύσεις*, ὅπερ τοῦ ἐπιθυμητικοῦ καθέστηκεν. Καθάπερ γὰρ ἡ *πικρία* καὶ ἡ *κραυγὴ* καὶ ἡ *κακία* καὶ ἡ *βλασφημία* τοῦ θυμικοῦ πάθους ἐστίν, οὕτως τοῦ ἐπιθυμητικοῦ *πορνεία*, μοιχεία,⁹⁵⁵ *ἀκαθαρσία*, *πλεονεξία*.⁹⁵⁶ Εἰ γὰρ καὶ μὴ σωμάτων, χρημάτων μέντοι ἐπιθυμεῖ.

[191]⁹⁵⁷ Οἶδεν γὰρ τοὺς περὶ τούτων λόγους, ὑπεκκαύματα⁹⁵⁸ καὶ προτροπὰς τῶν ἐργῶν γινομένων.

[192]⁹⁵⁹ Οὕτως γὰρ *πρέπει τοῖς ἀγίοις* εἶναι σπουδαίους.⁹⁶⁰

Eph. 5:4

καὶ αἰσχροῦ καὶ μωρολογίας ἢ εὐτραπείας, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία.

[193]⁹⁶¹ Ὡςπερ ἄνω τὴν *κραυγὴν* περιεῖλεν ὄχημα τῆς ὀργῆς ὑπάρχουσας, οὕτως νῦν τὴν *αἰσχρολογίαν* καὶ τὴν *εὐτραπείαν* καὶ τὴν⁹⁶² *μωρολογίαν* ὑπέκκαυμα τῆς πορνείας τυγχάνουσας.⁹⁶³

[194] Ἴνα⁹⁶⁴ μὴ δόξη φορτικός τις εἶναι καὶ τὴν εὐτραπείαν ἐκκόπτων,⁹⁶⁵ τὴν αἰτίαν⁹⁶⁶ ἐπάγει. *Τὰ μὴ ἀνήκοντα* φησιν. Τί γὰρ πρὸς ἡμᾶς ταῦτα; Οὐδὲν κοινόν ἡμῖν πρὸς αὐτά. Οὐ γὰρ γέλωτος ἢ⁹⁶⁷ εὐτραπείας ὁ παρῶν καιρὸς, ἀλλὰ πένθους καὶ ἀγῶνος. Ὡσεὶ ἔλεγεν, ἐφέστηκεν ὁ διάβολος πάντοθεν τρίζων τοὺς ὁδόντας καθ' ἡμῶν καὶ ὠρυόμενος, καὶ σὺ παίζεις καὶ ἀστεία⁹⁶⁸ λαλεῖς, καὶ πῶς αὐτοῦ περιέστη; Δυσχερές γὰρ⁹⁶⁹ καὶ⁹⁷⁰ ἀγωνιζόμενον αὐτοῦ περιγενέσθαι,⁹⁷¹ μῆτιγε παίζοντα.

⁹⁴⁹ γενήσῃ] γενή 1916.

⁹⁵⁰ ἂν] ἄν 91 1905 1916 1923 1932 1982 1997 1998 2183.

⁹⁵¹ οὐ φονεύσεις] *om.* 2011.

⁹⁵² ὅπερ] *add.* ἐστὶ 1905 1916 1919 1923 1932 1982 1997 1998

⁹⁵³ πάθους] *om.* 91 1905 1916 1923 1932 1982 1997 1998

⁹⁵⁴ ὑπάρχει] *om.* 1905 1916 1923 1932 1982 1997 1998

⁹⁵⁵ μοιχείᾳ] *om.* 1916.

⁹⁵⁶ πλεονεξία] *om.* 1916.

⁹⁵⁷ *om. schol.* 2011.

⁹⁵⁸ ὑπεκκαύματα] ὑπέκκαυμα 91 1905 1907 1916 1923 1932 1982 1997 1998 2183.

⁹⁵⁹ *om. schol.* 2011.

⁹⁶⁰ σπουδαίους] σπουδάζουσιν 91 1905 1907 1916 1923 1932 1971 1982 1997 1998 2183.

⁹⁶¹ *om. schol.* 1932.

⁹⁶² τὴν] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

⁹⁶³ τυγχάνουσας] ὑπάρχουσας 2011.

⁹⁶⁴ ἵνα] *add.* δὲ 2183.

⁹⁶⁵ ἐκκόπτων] *om.* 91.

⁹⁶⁶ τὴν αἰτίαν] *om.* 1916.

⁹⁶⁷ ἢ] καὶ 1932.

⁹⁶⁸ ἀστείας] ἀστεία 1907 1932 1997 2011 2962.

⁹⁶⁹ γὰρ] *om.* 1907.

⁹⁷⁰ καὶ] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

⁹⁷¹ αὐτοῦ περιγενέσθαι] περιγενέσθαι αὐτοῦ 1971.

[195]⁹⁷² Ἄνθ' ὧν⁹⁷³ γὰρ τὰ ἀλλοτρία σου⁹⁷⁴ οὐ⁹⁷⁵ φθέγγῃ, εὐχαρίσται τῷ⁹⁷⁶ θεῷ.

Eph. 5:5

Τοῦτο γὰρ ἔστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὅς ἐστιν εἰδωλάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ.

[196] Ἦσαν ἴσως τινές⁹⁷⁷ παρ' αὐτοῖς οἱ λέγοντες ὅτι φοβῆσαι θέλων, ὁ θεός τὰ τοιαῦτα⁹⁷⁸ ἀπηγόρευσεν τὰ εὐτελεῖ, ἢ καὶ ἐξεφάυλιζον τὰ τοιαῦτα⁹⁷⁹ οὐχ ἱκανά ὄντα εἰς γέενναν ἐμβαλεῖν, οἷα καὶ νῦν γίνεται. Τί γάρ φησι τὸ ἄτοπον ὁ εἰπών⁹⁸⁰ μωρὲ ἔνοχος γενήσεται γεέννης; Καὶ πῶς ἡ πλεονεξία εἰδωλολατρία; Τούτους οὖν αἰνίττεται ὁ ἀπόστολος. Καὶ⁹⁸¹ δηλοῖ καὶ⁹⁸² ἡ ἐπαγωγή. Μηδεὶς ὑμᾶς ἐξαπατάτω φησι⁹⁸³ κενοῖς λόγοις. Κενοῖς⁹⁸⁴ δὲ,⁹⁸⁵ τοῖς μὴ ἔχουσιν τὸ ἐλπισθέν αὐτοῖς πέρας μήδε εἰς ἔργον ἐκβαίνουσιν.

Eph. 5:6-7

Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. Μὴ οὖν γίνεσθε συμμετοχοὶ αὐτῶν,

[197]⁹⁸⁶ Ἄρα ἀπάτης ἐστὶ τὸ⁹⁸⁷ τοιαῦτα λαλεῖν.

[198]⁹⁸⁸ Ἦ⁹⁸⁹ διὰ τὴν πορνείαν καὶ τὴν⁹⁹⁰ ἀκαθαρσίαν καὶ τὰ λοιπά, ἢ διὰ τοὺς τοιοῦτους λόγους, ἀπειθείας δὲ υἱοὺς τοὺς ἀπειθοῦντας τοῖς τοιοῦτοις δόγμασι⁹⁹¹ λέγει.

⁹⁷² *om. schol.* 2011.

⁹⁷³ Ἄνθ' ὧν] ἀνθῶν 075 1905 2962 | ἀλλὰ μᾶλλον εὐχαριστία ἀνθ' ὧν 2183.

⁹⁷⁴ σου] *om.* 2183 | σύ 1971.

⁹⁷⁵ οὐ] *om.* 075 1971 | μὴ 91 1905 1907 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁹⁷⁶ τῷ] *om.* 1907 1971.

⁹⁷⁷ τίνες] *om.* 91 1919 1923 2183 2962.

⁹⁷⁸ τὰ τοιαῦτα] ταῦτα 1971.

⁹⁷⁹ τοιαῦτα] *add.* ὡς 075 1907 1919 1923 1932 1971 1982 1997 1998 2011 2962.

⁹⁸⁰ ὁ εἰπών] εἰ εἰπών 91 1905 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962 | εἰ ὁ εἰπών 075.

⁹⁸¹ καὶ] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962,

⁹⁸² καὶ] γάρ 91 1905 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962 | *om.* 1907.

⁹⁸³ φησι] *om.* 1971

⁹⁸⁴ κενοῖς λογοῖς κενοῖς] καινοῖς λογοῖς καινοῖς 1905.

⁹⁸⁵ δὲ] *add.* φησι 1971.

⁹⁸⁶ *om. schol.* 2011.

⁹⁸⁷ τὸ] *add.* τὰ 91 1905 1907 1916 1919 1923 1932 1982 1997 1998 2183 2962.

⁹⁸⁸ *om. schol.* 2011.

⁹⁸⁹ ἦ] *om.* 91.

⁹⁹⁰ τὴν] *om.* 1905 1971 1982 1997 1998 2183.

⁹⁹¹ δόγμασι] *om.* 1971.

Eph. 5:8

Ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ ὡς τέκνα φωτὸς περιπατεῖτε,

[199] Ὑπομιμνήσκει⁹⁹² αὐτοὺς τῆς προτέρας πολιτείας. *Σκότος ἦτε* φησι, *σκότος* δὲ λέγει τὸν ἐν πλάνῃ βίον. Νῦν δὲ διὰ τοῦ Χριστοῦ, φῶς γέγονατε, φῶς λέγων, τὸν ἐν ἀρετῇ καὶ ἐπιγνώσει θεοῦ βίον.⁹⁹³ Μὴ τοίνυν παλινδρομήσητε πρὸς τὸ σκότος.⁹⁹⁴

[200]⁹⁹⁵ Τοῦτεστιν εὐσχημόνως. Ἐν γὰρ φωτὶ πᾶς τις τοῦ εὐσχήμονος⁹⁹⁶ προνοεῖ.

Eph. 5:9

ὁ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ,

[201] Τοιαῦτα καρποφορεῖ τὸ πνεῦμα καὶ οἱ πνευματικοί. Ὡς τάγε ἕτερα, τοῦ σατανᾶ εἰσιν⁹⁹⁷ καρποί.

[202] Τοῦτο ὡς πρὸς τοὺς ὀργιζομένους,⁹⁹⁸ πρὸς τοὺς πικρούς, τὸ δὲ *δικαιοσύνη*, ὡς πρὸς τοὺς πλεονέκτας, τὸ δὲ *ἀληθεία* ὡς πρὸς τοὺς τὴν ψευδῇ τῆς ἀκολασίας καὶ ἀμαρτίας διώκοντας ἡδονήν.

Eph. 5:10

δοκιμάζοντες τί σιν εὐάρεστον τῷ θεῷ.

[203]⁹⁹⁹ Ἄρα ἀδοκίμου καὶ παιδικῆς διανοίας τά ἄλλα.

Eph. 5:11-12

Καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους μᾶλλον δὲ καὶ ἐλέγχετε, τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχροὶ ἐστὶν καὶ λέγειν.

[204] Ποῖος γὰρ καρπός, ποῖον ὄφελος ἐξ ἐκείνων; Θάνατος μὲν οὖν, *σκότους* δὲ λέγει τὸν¹⁰⁰⁰ ἐν πλάνῃ καὶ ἐν¹⁰⁰¹ ἀμαρτίαις ἄνθρωπον. καὶ τί λέγω *μὴ συγκοινωνεῖτε*; *Μᾶλλον*¹⁰⁰² φησι καὶ *ἐλέγχετε*, παιδεύοντες αὐτούς διὰ τῶν ἐλέγχων. Τοῦτο δὲ οὐκ ἐστὶν ἐναντίον τῷ *μὴ κρίνετε*, ὥδε γὰρ τὸ *ἐλέγχετε* ἀντὶ τοῦ παιδεύετε κεῖται, ἐκεῖ δὲ τὸ κατακρίνετε.¹⁰⁰³

⁹⁹² ὑπομιμνήσκει] ἀναμιμνήσκει 075 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962. (Reading found in Chrysostom's commentary)

⁹⁹³ νῦν δὲ...βίον] *om.* 91 1905 1916 2183.

⁹⁹⁴ ἦτε φησι...σκότος] λέγων τὸν ἐν ἀμαρτία βίον φῶς δὲ τὸν ἐν ἀρετῇ 1971.

⁹⁹⁵ *om. schol.* 2011.

⁹⁹⁶ εὐσχήμονος] εὐσκήμου 075 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 2183 | εὐσχήμονου 2962. 1980 reads εὐσκήμον with an addition of *ος* above the line. The *nu* has clearly been misread as an *upsilon* in the copying process, leading to the majority nonsense reading.

⁹⁹⁷ εἰσιν] *add.* καὶ τῶν δαιμόνων 1971.

⁹⁹⁸ ὀργιζομένους] *add.* ὡς 1907 | *add.* τοῦτο καὶ 1971.

⁹⁹⁹ *om. schol.* 2011.

¹⁰⁰⁰ τὸν] τῶν 91 1905 1907 1916 1923 1932 1971 1982 1997 1998 2011 2183.

¹⁰⁰¹ ἐν] *om.* 91 1905 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹⁰⁰² μᾶλλον] *add.* δὲ 1923 1982 1998 2183.

¹⁰⁰³ τοῦτο δὲ...κατακρίνετε] *om.* 1916 | *add.* ἀντὶ τοῦ μὴ κατακρίνετε 1980*.

Eph. 5:13

Τά δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται,

[205] Τουτέστιν¹⁰⁰⁴ ἄν¹⁰⁰⁵ ἦτε ὑμεῖς ἐνάρετοι, οὐ δύναται λανθάνειν οἱ πονηροί, ἀλλ' αὐτὸς ὑμῶν ὁ βίος, καὶ πρὸ τῶν ὑμετέρων¹⁰⁰⁶ λόγων κατήγορος καὶ ἔλεγχος ἔστιν¹⁰⁰⁷ αὐτῶν. Ἐὰν γὰρ λανθάνωσιν,¹⁰⁰⁸ ἀδιόρθωτοι μένουσιν, φανερούμενοι δὲ διορθωθήσονται.

[206] Ἡ τοῦτο φησιν, ὅτι τὰ ἁμαρτήματα ἐπ' ἄν¹⁰⁰⁹ φανερωθῇ, φῶς γίνεται. Τουτέστιν εἰς δικαιοσύνην τρέπεται¹⁰¹⁰ ἐκ¹⁰¹¹ μετανοίας. Ἡ ὅτι ἐνάρετος βίος οὐ δύναται κρυβῆναι, δίο ἐλέγχει τὸ σκότος, τουτέστιν τοὺς πονηροὺς.

Eph. 5:14

πάν γὰρ τὸ φανερούμενον φῶς ἐστίν. Διὸ λέγει ἔγειρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν καὶ ἐπιφάνῃ σοι ὁ Χριστός

[207]¹⁰¹² Καθεύδοντα καὶ νεκρόν τὸν ἐν ἁμαρτίαις λέγει. Καὶ γὰρ καὶ ἀνενέργητος ἐστίν πρὸς τὸ ἀγαθόν ὡς ὁ νεκρὸς καὶ φαντασιοῦται ὡς ὁ καθεύδων καὶ εἰδεχθῆς ἐστὶ καὶ δυσωδίας γέμει ὡς ὁ νεκρὸς πάλιν.¹⁰¹³

[208] Ὅτι δὲ φησιν ἐστὶ σκότος¹⁰¹⁴ ὁ ἐν ἁμαρτίαις.¹⁰¹⁵ Ἀκουσον πῶς αὐτὸν καθεύδοντα καὶ νεκρόν ἢ γραφή καλεῖ,¹⁰¹⁶ καὶ¹⁰¹⁷ οὐκ ἂν ἄλλως αὐτῷ ἐπιλάμψῃ¹⁰¹⁸ ὁ¹⁰¹⁹ Χριστός, πλήν¹⁰²⁰ εἰ μὴ παύσῃται τῆς ἁμαρτίας. Τὸ γὰρ ἐγεῖραι¹⁰²¹ παῦσαι¹⁰²² ἐστὶ. Ταῦτα καὶ πρὸς ἀπίστους καὶ πρὸς¹⁰²³ πιστοὺς¹⁰²⁴ ἀρμόζει. Τὸ δὲ ἐπιφάνῃ. ἐπιλάμψῃ ἐστίν.¹⁰²⁵

¹⁰⁰⁴ τουτέστιν] *add.* τοῦτο δὲ οὐκ ἐστὶν ἐναντίον τῷ μὴ κρίνετε ὧδε γὰρ τὸ ἐλέγχετε. Ἀντί τοῦ παιδεύετε κεῖται, ἐκεῖ δὲ τὸ κατακρίνετε ἀντί τοῦ μὴ κατακρίνετε τουτέστιν 1916 | *om.* 2183.

¹⁰⁰⁵ ἄν] ἴδαν 1971.

¹⁰⁰⁶ ὑμετέρων] ἡμετέρων 1916 1919 1923 2962,

¹⁰⁰⁷ καὶ ἔλεγχος ἔστιν] ἔστιν καὶ ἔλεγχος 91 2183 | καὶ ἔλεγχος ἔσται 1907.

¹⁰⁰⁸ λανθάνωσιν] λανθάνουσιν 075.

¹⁰⁰⁹ ἐπ' ἄν] ἴδαν 1916.

¹⁰¹⁰ τρέπεται] προτρέπεται 1905 | μετατρέπεται 1971.

¹⁰¹¹ ἐκ] διὰ 1971.

¹⁰¹² *om. schol.* 2011.

¹⁰¹³ πάλιν] *om.* 1971.

¹⁰¹⁴ ὅτι δὲ φησιν ἐστὶ σκότος] ὅτι δὲ σκότος ἐστὶ φησιν 91 1905 1916 1919 1923 1932 1982 1997 1998 2962.

¹⁰¹⁵ ὅτι δὲ φησιν ἐστὶ σκότος ὁ ἐν ἁμαρτίαις] ὅτι δὲ σκότος ἐστὶ ὁ ἐν ἁμαρτίαις φησιν 2183.

¹⁰¹⁶ ἢ γραφή καλεῖ] καλεῖ ἢ γραφή 1980.

¹⁰¹⁷ καί] *add.* ὡς 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹⁰¹⁸ αὐτῷ ἐπιλάμψῃ] ἐπιλάμψῃ αὐτῷ 91 2183 | ἐπιλάμψῃ 1971 1998.

¹⁰¹⁹ ὁ] *om.* 1971.

¹⁰²⁰ πλήν] *om.* 1932 2183.

¹⁰²¹ ἐγεῖραι] ἔγειρε 1905 1916 1919 2962.

¹⁰²² παῦσαι] παῦσον 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹⁰²³ πρὸς] *om.* 1919 2962.

¹⁰²⁴ πιστοὺς] *add.* ἁμαρτωλοὺς 075 .

¹⁰²⁵ ἐστίν] *om.* 1907 1971.

Eph. 5:15

βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί,

[209] *Πρόβατα ἐστὲ ἐν μέσῳ λύκων.* Διό πολλῆς παραφυλακῆς χρεῖα μὴ ἀναδέξασθαι¹⁰²⁶ ἔχθρας, πλὴν τῶν¹⁰²⁷ διὰ τὸ κήρυγμα.¹⁰²⁸

[210] Οἱ γὰρ σοφοὶ ἴσασιν πῶς δεῖ περιπατεῖν. Πάντα γὰρ φησιν δεῖ¹⁰²⁹ προῖεσθαι¹⁰³⁰ καὶ ἀγοράζειν¹⁰³¹ τὸ μὴ *περί τήν πίστιν*¹⁰³² *ναυαγῆσαι*.

[210ex]¹⁰³³ Ἡ οὕτως¹⁰³⁴ ὁ καιρὸς οὐκ ἔστιν ἡμῖν βέβαιος, πάροικοι γὰρ ἐσμέν. Ἀγόρασον οὖν αὐτὸν καὶ ποιήσον¹⁰³⁵ ἴδιον. Πῶς δὲ ἐστὶ τοῦτο,¹⁰³⁶ διὰ τοῦ ἐν αὐτῷ εὐαρεστῆσαι τῷ θεῷ. Τότε γὰρ οὗτος ἴδιος γίνεται, ὅτε αἱ ἐν αὐτῷ καλαὶ πράξεις ἐπακολουθοῦσιν ἐκεῖ δοξάζουσαι, ὥσπερ αἱ κακαὶ κατακρίνουσαι.

Eph. 5:16

ἐξαγοραζόμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.

[211] Οὐχί¹⁰³⁷ αἱ¹⁰³⁸ ἐν αὐταῖς ὥραι ἢ οἱ χρόνοι εἰσὶ πονηροί.¹⁰³⁹ Μὴ γένοιτο. Ἀλλ' ἐκ τῶν ἐν αὐταῖς¹⁰⁴⁰ κακῶν παρ' ἡμῶν γινομένων¹⁰⁴¹ τὰς ἡμέρας πονηρὰς ἐκάλεσεν. Ὡς ἡμεῖς λέγομεν καλὴν ἢ κακὴν, ἡμέραν ἐποίησα. Οὐ τοῦτο λέγοντες ὅτι αὐτὴ ἡ φύσις τῆς ἡμέρας καλὴ ἢ κακὴ, ἀλλ' ἐκ τῶν ἡμῖν συμβαινόντων οὕτως αὐτὴν ὀνομάζοντες. Διὰ τοῦτο καὶ ὁ Χριστὸς φησιν, *ἀρκετὸν τῇ ἡμέρᾳ ἢ κακία αὐτῆς*, τουτέστιν τὰ ἐν αὐτῇ¹⁰⁴² κακὰ παρ' ἡμῶν¹⁰⁴³ γινόμενα.

Eph. 5:17

Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ κυρίου.

[212] Ἐπειδὴ ἡ πονηρία φησιν ἀνθεῖ καὶ ἐπικρατεῖ τοῦ παρόντος βίου καὶ τῶν ἡμερῶν,¹⁰⁴⁴ *μὴ γίνεσθε ἄφρονες* ὥστε ἀλίσκεσθαι αὐτῇ.

¹⁰²⁶ ἀναδέξασθαι] ἀναδέξασθε 075 1971.

¹⁰²⁷ τῶν] *om.* 1971.

¹⁰²⁸ κήρυγμα] *add.* μὴ ὡς ἄσοφοι 91.

¹⁰²⁹ φησιν δεῖ] δεῖ φησιν 91 1905 1982 1998 2183 | φησιν 1916.

¹⁰³⁰ φησιν δεῖ προῖεσθαι] φησιν προῖεσθαι δεῖ 1932.

¹⁰³¹ ἀγοράζειν] ἐξαγοράζειν 2183.

¹⁰³² τὴν πίστιν] πίστιν 1905 1919 1923 1932 1982 2962.

¹⁰³³ *om. schol.* 627 1907 1971 2011.

¹⁰³⁴ ἢ οὕτως] *om.* 2183.

¹⁰³⁵ ποιήσον] *add.* αὐτὸν 075 91 1905 1919 1923 1932 1982 1997 1998 2962.

¹⁰³⁶ ἐστὶ τοῦτο] τοῦτο ἐστὶ 91 1905 1916 1982 1997 1998 2183 | ἐστὶ τοῦτο ἐστὶ 1932.

¹⁰³⁷ οὐχί] οὐχ 91 1905 1907 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹⁰³⁸ αἱ] *om.* 1971 2011.

¹⁰³⁹ εἰσὶ πονηροί] πονηροὶ εἰσὶ 91 2183

¹⁰⁴⁰ αὐταῖς] αὐτῷ 1980.

¹⁰⁴¹ ἀλλ' ἐκ τῶν ἐν αὐταῖς κακῶν παρ' ἡμῶν γινομένων] ἀλλ' ἐκ τῶν γινομένων παρ' ἡμῶν ἐν αὐταῖς κακῶν 2183.

¹⁰⁴² αὐτῇ] ταύτῃ 2183.

¹⁰⁴³ ἡμῶν] *add.* κακὰ 2011.

¹⁰⁴⁴ ἡμερῶν] *add.* ψυχῶν 2011.

[213]¹⁰⁴⁵ *Θέλημα* δὲ τοῦ¹⁰⁴⁶ κυριοῦ τὸν παρόντα καιρὸν ἐξαγοράζεσθαι.¹⁰⁴⁷

Eph. 5:18

Καὶ μὴ μεθύσκεσθε οἶνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,

[214]¹⁰⁴⁸ Ὁ γὰρ οἶνος πρὸς εὐφροσύνην, οὐ πρὸς μέθην δέδοται.

[215] Θυμῶδεις¹⁰⁴⁹ ποιεῖ, καὶ θρασεῖς, καὶ ἀκροσφαλεῖς,¹⁰⁵⁰ καὶ πρὸς ἀσέλγειαν ἐπιρρεπεῖς.

Eph. 5:19

λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,

[216] Θέλεις πληροῦσθαι φησι καὶ¹⁰⁵¹ ὡς εἰπεῖν μεθύσκεσθαι;¹⁰⁵² Τοῦτο ποιεῖ ἐν τῷ ἁγίῳ πνεύματι πληρούμενος αὐτοῦ, ἔσται δὲ τοῦτο διὰ *ψαλμῶν καὶ ᾠδῶν*.¹⁰⁵³

[217]¹⁰⁵⁴ Εἰσὶ γὰρ καὶ διαβολικαί.

[218]¹⁰⁵⁵ Μὴ τοῖς χεῖλεσι μόνοις. ἀλλὰ καὶ κατὰ¹⁰⁵⁶ καρδίαν.¹⁰⁵⁷

Eph. 5:20–21

εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί, ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ θεοῦ.

[219] Διὰ¹⁰⁵⁸ τοῦ ὀνόματος¹⁰⁵⁹ τοῦ Χριστοῦ πάντα ἡμῖν ὑπάρχει.

[220]¹⁰⁶⁰ Ὅταν γὰρ ἕκαστος ἐκάστῳ εἴῃ ὑποτεταγμένος καὶ μὴ διά τι πρᾶγμα κοσμικὸν ἢ ἄτοπον, ἀλλὰ διὰ φόβον Χριστοῦ,¹⁰⁶¹ τί¹⁰⁶² ἔσται λοιπὸν ἐν μέσῳ κακόν;

¹⁰⁴⁵ *om. schol.* 2011 2183.

¹⁰⁴⁶ δὲ τοῦ] *om.* 1907 1971 | τοῦ 91.

¹⁰⁴⁷ τὸν παρόντα καιρὸν ἐξαγοράζεσθαι] *illeg.* 1982.

¹⁰⁴⁸ *om. schol.* 2011.

¹⁰⁴⁹ θυμῶδεις] *add.* γὰρ 1980*.

¹⁰⁵⁰ ἀκροσφαλεῖς] ἐνίσφαλεῖς 1980.

¹⁰⁵¹ καί] *om.* 91 1905.

¹⁰⁵² μεθύσκεσθαι] μὴ μεθύσκεσθε 1916.

¹⁰⁵³ ᾠδῶν] *add.* φησιν 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹⁰⁵⁴ *om. schol.* 2011.

¹⁰⁵⁵ *om. schol.* 2011.

¹⁰⁵⁶ κατὰ] *om.* 1932.

¹⁰⁵⁷ καρδίαν] τὴν καρδίαν 91 1905 1907 1916 1919 1923 1971 1982 1997 1998 2183 2962 | τῇ καρδίᾳ φησιν 1932.

¹⁰⁵⁸ διὰ] *add.* γὰρ 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹⁰⁵⁹ ὀνόματος] *add.* γὰρ 1971.

¹⁰⁶⁰ *om. schol.* 2011.

¹⁰⁶¹ Χριστοῦ] θεοῦ 1916.

¹⁰⁶² Χριστοῦ τί] *illeg.* 1905.

Eph. 5:22–23

Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε ὡς τῷ κυρίῳ, ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτὸς ἐστὶν σωτὴρ τοῦ σώματος.

[221] Ἐὰν γὰρ ὧσιν οὗτοι ἐν εἰρήνῃ, πᾶσα ἡ οἰκία εἰρηνεύει,¹⁰⁶³ καὶ¹⁰⁶⁴ πάντες ἀπολαύσουσι τῆς ἔνθεν ὠφελείας.

[222] Βαβαὶ ὑποταγῆς ἐπὶ τασίς. Πῶς οὖν φησιν ὁ Χριστὸς *ἐὰν μὴ τις ἀποτάξῃται καὶ γυναικὶ καὶ τέκνοις, ἢ πατρὶ καὶ μητρὶ*,¹⁰⁶⁵ οὐ δύναται ἀκολουθῆσαι μοι; Καὶ φαμέν ὅτι τὸ ὡς οὐ πάντως¹⁰⁶⁶ ἰσότητα σημαίνει, ἢ ὅτι¹⁰⁶⁷ τοῦτο φησιν ὡς εἰδυῖαι ὅτι τῷ Χριστῷ εἰσιν ὑποτασσόμενοι ἐκ τούτου.

[223] Καὶ αὐτὸς ὁ¹⁰⁶⁸ ἀνὴρ. Καὶ γὰρ ἡ κεφαλὴ σωτηρία ἐστὶ τοῦ λοιποῦ σώματος, μικροῦ τὰς πάσας αἰσθήσεις ἔχουσα ἐν ἑαυτῇ. Οὐκοῦν καὶ ὁ ἀνὴρ¹⁰⁶⁹ τῆς γυναικὸς. Ὅρα δὲ πῶς τὸ ἀρχικὸν καὶ προνοητικὸν¹⁰⁷⁰ ἀπένειμεν τῷ ἀνδρί, τὸ δὲ ὑποτακτικὸν¹⁰⁷¹ τῇ¹⁰⁷² γυναικί.

Eph. 5:24

Ἀλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.

[224]¹⁰⁷³ Τὸ ἅπαν πλῆθος. Ἐν γὰρ τοῖς καθ' ἕκαστον¹⁰⁷⁴ ἔνι καὶ ἀνυπότακτος.

Eph. 5:25

Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,

[225] Θέλεις αὐτὴν ὑποτετάχθαι σοι ὡς τῷ κυρίῳ; Ἀγάπα αὐτὴν ὡς ὁ κυριὸς τὴν ἐκκλησίαν. Κἂν δέη τι παθεῖν ὑπὲρ αὐτῆς κἂν ἀποθανεῖν μὴ παραιτήσῃ. Σὺ μὲν γὰρ ἴσως εἰς ὑποτεταγμένην καὶ ἀγαπῶσαν ταῦτα¹⁰⁷⁵ ἐπιδείξῃ, ὁ δὲ Χριστὸς εἰς ἐχθρὰν¹⁰⁷⁶ καὶ ἀποστρεφόμενην καὶ φεύγουσαν.

