

On Martyrdom by Origen

Introduction

This is the second time I've undertaken the task of inserting notations with the intent of fleshing out a patristic text. Not long beforehand I had done more or less the same with regard to several dialogues of Plato ¹. Fortunately the text at hand which goes by the title in Greek *Eis Marturion* ² is divided into convenient sections making the task that much easier. I figure the best way to go about the task at hand is to jump in, see how it goes for the first couple of pages and consider whether or not to proceed.

I came across far more scriptural verses than anticipated which somewhat surprised me. In some sections I've inserted nothing but these verses. Furthermore I couldn't help but be impressed that I was reading a document written not long after last of the apostles and their immediate successors. Even at this early stage Origen revealed that he had a surprisingly profound grasp of the Bible for the purpose he wanted. That happened to be martyrdom, chiefly because some of his contemporaries were giving their lives for the new Christian faith.

Those familiar with Origen know that an unfortunate cloud had been hanging over him from the get-go. He got himself into some hot water chiefly by having espoused *apokatastasis*, the restoration of all things in Christ, including the devil. From our current position we can sympathize with him who after all was writing so early in the church's history. Any brilliant thinker is bound to make mistakes.

As for preparing the text at hand, I took a way which generally goes unseen or not detected. I've done it plenty of times with the above mentioned Platonic dialogues as well as most "expansion" documents relative to books of the Bible posted on this website. As in the case at hand, that consists in downloading the

¹The first patristic document was Origen's **On Prayer** also posted on this website.

²As for the noun *marturion*, fundamentally it means witness, someone who has seen first hand a significant event which has had a personal effect not just on the person seeing it but on those with whom he or she has been in contact. Thus it's a kind of public confirmation or attestation on the basis of personal knowledge or belief...i.e., rightly designated as a testimony. Also note the preposition *eis* in the title which literally reads "into martyrdom." Such phraseology makes it more intimate, that whoever reads what Origen has to say is serious, that is, getting *eis* martyrdom, not standing outside as an observer.

English text and taking pains to arrange it in a manner I feel best for presentation. A certain amount of fussing about...deliberately so...is involved regarding the text almost in a physical sort of way. I've found this to be relaxing as I sought to prepare the document for being worked upon. In this way what's presented comes off to the best of my limited ability. Once done it's time to take a first crack at the text. This, of course, is exciting as I start rummaging around the document at hand knowing full well that I'm both taking a gamble as to whether or not what I'm producing has any value. Keeping an eye on enjoying the task at hand is vital. If I put my attention elsewhere, quickly I'd become too self-focused and not get anything accomplished, imperfect as it may be.

This undue concern for results led to a second discovery, one quite recent and inserted here after I had completed the Introduction. I had been doing some research on another project concerning the sophists with whom Socrates contended. Their primary goal was to teach people how to hold down an argument, the contents of which being secondary. The whole point was to win the argument, fair or foul. I brought some of this awareness to bear while dealing with **On Martyrdom**. Was Origen a sophist...a salesman...attempting to persuade his readers regardless of the contents of his text? Was this secondary to helping people overcome fears about actually giving witness to Jesus Christ to the point of death?

You could tell right away that Origen's approach was genuine. I'd say a major proof of this was his deft use of scriptural passages to back up his ideas, a fact already noted. Furthermore, he had a pronounced enthusiasm when describing the travails of the seven brothers and their mother in Second Maccabees. Both these observations began to dawn on me in a big way when I was halfway through the text. I stopped and marveled at how Origen's mind worked as he picked out verses appropriate for expressing his thoughts on martyrdom. There's something undoubtedly up close and personal about it. Not only that, this was no small feat for a document written around the year 235. Clearly Origen was not manipulating these verses but was allowing himself to be a conduit of sorts. Anyone can see he was acting as such by the effortless flow of verses coming from a source outside himself. Naturally he attributed this source to Jesus Christ.

As for the notations within the text of **On Martyrdom**, I started out with the

intent of examining each and every word or phrase. Quickly I discovered this was impracticable, attempting to cover too much territory which in turn meant losing sight of where Origen was going. In a nutshell, such an enterprise would have been way too complicated. Then after considering how Origen inserts various scriptural verses and comments upon them, I realized I could follow this basic outline. More specifically, I could follow his method and make notations at intervals where I deemed them appropriate. So in a way the notations consist of each and every scriptural verse written here in full. That, in turn, led to putting them in a separate document entitled **Scriptural References to On Martyrdom by Origen**. Personally I think that text is more important than the one at hand since it's free of my personal observations. Once I saw how numerous were the verses, I felt more loosened up to continue, not being bogged down by an undue fear of trying to cover every word of the text. Only time will tell how that works out since I write this more or less at the beginning of this document.

Three further observations, if I may. As I moved along in the text, I gained greater knowledge of the Greek words, of how Origen uses them. This in and by itself is worth the whole enterprise. The second pertains to the use of prepositions whether free-standing or prefaced to nouns and verbs. As soon as you begin reading the text understanding their role turns out to absolutely crucial, for it gives various shades of meaning and insight not available in translation. The third and most important observation of them all is that **On Martyrdom** is not to be read as you would any document. Rather, it's a guide...a companion of sorts...designed to assist a person reading the text in the spirit of *lectio divina*. If that isn't your goal, it's best not to proceed.

All scriptural quotes are from **The Holy Bible (RSV)**, Second Catholic Edition (San Francisco, 2015). Most scriptural quotes are given in full so as to appreciate better how Origen uses them. This is important, for often an omitted part of a given verse needs to be included for greater understanding. I can't help but repeat myself in a way. These references shouldn't be treated as a list. Rather, they are essential to see how Origen's mind worked while formulating ideas for **On Martyrdom**. Some time ago I had gone through St Bernard of Clairvaux's **Song Commentary** and abstracted all the scriptural verses which amounted to several hundred. The intent? For the reader to reconstruct the **Commentary** by reading these verses alone. This document is posted on the website at hand. Not only that, there might be the possibility that the reader could come up with his

or her very own song commentary. With that in mind, why not the same with **On Martyrdom**? Perhaps it could even outdo Origen himself.

The text is in black whereas the notations are in blue. As the reader moves along in **On Martyrdom**, he or she will encounter reoccurring Greek words. To avoid repeating notes about them, they are followed by a plus sign, +. For convenience, the document is divided into two sections.

The source of the Greek text:

J.P. Migne, **Patrologia Graeca** #11, 1857

The source of the English text ³:

file:///C:/Users/Richard/Documents/CURRENT/
An%20Exhortation%20to%20Martyrdom,%20Prayer,
%20and%20Selected%20Works%20(Origen%20Rowan%20Greer%20(trans.))
%20(Z-Library).pdf

Chapter One

I. "You who are weaned from milk, you who are taken from the breast, each of you expect affliction upon affliction, expect hope upon hope, yet a little while, yet a little while, by the contempt of lips, through another tongue" (Is. 28.9-11, LXX).

Origen starts running right out of the gate with two scriptural verses directed to his listeners or those who may be in danger of suffering martyrdom. He addresses them as having been infants feeding at the breasts of their mothers despite their being adults physically speaking. Note the preposition *apo-* or from prefaced to the two verbs signifying this: *apogalaktizo* and *apospao*, the latter more along the lines of being dragged from. Also *apo* is found as a free-standing preposition twice; all in all, immediately we have four occasions of *apo* which is significant and says a lot about where this treatise is headed.

Apo doesn't stop with withdrawal. It's the very first step for something much larger put in terms of expectation which is a verb prefaced with the preposition *pros-*, and signifies direction towards-which to be found often in this document, it being the opposite of *apo*. Here it intimates two things different from each other, affliction and hope, *thlipsis* and *elpis*; the former as to

³Click on the entire URL (in green) which brings you to the website containing the book.

press, to squeeze.

Origen situates this within the context of a quote of two verses from Isaiah which need to be fleshed out so as to understand better what's going on: "Whom will he teach knowledge, and to whom will he explain the message? Those who are weaned from the milk, those taken from the breast? For it is precept upon precept, precept upon precept, line upon line, here a little, there a little." I believe the rhetorical question as to teaching and explaining are what's behind this short opening paragraph. They two verbs in Hebrew: *yarah* and *byn*, to cast or to indicate and to understand; the latter as verbal root for the preposition between, same spelling.

So, most God-fearing Ambrose and most pious Proctetus, you are no longer of the flesh or babes in Christ (cf. 1Cor. 3.1), but have grown in your spiritual stature (cf. Lk. 2.52). You no longer need milk but solid food (cf. Heb. 5.12). As those called by Isaiah "weaned from milk" and "taken from the breast" listen how not simply one but "affliction upon affliction" is prophesied for athletes who have been weaned. The person who does not refuse the "affliction upon affliction" but welcomes it like a noble athlete as well immediately welcomes "hope upon hope," which he will enjoy shortly after the "affliction upon affliction." For that is what "yet a little while, yet a little while" means.

Two men are singled out by reason of being God-fearing and most pious, *theoprepes* and *eusebes* or being fit (*prepo*) and or being dutiful or religious. Both are examples of those mentioned in the first sentence of this treatise, of that transition *apo* to *pros*, from to towards. Here it's put in terms of the flesh/babes or *sarkinos/nepios*, the latter literally as not-yet-speaking. For them, there's no more need for milk but solid food, the adjective for the latter being *stereos* also as firm.

In the two examples just given, note the two verses (1Cor 3.1 and Heb 5.12):⁴ "But I, brethren, could not address you as spiritual men but as men of the flesh, as infants in Christ" (*pneumatikos* vs. *sarkinos*). "Though by this time you ought to be teachers, you need someone to teach you again the first principles of God's word. You need milk, not solid food." The verb *didasko* or to teach concerns *stoicheion*, the basic components of anything which here is God's *logion*, oracle of divine teaching.

⁴At this early juncture I haven't yet singled out the scriptural verses, something that happens throughout most of this document.

To these two biblical verses Origen refers to the three Isaiah verses above (28.9-11), bringing in the example of athletes who've been weaned. Such a highly trained person doesn't refuse affliction but welcomes it after which he does the same for hope. As for this hope, he will enjoy it soon after the affliction. With regard to this alteration between opposites which only an athlete can manage, Origen throws in the phrase "a little while" from Is 28.11, *mikros* meaning small as found in the Septuagint ⁵ as cited.

