

1. ΟΜΙΛΙΑ Γ' ΟΣ' ΨΑΛΜΟΥ ΕΣΧΕΔΙΑΣΜΕΝΗ

2. Ποταπά ἄρα τὰ ὕδατα ταῦτα, ἅπερ βλέπει θεόν; τῶν ἀνθρώπων μετὰ πολλοῦ καμάτου τέλος τοῦτο λαμβανόντων, κατὰ τὴν λέγουσαν γραφὴν· **μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται** ⁽¹⁾, ἔοικε γὰρ τὰ ὕδατα ταῦτα ἢτοι παραπλήσια εἶναι τοῖς καθαροῖς τῇ καρδίᾳ, τοῖς ὀψομένοις τὸν Θεόν, ἢ τάχα καὶ κρείττονα εἶναι τῶν καθαρῶν τῇ καρδίᾳ ἀνθρώπων. ἐὰν γὰρ δυνάμεις τινὲς ὡς ἰσὶ μακάριοι καὶ θεῖαι, τὰ ὕδατα τα βλέποντα τὸν θεόν, ἀνάγκη ταῦτα εἶναι ἀνθρώπων κρείττονα, καὶ ἔοικέ γε τοῦτο ὑποβάλλεσθαι ἐν τῷ ἑκατοστῷ τεσσαρακαστῷ, καὶ ὀγδόῳ ψαλμῷ, ἔνθα προστάσσεται ὁ Ἰσραὴλ πᾶς ὑμνεῖν τὸν θεόν, φησὶ γὰρ **αἰνεῖτε τὸν θεὸν οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν αἰνεσάτω τὸ ὄνομα Κυρίου.** ⁽²⁾

3. πόσα με δεῖ καμεῖν ἵνα ἀναβῶ εἰς πρῶτον οὐρανόν; πηλίκον γενέσθαι, ἵνα ἀξιωθῶ δευτέρον; Παύλου παραπλήσιον εἶναι με δεῖ, ἵνα ἀναβῶ ἐπὶ τὸν τρίτον. κἄν γένωμαι ὡς Παῦλος, οὐπω ἐπὶ τὸν ἐξῆς οὐρανόν, τὰ δὲ ὕδατα ταῦτα, τὰ αἰνοῦνται, κατὰ τὸν προφήτην, τὸν θεόν, **ὑπεράνω τῶν οὐρανῶν.** ἄρ' οὖν ταῦτα λέγεται, τὰ ὕδατα διὰ τοῦ ὑπεράνω εἶναι πάντων τῶν οὐρανῶν, διὰ παντὸς βλέπειν τὸ πρόσωπον, οὐ τοῦ πατρὸς τοῦ ἐν τοῖς οὐρανοῖς, ἀλλὰ τὸν θεόν;

4. οἱ μὲν γὰρ ἄγγελοι διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς τοῦ ἐν τοῖς οὐρανοῖς, αὐτὸν δὲ τὸν θεόν. οὐχὶ διὰ παντὸς κατανοεῖ ταῦτα τα ὕδατα περὶ ὧν ὁ λόγος φησὶ, **εἶδοσαν σε ὕδατα, ὁ θεός.** ἅμα δὲ καὶ ἐξετάζετο ὁ δυνάμενος συγκρίνειν πνευματικὰ πνευματικοῖς. ἄρα γὰρ; ὡς ἔτυχεν ὁ λόγος εἶρηκε περὶ τῶν ἀγγέλων τῶν συνεζευγμένων τοῖς ἀνθρώποις, οὐχ ὅτι βλέπουσι τὸν θεόν, ἀλλὰ τὸ πρόσωπον τοῦ πατρὸς τοῦ ἐν τοῖς οὐρανοῖς. περὶ δὲ τῶν ὑδάτων τούτων, **εἶδοσαν σε** οὐκ εἶδοσαν τὸ πρόσωπον σου ὕδατα, ὁ

¹Mt. 5:8 ²Ps. 148:4

1. The Third Impromptu Homily on Psalm 76

2. What is the nature of these waters, which see God? Men obtain this goal after much work, according to the scripture which says, **“Blessed are the pure in heart, for they shall see God.”** It seems then that these waters are indeed similar to the pure in heart, who see God, or perhaps, are greater than those men who are pure in heart. If some powers are blessed and divine, like these waters that see God, it must be that they are greater than men. It seems that this is put forward in the one-hundred and forty-eighth psalm, all of Israel is exhorted to praise God. For it says, **“Praise God, Oh Heavens of the Heavens! And let the water which is over the heaven praise the name of the Lord!”**

3. How must I labor so that I may ascend into the first heaven? What must happen so that I may be considered worthy of the second? I must be like Paul, if I should go to the third. Even if I should become like Paul, I will still not have yet seen the following heaven, those waters which praise God, according to the prophet, **“beyond the heavens.”** Why then, is this said that the waters, because they are beyond the heavens, always see, not the face of the father in the heavenlies, but God himself?

4. Some angels always see the face of the heavenly Father, but some angels see God himself. For are they not always gazing intently, these waters about which the passage says, **“The waters have seen you, O God?”** Thus let the one who is able to judge spiritual matters among the spiritual people understand it thus. Perhaps the passage has spoken about angels who are yoked with people, not that they see God, but rather the face of the Father in Heaven. But, concerning these waters, it said, **“They have seen you,”** not, “they have

θεός.

5. **εἰδοσάν σε ὕδατα καὶ ἐφοβήθησαν.** ἐγὼ καὶ ἐν ἀρχῇ τῆς κοσμοποιίας, ὁρῶν πνεῦμα θεοῦ ὡς φησὶν ὁ προφήτης τῇ διατάξει τῶν ὀλῶν επιφερόμενον ἐπάνω τοῦ ὕδατος, καὶ σκότος οὐχὶ ἐπάνω τοῦ ὕδατος, ἐκεῖ γὰρ τὸ πνεῦμα τοῦ θεοῦ ἦν. ἀλλ' ἐπάνω τῆς ἀβύσσου, ὅπου τὸ σκότος, καὶ ὕδατος ὅπου τὸ πνεῦμα τοῦ θεοῦ, καὶ μετὰ πολλῆς εὐχῆς παρακαλῶν τὸν θεὸν κινεῖν περὶ τῶν κατὰ τοὺς τόπους.

6. ἐπεὶ καὶ δι' ὕδατα γίνεται τὸ στερέωμα, ἵνα τὰ μὲν τινα μείνη ἀνωτέρω, τὰ δὲ μείνη κατωτέρω. μήτε ὁ Ἰσραὴλ ἐστίν. οὐ περὶ αἰσθητῶν ὑδάτων, ἀλλὰ περὶ δυνάμεων θειοτέρων κάτω μενουσῶν τοῦ στερεώματος. τούτων αἰτινες ἦσαν, ἡ ἄβυσσος, ἥς ἐπάνω τὸ σκότος ἦν, καὶ γὰρ παλαιοίμεν πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου.