¹⁰⁶³ εἰρηνεύει] εἰρηνεύσοι 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

¹⁰⁶⁴ εἰρηνεύει καὶ] *lac.* 1980.

¹⁰⁶⁵ τέκνοις ἢ πατρὶ καὶ μητρὶ] ἀνδρί 075 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962. (This reading is found in the direct tradition of Chrysostom)

¹⁰⁶⁶ πάντως] πάντοτε 1971.

¹⁰⁶⁷ ὅτι] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

¹⁰⁶⁸ ὁ] *om.* 1932.

¹⁰⁶⁹ ὁ ἀνὴρ] *add.* σωτὴρ ἐστὶ 1980*.

¹⁰⁷⁰ προνοητικὸν] τὸ προνοητικὸν 1916 1971 1982 1997.

¹⁰⁷¹ ὑποτακτικὸν] εἰκτικὸν 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹⁰⁷² τῇ] *om.* 1919 2962.

¹⁰⁷³ *om. schol.* 2011.

¹⁰⁷⁴ ἐν γὰρ τοῖς καθέκαστον] *illeg.* 1982.

¹⁰⁷⁵ ταῦτα] ταύτην 91 1907 1916 1919 1923 1932 1971 1998 2183 2962.

¹⁰⁷⁶ ἐχθρὰν] αἰσχροὺς 1907 1916 1923 1982 1997 1998 2183.

Eph. 5:26

ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι,

[226]¹⁰⁷⁷ Ἄρα οὖν ἀναγνος ἦν καὶ ἀκάθαρτος. Οἷαν οὖν εἰ λάβοις¹⁰⁷⁸ γυναῖκα, οὐκ ἂν οὕτως ἀκάθαρτον λήψῃ. Ἄλλ' οὐκ ὠνείδισεν ὁ Χριστὸς τὴν ἐκκλησίαν οἷαν αὐτὴν¹⁰⁷⁹ οὕσαν. Οὐκ οὖν μήτε¹⁰⁸⁰ σὺ τὴν σαυτοῦ γυναῖκα.

[227] Τουτέστιν τῷ βαπτίσματι. Ἀπέλουσε γὰρ αὐτῆς τὴν ἀκαθαρσίαν.

[228]¹⁰⁸¹ Ποίω δε¹⁰⁸² ῥήματι; ὡς¹⁰⁸³ αὐτὸς εἶπεν τοῖς ἀποστόλοις, *βαπτίζοντες αὐτοὺς* φησιν¹⁰⁸⁴ *εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.*

Eph. 5:27

ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἑνδοξὸν τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος.

[229] Οὐχ ἀπλῶς καθαρὰν, ἀλλ' *ἑνδοξὸν*. ὥσπερ τοίνυν ὁ Χριστὸς πάντων αἷτιος τῶν ἀγαθῶν τῇ ἐκκλησίᾳ, καὶ σὺ κατα δύναμιν ἔσο¹⁰⁸⁵ τῇ σῇ¹⁰⁸⁶ γυναικί. Καὶ ὥσπερ αὐτὸς σώματος οὐκ ἐπιζητεῖ κάλλος ἀλλὰ ψυχῆς, οὕτως καὶ σύ. Ἄν γὰρ ψυχῆς κάλλος ἐπιζητῆς, καὶ¹⁰⁸⁷ εἰς τοῦτο αὐτὴν ῥυθμίσεις, καὶ τῷ θεῷ καὶ σαυτῷ καλὴν ἐργάσῃ.¹⁰⁸⁸

[230]¹⁰⁸⁹ Διὰ τούτων τὰ ψυχικὰ λέγει¹⁰⁹⁰ πάθῃ τὰ δυσώδη¹⁰⁹¹ τὸν ἐντὸς¹⁰⁹² ποιοῦντα ἄνθρωπον.

Eph. 5:28

Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ,

[231] Οὕχ, ὡς εἰς μεῖζον ἐρχόμενος ὑπόδειγμα, τὸ τοῦ οἰκείου σώματος εἴρηκεν. Ὑπερβάλλει γὰρ τὸ κατα Χριστὸν πρὸς τὴν ἐκκλησίαν, ἀλλ' ὡς¹⁰⁹³ οἰκειότερον καὶ ἐγγύτερον.¹⁰⁹⁴ Ἐκ τούτου γὰρ καὶ ὀφειλὴν τὸ πρᾶγμα δείκνυσιν. Εἰ γὰρ σῶμα ἐστὶ σὸν ἡ γυνή, *ἔσονται* γάρ φησιν *οἱ δύο εἰς σάρκα μίαν*, κατα ὀφειλὴν προνοήσεις αὐτῆς ὡς σαρκὸς σου.

¹⁰⁷⁷ *om. schol.* 2011.

¹⁰⁷⁸ λάβοις] λάβης 1998.

¹⁰⁷⁹ αὐτὴν] τοιαύτην 1907 1971 1980*.

¹⁰⁸⁰ μήτε] μήδε 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹⁰⁸¹ This scholion is part of the previous number in 075 and 1980.

¹⁰⁸² δε] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹⁰⁸³ ὡς] *om.* 1971 | ᾧ 075 1907 1932 | ὃ 1905 1916 1919 1923 1982 1997 1998 2011 2183 2962 | ὁ 91.

¹⁰⁸⁴ φησιν] *om.* 1916 2011.

¹⁰⁸⁵ ἔσο] ἔσω 075.

¹⁰⁸⁶ σῇ] *om.* 1905 1916 1919 1932 1971 2962.

¹⁰⁸⁷ καὶ] *om.* 1905 1916 1919 2962.

¹⁰⁸⁸ καὶ τῷ θεῷ...ἐργάσῃ] δυσειδῇ τὸν ἐν τὸ ποιῶντα ἄνθρωπον 1916.

¹⁰⁸⁹ *om. schol.* 2011.

¹⁰⁹⁰ διὰ τούτων τὰ ψυχικὰ λέγει] *lac.* 1980.

¹⁰⁹¹ δυσώδη] δυσειδῇ 075 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹⁰⁹² ἐντὸς] ἐκτὸς 1932.

¹⁰⁹³ ὡς] *add.* εἰς 91 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹⁰⁹⁴ ἐγγύτερον] *om.* 2011.

Eph. 5:29

οὐδείς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ κυρίος τὴν ἐκκλησίαν,

[232]¹⁰⁹⁵ Ὅτι γάρ ἐστι σὰρξ τοῦ ἀνδρὸς ἡ γυνή, ἄκουε τοῦ Ἀδάμ λέγοντος, *τοῦτο νῦν ὅστουν ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκὸς μου.*

[233]¹⁰⁹⁶ Συνεχῶς τὸ¹⁰⁹⁷ τοῦ Χριστοῦ χρῆται παραδείγματι, πρὸς ἀγάπην τοὺς ἄνδρας ἐκ τούτου παρακαλῶν.¹⁰⁹⁸

Eph. 5:30

ὅτι μέλη ἐσμέν τοῦ σώματος αὐτοῦ ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ.

[234]¹⁰⁹⁹ Ὡσεὶ εἶπεν γνησίως ἐσμέν ἐξ αὐτοῦ. Ἐπειδὴ γὰρ τὰ ὀστέα καὶ τὸ σῶμα χαρακτηρίζει τὸν ἄνθρωπον, διὰ τὴν γνησιότητα φησιν ἐξ αὐτοῦ¹¹⁰⁰ ἡμᾶς εἶναι.

[234ex]¹¹⁰¹ Ἐξ αὐτοῦ δὲ καθὸ¹¹⁰² ἀπαρχὴ ἡμῶν ἐστίν¹¹⁰³ τῆς δευτέρας πλάσεως, ὥσπερ ἐκ τοῦ Ἀδάμ διὰ τὴν πρώτην.

Eph. 5:31

ἀντὶ τοῦτο καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

[235]¹¹⁰⁴ Τὴν ἡκριβωμένην ἔνωσιν καὶ ἀγάπην¹¹⁰⁵ δηλοῖ.

[236] Ἰδοὺ καὶ ἕτερον δικαίωμα ἀγάπης, ὅτι σῶμα ἀλλήλων εἰσίν.

Eph. 5:32

Τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.

[237] Πῶς μέγα, ὅτι ὁ Χριστὸς,¹¹⁰⁶ ἐξὸν μένειν εἰς τὴν ἰδίαν δόξαν,¹¹⁰⁷ Ἐταπείνωσεν ἑαυτὸν ἐνανθρωπήσας ἵνα προσκολληθῇ τῇ ἐκκλησίᾳ, καὶ γένωνται¹¹⁰⁸ οἱ δύο εἰς πνεῦμα ἓν. Ὁ γὰρ κολλώμενος φησὶ τῷ κυρίῳ. Ἐν πνεῦμα ἐστίν.

¹⁰⁹⁵ *om. schol.* 2011 | 075, 1919, 1980, and 2962 place this scholion after 5:31.

¹⁰⁹⁶ *om. schol.* 2011.

¹⁰⁹⁷ τὸ] τῷ 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

¹⁰⁹⁸ συνεχῶς...παρακαλῶν] συνεχῶς τὸ τοῦ Χριστοῦ καλῶν 1980.

¹⁰⁹⁹ 1919 and 2962 place this scholion after 5:28.

¹¹⁰⁰ αὐτοῦ] αὐτῶν 075 91 1905 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

¹¹⁰¹ *om. schol.* 627 | 1919 and 2962 place this scholion after 5:28.

¹¹⁰² καθό] καθ' ὃ 075 1905 1907 1916 1971.

¹¹⁰³ ἐστίν] *add.* ἐπὶ 1916.

¹¹⁰⁴ *om. schol.* 2011 | 075 and 1980 place this scholion at 5:29.

¹¹⁰⁵ ἀγάπην] τὴν ἀγάπην 1971.

¹¹⁰⁶ ὁ Χριστός] τῷ Χριστῷ 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹¹⁰⁷ εἰς τὴν ἰδίαν δόξαν] ἐπὶ τῆς ἰδίας δόξης 91 1905 1916 1919 123 1932 1971 1982 1997 1998 2011 2183 2962.

¹¹⁰⁸ γένωνται] ἐγένοντο 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

Eph. 5:33

Πλήν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

[238] Ὡσεὶ ἔλεγεν, οὐχὶ ἡ ἀναγωγὴ τοῦ ὀνόματος καὶ ἡ πνευματικὴ ἐξήγησις ἀνατρέπει τὸ ἰδικόν.¹¹⁰⁹ Δύναται γὰρ καὶ πνευματικῶς καὶ ἰδικῶς¹¹¹⁰ ἐρμηνεύεσθαι.

[239] *Οἱ καθ' ἓνα* δὲ εἶπεν, οἶον¹¹¹¹ ἄνθρωποι; Τὰ¹¹¹² γὰρ τοῦ κατὰ ἀναγωγὴν νοήματος¹¹¹³ εἰς κοινότητα ὁρᾷ, τουτέστιν τὴν ἐκκλησίαν.

[240]¹¹¹⁴ Οἶδεν γὰρ ἡ ἰσοτιμία γίνεσθαι ἀκαταστασίας ὑπόθεσις. Διὰ τοῦτο μίαν ἀρχὴν κελεύει εἶναι τὴν τοῦ ἀνδρός. Τί δήποτε δὲ περὶ τῆς ἀγάπης πολλὰ διαλεχθεῖς, περὶ τοῦ φόβου οὐχ οὕτως ἐποίησεν. Ὅτι προηγουμένως τὴν ἀγάπην εἶναι δεῖ. Οὕτω γὰρ καὶ ὁ φόβος ἔψεται. Τὸ δὲ φοβεῖσθαι νόει. Ὡς πρέπον γυναῖκα φοβεῖσθαι, μὴ δουλοπρεπῶς.

Eph. 6:1-2

Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ τοῦτο γάρ ἐστιν δίκαιον. Τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἧτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,

[241] Εἶπεν¹¹¹⁵ περὶ τῆς πρώτης ἀρχῆς τῆς κατὰ τὸν ἄνδρα. Νῦν περὶ τῆς δευτέρας λέγει τῆς κατὰ τοὺς γονεῖς. Ἡ μὲν γὰρ γυνὴ τῷ ἀνδρί, τὰ δὲ τέκνα αὐτῷ¹¹¹⁶ καὶ τῇ γυναικὶ ὑπόκειται.

[242]¹¹¹⁷ Τουτέστιν κατὰ κύριον ἐν οἷς μὴ βλάπτεται ἡ εὐσέβεια. Τί γὰρ ὅτι προστῆσαι¹¹¹⁸ βούλεται ὁ πατὴρ τὴν θυγατέρα; Ἡ αἰσχρὰν διδάξαι τέχνην τὸν υἱόν; Ἡ πρὸς ἐλληνισμόν ἀγαγεῖν; Τὰ γὰρ τοιαῦτα οὐκ ἐν κυρίῳ ἐστίν.

Eph. 6:3

ἵνα εὖ σοι γένηται καὶ ἔση μακροχρόνιος ἐπὶ τῆς γῆς.

[243] Καίτοι οὐκ ἔστιν αὕτη πρώτη, ἔστι γὰρ πρώτη¹¹¹⁹ *οὐ φονεύσεις, οὐ μοιχέυσεις*. Ἀλλ' ὅρα τί προστέθεικεν *ἐν ἐπαγγελίᾳ*, ἐκεῖναι γὰρ αἱ πρῶται οὐκ ἔχουσιν ἐπαγγελίας. Ἀναχωρήσεις γὰρ εἰς κακῶν οὐκ ἀγαθοῦ ἐργασία. Αὕτη τοιγαροῦν κατὰ τὸν τῆς ἐπαγγελίας λόγον ἐστὶ πρώτη, ἀγαθοῦ γὰρ ἐστὶν ἐργασία.

¹¹⁰⁹ [ἰδικόν] [ιουδαικὸν 91 1919 1923 2962 | ἰδαικὸν 2183.

¹¹¹⁰ [ἰδικῶς] [ιουδαικῶς 91 1919 1923 2962.

¹¹¹¹ οἱ καθ' ἓνα δὲ εἶπεν] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹¹¹² τὰ] τὸ 1905.

¹¹¹³ νοήματος] ὀνόματος 2011.

¹¹¹⁴ *om. schol.* 2011.

¹¹¹⁵ εἶπεν] *add.* οὖν 2183.

¹¹¹⁶ αὐτῷ] *add.* τε 075 | *add.* τῷ 1980.

¹¹¹⁷ *om. schol.* 2011.

¹¹¹⁸ προστῆσαι] προστήσεται 1905 1916.

¹¹¹⁹ ἐστὶ γὰρ πρώτη] *om.* 1916.

[244] Ὅρα σοφίαν. Ἐπειδὴ¹¹²⁰ πρὸς νηπίους ὁ λόγος αὐτῷ. Πρὸς γὰρ τὰ τέκνα λαλεῖ¹¹²¹ αὐτὴν¹¹²² τὴν κειμένην ἀμοιβὴν εἴρηκεν¹¹²³ καὶ οὐδὲν ὑψηλόν. Οὐ¹¹²⁴ περὶ βασιλείας οὐρανῶν, οὐ περὶ μιμήσεως Χριστοῦ ὅπερ ἐπὶ τοῦ ἀνδρὸς καὶ τῆς γυναικὸς ἐποίησεν. Τί γὰρ ἡδύτερον παισὶ τῆς μακροχρονίας; Καὶ γὰρ¹¹²⁵ καὶ τοῖς Ἰουδαίοις ὡς νηπίοις οὕσι¹¹²⁶ τὰς φρένας ταῦτα ἐνομοθετήθη. Οὐ γὰρ ἴσχυον τέλειων ἀκούειν.

Eph. 6:4

Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.

[245]¹¹²⁷ Οὐκ εἶπεν ἀγαπᾶτε. Τοῦτο γὰρ αὐτοὺς ἡ φύσις καὶ ἄκοντας ἀπαιτεῖ. Ἀλλὰ *μὴ παροργίζετε*, τουτέστιν μὴ ἀποκληρονόμους μὴ ἀποκηρύκτους ποιεῖτε, μὴ φορτικά καὶ δούλοις πρέποντα αὐτοῖς¹¹²⁸ ἐπιτάσσετε καὶ πρὸς αὐτοὺς αἰεὶ δυσχεραίνετε.

[246] Τοῦτο τῆς παραινέσεως τὸ κεφάλαιον. Τούτων¹¹²⁹ πνευματικῶν γὰρ ὄντων, καὶ τὰ σαρκικά ἀκολουθήσει. Τοῦτο γὰρ αὐτοὺς μάλιστα πειθηνίους ποιεῖ.

Eph. 6:5

Οἱ δούλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ,

[247]¹¹³⁰ Τοὺς δούλους ἐσχάτους τέθεικεν ἐπειδὴ καὶ εἰσὶν τῷ ἁγιώματι. Οὐκέτι δὲ τούτοις ὡς παιδίοις¹¹³¹ νηπίως διαλέγεται ἀλλὰ τελείως. *Κατὰ σάρκα* δὲ τουτέστιν τοῖς προσκαίροις. Ἐκ τούτου δὲ καὶ παραμυθεῖται αὐτούς.

[248] Εἰ γὰρ τοὺς ἐλευθέρους ἀλλήλοις ὑποτάσσει, πόσῳ μᾶλλον τούτους; Τὸν δὲ τοιοῦτον οὐκ ἀπαιτεῖ¹¹³² παρα γυναικῶν φόβον, ἐπειδὴ μήτε εἰσὶ δούλοι ἀλλ' ὑπήκοοι. Καλῶς δὲ τὸ *ἐν ἀπλότητι καρδίας* ἐνὶ γὰρ καὶ μετὰ φόβου καὶ τρόμου δουλεύειν ἀλλ' οὐκ ἐξ εὐνοίας, ἀλλὰ κακούργως.

¹¹²⁰ ἐπειδὴ] *add.* γὰρ 1907 1971.

¹¹²¹ πρὸς γὰρ...λαλεῖ] *om.* 2011.

¹¹²² αὐτὴν] αὕτη 1932.

¹¹²³ εἴρηκεν] *om.* 1916.

¹¹²⁴ οὐ] *add.* δὲ 1998.

¹¹²⁵ γὰρ] *om.* 2011.

¹¹²⁶ οὕσι] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

¹¹²⁷ *om. schol.* 2011.

¹¹²⁸ αὐτοῖς] αὐτὴν 91 | *om.* 1905 1916 1919 1923 1932 1982 1997 1998 2962.

¹¹²⁹ τούτων] *om.* 1971 | τῶν 075 91 1905 1907 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

¹¹³⁰ τοὺς] μὴ τοὺς 1998.

¹¹³¹ παιδίοις] *om.* 1971.

¹¹³² τοιοῦτον οὐκ ἀπαιτεῖ] *illeg.* 1905.

Eph. 6:6-7

μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δοῦλοι τοῦ Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς, μετ' εὐνοίας δουλεύοντες ὡς τῷ κυριῷ καὶ οὐκ ἀνθρώποις,

[249]¹¹³³ ἵνα μὴ¹¹³⁴ ὅταν παρῶσιν¹¹³⁵ οἱ δεσπότης¹¹³⁶ καὶ ὁρῶσιν, ἀλλ' ἵνα¹¹³⁷ καὶ ἀπόντων¹¹³⁸ αὐτῶν¹¹³⁹ τὰ δέοντα ποιῶσιν.

[250]¹¹⁴⁰ Ἄρα οὖν¹¹⁴¹ ὁ ἀνθρωπάρεσκος¹¹⁴² οὐκ ἔστι *δοῦλος Χριστοῦ*.

[251] Ἐνὶ γὰρ καὶ ἐν ἀπλότητι καὶ ἀκακούργως¹¹⁴³ ἐργάζεσθαι. Μὴ μέντοι ὡς ἡ¹¹⁴⁴ δύναμις πάρεστιν ἀλλὰ τὸ¹¹⁴⁵ ὠρισμένον μόνον.

[252] *Καὶ οὐ κατὰ ἄνθρωποις* φησιν τουτέστιν¹¹⁴⁶ μὴ κατὰ βίαν, ἀλλ' ἐκ προαιρέσεως.

Eph. 6:8

εἰδότες ὅτι ὁ ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομίζεται παρὰ τοῦ κυρίου εἴτε δοῦλος εἴτε ἐλεύθερος.

[253]¹¹⁴⁷ Ἐπειδὴ εἰκὸς ἐστὶν πολλοὺς τῶν δεσποτῶν μὴ ἀμείβεσθαι τῆς εὐνοίας τοὺς δούλους, ἐκεῖ αὐτοῖς ὑπιοχνεῖται τὴν ἀμοιβήν.

Eph. 6:9

Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ κύριος ἐστὶν ἐν οὐρανοῖς καὶ προσωποληψία οὐκ ἔστιν παρ' αὐτῷ.

[254] *Τὰ αὐτὰ* ποῖα;¹¹⁴⁸ *Μετ' εὐνοίας* δουλεύετε *μὴ ὡς ἀνθρωπάρεσκοι*. Ἀλλὰ ταῦτα οὐ λέγει φανερώς καίτοι *τὰ αὐτὰ* διανοηθεῖς. Καὶ γὰρ καὶ οἱ κύριοι δουλεύουσι τοῖς δούλοις. Ὅταν γὰρ ἐκείνου κοιμωμένου καὶ ρέγχοντος ὁ δεσπότης περὶ τροφῶν περὶ¹¹⁴⁹ ἐνδύματος μεριμνῶν οὐ καθεύδει. Ἄρα οὐ δουλεύει; Ἔστι δὲ καὶ ἐπὶ τῶν κυρίων τὸ *μετὰ φόβου καὶ τρόμου* ἀρμόσαι τοῦ πρὸς θεὸν δηλονότι.

[255]¹¹⁵⁰ Μὴ φορτικοί φησιν μὴ ἐπαχθεῖς.

¹¹³³ *om. schol.* 2011.

¹¹³⁴ ἵνα μὴ] ἵνα 075 | μὴ 91 1905 1907 1916 1919 1923 1932 1982 1997 1998 2183 2962 | οὐχ ἵνα 1971.

¹¹³⁵ παρῶσιν] πάρεσιν 075 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹¹³⁶ δεσπότης] *add.* μόνον 1971.

¹¹³⁷ ἵνα] *om.* 1997 1998 2183.

¹¹³⁸ ἀλλ' ἵνα καὶ ἀπόντων] *illeg.* 1905.

¹¹³⁹ αὐτῶν] *add.* ἵνα 91 1905 1916 1923 1932 1971 1982 1997 1998 2183.

¹¹⁴⁰ *om. schol.* 2011.

¹¹⁴¹ οὖν] *om.* 1971.

¹¹⁴² ἀνθρωπάρεσκος] *illeg.* 1905.

¹¹⁴³ καὶ ἀκακούργως] κακούργως 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹¹⁴⁴ μέντοι ὡς ἡ] μὴν ὅση 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

¹¹⁴⁵ τὸ] τὸν 1916 1923 1971 1982 1997 1998 2011.

¹¹⁴⁶ καὶ οὐ κατὰ ἄνθρωποις φησιν τουτέστιν] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹¹⁴⁷ *om. schol.* 2011.

¹¹⁴⁸ τὰ αὐτὰ ποῖα] τὸ αὐτὸ ποῖον 075 1971.

¹¹⁴⁹ περὶ] καὶ 1907 | καὶ περὶ 1919 2962.

¹¹⁵⁰ *om. schol.* 2011.

[256] Ὡς γὰρ μέτρῳ μετρεῖτε,¹¹⁵¹ μετρηθήσεται¹¹⁵² φησιν. Μὴ ἀκούσης καὶ σὺ δοῦλε πονηρὲ πάσαν ἐκείνην τὴν ὀφειλὴν¹¹⁵³ ἀφῆκα σοι καὶ τὰ¹¹⁵⁴ ἑξῆς.

[257] Μὴ νομίσης ὅτι τῶν εἰς τὸν δοῦλον γινομένων κακῶν καταφρονεῖ δια τὸ τοῦ προσώπου εὐτελές. Οὐκ ἔνι παρὰ θεῷ δοῦλος καὶ δεσπότης.

Eph. 6:10

Τὸ λοιπὸν, ἀδελφοί μου ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.

[258] Μετὰ τὸ διατάξαι φησι¹¹⁵⁵ τὰ εἰκότα τοῦτο¹¹⁵⁶ ὑπόλοιπον τὸ ἐνδυναμοῦσθαι ὑμᾶς ἐν κυρίῳ, τουτέστιν ἐν¹¹⁵⁷ τῇ εἰς αὐτὸν ἐλπίδι καὶ¹¹⁵⁸ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. Δια γὰρ τῆς αὐτοῦ βοηθείας ὑπάρχει¹¹⁵⁹ ἡμῖν τὸ ἐλπίζειν εἰς αὐτόν.¹¹⁶⁰

[259] Ἰσχυρὸς γὰρ ἐστὶ φησὶν¹¹⁶¹ καὶ ἰκανὸς πάντα κατορθῶσαι.¹¹⁶²

Eph. 6:11

Ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου,

[260]¹¹⁶³ Μετὰ τὸ διοικῆσαι πάντας κατα τάξιν, λοιπὸν καθοπλίζει¹¹⁶⁴ αὐτοὺς ὡς πρὸς πόλεμον.¹¹⁶⁵

[261] Οὐκ εἶπεν μάχας ἀλλὰ μεθοδείας. Ὅπερ ἐστὶ χαλεπώτερον. οἶον πρὸς τὰς ἐπιβουλάς πρὸς τὰς ἐνέδρας πρὸς τοὺς δόλους,

Eph. 6:12

ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλῃ πρὸς αἷμα καὶ σάρκα ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

[262] Ταῦτα φησιν δεικνύς¹¹⁶⁶ ὅτι νήψεως χρειά καὶ ἐγρηγόρσεως πρὸς τὸν πόλεμον, οὐ πτοῆσαι βουλόμενος. Ὁ γὰρ διδάσκων τοῦ ἐχθροῦ τὴν δύναμιν ἀσφαλεστέρους ποιεῖ τοὺς οἰκείους.

¹¹⁵¹ μετρεῖτε] *add.* ἀντὶ 1919 2962.

¹¹⁵² μετρηθήσεται] *add.* ὑμῖν 075 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹¹⁵³ τὴν ὀφειλὴν] *om.* 1916.

¹¹⁵⁴ τὰ] *add.* τούτων 075 91 1905 1919 1923 1971 1982 1997 1998 2011 2183 2962 | τῶν 1916.

¹¹⁵⁵ φησι] *om.* 1971 2183.

¹¹⁵⁶ τοῦτο] *add.* ἀκόλουθον καὶ 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹¹⁵⁷ ἐν] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹¹⁵⁸ καὶ] *om.* 1971.

¹¹⁵⁹ ὑπάρχει] ἔστιν 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹¹⁶⁰ ἐλπίζειν εἰς αὐτόν] ἐλπιζόμενον εἰς αὐτόν ἡγουν ἢ εἰς αὐτόν ἐλπίς 2183.

¹¹⁶¹ φησὶν] *om.* 1907.

¹¹⁶² κατορθῶσαι] διορθῶσαι 1919 2962 (all MSS except 075 and 1980 separate this scholia into its own number).

¹¹⁶³ *om. schol.* 2011.

¹¹⁶⁴ καθοπλίζει] καὶ ὀπλίζει 91 1905 1907 1916 1919 1923 9132 1971 1982 1997 1998 2011 2183 2962.

¹¹⁶⁵ πόλεμον] *add.* χαλεπόν 1971.

¹¹⁶⁶ δεικνύς] *om.* 1919 2962.

[263]¹¹⁶⁷ Περὶ δαιμόνων λέγει οὐς ἡμεῖς αὐτῷ πεποιήκαμεν¹¹⁶⁸ ἄρχοντας ἐκόντες αὐτοῖς¹¹⁶⁹ ὑποκλινόμενοι. Οὐ γὰρ¹¹⁷⁰ ἔλαχον¹¹⁷¹ τοῦ ἄρχειν ἡμῶν, ἀλλὰ πατεῖσθαι.¹¹⁷² Ἰδοὺ γὰρ φησι¹¹⁷³ δέδωκα ὑμῖν ἐξουσίαν πατεῖν ἐπάνω ὄφρων καὶ σκορπίων.

[264] Οὐ γὰρ ἔξει περαιτέρω τοῦ κόσμου χώραν.

[265] Κόσμον οἶδεν ἡ γραφή, τὰς πονηρὰς πράξεις καλεῖν.¹¹⁷⁴ Οὕτω καὶ ὁ Χριστὸς τοῖς ἑαυτοῦ¹¹⁷⁵ μαθητάς, ὑμεῖς οὐκ ἐστέ φησιν ἐκ¹¹⁷⁶ τοῦ κόσμου τούτου. Καίτοι ἦσαν. Ἀλλὰ τὰς¹¹⁷⁷ πονηρὰς πράξεις λέγων, οὕτως εἶπεν.¹¹⁷⁸ Κοσμοκράτορας οὖν φησὶ τοὺς δαίμονας, ὄντας¹¹⁷⁹ τῶν¹¹⁸⁰ πονηρῶν πράξεων καθηγεμόνας.

[266] Ἵνα μὴ φοβηθῇς ἀκούων κοσμοκράτορας, ἐπήγαγεν τίνος ἄρχουσι τῆς πονηρίας φησι. Σκότος γὰρ τοῦ αἰῶνος τούτου, τὰς πονηρὰς λέγει πράξεις.

[267]¹¹⁸¹ Τουτέστιν¹¹⁸² δαιμόνια τὰ ὄντα, ἡ τῆς πονηρίας, οἷον¹¹⁸³ τοῦ διαβόλου. Ὑπ' αὐτὸν γὰρ τελοῦσιν, οἱ¹¹⁸⁴ τῶν πονηρῶν πράξεων καθηγηταί.

[268] Ὡσεὶ ἔλεγεν, ἔστιν δὲ ἡμῖν πρὸς τούτους ἡ πάλῃ οὐ περὶ μικρῶν τινῶν, ἀλλ' ὑπὲρ τῶν¹¹⁸⁵ ἐπουρανίων¹¹⁸⁶ πραγμάτων, οἷον βασιλείας οὐρανῶν καὶ υἰοθεσίας. Δι' ὃ νήφειν χρή. Ἡ δὲ ἀντίλεξις¹¹⁸⁷ ἰδικῶς¹¹⁸⁸ : διὰ τὰ ἐπουρανία φησί, τὸ γὰρ ἐν διὰ ἐστιν.¹¹⁸⁹

¹¹⁶⁷ *om. schol.* 2011.