2. Furthermore, if strangers to the language of the holy Scriptures should hold us in contempt or disparage us as either impious or fools, let us remember that the "hope upon hope" to be given us in "yet a little while" will be given "by the contempt of lips through another tongue." And who would not welcome "affliction upon affliction" that he might immediately also welcome "hope upon hope"? He will consider with Paul "that the sufferings of this present time" with which, as it were, we purchase blessedness "are not worth comparing with the glory that is to be revealed to us" from God (Rom. 8.18). The truth of this judgment is apparent because "this light momentary affliction" (2Cor. 4. 17) both is and is said to be "light" for those not burdened by present hardships, since it is quite outweighed by the greater and heavier "weight of eternal glory" it is "preparing for us" (2Cor. 4. 17). This will happen if, when our persecutors wish to weigh down our souls, as it were, we turn our governing mind from our sufferings and look not at the present sufferings but at the prizes kept for athletes who by their endurance of these tests compete according to the rules in Christ by the grace of God (cf. 2Tim. 2.5). He multiplies His benefits and gives as much beyond what the toils of the contestant deserve as it is right for Him to give as the God who does not quibble about trifles and who in His munificence knows how to increase His gifts to those who have demonstrated they love Him with all their soul by despising so far as they are able their earthen vessel (cf. 2Cor. 4.7).

You could put those whom Origen designates as strangers or *allogenes* (belonging to another, alien) as potentially hostile not so much literally "according (*kata*) to holy Scriptures" but towards those who adhere to such writings. *Kata* is a preposition which here suggests living in accord with what these Scriptures contain. Their negative attitude? It's to exercise contempt and disparagement or *phaulizo* and *exeutelizo* also as to treat lightly where the preposition *ex-* or from makes the verb that much stronger.

⁵From this point on the Septuagint will be referred to as LXX.

At this point remembrance is crucial, *hupomimnesko* or to remember-under, *hupo-* suggestive of support with regard to one's memory. This is where Origen hearkens back to the first sentence of the treatise in reference to Is. 28.9-11, that is, by insertion of these phrases. Also he quotes from Rom 8.18 which reads in full as "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us." Note the word *kairos* for time which is more along the lines of a special event where time itself is lifted from its normal flow and placed into a higher realm. In the context at hand, *kairos* is presented in a negative sense and by reason of this, is remembered more vividly.

Right after the Romans verse Origen inserts 2Cor 4.17: "For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison." He cites this verse yet again with emphasis upon the verb *katergazomai* which is the verbal root to work or to labor prefaced with the preposition *kata-* which implies working in accord with.

Now for the first time we have a word often associated with martyrdom, that is, persecutors which is the verb *thlibo*, to press as well as to compress or to pinch. By this squeezing they weigh down our souls, *piezo* or to press, squeeze. However, we have the option of turning our mind: the verbal root *strephe* prefaced with the preposition *apo-* or from concerning *to hegemonikon*, that which goes before or leads the way (*hegemoneuo*). Such *apostrepho* is with regard to suffering or those burdens laid upon us, the significance of the preposition *epi-* with regard to *epiponos*.

At this point Origen introduces the example of athletes noted for their endurance, *hupomone* or a remaining (*moneo*) which is under, *hupo-*. Divine grace obviously plays an important role here where Origen cites 2Tim 2.5: "An athlete is not crowned unless he competes according to the rules." *Nomimos* is an adverb meaning conformable to custom or what's laid down.

A key word which follows and in a way sums up this section: *glischrologemai* which means to squabble about trifles, something not characteristic of God. This is a lead into 2Cor 4.7: "But we have this treasure in earthen vessels to show that the transcendent power belongs to God and not to us." I.e., being in such an earthen vessel can easily give rise to the *glischrologemai* just mentioned and can hinder giving witness or the *marturion*, title of the essay at hand.

3. And I think that God is loved with the whole soul by those who through their great longing for fellowship with God draw their soul away and separate it not

only from their earthly body but also from every corporeal thing. For them no pulling or dragging takes place even in putting off their lowly body (cf. Phil. 3 .21) when the time allows them to take off the body of death through what is supposed to be death. Then they will hear the apostolic prayer and statement "Wretched man that I am! Who will deliver me from this body of death?" (Rom. 7.24). For which one of those who groan in this tent (cf. 2Cor. 5.4) because they are weighed down by a corruptible body (cf. Wis. 9.15) would not also give thanks, first saying, "Who will deliver me from this body of death?" And when he sees that he has been delivered from the body of death by his confession, he will make the holy proclamation "Thanks be to God through Jesus Christ our Lord!" (Rom. 7 .25). If such a view seems hard to anyone, then he has not thirsted for God, the Mighty One, the living God; nor has he longed for God "as the hart longs for fountains of waters;" nor has he said, "When shall I come and behold the face of God?" (Ps. 42.1-2) And he has not considered in himself what the prophet considered when someone said to him, "Where is your God?" "Daily" he poured out his "soul" by himself, rebuking it again and again for becoming sorrowful and disquieted in its weakness and saying, "I will enter the place of the marvelous tabernacle up to the house of God with the voice of rejoicing and of the thanksgiving of a festal sound" (Ps. 42.3-4).

Nomizo for "I think" is more along the lines of holding in accord with custom as it pertains to God being loved (*agapao*) by the whole soul or *psuche*, not just part of it. Such is the demand made by this verb, the root for *agape*. Note the passive which reflects Origen's acknowledgment of *nomos* or custom as inferred by the verb. Most likely he has in mind actual persons who have a great longing for God and willing to suffer martyrdom, *prothumia* consisting of *thumos*, difficult to translate. Nevertheless it infers spirit or inclination intensified by the preposition *pros-* as indicative of direction towards-which. The object here is *koinoo* or literally to make common with regard to God.

The effect of *prothumia* with regard to soul or *psuche* +: two verbs prefaced with the preposition *peri-* or around, *perispao* and *perieklo* or to strip bare and to drag around. That is to say, both with regard to *soma* or anything related to the physical body.

As applied to such persons, see Phil 2.21: "who will change our lowly body to be like his glorious body by the power which enables him even to subject all things to himself." Two words stand out: *metaschematizo* and *energia* or to change form...put form after or *meta*...done by the application of the energy manifested by being able to subject all things, *hupotasso*.

At that time these persons will hear Rom 7.24: “Wretched man that I am! Who will deliver me from this body of death?” It’s followed at once by 2Cor 5.4: “For while we are still in this tent, we sigh with anxiety; not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.” They are aware of their corruptible nature as noted in Wis 9.15: “for a perishable body weighs down the soul, and this earthy tent burdens the thoughtful mind.” Note the verb *poluphrontizo* or to think, to consider much.

The rest of this section contains three scriptural verses in rapid succession which are self explanatory. The underlined words represent the key concept of each verse:

1) “Thanks be to God through Jesus Christ our Lord! So then, I of myself serve the law of God with my mind but with my flesh I serve the law of sin” [Rom 7.25]. This is made as a proclamation, *anaphtheggomai* or to cry aloud.

2) Should this be hard (*chalepos* also as grievous, sore), then the following doesn’t apply: “As a deer longs for flowing streams, so longs my soul for you, O God. My soul thirsts for God, for the living God. When shall I come and behold the face of God?” [Ps 42.1-2] 3) This follows from the failure noted with regard to #2, not considering within oneself, *logizomai* also as to reckon, to calculate.

3) “My tears have been my food day and night while men say to me continually, ‘Where is your God?’ These things I remember as I pour out my soul: how I went with the throng and led them in procession to the house of God with glad shouts and songs of thanksgiving, a multitude keeping festival.” [Ps 42.3-4]

4. Therefore, I beseech you to remember in all your present contest the great reward laid up in heaven for those who are persecuted and reviled for righteousness' sake and to be glad and leap for joy on account of the Son of Man (cf. Mt. 5.10-12; Lk. 6.23) just as the apostles once rejoiced when they were counted worthy to suffer dishonor for His name (cf. Acts 5.41). And if you should ever perceive your soul drawing back, let the mind of Christ which is in us (cf. Phil. 2.5), say to it, when it wishes to trouble that mind as such as it can, "Why are you sorrowful, my soul, and why do you disquiet me? Hope in God, for I shall yet give Him thanks" (Ps. 42.11). I pray that our souls may never be disquieted, and even more that in the presence of the tribunals and of the naked swords drawn against our necks they may be guarded by the peace of God which pass all understanding (cf. Phil. 4.7) and may be quieted when they

consider that those who are foreigners from the body are at home with the Lord of all (cf. 2Cor. 5.8). But if we are not so strong as always to preserve calm, at least let not the disquiet of the soul be poured forth or appear to strangers so that we may have the opportunity of giving an apology to God when we say to Him, “My God, my soul is disquieted within me” (Ps. 42.5, 11). The Word exhorts us to remember also what is said in Isaiah as follows “Fear not the reproach of men and be not dismayed at their contempt (Is. 51.7). For since God clearly rules over the motion of heaven and what is in it and over what is accomplished on earth and sea by his divine skill—the births, origins, foods and growths of all the different animals and plants—it is foolish to close our eyes and not look to God (cf. Is. 6.10; Mt. 13.15; Acts 28.27), but instead turn our eyes toward the fear of those who will soon die and be handed over to judgment according to their deserts.

This sections contains thirteen scriptural verses. By stringing them out we can better see the relationship they have with each other. The underlined words represent the key concept of each verse:

Mt 5.10-12: “Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

Lk 6.23: “Rejoice in that day and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.”

Acts 5.41: “Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name.”

Phil 2.5: “Have this in mind among yourselves which was in Christ Jesus.”

Ps 42.11: “Why are you cast down, O my soul, and why are you disquieted within me? Hope in God; for I shall again praise him, my help and my God.”

Phil 4.7: “And the peace of God which passes all understanding will keep your hearts and your minds in Christ Jesus.”

2Cor 5.8: “We are of good courage, and we would rather be away from the body and at home with the Lord.”

Ps 42.5: “Why are you cast down, O my soul, and why are you disquieted within me? Hope in God; for I shall again praise him, my savior.”

Ps 42.11: “Why are you cast down, O my soul, and why are you disquieted within me? Hope in God; for I shall again praise him, my help and my God.”

Is 51.7: "Listen to me, you who know righteousness, the people in whose heart is my law; fear not the reproach of men and be not dismayed at their revilings."

Is 6.10: "Make the mind of this people dull, and stop their ears, and shut their eyes, so that they may not look with their eyes and listen with their ears and comprehend with their minds and turn and be healed."