7. τὸ δὲ ὕδωρ, οὗ ἐπάνω τὸ πνεῦμα ἦν τοῦ θεοῦ, δυνάμεις ἦσαν κρείττονες. ἄρτι οὖν τοῦ κόσμου κτιζομένου, ἦν ἓν. οὐκ οἶδ' ὅπως ταῦτα οὐδέπω διακεκρίμενα. ἤδε κοσμοποιία, διέκρινε τὰ κρείττονα, καὶ οἷς οἰκεῖον ἦν τὸ πνεῦμα τοῦ θεοῦ, ἀπὸ τῶν χειρόνων, καὶ τὰ χείρονα, καὶ οἷς συνέζευκται τὸ σκότος, τὸ λεγόμενον εἶναι ἐπὶ πρόσωπον τῆς ἀβύσσου, ὅτι δὲ ταῦτα οὐ συντυχικά ἐστιν ἐν τῇ γενέσει, δηλοῖ καὶ ἡ ἐνταῦθα λέξις λέγουσα, **εἰδοσάν σε ὕδατα, ὁ θεός, εἰδοσάν σε ὕδατα καὶ ἐφοβήθησαν.**

8. **ἐταράχθησαν,** οὐκ ἐστὶ ἀπλῶς, ἀλλὰ **ἄβυσσοι, πληθος ἦχους ὑδάτων.** ὁρᾷς ἐκεῖ διαφορὰν ὕδατος καὶ ἀβύσσου; ἐπὶ μὲν τοῦ ὕδατος πνεῦμα θεοῦ, ἐπὶ δὲ τῆς ἀβύσσου, σκότος. ἐνταῦθα τὰ ὕδατα ὁρᾷ τὸν θεόν, καὶ οὐ ταράσσεται. ἡ ἄβυσσος οὐχ ὁρᾷ τὸν θεὸν ἀλλὰ ταράσσεται. αἰεὶ γὰρ ἐν ἀκαταστασίᾳ καὶ θορύβῳ ἐστὶν ἡ ἄβυσσος, ἥς ἐπάνω τὸ σκότος ἦν.

5. 7-8 *παρακαλῶν*] I have translated this as *παρακαλοῦν*, that is as a

seen your face, O God.”

5. “**The waters saw you and were afraid,**” In the beginning of the creation narrative, I see the Spirit of God brooding, as the prophet says in his arrangement of the world, over the water. The darkness was not over the water, for that is where the Spirit of God was. Rather, it was over the abyss, and the Spirit was over the water, pleading to God with great prayer to move things to their proper place.

6. So then, the firmament was created because of the waters, so that some may remain above, and some may stay below. This is not a literal matter— this concerns not waters perceptible to our senses, but rather divine powers remaining below the firmament. The abyss, over which the darkness was, was one of these, and we do indeed wrestle against the cosmic powers of this darkness.

7. But the water, over which was the Spirit of God, these were greater powers. Until the world’s creation, they were one. I don’t know what they were before they were divided, but this creation narrative distinguishes the greater powers, which were hospitable to the Spirit of God, from the baser powers. The baser powers were joined to darkness. Because these are not encountered in Genesis, this reading here makes them known, these baser powers, which were joined to the darkness that was said to be over the face of the abyss: it says, “**The waters saw you, O God, the waters saw you and were afraid.**”

8. It is not just that, “**they were troubled,**” but also, “**The abysses were troubled, the depth of a sound of water.**” Do you see the difference between the water and the abyss? The Spirit of God was over the water, but the darkness was over the abyss. Here the waters see God, and they are not terrified. The abyss, though, does not see God, and yet is terrified. For the abyss, where the darkness was, is always in a state of flux and clamor.

neuter participle instead of a masculine participle, in apposition with πνεῦμα.

9. διὰ τοῦτο καὶ τὰ δαμόνια παρακαλεῖ τὸν κύριον, ἵνα μη ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. καὶ φασὶ πρὸς αὐτόν, **τί ἡμῖν καὶ σοὶ υἱὲ τοῦ θεοῦ; ἦλθες ἡμᾶς πρὸ καιροῦ βασινίσαι** ⁽³⁾ ἀλλὰ ταῦτα μὲν εἰς τὴν θειοτέραν ἔννοιαν, τὴν περὶ τῶν ὑδάτων τῆς ἀβύσσου, μὴ παρέλθωμεν δέ, μὴ δὲ τὸ ῥητὸν κατ'αὐτό. ἀλλὰ ἴδωμεν εἰ δύναται ἔχειν τινὰ νοῦν.

10. ἡ λέξις ἢ λέγουσα, εἰδοσάν σε ὕδατα καὶ ἐφοβήθησαν. ἐταράχθησαν ἄβυσσοι, πλήθος ἦχους ὑδάτων. ἐπέρχεται δὴ μοι λέγειν, ὅτι πάντα ἐψύχονται, καὶ οὐδέν ἐστιν ἐν τῷ κόσμῳ κενὸν ψυχῆς. πάντα δὲ ἐψύχονται σώμασι διαφόροις, ἐψύχονται ὁ οὐρανός, διὸ ὡς πρὸς ζῶον αὐτῷ ἢ γραφῇ λέγει, **πρόσεχε οὐρανὲ καὶ λαλήσω, καὶ ἄβυσσος οὐρανὲ, ῥήματα ἐκ στόματός μου,** ⁽⁴⁾ καὶ ἐνωτίζου γῆ. ⁽⁵⁾

11. εἶτα ἐψύχονται μὲν οὐρανός, ἐψύχονται δὲ καὶ ἡ γῆ, ἄρα θάλασσα καὶ ποταμοὶ οὐκ ἐψύχονται; ἢ καὶ ταῦτα ἐψύχονται; καὶ ἴδωμέν γε ὅτι ἡ θάλασσα εἶδεν καὶ ἔφυγεν. ὁ ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω. ⁽⁶⁾ καὶ ὅτι ὡς πρὸς ἐψυχωμένα ὁ λόγος διαλέγεται, νῦν τῇ λέξει συναγορεύω.

12. τῷ ῥητῷ μόνῳ παρίσταμαι, θέλων παραστήσαι ὅτι πολλάκις λανθάνει ἡμᾶς καὶ ἡ λέξις κατὰ τὸ ῥητὸν ἔχουσα μυστήρια θεῖα. καὶ οὐ τοῖς τυχοῦσι γνωστά, ζητῶ οὖν εἰ δύναμις τις ἐνδέδεται τὸ σῶμα τὸ θαλάσσης, καὶ ἄλλη δύναμις ἐνδέδεται σῶμα ποταμοῦ τοῦ ἰορδάνου, καὶ ἄλλου ποταμοῦ φέρ'εἰπεῖν τῶν γεῶν, ἄλλη δύναμις, καὶ οὕτως ἐπὶ πάντων.

13. καὶ τάχα τοιαῦτα φαντασθέντες, καὶ οἱ παρ'ἑλλησι περιεργότεροι, θύουσι τοῖς ποταμοῖς ὡς θεοῖς, οὐ πάντῃ ἀποπεπωκότες τῆς ἀληθείας, ἀποπεπωκότες δὲ ἐκ μέρους. οἱ

³Mt. 8:29 ⁴Dt 32:1 ⁵Is. 1:2 ⁶Ps. 113:3

13. 2 φαντασθέντες] A feminine antecedent δυνάμεις, or a generic neuter antecedent would make more sense here. The masculine participle may

9. For this reason the demons pleaded with the Lord, so that he would not command them to go to the abyss. They said to him, “What is there between you and me, son of God? You have come to torture us for a time?” Let us not pass over these matters which lead to the more divine understanding, that is the one concerning waters of the abyss. Nor let us pass over the literal sense just yet. But let us see if it can make sense.