¹¹⁶⁸ αὐτῷ πεποιήκαμεν] ἑαυτῶν πεποιήκαμεν 91 1905 1907 1916 1923 1971 1982 1997 1998 2183 | ἐποιήσαμεν ἑαυτῶν 1919 2962 | αὐτοὺς πεποιήκαμεν 075.

¹¹⁶⁹ αὐτοῖς] αὐτοὺς 1905 1916.

¹¹⁷⁰ οὐ γὰρ] *illeg.* 1905.

¹¹⁷¹ ἔλαχον] ἔλαχεν 91 1905 1907 1916 1919 1923 1932 1982 1997 1998 2962.

¹¹⁷² πατεῖσθαι] *add.* ὑφ' ἡμῶν 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹¹⁷³ φησι] *om.* 91 1905 1916 1932 1997 1998 2183.

¹¹⁷⁴ καλεῖν] καλῶν 1923 1982.

¹¹⁷⁵ τοῖς ἑαυτοῦ] πρὸς τοὺς ἑαυτοῦ 075 | πρὸς τοὺς 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹¹⁷⁶ ἐκ] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

¹¹⁷⁷ τὰς] *om.* 1980.

¹¹⁷⁸ καίτοι...εἶπεν] *om.* 1907 1971.

¹¹⁷⁹ ὄντας] ὡς ὄντας 075 1907 1971 2011 | ὡς 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹¹⁸⁰ τῶν] *om.* 1916.

¹¹⁸¹ *om. schol.* 2011.

¹¹⁸² τουτέστιν] πρὸς τὰ πνευματικὰ τῆς πονηρίας τουτέστιν 075 | πρὸς τὰ πνευματικὰ τουτέστιν 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2962.

¹¹⁸³ οἷον] τουτέστιν 1971.

¹¹⁸⁴ οἱ] ἡ 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

¹¹⁸⁵ τῶν] *add.* ἐν τοῖς 91 1905 1907 1916 1919 1923 1932 1982 1997 1998 2962 | *add.* ἐν 1971 2011.

¹¹⁸⁶ ἐπουρανίων] ἐπουρανίοις 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2962 | οὐρανῶ 2011.

¹¹⁸⁷ δὲ ἀντίλεξις] δὲ ἐν λέξις 1980* | δὲ λέξις ἡ ἐν 1907 1971.

¹¹⁸⁸ ἰδικῶς] ἀντὶ προθεύσεως τῆς διὰ οἷον 1907 1971.

¹¹⁸⁹ τὸ γὰρ διὰ ἐστιν] *om.* 1907 1971.

Eph. 6:13

διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στῆναι.

[269]¹¹⁹⁰ Ἐπειδὴ φησι χαλεποὶ οἱ ἐχθροί.

[270] Ἡμέραν πονηράν τὸν παρόντα καλεῖ βίον δια τὰ ἐν αὐτῷ πονηρὰ πράγματα, δεικνὺς βραχὺν τὸν τοῦ¹¹⁹¹ πολέμου καιρὸν¹¹⁹² κατ' αὐτὸ¹¹⁹³ προθυμίαν αὐτοῖς διδούς.

[271]¹¹⁹⁴ Ἄπαντα, οἷον τὰ¹¹⁹⁵ πάθη, τῆς¹¹⁹⁶ ἐπιθυμίας, κατεργασάμενοι,¹¹⁹⁷ οἷον καταπολεμήσαντες, στῆναι νικηφόροι τινες,¹¹⁹⁸ καὶ λαμπροὶ τοῖς τροπαίοις.¹¹⁹⁹ Πολλοὶ γὰρ μετὰ τὸ νικῆσαι πάλιν ἔπεσαν,¹²⁰⁰ ἀλλ' ἵνα ἐνστήτε τῇ νίκῃ.¹²⁰¹

Eph. 6:14

στήτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης

[272] Ἐπὶ πόλεμον προτρέπων¹²⁰² τὸ πρῶτον ἐν τοῖς τακτικοῖς¹²⁰³ παραινεῖ τὸ στῆναι εὐτάκτως, εἴτα λοιπὸν¹²⁰⁴ καθοπλίζει. Καὶ πρῶτον ζώννυσιν τὸν διαρρέοντα καὶ διακεχυμένον ταῖς ἐπιθυμίαις καὶ χαμαὶ τοὺς λογισμοὺς συρομένους ἔχοντα¹²⁰⁵ στρατιώτην καὶ ἀναστέλλει τῇ νοητῇ ταύτῃ ζώνῃ.¹²⁰⁶

[273] Ὡς περ ἐπὶ τῶν νηῶν ἡ τροπὴ,¹²⁰⁷ τὸ πᾶν συνέχει θεμέλιος τις οὐσα. Οὕτως ἐφ' ἡμῖν¹²⁰⁸ ἡ ὀσφυς. Οἱ γοῦν ἀποκαμόντες πολλάκις ὥς περ εἷς τινα θεμέλιον ἐκεῖ τὰς χεῖρας ἐπιτιθέντες διαναπαύονται.¹²⁰⁹ Τὴν τοίνυν ἀρχὴν ἡμῶν πρῶτον συσφίγγει οἷον τὸν ἐν ἡμῖν τόνον¹²¹⁰ τῆς ψυχῆς. Ὃν τροπικῶς ὀσφὺν ἐκάλεσεν¹²¹¹ ὃν¹²¹² τοῦτον¹²¹³ τῇ ἀληθείᾳ περιζώννυσιν. Ἡ δὲ ἀλήθεια εἰς πολλὰ νοεῖται: ἀλήθεια δογμάτων, ἀλήθεια βίου χρηστοῦ ὑποκρίσεως κεχωρισμένου, ἀλήθεια λόγων τὸ

¹¹⁹⁰ *om. schol* 2011.

¹¹⁹¹ τοῦ] *om.* 1905.

¹¹⁹² βραχὺν τὸν τοῦ πολέμου καιρὸν] τὸν τοῦ πολέμου ἔμου καιρὸν βραχὺν 2183.

¹¹⁹³ κατ' αὐτὸ] | καὶ ταῦτη 91 2183 | καὶ ταῦτα 1905 1916 1919 1982 1997 1998 2962 | καὶ ἐν ταῦτα 1907 | καὶ τούτῳ αὐτῷ 1971.

¹¹⁹⁴ *om. schol.* 2011.

¹¹⁹⁵ τὰ] *om.* 075.

¹¹⁹⁶ τῆς] τὰς 075 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

¹¹⁹⁷ κατεργασάμενοι] *add.* δὲ 2183.

¹¹⁹⁸ τινες] *om.* 1932 2183.

¹¹⁹⁹ τροπαίοις] τροπαίως 91 | τροπαίω 2183.

¹²⁰⁰ ἔπεσαν] ἔπεσον 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

¹²⁰¹ νίκη] *add.* φησιν 1907.

¹²⁰² προτρέπων] *om.* 1932.

¹²⁰³ τακτικοῖς] πρακτικοῖς 1919 2962.

¹²⁰⁴ λοιπὸν] *add.* καὶ 2183.

¹²⁰⁵ ἔχοντα] ἔχοντας 1998.

¹²⁰⁶ ζώνῃ] ζώσει 91 1905 1907 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

¹²⁰⁷ τροπὴ] τρόπις 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹²⁰⁸ ἡμῖν] ὑμῶν 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2962 | ἡμῶν 91 2183.

¹²⁰⁹ διαναπαύονται] ἐπαναπαύονται 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

¹²¹⁰ τόνον] τρόπον 1980.

¹²¹¹ ὀσφὺν ἐκάλεσεν] ἐκάλεσεν ὀσφὺν 2183.

¹²¹² ὃν] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

¹²¹³ τοῦτον] *om.* 1907 1971.

δολερὸν ἀρνούμενων, ἀλήθεια ἐνθυμήσεως, οὐδὲν ἐχούσης τοῦ νόθου καὶ κιβδήλου τῶν δαιμόνων σπόρου.¹²¹⁴

[273ex]¹²¹⁵ Δύνη δὲ καὶ ὡς πρὸς τὸν Χριστὸν νοῆσαι,¹²¹⁶ τὸν ὄντως ἀλήθειαν. Ἐγὼ γὰρ εἶμι φησὶν ἢ ἀλήθεια, ὃν καὶ ἐνδεδύσθαι. Οὐ μόνον περιεζῶσθαι τοῖς ἀνθρωποῖς¹²¹⁷ δεδῶρηται. Ὅσοι γὰρ φησιν¹²¹⁸ εἰς Χριστὸν¹²¹⁹ ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.

[274]¹²²⁰ Τὸν καθόλου φησὶν ἐνάρετον βίον.

Eph. 6:15

καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,

[275] Ἡ τοῦτο φησιν ὅτι χρή τοὺς πόδας ἡμῶν¹²²¹ ἐτοίμους εἶναι πρὸς τὸ εὐαγγελίζεσθαι. Ὡς ὡραῖοι γὰρ φησιν¹²²² οἱ πόδες¹²²³ τῶν εὐαγγελιζομένων εἰρήνην, ἢ ὅτι ἐν ἐτοίμῳ ὀφείλομεν εἶναι καὶ βίον ἔχειν ὡς τὸ εὐαγγέλιον ὑφηγεῖται. Τῇ γὰρ ἐτοιμασίᾳ¹²²⁴ τῆς καρδίας αὐτῶν φησὶν ὁ προφήτης προσέσχεν τὸ οὕτως σου.

[276] Τὸ γὰρ εὐαγγέλιον εἰρήνην μὲν¹²²⁵ πρὸς τὸν θεὸν ποιεῖ, πόλεμον δὲ πρὸς τοὺς δαίμονας.

Eph. 6:16

ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι,

[277] Δεῖ γὰρ ἐκεῖνα προηγήσασθαι,¹²²⁶ πίστιν δὲ φησι, τὴν εἰλικρινῇ καὶ διάπυρον. Περι ἧς ὁ κύριος φησιν,¹²²⁷ ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ μεταβήσεται.¹²²⁸

[278]¹²²⁹ Βέλη φησὶ τὰς ἐπιθυμίας, τοὺς λογισμούς, τοὺς πειρασμούς. Καλῶς δὲ τὸ πεπυρωμένα, τοιαῦτα γὰρ αἱ ἄτοποι ἐπιθυμίαι.

¹²¹⁴ τῶν δαιμόνων σπόρου] σπόρου τῶν δαιμόνων 1907.

¹²¹⁵ om. schol. 1907 1971 1980 2011.

¹²¹⁶ νοῆσαι] add. τὴν ἀλήθειαν 1905 1916 1919 1923 1932 1982 1997 1998 2962.

¹²¹⁷ περιεζῶσθαι τοῖς ἀνθρωποῖς] τοῖς ἀνθρωποῖς περιεζῶσθαι 075.

¹²¹⁸ φησιν] om. 1905 1916 1919 1923 1982 1997 1998 2962.

¹²¹⁹ Χριστὸν] add. φησι 1905 1916 1919 1923 1982 1997 1998 2962.

¹²²⁰ om. schol. 2011.

¹²²¹ τοὺς πόδας ἡμῶν] om. 1907 1971.

¹²²² φησιν] om. 1907 1971.

¹²²³ οἱ πόδες] om. 1998.

¹²²⁴ τῇ γὰρ ἐτοιμασίᾳ] τὴν γὰρ ἐτοιμασίαν 075 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2962.

¹²²⁵ εἰρήνην μὲν] lac. 1982.

¹²²⁶ προηγήσασθαι] προηγῆσθαι 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹²²⁷ φησιν] ἔφη 1919 2011 2962.

¹²²⁸ ἐρεῖτε...μεταβήσεται] om. 2183 | καὶ τὰ ἐξῆς 1907 | ἐρεῖτε τῷ ὄρει τούτῳ μετάβηθι καὶ μετάβησεται 075 91 1905 1916 1919 1923 1932 1971 1982 1997 1998 2962.

¹²²⁹ om. schol. 1907 1971.

Eph. 6:17

καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ.

[279] Τῆς σωτηρίας ἡμῶν.¹²³⁰ Τουτέστιν τῆς ἐλπίδος. Τὸ δὲ δέξασθαι οἶον φορέσατε¹²³¹ καὶ δέξασθε¹²³² τῇ κεφαλῇ.

[280]¹²³³ Ἡ τὸ πνεῦμα φησὶ περιφραστικῶς εἰρηκῶς¹²³⁴ διὰ τὸ τομὸν καὶ μεριστικὸν τῶν ἐναντίων ἔξεων, ἢ τὴν πνευματικὴν ζωὴν καὶ πολιτείαν ἣτις, ὡς μάχαιρα, ἐνεργεῖ¹²³⁵ κατὰ τῶν νοητῶν ἐχθρῶν. Ὡσπερ γὰρ ὁ λόγος τοῦ θεοῦ τμητικός ἐστι, *ζῶν γάρ φησιν ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος*, οὕτως καὶ τὸ πνεῦμα, ὃ ἐστὶ φησὶ *ῥῆμα θεοῦ*. Τουτέστιν ὃ ἔοικεν τῷ λόγῳ τοῦ θεοῦ.¹²³⁶

Eph. 6:18

Διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκατερήσει καὶ δεήσει περὶ πάντων τῶν ἀγίων

[280ex]¹²³⁷ Ἡ ὅτι τὰ πνευματικὰ λέγει¹²³⁸ χαρίσματα, ἅπερ¹²³⁹ ἐστὶ διὰ ῥήματος καὶ προστάγματος θεοῦ, ἢ¹²⁴⁰ ὅπερ¹²⁴¹ ἐστὶ ῥῆμα θεοῦ τῷ κάτω ζευκτέον, ¹²⁴² ἵνα ἢ οὕτως ὅπερ *ἐστὶ ῥῆμα θεοῦ* καὶ πρόσταγμα.¹²⁴³ Τοῦτο φησὶ¹²⁴⁴ ποιεῖτε. Ποῖον; *Διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι* ἵνα ἦτε¹²⁴⁵ φησι, ἢ ὅτι¹²⁴⁶ κατὰ τὸ ἐνεργεῖν καὶ τέμνειν τὰ πνευματικὰ χαρίσματα ῥῆμα ἐστὶ θεοῦ. Τμητικὸν γὰρ τὸ ῥῆμα τοῦ θεοῦ. Οὕτως μᾶλλον¹²⁴⁷ ὁ μακάριος Ἰωάννης, διὰ γὰρ ῥήματος¹²⁴⁸ θεοῦ ἐπετελεῖτο τὰ χαρίσματα. Πᾶν γὰρ ὃ *ἐάν αἰτήσητε* φησὶν *ἐν τῷ ὀνόματι μου δώσει*¹²⁴⁹ ὑμῖν φησιν¹²⁵⁰ ὁ Χριστός.

[281]¹²⁵¹ Μετὰ τὸ καθοπλίσαι τὸν βασιλεία, λοιπὸν καλεῖ ἵνα δῶ χεῖρα.

[282]¹²⁵² Μὴ ἐν βαττολογίαις. *Καὶ εἰς αὐτὸ ἀγρυπνοῦντες*.¹²⁵³ Μηδὲν φησὶ ῥάθυμον ἢ ἡμελημένον.

¹²³⁰ ἡμῶν] ὑμῶν 075 1905 1907 1916 1971 1997.

¹²³¹ φορέσατε] φορέσαι 91 1905 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹²³² δέξασθε] δέξασθαι 91 1905 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹²³³ om. schol. 1907 1971.

¹²³⁴ εἰρηκῶς] om. 2011.

¹²³⁵ ἐνεργεῖ] ἐνεργήσει φησιν 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹²³⁶ ὥσπερ...τοῦ θεοῦ] om. 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹²³⁷ om. schol. 627 1907 1971 | 075, 1919, 1980 and 2962 include this scholion with the previous.

¹²³⁸ λέγει] φησι 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962.

¹²³⁹ ἅπερ] ὥσπερ 1919 2962.

¹²⁴⁰ ἢ] add. τό 91 1905 1919 1923 1932 1982 1997 1998 2962.

¹²⁴¹ ὅπερ] add. ἢ 2183.

¹²⁴² ζευκτέον] συζευκτέον 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹²⁴³ καὶ πρόσταγμα] om. 2183.

¹²⁴⁴ φησι] om. 2183.

¹²⁴⁵ ἦτε] εἴητε 075 91 1905 1916 1923 1932 1982 1997 1998 2183 2962.

¹²⁴⁶ ὅτι] om. 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹²⁴⁷ μᾶλλον] add. καὶ 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹²⁴⁸ ῥήματος] ῥῆμα τοῦ 1919 2962.

¹²⁴⁹ δώσει] δώση 075.

¹²⁵⁰ φησιν ὁ Χριστός] ὁ Χριστός 1905 1919 1923 1932 1982 1997 1998 2962 | om. 1916.

¹²⁵¹ 1919 and 2962 place this scholion in the margin.

¹²⁵² om. schol. 2011.

¹²⁵³ μὴ ἐν...ἀγρυπνοῦντες] om. 1980.

Eph. 6:19

καὶ ὑπὲρ ἑμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματος μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,

[283] Καὶ γὰρ καὶ τὸν Πέτρον φησὶν ἡ εὐχή τῆς ἐκκλησίας ἔλυσεν τῶν δεσμῶν.

[284]¹²⁵⁴ Καλῶς τὸ ἐν ἀνοίξει. Οὐτε¹²⁵⁵ γὰρ προεμελέτα τί λαλήσει, τῷ Χριστῷ¹²⁵⁶ πειθόμενος, ἀλλ' ἐξ ὑπογούου καὶ ἐν αὐτῷ τῷ ἀνοίξει τὸ στόμα, ὁ λόγος προῆι.¹²⁵⁷

[285] Ἡ ἵνα ἐν παρρησίᾳ¹²⁵⁸ ἀπολογήσωμαι ἢ¹²⁵⁹ εὐαγγελίζωμαι.

Eph. 6:20

ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς δεῖ με λαλῆσαι.

[286] Ὑπὲρ οὗ εὐαγγελίου πρεσβεύω πρὸς τοὺς¹²⁶⁰ ἀνθρώπους. Ἵνα φησὶν ἐν¹²⁶¹ αὐτῷ καὶ τοῖς ἐν αὐτῷ καταλλαγῶσιν. Ὑπὲρ Χριστοῦ γὰρ φησι πρεσβεύομεν.

[287]¹²⁶² Ἐν δεσμοῖς ἦν καὶ ἀπολογεῖσθαι ἤμελλεν. Ἵνα οὖν φησι μετὰ παρρησίας καὶ οὕτως ὡς χρή τῶν¹²⁶³ ὑπερ¹²⁶⁴ τηλικούτων ἀπολογούμενον¹²⁶⁵ ἀπολογήσωμαι.

Eph. 6:21

Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ,

[288] Ἄπερ ἦν παραινέσεως καὶ δογμάτων ἔγραψεν. Τὰ δὲ κατ' αὐτὸν τῷ φέροντι τὴν ἐπιστολὴν λαλῆσαι ἐπέτρεψεν.

[289] Εἰ πιστὸς, οὐκοῦν καὶ ἀληθεύσει.¹²⁶⁶

Eph. 6:22

ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέση τὰς καρδίας ὑμῶν.

[290] Τοῦτο καὶ τῆς τοῦ¹²⁶⁷ Παύλου ἀγάπης καὶ τῆς ἐκεῖνων¹²⁶⁸ σημείον ἦν, τὸ ἐθελεῖν παντὶ τρόπῳ γνωσθῆναι αὐτοῖς τὰ¹²⁶⁹ ἐν ποίοις¹²⁷⁰ ἦν.

¹²⁵⁴ *om. schol.* 2011.

¹²⁵⁵ οὐτε] οὐδε 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹²⁵⁶ τῷ Χριστῷ] Χριστῷ 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹²⁵⁷ προῆι] προεῖη 075 1916 | προῖη 1905 1919 2962.

¹²⁵⁸ παρρησίᾳ] *add.* φησιν 1971.

¹²⁵⁹ ἢ] *add.* ἵνα 91 1905 1916 1919 1923 1982 1997 1998 2011 2183.

¹²⁶⁰ τοὺς] *om.* 1980.

¹²⁶¹ ἐν] *om.* 91 1905 1907 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹²⁶² *om. schol.* 2011.

¹²⁶³ τῶν] τόν 91 1905 1907 1916 1923 1932 1971 1982 1997 1998 2183.

¹²⁶⁴ ὑπερ] *add.* τούτων 1932.

¹²⁶⁵ τηλικούτων ἀπολογούμενον] ἀπολογούμενον καὶ τηλικούτων 1971.

¹²⁶⁶ ἀληθεύσει] ἀληθεύει 075.

¹²⁶⁷ τοῦ] *om.* 075 91 1905 1916 1919 1923 1932 1971 1982 1997 1998 2011 2183 2962.

¹²⁶⁸ ἐκεῖνων] ἐκείνου 1907 1971.

¹²⁶⁹ τὰ] τὸ 1907 | *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹²⁷⁰ ποίοις] οἷς 91 1905 1919 2962.

[291]¹²⁷¹ Ἐπειδὴ γὰρ ἐν ἀλύσεσιν ἦν ὁ διδάσκαλος,¹²⁷² ἔχρηζον οἱ μαθηταὶ χάριν τοῦ μὴ καταπεσεῖν παρακλήσεως.¹²⁷³

Eph. 6:23

Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.

[292] Ἐπεύχεται αὐτοῖς εἰρήνην καὶ τὴν μετὰ πίστεως ἀγάπην, ἵνα μὴ εἷη αὕτη¹²⁷⁴ πρὸς¹²⁷⁵ ἑτεροδόξους,¹²⁷⁶ ἀλλὰ πρὸς μόνους πιστούς.¹²⁷⁷ Ἡ ὅτι οὐδέν¹²⁷⁸ ἔσται¹²⁷⁹ τῆς ἀγάπης κέρδος μὴ καὶ¹²⁸⁰ μετὰ¹²⁸¹ πίστεως οὔσης.¹²⁸²

Eph. 6:24

Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ ἀμὴν.

[293] Ἡ γὰρ εἰς τὸν¹²⁸³ Χριστὸν ἀγάπη ἄφθαρτος καὶ ἀμείωτος, μᾶλλον δὲ καθ' ἐκάστην ἐπιτιδοῦσα τὴν ἡμέραν ὥφειλεν εἶναι.

¹²⁷¹ *om. schol.* 2011.

¹²⁷² διδάσκαλος] *add.* καλὰ 1916.

¹²⁷³ οἱ μαθηταὶ χάριν τοῦ μὴ καταπεσεῖν παρακλήσεως] οἱ μαθηταὶ παρακλήσεως τοῦ μὴ καταπεσεῖν 91 1905 1919 1923 1932 1982 1997 1998 2183 2962 | οἱ μαθηταὶ παρακλήσεως τὸ μὴ καταπεσεῖν 075 1916 | οἱ μαθηταὶ παρακλήσεως εἰς τοῦ μὴ καταπεσεῖν 1907 1971.

¹²⁷⁴ εἷη αὕτη] *om.* 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962 | ἡ 1907 1971.

¹²⁷⁵ πρὸς] *om.* 91 2183.

¹²⁷⁶ ἑτεροδόξους] τοὺς ἑτεροδόξους 1998 | *add.* ἡ 91 1905 1916 1919 1923 1932 1982 1997 1998 2011 2183 2962.

¹²⁷⁷ μόνους πιστούς] μόνους τοὺς πιστούς 91 1905 1916 1919 1923 1932 1982 1997 1998 2183 2962.

¹²⁷⁸ οὐδέν] *om.* 1907.

¹²⁷⁹ ἔσται] ἔστιν 91 1905 1916 1919 1923 1932 1971 1982 1997 1998 2183 2962 | *om.* 1907.

¹²⁸⁰ καί] *om.* 1907.

¹²⁸¹ μετὰ] *om.* 1971.

¹²⁸² καὶ μετὰ πίστεως οὔσης] καὶ πίστις ἡ 1916.

¹²⁸³ τόν] *om.* 2183.

APPENDIX 2

The *Scholia Photiana*: Critical Edition and Translation

2.1 Introduction

The edition of Photian extracts compiled by Karl Staab in 1933 has been used as the base text for this edition. Staab used four manuscripts for the production of his edition, three of which are also used here. The four manuscripts are Vatican, BAV, Vat. gr. 1430 (GA 622), Cambridge, UL, Ff.1.30 (GA 1907), Venice, BNM, Z.33 (423) (GA 1923), and Par, BNF, gr. 219 (GA 91). Manuscripts GA 1907 and GA 1923 are representatives of Staab's Expanded Type and used in the production of the critical edition of the Ps.-Oecumenian catena in Appendix one, as well as here in Appendix two.¹ GA 622 is not used in the present edition because it is the representative of Staab's *Spezialtypus* which Panella has demonstrated is not a unique type as Staab surmised but a compilation manuscript of multiple types added over time as pages were damaged from the original work.²

Unlike Staab, this edition has been created through the comparison of eight manuscripts.³ These manuscripts are the representatives of Staab's Expanded Type used in the critical edition of this catena, and therefore are also the witnesses to the *Scholia*

¹ This should be qualified with the statement 'where applicable', since GA 1907 only contains Photiana in the first few folios. See chapter 2, section 2.2.3.

² T. Panella, 'The Pseudo-Oecumenian Catena on Galatians' (unpublished doctoral thesis, University of Birmingham, 2017), 72–78; T. Panella, 'Re-Classifying the Pseudo-Oikoumenian Catena Types for Paul's Epistle to the Galatians', in R. Ceulemans, and B. Crostini, eds., *Receptions of the Bible in Byzantium. Texts, Manuscripts, and their Readers* (Studia Byzantina Upsaliensia, 20) (Uppsala Universitet: 2021), 396–397. See also chapter 2, section 2.1 of this dissertation.

³ Paris, BNF, gr. 219 (GA 91), Athos, MB, 239 (GA 2183), Paris, BNF, Coislin 27 (GA 1905), Cambridge, UL, Suppl. gr. 1264 (GA 1907), Vatican City, BAV, Vat. gr. 765 (GA 1916), Venice, BNM, Z.33 (423) (GA 1923), Milan, BA, D 541 inf. (GA 1982), and Vatican City, BAV, Pal. gr. 10 (GA 1998).

Photiana. As a result of the use of these extra manuscripts, this edition differs from the base text found in Staab in one location—at Eph 3:13 (Sch. 114ex of the critical edition in Appendix one). Scholion 114ex is not included in the present edition of the *Scholia Photiana* but has been relocated to the *extravagantes* in the critical edition. This is an editorial choice made based on the evidence found in the manuscripts used to produce this edition of the *Scholia Photiana* and the critical edition of the catena. While Staab considered this to be a Photian scholion it is attributed to Photius in GA 622 and GA 91. It is absent from GA 1907⁴ and attributed to Oecumenius in GA 1923. It is not attributed to Photius in any other manuscript used in this edition and is therefore omitted here.⁵ The editorial text has been determined using the same methodology laid out in the second chapter, though with the majority reading being preferred.⁶

2.1.1 Photius I (ca. 810–892 CE)

Photius I was born sometime between 810 and 827 CE,⁷ becoming Patriarch of Constantinople in 858. He was deposed in 867 and reinstated ten years later. He died sometime after 892 CE.⁸ A stalwart supporter of icons, Photius lived and presided in Constantinople after the Iconoclast controversies, but often recalled the sufferings of his

⁴ It is found in the supplemental leaves of GA 1907 from the twelfth century and attributed to Photius there, but these supplemental pages have not been used in this edition. See chapter 2, section 2.2.3.

⁵ For more discussion of this scholion, see Chapter 3, page 47.

⁶ See section 2.5.1

⁷ The later date was argued for by J. Hergenröther, *Photius, Patriarch von Konstantinopel; sein Leben, seine Schriften und das griechische Schisma. Nach handschriftlichen und gedruckten Quellen* (Regensburg: G. J. Manz, 1867), 315–317. This view has been supplanted by H. Ahrweiler ‘Sur la carrière de Photius avant son patriarcat’, *BZ* 58 (1965), 348–363. Also see P. Varona Codeso and Ó. Prieto Dominguez, ‘Deconstructing Photios: Family Relationship and Political Kinship in Middle Byzantium’, *Revue des études byzantines* 71 (2013), 105–148 wherein they provide 823 CE as the *terminus ante quem* for his birth.

⁸ This date is also provided by Codeso and Prieto, arguing against earlier work placing his death around 886 CE. See Varona Codeso and Prieto Dominguez, ‘Deconstructing Photios’, 113–115.

parents for their iconodule persuasion.⁹ The Patriarch dedicated himself to learning at an early age, excelling in grammar, poetry, rhetoric, philosophy, medicine, and many other disciplines.¹⁰ So influential was he to the life of the church and Byzantine culture, he has been called the father of Byzantine humanism.¹¹ His surviving correspondence depicts a man in love with learning and desirous that others should be taught to love the same.

Before becoming Patriarch, Photius I was a professor of philosophy and dialectics at the university at the Magnaura Palace.¹² He was a committed Aristotelian, though versed in Platonic philosophy, with an exegetical methodology more akin to the Antiochene school than others. Despite his hermeneutical predilection, he was a committed Cyrillian and supporter of the Council of Chalcedon.¹³ He is most well-known for his work *The Bibliotheca*, a collection of the Patriarch's thoughts and critiques of 280 texts, both Christian and secular, some of which are only known to the modern reader through the *Bibliotheca*. He was a prolific writer, leaving behind more than 100 letters on various topics, and being a grammarian, produced a lexicon of nearly 8,000 words. In response to the *Filioque* controversy, he wrote *The Mystagogy of the Holy Spirit*, and near the end of his life, wrote his own ἐρωταποκρίσεις called the *Amphilochia*.¹⁴ In 886 CE,

⁹ Photius, *Tarasio patricio, fratri, de obitu filiae suae consolatoria* (Ep. 13); PG 102.971–974. Also, see D. S. White, *Patriarch Photios of Constantinople: His Life, Scholarly Contributions, and Correspondence Together with a Translation of Fifty-Two of His Letters* (Brookline, MA: Holy Cross Orthodox Press, 1981), 15.

¹⁰ Nicetas Paphlagonius, *Vita patr. Ignatii*; PG 105.505. Also see Smithies, A. *The Life of Patriarch Ignatius*. CFHB-SB 51. Washington D. C.: Dumbarton Oaks, 2013. Greek text reads Ἦν δὲ Φώτιος οὐ τῶν ἀγενῶν τε καὶ ὠνύμων, ἀλλὰ καὶ τῶν εὐγενῶν κατὰ σάρκα καὶ περιφανῶν σοφία τε κοσμικῇ καὶ συνέσει τῶν ἐν τῇ πολιτείᾳ στρεφομένων εὐδοκιμώτατος πάντων ἐνομίζετο. Γραμματικῆς μὲν γὰρ καὶ ποιήσεως ῥητορικῆς τε καὶ φιλοσοφίας ναὶ διὰ καὶ ἱατρικῆς καὶ πάσης ὀλίγου δεῖν ἐπιστήμης τῶν θύραθεν . . .