Mt 13.15: "For this people's heart has grown dull, and their ears are hard of hearing, and they have shut their eyes; so that they might not look with their eyes, and listen with their ears, and understand with their heart and turn— and I would heal them."

Acts 28.27: "For this people's heart has grown dull, and their ears are hard of hearing, and they have shut their eyes; so that they might not look with their eyes and listen with their ears and understand with their heart and turn— and I would heal them."

Each word/phrase is abstracted as follows:

persecuted->rejoice->suffer dishonor->mind->hope->peace->good courage->hope->hope->be not dismayed->may not look->might not look->might not look

5. Of old it was said by God to Abraham, "Come out of your land (Gen. 12.1). But to us in a short while it will perhaps be said come out from the whole earth." It is good to obey Him so that He may presently show us the heavens in which exists what is called the kingdom of heaven. Now we can see that life is filled with contests for many virtues, and we can see the contestants. Many who do not belong to God's portion (cf. Deut. 32.9, Col. 1.12) will appear to have contended for self-control, and some will seem to have died courageously in keeping the purpose of the Lord of all. Those who are skillful in searching out arguments will seem to have been concerned with wisdom, and those who have purposed to live a righteous life will seem to have given themselves over to righteousness. Even the mind of the flesh (cf. Rom. 8.6) and many other capacities of those outside our faith go to war for each of the virtues. But the only people to join the contest for true religion is the chosen race, the royal priesthood, the holy nation, the people for His possession (cf. 1Pet. 2.9, Ex. 19.6, Is. 43.20-21). Other men do not even pretend that if there are contests waged against religious people, they will offer to die for their religion, preferring death for their religion to life without it. But everyone of those who wish to belong to the chosen race is convinced at every time, even when those who pretend to worship many gods but are really atheists plot against him that he must hear God's gods before me" (Ex. 20.3) and "you shall make no mention of the names

of other gods in your hearts, nor shall it be named by your mouth" (Ex. 23.13). That is why such people believe in God with their heart for justification and confess Him with their mouth for salvation (cf. Rom. 10. 10). They understand that they will not be justified unless they believe in God with their heart so disposed and that they will not be saved unless their speech corresponds to their disposition. For they deceive themselves who suppose that It is sufficient for gaining the goal in Christ to believe with the heart for justification, even if the confession with the mouth for salvation is not added. It is even possible to say that it is better for the one whose heart is far from God (cf. Is. 29.13, Mt. 15.8) to honor Him with his lips than to honor Him with the heart, if the mouth does not make the confession for salvation.

This sections contains twelve scriptural verses. By stringing them out we can better see the relationship they have with each other. The underlined words represent the key concept of each verse. This will be done with subsequent verses or more accurately, when there's a substantial number of them together as here:

Gn 12.1: "Now the Lord said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you.'

Dt 32.9: "or the Lord's portion is his people, Jacob his allotted heritage.

Col 1.12: "giving thanks to the Father who has qualified us to share in the inheritance of the saints in light."

Rom 8.6: "To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace."

1Pt 2.9: "But you are a chose race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

Ex 19.6: "and you shall be to be a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel."

Is 43.20-21: "The wild beasts will honor me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself that they might declare my praise."

Ex 20.3: "You shall have no other gods before me."

Ex 23.13: "Take heed to all that I have said to you; and make no mention of the names of other gods nor let such be heard out of your mouth."

Rom 10.10: "For man believes with his heart and so is justified, and he confesses with his lips and so is saved."

Is 29.13: “And the Lord said: ‘Because this people draw near with their mouth and honor me with their lips while their hearts are far from me, and their fear of me is a commandment of men learned by rote;”

Mt 15.8: “This people honors me with their lips, but their heart is far from me.”

Each word/phrase is abstracted as follows:

go->portion->giving thanks->set the mind->may
declare->kingdom/nation->chosen people->no other gods->take heed->believes->far from me->far from me.

6. Suppose, however, that the One who says, "You shall not make for yourself a graven image or any likeness, and the rest" (Ex. 20.4) implies that there is a difference between "You shall not bow down to them" and "You shall not worship them." Then perhaps the person who really believes in idols worships them; but the one who does not believe but pretends to worship them through cowardice which he calls an accommodating temper so that he may seem to be religious like most other people, does not worship idols but only bows down to them ⁶. Then I might say that those who deny Christianity on oath at the tribunals or before they have been put on trial do not worship but only bow down to idols when they take "God" from the name of the Lord God and apply it to vain and lifeless wood. Thus the people who were defiled with the daughters of Moab (cf. Num. 25.1) bowed down to idols but did not worship them. Indeed it is written in the text itself, "They invited them to the sacrifices of their idols, and the people ate of their sacrifices, and they bowed down to their idols and performed the rites to Baalpeor" (Num. 25.2-3). Observe that it does not say "and they worshiped their idols;" for it was not possible after such great signs and wonders in one moment of time to be persuaded by the women with whom they committed fornication to consider the idols gods. Perhaps it was also in this way that in the story of the golden calf in Exodus they bowed down but did not worship the calf they had seen made (cf. Ex. 32.8).

Origen speaks about what could be called the fine line between that which contributes to making a person a martyr or not. He starts off with Ex 20.4, a command which is pretty much straight-forward: “You shall not make for yourself a graven image or any likeness of anything that is in heaven above or that is in the earth beneath or that is in the water underneath the earth.” At issue are the two words pesel and temunah, the former graven or molten and the latter more along the lines of an appearance. The Lord covers

⁶Please note: I couldn't find in Migne the text which is in italics. Nevertheless, I incorporate it here. Please pardon my inability to give a proper explanation as to this situation. The first paragraph in blue relates to this which similarly is in italics.

everything with respect to these two: above, beneath and water beneath earth, the realm of tohu and bohu of Genesis. In addition to someone who subscribes to idols worship there's one who pretends to believe and engages to worship from cowardice.

Exomnumi or to swear in the negative sense or to renounce is the verb pertaining to denying Christianity as when as on trial. The word at hand is *Christianismos*. Interestingly Origen mentions it instead of the person Jesus Christ, perhaps intimating the body of believers which comprises the church. However, he is speaking in a less than positive manner, for such persons do not openly worship idols, *proskuneo* as making obeisance with *pros-* indicative of direction towards-which. Rather, they take the name of the Lord and apply it to wood described as vain and lifeless, *mataios* and *apsuchos*, without *psuche*. An example of this is Num 25.1: "When Israel dwelt in Shittim the people began to play the harlot with the daughters of Moab." There follows a quote of the next two verses: "These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. So Israel yoked himself to Baal of Peor. And the anger of the Lord was kindled against Israel."

With respect to the verses just cited Origen notes that the Israelites didn't worship these idols by reason of the women of Moab persuading them. Similarly with the golden calf the people didn't worship it as something they had made. At this point he inserts reference to Ex 32.8 which does point to the people worshipping the golden calf: "they have turned aside quickly out of the way which I commanded them; they have made for themselves a molten calf and have worshiped it and sacrificed to it and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!'" All in all it seems the point of concern is with Christians who give the appearance of worshipping idols so to save their skins but in their hearts do not believe in them.

At least we must suppose that the present temptation has come about as a testing and trying of our love for God. "For the Lord is tempting you," as it is written in Deuteronomy, "to know whether you love the Lord your God with all your heart and with all your soul" (Deut. 10.3, cf. Mt. 22.37, Deut. 6.5). But when you are tempted, "you shall walk after the Lord your God, and fear Him, and keep His commandments," especially "you shall have no other gods but me." And you shall hear His voice and cleave to Him, when He takes you from the regions here and associates you with Himself for what the Apostle calls "the increase of God" in Him (Col. 2.19).

At issue is that temptation equals both a testing and trying with respect

to our love (*agape* +) for God. I.e., the two adjectives *peirasmos* equals *dokimios* and *exetasterios*, the latter as examined, inquired. This is followed by three scriptural quotes where temptation comes in to deny what they infer:

1) Dt 13.3: “you shall not listen to the words of that prophet or to that dreamer of dreams; for the Lord your God is testing you, to know whether you love the Lord your God with all your heart and with all your soul.”

2) Mt 22.37: “And he said to him, ‘You shall love the Lord your God with all your heart, with all your soul and with all your mind.’”

3) Dt 6.5: “and you shall love the Lord your God with all your heart and with all your soul and with all your might.”

Hearing leads to cleaving, *akouo*->*prostithemi*, another example of *pros-* as direction towards-which. This prepares one for a removal put in terms of *chorion* on a physical place to another *prostithemi* +, that is with the Lord. Such is what Paul calls “increase of God,” *auxesis* as inferred by Col 2.19: “and not holding fast to the Head from whom the whole body nourished and knit together through its joints and ligaments grows with a growth (*auxesis*) that is from God.”

Each word/phrase is abstracted as follows:
testing->love->love

7. But if every evil word is an abomination to the Lord your God (cf. Mt. 12.36, Prov.15.26), how great an abomination must be supposed the evil word of denial and the evil word of publicly proclaiming another god and the evil oath by the Fortune of men, something that has no existence. When this is proposed to us, we must remember the One who taught, "But I say to you, Do not swear at all" (Mt. 5.34). For if the person who swears by heaven transgresses against the throne of God, and if the one who swears by earth commits sacrilege by making what is called "the stool of God's feet" a god (cf. Is. 66.1, Mt. 5.35), and if the one who swears by Jerusalem sins though it is the city of a great king, and if the one who swears by his own head offends—how great a sin must we suppose it is to swear by someone's Fortune? We must then remember the saying, "For every careless word you will render account on the day of judgment" (Mt. 12.36). For what other word is as careless as the oath in denial?

Bdelugma or abomination also means an idol, something that's worshiped and ties in with the following: “I tell you, on the day of judgment men will render and account for every careless word they utter” [Mt 12.36]. The adjective *poneros* or evil in the sense of being painful, grievous has three applications:

1) with regard to *rhema* or that which is spoken as related to denial or *arnesis*

2) with regard to *logos* or word-as-expression which is an *anagoreusis* or public proclamation of another god

3) an oath or *horkos* in accord with the fortune of men, *tuche*, the good which man obtains and is *anupostatos*, literally that which is not to be withstood.

When this is proposed to us, *pro-* or before prefaced to *teino* or to stretch forward, we need to remember (*mimnesko*) Mt 5.34: “But I say to you, do not swear at all, either by heaven for it is the throne of God (etc. such as earth and Jerusalem).