10. “The waters saw you and were afraid. The abysses were terrified, the depth of a sound of water.” This reading seems to indicate that all things have been given souls, and that there is nothing in the world without a soul. All of these things have been given souls with different sorts of bodies. The heaven was given a soul, and thus as to a living being the scripture says, “hearken O Heaven, and I will speak! And you too, O Abyss, hearken to the word from my mouth,” and “turn your ear, O Earth!”

11. So then, since both the heaven and earth were given souls, were the seas and rivers given souls, or not? Let us observe that, “The sea saw and fled. The Jordan turned its back.” Because the passage addresses them as if they were beings with souls, I currently thus advocate this reading.

12. I am only presenting the literal reading, because I want to show that the literal reading, while having divine mysteries, often eludes us. I’m searching not just for those things which are common knowledge, but also whether some power has put on the body of a sea, and another power the body of the Jordan river, and perhaps it is likewise with other rivers and lands, and is thus for everything.

13. Perhaps, then these powers were made visible, and then the most eager among the Greeks sacrificed to the rivers as gods. The did not depart entirely from the truth, but they

anticipate θεοῖς which comes later in the phrase

5 μὲν γὰρ ὡς θεοῖς θύουσιν, ἀμαρτάνουσιν, εἰ δὲ φαντάζονται
εἶναι τινα δύναμιν περὶ ἐκεῖνα, οὐχ ἀμαρτάνουσιν, ἔστι γὰρ
δύναμις, ἃς καλοῦσι καὶ νύμφας τινὰς εἶναι ἐπὶ τῶν πηγῶν.
καὶ ἐπὶ παντοῦ τόπου, θέλουσι δύναμιν ἐπιστατεῖν.

14.

εἶποι δ' ἂν τις ὅτι εἰ μὲν ἐψυχωμένη ἦν ἡ θάλασσα καὶ
ἕκαστος τῶν ποταμῶν. πολὺς ἂν εἴη λόγος ζητεῖν, ἵνα ἧ καὶ
5 ταῦτα ἐψυχωμένα. ἀλλὰ γε πάντα ἄγια τέτακται καὶ εἰσὶν
ἄγγελοι ἐγκεχειρισμένοι τὰ θαλάσσια πράγματα, καὶ ἄλλοι
ἄγγελοι οἰκονομεῖν, οἱ μὲν ἄγγελοι, τὰ τοῦδε τοῦ ποταμοῦ,
οἱ δὲ τὰ ἄλλου τινὸς ποταμοῦ. οὕτω δὲ καὶ οἱ ἄγγελοι οἰκο-
10 νομεῖν τὰ τοῦ ἀστέρος, καὶ ποτὲ μὲν θειότεροι ἄγγελοι οἰκο-
νομοῦσι τὰ τοῦ ἀστέρος, ὅτε ὁ ἀστήρ οὐ νοσεῖ. οὐ δὲ λοιμώ-
δης γίνεται, ὅτε δὲ ἄλλη τις δύναμις παρείληφεν οἰκονομεῖν
τὸν ἀστέρα, πάντως διὰ τὰς ἀμαρτίας τῶν ἀνθρώπων. ὅτε
χειρόνος δυνάμεως παραλαβούσης τὸν ἀστέρα, τρέπεται ὁ
15 τὸν ἀστέρα ἐκεῖνον τὸν ἐφθαρμένον, ἀπὸ δυνάμεως λοιμο-
ποιοῦ, λοιμώττειν, καὶ νοσεῖν.

15.

εἰ οὖν πάντα δυνάμεων ἐπιστατουσῶν καὶ μεμερισμένων
πάντα τὰ ἐν τῷ κόσμῳ οἰκονομεῖται, τί ἄτοπον ὁμωνύμως
5 τοῖς οἰκονομουμένοις, τὰ οἰκονομοῦντα ὀνομάζεσθαι; καὶ λέ-
γεσθαι ὕδατα τὰς δυνάμεις τὰς ἐπὶ τῶν ὑδάτων, λέγεσθαι
θαλάσσας, τὰς δυνάμεις τὰς ἐπὶ τῆς θαλάσσης, καὶ οὕτως
ἀβύσσους τὰς δυνάμεις τὰς ἐπὶ τῆς ἀβύσσου, ὅτι γὰρ ὁμο-
νύμως τοῖς τόποις καὶ χωρίοις ὀνομάζονται οἱ διοικοῦντες
τοὺς τόπους.

16. μαρτυρήσει μοι τὸ ἐν τῷ Ἡσαΐα πνεῦμα λέγον· ὁ ἄδης

13. 8] The passage as it stands strikes me as problematic. One might
emend to, εἰσι γὰρ δυνάμεις ἃς καλοῦσι νύμφας, καὶ τινες εἰσι ἐπὶ τῶν
πηγῶν. καὶ ἐπὶ παντοῦ τόπου, θέλουσι δύναμιν ἐπιστατεῖν. As it stands,

did in part. Those who sacrifice to them as gods are sinning. 5
But if they imagine that there is some power around these
things, they are not sinning, because there is a power. There
are powers, which they call nymphs, and some are over the
springs. Indeed, they want a power to be in charge of every
place.

14. One will want to say that if the sea was given a soul,
then so too were all of the rivers. This would be a large un-
dertaking to pursue, whether these things were also given 5
souls. But we do know that all things were made holy, and
that there are angels entrusted with the matters of the sea,
and that other angels are given different matters to adminis-
ter. Some administer the affairs of this river, and some the
affairs of that other one. Likewise, the angels are entrusted
with administering the matters of the star, and at one time 10
the more divine angels governed the affairs of the star. At
that time the star did not suffer from disease, nor was there a
state of pestilence. But then another power seized authority
on the star, as always because of the sins of mankind. When
the baser power had seized the star, the air turned, and the 15
state of pestilence began, such that the breathing star, which
is dying from a plague-producing power, suffers from sick-
ness and disease.

15. So then, if the powers preside over everything, and
having divided everything they administer the matters in the
world, why is it not fitting for them to be named after what 5
they govern? Why shouldn't the powers over the waters be
called waters, or the powers over the seas called seas, or the
powers over the abysses called abysses? For those who gov-
ern places are often named according to their place and re-
gion.

16. The Spirit testifies to this in Isaiah, “Hades beneath,

νύμφας τινὰς εἶναι κτλ. has been thrown into indirect discourse, and it isn't
clear from where— perhaps attraction to the ἃς accounts for it.

κάτωθεν επικράνθη συναντήσας σοι. ⁽⁷⁾ ὁρᾷς ὅτι ἄδης ἐστὶ τόπος ψυχῶν, περὶ οὗ γέγραπται, ἀποστραφήτωσαν ⁵ οἱ ἁμαρτωλοὶ εἰς τὸν ἄδην. ⁽⁸⁾ καὶ ἔστιν ἄδης ζῶον ὁμώνυμον τῷ τόπῳ ἐκείνῳ, ὃ ἄδης ὀνομάζεται; ἐὰν οὖν πρὸς τὴν θάλασσαν λέγεται ὅτι εἶδεν καὶ ἔφυγεν, ⁽⁹⁾ ὁμώνυμῳ τῇ θαλάσῃ ἢ δύναιμι ἢ διοικοῦσα τὰ κατὰ τὴν θάλασσαν καὶ ὁδοποιοῦσα τῷ λαῷ τοῦ θεοῦ, ὀνομάσθη. ἐὰν οὖν λέγεται ὁ ¹⁰ ἰορδάνης ἀπεστράφη εἰς τὰ ὀπίσω, ⁽¹⁰⁾ ὁμώνυμῳ τῷ ἰορδάνῃ ποταμῷ, ἢ δύναιμι ἢ ἐγκεχειρισμένη τὴν δύναιμι τοῦ ποταμοῦ, ἰορδάνης ὀνομάζεται.