¹¹ J. Meyendorff, *Byzantine Theology: Historical Trends and Doctrinal Themes* (New York: Fordham University Press, 1979), 58.

¹² White, *Patriarch Photios*, 17.

¹³ Meyendorff, *Byzantine Theology*, 59.

¹⁴ White, *Patriarch Photios*, 60.

Emperor Basil I of Macedonia began an introduction to the Byzantine legal code, titled the Επαναγωγή that would be finished by Leo VI, the Wise.¹⁵ The introduction stated that ‘the Patriarch alone must interpret the maxims of the ancients, the definitions of the Holy Fathers, and the statutes of the Holy Councils.’¹⁶ The patriarch in question was Photius I, making his placement into the catena an appropriate, final addition, possibly even signifying his ‘stamp of approval’ on the exegesis contained within.

2.1.2 Source for the Scholia and Their Relationship to Photius I

The Photian scholia in Ephesians align closely with the described character of the Patriarch, even if the text of the scholia themselves cannot be placed with any of his known works. They analyse verses grammatically,¹⁷ as one would expect from a professor and lexicographer and expound on them in a manner like the homilies of Chrysostom and the plain readings of Theodoret, as might be expected from a Patriarch. There is no allegorical flourish, and the author, on several occasions, mentions Thucydides and once Demosthenes,¹⁸ writers with which the author of the *Bibliotheca* would be acquainted. Many of the scholia also employ questions, either probing or rhetorical, when dealing with passages, reminiscent of both the *Amphilochia* and the *Mystagogy*.¹⁹ The source of the scholia has been discussed previously in this thesis and

¹⁵ A. Schminck, ‘Epanagoge’, *The Oxford Dictionary of Byzantium* (Oxford: Oxford University Press, 1991). <https://www.oxfordreference.com/view/10.1093/acref/9780195046526.001.0001/acref-9780195046526-e-1683>; A. Cameron, ‘Byzantium and the Limits of Orthodoxy’, *Proceedings of the British Academy* (London: The British Academy, 2008), 138.

¹⁶ A. Schmemmann, *The Historical Road of Eastern Orthodoxy*, trans. L. W. Keisch (London: Harvill Press, 1963), 215

¹⁷ Sch. 27ph, 122ph, 124ph, 131ph.

¹⁸ Sch. 105ph and 122ph.

¹⁹ B. Laourdas and L. G. Westerink, *Photii patriarchae Constantinopolitani Epistulae et Amphilochia*, vols. 1–6.2, Teubner (Leipzig: Teubner, 1983–1988). J. P. Farrell, trans., *Saint Photios: The Mystagogy of the Holy Spirit* (Brookline, MA: Holy Cross Orthodox Press, 1987), 59–109.

will not be restated here.²⁰ It is sufficient to state that the work resembles that of a series of lectures rather than pure homilies but may be a composite of more than one source.

²⁰ Section 3.4.2.

2.2 Text and Translation²¹

Eph 1:1–12

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλοφίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους ἐν ἀγάπῃ, προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ. Ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν θεοῦ τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ.

[3ph] Εὐλόγησεν διὰ τοῦ υἱοῦ, *ἐξελέξατο* διὰ τοῦ υἱοῦ, υἰοθέτησε²² διὰ τοῦ υἱοῦ, ἐχαρίτωσε διὰ τοῦ υἱοῦ. Πῶς δὲ διὰ τοῦ υἱοῦ; Ὡς θαῦμα· *διὰ τοῦ αἵματος αὐτοῦ*, φησιν. Εἶδες πλοῦτον χάριτος; Μᾶλλον δὲ περισσεῖαν καὶ ἄφατον ἔλεος; Οὐ μόνον δὲ ταῦτα, ἀλλὰ καὶ ἐγνώρισεν ἡμῖν *τὸ μυστήριον τοῦ θελήματος αὐτοῦ*. Διὰ τίνος τοῦτο; Καὶ τοῦτο διὰ τοῦ υἱοῦ. Πάντα διὰ τοῦ υἱοῦ²³ τῆς *εὐδοκίας* συμπαρούσης ἐν ἅπασιν²⁴ τοῦ πατρὸς. Οὐδὲ γὰρ ἐν τινι ἀπέσχισται τὸ πατρικὸν βούλημα τοῦ ἡγαπημένου υἱοῦ. Ἐπειδὴ δὲ²⁵ περὶ τοῦ γνωρισθῆναι ἡμῖν τὸ μυστήριον διέλαβε, πάλιν τῆς υἰοθεσίας μέμνηται, δι' οὗ, λέγων,²⁶ *καὶ ἐκληρώθημεν*. Οἱ γὰρ υἰοθεστηθέντες ἐπὶ τῷ κληρονομῆσαι τῆς ἀξιοῦνται, ἥτις γέγονε διὰ τοῦ υἱοῦ καὶ προώρισται τῆς εὐδοκίας καὶ τοῦ πατρικοῦ βουλήματος συμπαρόντος. Γέγονε δὲ τοῦτο εἰς τὸ καὶ ἡμᾶς οὕτω πολιτεύσασθαι, ὥστε *εἰς ἔπαινον* γενέσθαι *τῆς δόξης αὐτοῦ*, τουτέστιν εἰς ἐπαινουμένην δόξαν αὐτοῦ καὶ εὐάρεστον τὸν βίον ἡμῶν καὶ τὴν πολιτείαν ὁρᾶσθαι παρὰ πάντων· Ὅπως γὰρ ἴδωσιν, φησί, τὰ καλὰ ὑμῶν ἔργα, ὁ κύριος ἐν εὐαγγελίοις, καὶ δοξάσωσι τὸν πατέρα ἡμῶν τὸν ἐν οὐρανοῖς²⁷.

²¹ The lemmata applied to this edition do not match those used by Karl Staab. Instead, in most cases, they have been expanded to cover a larger verse range. This change has been implemented to better reflect the verses discussed in the scholia themselves. Staab identified the lemmas based on the placement of the Photian scholion in the three witnesses he used, but the content of the scholia themselves often discusses more biblical text than what is contained in Staab's lemmata. The expansion of the lemmas in this edition are meant to reflect the content of the scholia and not merely the placement of the scholia in the manuscripts. The Greek biblical text is taken from the RP text, while the English translation is taken from the NRSVue.

²² διὰ τοῦ υἱοῦ, υἰοθέτησε] *om.* 91 2183.

²³ πάντα διὰ τοῦ υἱοῦ] *om.* 1916.

²⁴ ἐν ἅπασιν] *om.* 91 2183 | ἐν πᾶσιν 1905 1916.

²⁵ δέ] *om.* 2183.

²⁶ λέγων] ἐλέγον 2183.

²⁷ οὐρανοῖς] τοῖς οὐρανοῖς 1998 2183.

Eph 1:1–12

Paul, an apostle of Jesus Christ, by the will of God, to the saints who are in Ephesus and are faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he lavished on us. With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in [Christ], as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live to the praise of his glory.

[3ph] ‘Who has blessed us.’ He blessed (us) through the Son, ‘he chose us’ through the Son, he ‘adopted us’ through the Son, he bestowed grace upon us through the Son. But how through the Son? What a wonder! He says, ‘through his blood’. Have you seen the wealth of his grace? But especially his overabundant and unspeakable mercy? And not only these, but also, he made known to us ‘the mystery of his will’. Through whom is this? This is also through the Son. Everything is through the ‘good pleasure’ of the Son, joined together in all things with the Father. For no one can separate the will of the Father from the love of the Son. But after Paul took a moment to make known the mystery to us, he again recalls the adoption, also saying through which ‘we have obtained an inheritance.’ For the ones adopted were deemed worthy to inherit the adoption, which came to be through the Son and the predestination of his good pleasure, joined together with the will of the Father. But this also came to be so that we might become citizens, so to be ‘to the praise of his glory’, meaning being his praiseworthy glory and that our well-pleasing life and citizenship may be seen to all. ‘So that they may see’, he says, ‘your good works’, the Lord in the Gospels, and ‘give glory to our Father in heaven.’²⁸

²⁸ Matt 5:16.

Ευλόγησε γὰρ²⁹ ἡμᾶς οὐ μόνον ἐν πάσῃ πνευματικῇ εὐλογίᾳ, ἀλλὰ καὶ ἐν πνευματικοῖς πράγμασι³⁰ καὶ ἐπουρουνοῖς. Διὰ τίνος; Διὰ Ἰησοῦ Χριστοῦ. Πῶς; *Καθὼς ἐξελέξατο ἡμᾶς πρόκαταβολῆς κόσμου.* Οὕτως³¹ ἀρχαία ἢ ἡμῶν ἐκλογή καὶ εὐλογία. Ἐπὶ τί δὲ ἡμᾶς ἐξελέξατο; Ἐπὶ τὸ³² εἶναι ἁγίους καὶ ἀμώμους, τιμίους καὶ καθαρὸς ἐν τῷ βίῳ. Πόθεν εἰς τοῦτο κινήθεις; Ἐξ ἀγάπης μόνης. Ἵνα τί γίνηται; Ἵνα υἰοθετήσῃ ἡμᾶς διὰ τοῦ Χριστοῦ ἑαυτῷ. Τοῦτο γὰρ καὶ προώριστο. Ἐκ ποίας ἡμῶν ἐργασίας; Ἐξ οὐδεμιᾶς πλὴν ὅτι δι' *εὐδοκίαν τοῦ θελήματος αὐτοῦ.* Ἡὐδόκησε γὰρ καὶ ἠθέλησε τοῦτο ἡμῶν ὅλως μηδὲν συνεισενεγκόντων. Πῶς γὰρ ἦν συνεισενεγκεῖν τοὺς μηδ' ἀρχὴν που τοῦ εἶναι λαβόντας; Καὶ τί τὸ ἐκ τούτου κέρδος; Ἄφατος ἀνακύπει ἔπαινος καὶ ἐγκώμιον τῆς δεδοξασμένης αὐτοῦ χάριτος ἐν ᾗ³³ *ἐχαρίτωσεν ἡμᾶς.* Δι' τίνος; Ἡ δὴλον ὅτι καὶ τοῦτο διὰ τοῦ ἡγαπημένου αὐτοῦ υἱοῦ.³⁴ Πῶς; Ὅτι αὐτὸς ἐποίησε τὴν ἀπολύτρωσιν ἡμῶν. Ἦμεν γὰρ αἰχμάλωτοι διὰ τὰ παραπτώματα ἡμῶν, δοὺς δὲ τὸ αἷμα αὐτοῦ λύτρὸν ὑπὲρ ἡμῶν ἐλυτρώσατο τῆς ἐν ᾗ κατειχόμεθα τυραννίδος. Καὶ πῶς τοῦτο τὸ φρικτὸν γέγονεν; Οὐκ ἔστιν εἰπεῖν, πλὴν ὅτι πλοῦτος ἐστὶ χάριτος, περισσεῖα χάριτος, ὑπερβολή.³⁵ Οὐκ ἔστιν ἄλλο εἰπεῖν. Τοῦτο δὲ³⁶ τὸ περὶ ἡμᾶς ἄφατον μυστήριον οὐ μόνον ἐνήργησεν, ἀλλὰ καὶ ἐφανέρωσεν ἡμῖν αὐτό. Πῶς; Φρενώσας καὶ σοφίσας ἡμᾶς³⁷ εἰς κατάληψιν αὐτοῦ. Πάντα τῆς ἐκείνου εὐεργεσίας, τὸ ἐνεργῆσαι περὶ ἡμᾶς τὸ ἄφατον ἐκεῖνο μυστήριον, τὸ γνωρίσαι αὐτὸ πάλιν ἡμῖν· Καὶ γὰρ καὶ τοῦτο μεγάλης καὶ ἀφάτου στοργῆς καὶ κηδεμονίας, τὸ γνωρίσαι ἡμῖν *τοῦ θελήματος αὐτοῦ τὸ μυστήριον*, οἷον τὸ ἐγκάρδιον αὐτοῦ καὶ ἀπόκρυφον βούλημα. Ὅρας τίνων ἡμᾶς ἀξιοῖ; Καὶ τοῦτο ἦν *τὸ μυστήριον τοῦ θελήματος αὐτοῦ* ἐν τῷ νύμφῳ αὐτοῦ, τουτέστιν διὰ τοῦ υἱοῦ αὐτοῦ³⁸ προωρισμένον *κατ' εὐδοκίαν*, γενέσθαι. Εὐλόγως δὲ πάλιν εἶπεν τὸ *κατ' εὐδοκίαν*, καὶ ὅτι διὰ τοῦ υἱοῦ ἦν προτεθειμένον γενέσθαι. Ἐπειδὴ γὰρ εἰπὼν αὐτὸ κατ' ἀρχᾶς καὶ αἰτίας αἰτίαις ἐν τῷ³⁹ μεταξὺ συνείρων ἀπέστησεν πολὺ τὸν ἀκροατὴν τοῦ λόγου, πάλιν ὥσπερ ἐπαναμιμνήσκων αὐτὸν καὶ ἐπαναλαμβάνων, ὅτι πάντα διὰ τοῦ υἱοῦ γέγονεν εὐδοκίᾳ τοῦ πατρὸς, τοῦτο προσφόρως ἐπισυνάπτει καὶ τίθησιν. Εἶτα ταῦτα δέ, φησὶν, *εἰς οἰκονομίαν*, τουτέστιν ἐπὶ ἀφάτῳ προνοίᾳ καὶ διοικήσει τῶν τῆς συντελείας καιρῶν, τουτέστιν τῶν κατὰ τὴν συντέλειαν πραγμάτων. Ὅσα γὰρ ἐπράχθη, διὰ τὴν τότε ἡμῖν ἀποκαλυφθησομένην δόξαν ἐπράχθη. Διὸ καὶ ὁ Χριστὸς τότε διὰ τῆς ἐκ βάσεως τῶν πραγμάτων φανεροῦται, ἀνακεφαλαιούμενος τὰ πάντα ἐν αὐτῷ.⁴⁰

[4rh] Ἡ ὅτι οὐ μόνον τὸ πραχθῆναι τὸ περὶ ἡμᾶς μυστήριον διὰ τοῦ υἱοῦ προωρίσθη γενέσθαι κατὰ εὐδοκίαν τοῦ θελήματος τοῦ πατρὸς, ἀλλὰ καὶ τὸ ἀξιωσθῆναι ἡμᾶς μαθεῖν τοῦτο, ὁμοίως διὰ τοῦ υἱοῦ ἡμῖν γέγονεν κατ' εὐδοκίαν τοῦ πατρὸς. Πάντα μὲν γὰρ ὁ υἱὸς ἐποίησεν καὶ ἔπαθεν, ἵνα υἰοθετήσῃ, καὶ υἰοθέτησεν καὶ ἀπεκάλυψεν ὅτι υἰοθέτησεν⁴¹ ἀλλὰ καὶ ἐν πᾶσιν τούτοις ἠὐδόκησεν ὁ πατήρ καὶ ἠθέλησεν. Ἡ οὖν ὡς προεγράφη ἐκκληπτέον τὸ εἰπεῖν δεῦτερον⁴² τὸν θεῖον Παῦλον· τὸ μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν καὶ ἐξῆς, ἢ ὡς νῦν ἀνεπτύχθη· ἐκατέρᾳ γὰρ διανοίᾳ οὐ διίσταται τοῦ εὐλόγου.

²⁹ γάρ] δέ 2183.

³⁰ πράγμασι] ἔργοις 1998.

³¹ οὕτως] ο

³² τό] τῷ 1907 2183.

³³ ἐν ᾗ] ἐνί 1905.

³⁴ αὐτοῦ υἱοῦ] υἱοῦ αὐτοῦ 2183.

³⁵ ὑπερβολή] *add.* χάριτος 2183.

³⁶ δέ] δὴ 91 1907 2183.

³⁷ ἡμᾶς] *om.* 91 2183.

³⁸ αὐτοῦ] *om.* 1998.

³⁹ τῷ] τῶν 1907.

⁴⁰ εὐλόγεσεν...ἐν αὐτῷ] *om.* 1916 | ἑαυτῷ 1907.

⁴¹ καὶ ἀπεκάλυψεν...υἰοθέτησεν] *om.* 1923.

⁴² δεῦτερον] *add.* τὸ εἰπεῖν 1907.

For He blessed us not only 'with every spiritual blessing' but also with spiritual and heavenly things. Through whom? Through Jesus Christ. How? 'Just as he chose us before the foundations of the world.' So ancient was our being chosen and blessed from the beginning. But for what did he choose us? 'To be holy and blameless', worthy of honour and pure in life. Why set this in motion? Solely out of love. To what end? So that he might adopt us to himself through Christ. For this he also predestined us. From which of our works? From none, only according to 'the good pleasure of his will'. For he was content and desired this while we contributed absolutely nothing. For how could those not able to receive a beginning contribute anything? And what is the benefit from this? Unspeakable praise comes forth and songs of praise to his glorious grace, 'that he freely bestowed on us'. Through whom? Clearly because this also is through his beloved Son. How? Because he made himself our ransom. For we were prisoners on account of our trespasses, but by giving his blood as a ransom for us, he freed us from the tyranny to which we were held captive. And how did this fearsome thing happen? It is not possible to say other than that it is wealth, superabundance, and excess of grace. There is nothing else to say. But this is not only the unspeakable mystery that he worked for us, but he has also revealed it to us. How? By teaching us and making us wise to apprehend him. All of his kindness is to affect his unspeakable mystery for us, to make it known to us again. And also, because of this great and unspeakable affection and care, to make known to us 'the mystery of his will', such as his heartfelt and hidden will. Do you see what he has deemed us worthy of? And this was 'the mystery of his will' in his Son, meaning to be predestined through his Son 'according to his good pleasure'. But again, he says sensibly, 'according to his good pleasure', and that this was accomplished through the offering of the Son. For after saying this in the beginning and gathering causes with causes, in the meantime he separated the hearer greatly from the word, as one reminding him and repeating that everything came to pass through the Son by the good pleasure of the Father, he fittingly joins and presents this. But he says this is still, 'as a plan' which means in unspeakable foreknowledge and administration of the end of times, meaning according to the end of things. For whatever was accomplished, it was accomplished through the glory that will be revealed to us at that time. Wherefore at that time Christ is also made visible, through the fulfilment of things, at that time gathering all things to himself.

[4ph] Or that not only was the mystery of being predestined through the Son accomplished in us according to the good pleasure of the Father's will, but also to make us worthy to learn this, similarly, through the Son it came to us according to the good pleasure of the Father. For on the one hand, the Son made and suffered everything so that he might adopt us, and he adopted and revealed that he adopted us. But, on the other hand, even in all these things the Father determined and desired. Or therefore, one must understand the second statement of the divine Paul, 'the mystery of his will according to the good pleasure, etc.' as was written earlier, or as is presently pondered, for in neither thought is it separated from what is sensible.

Eph 1:13–14

ἐν ᾧ καὶ ὑμεῖς ἀκοῦσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὃς ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

[24ph]⁴³ Ὅς ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν.⁴⁴ Ὅς ἐστὶ τὸ πνεῦμα, φησιν. Ἐποιήσατο δὲ τὴν μέταληψιν τοῦ ἄρθρου οὐκ ἀπὸ τῆς προφορᾶς τῆς κατὰ τὸ πνεῦμα,⁴⁵ ἀλλὰ ἀπὸ⁴⁶ τῆς ἐννοίας τῆς ἀπὸ τοῦ θεοῦ. Ἐπεὶ γὰρ εἶπεν πνευματι, τοῦτο δὲ ἐστὶν θεός, ἐπάγει οἰκείως καὶ βαθύτερον συντάσσων ὅς ἐστιν ἄρραβὼν καὶ ἐξῆς.

Eph 1:15

Διὰ τοῦτο καὶ ἐγώ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,

[27ph] Καθ' ὑπερβατὸν τὴν ἐν τῷ κυρίῳ Ἰησοῦ καθ' ὑμᾶς⁴⁷ πίστιν ἣν⁴⁸ ὑμεῖς φησιν κέκτησθε.

⁴³ *om. schol.* 1907 1982.

⁴⁴ ὃς ἐστὶν...ἡμῶν] *om.* 91 1905 1916 2183.

⁴⁵ τῆς προφορᾶς τῆς κατὰ τὸ πνεῦμα] τῆς κατὰ τὸ πνεῦμα τῆς προφορᾶς 2183.

⁴⁶ ἀπό] τό 2183.

⁴⁷ Ἰησοῦ καθ' ὑμᾶς] *om.* 2183.

⁴⁸ ἣν] καὶ 2183.

Eph 1:13–14

In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; who is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

[24ph] 'Who is the pledge of our inheritance.' Who, he says, is the Spirit. But he made the transference of meaning of the article not from uttering 'according to the Spirit', but from the intent of God. For when he said, 'with the spirit', this is God, he rightly conveys and maintains profoundly that 'he is the pledge', etc.

Eph 1:15

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason . . .

[27ph] Through hyperbaton he says that you have obtained the faith which is in you 'in the Lord Jesus.'

Eph 1:19-20

καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ. ἦν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ τῶν νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις

[35rh]⁴⁹ Καὶ τί τὸ ὑπερβάλλον⁵⁰ μέγεθος⁵¹ τὸ γὰρ⁵² καθ' ὑπερβολὴν μέγεθος τῆς ἀφάτου δυνάμεως αὐτοῦ καὶ εἰς ἡμᾶς τοὺς πιστεύοντας ἐπιδείκνυται. Πῶς; Ὅτι τοῖς πάθεσι πάσας τὰς αἰσθήσεις νενεκρωμένας ἔχοντας καὶ αὐτὸν τὸν λογισμὸν τούτοις ἐντεθαμμένον καὶ συγκεχωσμένον,⁵³ ἀνέστησεν καὶ ἐζώωσεν⁵⁴ εἰς τὸ δέξασθαι ἡμᾶς τῆς πίστεως αὐτοῦ τὴν αἴγλην καὶ τὴν λαμπρότητα. Ὅντως τοῦτο *κράτος ἰσχύος* αὐτοῦ. Διὸ καὶ συνιέναι αὐτοῦς διὰ τῆς τοῦ πνεύματος σοφίας ἐπέυχεται τοῦτο· ἂν γὰρ συνιῶμεν ὃ εὐεργετήμεθα, μᾶλλον τε τὸ δῶρον περιπτυσσόμεθα καὶ τῷ εὐεργέτῃ εὐχαρίστως ἐπόμεθα διακείμενοι. Τὸ δὲ *κατὰ τὴν ἐνέργειαν* ἦν ἐνήργησεν ἐν τῷ Χριστῷ, ἢ ὅτι τῆς αὐτῆς ἐστὶν *ἰσχύος* καὶ *ἐνεργείας* τὸ ἀναστῆναι ἡμᾶς τοῦ ψυχικοῦ θανάτου καὶ τὸ ἀναστῆναι τοῦ σωματικοῦ τὸν Χριστὸν καὶ θεὸν ἡμῶν· ἢ *κατὰ τὴν ἐνέργειαν* φησιν, αἰτίαν ἀποδιδούς τῆς ἐγέρσεως ἡμῶν, οἷον δι' ἣν πεπιστεύκαμεν ἀνέστημεν τοῦ ψυχικοῦ θανάτου. Ἡ γὰρ ἐνέργεια *ἦν ἐνήργησεν ἐν τῷ Χριστῷ⁵⁵ ἐγείρας αὐτὸν* καὶ ἐξῆς, αὕτη γέγονεν αἰτία τοῦ πιστεῦσαι καὶ ἀνενεγκεῖν ἡμᾶς τῆς προτέρας πλάνης· ἀνέστη γὰρ, ὅτι τέθνηκεν· τέθνηκεν δὲ⁵⁶, ὅτι σεσάρκωται σεσάρκωται δὲ ἵνα ἡμᾶς⁵⁷ υἱοποιήσεται καὶ ταῦτα πάντα τῆς ἐνεργείας ἐστὶ τῆς αὐτῆς⁵⁸ τοῦ ἐγείραντος *αὐτὸν ἐκ νεκρῶν*. Τὸ οὖν *κατὰ τὴν ἐνέργειαν*, ἵνα εἴπῃς⁵⁹ διὰ *τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ*. Κατ' ἐκείνην γὰρ καὶ δι' ἐκείνην καὶ πεπιστεύκαμεν καὶ σεσώμεθα.

⁴⁹ *om. schol.* 1916.

⁵⁰ μέγεθος] *om.* 1998.

⁵¹ καὶ...μέγεθος] *om.* 91 1905 2183.

⁵² γάρ] *om.* 2183.

⁵³ συγκεχωσμένον] κεχωσμένον 2183.

⁵⁴ ἀνέστησεν καὶ ἐζώωσεν] ἀνέστημεν καὶ ἐζώωθημεν 2183.

⁵⁵ Χριστῷ] *add.* ἢ ὅτι τῆς αὐτῆς ἐστὶν ἰσχύος 1998 (though the text is also marked for deletion with under dots beneath each letter).

⁵⁶ δέ] *om.* 1905 2183.

⁵⁷ ἡμᾶς] *add.* τῇ οὐ προτέρας πλάγος (text marked for deletion with under dots).

⁵⁸ αὐτῆς] αὐτοῦ 1998.

⁵⁹ εἴπῃς] εἴπη 91 2183.

Eph 1:19–20

and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God⁶⁰ put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,

[35ph] ‘And what is the immeasurable greatness.’ For he displays far beyond the ‘greatness of his immense ‘power for us who believe’. How? Because, having all our senses dead through passions and our very mind buried and demolished with them, he raised us and made us alive to receive the radiance and brilliance of his faithfulness. Truly this is ‘his great power’. This is why he prayed, that they may understand this through the wisdom of the Spirit. For if we were to understand what we have benefitted from, we are more likely to embrace the gift and be gratefully disposed to the giver. But ‘according to the working’ is that which he worked in Christ, or that it is the same ‘power’ and ‘working’ to raise us from spiritual death and to raise Christ and our God bodily. Or, he says, ‘according to the working’ to give an account for the cause of our resurrection, such as on account of which we have believed we have been raised from spiritual death. For the work is that ‘he put this power to work in Christ when he raised him’ and then he became the reason for faith and to raise us from our former wandering. For he rose because he died. But he died because he was incarnate, and he was incarnate so that he might make us sons, and all these things are the same work of ‘raising him from the dead’. Therefore, ‘according to the working’ in order that you might say, ‘through the working of his great power.’ For according to this and through this we have both believed and been saved.

⁶⁰ Greek text uses the pronoun, but the NRSVue uses “God” for clarity.

Ἡ καὶ τί τὸ ὑπερβάλλον μέγεθος αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας τοῦτο φησιν, ὅτι τὴν ἀπαρχὴν ἡμῶν ὑπεράνω πάσης ἀρχῆς καὶ δυνάμεως καὶ ἐξουσίας καὶ κυριότητος ἀναστήσας τὸν Χριστὸν, ἐν δεξιᾷ αὐτοῦ ἐκάθισεν. Εἰ γὰρ καὶ ἐξ ὅλου τοῦ ἀνθρωπίνου φυράματος τὸ πρόσλημμα ἡμῶν ὁ λόγος καὶ θεὸς ἡμῶν προσελάβετο,⁶¹ ἀλλ' οὖν ἀπαρχὴ τῶν πιστεύοντων ἐστὶ μόνον⁶² καὶ αὐτῶ κατακολουθούτων, ὥσπερ καὶ πρωτότοκος ἐν πολλοῖς ἀδελφοῖς τοῖς πιστεύουσιν, ἀλλ' οὐκ ἐν πᾶσιν· οὐ γὰρ κἂν τοῖς ἀπίστοις. Οὕτως καὶ⁶³ ἐκλαμβανομένου καὶ τί τὸ ὑπερβάλλον μέγεθος καὶ ἐξῆς—τοῦτο γὰρ καὶ τὸ καθ' ὑπερβολὴν μέγεθος αὐτοῦ μάλιστα παρίστησι, τὸ τὴν γηγενῇ φύσιν ὑπεράνω τῶν οὐρανῶν ἀνυψῶσαι καὶ ὑπὸ τῶν ἀσωμάτων τάξεων προσκυνουμέναι δεῖξαι—οὕτως οὖν⁶⁴ παραληφθείσης τῆς τοῦ ῥητοῦ διανοίας ἀκόλουθος τε καὶ σαφὴς καὶ ἡ ἔννοια τῶν ἐφεξῆς· ἐκ γὰρ τῆς ἐνεργείας ἧς ἐνήργησεν ἀναστήσας τὸν Χριστὸν, καὶ τὸ τὴν ἡμέτεραν ἀπαρχὴν συνεδριάσαι γέγονεν τῷ πατρὶ⁶⁵ καὶ ἡμῖν τοῖς πιστοῖς τὸ ὑπερσεμνύνεσθαι καὶ ὑπερκαλλωπίζεσθαι ἐπὶ τούτῳ.

[37ph]⁶⁶ Καὶ ἐκάθισεν ἐν δεξιᾷ. Πάλιν καὶ ἐτέρω τὸ κράτος τῆς ἰσχύος δηλοῖ τοῦ πατρὸς οὐ μόνον τῷ⁶⁷ ἐγεῖραι τὸν κύριον ἀλλὰ καὶ τῷ καθίσει ἐνδεξιᾷ αὐτοῦ.

Εph 1:21

ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι.

[39ph] Ὑπεράνω πάσης ἀρχῆς.⁶⁸ Ἀντι τοῦ⁶⁹ παντὸς ῥητοῦ καὶ ὀνομαστοῦ, οὐ μόνον τοῦ ἐνταῦθα ὀνομαζομένου ἀλλὰ καὶ τοῦ ἐκεῖθεν δυναμένου ῥηθῆναι καὶ ὀνομασθῆναι.⁷⁰ Ὑπεράνω γὰρ πάντων ὁ υἱὸς ἐστίν, εἰ⁷¹ καὶ σαρσάσκωται.

⁶¹ προσλάβετο] ἀνελάβετο 2183.

⁶² μόνον] μόνων 91 2183.

⁶³ καί] οὖν 91 2183.

⁶⁴ οὖν] καί 1905.

⁶⁵ γέγονεν τῷ πατρὶ] τῷ πατρὶ γέγονεν 2183.

⁶⁶ om. schol. 91 1905 1916 2183.

⁶⁷ τῷ] τό 1998.

⁶⁸ ὑπεράνω πάσης ἀρχῆς] om. 91 1905 1916 2183.

⁶⁹ ἀντὶ τοῦ] ἀντὶ καὶ 91 | ἀντὶ τοῦ καὶ 1905 2183.