There follows a second *mimnesko* +, that is, Mt 12.36: “For I tell you, on the day of judgment men will render account for every careless word they utter.” To this Origen adds a rhetorical question, what other *logos* + is careless or *argos* (literally, without labor, alpha privative) as the oath in denial?

And it is likely that the Enemy will wish to trick us by his powers to bow down to the sun or the moon or all the host of heaven (cf. Deut. 17.3, 4.19). But we shall say that the Word of God has not commanded this. For we must never bow down to the creatures when the Creator is present, sustains us and anticipates the prayers of all (cf. Rom. 1.25). Nor would the sun himself wish to be worshiped by those of God's portion (cf. Dt. 32.9, Col. 1.12), or it is likely by anyone else. Rather, he imitates the One who said “Why do you call me good? No one is good but God the Father alone” (cf. Mk. 10.18, Lk. 18.19, Mt. 19.17, Origen adds “the Father”). It is just as though the sun were to say to someone wishing to bow down to him.

This section is comprised of seven scriptural verses which may be strung out as follows:

Dt 17.7: “and has gone and served other gods and worshiped them or the sun or the moon or any of the host of heaven which I have forbidden.”

Dt 4.19: “And beware lest you lift up your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and worship them and serve them, things which the Lord your God has allotted to all the peoples under the whole heaven.”

Dt 32.9: “For the Lord's portion is his people, Jacob his allotted heritage.”

Col 1.12: “giving thanks to the Father who has qualified us to share in the inheritance of the saints in light.”

Mk 10.18: “And Jesus said to him, ‘Why do you call me good? No one is

good but God alone.”

Lk 18.19: “And Jesus said to him, ‘Why do you call me good? No one is good but God alone.’”

Mt 19.17: “And he said to him, ‘Why do you ask me about what is good? One there is who is good. If you would enter life, keep the commandments.’”

Each word/phrase is abstracted as follows:

served->be drawn away->portion->good->good->good

“Why do you call me god? There is one true God. And why do you bow down to me? For you shall bow down to the Lord your God and worship Him alone” (cf. Mt. 4.10, Deut. 6.13, 10.20). And I am a creature. Why do you wish to worship someone who worships? For I too bow down to God the Father and worship Him. And in obedience to His commands I am subjected to vanity because of the One who subjected me in hope. And though I am now clothed with a corruptible body, I shall be set free from the bondage of corruption for the glorious liberty of the children of God (cf. Rom. 8.20-21, Wis. 9.15, 1 Sam. 25.29).

Two rhetorical questions to which Origen replies that God alone requires bowing down and worship, *latreuo* and *proskuneo* +, the former also as to work for hire. This is followed by three scriptural verses, the key word of each being underlined:

Mt 4.10: “Then Jesus said to him, ‘Begone, Satan! for it is written, ‘You shall worship the Lord your God and him only shall you serve.’”

Dt 6.13: “You shall fear the Lord your God; you shall serve him and swear by his name.”

Dt 10.20: “You shall fear the Lord your God; you shall serve him and cling to him, and by his name you shall swear.”

Each word/phrase is abstracted as follows:

worship->fear->fear

Origen speaks directly as to why a person who’s a creature would want to worship (*proskuneo* +) another person who similarly is worshipping?

Origen gives witness to his human frailty by saying that he is subject to vanity. However, the One who effected it subjected him in hope. The verb is *hupotasso* or to place under (*hupo-*) *epi-* or literally upon hope. I.e., we have here two opposites working as one. Origen back up his hope by citing the following three scriptural verses:

1) Rom 8.20-21: “for the creation was subjected to futility not of its own

will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God.”

2) Wis 9.15: “for a perishable body weighs down the soul, and this earthy tent burdens the thoughtful mind.”

3) 1Sam 25.29: “If men rise up to pursue you and to seek your life, the life of my lord shall be bound in the bundle of the living in the care of the Lord your God; and the lives of your enemies he shall sling out as from the hollow of a sling.”

Each word/phrase is abstracted as follows:
futility->weighs down->bundle of the living

8. We should also expect a prophet of impiety or perhaps not one but many who will speak to us as though it were the Lord's, a word that the Lord has not commanded (cf. Deut. 18:20, 22) and a word of wisdom foreign to wisdom (cf. 1Cor. 12:8), so that he may slay us with the word of his mouth. But as for us, even when the sinner conspires against us, let us say, "But I am like a deaf man, I do not hear, like a dumb man who does not open his mouth. I have become like a man who does not hear" (Ps. 38:13). For deafness toward impious words is noble when we despair of correcting those who speak of baser things.

Origen is pretty much resigned to the appearance of a “prophet of impiety.” The verb *prosdokao* or to expect is intensified by reason of the preposition *pros-*, indicative of direction towards-which. As for the noun iniquity or *asebeia*, it has the alpha privative or exact opposite of *sebas*, awe, reverence. Such a person speaks not as the Lord would. Three references are as follows:

1) Dt 18.20: “But the prophet who presumes to speak a word in my name which I have not commanded to speak or who speaks in the name of other gods, that same prophet shall die.”

2) Dt 22: “When a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word which the Lord has not spoken; the prophet has spoken it presumptuously, you need not be afraid of him.”

3) 1Cor 12.8: “To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit.”

Each word/phrase is abstracted as follows:
word->word->utterance

Origen continues with a sinner who conspires against us, the verb being *sunistemi* literally to stand with and thus can have a positive sense. However, he puts it in context of Ps 38.14: "Yea, I am like a man who does not hear, and in whose mouth are no rebukes." *Kophosis* or deafness is appropriate (*kalos*, beautiful) in the face of words which are impious, *logos* modified by *asebes* (cf. *asebeia* above). This is especially true when we correct those speaking of less than noble things, *cheiron* also as inferior, worse. The noun *epanorthosis* means a setting right.

9. And in times when we are called upon to meet adversity it is useful for us to understand what God wishes to teach by saying "I the Lord your God am jealous" (Ex. 20:5). I think that it is like a bridegroom who gives all his attention to the bride so that she will bring all she is to live devotedly with the bridegroom and keep herself in every way from mingling with anyone other than the bridegroom. And if he is wise, such a bridegroom displays jealousy, employing such an attitude toward the bride as a kind of medicine. So also the One who gives the commandments, especially if He appears as the First Born of all creation (cf. Col. 1: 15), says to His bride, the soul, that God is jealous, thus keeping those who hear Him from fornication with demons and so-called gods. It is as a God jealous in this way that He says of those who have in any way ever gone fornicating after other gods, "They have stirred me to jealousy with what is no god; they have provoked me to anger with their idols. So I will stir them to jealousy with those who are no people; I will provoke them to anger with a foolish nation. For a fire is kindled by my anger, and it will burn to the depths of Hades" (Deut. 32:21-22).

Origen proposes Ex 20.5 when we run into occasions of adversity, *kairos* + in the plural with *enantios* or what is opposite which has the preposition *epi*, upon. The verb *ennoeo* also as to consider, to reflect is used: "You shall not bow down to them nor serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me."

Origen situates this verse dealing with divine jealousy in terms of a bridegroom attentive to his bride, *epistrepheo* literally to turn upon (*epi*-). She will live in a devout fashion and refrain from mingling with anyone else. *Semnos* is an adverb also rendered as devoted or holy; *phulasso* or to guard in every way or *tropos* so as not to pour herself out, *ekcheo*.

As noted, the bridegroom who is wise or *sophos* is jealous with regard to

his bride and exhibits or manifests his zeal, *emphaino* or to make manifest and *zelos*. In this way he resembles the First Born in Col 1:15: "He is the image of the invisible God, the first-born of all creation." As for this jealousy, it's to keep those who hear the bridegroom from associating with demons, etc. This leads to a quote from Dt 32:21-22: "They have stirred me to jealousy with what is no god; they have provoked me with their idols. So I will stir them to jealousy with those who are no people; I will provoke them with a foolish nation. For a fire is kindled by my anger, and it burns to the depths of Sheol, devours the earth and its increase and sets on fire the foundations of the mountains."

10. Even though it is not for Himself that the bridegroom turns His betrothed away from all defilement since He is wise and without passion, nevertheless for her sake when He sees her defilement and filth, He will do everything He can to heal her and to turn her back, addressing her as a free agent with words exhorting her away from fornication. And what worse pollution could you think of happening to the soul than that she should ever proclaim another god and fail to confess Him who is truly the one and only Lord? At any rate I think that just as he who joins himself to a prostitute becomes one body with her (1Cor. 6:16), so the one who confesses some god, especially in the time when faith is being tried and tested, is mingled and united with the god he confesses. And when he is denied by his own denial which like a sword cuts him off from the One he denies, he suffers amputation by being separated from the One he denies. Know, therefore, that it is probably because it is a matter of course and of necessity that the one who confesses is confessed, and the one who denies is denied, that it is said, "So everyone who confesses me before men, I also will confess before my Father who is in heaven" (Mt. 10:32; what follows should be added). The Word Himself and the Truth Himself might be saying to the confessor and to the denier: "The measure you give will be the measure you get back (cf. Lk 6:38, Mt. 7:2, Mk. 4:24). You, therefore, who have given the measure of confessing me and have filled up the measure of your confession (cf. Mt. 23:32) will get back from me the measure of my confession shaken together, pressed down, running over; and it will be given into your lap (cf. Lk. 6:38). But you who have given the measure of denial by denying me, will get back in proportion to your denial the measure of my denial of you."

The divine bridegroom is both wise and selfless, *sophos* + *apathes* (without passion, experienced) and turns his spouse away (*apostrepho* +) from all defilement or *molusmos*. Thus he addresses her as a free agent, *autexousios* being

composed of *exousia* or authority prefaced with *autos* which pertains to self. Note the two opposite prepositions prefaced to the verbs Origen uses, *prosago* and *apostrepho* or to move towards and to turn from, *pros-* and *apo-*.

The worse form of pollution is proclaiming another god and not confessing the true Lord, *agoreuo* to speak publically and *homologeo* to give assent to. Such pollution is manifest in 1Cor 6.16: “Do you not know that he who joins himself to a prostitute becomes one body with her? For as it is written, ‘The two shall become one.’”

When a person is denied by his own denial (*arneomai* and *arnesis*) the result is that he suffers amputation. The opposite is true for the person who confesses Jesus, *homologeo* +: “So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven” [Mt 10.32]. As for the denier, see the following three scriptural verses:

Lk 6.38: “Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back.”