17. πολλὰκις ἐζήτησαν ἀναγινώσκων τὸν ψαλμὸν, τὸν λέγοντα, αἰνεῖτε τὸν θεὸν ἐν τοῖς οὐρανοῖς, αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις, αἰνεῖτε αὐτὸν πάντες οἱ ἄγγελοι αὐτοῦ, ⁵ αἰνεῖτε αὐτὸν πᾶσαι αἱ δυνάμεις αὐτοῦ. ⁽¹¹⁾ εἴτ' ἐπιφέρει, αἰνεῖτε τὸν κύριον ἐκ τῆς γῆς, δράκοντες καὶ πᾶσαι ἄβυσσοι, πῦρ, χάλαζα, χιών, κρύσταλλος. πνεῦμα καταιγίδος τὰ ποιοῦντα τὸν λόγον αὐτοῦ. τὰ ὄρη καὶ πάντες οἱ βουνοὶ, ξύλα καρποφόρα καὶ πᾶσαι κέδροι. ⁽¹²⁾ ἀναγινώσκων οὖν, ἐζήτησαν τί βούλεται ταῦτα. καὶ εὐχερῶς μὲν ¹⁰ κατέφευγον ἐπὶ τὴν τροπολογίαν, βλέπων τὴν ἀπέμφασιν τῆς λέξεως. ὕστερον δέποτε ἐσκόπουν κατ' ἐμαυτὸν, μήποτε ὁμώνυμῳ τοῖς οἰκονομουμένοις, αἱ οἰκονομοῦσαι δυνάμεις ὀνομάζονται. αἱ μὲν τεταγμένοι ἐπὶ τῶν δρακόντων, δράκοντες, ¹⁵ ᾧ γὰρ ἐκάστου εἶδους ζώου ἐπιστατεῖ τις δύναιμι ἢ διοικοῦσα, δι' οὓς οἶδεν ὁ θεὸς λόγους, ὅτι ἦδε μὲν ἠξιώται οὐχὶ πιστευθῆναι τινὰ τῶν κρειττόνων, ἀλλὰ δράκοντας οἰκονομεῖν. ἦδε δέ τις δύναιμι ἠξιώται, οἰονεὶ συγγωργεῖν τοῖς ἀνθρώποις, ἵνα τὰ ξύλα τοῦ ἀγροῦ οἰκονομῇ. ἢ μὲν γῆ ²⁰ κατὰ τὸ λέγομενον ὑπὸ τοῦ γεωργοῦ παντὸς ἀνθρώπου. ἢ δὲ γῆ κατὰ τὸ νοούμενον ὑπὸ τοῦ διοικοῦντος τὰ τοιαῦτα ἀγγέλου, ἢ ἀγγέλων πλειόνων.

18. μήποτε οὖν κακεῖ τῷ αἰνεῖτε κύριον ἐκ τῆς γῆς,

⁷Is. 14:9 ⁸Ps. 9:17 ⁹Ps. 113:3 ¹⁰Ps. 113:3 ¹¹Ps. 148:1-2 ¹²Ps. 148:7-9

⁷That is, during the Israelites' journey across the Red Sea

18. 2 αἰνεῖτε] Corrected from αἰνεῖται

having met you, is embittered.” Do you see that there is a Hades which is a place for souls, about which it is written, ⁵ “May the sinners turn to Hades.”? So too, there is a living being called the same as this place. If then it is said about the sea, that it “saw and fled,” then it is likely that the power, which governs the matters of this sea, and which made a way for the people of god, ⁽¹⁾ is named the same as the sea. If it is said that, “The Jordan turned its back,” then the power ¹⁰ which is entrusted with the power of this river is named the same.

17. I have often been confused while reading this psalm, “Praise God in the heavens, praise him in the high places! Praise him all his angels, praise him all his powers!” then it continues, “Praise the Lord from the earth, serpents and all ⁵ the abysses, fire, hail, and snow! Praise him O spirit that is below, those who do his word, O hills and cattle, fruit-bearing trees and cedars.” After reading it, I would pursue what this passage means. I easily took refuge in allegory, seeing the incongruity of the passage. But later, I would ¹⁰ ponder to myself, that perhaps these are governing powers named the same as the things the govern. Those which are appointed over the serpents, are called serpents, by which a governing power oversees each living form. God himself knows the reasons why this one power was not deemed worthy of being entrusted with one of the greater positions, but ¹⁵ had to govern the snakes, while another was appointed, as if a fellow laborer with mankind, to govern the trees of the forest. The earth is, according to the letter, under each farmer; on the other hand, according to the spiritual interpretation it ²⁰ is under the angel administering these affairs.

18. Perhaps then, in this passage, “Praise the Lord from

δράκοντες καὶ πᾶσαι ἄβυσσοι, πῦρ, χάλαζα, χιών, κρύσταλλος, πνεῦμα καταιγίδος τὰ ποιοῦντα τὸν λόγον αὐτοῦ, 5
δηλοῦται ὁ τεταγμένος ἐπὶ τοῦ πυρός, ὁ τεταγμένος ἐπὶ τῆς χαλάζης, ὅτι δὲ καὶ ἡ θάλασσα ὡς ζῶον ἐπιτιμᾶται ὑπο τοῦ πατρός. ἦτοι ὅτι αὕτη ζῶον ἐστίν, ἢ ὅτι τεταγμένη δύναμις, δῆλον ἐκ τοῦ ἐπετίμησε δὲ τῇ θαλάσῃ, ἐπετίμησε καὶ τοῖς ἀνέμοις ὁ Ἰησοῦς. οὐδεὶς δὲ ἐπιτιμᾷ ἀψύχῳ, ἀλλὰ 10
δῆλον, ὅτι ἐπετίμησε καὶ εἶπεν ὡς κύριος ὅλης τῆς κτίσεως, **σιώπα περιώσω, καὶ ἐσιώπησεν ἡ θάλασσα καὶ ἐγένετο γαλήνη.** ⁽¹³⁾

19. ἂν γένωμαι καγὼ ἄνθρωπος γνήσιος τοῦ θεοῦ, δύναμαι ἐν τῷ ἐν ἐμοὶ λαλοῦντι Χριστῷ Ἰησοῦ ἐπιτιμῆσαι τῇ κτίσει, ἵνα εἶπω τῷ ἡλίῳ, **στῆθι κατὰ Γαβαῶ** ⁽¹⁴⁾. ἀληθῶς γὰρ 5
σπέρμα ἔντιμον. ποῖον, σπέρμα ἀνθρώπου; ὅσον δὲ ἔντιμον τὸ σπέρμα ἀνθρώπου, μεγάλην δύναμιν λαβὼν ἀπὸ τοῦ θεοῦ, ἂν προσέχη θεός ἐστιν, εἰδὲ μὴ, τοσοῦτω ἄτιμόν ἐστι παραχρησάμενον ἑαυτῷ, καὶ ἀπογραφὴν τὸν θεόν. ποικίλως οὖν ἐξήτασται, τὸ εἶδοςάν σε ὕδατα ὁ θεός.