⁷⁰ οὐ μόνον . . . ὀνομασθῆναι] om. 1916.

⁷¹ εἰ] om. 1916.

Or ‘and what is the immeasurable greatness of his power for us who believe’. He says this because having raised Christ our first-fruits ‘far above all rule and authority and power and dominion’ he ‘seated him at his right hand.’ For even though our Word and our God assumed the addition of what is common to all humanity⁷² (i.e., the incarnation), he is only the First-fruit of those who believe and follow him, even as the first of many believing brothers, but not to all people, for he is not this to unbelievers. But in this way take note also, ‘and what is the immeasurable greatness, etc.’—for this also especially demonstrates his overwhelming superiority, to raise up the earthborn nature far above the heavenly places and to make him known above the incorporeal hosts making obeisance—therefore in this way intellectual words are removed, and the meaning of what follows is fitting and clear. For from the working which he worked to raise Christ he also seated our First-fruit, having made him an adornment and reason for boasting to the Father and to we who believe.

[37ph] ‘And seated him at his right hand’. And again, in another place he reveals the strength of the Father’s power, not only to raise the Lord but also to sit him at his right hand.

Eph 1:21

Far above all rule and authority and power and dominion and above every name that is named, not only in this age but also in the age to come.

[39ph] ‘Far above all rule’. Instead of everything spoken and named, not only that named here but also that which could be spoken of and named from there. For the Son is ‘far above’ all things, even though he became flesh.

⁷² Lit. assumed the acquisition from the lump of dough that is all of humanity. The use of this term for the incarnation is also found in Photius’ seventh homily on the annunciation. See C. Mango, *The Homilies of Photius Patriarch of Constantinople: English Translation, Introduction and Commentary* (Cambridge, MA: Harvard University Press, 1958), 148.

Eph 1:22-23

καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τά πάντα ἐν πᾶσιν πληρουμένου.

[43ph] Καὶ αὐτὸν ἔδωκεν κεφαλὴν.⁷³ Εἰπὼν τὸν Χριστὸν κεφαλὴν τῶν πιστῶν, εἰπὼν τοὺς πιστοὺς σῶμα αὐτοῦ⁷⁴ καὶ πλήρωμα⁷⁵ αὐτοῦ, καὶ πολλὰ τῆς περὶ ἡμᾶς φιλανθρωπίας καὶ οἰκονομίας εὐεργετήματα,⁷⁶ ἐπάγει καὶ τῆς θείας αὐτοῦ καὶ ἀκηράτου οὐσίας ἔνδειγμα. Ἀλλὰ τίνος ἐστὲ σῶμα; Φησὶν· Τίνος πλήρωμα; Τίνος; Τοῦ πληροῦντος τὰ πάντα. Οὐκ ἐνὶ τινι ἐνεργείᾳ καὶ διοικήσει, ἀλλ' ἐν πᾶσιν αὐτὸς ἐδημιούργησεν πάντα. Αὐτὸς ἔδωκεν πνοὴν⁷⁷ τοῖς ζῶσιν, αὐτὸς συνέχει, αὐτὸς προνοεῖται, αὐτὸς τὰ πάντα ἐν πᾶσι πράγμασι πληροῖ καὶ διέπει. Τούτου οὖν τοῦ τηλικούτου καὶ⁷⁸ τοσούτου εἰς πάντα καὶ ἐν πᾶσιν ἑξαπλοῦντος αὐτοῦ τὰς ἐνεργείας, σῶμα καὶ πλήρωμα ἡξιώθημεν καλεῖσθαι. Ἀλλ' εἰ⁷⁹ ὅπως νοηθεῖ τὸ πληρουμένου, ἀντὶ τοῦ πληροῦντος ἐκκληφθήσεται. Ἀκολουθότερον οὖν τῇ λέξει ὡς ἐνόησαν οἱ πρὸ ἡμῶν.

Eph 2:1-2

Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις, ἐν αἷς ποτὲ περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντες ἐν τοῖς υἱοῖς τῆς ἀπειθείας.

[46ph]⁸⁰ Ἡ ἀνταπόδοσις⁸¹ μετὰ πολλὴν σύμφρασιν. Καὶ ὑμᾶς ὄντας, φησὶν νεκροὺς,⁸² τοῖς παραπτώμασιν. Εἶτα πολλαῖς περιβολαῖς μεστῶσας τὸν λόγον μετὰ ἐπαναλήψεως τοῦ αὐτοῦ ῥητοῦ, οἶον· καὶ ὄντας ἡμᾶς⁸³ νεκροὺς τοῖς παραπτώμασιν, ἀπέδωκε τὸ κατὰ πόδας, συνεζωοποίησεν τῷ Χριστῷ. Πολλὴ δὲ αὐτῷ τούτου τοῦ σχήματος ἡ χρῆσις.

[48ph]⁸⁴ Κατὰ τὸν ἄρχοντα τῆς ἐξουσίας·⁸⁵ Ἀρχεὶ γὰρ καὶ ἐξουσιάζει ὁ σατανᾶς τῶν ἀερίων καὶ πονηρῶν πνευμάτων καθ' ὃν, τουτέστι καθ' οὗ βουλὴν καὶ θέλημα ὑμεῖς⁸⁶ περιπατήσαντες καὶ νεκρωθέντες καὶ ὀργῆς τέκνα γεγονότες τῷ πλουσίῳ ἐλέει τοῦ θεοῦ καὶ τῇ ἀνυπερβλήτῳ τῷ ἀγάπῃ ἀνέστημεν καὶ ἐζωοποιήθημεν.

⁷³ καὶ αὐτὸν ἔδωκεν κεφαλὴν] *om.* 91 1905 1916 2183.

⁷⁴ αὐτοῦ] Χριστοῦ 2183.

⁷⁵ πλήρωμα] πληρωτάς 1916.

⁷⁶ οἰκονομίας εὐεργετήματα] εὐεργεσίας οἰκονομήματα 1916.

⁷⁷ πνοὴν] πρώην 1905 | ζωὴν 1916.

⁷⁸ τούτου οὖν τοῦ τηλικούτου καί] *om.* 1905.

⁷⁹ εἰ] *om.* 1916.

⁸⁰ *om. schol.* 91 1916

⁸¹ ἀνταπόδοσις] ἀπόδοσις 2183.

⁸² φησὶν νεκροὺς] νεκροὺς φησὶν 2183.

⁸³ ἡμᾶς] ὑμᾶς 2183.

⁸⁴ *om. schol.* 1916.

⁸⁵ κατὰ τὸν ἄρχοντα τῆς ἐξουσίας] *om.* 91 1905 2183

⁸⁶ ὑμεῖς] ἡμεῖς 2183.

Eph 1:22-23

And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fulness of him who fills all in all.

[43ph] 'And has made him the head'. Having said that Christ is head of the faithful, having said that the believers are his body, and his fullness, and concerning the many blessings of his love for humanity and divine plan toward us, he continues the demonstration of Christ's divinity and pure substance. But whose body are you? He says, 'whose fullness?' Whose? The one who fills all things. He created all things not in a particular work and disposition, but in himself. He himself gave breath to the living; he himself maintains; he himself provides; he himself orders all things and fills all things. Therefore, we are deemed worthy to be called the body and fullness of this so great and so far-reaching one, who extends his working among all things and in all things. But if this might be considered in such a way, 'being filled' will be understood instead of 'filling'. Therefore, it is more fitting to follow the utterance as those before us have understood it.

Eph 2:1-2

And you were dead in your trespasses and sins, in which you once walked, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient.

[46ph] This is the answering clause after much continuous text. He says, 'and you were dead in trespasses.' Therefore, he filled the message to great extent with repetition of his words, such as, 'Even though we were dead in trespasses', and immediately following, 'he made us alive in Christ.'⁸⁷ The usage of these forms is manifold in Paul.⁸⁸

⁸⁷ Eph 2:5.

⁸⁸ Lit. 'in him'.

Eph 2:3–4

ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί, ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἡγάπησεν ἡμᾶς,

[54rh]⁸⁹ Ὁ θεὸς πλούσιος ὢν ἐν ἐλέει. Ἐν γὰρ⁹⁰ τοῖς πειθαρχοῦσι Χριστῷ ἀνενέργητος ἐστίν, οὐδὲν ἰσχύει, οὐδὲν ἐξουσιάζει· οἱ δὲ αὐτοὺς⁹¹ υἱοὺς καὶ κληρονόμους τῆς ἀπειθείας αὐτοῦ ἀπεργασάμενοι, οὗτοι καὶ ἐνεργοῦνται καὶ ἐξουσιάζονται ὑπὲρ αὐτοῦ. Καὶ ἦμεν καὶ ἡμεῖς ὑπὸ τὴν ἐξουσίαν αὐτοῦ. Πῶς; Ἐν τῷ ποιεῖν τὰ θελήματα αὐτοῦ. Ἀλλ' ὁ θεὸς πλούτῳ ἐλέους καὶ ὑπεραγαπήσεως⁹² ὡς⁹³ ἐρρύσατο ἐκεῖθεν, καὶ νεκρωθέντας ἀνέστησεν.

Eph 2:8–10

τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι. αὐτοῦ γὰρ ἔσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

[63rh] Οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι. Οὐκ ἐξ ἔργων ἵνα μὴ τις πρόφασιν⁹⁴ ἀπονοίας λάβῃ,⁹⁵ ὡς ἐξ οἰκείων ἔργων σωθεῖς. Καίτοι καὶ εἰ ἐξ ἔργων ἐνῆν σώζεσθαι, οὐδ' οὕτως, φησιν, ἐχρῆν εἰς ἀπόνοιαν καὶ καύχησιν ἐκπεσεῖν. Διὰ τί; Ὅτι ποίημά ἐσμεν τοῦ θεοῦ. Καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ἐπὶ τῷ ἀγαθοεργεῖν κτισθέντες· ὥστε καὶ εἰ ἐξ ἔργων ἐσωζόμεθα, εἰς θεὸν ἂν εἶημεν δίκαιοι ἀναφερεῖν τὴν αἰτίαν⁹⁶ καὶ τὴν εὐχαριστίαν, ὅτι αὐτὸς ἡμᾶς ἐπὶ τούτῳ⁹⁷ ἔκτισεν, ἀλλ' οὐχὶ εἰς ἑαυτοὺς τὰ τῆς ἀπονοίας κρατύνειν. Ὅτε δὲ καὶ κτισθέντες ἐπὶ ἔργοις ἀγαθοῖς οὐ μόνον οὐδὲν ἡγαθουργήσαμεν, ἀλλὰ καὶ εἰς τουναντίον ἀπηνέχθημεν, καὶ ἀπενεχθέντες οὐκ ἐξ ἑαυτῶν ἀπεστράφημεν,⁹⁸ ἀλλὰ χάριτι καὶ δωρήματι τοῦ⁹⁹ θεοῦ. Πηλίκη τις ἡ εὐχαριστία παρ' ἡμῶν ὀφείλεται τῷ θεῷ; Τὸ δὲ ἐπὶ ἔργοις ἀγαθοῖς κτισθέντες¹⁰⁰ ἅμα¹⁰¹ καὶ προτρέποντος ἐστὶ καὶ διανιστῶντος ἐπὶ πράξεις ἀγαθὰς, ἵνα εἴπῃ· χρεῶσται ἐστε ποιεῖν τὸ ἀγαθὸν καὶ ἀρχαῖόν ἐστι τὸ χρέος. Ἐπὶ τούτῳ γὰρ ἐκτίσθητε. Ἀλλὰ καὶ τόκοις αὐτὸ πολλοῖς ἐβαρύνετε καὶ ἠυξήσατε, μὴδὲν ἀποδιδόντες ἀλλὰ καὶ διὰ παραβάσεως προστιθέντες. Χρεῖα οὖν πολλῆς σπουδῆς καὶ ἐπιμελείας τὸ τὰ ὀφειλόμενα ἀποτίσαι.¹⁰²

⁸⁹ *om. schol.* 1916.

⁹⁰ γάρ] *om.* 2183.

⁹¹ αὐτούς] ἑαυτούς 2183.

⁹² ὑπεραγαπήσεως] ὑπεραγαπήσας 1905.

⁹³ ὡς] *om.* 1905.

⁹⁴ πρόφασιν] ἀφορμὴν 91 2183.

⁹⁵ λάβῃ] λάβοι 1916.

⁹⁶ τὴν αἰτίαν] *om.* 2183.

⁹⁷ τούτῳ] τούτο 1923 1982.

⁹⁸ ἀλλὰ ... ἀπεστράφημεν] *om.* 1916.

⁹⁹ τοῦ] *om.* 91 2183.

¹⁰⁰ δὲ ἐπὶ ἔργοις ἀγαθοῖς κτισθέντες] κτισθέντες ἐπὶ ἔργοις ἀγαθοῖς 2183.

¹⁰¹ ἅμα] ἀλλά 1923.

¹⁰² τό ... ἀποτίσαι] *om.* 1916.

Eph 2:3–4

All of us once lived among them in the passions of our flesh, doing the will of the flesh and senses, and by nature, were children of wrath like everyone else, but God, who is rich in mercy, out of the great love with which he loved us . . .

[54ph] ‘God who is rich in mercy’. For in those who obey in Christ, Satan is inactive, has no power, exercises no authority, but those that have made themselves his sons and inheritors of his disobedience, these are both energised and ruled over by him. And we ourselves were also under his authority. How? By doing his will. But ‘God in rich mercy’ and abundant love delivered us from there and raised us from death.

Eph 2:8–10

For by grace you have been saved through faith, and this is not of your own doing; it is the gift of God—not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand so that we may walk in them.

[63ph] ‘Not the result of works, so that no one may boast.’ ‘Not the result of works’ so that no one might obtain a pretence for madness, as if they were saved by their own works. And indeed, even if it were possible to be saved by works, not so, he says, should one lapse into madness and boasting. Why? Because ‘we are what God made us.’ And not only this, but also created to do good works. Therefore, even if we were saved from works, we would be correct to transfer the cause and thanksgiving to God, because he created us for this, but not to strengthen any madness within ourselves. But even being created for this reason, ‘to good works’ not only have we have not done anything good, but have even been carried away to the opposite, and after being carried away we were not turned back by ourselves but by the grace and gift of God. How great is the thanksgiving that we owe to God! Now, ‘created for good works’ and being invited and stimulated to good conduct is the same, as if to say, ‘you are debtors to doing good and the debt is ancient.’ You were created for this reason. But you have also burdened and increased it with much interest, repaying nothing, but even adding to it through transgression. Therefore, it is necessary to pay what is owed with great haste and diligence.

Eph 2:12

ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.

[71ph]¹⁰³ Καὶ ἄθεοι ἐν τῷ κόσμῳ.¹⁰⁴ Ἐν τῇ κατὰ τὸν παρόντα βίον πολιτεία ὑμῶν καὶ λατρεία· Ἐν γὰρ τῷ μέλλοντι καὶ ἄκοντες ἅπαντες¹⁰⁵ ἐπιγινώσκονται τὸν θεόν. Οὐ μόνον δὲ ἀλλὰ καὶ κατὰ τὸν παρόντα, ὡς δημιουργήματα καὶ προνοούμενα, οὐκ ἦσαν ἄθεοι. Πῶς οὖν ἄθεοι; Ἀπὸ τῆς κατὰ κόσμον πολιτείας, ἀπὸ τῆς λατρείας, ἀπὸ τῆς βεβήλου προαιρέσεως.

Eph 2:14–15

αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιῶν εἰρήνην,

[75ph]¹⁰⁶ Καὶ τὸ μεσότοιχον τοῦ φραγμοῦ.¹⁰⁷ Διπλῇ ἢ ἡ ἔχθρα καὶ διπλοῦν τὸ μεσότοιχον, μάλλον¹⁰⁸ καὶ τριπλῇ· Καὶ γὰρ¹⁰⁹ καὶ πρὸς ἀγγέλους ἐξεπολέμωτο τὸ ἀνθρώπινον. Νῦν δὲ τέως περὶ τῶν δύο διαλαμβάνει ἣν εἶχον οἱ ἐξ ἐθνῶν πρὸς τοὺς ἐξ Ἰουδαίων, καὶ ἦν ἄμφω πρὸς τὸν θεὸν τῶν ὅλων. Ἀλλ' ἐκατέραν ἔχθραν καὶ ἐκάτερον μεσότοιχον ἔλυσεν Χριστὸς ὁ θεὸς ἡμῶν.¹¹⁰

Eph 2:16

καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ.

[77ph]¹¹¹ Καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους.¹¹² Διὰ μὲν τοῦ ἐν ἐνὶ σώματι τὴν πρὸς ἀλλήλους ἐμφαίνει καταλλαγὴν. Διὰ τοῦ τῷ θεῷ τὴν πρὸς θεὸν ἀμφοτέρων.

¹⁰³ *om. schol.* 1916.

¹⁰⁴ καὶ ἄθεοι ἐν τῷ κοσμῷ] *om.* 91 2183.

¹⁰⁵ ἅπαντες] πάντες 91 2183.

¹⁰⁶ *om. schol.* 1916.

¹⁰⁷ καὶ τὸ μεσότοιχον τοῦ φραγμοῦ] *om.* 91 1905 2183.

¹⁰⁸ μάλλον] *add.* δέ 91 2183.

¹⁰⁹ καὶ γάρ] ἀλλά 91.

¹¹⁰ ἡμῶν] *add.* καταργήσας τὸν νόμον 2183.

¹¹¹ *om. schol.* 1916.

¹¹² καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους] *om.* 91 1905 2183.

Eph 2:12

remember that you were at that time without Christ, being aliens from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.

[71ph] 'Without God in the world.' Referring to your present life, your citizenship and worship. For in 'the age to come',¹¹³ even unwillingly, everyone will come to know God. Not only this, but even in the present life, as things created and known beforehand, they were not 'without God.' How therefore are they 'without God?' They are 'without God' from their citizenship in this world, from their worship, and from their profane choice.

Eph 2:14–15

For he is our peace; in his flesh he has made us both into one and has broken down the dividing wall, that is, the hostility between us, abolishing the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace,

[75ph] 'And has broken down the dividing wall.' The enmity was two-fold, and the dividing wall was two-fold, rather even three-fold. For humanity even waged war against angels. But now, at this time, concerning the two, he divides what the gentiles had against those of the Jews, and what both had against the God of all people. But each enmity and each wall, Christ our God dissolved.

Eph 2:16

and reconcile both to God in one body through the cross, thus putting to death that hostility through it.

[77ph] 'And reconcile both.' Through 'in one body' he indicates reconciliation to one another. Through 'to God' he indicates reconciliation of both to God.

¹¹³ Eph 1:21.

Eph 3:1-2

Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν, εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς·

[91ph]¹¹⁴ Τούτου χάριν ἐγὼ Παῦλος.¹¹⁵ Τούτου χάριν ἐγὼ Παῦλος ὁ ὑπὲρ ὑμῶν τῶν ἐθνῶν δέσμιος τοῦ Χριστοῦ Ἰησοῦ.¹¹⁶ Ἔστι γὰρ εἶναι μὲν δέσμιον¹¹⁷ τοῦ Χριστοῦ, τουτέστι διὰ τὴν εἰς αὐτὸν ἀμετάτρεπτον πίστιν δεδέσθαι καὶ κολάζεσθαι, ἀλλ' οὐχὶ καὶ ὑπὲρ τῶν ἐθνῶν, τουτέστι διὰ τὴν διδασκαλίαν καὶ τὸ κήρυγμα ὃ κηρύσσει τις ἐν τοῖς ἔθνεσιν, ὥσπερ πολλοὶ τῶν μαρτύρων· οὐχ ὅτι γὰρ ἐδίδασκον τὰ ἔθνη, ἀλλ' ὅτι οὐκ ἐξηγνοῦντο, ἐκολάζοντο. Ὁ δὲ Παῦλος διὰ¹¹⁸ ἀμφοτέρα, καὶ ὑπὲρ τοῦ Χριστοῦ καὶ ὑπὲρ τῶν ἐθνῶν.

Eph 3:8

ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἀγίων ἐδόθη ἡ χάρις αὕτη—ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ,

[105ph]¹¹⁹ Ἐμοὶ τῷ ἐλαχιστοτέρῳ.¹²⁰ Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων. λείπει τὸ γὰρ, οἶον· ἐμοὶ γὰρ. ἢ μᾶλλον οὐδὲν ἐλλείπει, ἀλλὰ ἀνταπόδοσίς ἐστιν τούτου τοῦ¹²¹ χάριν,¹²² οἶον τούτου χάριν¹²³ ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἀγίων¹²⁴ ἐδόθη καὶ ἐξῆς. Σκόπει δὲ ὅτι ἀρξάμενος τῆς περιόδου κατὰ τὸ ὀρθὸν σχῆμα, ἐν τῇ ἀνταπόδόσει ἐπλαγίασεν¹²⁵ σχηματίσας τὴν ἀνταπόδοσιν πρὸς τὸν τῶν περιβολῶν τύπον. Οὕτως καὶ θουκυδίδης καὶ Δημοσθένης πολλαχοῦ. Τὸ δὲ τούτου χάριν φησιν οἶον· χάριν τοῦ συνοικοδομηθῆναι ἡμᾶς εἰς κατοικητήριον θεοῦ.

Eph 3:10-12

ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ, κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

[111ph]¹²⁶ Ἡ πολυποίκιλος σοφία.¹²⁷ Ἡ κατὰ πρόθεσιν τῶν αἰώνων πολυποίκιλος σοφία τοῦ θεοῦ· Αὕτη γὰρ καὶ τῶν αἰώνων προετίθετο καὶ προώριστο, εἰ καὶ ἐν ἐσχάτοις καιροῖς διὰ τῆς ἐκκλησίας ἐγνωρίσθη. Τὸ δὲ ἦν ἐποίησεν, ὅτι καὶ ταύτην διὰ τοῦ Χριστοῦ καὶ προέθετο τῶν αἰώνων καὶ προώρισεν· Οὐδὲν γὰρ ἄνευ τοῦ υἱοῦ οὔτε ἡβουλήθη οὔτε ὥρισεν οὔτε ἐποίησεν.

[111ph2]¹²⁸ Ὅτι διὰ Ἰησοῦ Χριστοῦ λέγει γεγενῆσθαι τὴν πολυποίκilon σοφίαν τοῦ θεοῦ καὶ ἐν τῇ πρὸς ἑβραίους ἐπ' ἐσχάτου τῶν ἡμερῶν ἐλάλησεν ἡμῖν ἐν υἱῷ δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας.

¹¹⁴ *om. schol.* 1907 1932 1971 1997 2011.

¹¹⁵ τούτου χάριν ἐγὼ Παῦλος] *om.* 91 1905 1916.

¹¹⁶ Χριστοῦ Ἰησοῦ] Ἰησοῦ Χριστοῦ 2183.

¹¹⁷ εἶναι μὲν δέσμιον] δέσμιον εἶναι μὲν 1916.

¹¹⁸ διὰ] δι' 91 1916 1998 2183.

¹¹⁹ *om. schol.* 1916.

¹²⁰ ἐμοὶ τῷ ἐλαχιστοτέρῳ] *om.* 91 1905 2183.

¹²¹ τοῦ] *om.* 1998.

¹²² τούτο τοῦ χάριν] *om.* 2183.

¹²³ οἶον τούτου χάριν] *om.* 1905.

¹²⁴ ἀγίων] τῶν ἀγίων 1998.

¹²⁵ ἐπλαγίασεν] ἐπλαγίωσεν 1905.

¹²⁶ *om. schol.* 1916.

¹²⁷ ἡ πολυποίκιλος σοφία] *om.* 91 1905 2183.

¹²⁸ *om. schol.* 91 1916 2183.

Eph 3:1–2

This is the reason that I, Paul, am a prisoner for Christ Jesus for the sake of you gentiles, for surely you have already heard of the commission of God's grace that was given me for you . . .

[91ph] 'This is the reason'. 'This is the reason I, Paul, for the sake of you gentiles, am a prisoner of Christ Jesus.' For it is one thing to be a slave for Christ, meaning to be bound and punished because of steadfast faith in him, but not also because of the gentiles, meaning because of the teaching and the message which someone preaches to the gentiles, as many of the martyrs. They were punished, not because they taught the gentiles, but because they would not deny him. But Paul was punished for both reasons, both on account of Christ and the gentiles.

Eph 3:8

Although I am the very least of all the saints, this grace was given to me to bring to the gentiles the news of the boundless riches of Christ . . .

[105ph] 'Although I am the very least'. 'Although I am the very least of all.' The word 'because' is missing, such as 'because I am', or rather nothing is missing, but the response is 'for this reason', such as, 'For this reason it has been given to me to be the very least of all the saints', etc. But see that having begun the passage with the correct format, in the response he expands, having fashioned the response to the form of the amplifications. In many places both Thucydides and Demosthenes do this. But he says, 'for this reason' such as, the reason of 'having built us together spiritually into a dwelling place for God.'¹²⁹

Eph 3:10–12

so that through the church the wisdom of God in its rich variety might now be made known to rulers and authorities in the heavenly places. This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord, in whom we have access with boldness and confidence through faith in him.

[111ph] 'The wisdom. . . in its rich variety'. 'The wisdom of God in its rich variety. . . according to the eternal purpose.' For it was purposed and predetermined from eternity, even if in the end times it was known through the church. But 'he has carried out', because through Christ he both appointed and predetermined this from eternity. For he neither willed, nor predetermined, nor accomplished anything without the Son.

[111ph2] For he says that 'the wisdom of God in its rich variety' has come to be through Jesus Christ and in the epistle to the Hebrews he says, 'but in these last days he has spoken to us by a Son . . . through whom he also created eternity.'¹³⁰

¹²⁹ Eph 2:22.

¹³⁰ Heb 1:2. The NRSVue translates τοὺς αἰῶνας as 'the worlds'. It has been translated 'eternity' here in order to maintain continuity with the preceding scholion's use of the term.

Eph 3:17-19

κατοικήσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος, γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

[122rh] Ἐν ἀγάπῃ ἐρριζωμένοι. Τὸ ἐρριζωμένοι καὶ τεθεμελιωμένοι¹³¹ ἢ σφάλμα ἔστι¹³² καλλιγραφικόν, δέον κατ' αἰτιατικὴν γράψαι ἐρριζωμένους καὶ τεθεμελιωμένους ἢ εἰ μὴ τοῦτο, κατ' ἔθος ἀρχαϊκῆς συντάξεως¹³³ ἐχρήσατο ὁ θεῖος Παῦλος ἀντὶ αἰτιατικῆς μετοχικῆς εὐθεΐας. Πολὺ δὲ καὶ παρὰ τοῖς ἔξω τὸ τοιοῦτον σχῆμα καὶ μάλιστα παρὰ¹³⁴ θουκυδίδῃ. Εἰ δὲ δεῖ καὶ τὴν εὐθεΐαν ὡς εὐθεΐαν¹³⁵ ἀλλὰ μὴ κατὰ ἀντίπτωσιν ἐκλαβεῖν, καὶ οὕτως τὸ ἀκόλουθον φυλαχθήσεται, καθ' ὑπερβατὸν τὴν σύνταξιν¹³⁶ ποιουμένων, ὧ καὶ μάλιστα σχήματι φαίνεται¹³⁷ κεκρημένος ὁ θεῖος Παῦλος, οἷον ἵνα ἢ συντεταγμένον τὸ ῥητὸν¹³⁸ οὕτως· ἵνα ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι¹³⁹ ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ἕξῃς.¹⁴⁰

[123rh]¹⁴¹ Ἀπὸ κοινοῦ τὸ ἵνα ἐξισχύσητε, οἷον· ἵνα ἐξισχύσητε καταλαβέσθαι καὶ γινῶναι.

¹³¹ ἐν... τεθεμελιωμένοι] *illeg.* 1905.

¹³² ἔστι] *om.* 91 1905.

¹³³ τοῦτο... ξεως] *illeg.* 1905.

¹³⁴ μάλιστα παρὰ] *illeg.* 1905.

¹³⁵ ὡς εὐθεΐαν] πρὸς εὐθεΐαν 91 2183 | *om.* 1916.

¹³⁶ τὴν σύνταξιν] *illeg.* 1905.

¹³⁷ φαίνεται] *om.* 1916.

¹³⁸ ἐν ἀγάπῃ· ἐρριζωμένοι... τὸ ῥητὸν] ἢ σύνταξις 1932.

¹³⁹ καὶ τεθεμελιωμένοι] *om.* 1916 1923.

¹⁴⁰ ἕξῃς] ὕψος 2183.

¹⁴¹ *om. schol.* 2183.

Eph 3:17-19

... and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

[122ph] 'Being rooted in love'. 'Rooted and grounded' is either a copying error, as it should be written in the accusative, 'being rooted and grounded' or if not this, according to an archaic custom of syntax, the divine Paul used the nominative instead of the accusative participle. But many examples of this structure are found outside this text, especially in Thucydides. But if it is necessary that the nominative be taken as nominative and not as an accusative, even in this way the following will have been preserved, producing a syntactical hyperbaton, a structure which the divine Paul appears especially to have used, so that the wording might be arranged in this way, 'that being rooted and grounded in love, you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth' and so on.

[123ph] 'That you may have the power', is in common to both such as, 'that you may have the power to comprehend' and 'to know'.