Mt 7.2: “For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get.”

Mk 4.24: “Take heed what you hear; the measure you give will be the measure you get, and still more will be given you.”

The remaining two scriptural verses deal with measure or *metron* as with confession of Jesus: “Fill up, then, the measure of your fathers” [Mt 23.32] and “give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back.”

Each word/phrase is abstracted as follows:
measure->judgment->measure

ii. We may consider in the following way how the measure of confession is either filled up or not filled up and found lacking. Suppose that during the whole time of our testing and temptation we do not give place in our hearts to the devil (cf. Eph. 4:27), who wishes to defile us with evil thoughts of denial or of doubt or of any plausible argument urging us to conduct hostile to our martyrdom and our perfection. Suppose in addition that we do not defile ourselves by any word foreign to our confession, and suppose that we bear from our opponents every reproach, mockery, laughter, slander and the pity they think they have for us because they suppose we are in error and are fools and so call us mistaken. Suppose as well that we are not diverted from our purpose

when we are drawn by our affection for our children or for their mother or for any of those we hold dearest in life to hold onto them and to stay alive, but suppose that we turn away from all of them and belong totally to God and to life with Him and near Him, as those who will join in communion with His Only Begotten Son and His fellows (cf. Heb. 3: 14). If all these conditions are met, we should say that we have filled up the measure of our confession. But if we are lacking even one of them, we have not filled up but have defiled the measure of our confession; and we have mixed into it something foreign. Then we shall be lacking as those lacked who built on the foundation wood or hay or straw (cf. 1Cor. 3:12).

At hand is the issue of measure or *metron* + with regard to confession or *homologia* (also as assent, agreement), that is, whether it's filled up or not, *pleroo* intimating completion. This is a lead-in to five instances of "suppose" as found in the English text and outlined as follows:

1) The first is represented by *ei* or "if" with regard to testing and temptation, *exetasis* and *peirasmos* +, the former also as close (*ex-* or from) examination. Note the phrase *par'holon* where *para* or in the vicinity or near as it concerns the whole. We are not to give place (*topos*) to the devil in our hearts as admonished in Eph 4.27: "and give no opportunity to the devil." He wishes to defile us, *moluno* also as to stain which implies permanence:

a) *dialogismos* or calculation, argument made more intense by the preposition *dia-* (through) prefaced to *logismos*. It's modified by the adjective *poneros* +, evil. Accompanying *dialogismos* is denial, *arnesis* inferring disowning.

b) doubt or *dipsuchia*, literally as double-mindedness

c) *pithanotes* or persuasiveness which shows hostility toward our martyrdom and perfection, *exthros* or hatred->*marturion* + and *teleiotes* also as accomplishment.

2) The "suppose" represented by *ei* or "if" with regard to *miaino* or moral pollution through a word or *logos* + alien to our confession, *allogrios* or strange and *homologia* +.

3) This "suppose" represented by *ei* or "if" with regard to any type of slander or the like because we're considered to be in error and thus are fools. The verb at hand is *hupolambano*, to take up by getting under.

4) This "suppose" represented by *ei* or "if" with regard to not being moved from our purpose, *perielko* or to drag around. This purpose pertains to the most personal relationships possible.

5) This "suppose" is with regard to turning away from all such intimate

relationships and belonging totally to God as intimated by Heb 3.14: “For we share in Christ if only we hold our first confidence firm to the end.”

Should all five be met, we’ve filled the measure of our confession: *pleroo*, *metron* and *homologia* (all +). The opposite also holds true should something foreign be introduced, *moluno* +. “Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw” [Heb 3.14].

12. We must also understand that we have accepted what are called the covenants of God as agreements we have made with Him when we undertook to live the Christian life. And among our agreements with God was the entire citizenship of the Gospel, which says, “If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his soul would lose it, and whoever loses his soul for my sake will save it” (Mt. 16:24-25). And we have often come more alive when we hear, “For what will it profit a man if he gains the whole world and forfeits his soul? Or what ransom shall a man give in return for his soul? For the Son of Man is to come with His angels in the glory of His Father, and then He will repay everyone for what he has done” (Mt. 16:26-27).

Eido or to understand, also as to see with regard to divine agreements, *suntheke* or convention, compact (*sun-* = with); compare with *diatheke* or covenant (*dia-* = through). Both were done when we consented to live according to Christ, *paradechomai* or to receive him beside, *para-*. This involved the life (*bios*, mode of life) we had received or *anadechomai* or *ana-* (up to, upon) to take upon oneself. “For what will it profit a man if he gains the whole world and forfeits his life? Or what shall a man give in return for his life? For the Son of man is to come with his angels in the glory of his Father, and then he will repay every man for what he has done.” (Mt 16.26-27)

That one must deny himself and take up his cross and follow Jesus is not only written in Matthew, the text of which we cited, but also in Luke and Mark. Hear Luke when he says, “And He said to all, ‘If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his soul will lose it; and whoever loses his soul for my sake, he will save it. For what does it profit a man if he gains the whole world and loses or forfeits himself?’” (Lk. 9:23-25). And Mark says, “And He called to Him the multitude with His disciples, and said to them, ‘If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his

soul will lose it; and whoever loses his soul⁶ for the sake of the Gospel will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what ransom can a man give in return for his soul?" (Mk. 8:34-37).

This paragraph deals with two Gospel passages:

Lk 9.23-25: "And he said to all, 'If any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it. For what does it profit a man if he gains the whole world and loses or forfeits himself?"

Mk 8.34-37: "And he called to him the multitude with his disciples and said to them, 'If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life?"

Long ago, therefore, we ought to have denied ourselves and said, "It is no longer I who live" (Gal. 2:20). Now let it be seen whether we have taken up our own crosses and followed Jesus; this happens if Christ lives in us. If we wish to save our soul in order to get it back better than a soul, let us lose it by our martyrdom. For if we lose it for Christ's sake, casting it at His feet in a death for Him, we shall gain possession of true salvation for it. But if we do the contrary, we shall hear that it profits in no way the one who has gained the entire perceptible world by losing or forfeiting himself. And once a person has lost or forfeited his own soul, even if he should gain the whole world, he will be unable to give any ransom in return for the soul he has lost. For the soul that was created in the image of God (cf. Gen. 1:27) is more precious than any body. The

only One who has been able to give a ransom in return for our soul once it has been lost is the One who bought us by His own precious blood (cf. 1Pet. 1: 19).

Origen is speaking of himself as well as those to whom he's writing about the need for self-denial. He quotes Gal 2.20: "I have been crucified with Christ; it is no longer I who live but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me."

The verb *akolouthéo* or to follow is important, that is, it intimates paying

close attention to the one in front and copying his actions. Then follows three “ifs:”

- 1) to save our soul, *sozo* with regard to *psuche* +
- 2) *apollumi* or to utterly perish
- 3) do the contrary or *enantios* + with catastrophic results

Once a person has lost his own soul (*apollumi* and *psuche*, both +), he will not be able to give any ransom, *zemioo* also to fine, to suffer financial loss.

This paragraph closes with two scriptural verses:

1) Gn 1.27: “So God created man in his own image, in the image of God he created him; male and female he created them.”

2) 1Pt 1.19: “but with the precious blood of Christ like that of a lamb without blemish or spot.”

Each word/phrase is abstracted as follows:

image->precious blood

13. *And according to some deeper insights Isaiah says, "I gave Egypt as your ransom, Ethiopia and Syene in exchange for you because you were precious in my sight" (Is. 43:3-4).*⁷ You will know the accurate interpretation of this passage and others if you desire in Christ to learn and to go beyond instruction in an enigma and so hasten to Him who calls you. Then you will know as friends of the Father and Teacher in heaven, since you have never before known face to face (cf. 1Cor. 13:12). For friends learn not by enigmas, but by a form that is seen or by wisdom bare of words, symbols, and types; this will be possible when they attain to the nature of intelligible things and to the beauty of truth. If, then, you believe that Paul was caught up to the third heaven and was caught up into Paradise and heard things that cannot be told, which man may not utter (2Cor. 12:2, 4), you will consequently realize that you will presently know more and greater things than the unspeakable words then revealed to Paul, after which he came down from the third heaven. But you will not come down if you take up the cross and follow Jesus, whom we have as a great High Priest who has passed through the heavens (cf. Heb. 4:14). And if you do not shrink from what following Him means, you will pass through the heavens, climbing above not only earth and earth's mysteries but also above the heavens and their mysteries. For in God there are treasured up much greater visions than these, which no bodily nature can comprehend, if it is not first delivered from everything corporeal. And I am convinced that God stores up and keeps by Himself much greater visions than

⁷The italicized is not found in the Migne text. However, I include the scriptural reference in the list, that is, Is 43.3-4.

the sun, the moon, and the chorus of the stars have seen, indeed than the holy angels have seen, whom God made wind and a flame of fire (cf. Ps. 104:4; Heb. 1:7). from its bondage to the Enemy for the glorious liberty of the children of God (cf. Rom. 8:21).

This passage contains six scriptural references around which the following revolve accordingly:

Is 43.3-4: “For I am the Lord your God, the Holy One of Israel, your Savior. I give Egypt as your ransom, Ethiopia and Seba, in exchange for you. Because you are precious in my eyes and honored, and I love you, I give men in return for you, peoples in exchange for your life.”

1Cor 13.12: “For now we see in a mirror dimly but then face to face. Now I know in part; then I shall understand fully even as I have been fully understood.”

Origen speaks of knowing the accurate interpretation of this verse, *philomanthano* or *philos* (friendly) prefaced to *manthano* or to learn. It comes about only if one desires to learn and transcend instruction in Christ, *manthano* again with *huperbaino*. This is with respect to an enigma (not mentioned) and hasten to him, *spoudazo* also to be eager, busy. Thus one will be friends (*philos* +) of the Father in heaven, Teacher not mentioned. Until now there has been no being known face to (*pros*, direction towards-which) face.

2Cor 12.2 & 4: “I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows—and he heard things that cannot be told which man may not utter.” Friends (*philos* +) don’t learn by enigmas, *manthano* + and *ainigma*, dark saying or riddle. Instead, it’s through a visible form (*eidōs* or what’s seen as well as shape), wisdom without words, etc. This happens when friends attain the nature of intelligible things and beauty of truth, *prosballo* literally to cast in the direction of (*pros-*) with regard to *phusis* and those which are *noetos*, of the mind or *noos*. As for *phusis*, it’s a general word pertaining to character, constitution as well as elementary substance.