20. εἶδοςάν σε ὕδατα καὶ ἐφοβήθησαν. πάντα γὰρ φοβεῖται τὸν θεόν, ἐὰν μὴ ὁ θεὸς ἡμᾶς συνέχη, κ' ἂν ἀρετὴν ἔχωμεν, ἀπολλύμεθα, **ἀποστρέψαντος γὰρ σου**, φησὶ, **τὸ πρόσωπον, ταραχθήσονται.** ⁽¹⁵⁾ διὰ τοῦτο οὐ μόνον ὅταν ἁμαρτάνωμεν χρεῖαν ἔχωμεν βοηθοῦντος τοῦ θεοῦ, ἀλλ' ἐγὼ 5
τολμῶ καὶ λέγω, ὅτ' ἂν τελειωθῶμεν, πλείονος βοηθείας δεόμεθα. διατί; τελειωθέντες γὰρ, ὑπὸ πλείονων ἀντικειμένων ἐνεργειῶν ἐπιβολεούμεθα, πλείονων οὖν οὐσῶν δυνάμεων, 10
πλείονος ἡμῖν συμμαχίας δεῖ, μήποτε καταπέσωμεν διὰ τὴν τελειότητα, καὶ γένηται ἡμῖν, τὸ **πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑωσφόρος ὁ πρωτὶ ἀνατέλλων.** ⁽¹⁶⁾ πολλὰ ἄγια πέπωκε, τὰ γὰρ μυστήρια τῶν γραφῶν, τοιαῦτα δηλοῖ, οἷον **περιπάτησας ἄμωμος ἐν πάσαις ταῖς ὁδοῖς, ἕως οὗ εὐρέθη ἀδικία ἐν σοι.** ⁽¹⁷⁾ πάντες οὖν φοβώμεθα τὸν θεόν, καὶ οἱ ατελεῖς, καὶ οἱ τετελειωμένοι.

the earth, serpents and all the abysses, fire, hail, snow, and ice, spirit that is below and those that do his word," the ones appointed over the fire and hail are revealed. Since the 5
sea is rebuked by the Father as if a living being, surely it is a living being, or rather an appointed power. This is clear from the scripture, "he rebuked the sea," and "Jesus rebuked the wind." No one rebukes something without a soul, but it is clear that he rebuked and spoke as the Lord of creation, "Be 10
still! and the sea was silent and there was a great quiet."

19. If I should become a genuine man of God, I would be able to rebuke the creation by my prayer to Christ Jesus. Thus, I'd be able to say to the sun, "Be still over Gideon!" For the seed of man is truly honored. Of what sort is the 5
seed of man? It is so honored that, since it has received such great power from God, if it obeys, it is a god. But if it does not obey, it is without honor and abuses itself by bringing charges against God. Thus, we've investigated this passage in several ways, the "the waters have seen you, O God."

20. "The waters saw you O God, and were afraid." All things fear God. Unless God conceals himself from us, and unless we have virtue, we are destroyed, for "having turned your face, they were terrified." For this reason, it is not only 5
when we are sinning that we need God's help, but I'd dare to say that we need it even more when we are being perfected. Why? Because when we are being perfected, greater enemies are plotting against us; Since these enemies are lofty powers, we need a greater alliance to fight for us, lest we fall 10
on account of perfection. Thus, the same would happen to us as it did to "the Morningstar who brings the dawn, who fell from heaven." God has created all things holy; the mysteries of the scriptures make this clear, how "you, without guilt, have walked in all your ways, until the time when 15
unrighteousness was found in you." Thus, let us all fear God, both those who are immortal, and those who are being

¹³Mk. 4:39 ¹⁴Josh. 9:12 ¹⁵Ps. 103:29 ¹⁶Is. 14:12 ¹⁷Ez. 28:15

21.

ἀλλὰ ἐρεῖ τις τῶν ἀκουόντων, ἡ **τελεῖα ἀγάπη** ἐξω-
βάλλει τὸν φόβον ¹⁸. ἔστι μὲν χαλεπὸν διηγήσασθαι τὰ
5 κατὰ τὸν φόβον, καὶ μάλιστα φθάσαντος τοῦ λόγου παρα-
στῆσαι, ὅτι ἀναγκαῖον φοβεῖσθαι τὸν θεόν. μήποτε γὰρ κ' ἂν
ἐξωβάλλῃ τὸν φόβον, οὐχὶ ὅλον αὐτὸν ἐκβάλλει ἀλλὰ εἶδος
τι αὐτοῦ. οἶδα γὰρ καὶ τὸν φόβον, διαφέρως ὀνομαζόμενον
10 ἐν τῇ γραφῇ, ὁ **φοβούμενος, οὔτε τετελειώται**, ¹⁹ ἀλλὰ ἡ
ὁμωνυμία νοηθεῖσα, ποιήσει ἡμᾶς ὄραν. ὡς καὶ ὁ φόβος γε
ὁμωνύμως λέγεται, ἔστιν οὖν φόβος, ὃν ἀεὶ φοβεῖσθαι δεῖ.
καὶ ἔστι φόβος, περὶ οὗ λέγει ὁ Ἰωάννης, ὁ **φοβούμενος, οὐ**
τετελειώται, οὗτος ὁ φόβος, **κόλασιν ἔχει** ²⁰, ὃν τινα δεῖ
τὸν τετελειωμένον ὑπὸ τῆς ἀγάπης μηκέτι φοβεῖσθαι.

22. **εἰδοσάν σε, ὕδατα ὁ θεός. εἰδοσάν σε ὕδατα καὶ**
ἐφοβήθησαν, ἐταράχθησαν ἄβυσσοι πλήθος ἤχους ὕδα-
των. στενὴ γὰρ καὶ τεθλιμμένη ἡ ὁδός, ἡ ἀπάγουσα εἰς
5 **τὴν ζωὴν. καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.** ²¹ καὶ
ὁ λαὸς ὁ τοῦ θεοῦ, ὀλιγιστοὶ εἰσι παρὰ πάντα τὰ ἔθνη τὰ
ἐπὶ τῆς γῆς. καὶ ἐν τῇ κιβωτῷ τοῦ Νῶε, ὅσῳ ἀνωτέρῳ το-
σοῦτω στενοτέρα, καὶ ὀλιγότερα χωρεῖ τὰ ἀνωτέρῳ ὅπου
10 δὲ τὰ τεταραγμένα κατὰ τὴν ἄβυσσον πράγματα, ἐκεῖ τὸ
πλήθος ὠνομάσθη. **ἐταράχθησαν ἄβυσσοι πλήθος ἤχους**
ὑδατος. καὶ ἐπὶ μὲν τῶν ὁρώντων τὸν θεὸν ὑδάτων, ἤχος οὐκ
ἔστιν, οὐδὲ ἄσημος φωνῆ, ἀλλὰ τις εὐστάθεια καὶ ἡσυχία,
μόνον φοβουμένων τῶν θεωρούντων αὐτὸν ὑδάτων. ἐπὶ δὲ
15 τῆς ἀβύσσου, **ἐταράχθησαν ἄβυσσοι πλήθος ἤχους ὕδα-**
τος, ὁρᾷς, ὅτι ἤχος ἔστιν, ἐν τοῖς τεταραγμένοις, οὐ τρανὴ
οὐδὲ ἄσημος οὐδὲ διηρθρωμένη φωνή;

23. **φωνὴν ἔδωκαν αἱ νεφέλαι.** πάλιν ἐὰν τροπολογίαν
θέλωμεν, πολλάκις εἰρήκαμεν, καὶ μάλιστα διὰ τὸ **ταῖς νε-**
φέλαις ἐντελοῦμαι τοῦ μὴ βρέξαι ὑετὸν ἐπ' αὐτόν. τίνα δὲ,
5 ἢ τὸν ἀμπελῶνα τὸν οἶκον τοῦ Ἰσραὴλ. καὶ ἡ ἀλήθεια δὲ
τοῦ θεοῦ, **φθάνει ἕως τῶν νεφελῶν**, ἀλλ' εἰσὶ τινὲς δίκαιοι
ἐπαυρόμενοι ἀπὸ τῆς γῆς σώμασι, καὶ γενόμενοι νεφέλαι.

perfected.