[124ph] *Τί τὸ πλάτος καὶ μῆκος*¹⁴² *Τίνος πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος;* Ἦ τοῦ μυστηρίου, ἵνα ἢ κατ' ἑλλειψιν εἰρημιὸν· ἢ καὶ χωρὶς ἐλλείψεως, καθ' ὑπερβατόν δέ· *ἵνα ἐξισχύσητε*, φησίν, *καταλαβέσθαι τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος τῆς γνώσεως τοῦ Χριστοῦ γινῶναι τε τὴν ὑπερβάλλουσαν εἰς ἡμᾶς ἀγάπην αὐτοῦ*.¹⁴³ Ἔστιν δὲ γνώσις μὲν Χριστοῦ ἢ τῆς περὶ ἡμᾶς αὐτοῦ οἰκονομίας φανέρωσις. Γνώσις δέ¹⁴⁴ ἐστὶν Χριστοῦ, ὅτι τε τὴν¹⁴⁵ πρᾶξιν αὐτοῦ τὴν ὑπερθαύμαστον αὐτὸς καὶ οὐκ ἄλλος ὑπὲρ ἡμῶν εἰργάσατο, καὶ ὅτι αὐτός ἐστιν ἡμῖν χορηγὸς ταύτης τῆς γνώσεως, καὶ ὅτι δι' αὐτῆς μάλιστα ἐπέγνωμεν τὸν Χριστόν. Ἀλλὰ γνώσις μὲν Χριστοῦ αὕτη, μῆκος δέ ἐστιν αὐτῆς τὸ *ἀπὸ τῶν αἰώνων*, αὐτὴν προωρίσθαι. *Πλάτος* δέ,¹⁴⁶ ὅτι εἰς πάντας αὐτῆς ἡ εὐεργεσία ἐξαπλοῦται, εἰς τοὺς πρὸ νόμου, εἰς τοὺς ἐν τῷ¹⁴⁷ νόμῳ καὶ¹⁴⁸ μετὰ τὸν νόμον, εἰς τοὺς ζῶντας, εἰς τοὺς τετελευτηκότας, εἰς τοὺς Ἰουδαίους, εἰς¹⁴⁹ τοὺς Ἑλληνας, εἰς¹⁵⁰ τοὺς βαρβάρους, εἰς πάντα τὰ ἔθνη, εἰς τὰ οὐρανία, εἰς τὰ ἐπίγεια· Εἰρήνην γὰρ εἰργήσατο ἐν αὐτοῖς ὁ Χριστὸς πρότερον ἐκπεπολεμωμένοις οὓσιν εἰς ἀλλήλους τοῖς ἀγγέλοις καὶ τοῖς ἀνθρώποις. Εὐχεται οὖν αὐτοὺς ταῦτα *καταλαβέσθαι* καὶ οὐ ταῦτα μόνον ἀλλὰ καὶ τὸ *βάθος* αὐτῆς καὶ τὸ *ὕψος*, ὅτι μέχρι τῶν τοῦ Ἄιδου ταμείων τὴν ἄφατον αὐτοῦ δύναμιν καὶ εὐεργεσίαν ἐπεδείξατο, ἐκεῖνον μὲν καταργήσας καὶ αἰχμαλωτίσας, τοὺς δὲ αἰχμαλώτους ἀναρρυσάμενος καὶ ἐλευθερώσας. Εἶτα καὶ τὸ *ὕψος*,¹⁵¹ ὅτι *ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς, ὅτι ὑπεράνω τῶν οὐρανῶν ἀνήγαγε τὴν ἀπαρχὴν ἡμῶν, ὅτι ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος*.¹⁵² Ὅρᾳς *ὕψος* ἄφατον τῆς οἰκονομίας Χριστοῦ καὶ τῆς γνώσεως αὐτοῦ· Ταῦτα ἐπεύχεται αὐτοὺς ὁ Παῦλος¹⁵³ κατανοῆσαι, ταῦτα *καταλαβέσθαι*. Ἄν δὲ ταῦτα *καταλάβωνται*, τί; Τότε γινώσκονται τὴν εἰς ἡμᾶς ὑπερβάλλουσαν ἀγάπην αὐτοῦ. Ἄν δὲ γινῶμεν,¹⁵⁴ τί; Τίς ἀντερεῖ τὸ μὴ οὐ¹⁵⁵ χρεώστας εἶναι πληρωθῆναι ἐν παντὶ πληρώματι θεοῦ, οἷον ὅλον αὐτὸν διὰ τῶν ἔργων τὸν οὕτως ἀγαπήσαντα εἰσδέξασθαι;¹⁵⁶

¹⁴² τί τὸ πλάτος καὶ μῆκος] *om.* 91 1905 1916 2183.

¹⁴³ αὐτοῦ] *add.* ἀπὸ κοινῶ σε τὸ ἵνα ἐξισχύσητε ἄλλως 2183.

¹⁴⁴ δέ] *om.* 1916.

¹⁴⁵ τε τὴν] τὴν τε 1916.

¹⁴⁶ *add.* τὸ τε μέγεθος τῆς γεγενημένου οἰκονομίας μεγέθους ἀρτὸ πλάτος δηλωτικὸν καὶ 2183.

¹⁴⁷ τῷ] *om.* 1916 2183.

¹⁴⁸ καί] *om.* 2183.

¹⁴⁹ εἰς] ἐχ 1916.

¹⁵⁰ εἰς] ἐχ 1916.

¹⁵¹ εἶτα καὶ τὸ ὕψος] καὶ 2183.

¹⁵² καὶ δυνάμεως καὶ κυριότητος] καὶ κυριότητος καὶ δυνάμεως 2183.

¹⁵³ ἐπεύχεται αὐτοὺς ὁ Παῦλος] *illeg.* 1982.

¹⁵⁴ τί τότε . . . γινῶμεν] *om.* 2183.

¹⁵⁵ οὐ] οὐχι 1905.

¹⁵⁶ ὅτι μέχρι . . . εἰσδέξασθαι] *om.* 1916.

[124ph] 'What is the breadth and length'. Whose 'breadth and length and depth and height'? Either that of the mystery, so that it might be interpreted with an ellipsis, or even without an ellipsis, as a hyperbaton, 'so that you may have the power' he says, 'to comprehend . . . what is the breadth and length and depth and height of the knowledge of Christ and to know his surpassing love for us.' Now, on the one hand, the 'knowledge of Christ' is the revelation of his divine plan concerning us. But, on the other, the 'knowledge of Christ' is both that he and no one else performed his most admirable work for us, and that he is our provider of this knowledge, and that we have come to know Christ especially through this. But while the 'knowledge' is 'of Christ', the 'length' of it is 'for the ages,'¹⁵⁷ defining it. The 'breadth' means that the activating of it might be extended to all: to those before the law, to those during the time of the law, and those after the law; to the living, to the dead, to the Jews, to the Greeks, to the barbarians, to all the gentiles, to the heavenly ones, and to the earthly ones. For Christ first worked peace between the angels and men being hostile towards one another. Therefore, he prayed that they 'comprehend' these things and not only these things but also the 'depth' of it and the 'height', because he demonstrated his unspeakable power and good deed as far as the inner chamber of Hades,¹⁵⁸ rendering it impotent and taking it captive, and rescuing, and setting free the captives. And so, the 'height', because 'he who descended is the same one who ascended far above all the heavens';¹⁵⁹ he raised up our First-fruit, 'far above all rule and authority and power and dominion.'¹⁶⁰ You see the unspeakable height of the divine plan of Christ and his knowledge. Paul prays that they might understand and 'comprehend' these things. But if they 'comprehend' these things, what then? Then they will 'know his surpassing love for us.' But if we know it, what then? Who will answer that it is not debtors who are 'filled with all the fullness of God', such that the one who has received all of him who loved so much did so through works?

¹⁵⁷ Eph 3:9.

¹⁵⁸ 1 Pet 3:18–22.

¹⁵⁹ Eph 4:10.

¹⁶⁰ Eph 1:21.

Eph 4:1–4

Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσῳ τῆς εἰρήνης. Ἐν σῶμα καὶ ἐν πνεῦμα καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν,

[131ph]¹⁶¹ Σπουδάζοντες¹⁶² τηρεῖν τὴν ἐνότητα τοῦ πνεύματος. Ἐν τῷ συνδεδέσθαι ἀλλήλους εἰρηνικῶς καθ' ¹⁶³ἐν σῶμα καὶ καθ' ¹⁶⁴ἐν πνεῦμα, τοῦτο γὰρ ἡ ἐνότης τοῦ πνεύματος ἦν ἥνωσεν ἡμᾶς ἐκεῖνο καὶ οὐ¹⁶⁴ ἐκλήθητε.¹⁶⁵ Ἡ σπουδάζοντες¹⁶⁶ ἀλλήλους τηρεῖν καὶ φυλάττειν ἐν σῶμα καὶ ἐν πνεῦμα κατὰ τὴν ἐνότητα τοῦ πνεύματος, καθὼς ἡμᾶς τὸ ἅγιον ἥνωσεν πνεῦμα, καθὼς καὶ ἐκλήθητε. τὴν τοιαύτην δὲ φυλάττει ἔνωσιν ὁ τῆς ἀγάπης σύνδεσμος. Ἀλλ' εἰ μὲν ὡς τὸ προτερον ἐλλειπτική ἂν εἴη μόνον ἡ σύνταξις, λείπουσα¹⁶⁷ τὴν κατὰ πρόθεσιν¹⁶⁸ οἶον· καθ' ¹⁶⁹ἐν σῶμα καὶ καθ' ¹⁷⁰ἐν πνεῦμα. Εἰ δὲ ὡς τὸ δεύτερον, τρεῖς ἔχει τροπους, ὑπερβατὸν καὶ ἀπὸ κοινοῦ μετὰ ζεύγματος καὶ τρίτον τὸν ἐλλειπτικόν, κάνταῦθα τῆς αὐτῆς μὲν προθέσεως ἐλλειπούσης οἶον· κατὰ τὴν ἐνότητα, τοῦ δὲ ἀλλήλων¹⁶⁹ ἀπὸ κοινοῦ μετὰ ζεύγματος λαμβανομένου· ἀλλήλους γὰρ ἐξακουσθήσεται. Τὸ δὲ ὑπερβατὸν εὐδηλον.

Eph 4:8–9

Διὸ λέγει, Ἀναβάς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκεν δόματα τοῖς ἀνθρώποις. Τὸ δὲ Ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς;

[138ph]¹⁷⁰ Ἀναβάς εἰς ὕψος. Λέγει δὲ τὸ τοῦ σταυροῦ, ὡς αὐτὸς ἐπηγγείλατο· ὅτε ὑψωθῶ, πάντας ἐλκύσω πρὸς ἐμαυτον.

[138ph2]¹⁷¹ ἠχμαλώτευσεν μὲν τὸν διάβολον, ἔδωκε δὲ ἀντὶ τιμωρίας δόματα καὶ χαρίσματα τοῖς αἰχμαλωτισθεῖσιν, ἐπειδὴ ὁ ἀναβαίνων ἢ ἐν τῷ ἀναβαίνειν λαμβάνει τὴν ἀρχὴν ἄνω γενέσθαι, ὥσπερ ὅτε τις ἀπάρχεται ἀναβαίνειν μὴ ὦν ἐξ ἀρχῆς ἄνω, ἢ οὐ νῦν λαμβάνει τὴν ἀρχὴν τῆς ἀνοδοῦ ἀλλ' ἀπ' ἀρχῆς μὲν ἦν ἄνω καταβάς δὲ ἐκεῖθεν νῦν πάλιν ἀνεισιν. Εἰπὼν¹⁷² δὲ ἀναβάς, ἐρμηνεύει πῶς δεῖ ἐννοεῖν¹⁷³ τὸ ἀναβάς· ὅτι οὐχ ὡς νῦν, φησὶν, ἀρξάμενος ἀναβαίνει—ἦν γὰρ ἐξ ἀρχῆς ἐν τῷ ὕψει τῆς θεϊκῆς ἀξίας καὶ τῆς πατρικῆς δοξῆς—ἀλλ' ὡς ἀπὸ τῆς κατὰ τὴν οἰκονομίαν συγκαταβάσεως καὶ μέχρι τῆς εἰς ἄδου καθοδοῦ εἰς τὴν πρέπουσαν τοῦ θεϊκοῦ ὕψους φανέρωσιν ἀνελθὼν πάλιν, λέγεται ὅτι ἀνέβη.

¹⁶¹ *om. schol.* 1916.

¹⁶² σπουδάζοντες] καὶ ἀεὶ σπουδάζοντες 2183.

¹⁶³ καθ'] καθ' ὡς 1905.

¹⁶⁴ οὐ] οὕτως 1905 2183.

¹⁶⁵ ἐκλήθητε] *add.* ἰδοὺ γὰρ καὶ ἄλλη κοινωνία εἰς ἡμῖν κύριος μία πίστις ἐν βάπτισμα οὐ δεῖ οὖν ἡμᾶς διεστάναι 2183.

¹⁶⁶ ἢ σπουδάζοντας] ἢ δεῖ σπουδάζειν 2183.

¹⁶⁷ λείπουσα] λείπουσης 91 1998.

¹⁶⁸ τὴν κατὰ πρόθεσιν] τῆς κατὰ πρόθεσεως 91 1998 2183.

¹⁶⁹ ἀλλήλων] ἀλλήλους 91 2183.

¹⁷⁰ *om. schol.* 91 1916.

¹⁷¹ *om. schol.* 1916.

¹⁷² εἰπὼν] εἶπεν 1982.

¹⁷³ ἐννοεῖν] νοεῖν 91 2183.

Eph 4:1–4

I, therefore, the prisoner in the Lord, beg you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace: here is one body and one Spirit, just as you were called to the one hope of your calling,

[131ph] ‘Making every effort to maintain the unity of the Spirit’. Meaning to be united together with one another peacefully according to ‘one body’ and ‘one spirit’, because this ‘unity of the Spirit’ is what united us and to what you were called. Or ‘making every effort’ with one another ‘to maintain’ and to guard ‘one body and one Spirit’ according to the ‘unity of the Spirit’, just as the Holy Spirit united us, just as ‘you were also called’. Now the bond of love guards this kind of unity. But if, on the one hand, the syntax should be understood only like the earlier instance, leaving out the preposition ‘κατά’, for example: ‘according to’ ‘one body and one spirit’, then, on the other hand, if as in the second case, it has three styles, hyperbaton, a syllepsis common to both, and elliptical being the third, and here also lacking the same preposition, such as: according to ‘the unity’ but of one another, being taken from the ordinary Greek with a syllepsis, because ‘one another’ will be assumed. But the hyperbaton is clear.

Eph. 4:8–9

Therefore, it is said, ‘When he ascended on high, he made captivity itself a captive; he gave gifts to his people.’ When it says, “He ascended,” what does it mean but that he had also descended into the lower parts of the earth?

[138ph] ‘He ascended on high’. But he says this about the cross, as he proclaimed, ‘when I am lifted up, I will draw all people to myself.’¹⁷⁴

[138ph2] ‘He made captive’ the devil indeed, but instead of retribution he gave gifts and spiritual gifts to those who had been taken captive, since the one who ascends or is in the process of ascending receives the beginning of being born from above, just as when one begins to ascend who is not from above from the beginning, or he does not now receive the beginning of the ascent but from the beginning was from above, but now having descended from there, again he ascends. But having said ‘he ascended’, he explains how one must understand ‘he ascended’: because it is not as, he said, he began to ascend now—for he was from the beginning in the height of divine worth and the glory of the Father—but as from the descent according to the divine plan and as far as the descent to Hades he says that ‘he ascended’ to make clear the extent of the divine height of the one who rose again.

¹⁷⁴ John 12:32.

Eph 4:10

Ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν ἵνα πληρώσῃ τὰ πάντα.

[142ph] Ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς¹⁷⁵ Τοῦτο τὴν Νεστορίου καταβάλλει βλασφημίαν. Ὁ¹⁷⁶ αὐτός, φησὶν, ἐστὶν ὁ καταβάς καὶ ὁ ἀναβάς Καταβαίνει μὲν γὰρ¹⁷⁷ εἰς τὴν σάρκωσιν ὡς θεός, ἀναβαίνει δὲ ὡς ἄνθρωπος. Καὶ καταβαίνει μὲν εἰς τὸν ἄδην ὡς ἄνθρωπος, ἀνίσταται δὲ ὡς θεός. Οὐ μόνον δέ, ἀλλὰ¹⁷⁸ καὶ ὑπεράνω γίνεται τῶν οὐρανῶν, καὶ οὐχ ἀπλῶς, ἀλλὰ πάντων τῆς ἐκεῖσε λήξεως καὶ καθέδρας τὸ πρόσλημμα ἡμῶν¹⁷⁹ ἁγιῶν.

Eph 4:13

μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,

[151ph]¹⁸⁰ Τοῦ πληρώματος.¹⁸¹ Οὐ γὰρ ὁ τυχὼν γίνεται μέρος τοῦ ὅλου πληρώματος ἥτοι τοῦ σώματος τοῦ Χριστοῦ, ἀλλ' ὁ εἰς ἄνδρα τέλειον τῆς ἐπιγνώσεως αὐτοῦ καταστήσας, καὶ εἰς μέτρον ἡλικίας ἁξίας τοῦ πληρώματος τοῦ Χριστοῦ.

¹⁷⁵ ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς] αὐτός ἐστιν καὶ ὁ ἀναβάς 1923 1982 | *om.* 91 1905 1916 2183.

¹⁷⁶ ὁ] *om.* 1998.

¹⁷⁷ γὰρ] *om.* 1998.

¹⁷⁸ ἀλλὰ] *om.* 1905 1923 1982.

¹⁷⁹ ἡμῶν] *om.* 1905 1916.

¹⁸⁰ *om. schol.* 1916.

¹⁸¹ τοῦ πληρώματος] τοῦ πληρώματος τοῦ Χριστοῦ 1982 | *om.* 91 1905 2183.

Eph 4:10

He who descended is the same one who ascended far above all the heavens, so that he might fill all things.

[142ph] 'He who descended is the same one who ascended'. This casts down the blasphemy of Nestorius. 'He who descended is the same one' he says 'who ascended. For he descends to the incarnation as God, but he ascends as a human. He also descends to Hades as a human but was raised up as God. Not only this, but he also became 'far above the heavens', and not only, but the addition of 'all' our worth and portions and thrones there.

Eph 4:13

until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

[151ph] 'The full stature'. For not every part becomes the whole of 'the full stature' which is the body 'of Christ', but that which attains 'maturity' in the knowledge of him, and 'the measure' worthy 'of the full stature of Christ'.

Eph 4:16

ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβάζομενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὕξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

[156ph] Ἐξ οὗ πᾶν τὸ σῶμα.¹⁸² Ἐξ οὗ πᾶν τὸ σῶμα, ἡγουν οἱ πιστοί, συναρμολογούμενον¹⁸³ καὶ συμβιβάζομενον τὴν αὕξησιν τὴν ἰδίαν ποιεῖται ἐπ' ἰδίᾳ οἰκοδομῇ καὶ τελειότητι, ἀλλ' οὐχὶ ἐτέρου τινὸς χάριν. Τὸ δὲ ἐν¹⁸⁴ ἀγάπῃ, ὅτι οὐδ' ἄλλο μὲν¹⁸⁵ τι τῶν καλῶν χωρὶς ἀγάπης συνίσταται καὶ τελειοῦται, μάλιστα δὲ ἡ κατὰ πίστιν ἐνότης καὶ ἀρμολογία.¹⁸⁶ Ἀλλὰ πῶς ἀρμολογοῦνται καὶ συμβιβάζονται οἱ πιστοί; Διὰ πάσης ἀφῆς, φησὶν, ἵνα μὴ ὁ μὲν τῷδε συνάπτηται, ὁ δὲ τῷδε,¹⁸⁷ ἀλλὰ πάντες πᾶσιν.¹⁸⁸ διὰ γὰρ τῆς ἀπάντων¹⁸⁹ συναφῆς ἡ κοινὴ τοῦ σώματος παντός¹⁹⁰ αὕξης γίνεται. Αὕτη δὲ ἡ ἀφή καὶ συνάφεια ποθεν φύεται; Τῆς ἐπιχορηγίας¹⁹¹ ἐστὶ τοῦ Χριστοῦ, φησὶν· ἐπιχορηγίας δέ, ὅτι μετὰ τῶν ἄλλων αὐτοῦ εὐεργεσιῶν καὶ τὴν ἀλλήλων συνάφειαν αὐτὸς ἐπιχορηγεῖ. Ἄλλων αὐτοῦ εὐεργεσιῶν καὶ τὴν ἀλλήλων¹⁹² συνάφειαν αὐτὸς¹⁹³ ἐπιχορηγεῖ. Τὸ¹⁹⁴ δὲ¹⁹⁵ κατ' ἐνέργειαν, ὅτι οὐ μόνον τὸ¹⁹⁶ ἐπιτηδεῖως ἔχειν πρὸς τὴν συνάφειαν, ἀλλὰ καὶ αὐτὸ τὸ συνάπτεσθαι τῆς αὐτῆς¹⁹⁷ ἐπιχορηγίας ἐστίν. Τὸ δὲ ἐν μέτρῳ ἐνὸς ἐκάστου μέρους, ἵνα μὴ ἀκούσας ὅτι αὐτὸς ἡμᾶς ἀλλήλοις συναρμολογεῖ, αὐτὸς ἐπιχορηγεῖ καὶ τὴν κατ' ἐνέργειαν συνάφειαν, τῆς αὐτοῦ ἐστὶ δωρεᾶς¹⁹⁸ καὶ ἐπιχορηγίας ἅπαντα· ἵνα μὴ ταῦτα¹⁹⁹ λογιζάμενος αὐτὸς εἰς ῥαθυμίαν ἀποκλίνῃς ὡς πάντα ἔχων ἐκεῖθεν προῖκα. προστίθῃσι ταῦτα, ὅτι εἰ καὶ προῖκα ἐπιχορηγεῖται, ἀλλὰ κατὰ τὸ μέτρον τῆς προθυμίας²⁰⁰ ἐνὸς ἐκάστου τῶν δεχομένων ἢ διανέμησις²⁰¹ γίνεται.²⁰²

¹⁸² ἐξ οὗ πᾶν τὸ σῶμα] *om.* 91 1916 1932 2183.

¹⁸³ Ἐξ οὗ πᾶν ... συναρμολογούμενον] *illeg.* 1905.

¹⁸⁴ ἐτέρου ... τὸ δὲ ἐν] *illeg.* 1905.

¹⁸⁵ μὲν] ὅτι 1916.

¹⁸⁶ ἐνότης καὶ ἀρμολογία] *illeg.* 1905.

¹⁸⁷ συνάπτηται, ὁ δὲ τῷδε] *om.* 1923*

¹⁸⁸ ὁ δὲ τῷδε ... πᾶσιν] *illeg.* 1905.

¹⁸⁹ ἀπάντων] *om.* 1916.

¹⁹⁰ κοινὴ τοῦ σώματος παντός] τοῦ σώματος παντός κοινὴ 2183.

¹⁹¹ τῆς ἐπιχορηγίας] *illeg.* 1905.

¹⁹² ἀλλήλων] ἄλλην 1982.

¹⁹³ αὐτός] *om.* 1916.

¹⁹⁴ τὸ] *om.* 1932.

¹⁹⁵ τὸ δέ] *om.* 1916.

¹⁹⁶ τὸ] τῷ 1932.

¹⁹⁷ τῆς αὐτῆς] τῆς αὐτοῦ 1932 2183,

¹⁹⁸ ἐστὶ δωρεᾶς] δωρεᾶς ἐστὶ 2183.

¹⁹⁹ ταῦτα] τοῦτο 91 1905.

²⁰⁰ προθυμίας] ῥαθυμίας 1916.

²⁰¹ διανέμησις] διανομή 91 2183.

²⁰² γίνεται] *om.* 1923 1982 1998

Eph 4:16

from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

[156ph] 'From whom the whole body'. 'From whom the whole body', or rather the faithful, 'joined and knit together. . . promotes its own growth', in its own building and perfection, but not for the sake of anyone else. But 'in love', because nothing good joins and perfects without love, especially the unity and joining formed by faith. But how are the faithful 'joined and knit together'? 'By every ligament' he says, so that one is not united to this one or to that one but everyone to all, for through every ligament the community of the entire body increases. Now where is the ligament itself from and the joining produced? It is from 'the supply of Christ, he says. But 'supply' because he himself supplies the joining of one another with his other good deeds. But 'according to the energy' because it is not only having the suitability for the joining, but also that being joined itself is from the same 'supply'. Now 'each part working properly', unless after hearing, he joins us to one another, he also supplies the joining himself 'according to the energy' because all the gifts and supply are his. Unless when reckoning these things, you yourself might fall into complacency like one who has all these things as a reward. He adds these things because even if he supplied a reward, the distribution of it is made according to the measure of willingness from the each one who receives.

Eph 4:17-18

Τοῦτο οὖν λεγώ καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,

[161ph]²⁰³ *Ἐν ματαιότητι τοῦ νοῦς.*²⁰⁴ Οὐ τὰ τῆς ἀληθείας φρονοῦντες καὶ πιστεύοντες καὶ ἀποδεχόμενοι, ἀλλ' ἅπερ ἂν ὁ νοῦς αὐτῶν μάτην ἀναπλάσῃ καὶ λογίσῃται. Τί δ' ἂν καὶ λογίσοιτο τῶν καλῶν ὁ ἐσκοτισμένην ἔχων τὴν διάνοιαν,

Eph 4:19-20

οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν,

[165ph] *Ἐαυτοὺς παρέδωκαν.*²⁰⁵ Ἡ ὅτι δυσὶν ἑαυτοὺς παρέδωκαν πάθεισιν, ἀσελγείᾳ καὶ πλεονεξίᾳ, ἃ ἐστὶν²⁰⁶ ἐπιπολάζοντα μᾶλλον τῶν ἄλλων ἀμαρτιῶν. Ἡ ὅτι τὴν ἀσελγειαν καὶ ἀκαθαρσίαν ἀπλῶς ἐν πλεονεξίᾳ τοῦτ' ἐστὶ καθ' ὑπερβολὴν καὶ ἀνενδότης εἰργάσαντο.

Eph 4:21-24

εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν, καὶ ἐνδύσασθε τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

[167ph]²⁰⁷ *Κατὰ τὴν προτέραν.*²⁰⁸ *Ἐδιδάχθητε ἀποθέσθαι, ἐδιδάχθητε ἐνδύσασθαι* ἀπὸ κοινοῦ γὰρ τὸ ἐδιδάχθητε.

[167ph2]²⁰⁹ *Τὸν παλαιὸν ἄνθρωπον.*²¹⁰ Τὸν κατὰ τὴν προτέραν ἀναστροφὴν παλαιὸν ἄνθρωπον.

²⁰³ *om. schol.* 1916.

²⁰⁴ ἐν ματαιότητι τοῦ νοῦς] *om.* 91 1905 2183 | ἐν ματαιότητι τοῦ νοῦς αὐτῶν 1998.

²⁰⁵ ἑαυτοὺς παρέδωκαν] *om.* 91 1905 1916 2183.

²⁰⁶ ἀσελγείᾳ...ἐπιπολάζοντα] *om.* 1916.

²⁰⁷ *om. schol.* 1916.

²⁰⁸ κατὰ τὴν προτέραν] *om.* 91 1905 2183.

²⁰⁹ *om. schol.* 91 1916 2183.

²¹⁰ τὸν παλαιὸν ἄνθρωπον] *om.* 1905.

Eph 4:17–18

Now this I affirm and insist on in the Lord: you must no longer walk as the rest of the gentiles walk, in the futility of their minds; they are darkened in their understanding, alienated from the life of God because of their ignorance and hardness of heart.

[161ph] ‘In the futility of minds’. Those not thinking and believing and accepting the truth, but form their intellect and reason in vain. But what could one ‘having been darkened in understanding’ even reasoned about that which is good?

Eph 4:19–20

They have lost all sensitivity and have abandoned themselves to licentiousness, greedy to practice every kind of impurity. That is not the way you learned Christ!

[165ph] ‘Abandoned themselves’. Either that they have ‘abandoned themselves’ to two passions: ‘licentiousness’ and ‘greed’, which are more prevalent than other sins. Or that ‘licentiousness’ and ‘greedy to practice impurity’, means that they merely worked ceaselessly toward excess.

Eph 4:21–24

For surely you have heard about him and were taught in him, as truth is in Jesus, to put away your former way of life, your old self, corrupt and deluded by its lusts, and to be renewed in the spirit of your minds, and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.

[167ph] ‘The former way of life’. ‘You were taught . . . to put away (your former way of life)’, ‘you were taught to clothe yourselves (with the new self)’. Because ‘you were taught’ from the same place.

[167ph2] ‘The old self’. ‘Your former way of life, your old self.’

Eph 5:11–14

Καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους μᾶλλον δὲ καὶ ἐλέγχετε, τὰ γὰρ κρυφῇ γινόμενα ὑπ’ αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν. Τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται, πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν. Διὸ λέγει ἔγειρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν καὶ ἐπιφάνουσι σοὶ ὁ Χριστός.

[205ph]²¹¹ Καὶ μὴ συγκοινωνεῖτε.²¹² Ἔργα σκότους εἶπε γενικῶς ὀνομάσας πᾶσαν ἁμαρτίαν. Διὰ τί δέ, φησὶν, οὐκ ἐπεξήλθον ἐκάστην αὐτῶν²¹³ ὀνομαστὶ πρᾶξιν; Ὅτι καὶ ἐν αὐτῷ²¹⁴ τῷ λέγειν αὐτὰς αἰσχρότητος πληροῦται καὶ ὁ ἐπεξιὼν αὐτάς. Ἡ οὕτως²¹⁵ ἐλέγχετε, φησί, τῇ παραθέσει τοῦ οἰκείου βίου. Οὐδὲ γὰρ λέγω ἐλέγχειν αὐτοὺς τὰς πράξεις αὐτῶν ἐπεξιόντας αὐτοῖς καὶ ὀνειδίζοντας—οἶδα γὰρ ὅτι τοῖς σπουδαίοις καὶ τὸ ὅλως μνημονεύειν αὐτῶν αἰσχρότης νομίζεται—οὐδὲν γὰρ ἔλαττον, φησί, τῶν ὑμετέρων ἔργων ταῖς ἀρεταῖς ἀστραπτόντων ἐλεγχθήσονται²¹⁶ ἢ εἰ διὰ λόγων τις αὐτοὺς ἀνεκάλυπτεν. Ἀλλὰ καὶ μᾶλλον ἅπαντα τὰ ἔργα αὐτῶν διὰ τοῦ φωτὸς τοῦ ὑμετέρου βίου ἐλέγχεται καὶ ἀποκαλύπτεται καὶ φανεροῦται, φανερούμενα δὲ φωτίζεται καὶ εἰς τὸ ἄμεινον μετάγεται καὶ μεταποιεῖται· ἢ γὰρ τῶν κρυφίων διὰ τῆς ἐναρέτου πολιτείας φανέρωσις εἰς κατάγνωσιν προτρέπεται, ἢ δὲ ἀρχὴ γίνεται²¹⁷ ἐπιστροφῆς. Αὕτη δὲ εἰς ἐργασίαν ἀρετῆς καταλήγει, ὅπερ ἐστὶ φῶς, ὡς πρόξενον τοῦ ἐκεῖθεν φωτός. Καὶ φῶς πάλιν, ὅτι τυφλῶττον ἐν ἡμῖν πρότερον περὶ τὰ πάθη, αὕτη καταλάμψασα τὸ ἡγεμονικόν,²¹⁸ ποιεῖ αὐτὸ καθορᾶν τὴν ἐν τῇ ἁμαρτίᾳ ἀσχημοσύνην καὶ αἰσχρότητα καὶ ἀμορφίαν. Τὸ δὲ πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν, ἢ ὡς εἴρηται ληπτέον, ἢ κατασκευαστικὸν τοῦ δύνασθαι ἐλέγχειν τοὺς σπουδαίους²¹⁹ διὰ τοῦ οἰκείου βίου τὴν²²⁰ τῶν φαύλων πολιτείαν. Φανεροῦται μὲν γὰρ ὁ τοῦ σπουδαίου βίος, φησὶν, φανερούμενος δὲ φῶς ἐστίν, φωτὸς δὲ λάμποντος τὸ σκότος ἐλέγχεται, ὅπερ ἐστὶν ὁ τῶν φαύλων βίος.