Heb 4.14: “Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.”

For Origen at issue is not shrinking back, *aphistemi* along with *opiso*, the preposition *apo-* or from joined with the latter. Instead, one is to pass through the heavens (the *dia-* or through of *dierchomai*) until reaching God in whom are treasures no corporeal nature can grasp, *choreo* as to make room for.

Ps 104.4: “who makes the winds your messengers, fire and flame your

ministers.”

Heb 1.7: Of the angels he says, “Who makes his angels winds and his servants flames of fire.”

With regard to this verse and the one before it Origen claims that God keeps for himself greater things than these, *tereo* as to watch over, to guard.

Each word/phrase is abstracted as follows:

ransom->fully->caught up->high priest->messengers->servantgs

14. *Therefore, one of those already martyred and who possessed something more than many of the martyrs in their Christian love of learning will ascend quite swiftly to those heights.* ⁸ And you, holy Ambrose, by examining the saying of the Gospel with great care, are able to see that perhaps none or only a few will attain some special and greater flood of blessings. May such a lot be yours, if you get safely through the contest without flinching. Words put it this way; once Peter said to the Savior, "Lo, we have left everything and followed you. What then shall we have?" Jesus said to them (that is, the apostles), "Truly I say to you, in the new world when God shall sit on His glorious throne, you who have followed me will also sit on twelve thrones judging the twelve tribes of Israel. And everyone who has left brothers or sisters or parents or children or lands or houses for my name's sake will receive a manifold reward and inherit eternal life" (Mt. 19:27-29). Because of these words, if I possessed on earth as much as you have or even more, I should pray that I might become a martyr to God in Christ so that I might receive "manifold" or as Mark says, "a hundred-fold" which is much more than the few things we leave behind if we are called to martyrdom since they are multiplied by one hundred. For this reason, if I become a martyr, I should wish also to leave behind children with lands and houses so that from the God and Father of our Lord Jesus Christ from whom every family in heaven and on earth is named (Eph. 3:15), I might be called the father of manifold or to use the exact figure, a hundred-fold and holier children. And if there are fathers about whom it was said to Abraham, "You shall go to your fathers in peace when you have been buried in a good old age" (Gen. 15:15), someone might say (though I do not know whether he would be speaking the truth) that perhaps those fathers are those who were once martyrs and left children behind in return for whom they have become fathers of the fathers, the patriarch Abraham and the other patriarchs. For in all likelihood those who have left children behind and become martyrs are fathers not of infants but of fathers.

⁸The italicized is not found in the Migne text.

Origen builds his remarks about martyrdom around Mt 19.27-29 as follows: “Then Peter said in reply, ‘Lo, we have left everything and followed you. What then shall we have?’ Jesus said to them, ‘Truly, I say to you, in the new world when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or children or lands for my name's sake will receive a hundredfold and inherit eternal life.’”

Origen addresses Ambrose, apparently a martyr, who had examined the Gospel verse above, the verb *horao* (to see) prefaced with *en-* or *in-*. This lead to a further *horao* minus the preposition *en-* with *pareimi* or to be present (*para-*). It consists of a handful of men and women who’ll attain a flood of blessings, the verb being *epitugchano* or to fall upon, *epi-*.

Origen compares himself with Ambrose, that is, he wishes to be a martyr keeping in mind Eph 3.15: “from whom every family in heaven and on earth is named.” He follows through with Gn 15.15: “As for yourself, you shall go to your fathers in peace; you shall be buried in a good old age.” Origen then concludes that such fathers could be equated with martyrs.

15. But there may be someone who is zealous of the better gifts and calls martyrs blessed who are rich or who are fathers since they will beget children a hundred-fold or gain lands and houses a hundred-fold but who asks whether they will rightly have a manifold possession in spiritual things above those martyrs who were poor in this life. He must be given the answer that just as those who endure tortures and sufferings demonstrate in martyrdom an excellence more illustrious than those not tested in this way, so also those who by using their great love for God have broken and torn apart such worldly bonds as these in addition to their love of the body and of life and who have truly borne the Word of God, living and active, sharper than any two-edged sword (Heb. 4:12)—these have been able to return like an eagle to the house of their master (cf. Prov. 23:5 LXX) by breaking apart such bonds and by fashioning wings for themselves. Therefore, just as it is right for those who have not been tested with tortures and sufferings to yield the first places to those who have demonstrated their endurance in instruments of torture in different sorts of racks and in fire, so also the argument suggests that we poor, even if we also become martyrs should get out of the first seats for you who because of your love for God in Christ trample upon the deceitful fame most

people seek, upon such great possessions and upon affection for your children.

This section reveals a lot about Origen's character. He speaks of torture and suffering, a theme that will occur later in this document, especially when dealing with the Maccabees. While martyrdom is associated with Christianity pretty much from the beginning, it comes as no surprise that Origen gets enthusiastic when speaking of it. Even when dealing with a verse such as the one from Hebrews, you can feel his eagerness for martyrdom breaking through. While the account of such matters are important historically, they offer meager material for making notations, that is, with regard to *lectio divina*.

Zeleo or to be zealous with respect to *charisma* also as gifts deemed as better, for example, martyrs. Origen makes a distinction between those who are fathers and those with many spiritual possessions despite being poor, *poluplasiazō*. Those who endure sufferings, *hupomeion* or who literally remain under them show a greater excellence, *arete* + when it comes to martyrdom.

A great *agape* + with respect to (*pros*, direction towards which) God literally has broken through or *diakopto* worldly bonds. This is a lead-in to Heb4.12 followed by Prov 23.5 (LXX): "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow and discerning the thoughts and intentions of the heart." "If you should fix your eye upon him, he will disappear; for wings like an eagle's are prepared for him, and he returns to the house of his master."

16. In addition, observe the reverence of Scripture in promising manifold and a hundred-fold brothers and children and parents and lands and houses; a wife is not numbered with them (cf. Mt.19:27-29, Mk.10:28-30). For it does not say that everyone who leaves brothers or sisters or parents or children or lands or houses or a wife for my name's sake will receive manifold reward. For in the resurrection of the dead they neither marry nor are given in marriage but are like the angels in heaven (Mt. 22:30, Mk. 12:25).

The adjective *semnos* as revered or august is appropriate with regard to Scripture in its promise delineated with regard to Mt 19.27-29 and Mk 10.28-30, *hupischneomai* or to promise, to take upon oneself. These two lengthy quotes are followed by Mt 22.30 and Mk 12.25:

"Then Peter said in reply, 'Lo, we have left everything and followed you. What then shall we have?' Jesus said to them, 'Truly, I say to you, in the new world when the Son of man shall sit on his glorious throne, you who have

followed me will also sit on twelve thrones judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or children or lands for my name's sake will receive a hundredfold, and inherit eternal life.”

“Peter began to say to him, ‘Lo, we have left everything and followed you.’ Jesus said, ‘Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands for my sake and for the gospel who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands with persecutions and in the age to come eternal life.”

Mt 22.30: “For in the resurrection they neither marry nor are given in marriage but are like angels in heaven.”

Mk 12.25: “For when they rise from the dead, they neither marry nor are given in marriage but are like angels in heaven.”

Each word/phrase is abstracted as follows:

left->left->neither marry->neither marry

17. Therefore, what Joshua said to the people when he settled them in the holy land, the Scripture might also say now to us. The text reads as follows, "Now fear the Lord and worship Him in sincerity and righteousness" (Josh. 24: 14). And it will tell us if we are being misled to worship idols what follows, "Destroy the foreign gods which your fathers worshiped beyond the River and in Egypt, and worship the Lord" (Josh. 24:14).

Origen obviously has in mind Joshua, successor to Moses, who led the people from the Sinai wilderness into the promised land. I.e., this comes after having departed from Egypt, actually some forty years ago.

The quote from Joshua used twice runs as follows: “Now therefore fear the Lord and serve him in sincerity and in faithfulness; put away the gods which your fathers served beyond the River and in Egypt and serve the Lord.” Origen is keen to make what had been said then is applicable “now to us.”

Then in the beginning when you were going to be instructed, it would have been rightly said to you, "And if you be unwilling to worship the Lord, choose this day whom you will worship, whether the gods your fathers worshiped in the region beyond the River or the gods of the Amorites among whom you dwell on the land." And the catechist might have said to you, "But as for me and my house, we will worship the Lord because He is holy" (Josh. 24:15). He

does not have any reason to say this to you now; for then you said, "Far be it from us that we should forsake the Lord to serve other gods. For the Lord our God, He is God, who brought us and our fathers out of Egypt...and preserved us in all the way that we went" (Josh. 24: 16-17). Moreover, in the agreements about religion long ago you gave your catechist this answer, "We also will worship the Lord, for He is our God" (Josh. 24:18). If, therefore, the one who breaks agreements with men is outside any truce and alien to safety, what must be said of those who by denying make null and void the agreements they made with God and who run back to Satan whom they renounced when they were baptized? Such a person must be told the words spoken by Eli to his sons, "If a man sins against a man, then they will pray for him; but if he sins against the Lord, who will pray for him?" (1 Sam. 2:25).

This excerpt consists essentially of three verses from Joshua followed by one from First Samuel which interestingly Origen puts in the mouths of a catechist:

Jos 24.15: "And if you be unwilling to serve the Lord, choose this day whom you will serve whether the gods your fathers served in the region beyond the River or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the Lord."

Jos 24.16-17: "Then the people answered, 'Far be it from us that we should forsake the Lord to serve other gods; for it is the Lord our God who brought us and our fathers up from the land of Egypt, out of the house of bondage and who did those great signs in our sight and preserved us in all the way that we went and among all the peoples through whom we passed'."

Jos 24.18: "And the Lord drove out before us all the peoples, the Amorites who lived in the land; therefore we also will serve the Lord, for he is our God."

1Sam 2.25: "If a man sins against a man, God will mediate for him; but if a man sins against the Lord, who can intercede for him? But they would not listen to the voice of their father; for it was the will of the Lord to slay them."