21. But one of those present will say, “**Perfect love drives out fear.**” It is difficult to discuss those things which pertain to fear, especially since this speech has just argued that one must fear God. Perhaps though, when perfect love drives out 5 fear, it does not drive it out entirely, but only one form of it. For I know that fear that is different than the one identified in the scripture, “**the one who fears has not been perfected,**” but once we have understood these homonyms, things will be clear for us. Indeed, fear is identified in various ways in 10 scripture. There is thus a fear, which one must always have. So too, there is the fear about which John says, “**The one who fears has not been perfected.**” This fear, “**has punishment,**” and the one who is being perfected by love must not have it.

22. “**The waters saw you, O God. The waters saw you and were afraid. The abysses were terrified, a depth of the sound of the waters.**” “**Straight and narrow is the path that leads to life, and few are those that find it.**” The people of 5 God are indeed of the fewest of all the peoples on the earth. As with the ark of Noah, for whom this verse was vastly more narrow, so too even fewer grasp this verse, where the Abyss’s affairs were thrown into confusion— for there the depth was named. “**The abysses were terrified, the depth of the sound 10 of waters.**” There is not a sound from the waters that see God, nor is there an unintelligible groan; rather there is stability and stillness. However, this is only the case for those waters which see and fear him. When it comes to the abyss, don’t you see that there is a sound among these troubled 15 ones, which is neither clear, nor intelligible, nor distinct?

23. “**The clouds gave a voice.**” Again, if we turn to allegory, then we will have much to say, especially because of the verse, “**I shall command the clouds to not rain on it.**” On what? On “**the vine that is the house of Israel.**” Also, 5 “**the truth of God reaches unto the clouds.**” However, there are some righteous ones who have been lifted up from the

¹⁸1 Jn. 4:18 ¹⁹1 Jn. 4:18 ²⁰1 Jn. 4:18 ²¹Mt. 7:14

10 τοιοῦτος ἦν Μωϋσῆς λέγων, **πρόσεχε ὁ οὐρανὲ καὶ λα-**
λήσω, καὶ ἀκουέτω γῆ ῥήματα ἐκ στόματός μου. προσ-
δοκάσθω ὡς ὑετὸς τὸ ἀπόφθεγμά μου. εἶτα ὡσπερ ὑετοῦ
σωματικοῦ καὶ ἀψύχου ἢ νεφέλη αὐτῆ ἔλεγεν ἄν, *προσδοκά-*
σθω ὡς ὑετὸς, καὶ ὁ ἐμὸς λόγος, οὕτως ἐπεὶ Μωϋσῆς λέγεται
νεφέλη ἦν, ἔλεγε, **προσδοκάσθω ὡς ὑετὸς τὸ ἀπόφθεγμά**
μου, καὶ καταβήτω ὡς δρόσος τὰ ῥήματά μου, καὶ ἐπεὶ
15 νεφέλη ἦν, ἔλεγεν ὡσεὶ ὄμβρος ἐπ' ἄγρωστιν, **καὶ ὡσεὶ νι-**
φετὸς ἐπὶ χόρτον, ὅτι ὄνομα κυρίου ἐκάλεσα. ⁽²²⁾

24. τοιοῦτοι ἦσαν πάντες, οἱ ἐκλεκτοὶ προφήται, οἱ θαυ-
μάσιοι ἀπόστολοι, καὶ ἐπεὶ ποταμοὶ τινες ἐκ κοιλίας αὐτῶν
ἦσαν ὕδατος ἐξιόντες εἰς ζωὴν αἰώνιον, ποταμοὺς ἔχοντες
5 ἔλαλουν καὶ εὐφραίνον τὴν πόλιν τοῦ θεοῦ, **τοῦ γὰρ ποτα-**
μοῦ τὰ ὀρμήματα, εὐφραίνουσι τὴν πόλιν τοῦ θεοῦ. ἐπεὶ
οὐκ ἦν χαλεπὸν τροπολογῆσαι. ἀκολούθως δέ τις ζητήσῃ
τοῖς ἀποδομένοις εἰς τὸ εἶδος ἂν σε ὕδατα καὶ ἐφοβήθη-
σαν, καὶ τὰ ἐξῆς ἰδεῖν, μὴ λανθάνειν τί καὶ περὶ τὰς νεφέλας.

25. τάχα οὐκ ὡσπερ εἶσι δυνάμεις ἐπὶ θαλασσῶν, ἐπὶ πο-
ταμῶν, ἐπὶ γῆς, ἐπὶ φυτῶν, ἐπὶ ζώων γενέσεως, οὕτως εἰσι
δυνάμεις καὶ ἐπὶ τῶν νεφελῶν, ὡς τετάχθαι τινὰς καὶ ἐπὶ
5 τῶν βροντῶν, ἐπὶ τῶν ἀστραπῶν, ἐπὶ τῶν ὑετῶν, καὶ τοῦ
θεοῦ προστάσσοντος καὶ ἐντελλομένου γίνεσθαι ὑετοὺς ἐπὶ
τῆνδε τὴν πόλιν, καὶ μὴ γενέσθαι ἐφ' ἑτέραν πόλιν, κατὰ τὸ
εἰρημένον ἐν τῷ προφήτῃ, ἢ καὶ τὸ ῥητὸν, **καὶ βρέξω ἐπὶ**
πόλιν μίαν. ἐπὶ δὲ πόλιν μίαν οὐ βρέξω ⁽²³⁾

26.

φωνὴν οὐκ ἔδωκαν αἱ νεφέλαι. αἱ βρονταὶ, οὐδὲν ἄλλο
εἰσὶν, ἢ νεφελῶν φωναί. ὡς τετήρηται ἐν τοῖς χεμιῶσιν, οὐδέ-
5 ποτε οὐκ, αἰθρίου ὄντος τοῦ ἀέρος, ἤκουσέ τις βροντῆς, οὐδέ

²²Dt. 32:2 ²³Am. 4:7

²²The difference here between Origen's "contrafactual" and real quotation is a bit hard to bring out in translation. In a more wordy manner, his contrafactual says something like, "In the manner that people hope for rain,

earth in their bodies, thus becoming clouds. This happened to Moses, who said, "harken O Heaven, and I will speak; **may the earth hear the words from my mouth. May my wisdom be yearned for like rain upon the earth.**" If this was a natural cloud without a soul, he would have said, "As rain is yearned for, so too may my word be desired." But since Moses was a cloud, he said, "may my word be yearned for as water." ⁽²²⁾ Likewise, he said, "as rain on the grass, and as water on the wheat, for I have called on the name of the Lord."

24. All of the chosen prophets, and wondrous apostles, were like this. Streams were flowing from their hearts unto eternal life. Having these streams, they would speak and make glad the city of God, for "the rushing of the stream, it makes glad the city of God." This is why the passage says, "The clouds gave a voice," which was not difficult to allegorize. Following this, one will pursue the meaning of the passage, "The waters saw you and were afraid," along with the following verses, so that nothing concerning the clouds would evade us.