[206ph]²²¹ Μᾶλλον δὲ καὶ ἐλέγχετε.²²² Ἡ οὕτως ἐλέγχετε αὐτοὶ διὰ τοῦ ὑμετέρου²²³ λαμπροῦ καὶ σπουδαίου βίου,²²⁴ καὶ μὴ ἀναμένετε ἐκείνους ἑαυτοὺς προσαγγέλλειν καὶ κωμωδεῖν τὰ οἰκεῖα καὶ εἰς μέσον ἄγειν καὶ οὕτω βελτιοῦσθαι. Εἰ γὰρ καὶ πράττουσιν ἃ μὴ θέμις, ἀλλ’ οὖν ὑπὸ τῆς ἐμφύτου γνώσεως εἰδότες αὐτῶν τὴν αἰσχροτητα αἰσχύνονται, καίτοι δέον ἀνακαλύπτειν τὴν ἀσχημοσύνην ἑαυτῶν.

²¹¹ *om. schol.* 1916.

²¹² καὶ μὴ συγκοινωνεῖτε] *om.* 91 1905 2183.

²¹³ αὐτῶν] αὐτήν 1998.

²¹⁴ αὐτῷ] αὐτᾶ 1905.

²¹⁵ ἢ οὕτως] *om.* 2183.

²¹⁶ ἐλεγχθήσονται] *om.* 1905 1923 1982 1998.

²¹⁷ γίνεται] *om.* 1982.

²¹⁸ αὕτη καταλάμψασα τὸ ἡγεμονικόν] τὸ ἡγεμονικόν αὕτη καταλάμψασα 2183.

²¹⁹ ἐλέγχειν τοὺς σπουδαίους] τοὺς σπουδαίους ἐλέγχειν 2183.

²²⁰ τήν] *om.* 1905.

²²¹ *om. schol.* 1916.

²²² μᾶλλον δὲ καὶ ἐλέγχετε] *om.* 91 1905 2183.

²²³ ἐλέγχετε αὐτοὶ διὰ τοῦ ὑμετέρου] ἐλέγχετε διὰ τοῦ ὑμετέρου αὐτοὶ 2183.

²²⁴ βίου] *om.* 2183.

Eph 5:11–14

Take no part in the unfruitful works of darkness; rather, expose them. For it is shameful even to mention what such people do secretly, but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore, it says, ‘Sleeper, awake! Rise from the dead, and Christ will shine on you.’

[205ph] ‘Take no part. He said ‘the unfruitful works of darkness’ generically naming every sin. But why, he says, did I not go through each of their practices by name? Because even to speak of them and go through them fills one with filthiness. Either, in this way you are ‘exposed’, he says, to the juxtaposition of your own life. For I do not speak to expose their practices, going through them and reproaching them—for I know that to remember them enacts filthiness even in the good—for, he says, nothing less than your virtuous works will be brilliantly exposed, or if someone reveals them through speech. But even more, all their works will be exposed and revealed and made manifest through the light of your life but being illuminated visibly and being transferred to good and transformed. For the making visible of the hidden things through virtuous citizenship is propelled to condemnation but becomes the beginning of conversion. But this conversion ends in virtuous works, which is light, as an agent of that light. And light again, because being blind among us at first concerning the passions, the governing of which illuminated them, makes one look down on disgraceful conduct, filthiness, and ugliness in sin. But ‘everything that becomes visible is light’, is either to be accepted as it is said, or to mean the constructive ability to reveal the good things through the bad citizenship of one’s own life. For the life of good is made visible, he says, when manifested as light; illuminating light exposes the darkness, which is the bad life.

[206ph] ‘Rather, expose them’. Or in this way: expose them through your radiant and goodly life, and do not wait for them to denounce themselves and ridicule their own life, and to bring themselves out publicly, and to improve themselves in this way. For even if they practice what is not lawful, but therefore knowing this by their inborn knowledge they disdain their own filthiness, even though they should have revealed their own filthiness.

[207rh] Πᾶν γὰρ τὸ φανερούμενον.²²⁵ Ὅτι, φησί, τὸ φανερούμενον καὶ ἀνακαλυπτόμενον φῶς γίνεται, μαρτυρεῖ καὶ ἡ χρῆσις· Ἐγείρε²²⁶ γάρ, φησίν, ὁ καθεύδων, οἷον· διανάστηθι ἀπὸ τῆς πρὸς τὰ πάθη κατακλίσεως καὶ προσεδρίας. Καὶ ἀνάστα ἐκ τῶν νεκρῶν ἕασον αὐτὰ νεκρὰ καὶ αἰσχροὶ καθὼς εἰσιν φανερωθῆναι. Καὶ²²⁷ ἂν ταῦτα γένηται, ἐπιφανύσει σοι τότε²²⁸ καὶ φωτίσει καὶ καταυγάσει σε²²⁹ ὁ Χριστός, ὥστε τὸ φανερούμενον φῶς γίνεται καὶ φωτίζεται.

Eph 5:17–21

Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ κυρίου. Καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι, λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ, εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί, ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ θεοῦ.

[214rh] Ἀλλὰ συνιέντες.²³⁰ Συνιέντες²³¹ περιπατεῖτε—ἀπὸ κοινοῦ²³² γὰρ ὥσπερ καὶ τὸ πληροῦσθε²³³ πάλιν ἐστὶν ἀπὸ κοινοῦ—πρὸς τὸ λαλοῦντες γὰρ καὶ ᾄδοντες καὶ ψάλλοντες καὶ εὐχαριστοῦντες ἀποδίδεται,²³⁴ καὶ πρὸς τὸ ὑποτασσόμενοι.²³⁵

²²⁵ πᾶν γὰρ τὸ φανερούμενον] *om.* 91 1905 1916 2183.

²²⁶ ἔγειρε] ἔγειραι 91 1923 1982 1998 2183.

²²⁷ καί] *om.* 2183.

²²⁸ τότε] *om.* 2183.

²²⁹ σε] σοι 1916.

²³⁰ ἀλλὰ συνιέντες] *om.* 91 1905 1916 2183.

²³¹ συνιέντες] ἐτι καὶ σύνες τουτέστι συνίεις 2183.

²³² συνιέντες . . . κοινοῦ] *illeg.* 1982.

²³³ πληροῦσθε] πληροῦσθαι 1998.

²³⁴ ἀποδίδεται] ἀποδίδοτε 1923 1982 1998 | ἀποδίδοντες 1916.

²³⁵ ὑποτασσόμενοι] *add.* τί δὲ συνιέντες. τὸ θέλημα τοῦ κυρίου· τί δὲ τὸ τοῦ κυρίου θέλημα; τὸ τὸν παρόντα καιρὸν ἐξαγοράζεσθαι καὶ δεινnekῶς ἄδειν καὶ ψάλλοντες εὐχαριστοῦντας αὐτῷ· καὶ μὴ οἴνω μεθύσκεσθαι.

[207ph] 'For everything that becomes visible'. Because, he said, what 'becomes visible' and revealed becomes light, as the saying also confirms: 'sleeper awake!' for he said, meaning, rise up from lying and sitting before passions. 'And rise from the dead!' Leave death and dishonour itself since they are revealed. And if these things come to be, then 'he will shine on you' and 'Christ' will shine on and illuminate you, so that what is revealed becomes light and is illuminated.

Eph 5:17-21

So do not be foolish but understand what the will of the Lord is. Do not get drunk with wine, for that is debauchery, but be filled with the Spirit, as you sing psalms and hymns and spiritual songs to one another, singing and making melody to the Lord in your hearts, giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ, being subject to one another out of reverence for God.

[214ph] 'But understand'. Walk in 'understanding'—for it is common to both just as 'be filled' is also common—for both 'singing and making melody' and 'giving thanks' and 'being subjected to' are assigned to it.

Bibliography

Ancient Sources

Apollinaris

Lietzmann, H. *Epistula ad Dionysium. Apollinaris von Laodicea und seine Schule*. Hildesheim: Olms, 1970: 256–262.

Aristotle

Ross, W. D. *Aristotelis ars rhetorica*. Oxford: Clarendon Press, 1959.

Athanasius of Alexandria

Behr, J. *Athanasius: On the Incarnation*. Popular Patristic Series. Crestwood, NY: St. Vladimir's Press, 2012.

Meijering, E. P. *Athanasius: De Incarnatione Verbi, Einleitung, Übersetzung, Kommentar*. Amsterdam: J. C. Gieben, 1989.

Migne, J. P. *Epistula ad Adelphum*. PG 26. Paris: Migne, 1866: 1072–1084.

Basil of Caesarea

Courtonne, Y. *Sainte Basile: Lettres*. Vol. 3. Paris: Les Belles Lettres, 1966.

DelCogliano, M. *Basil of Caesarea: On Christian Doctrine and Practice*. Popular Patristic Series. Crestwood, NY: St. Vladimir's Press, 2012.

Migne, J. P. *Adversus Eunomium (libri 5)*. PG 29. Paris: Migne, 1866: 497–669; 672–768.

Cicero

Rackham, H. *Cicero: On Ends*. 2nd ed. LCL 40. Cambridge, MA: Harvard University Press, 1931.

Clement of Alexandria

Früchtel, L., O. Stählin, and U. Treu. *Stromata. Clemens Alexandrinus*. Vol. 1. GCS NF 52. Berlin: Akademie-Verlag, 1960.

Harl, M., H.-I. Marrou, C. Matray, and C. Mondésert. *Clément d'Alexandrie: Le pédagogue*. Vol. 1. SC 70. Paris: Éditions du Cerf, 1960.

Marcovich, M. *Clementis Alexandrini: Paedagogus*. Vol. LXI. TSECLL. Leiden: Brill, 2002.

Council of Constantinople

Price, R. M. *The Acts of the Council of Constantinople of 553 with Related Texts on the Three Chapters Controversy*. Vol. 1. Liverpool: Liverpool University Press, 2009.

Reidinger, R. *Acta Conciliorum Oecumenicorum, Series Secunda, Volume Secundum: Concilium Universale Constantinopolitanum Tertium*. Berlin: De Gruyter, 1990.

Council of Trullo

Ohme, H. *Das Konzil Quinisextum: Übersetzt und Eingeleitet*. Fontes Christiani 82. Turnhout: Brepols, 2006.

Cyril of Alexandria

McGuckin, J. A. *Cyril of Alexandria: On the Unity of Christ*. Popular Patristic Series. Crestwood, NY: St. Vladimir's Press, 1995.

Pusey, P. E. *Commentarius in xii prophetas minores. Sancti patris nostrum Cyrilli archiepiscopi Alexandrini in xii prophetas*. 2 vols. Oxford: Clarendon Press, 1868.

Sickenberger, J. *Fragmente der Homilien des Cyril von Alexandrie zum Lukasevangelium*. TUGAL 34. Leipzig: Hinrichs, 1909.

Cyril of Jerusalem

Reischl, W. C. and J. Rupp. *Catechesis ad illuminandos 1–18. Cyrilli Hierosolymorum archiepiscopi opera quae supersunt omnia*. 2 vols. Hildesheim: Olms, 1967.

Demosthenes

Davies, G. A. *Demosthenes: Philippics I, II, III with Introduction and Notes*. Cambridge: Cambridge University Press, 1949.

Didache

Ehrman, B. D. *The Didache. The Apostolic Fathers*. Vol. 1. LCL 24. Cambridge, MA: Harvard University Press, 2003: 416–450.

Didymus the Blind

Doutreleau, L., and A. Gesche, et al. *Didymos der Blinde. Psalmenkommentar, Pt. 1*. PTA 7. Bonn: Habelt, 1969.

Doutreleau, L. *Didyme l'Aveugle sur Zacharie*. Vol. 1. SC 83. Paris: Éditions du Cerf, 1962.

Diodore of Tarsus

Olivier, J.-M. *Diodori Tarsensi Commentarii in Psalmos*. Vol. 1. Turnhout: Brepols, 1980.

Diognetus Laertius

Dorandi, T. *Diognetus Laertius : Lives of Eminent Philosophers*. CCTC. Cambridge: Cambridge University Press, 2013.

Epictetus

Oldfather, W. A. *Epictetus: Discourses, Books 3-4. Fragments. The Encheiridion*. LCL 218. Cambridge, MA: Harvard University Press, 1928.

Epicurus

Inwood, B. and L. P. Gerson. 'The Vatican Collection of Epicurean Sayings.' *The Epicurus Reader: Selected Writings and Testimonia*. Indianapolis: Hackett Publishing Company, 1994.

Epiphanius

Holl, K. *Epiphanius, Bänd 3: Ancoratus und Panarion*. GCS NF 37. Leipzig: Hinrichs, 1933.

Epistle of Barnabas

Ehrman, B. D. *The Epistle of Barnabas. The Apostolic Fathers*. Vol. 2. LCL 25. Cambridge, MA: Harvard University Press, 2003: 12–85.

Epistle to Diognetus

Ehrman, B. D. *The Epistle to Diognetus. The Apostolic Fathers*. Vol. 2. LCL 25. Cambridge, MA: Harvard University Press, 2003: 130–161.

Eunomius

Vaggione, R. P. *Liber apologeticus. Eunomius The Extant Works*. OECT. Oxford: Oxford University Press, 1987.

Eusebius of Caesarea

Bardy, G. *Eusèbe de Césarée: Histoire ecclésiastique*. Vol. 3. SC 55. Paris: Éditions du Cerf, 1967.

Migne, J. P. *Commentaria in Psalmos*. PG 23. Paris: Migne, 1866: 66–1396.

Galen

Kühn, C. G. *Ars medica. Claudii Galeni opera omnia*. Vol. 1. Hildesheim: Olms, 1964: 305–412.

———. *De ossibus ad tirones. Claudii Galeni opera omnia*. Vol. 2. Hildesheim: Olms, 1964: 732–778.

———. *De symptomatum causis libri iii. Claudii Galeni opera omnia*. Vol. 7. Hildesheim: Olms, 1965: 85–272.

———. *De locis affectis libri vi. Claudii Galeni opera omnia*. Vol. 8. Hildesheim: Olms, 1965: 1–452.

———. *De methodo medendi libri xiv. Claudii Galeni opera omnia*. Vol. 10. Hildesheim: Olms, 1965: 1–1021.

George the Monk

De Boor, C. *Georgii Monachi Chronicon*. Vol. 2. Stuttgart: Peter Wirth, 1904.

Gregory of Nazianzus

Barbel, J. *De filio (Orat. 30). Gregor von Nazianz. die fünf theologischen Reden*. Düsseldorf: Patmos-Verlag, 1963.

Boulenger, F. *Grégoire de Nazianze. Discours funèbres en l'honneur de son frère Césaire et de Basile de Césarée*. Paris: Picard, 1908.

Migne, J. P. *In laudem Athanasii (Orat. 21)*. PG 35. Paris: Migne, 1866: 1081–1128.

———. *Apologetica (Orat. 2)*. PG 35. Paris: Migne, 1866: 408–513.

———. *In dictum evangelii: Cum consummasset Jesus hos sermones (Orat. 37)*. PG 36. Paris: Migne, 1866: 281–308.

———. *In sancta lumina (Orat. 39)*. PG 36. Paris: Migne, 1866: 336–360.

———. *In sancta pascha (Orat. 45)*. PG 36. Paris: Migne, 1866: 624–664.

Gregory of Nyssa

Daniélou, J. *Grégoire de Nysse: La vie de Moïse*. 3rd ed. SC 1 ter. Paris: Éditions du Cerf, 1968.

Gebhardt, E. *In diem luminum. Gregorii Nysseni opera*. Vol. 9.1. Leiden: Brill, 1967.

Jaeger, W. *Contra Eunomium. Gregorii Nysseni opera*. Vol. 1.1 & 2.2. Leiden: Brill, 1960.

———. *De instituto Christiano. Gregorii Nysseni opera*. Vol. 8.1. Leiden: Brill, 1963.

Langerbeck, H. *In canticum canticorum (Homilae 15). Gregorii Nysseni opera*. Vol. 6. Leiden: Brill, 1960: 3–469.

Malherbe, A. J. and E. Ferguson. *Gregory of Nyssa: The Life of Moses*. New York: Paulist Press, 1978.

Migne, J. P. *Apologia in hexaemeron*. PG 44. Paris: Migne, 1857: 61–124.

Mühlenberg, E. *Oratio catechetica. Discours Catéchétique*. SC 453. Paris: Éditions du Cerf, 2000.

Norris, R. A. *Gregory of Nyssa: Homilies on the Song of Songs*. WGRW. Atlanta: SBL Press, 2012.

Hippocrates

Littré, É. *De humidorum usu. Œuvres complètes d'Hippocrate*. Vol. 6. Amsterdam: Hakkert, 1962.

Hippolytus

Achelis, H. *De consummatione mundi. Hippolyt's kleinere exegetische und homiletische Schriften*. GCS NF 1.2. Leipzig: Hinrichs, 1897.

Irenaeus

Doutreleau, L., B. C. Mercier, and A. Rousseau. *Irénée de Lyon: Contre les hérésies. Livre 5*. Vol. 2. SC 153. Paris: Éditions du Cerf, 1969.

John Climacus

Moore, L. *John Climacus: The Ladder of Divine Ascent*. New York: Harper & Brothers, 1959.

John Chrysostom

Dumortier, J. *Jean Chrysostome. Commentaire sur Isaïe*. SC 304. Paris: Éditions du Cerf, 1983.

Migne, J. P. *De Lazaro (homiliae 1–7)*. PG 48. Paris: Migne, 1866: 963–1054.

———. *De precatione (orat. 1–2)*. PG 50. Paris: Migne, 1866: 775–786.

———. *De eleemosyna*. PG 51. Paris: Migne, 1866: 260–270.

———. *In Joannem (homiliae 1–88)*. PG 59. Paris: Migne, 1866: 23–482.

———. *In Acta apostolorum (homiliae 1–55)*. PG 60. Paris: Migne, 1866: 13–384.

———. *In epistulam ad Galatas commentarius*. PG 61. Paris: Migne, 1866: 611–682.

———. *In epistulam ad Ephesios (homiliae 1–24)*. PG 62. Paris: Migne, 1866: 9–176.

John of Damascus

Chase Jr., F. H. *John of Damascus: The Fount of Knowledge*. Washington D.C.: Catholic University of America Press, 1958.

Migne, J. P. *Expositio in Epistolas Pauli*. PG 95. Paris: Migne, 1866: 442–1069.

Justin Martyr

Minns, D. and P. Parvis. *Justin, Philosopher and Martyr, Apologies*. OECT. Oxford: Oxford University Press, 2009.

Libanius

Foerster, R. *Orationes 1–64. Libanii opera*. vols. 1–4. Hildesheim: Olms, 1997.

Maximus the Confessor

Hajdú, K. and A. Wollbold. *Maximus Confessor Capita theologica et oeconomica. Zwei Centurien über die Gotterskenntnis*. Fontes Christiani 66. Freiburg: Herder, 2017.

Laga, C. And C. Steel. *Maximi confessori quaestiones ad Thalassium*. 2 vols. CCSG 7 & 22. Turnhout: Brepols, 1990.

Migne, J. P. *Epistulae xlv*. PG 91. Paris: Migne, 1866: 364–649.

Nemesius of Emessa

Morani, M. *Nemesii Emeseni de natura hominis*. Teubner. Leipzig: Teubner, 1987.

Telfer, W. *Cyril of Jerusalem and Nemesius of Emessa*. LCC 4. Philadelphia: Westminster John Knox Press, 1955.

Nicetas Paphlagonis

Smithies, A. *The Life of Patriarch Ignatius*. Corpus Fontium Historiae Byzantinae. Series Washingtonensis 51. Washington D. C.: Dumbarton Oaks, 2013.

Oecumenius

Hoskier, H. C. *The complete commentary of Oecumenius on the Apocalypse*. Ann Arbor, MI: University of Michigan Press, 1928.

Suggit, J. N. *Oecumenius: Commentary on the Apocalypse*. FC 112. Washington D.C.: The Catholic University of America Press, 2006.

Origen of Alexandria

Blanc, C. *Origène: Commentaire sur saint Jean*. Vol. 1. SC 120. Paris: Éditions du Cerf, 1966.

Borret, M. *Origène: Contre Celse*. Vol. 3. SC 147. Paris: Éditions du Cerf, 1969.

Chadwick, H. *Origen: Contra Celsum*. Cambridge: Cambridge University Press, 1953.

Gregg, J. A. F. 'The Commentary of Origen Upon the Epistle to the Ephesians'. *JTS* 3, 10 (1902): 233–244.

———. 'The Commentary of Origen Upon the Epistle to the Ephesians: Part II. The Text: Eph. i 15–iv 26'. *JTS* 3, 11 (1902): 398–420.

———. 'The Commentary of Origen Upon the Epistle to the Ephesians: Part III. The Text: Eph. iv 27–vi 24'. *JTS* 3, 12 (1902): 554–576.

Görgemanns, H. and H. Karpp. *Origenes vier Bücher von den Prinzipien*. Darmstadt: Wissenschaftliche Buchgesellschaft, 1976.

Heine, R. E. *The Commentaries of Origen and Jerome on St Paul's Epistle to the Ephesians*. OECS. Oxford: Oxford University Press, 2002.

Perrone, L. *Origenes Werke: eine kritische Edition des Codex Monacensis Grecus 314*. Vol. 13. *Die neuen Psalmenhomilien*. Die griechischen christlichen Schriftsteller der ersten Jahrhunderte. Neue Folge 19. Berlin: De Gruyter, 2015.

Preuschen, E. *Fragmenta in evangelium Joannis (in catenis)*. *Origenes Werke*. Vol. 4. GCS NF 10. Leipzig: Hinrichs, 1903.

Ramsbotham, A. 'The Commentary of Origen on the Epistle to the Romans'. *JTS* 13 (1912).

Scherer, J. *Le Commentaire d'Origène Sur Rom. III.5–v.7*. Cairo: L'Institut Français d'Archéologie Orientale, 1957.

Philo

Petit, F. *Quaestiones in Exodum (fragmenta)*. *Quaestiones in Genesim et in Exodum. Fragmenta Graeca*. Les œuvres de Philon d'Alexandrie. Paris: Éditions du Cerf, 1978.

Photius I

Farrell, J. P. *Saint Photios: The Mystagogy of the Holy Spirit*. Brookline, MA: Holy Cross Orthodox Press, 1987.

Mango, C. *The Homilies of Photius Patriarch of Constantinople: English Translation, Introduction and Commentary*. Cambridge, MA: Harvard University Press, 1958.

Migne, J. P. *Tarasio patricio, fratri, de obilu filiae suae consolatoria (Ep. 13). Photii Constantinopolitani Patriarchae Opera Omni*. PG 102.2. Paris: Migne, 1900: 970–982.

Porson, R. *Φωτίου τοῦ πατριάρχου λέξεων συναγωγή*. 1. Cambridge: Cambridge University Press, 1822.

White, D. S. *Patriarch Photios of Constantinople: His Life, Scholarly Contributions, and Correspondence Together with a Translation of Fifty-Two of His Letters*. Brookline, MA: Holy Cross Orthodox Press, 1981.

Wilson, N. *Photius: The Bibliotheca*. London: Duckworth, 1994.

Plato

Burnet, J. *Meno. Platonis opera*. Vol. 3. Oxford: Clarendon Press, 1967.

Bury, R. G. 'Laws.' *Plato in Twelve Volumes*. Vol. 11. LCL 187. Cambridge, MA: Harvard University Press, 1968.

Yunis, H. *Plato: Phaedrus*. Cambridge: Cambridge University Press, 2011.

Plotinus

Henry, P. and H.-R. Schwyzer. *Enneades. Plotini opera*. 3 vols. MLSP 33–35. Leiden: Brill, 1951–1973.

Porphry

Pötscher, W. *Porphyrrios. Πρὸς Μαρκέλλαν*. Leiden: Brill, 1969.

Nauck, A. *Vita Pythagorae. Porphyrii philosophi Platonici opuscula selecta*. 2nd ed. Hildesheim: Olms, 1963: 17–52.

Procopius of Gaza

Auwers, J.-M. *Procopii Gazaei: Epitome in Canticum Canticorum*. CCSG 67. Turnhout: Brepols, 2011.

Metzler, K. *Prokop von Gaza: Eclogarum in Libros Historicos Veteris Testamenti Epitome. Teil 1: Der Genesiskommentar*. GCS NF 22. Berlin: De Gruyter, 2015.

Migne, J. P. *Commentarii in Isaiam*. PG 87.2. Paris: Migne, 1866: 1817–2717.

Severian of Gabala

Migne, J. P. *Homilia de legislatore*. PG 56. Paris: Migne, 1866: 397–410.

———. *In psalmum 95*. PG 55. Paris: Migne, 1866: 619–630.

Staab, K. *Pauluskommentare aus der Griechischen Kirche: Aus Katenen Handschriften gesammelt und herausgegeben*. Münster: Aschendorff, 1933: 304–313.

Socrates

A. C. Zenos. *Socrates: Ecclesiastical History*. NPNF². Buffalo, NY: Christian Literature Publishing, 1890.

Sozomen

E. Walford. *Sozomen: Ecclesiastical History*. London: Henry G. Bohn, 1855.

Stoicism

Arnim, H. von. *SVF*. Vol. 3. Stuttgart: B. G. Teubner, 1964.

Suetonius

Taillardat, J. *Suètone: Περί βλασφημιῶν. Περί παιδιῶν*. Paris: Les Belles Lettres, 1967.

Theodore of Mopsuestia

Greer, R. A. *Theodore of Mopsuestia: The Commentaries on the Minor Epistles of Paul*. WGRW 26. Atlanta: SBL Press, 2010.

Staab, K. *Pauluskommentare aus der Griechischen Kirche: Aus Katenen Handschriften gesammelt und herausgegeben*. Münster: Aschendorff, 1933: 113–172.

Theodore the Stoudite

Fatouros, G. *Theodori Studitae Epistulae*. Vol. 2. CFHB-SB 31. Berlin De Gruyter, 1992.

Papaevangelou, P. *Oratio funebris in Platonem. Θεοδώρου τοῦ Στουδίτου ἅπαντα τὰ ἔργα: Λόγοι Α'–ΙΑ'. Κατηχήσεις Α'–ΛΓ'.* Φιλοκαλία τῶν νηπτικῶν καὶ ἀστητικῶν 18. Θεσσαλονίκη: Πατερικαὶ Εκδόσεις Γρηγόριος ὁ Παλαμᾶς, 1966.

Theodoret of Cyrrhus

Hill, R. C. *Theodoret of Cyrus: Commentary on the Letters of St. Paul*. Vol. 2. 2 vols. Brookline, MA: Holy Cross Orthodox Press, 2001.

Migne, J. P. *Interpretatio in Psalmos*. PG 80. Paris: Migne, 1866: 857–1997.

———. *Interpretatio in xiv epistulas sancti Pauli*. PG 82. Paris: Migne, 1866: 36–877.

Theophilus of Antioch

Grant, R. M. *Theophilus of Antioch: Ad Autolyicum*. Oxford: Clarendon Press, 1970.

Reference Works

Aland, B., K. Aland, J. Karavidopoulos, C. M. Martini, and B. Metzger. *Nestle-Aland Novum Testamentum Graece*. 28th ed. Stuttgart: Deutsche Bibelgesellschaft, 2012.

Aland, K., M. Welte, B. Köster, and K. Junack. *Kurzgefaßte Liste der griechischen Handschriften des Neuen Testaments*. 2nd ed. ANTF 1. Berlin: De Gruyter, 1994.
<https://ntvmr.uni-muenster.de/liste>.

Bauer, W., F. W. Danker, W. F. Arndt, and F. W. Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2010.

Hatch, E. and H. A. Redpath. *A Concordance to the Septuagint and the other Greek Versions of the Old Testament (Including the Apocryphal Books)*. Oxford: Clarendon Press, 1906.

Lampe, G. W. H. *A Patristic Greek Lexicon*. Oxford: Clarendon Press, 1968.

Liddell, H. G., R. Scott., H. S. Jones, and R. McKenzie. *A Greek-English Lexicon with Revised Supplement*. 9th ed. Oxford: Clarendon Press, 1996.

Metzger, B. M. *A Textual Commentary on the Greek New Testament*. 2nd ed. Stuttgart: Deutsche Bibelgesellschaft, 2002.

Rahlfs, A. and R. Hanhart. *Septuaginta: Editio altera*. Stuttgart: Deutsche Bibelgesellschaft, 2006.

Robinson, M. A. and W. G. Pierpont. *The New Testament in the Original Greek: Byzantine Textform*. 2nd ed. Southborough, MA: Chilton Book Publishing, 2018.

The Holy Bible: New Revised Standard Version Updated Edition. Washington D.C.: The National Council of Churches of Christ in the United States of America, 2021.

Digital Sources

Catena Catalogue database: <https://itsee-wce.birmingham.ac.uk/catenacatalogue/>.

Center for the Study of New

Testament Manuscripts: <https://www.csntm.org>.

Clavis Clavium database: <https://clavis.brepols.net/clacla>.

IGNTP THE Gospel According

to John: <https://itseeweb.cal.bham.ac.uk/iohannes/majuscule/introduction.html>.

New Testament Virtual

Manuscript Room: <https://ntvmr.uni-muenster.de/home>.

Thesaurus Linguae Graecae®

Digital Library: <http://www.tlg.uci.edu>.

Workspace for Collaborative

Editing: www.birmingham.ac.uk/workspace.

Electronic Resource for the

Textual Traditions of the Epistles

of Paul: www.epistulae.org.

Modern Sources

Aletta, A. A. 'Su Stefano, copista di Areta'. *RSBN* 41 (2004): 73–93.

Allen, G. 'Early Textual Scholarship on Acts: Observations from the Euthalian Quotation Lists'. *Religions* 13 (2022): 14.

Amirav, H. *Rhetoric and Tradition: John Chrysostom on Noah and the Flood*. TEG 12. Leuven: Peeters, 2003.

Anderson, F. I. '(Slavonic Apocalypse of) Enoch (Late First Century A.D.) with Appendix: 2 Enoch in Merilo Pravednoe'. *The Old Testament Pseudepigrapha*, edited by J. H. Charlesworth. Vol. 1. Peabody, MA: Hendrickson, 1983: 91–222.