Each word/phrase is abstracted as follows:

serve->far be it->serve->sins

18. A great theater is filled with spectators to watch your contests and your summons to martyrdom just as if we were to speak of a great crowd gathered to watch the contests of athletes supposed to be champions. And no less than Paul you will say when you enter the contest, "We have become a spectacle to the world, to angels and to men" (1Cor. 4:9). Thus, the whole world and all the

angels of the right and the left and all men, those from God's portion (cf. Deut. 32:9, Col. 1:12) and those from the other portions will attend to us when we contest for Christianity. Indeed, either the angels in heaven will cheer us on, and the floods will clap their hands together, and the mountains will leap for joy (Ps. 98:8), and all the trees of the field will clap their branches (Is. 55:12)—or may it not happen, the powers from below which rejoice in evil will cheer. And it is in no way foolish to see by using Isaiah's words what will be said by those in hell to the ones who have been defeated and have fallen from their heavenly martyrdom. This will make us shudder all the more at the impiety of denying. For this is what I think will be said to the person who has denied, "Hell below is stirred up to meet you; all the giants who ruled the earth have been raised up for you; they raise all the kings of the nations from their thrones. They will all answer and speak to you" (Is. 14:9-10). What will the defeated powers say to those who have been defeated? And what will those taken captive by the devil say to those taken captive by denial but this, "You have been captured as we were, and you have been numbered among us?" (Is. 14:10) And if someone with a great and glorious hope in God is overcome by cowardice or by the sufferings inflicted upon him for his faith he will hear, "Your glory has come down to hell and your great delight. They spread decay beneath you for a bed, and the worm is your covering" (Is. 14:11). If anyone has often shone in the churches illuminating them like the day star with his good works shining before men (cf. Mt. 5:16), and if afterwards in the great contest he has lost the crown of such a throne, he will hear, "How have you fallen from heaven, O Day Star, who rise early in the morning? You have been trodden down to the ground!" (Is. 14:12). And this will be said to him when he has become like the devil by his denial, "He shall be thrown on the hills like a polluted corpse with many who have died pierced with swords and who come down to hell. Just as a garment stained with blood will not be clean, so neither will you be clean" (Is. 14:19-20 LXX). For how shall he be clean who is defiled with blood and slaughter by the polluted lapse of denial, and who is stained by so great an evil? But as it is, let us show that we have heard the saying "He who loves...son or daughter more than me is not worthy of me" (Mt. 10:37). Let us stand fast lest there arise in us any hesitation whether we should deny or confess, lest Elijah's word be also said to us, "How long will you go on limping on both your thighs? If the Lord is God, follow Him" (1 Kings 18:21).

This lengthy chapter consists of thirteen scriptural verses which run in full as follows:

1Cor 4.9: “For I think that God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men.”

Dt 32.9: “For the Lord's portion is his people, Jacob his allotted heritage.”

Col 1.12: “giving thanks to the Father who has qualified us to share in the inheritance of the saints in light.”

Ps 98.8: “Let the floods clap their hands; let the hills sing for joy together.”

Is 55.12: “For you shall go out in joy and be led forth in peace; the mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands.”

Is 14.9-10: “Sheol beneath is stirred up to meet you when you come, it rouses the shades to greet you, all who were leaders of the earth; it raises from their thrones all who were kings of the nations. All of them will speak and say to you: ‘You too have become as weak as we! You have become like us!’”

Is 14.10: “All of them will speak and say to you: ‘You too have become as weak as we! You have become like us!’”

Is 14.11: “Your pomp is brought down to Sheol, the sound of your harps; maggots are the bed beneath you and worms are your covering.”

Mt 5.16: “Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven.”

Is 14.12: “How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low!”

Is 14.19-20 (LXX): “But you shall be cast forth on the mountains as a loathed carcass with many dead who have been pierced with swords, going down to the grave. As a garment defiled with blood shall not be pure, so neither shall you be pure; because you have destroyed my land and have slain my people: you shall not endure forever—an evil seed.”

Mt 10.37: “He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me.”

1Kg 18.21: “And Elijah came near to all the people and said, ‘How long will you go limping with two different opinions? If the Lord is God, follow him; but if Baal, then follow him.’ And the people did not answer him a word.”

Each word/phrase is abstracted as follows:

spectacle->portion->giving thanks->clap->joy->Sheol->weak->Sheol->good works->fallen->cast forth->not worthy->follow

19. It is likely that we shall both be reproached by our neighbors and scorned by

those who surround us and shake their heads at us as fools. But in these circumstances let us say to God, "You have made us a reproach of our neighbors, a scorn and a derision of those about us . You have made us a byword among the nations, a shaking of the head among the peoples. All day long my disgrace is before me, and the shame of my face has covered me, at the voice of the reproacher and reviler, at the face of the enemy and avenger" (Ps. 44:13-16). But when all this happens, it is blessed to speak to God the word uttered by the prophet in his boldness, "All this has come upon us, and we have not forgotten you, and we have not been false to your covenant, and our heart has not turned back" (Ps. 44:17-18).

Again, a section which relies heavily upon verses from scripture:

"You have made us the taunt of our neighbors, the derision and scorn of those about us. You hast made us a byword among the nations, a laughingstock among the peoples. All day long my disgrace is before me, and shame has covered my face, at the words of the taunters and revilers, at the sight of the enemy and the avenger." Ps 44.13-16

"All this has come upon us though we have not forgotten you or been false to your covenant. Our heart has not turned back nor have our steps departed from thy way." Ps 44.17-18

Each word/phrase is abstracted as follows:

taunt->has come upon

20. Let us remember that while we are in this life we should think of the paths outside life and say to God, "You have turned our steps by your path" (Ps. 43:19 LXX-44:18). Now is the time to remember that this region in which we have been humiliated is a place of distress for the soul, so that we may say in our prayers, "You have humiliated us in a place of distress, and the shadow of death has covered us" (Ps. 43:20 LXX-44:19). But taking courage let us also say, "If we had forgotten the name of our God and if we had spread forth our hands to a strange god, would not God discover this?" (Ps. 44:20-21).

Another section which can be summed up by three scriptural verses:

"And our heart has not gone back; but you have turned aside our paths from your way." Ps 43.19 (LXX)-44.18

"For you have laid us low in a place of affliction, and the shadow of death has covered us." Ps 43.20 (LXX)-44.19

"If we have forgotten the name of our God, and if we have spread out our

hands to a strange god; shall not God search these things out? For he knows the secrets of the heart. For your sake we are killed all the day long; we are counted as sheep for slaughter." Ps 44.20-21

Each word/phrase is abstracted as follows:
not gone back->laid us low->killed

21. Let us enter the contest to win perfectly not only outward martyrdom but also the martyrdom that is in secret so that we too may utter the apostolic cry "For this is our boast, the martyrdom of our conscience that we have believed in the world...with holiness and godly sincerity" (2 Cor. 1:12). And let us join to the apostolic cry the prophetic one, "He knows the secrets of our hearts," especially if we are led away to death. Then we shall say to God what can be said only by martyrs, "For your sake we are slain all the day long; we are accounted as sheep for the slaughter" (Ps. 44:21-22). And if fear of the judges who threaten us with death should ever try to undermine us with the mind of the flesh (cf. Rom. 8:6ε.), let us then say to them the verse from Proverbs, "My son, honor the Lord, and you will prevail. Fear no one else but Him" (Prov. 7:1 LXX).

Origen hits upon a distinction that has the possibility of appealing to more people, that is, a *marturion* + which is outward and one which is in secret, *en phanero* and *en krupto* also manifest and hidden. This enables us to posit the following three verses:

2Cor 1.12: "For our boast is this, the testimony of our conscience that we have behaved in the world and still more toward you, with holiness and godly sincerity, not by earthly wisdom but by the grace of God."

Ps 44.21-22: "Would not God discover this? For he knows the secrets of the heart. No, for your sake we are slain all the day long and accounted as sheep for the slaughter."

Prov 7.1 (LXX): "Son, keep my words, and hide with you my commandments. Son, honor the Lord, and you shall be strong; and fear none but him."

Each word/phrase is abstracted as follows:
boast->discover->keep

22. And what Solomon says in Ecclesiastes is also useful for the subject under discussion, "I praised all who have died more than the living who are alive till now" (Eccles. 4:2). Who would so rightly be praised as the person who died of his own accord, welcoming death for his religion? This is what Eleazar was like

who welcoming death with honor rather than life with pollution went up to the rack of his own accord (2 Mac. 6: 19). And this Eleazar made a high resolve worthy of his ninety years and the dignity of his old age and the grey hairs that he had reached with distinction and his excellent life even from childhood and moreover according to the holy God-given Law. And he said, "Such pretense is not worthy of our time of life lest many of the young should suppose that Eleazar in his ninetieth year has gone over to an alien religion, and through my pretense for the sake of living a brief moment longer, they should be led astray because of me while I defile and disgrace my old age. For even if for the present I should avoid the punishment of men yet whether I live or die I shall not escape the hands of the Almighty. Therefore by manfully giving up my life now, I will show myself worthy of my old age and leave to the young a noble example of how to die a good death willingly and nobly for the revered and holy laws" (2 Mac. 6:24-28).

From this point on Origen quotes frequently from Maccabees almost relishing the gory details of the martyrdom of Eleazar as well as the mother and her seven sons.

This section starts off with Eccl 4.2: "And I thought the dead who are already dead more fortunate than the living who are still alive." Origen follows with a rhetorical question with regard to a person who dies of his own accord (*toproairetos*) and welcoming death for his religion. The noun is *eusebeia* which has a broader sense as reverence, awe. Such was Eleazar, rejecting life marked by pollution or *musos* which also uncleanness. Not only that, he faced death with high resolve, *logismos* + modified by *asteios*, literally as of the town or more commonly, graceful. "But he, welcoming death with honor rather than life with pollution, went up to the the rack of his own accord, spitting out the flesh" (2Mac 6.19).

After this follows a lengthy quote from 2Mac 6.24-28: "Such pretense is not worthy of our time of life,' he said, 'lest many of the young should suppose that Eleazar in his ninetieth year has gone over to an alien religion and through my pretense, for the sake of living a brief moment longer, they should be led astray because of me while I defile and disgrace my old age. For even if for the present I should avoid the punishment of men, yet whether I live or die I shall not escape the hands of the Almighty. Therefore, by manfully giving up my life now, I will show myself worthy of my old age and leave to the young a noble example of how to die a good death willingly and nobly for the revered and holy laws."