25. Perhaps, then, just as there are powers over the waters, the rivers, the earth, the plants, and each type of animal, so are there powers over the clouds. Some would be assigned to the thunder, some to the lightning, and some to the rain. Thus, by God's order and decree, rains would come on this one city, but not another, as it is said in the prophet (at the literal level at least), "And I will bring rain on one city, but on another I will not bring rain."

26. Thus, "The clouds gave a voice." The thunders are none other, after all, than the voices of the clouds. Since this is observed only during storms, one has never heard heard thunder while the weather is clear, nor has one seen light-

so too may they hope for my word." The actual quotation is something like, "May they hope for my word as rain," or rather, "May they hope for my word, which is rain." Origen understands Moses to be calling his own speech rain.

ἔώρακεν ἀστραπήν. **φωνὴν ἔδωκαν αἱ νεφέλαι**, ὁικονομούντων τῶν πεπιστευμένων ταῦτα ἀγγέλων τὴν διάκρισιν.

27. τάχα δὲ, εἰ καὶ ἄρρητός ἐστι τις ὠφέλεια γινομένη ἐν τοῖς πράγμασιν διὰ τὴν φωνὴν τῆς βροντῆς τῶν νεφελῶν, αἰσθητὸν μὲν οὖν ἔστιν ὅτι αἱ βρονταὶ γεννῶσι τινὰ τοῖς ἀνθρώποις τρόφιμα, ὥστε ὁσάκις ἐὰν γίνωνται βρονταὶ, τάδε 5 τινὰ τὰ φυτὰ γίνεσθαι ἐπὶ τὴν γῆν ἢ εὐρίσκεισθαι, αἰσθητὸν δὲ καὶ τὸ πολλοὺς τῶν ἀνθρώπων εἰς εὐλάβειαν τὴν περὶ τοῦ θεοῦ ἔρχεσθαι ἐκ τῆς φωνῆς τῶν βροντῶν.

28. ἄρα οὖν δαίμονες οὐκ ἐπιστρέφονται, οὐδε κωλύονται ποτὲ τῆς ἐνεργείας τῆς χείρονος, διὰ τὰς ἐπάλληλους βροντάς; τί δὲ οἱ ἀγγέλοι τοῦ διαβόλου, οὐχι κωλύονται ποτὲ 5 ἀπὸ τῶν βροντῶν, αὐτῆς τῆς φωνῆς τῆς κατὰ τῶν βροντῶν ἐμποδιζούσης ταῖς ἐνεργείαις ταῖς πονηραῖς; οὐ πάντες ἴσμεν οἱ ἄνθρωποι τὰ γινόμενα, οὐδὲ τις ὁ λόγος ἐκάστου τῶν συμβαινόντων, ἀλλ' ἔστιν ἡ σοφία τοῦ θεοῦ, ⁽²⁴⁾ ἀνεξερεύνητος καὶ ἀνεξιχνίαστος. **ἄβυσσον γὰρ, καὶ τὴν σοφίαν, τίς ἐξιχνιάσει.** ⁽²⁵⁾

29. διὰ τοῦτο παρακαλῶ ἑμαυτὸν, καὶ ὑμᾶς τοὺς ἀκούοντας, μὴ ἐκ τοῦ μὴ νοεῖν, προπετεύεσθαι εἰς τὸ σκανδαλίζεσθαι, ὅτ' ἂν μὴ βλέπη τε αἰτίαν, διατί λοιμός, διατί λιμός, 5 διατί πόλεμος, διατί τῶν συμβαινόντων τί γίνεται, διατί θάνατοι ἄωροι, διατί νόσοι καὶ πονηραὶ συμφοραὶ ἀπ' ἀρχῆς ζωῆς, μέχρι τῆς τελευτῆς. ταῦτα γὰρ πάντα τὰ κρίματα τοῦ θεοῦ λέγουσιν οἱ ἅγιοι ἐν πᾶσι, κ' ἂν μὴ νοῶσι τὸν λόγον, τοῦ μὴ δικαιοῦσθαι τὰ κρίματα τοῦ θεοῦ.

30.

φωνὴν οὖν ἔδωκαν αἱ νεφέλαι καὶ γὰρ τὰ βέλη σου διαπορεύονται, ὅτι μὲν ὁ Χριστὸς βέλος ἐστὶ τοῦ θεοῦ, αὐτὸς 5 διδάσκει ἡμᾶς ἐν τῷ προφήτῃ λέγων, ⁽²⁶⁾ ἔθηκέ με ὡς βέλος ἐκλεκτὸν καὶ ἐν τῇ φαρέτρᾳ αὐτοῦ ἔκρυψέ με καὶ εἶπέ μοι, μέγα σοί ἐστι τοῦτο, κληθῆναί σε παῖδά μου καὶ τὰ ἐξῆς. ὅτι δὲ εἰκός ἐστιν ἀνάλογον τῷ τὸν Χριστὸν εἶναι βέ-

ning. **“The clouds gave a voice.”** This voice is the judgment of the governing angels whom have been entrusted with such matters.

27. Perhaps then, though the necessity that brings about the thunder is unknown, we can perceive that the thunders bring something about that is nourishing for men. Often, when thunder is present, some of the various plants come 5 about on the earth, or are found. Likewise, it is clear that many people become reverent about the divine because of the sound of thunder.

28. Why then do the demons not turn, and why are they never prevented by the thunders from their evil work? Why are the angels of the devil not ever hindered by the thunders, while that very voice which is beneath the thunders prevents 5 their evil deeds? We men do not understand all that happens, nor what the reason is for each thing that occurs, for there is wisdom from God that is unsearchable and untraceable. **“For who will trace out the abyss, and his wisdom?”**

29. On account of this, I urge both you listening and myself, to not hastily become a stumbling block because of lack of knowledge, when one does not see the reason for a famine, 5 or a plague, or a war, why one of these happened, why there are untimely deaths, or why there are diseases and misfortunes from the beginning of life until death. The saints say everywhere that these are judgments from God. But whenever they do not know the reason for the judgment, they do not try to vindicate it.

30. **“The clouds gave a voice, and your arrows are coming.”** Because Christ is the arrow of God, he teaches us this in the prophet saying, **“He appointed me as a chosen arrow, and in his quiver he hid me. He said to me, ‘this will be 5 great for you, to be called my child,’”** and the rest. It is reasonable to assert that, just as Christ is an arrow of God, and an elect arrow at that, that there are also other arrows. This

²⁴Rom. 11:33 ²⁵Sir. 1:3 ²⁶Is 49:2-3

10 λος θεοῦ, ἐκλεκτὸν δὲ βέλος, εἶναι καὶ ἄλλα βέλη, δηλον, οὐ
δὲ γὰρ δύναται ἐκλεκτὸν βέλος νοεῖσθαι, ἐὰν μόνον ἢ ἐκεῖνο
βέλος, ἀλλ'εἰ ἔστιν ἐκλεκτὸν βέλος τοῦ θεοῦ ὁ Χριστός, τῷ
εἶναι ἄλλα βέλη, ἐκλεκτὸν τοῦτό ἐστι παρ'ἐκεῖνα τὰ βέλη τὸ
βέλος.