Artz-Grabner, P. *Letters and Letter Writing*. Papyri and the New Testament. Leiden: Brill, 2023.

Ashby, G. W. *Theodoret of Cyrrhus as Exegete of the Old Testament*. Grahamstown:

- Rhodes University Press, 1972.
- Aussedat, M. 'Une pratique érudite de lecture des textes bibliques: les chaînes exégétiques grecques'. *REG* 121 (2008): 547–69.
- Ayres, L. W., M. W. Champion, and M. R. Crawford. 'Modes of Knowing and Ordering Knowledge in Early Christianity', *The Intellectual World of Late Antique Christianity: Reshaping Classical Traditions*, edited by L. Ayres, M. W. Champion, and M. R. Crawford. Cambridge: Cambridge University Press, 2023: 1–20.
- Bardenhewer, O. 'Oecumenius'. *WWK* 9 (1895): 708–11.
- Bates, C. R. 'Materializing Unity: Catena Manuscripts as Vessels for Imperial Reform'. *TC: A Journal of Biblical Textual Criticism* 28 (2023): 193–206.
- Bauer, C. *John Chrysostom and His Time*. Translated by M. Gonzaga. Vol. 1 (London: Sands & Company, 1959).
- Beeley, C. A. 'The Early Christological Controversy: Apollinarius, Diodore, and Gregory Nazianzen'. *VC* 65.4 (2011): 376–407.
- Best, E. *A Critical and Exegetical Commentary on Ephesians*. ICC. Edinburgh: T&T Clark, 1998.
- Blomkvist, V., and C. Marksches. *Euthalian Traditions: Text, Translation, and Commentary*. TUGAL 170. Berlin: De Gruyter, 2012.
- Bourke, G. F. 'How to Create the Ideal Son: The Unhidden Curriculum in Pseudo-Plutarch on the Training of Children'. *Educational Philosophy and Theory* 46 (2014): 1174–86.
- Bray, G., ed. *Reformation Commentary on Scripture: New Testament, Galatians, Ephesians*. Vol. 10. Downers Grove, IL: IVP Academic, 2011.
- Brown, R. E. *An Introduction to the New Testament*. New York: Doubleday, 1997.
- Bury, J. B. *A History of the Later Roman Empire: From Arcadius to Irene (395 A.D. to 800 A.D.)*. Vol. 2. Cambridge: Cambridge University Press, 2015.
- Caird, G. B. *Paul's Letters from Prison*. Oxford: Oxford University Press, 1976.
- Calvin, J. *The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians and Colossians*. Translated by T. H. L. Parker. Edited by D. W. Torrance and T. F. Torrance. Grand Rapids, MI: Eerdmans, 1965.
- Cameron, A. 'Byzantium and the Limits of Orthodoxy'. *Proceedings of the British Academy* (London: The British Academy, 2008): 129–152.

Cassin, M. 'Où en est l'édition de textes patristiques grecs aujourd'hui? Théories, méthodes et pratiques'. *ZAC* 24 (2020): 11–59.

Castagno, A. M. 'I Commenti di Ecumenio e di Andrea di Cesarea: Due letture divergenti dell' Apocalisse'. *Memorie della Accademia delle Scienze di Torino: II. Classe di Scienze Morali, Storiche e Filologiche* 5. Torino: Accademia delle Scienze di Torino, 1981: 303–426.

———. 'Il Problema della datazione dei dommenti all'Apocalisses di Ecumenio e di Andrea di Caesarea'. *Atti della Accademia della Scienze di Torino. Classe di Scienze Morali, Storiche e Filologiche* 114. Torino: Accademia della Scienze di Torino, 1980: 223–6.

Ceulemans, R. 'The Transmission, Sources and Reception of Procopius: Exegesis of Genesis: Observations in the Wake of the New Edition'. *VC* 71 (2017): 205–24.

Chandler, H. W. *A Practical Introduction to Greek Accentuation*. Oxford: Clarendon Press, 1881.

Codoñer, J. S. 'Dates or Narrative? Looking for Structures in Middle Byzantine Historiography (9th to 11th Century)'. *Byzanz Und Das Abendland IV: Studia Byzantino-Occidentalia*, edited by E. Juhász. Bibliotheca Byzantina IV. Budapest: Eötvös-József Collegium, 2016: 227–256.

———. 'Towards a Vocabulary for Rewriting Byzantium'. *Textual Transmissions in Byzantium: Between Textual Criticism and Quellenforschung*, edited by J. S. Codoñer and I. P. Martin. *Lectio* 2. Turnhout: Brepols, 2013: 61–92.

Cohick, L. *The Letter to the Ephesians*. NICNT. Grand Rapids, MI: W. B. Eerdmans, 2020

Coppola, C. 'A New Analysis of the Scholia Photiana in the Pseudo-Oecumenian Catena Tradition'. Unpublished doctoral dissertation, University of Birmingham, 2020.

Coutsoumpos, P. 'The Strong/Gnosis, Paul, and the Corinthian Community'. In *Paul and Gnosis*, edited by S. Porter and D. I. Yoon, 188–208. *PS* 9. Leiden: Brill, 2016.

Cramer, J. A. *In Epistulas S. Pauli Ad Corinthos. Catenae Graecorum Patrum in Novum Testamentum*. Vol. 5. Oxford: Oxford University Press, 1844.

———. *In Epistulas S. Pauli Ad Galatas, Ephesios. Philippenses, Colossenses, Thessalonicenses. Catenae Graecorum Patrum in Novum Testamentum*. Vol. 6. Oxford: Oxford University Press, 1844.

———. *In Evangelia S. Matthaei et S. Marci. Catenae Graecorum Patrum in Novum Testamentum*. Vol. 1. Oxford: Oxford University Press, 1840.

- Daniélou, J. *Platonisme & Théologie Mystique: Doctrine Spirituelle de Saint Grégoire de Nysse*. Aubier: Éditions Montaigne, 1944.
- De Groote, M. 'Die Kirchenväter in Oecumenius' "Scholia in Iohannem Chrysostomum". *VC* 55 (2001): 191–200.
- . 'Die Literatur der Kirchenväter im Apokalypsekommentar des Oecumenius'. *ZAC* 7 (2003): 251–62.
- . 'Die Quaestio Oecumeniana'. *SacEr* 36 (1996): 67–105.
- De Groote, M. 'Opera (Pseudo-)Oecumeniana: Das sonstige echte und vermeinte Oeuvre des Apokalypse-Exegeten Oecumenius', *ByzZ* 94 (2001), 19–28.
- DeSilva, D. A. *Ephesians*. NCBC. Cambridge: Cambridge University Press, 2022.
- Devreese, R. 'Chaînes exégétiques grecques'. *Dictionnaire de la Bible, Supplément*, 1084–1233. Paris: Letouzey & Ané, 1928.
- Diekamp, F. 'Mittheilungen über den Neuaufgefundenen Commentar de Oekumenius zur Apokalypse'. *Sitzungsberichte der Preubischen Akademie der Wissenschaften zu Berlin*. Berlin, 1901: 1046–56.
- Dorival, G. 'Biblical Catenae: Between Philology and History'. *Commentaries, Catenae and Biblical Tradition: Papers from the Ninth Birmingham Colloquium on the Textual Criticism of the New Testament in Association with the COMPAUL Project*, edited by H. A. G. Houghton, 65–81. TS 3.13. Piscataway, NJ: Gorgias Press, 2016.
- . *Les chaînes exégétiques sur les Psaumes*. Vol. 1. *Spicilegium Sacrum Lovaniense*: ED 43. Leuven: Peeters, 1986.
- . *The Septuagint from Alexandria to Constantinople: Canon, New Testament, Church Fathers, Catenae*. Oxford: Oxford University Press, 2021.
- Downs, D. J. *Alms: Charity, Reward, and Atonement in Early Christianity*. Waco, TX: Baylor University Press, 2016.
- Dunn, M. *Arianism*. Leeds: ARC Humanities Press, 2021.
- Erhard, A. *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche von dem Anfängen bis zum Ende des 16. Jahrhunderts*, Bd. 2. Leipzig: J. C. Hinrichs Verlag, 1938.
- Faulhaber, M. *Die Propheten-Catenen nach römischen Handschriften*. BibS 4. Freiburg im Breisgau: Herder, 1899.

- . ‘Katenen Und Katenenforschung’. *ByzZ* 18 (1909): 373–95.
- Fowl, S. E. *Ephesians: A Commentary*. Louisville, KY: Westminster John Knox Press, 2012.
- Garrigues, J. ‘On Maximian Soteriology’. *Byzantine Gospel: Maximus the Confessor in Modern Scholarship*, edited by A. Nichols. Edinburgh: T&T Clark, 1993.
- Geerard, M., and J. Noret, eds. *Clavis Patrum Graecorum: IV Concilia. Catenae*. Vol. IV. CCSG 4. Turnhout: Brepols, 2018.
- Grant, R. M., and D. Tracy. *A Short History of Biblical Interpretation*. Minneapolis: Fortress Press, 1984.
- Gray, P. T. R. *Claiming the Mantle of Cyril: Cyril of Alexandria and the Road to Chalcedon*. Leuven: Peeters, 2021.
- . *The Defense of Chalcedon in the East (451-553)*. Leiden: Brill, 1979.
- Griesbach, J. J. *Novum Testamentum Graece: Textum Emendavit et Lectionis Varietatem Adiecit*. London: Payne & Mackinlay, 1777.
- Grillmeier, A., and T. Hainthaler. *Christ in Christian Tradition, Volume Two: From the Council of Chalcedon (451) to Gregory the Great (590–604), Part Three: The Churches of Jerusalem and Antioch from 451 to 600*. Translated by J. Cawte and P. Allen. Oxford: Oxford University Press, 2013.
- . *Christ in Christian Tradition, Volume Two: From the Council of Chalcedon (451) to Gregory the Great (590–604), Part Two: The Church in Constantinople in the Sixth Century*. trans. J. Cawte and P. Allen. London: Mowbray, 1995.
- Gross, J. *La divinisation du chrétien d’après les pères grecs: Contribution historique à la doctrine de la grâce*. Paris: J. Gabalda and Co., 1938.
- Hadidian, D. Y. ‘Τοὺς Δὲ Εὐαγγελιστάς in Eph. 4:11’. *CBQ* 28 (1966): 317–321.
- Harnack, A. *The Mission and Expansion of the Christianity in the First Three Centuries*. Edited by J. Moffatt. New York: Harper & Brothers, 1961.
- Harper, K. *Slavery in the Late Roman World AD 275–425*. Cambridge: Cambridge University Press, 2011.
- Head, P. M. ‘Named Letter-Carriers Among the Oxyrhynchus Papyri’. *JSNT* 31 (2009): 279–99.
- Heath, J. ‘Spiritual Senses before Origen’. *The Intellectual World of Late Antique Christianity: Reshaping Classical Traditions*, edited by L. W. Ayres, M. W.

- Champion, and M. R. Crawford. Cambridge: Cambridge University Press, 2023: 21–46.
- Hengel, M. 'Aufgaben der Neutestamentlichen Wissenschaft'. *NTS* 40 (1994): 321–357.
- Hoehner, H. W. *Ephesians: An Exegetical Commentary*. Grand Rapids, MI: Baker Academic, 2002.
- Houghton, H. A. G. 'The Layout and Structure of the Catena'. *Codex Zacynthius: Catena, Palimpsest, Lectionary*, edited by H. A. G. Houghton and D. C. Parker. TS 3.21. Piscataway, NJ: Gorgias Press, 2020: 59–73.
- Houghton, H. A. G., P. Manafis, and A.C. Myshrall. *The Palimpsest Catena of Codex Zacynthius: Text and Translation*. TS 3.22. Piscataway, NJ: Gorgias Press, 2020.
- Houghton, H. A. G., and A. C. Myshrall. 'Three Direct Copies and Other Closely Related Manuscripts of the Pauline Epistles'. *NovT* 65 (2023): 381–99.
<https://doi.org/10.1163/15685365-bja10050>.
- Jaeger, W. *Paideia: The Ideals of Greek Culture Vol. 3: The Conflict of Cultural Ideals in the Age of Plato*. Translated by G. Highet. Oxford: Oxford University Press, 1971.
- Karamanolis, G. 'Christian versus Pagan Perfection'. *Longing for Perfection in Late Antiquity: Studies on Journeys between Ideal and Reality in Pagan and Christian Literature*, edited by J. Leemans, G. Roskam, and P. Van Deun. Leiden: Brill, 2023: 143–65.
- Karo, G., and H. Lietzmann. *Catenarum Graecarum Catalogus*. Göttingen: Lüdér Horstmann, 1902.
- Kavrus-Hoffman, N. 'Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America Part IX: Chicago, Illinois, The Lutheran School of Theology at Chicago, The Jesuit-Krauss-McCormick Library'. *Manuscripta* 59.1 (2015): 117–31.
- . 'Discovering Hidden Treasures: Cataloguing Greek Manuscripts in the Collections of the United States of America'. *Bibliologia* 48 (2018): 75–84.
- Kelly, J. N. D. *Golden Mouth: The Story of John Chrysostom, Ascetic, Preacher, Bishop*. Ithaca, NY: Cornell University Press, 1995.
- Kirby, J. C. *Ephesians: Baptism and Pentecost: An Inquiry into the Structure and Purpose of the Epistle to the Ephesians*. London: S.P.C.K., 1968.
- Knibb, M. A. 'The Ascension of Isaiah 6–11'. *The Old Testament Pseudepigrapha*, edited by J. H. Charlesworth, Vol. 2. Garden City, NJ: Doubleday, 1985: 143–176.

- Kohlgraf, P. *Die Ekklesiologie des Epheserbriefes in der Auslegung durch Johannes Chrysostomus: Eine Untersuchung zur Wirkungsgeschichte paulinischer Theologie*. Bonn: Norbert M. Borengässer, 2001.
- Kovacs, J. L. 'Reading the Divinely Inspired, Paul: Clement of Alexandria in Conversation with Heterodox Christians, Simple Believers, and Greek Philosophers'. *Clement's Biblical Exegesis: Proceedings of the Second Colloquium on Clement of Alexandria (Olomouc, May 29–31, 2014)*, edited by V. Cernusкова, J. L. Kovacs, and J. Platova, 325–44. Supplements to Vigiliae Christianae 117. Leiden: Brill, 2017.
- Kümmel, W. G. *Introduction to the New Testament*. Nashville: Abingdon Press, 1975.
- Lamb, W. R. S. *The Catena in Marcum: A Byzantine Anthology of Early Commentary on Mark*. TENTS 6. Leiden: Brill, 2012.
- Lamb, W. R. S. 'Conservation and Conversation: New Testament Catenae Manuscripts in Byzantium'. *The New Testament in Byzantium*, edited by D. Krueger and R. S. Nelson. Dumbarton Oaks Byzantine Symposia and Colloquia. Washington, D.C.: Dumbarton Oaks, 2016: 277–300.
- Lamoreaux, J. C. 'The Provenance of Ecumenius' Commentary on the Apocalypse'. *VC* 52 (1998): 88–108.
- Lebon, J. *Le monophysisme sévérien: étude historiographie, littéraire et théologie sur la résistance monophysite au concile de Chalcédoine jusqu'à la constitution de l'Église jacobite*. Leuven: Joseph van Linthout, 1909.
- Leshem, D. 'Retrospectives: What Did the Ancient Greeks Mean by "Oikonomia"?'. *The Journal of Economic Perspectives* 30 (2016): 225–38.
- Lietzmann, H. *Apollinarius von Laodicea und seine Schule: Text und Untersuchungen*. Tübingen: Mohr Siebeck, 1904.
- Lincoln, A. *Ephesians*. WBC 42. Dallas: World Books, 1990.
- Lorrain, A. 'Autour du Vaticanus gr. 762: Notes pour l'étude des chaînes à présentation alternante'. *Byzantion* 90 (2020): 67–95.
- . 'Editer les chaînes exégétiques grecques: Quelle place pour les mises en page?'. *Byzantion* 91 (2021): 219–63.
- Maddox, R. L. 'John Wesley and Eastern Orthodoxy: Influences, Convergences, and Differences'. *AsTJ* 45 (1990): 29–53.

- Madigan, A. D., and J. A. McGuckin. 'Arius, Arianism'. *Encyclopedia of the Bible and Its Reception Online*. Berlin: De Gruyter, 2010. <https://doi-org.bham-ezproxy.idm.oclc.org/10.1515/EBR.ariusarianism>.
- Marcon, J. 'A Missing Link in the Chain: A Neglected Fragmentary Manuscript of the Ps. Oecumenian Catena on Romans'. *That Nothing May Be Lost: Fragments and the New Testament Text: Papers from the Twelfth Birmingham Colloquium on the Textual Criticism of the New Testament*, edited by C. R. Bates, J. Marcon, A. J. Patton, and E. Scieri, 187–214. TS 3.29. Piscataway, NJ: Gorgias Press, 2022.
- . 'The Pseudo-Oecumenian Catena on Romans'. Unpublished doctoral dissertation, University of Birmingham, 2023.
- Manafis, P. *(Re)Writing History in Byzantium: A Critical Study of Collections of Historical Excerpts*. Abingdon: Routledge, 2020.
- Mango, C. *The Homilies of Photius Patriarch of Constantinople: English Translation, Introduction and Commentary*. Cambridge, MA: Harvard University Press, 1958.
- Mariés, L. 'Extraits du commentaire de Diodore de Tarse sur les Psaumes'. *RSR* 9 (1919): 79–101.
- Marrou, H. I. *A History of Education in Antiquity*. Translated by G. Lamb. Madison, WI: University of Wisconsin Press, 1956.
- McGuckin, J. A. *St. Cyril of Alexandria the Christological Controversy: Its History, Theology, and Texts*. Supplements to Vigiliae Christianae. Leiden: Brill, 1994.
- McLeod, F. G. *The Image of God in the Antiochene Tradition*. Washington D.C.: The Catholic University of America Press, 1999.
- Meade, J. D. 'The Canonical Shape of the Greek Old Testament'. *Canon Formation: Tracing the Role of Sub-Collections in the Biblical Canon*, edited by E. D. Glenny and D. R. Lockett. London: T&T Clark, 2023: 53–78.
- Merkle, B. L. *Ephesians*. EGGNT. Nashville: B&H Academic, 2016.
- Meyendorff, J. *Byzantine Theology: Historical Trends and Doctrinal Themes*. New York: Fordham University, 1974.
- . *Christ in Eastern Christian Thought*. Crestwood, NY: St. Vladimir's Press, 1987.
- Miller, B. *A Most Unlikely God: A Philosophical Enquiry*. Notre Dame: University of Notre Dame Press, 1996.

- Mitchell, M. M. *John Chrysostom on Paul: Praises and Problem Passages*. Atlanta: SBL Press, 2022.
- Muddiman, J. *The Epistle to the Ephesians*. BNTC. London: Continuum, 2001.
- Mühlenberg, E. *Psalmekommentare aus der Katenenüberlieferung Bd. 3: Untersuchungen zu den Psalmekatenen*. PTS 19. Berlin: De Gruyter, 1978.
- Myers, B. 'The Patristic Atonement Model'. *Locating Atonement: Explorations in Constructive Dogmatics*, edited by O. D. Crisp and F. Sanders. Proceedings from the Los Angeles Theology Conference. Grand Rapids, MI: Zondervan, 2015: 71–88.
- Nielsen, K. M. *Vice in Ancient Philosophy: Plato and Aristotle on Moral Ignorance and Corruption of Character*. Cambridge Elements of Ancient Philosophy. Cambridge: Cambridge University Press, 2023.
- O'Keefe, J. 'A Letter That Killeth: Toward a Reassessment of Antiochene Exegesis, or Diodore, Theodore, and Theodoret on the Psalms'. *J ECS* 8.1 (2000): 83–104.
- Osborne, G. R. *Ephesians Verse by Verse*. Bellingham, WA: Lexham Press, 2022.
- Palladius. *Dialogue on the Life of St. John Chrysostom*. Translated by R. Meyer. ACW 45. New York: Newman Press, 1985.
- Panella, T. 'The Pseudo-Oecumenian Catena on Galatians'. Unpublished doctoral dissertation, 2017.
- . 'Re-Classifying the Pseudo-Oikoumenian Catena Types for Paul's Epistle to the Galatians'. *Receptions of the Bible in Byzantium. Texts, Manuscripts, and Their Readers*, edited by Reinhart Ceulemans and Barbara Crostini. *Studia Byzantina Upsaliensia* 20. Uppsala: Uppsala Universiteit, 2021: 387–404.
- Parpulov, G. *Toward a History of Byzantine Psalters: Ca. 850–1350 AD*. Plovdiv, 2014.
- . 'A Twelfth Century Style of Greek Calligraphy'. *Le Livre Manuscrit Grec: Écritures, Matériaux, Histoire: Actes Du IX^e Colloque International de Paléographie Grecque Paris, 10–15 Septembre 2018*, edited by M. Cronier and B. Mondrain. Paris: Association des Amis du Centre d'Histoire et Civilisation de Byzance, 2020: 181–96.
- . *Catena Manuscripts of the Greek New Testament: A Catalogue*. TS 3.25. Piscataway, NJ: Gorgias Press, 2021.
- Patton, A. J. 'The Development of the Catena on the Gospels'. Unpublished doctoral dissertation, University of Birmingham, 2023.

- Percival, H. R. *The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees, together with the Canons of All the Local Synods Which Have Received Ecumenical Acceptance*. Oxford: James Parker, 1900.
- Petit, F. 'Les chaînes exégétiques grecques sur la Genèse et l'Exode. Programme d'exploration et d'édition'. *StPatr* 12, edited by E. A. Livingstone. Berlin: Akademie, 1975: 46–50.
- . *La chaîne sur la Genèse, édition intégrale I*. TEG. Turnhout: Peeters, 1991.
- . 'La chaîne grecque sur la Genèse, miroir de l'exégèse ancienne'. *Stimuli, Exegese und ihre Hermeneutik in Antike und Christentum: Festschrift für Ernst Dassmann*, edited by G. Schöllgen and C. Scholten. JAC 23. Münster: Aschendorff, 1996: 243–53.
- Pétridès, S. 'Oecumenius de Tricca, ses œuvres, son culte'. *Échos d'orient* 6 (1903): 307–10.
- Plantinga, A. *Does God Have a Nature?* Milwaukee: Marquette University Press, 1980.
- Pokorný, P. *Die Entstehung der Christologie: Voraussetzungen einer Theologie des Neuen Testaments*. Stuttgart: Calwer, 1985.
- Pomeroy, S. *Chrysostom as Exegete: Scholarly Traditions and Rhetorical Aims in the Homilies on Genesis*. VCSUPP171. Leiden: Brill, 2021.
- Radde-Gallwitz, A. *Basil of Caesarea, Gregory of Nyssa, and the Transformation of Divine Simplicity*. OECS. Oxford: Oxford University Press, 2009.
- Reuman, J. "'Stewards of God": Pre-Christian Religious Application of Oikonomos in Greek'. *JBL* 77 (1958): 339–349.
- . 'Oikonomia = "Covenant": Terms for Heilgeschichte in Early Christian Usage'. *Novum Testamentum* 3 (1959): 282–292.
- . 'Οἰκονομία as "Ethical Accommodation" in the Fathers and its Pagan Backgrounds'. *StPatr* 3 (1961): 370–79.
- . 'OIKONOMIA-Terms in Paul in Comparison with Lucan Heilsgeschichte'. *NTS* 13 (1966): 147–167.
- Reuss, J. *Matthäus-Kommentare aus der Griechischen Kirche aus Katenenhandschriften Gesammelt und Herausgegeben*. TUGAL 61. Berlin: Akademie-Verlag, 1957.
- Robinson, J. A. *Euthaliana: Studies of Euthalius, Codex H of the Pauline Epistles, and the Armenian Version with an Appendix Containing a Collation of the Eton MS of the*

- Pseudo-Athanasian Synopsis*. Cambridge: Cambridge University Press, 1895.
- Romeny, B. ter H. 'Procopius of Gaza and His Library'. *From Rome to Constantinople: Studies in Honour of Averil Cameron*, edited by H. Amirav and B. ter H. Romeny. Leuven: Peeters, 2007: 173–190.
- Sandnes, K. O. *The Challenge of Homer, School, Pagan Poets and Early Christianity*. Edinburgh: T&T Clark, 2009.
- Sarris, P. 'Slavery, Late Antiquity and Byzantium'. *The Encyclopedia of Ancient History*, edited by R. S. Bagnall and K. Brodersen. New York: Wiley Online Library, 2012. <https://doi.org/10.1002/9781444338386.wbeah03220>.
- Schäublin, C. *Untersuchungen zu Methode und Herkunft der Antiochenischen Exegese*. Köln: Peter Hanstein, 1974.
- Schmemmann, A. *Historical Road of Eastern Orthodoxy*. Translated by L. W. Keisch. London: Harvill, 1963.
- Schmid, J. 'Ökumenios der Apokalypsen-Ausleger und Ökumenios der Bischof von Trika'. *Byzantische-Neugriechische Jahrbücher* 14 (1938): 322–30.
- Schminck, A. 'Epanagoge', *The Oxford Dictionary of Byzantium* (Oxford: Oxford University Press, 1991). <https://www.oxfordreference.com/view/10.1093/acref/9780195046526.001.0001/acref-9780195046526-e-1683>.
- Schnackenburg, R. *Ephesians: A Commentary*. Translated by H. Heron. Edinburgh: T&T Clark, 1991.
- Scieri, E. 'The Catena Manuscripts on Acts: A Revised Classification'. *VC* 76.1 (2022): 281–305.
- Simonetti, M. *Biblical Interpretation in the Early Church: An Historical Introduction to Patristic Exegesis*. Edinburgh: T&T Clark, 1994.
- Soden, H. F. von. *Die Schriften des Neuen Testaments in ihre ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*. Vol. 1.1. *Bib* 5. Göttingen: Vandenhoeck & Ruprecht, 1924.
- Spitaler, A., and J. Schmid. 'Zur Klärung des Ökumeniusproblems'. *OrChr* 3.9 (1934): 208–18.
- Staab, K. *Die Pauluskatenen nach den handschriftlichen Quellen untersucht*. Rome: Pontifical Biblical Institute, 1926.

- . *Pauluskommentare aus der Griechischen Kirche: aus Katenen Handschriften gesammelt und herausgegeben*. Münster: Aschendorff, 1933.
- Strawbridge, J. R. *The Pauline Effect: The Use of the Pauline Epistles by Early Christian Writers*. SBR 5. Berlin: De Gruyter, 2015.
- Summerson, A. J. *Divine Scripture and Human Emotion in Maximus the Confessor: Exegesis of the Human Heart*. Leiden: Brill, 2021.
- Tăbuș, T. 'Neo-Chalcedonism'. *EBR*, edited by C. M. Furey and J. M. LeMon. Berlin: De Gruyter, 2023. <https://doi.org/10.1515/ebr.neochalcedonism>.
- Thielman, F. *Ephesians*. BECNT. Grand Rapids, MI: Baker Academic, 2010.
- Thierry, A. *Nestorius et Eutychès les grandes hérésies du Ve siècle*. Paris: Didier er C^{ie} Librairies-Editeurs, 1878.
- Thome, F. *Historia contra Mythos: Die Schriftsauslegung Diodors von Tarsus und Theodores von Mopsuestia im Widerstreit zu Kaiser Julians und Salustius allegorischen Mythenverständnis*. Hereditas Studien zur Alten Kirchengeschichte. Bonn: Borengässer, 2004.
- Tooley, W. J. 'Stewards of God: An Examination of the Terms OIKONOMOS and OIKONOMIA in the New Testament'. *SJT* 19 (1966): 74–86.
- Torrance, I. R. *Christology After Chalcedon: Severus of Antioch & Sergius the Monophysite*. Norwich: Canterbury Press, 1988.
- Torri, P. 'Assimilation to God and Practical Life from Plato to Plotinus'. *Longing for Perfection in Late Antiquity: Studies on Journeys between Ideal and Reality in Pagan and Christian Literature*, edited by J. Leemans, G. Roskam, and P. Van Deun. Leiden: Brill, 2023: 19–57.
- Tzamalikos, P. *An Ancient Commentary on the Book of Revelation: A Critical Edition of the Scholia in Apocalypsin*. Cambridge: Cambridge University Press, 2014.
- Urbainczyk, T. *Theodoret of Cyrrhus: The Bishop and the Holy Man*. Ann Arbor: University of Michigan Press, 2002.
- Vaggione, R. P. 'Eunomius of Cyzicus'. *EBR*, edited by C. Furey. Berlin: De Gruyter, 2014. <https://doi.org/10.1515/ebr.eunomiusofcyzicus>.
- Vianès, L. 'Chaînes de Jean le Droungaire sur les Grands Prophètes, ou chaînes pro-Sévériennes'. *Receptions of the Bible in Byzantium: Texts, Manuscripts, and Their Readers*, edited by R. Ceulemans and B. Crostini. Studia Byzantina Upsaliensia 20. Uppsala: Uppsala Universiteit, 2021: 405–26.

- Vogel, M, and V. Gardthausen. *Die griechischen Schreiber des Mittelalters und der Renaissance*. Leipzig: O. Harrassowitz, 1909.
- Willard, L. C. *A Critical Study of the Euthalian Apparatus*. ANTF 41. Berlin: De Gruyter, 2009.
- Wilson, R. M. *A Critical and Exegetical Commentary on Colossians and Philemon*. ICC. London: T&T Clark, 2005.
- Winslow, D. *The Dynamics of Salvation: A Study of Gregory of Nazianzus*. PMS 7. Philadelphia: The Philadelphia Patristic Foundation, 1979.
- Wooten, C. W. 'Questions in Greek Rhetorical Theory and Demosthenes' Phillipics'. *Rhetorica: A Journal of the History of Rhetoric* 31 (2013): 349–71.
- Young, F. 'The Rhetorical Schools and Their Influence on Patristic Exegesis'. *The Making of Orthodoxy: Essays in Honour of Henry Chadwick*, edited by R. Williams. Cambridge: Cambridge University Press, 1989: 182–199.
- Young, F. *Biblical Exegesis and the Formation of Christian Culture*. Cambridge: Cambridge University Press, 2009.
- Zahn, T. *Geschichte des Neutestamentlichen Kanons, Bd 2, Hälfte 1*. Leipzig: A. Deichert, 1890.
- Zeher, J. L. 'Evagrius of Pontus on Λύπη: Distress and Cognition between Philosophy, Medicine, and Monasticism'. *The Intellectual World of Late Antique Christianity: Reshaping Classical Traditions*, edited by L. W. Ayres, M. W. Champion, and M. R. Crawford. Cambridge: Cambridge University Press, 2023: 530–47.