I pray that when you are at the gates of death or rather of freedom, especially if tortures are brought (for it is impossible to hope you will not suffer this from the will of the opposing powers), you will use such words as these, "It is clear to the Lord in His holy knowledge that though I might have been saved from death I am enduring sufferings in my body, but in my soul I am glad to suffer these things because I fear Him" (2 Mac. 6:30). Such was the death of Eleazar as it was said of him, "He left in his death an example of nobility and a memorial of courage not only to the young but to the great body of his nation" (2 Mac 6:31).

Here Origen equates gates of death with freedom, *eleutheria* also as liberty and puts the words of 2Mac 6.30 on the lips of the person about to be martyred: "When he was about to die under the blows, he groaned aloud and said: 'It is clear to the Lord in his holy knowledge that, though I might have been saved from death, I am enduring terrible sufferings in my body under this beating, but in my soul I am glad to suffer these things because I fear him.'"

Again, Origen refers to Eleazar in 2Mac 6.31: "So in this way he died, leaving in his death an example of nobility and a memorial of courage, not only to the young but to the great body of his nation."

23. As well the seven brothers described in 2 Maccabees whom Antiochus tortured with whips and cords when they remained steadfast in their religion will be a powerful and noble example of robust martyrdom for everyone who considers whether he will prove to be less a man than boys who not only endured their own tortures but also demonstrated how strong their religion was by watching their brothers' tortures. One of them became, as Scripture calls it, "spokesman" and said to the tyrant, "What do you intend to ask and learn from us? For we are ready to die rather than transgress the laws of our fathers" (2 Mac 7:2). Why do I need to tell what pans and cauldrons heated to torture them they endured after each had undergone different sufferings? For the one called their spokesman first had his tongue cut out. Then he was scalped, and he bore the scalping as others bear circumcision believing that even in this he was fulfilling the word of God's covenant. Not satisfied with this Antiochus cut off his hands and feet while the rest of the brothers and the mother looked on thus punishing the other brothers and the mother by the sight and thinking he would shake their resolve by what he supposed fearful sights. And so not satisfied with this Antiochus commanded that the brother, when he was utterly helpless

so far as the condition of his body was concerned because of the previous tortures, should be taken still breathing to the fire in the pans and cauldrons and should be fried in a pan (2 Mac 7 :5). And when the smoke of that noblest athlete of piety's flesh, roasted by the cruelty of the tyrant spread widely, the others encouraged one another with their mother to die nobly, consoling themselves by considering that God was watching over all these tortures. For the conviction that the eye of God is present with those who endure was enough to give them endurance. And the Judge of the athletes of piety encouraged them, being encouraged Himself and, so to speak, cheering for those who were struggling against such great sufferings. And it would be appropriate for us, as well, in such circumstances to use their words to those behaving this way and to say, "The Lord God is watching over us and in truth has compassion on us" (2 Mac 7 :6).

The seven brothers remained steadfast in their religion, *emmeno* or remaining with regard to *theosebeia*, a modification of *eusebeia*, that is, prefaced with *theos* or God. Such was a powerful and noble example which Origen describes as an example (*paradeigma* also as pattern) of noble and robust martyrdom, *kalos* + and *romaleos*, the latter as strong of body. Then there follows Mac 7.2: "One of them, acting as their spokesman, said, 'What do you intend to ask and learn from us? For we are ready to die rather than transgress the laws of our fathers.'"

Origen equates removing the scalp of one brother to circumcision, fulfilling the word of God's covenant, *pleroo* and *logos*, both +. Another reference to the torture endured is 2Mac 7.5: "When he was utterly helpless, the king ordered them to take him to the fire, still breathing, and to fry him in a pan. The smoke from the pan spread widely, but the brothers and their mother encouraged one another to die nobly."

Throughout this, the Judge (Jesus Christ) of these athletes of piety or *eusebeia* + was watching. And so the brothers had a conviction (*logismos* +) that God's eye was not so much watching but was present to give endurance, *pareimi* + or to be beside or *para-* and *hupomeno* literally to remain under or *huper-*. And so the following words are appropriate, the adverbial form *eu-* (well) prefaced to *kairos*, a special occasion: "The Lord God is watching over us and in truth has compassion on us as Moses declared in his song which bore witness against the people to their faces when he said, 'And he will have compassion on his servants.'"

24. When in this way the first brother had been tried as gold is tried in the furnace (cf. Wis. 3:6; Prov. 17:3), the second was brought forward for their sport. The servants of the cruel tyranny tore off the skin of his head with the hair and called on the one who had suffered to change his mind, asking him whether he would eat the idol meat rather than have his body punished limb by limb (2 Mac. 7:7). And when he refused to change his mind, he was brought forward for the next torture. He remained steadfast to the last breath, for he did not break down or yield to his sufferings. And he said to the impious tyrant, "You accursed wretch, you dismiss us from this present life, but the King of the universe will raise us up to an everlasting renewal of life because we have died for His laws" (2 Mac 7:8).

This section is comprised essentially of four verses as follows:

"Like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them." Wis 3.6

"The crucible is for silver, and the furnace is for gold, and the Lord tries hearts." Prov 17.3

"After the first brother had died in this way, they brought forward the second for their sport. They tore off the skin of his head with the hair, and asked him, 'Will you eat rather than have your body punished limb by limb?'" 2Mac 7.7

He replied in the language of his fathers, and said to them, "No." Therefore he in turn underwent tortures as the first brother had done. 2Mac 7.8

Each word/phrase is abstracted as follows:

tried->tries->punished->no

25. Then the third brother counted his offerings as nothing and trod them underfoot because of his love for God. When it was demanded, he quickly put out his tongue and courageously stretched forth his hands (2 Mac 7:10) and said, "By leaving these behind for the laws of God, I hope to get them back from God the way He gives them to those who are athletes for His religion" (2 Mac 7:11).

The verb *tithemi* or to set, to place with regard to *algeo* or to suffer pain and *pros* (direction towards-which) with regard to *agape* + of God.

Two quotes:

"After him, the third was the victim of their sport. When it was demanded, he quickly put out his tongue and courageously stretched forth his hands." 2Mac 7.10

“and said nobly, ‘I got these from Heaven, and because of his laws I disdain them, and from him I hope to get them back again.’” 2Mac 7.11

Each word/phrase is abstracted as follows:

courageously->nobly

Likewise the fourth brother was tortured, bearing his torments and saying, "One cannot but choose to die at the hands of men and to cherish the hope that God gives of being raised again by Him in a resurrection that the tyrant will not have. For he will be raised not to life but to reproach and to shame" (2 Mac 7: 14).

“And when he was near death, he said, ‘One cannot but choose to die at the hands of men and to cherish the hope that God gives of being raised again by him. But for you there will be no resurrection to life!’” 2Mac 7.14

Next the fifth brother was tortured. He looked at Antiochus and reproached him with failing to let his corruptibility cut short his arrogance, since he supposed that tyrannical authority for a few days was a great thing. And he said that even though it was so persecuted, the nation had not been forsaken by God who would torture Antiochus and his descendants. With such tortures as they had never seen (2 Mac 7:15-17).

“Next they brought forward the fifth and maltreated him. But he looked at the king and said, ‘Because you have authority among men, mortal though you are, you do what you please. But do not think that God has forsaken our people. Keep on, and see how his mighty power will torture you and your descendants!’” 2Mac 7.15-17

After him the sixth brother, when he was about to die, said, "Do not deceive yourself. Since we are paying these penalties for our sins so that we may be cleansed by our suffering, we suffer them willingly." And he said to him that he ought not to suppose he would be guiltless for trying to fight against God. For the one who fights against those who have been made divine by the Word fights against God (2 Mac 7:18-19; cf. Acts 5:39).

“After him they brought forward the sixth. And when he was about to die, he said, ‘Do not deceive yourself in vain. For we are suffering these things on our own account because of our sins against our own God. Therefore

astounding things have happened. But do not think that you will go unpunished for having tried to fight against God!" 2Mac 7.18-19

"but if it is of God, you will not be able to overthrow them. You might even be found opposing God!" Acts 5.39

26. Antiochus then laid hold of the last and youngest brother and since he was persuaded that he was a true brother of those who had counted such great sufferings as nothing and that he had the same resolve as theirs, he used other methods. Antiochus thought that he would be persuaded by appeals and by promises with oaths that he would make him rich and enviable if he would turn away from the ways of his fathers, be enrolled among the tyrant's friends, and be entrusted With royal affairs (2 Mac 7:24). And when he got not even the first sign of a response since the young man paid no attention to words so foreign to what he had freely chosen for himself, Antiochus called the mother to him and urged her to advise the youth to save himself (2 Mac 7:25). She pretended to persuade her son of what Antiochus wanted, but she mocked the tyrant and moved her son with many words about endurance. The result was that the young man did not wait for the torture to be brought but took the initiative in summoning the officers ahead of time and said to them, "What are you waiting for, and why are you so slow? For we obey the Law given from God. It is not right to side with an ordinance contrary to the divine words." Moreover, like a king giving verdicts against those being judged by him, he pronounced judgment against the tyrant, judging him rather than being judged. And he said that since Antiochus had raised his hands against the children of heaven, he would not escape the judgment of the almighty, all-seeing God (2 Mac 7:30-35).

Here the youngest of the seven brothers displayed the same resolve or *proairesis*, a deliberate choice. "Antiochus felt that he was being treated with contempt, and he was suspicious of her reproachful tone. The youngest brother being still alive, Antiochus not only appealed to him in words but promised with oaths that he would make him rich and enviable if he would turn from the ways of his fathers, and that he would take him for his friend and entrust him with public affairs" (Mac 7.24)

In response to the above, the young man paid no attention to such foreign words, *anuo* literally to make an end of *allogrios* + that which is alien. Instead, his mother encouraged him with words of endurance, *proairesis* +. Furthermore, the youth said it isn't right to side with an ordinance contrary to divine words

(*logos* +), the verb *prosiemi* to approach (*pros-*, direction towards-which). And so he pronounced judgment against the tyrant, *krisis* also as decision.

“While she was still speaking, the young man said, ‘What are you waiting for? I will not obey the king's command, but I obey the command of the law that was given to our fathers through Moses. But you, who have contrived all sorts of evil against the Hebrews will certainly not escape the hands of God. For we are suffering because of our own sins. And if our living Lord is angry for a little while to rebuke and discipline us, he will again be reconciled with his own servants. But you, unholy wretch, you most defiled of all men, do not be elated in vain and puffed up by uncertain hopes when you raise your hand against the children of heaven. You have not yet escaped the judgment of the almighty, all-seeing God.’” 2Mac 7.30-35