31. τίνα οὖν ἄλλα ἂν εἶη βέλη; τάχα μὲν καὶ δυνάμεις
ἅγιοι, ἅστινας ὁ θεὸς ὡσπερὶ ἀπὸ τόξου τοῦ παρ'αὐτῶ, βάλ-
λει ἐπὶ τὴν γῆν. τάχα δὲ καὶ ἄνθρωποι τινες ἅγιοι, βέλη εἰσίν.
5 οἷον οἱ προφηταί, καὶ οἱ λόγοι δὲ τῶν δικαίων, τιτρώσκουσι,
καὶ οἰονεὶ καθικνουῦνται τῶν ἀκουόντων, τῶ καὶ αὐτοὺς ἔχειν
τινὰ δυνάμιν βελῶν. **τὰ βέλη τοῦ θεοῦ διαπορευό-
νται**, τὰ ὁμογενῆ τῶ Χριστῶ.

32. θέλεις δὲ ἰδεῖν πῶς καὶ ἐνίοτε χωρὶς τινὸς ἀνθρώπου
τιτρώσκειται τις, ἢ πνευματικῶ λόγῳ προσερχομένους κατη-
χουμένους, τίνα τρόπον ἐνίοτε μηδενὸς ἀνθρώπου διδάσκο-
5 ντος αὐτοὺς χριστιανίζειν, ὡσπερὶ κεντρισθέντες τὴν ψυ-
χὴν καὶ τρωθέντες τῶ ἡγεμονικῶ βέλει τινὶ, ἐμφανίζουσι τὸ
χριστιανίζειν, καὶ προσεύχουσι, καὶ μανθάνειν τὰ περὶ τῶν
λόγων. ταῦτα γὰρ **βέλη τοῦ θεοῦ διαπορευέται**, καὶ εὐχώ-
μεθα δὲ οὕτως τὰ βέλη διαπορευέσθαι ἵνα πολλοὺς ἔχωμεν
ἀδελφοὺς, καὶ ἀύξηθῆ ἡ ἐκκλησία τοῦ θεοῦ.

33. οἶμαι δέ, ὅτι ἔστι τινὰ καὶ ἄλλοια βέλη, καὶ ὡσπερ
χεὶρ τίς λέγεται, κατὰ τὸ **ἀπόστειλον τὴν χεῖρά σου καὶ
ἅψαι πάντων ὧν ἔχει, ἢ μὴν εἰς πρόσωπόν σε εὐλογή-
5 σει** ⁽²⁷⁾ καὶ ὑπὸ αὐτοῦ τοῦ Ἰώβ. **χεὶρ γὰρ κυρίου ἡ ἄψαμένη
μού ἐστι.** ⁽²⁸⁾ καὶ ὅπως ποτὲ ταῦτα εἴρηται αὐτῶ, δύναται
εἶναι καὶ βέλη τινὰ αὐτοῦ. ἐπὶ τοὺς ἀναξίους τῆς μακαριό-
τητος, κόλασιν ἐμποιοῦντα, καὶ ἀποδιδόντα κατὰ τὰς ἀμαρ-
τίας, τὰς ἐπαισμένας, ταῦτα δὲ δηλοῦσθαι ὑπολαμβάνω, ἐν
10 τῶ **τὰ βέλη τοῦ δυνατοῦ ἠκονημένα σὺν τοῖς ἄνθραξι
τοῖς ἐρημικοῖς.** οὐκ ἔστι γὰρ ἐκεῖ τὰ βέλη, ἀλλ'ὅτι ποιο-
ῦντα, ἢ κολάζοντα τοὺς ἀξίους τῆς κολάσεως, καὶ ὅταν γε
εἰσέλθῃ ταῦτα τὰ βέλη εἰς τὴν ψυχὴν, δῖκνεῖται ἔσθ' ὅτε καὶ
μέχρι τοῦ σώματος. ἐνίοτε δὲ αὐτὴν τὴν ψυχὴν ταράσσεται

is clear because he cannot be a 'chosen' arrow if he is the
only one. But if Christ is the chosen arrow of God, and ac- 10
cordingly there are other arrows, then is is the chosen arrow
among all the arrows.

31. What, then, could these other arrows be? Perhaps
they are holy powers, which God fires to the earth from his
side, as if with a bow. Perhaps, on the other hand, some holy
men are arrows. Thus, they are said to have the power of
5 arrows, since their words wound, as if attacking a person.
Thus, "the arrows of God are coming," and these are of the
same family as Christ.

32. Do you want to see how sometimes, God wounds a
person without anyone's help? Indeed, sometimes those who
come for catechesis, without any person teaching them to be
a Christian, as if struck in the soul and wounded by some
5 arrow of the Lord, display the marks of Christianity: both in
their prayers and in their instruction in the scriptures. These
are the "arrows of the Lord" which "are coming." Let us
then pray that these arrows would come in this manner, so
that we may have many brothers, and so that the Church of
10 God may increase.

33. I think too, that there are other kinds of arrows, and
one is called "hand" according to the passage, "Send your
hand to touch all all that he has, and he will surely not
5 bless you to your face." Later, Job says, "for it is the hand
of the Lord that is on me." When these things were said to
him, it is possible that there were some arrows present. For
those who are unworthy of blessedness, these arrows bring
judgment, repaying licentiousness according to their sins. I
would submit that this is made clear by the passage, "the ar-
10 rows of the Powerful One have been sharpened with desert
charcoal." In this passage, the only arrows present are those
that bring retribution for those worthy of punishment. When
these arrow enter the soul, the go through all the way to the

²⁷Job 1:11 ²⁸Job 19:21

15 καὶ ἐξίστησι. πατάξω γάρ σε, φη, ἀποπληξία ἀορασίας,
ἐνεκστάσει διανοίας καὶ ἔση ψηλαφῶν μεσημβρίας, ὡς
ψηλαφήσεται τις ἐν τοίχῳ.⁽²⁹⁾

34. πολλὰ οὖν βέλη τοῦ θεοῦ διαπορεύεται, ἃ μὲν ἐπὶ
τὸ κρεῖττον ἡμᾶς τιτρώσκοντα. ὡς εἶθε καγὼ τρωθείην, ἵνα
εἴπω, **τετρωμένη ἀγάπης ἐγώ.**⁽³⁰⁾ τὰ δὲ ἐπὶ κόλασιν τιτρώ-
5 σκοντα, διὰ τοῦτο παρακαλῶμεν τὸν τῶν ὄλων θεὸν, ἄξιοι
γενέσθαι τρωθῆναι βέλεσι θαυμασίοις αὐτοῦ καὶ ἐκλεκτοῖς
καὶ μάλιστα τῷ κυρίῳ καὶ σωτήρι ἡμῶν Χριστῷ Ἰησοῦ, ᾧ ἡ
δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

35. σχέδιον ΟΣ΄ ψαλμοῦ ὁμιλία Γ΄

body. Sometimes they trouble and confuse the soul itself, as 15
it says, “for I will strike you with the confusion of blind-
ness, with a crisis of mind, and you will be groping about
at midday, as one will grope for a wall.”

34. Many arrows of God are thus coming, and some of
them are coming to wound us for better. Oh that I may be
wounded like this, that I may say, “I am wounded with love.”
Some of these arrows, however, are coming to punish— thus 5
let pray to the God of all, that we might become worthy of
being wounded by his wondrous and mighty arrows, and es-
pecially by our Lord and Savior Christ Jesus, to whom be
glory and power forever, amen.

35. The third impromptu homily on Psalm 76.

²⁹Dt 28:28 ³⁰Song. 2:5