

On Martyrdom by Origen, continued

27. Then one could have seen the mother of such sons bearing their sufferings and deaths with good courage because of her hope in the Lord (2 Mac 7:20). For the dews of true religion and the wind of holiness did not permit that fire of a mother's love which flames up in most women under such heavy evils to be kindled in her bowels. I think it extremely useful for what lies ahead to tell the story I have summarized from Scripture so that we may see how much power against the harshest sufferings and the deepest tortures there is in religion and in the spell of love for God which is immensely more powerful than any other love spell. *Human weakness does not live in the same city with this spell of love for God, since it is driven abroad from the soul and has no power to act when a person can say, "The Lord is my strength and my song" (Ps. 118:14) and "I can do all things in Him who strengthens me, Christ Jesus our Lord" (Phil. 4:13; 1 Tim. 1:12).*¹

The mother of the seven brothers is marked by hope (*elpis* +) literally upon (*epi*) God. "The mother was especially admirable and worthy of honorable memory. Though she saw her seven sons perish within a single day, she bore it with good courage because of her hope in the Lord." (2Mac 7.20). Origen comes up with a delightful image, dews of true religion, winds of holiness: *drosos -eusebeia* + and *pneuma* + - *hosiotēs* or piety, holiness.

Origen goes on to speak of the power in religion and spell of love for God, *eusebeia* + and *philtrōn*, the latter as a kind of potion.

28. We can also learn from this what martyrdom is like and how much confidence toward God it produces. Since a saint is generous and wishes to respond to the benefits that have overtaken him from God, he searches out what he can do for the Lord in return for everything he has obtained from Him. And he finds that nothing else can be given to God from a person of high purpose that will so balance His benefits as perfection in martyrdom. A reference to his perplexity may be found written in Psalm 116, "What shall I give back to the Lord for all His bounty to me?" (Ps. 116:12). And a reference to his solution of the perplexity about what he should give back to the Lord for everything he has received from Him may be found in the words, "I will take the cup of salvation and call on the name of the Lord" (Ps. 116:13). Martyrdom is customarily called "the cup of salvation" as we find in the Gospel. For when those who wish to sit on Jesus' right and left in His kingdom yearn for so great an honor the Lord says to them, "Are you able to drink the cup that I am to drink?" (Mt. 20:22). He means by "cup" martyrdom; and the point is clear because of the verse, "Father, if it be possible, remove this cup from me; nevertheless, not as I will but as you will" (Mk. 14:36; Mt. 26:39). We learn, moreover, that the person who

¹The rest of this section is not in the Migne edition which is why it's italicized.

drinks that cup which Jesus drank will sit with Him and rule and judge with the King of kings. Thus, this is "the cup of salvation;" and when someone takes it, he will "call on the name of the Lord." For whoever calls on the name of the Lord shall be saved (Joel 2:32; Acts 2:21; Rom. 10:13).

Origen steps back and notes that the example from Maccabees shows what martyrdom is like and the confidence in (*pros*, direction towards-which) God it renders. *Parresia* is an important word originally associated with the freedom a citizen of a city-state (*polis*) as related to the ability to speak freely. Thus martyrdom is a way of conversing with the Lord.

The following words stand out: *isorrropos*: well-balanced, flattened but not awry, *euprosdektos* or acceptable and *teleute* or perfection, all related to a person willing to suffer martyrdom. This leads to the following eight verses:

Ps 116.12: "What shall I render to the Lord for all his bounty to me?"

Ps 116.13: "I will lift up the cup of salvation and call on the name of the Lord."

Mt 20.22: "But Jesus answered, 'You do not know what you are asking. Are you able to drink the cup that I am to drink?' They said to him, 'We are able.'"

Mk 14.36: "And he said, 'Abba, Father, all things are possible to you; remove this cup from me; yet not what I will, but what you will.'"

Mt 26.39: "And going a little farther he fell on his face and prayed, 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.'"

J; 2.32" "And it shall come to pass that all who call upon the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem there shall be those who escape as the Lord has said, and among the survivors shall be those whom the Lord calls."

Acts 2.21: "And it shall be that whoever calls on the name of the Lord shall be saved."

Rom 10.13: "For, 'every one who calls upon the name of the Lord will be saved.'"

Each word/phrase is abstracted as follows:

lift up->drink->what you will->as you will->shall be delivered->shall be saved->will be saved

29. But it is likely because of the verse "Father, if it be possible, let this cup pass from me" (Mt. 26:39) that someone who does not accurately understand the intent of Scripture will suppose that the Savior proved a coward at the time of the Passion. And if He proved a coward, someone might say, who will ever prove to be noble? First let us inquire of those who entertain such suppositions about the Savior whether He is inferior to the one who said, "The Lord is my light and my Savior; whom shall I fear? The Lord is the protector of my life; of whom shall I be afraid?"

When evildoers assail me to eat up my flesh, my persecutors and enemies grew weak and fell. Though a host encamp against me, my heart shall not fear; though war arise against me, yet I will be confident" (Ps. 27:1-3). But it may be that these words are spoken by the prophet of no one else but the Savior who feared no one because of the light and salvation given from the Father and who was afraid of no one because of the protection with which God shielded Him. And His heart was not at all fearful when the entire host of Satan encamped against Him. His heart, filled with sacred teachings, hoped in God when war rose up against Him. Therefore, it would be contradictory if it was from cowardice that He said, "Father, if it be possible, let this cup pass from me" (Mt. 26:39) and yet said with courage, "Though a host encamp against me, my heart shall not fear" (Ps. 27:3).

Origen has a gift of commenting upon scripture, that is, the need to accurately understand its intent, *boulema* as meaning, express will and *akribeuo* or to use accurately. This leads him to inquire with regard to the following verses, the verb being *nomizo* +:

Mt 26.39: "And going a little farther he fell on his face and prayed, 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.'"

Ps 27.1-3: "The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers assail me, uttering slanders against me, my adversaries and foes, they shall stumble and fall. Though a host encamp against me, my heart shall not fear; though war arise against me."

Mt 26.39: "And going a little farther he fell on his face and prayed, 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.'"

Ps 27.3: "Though a host encamp against me, my heart shall not fear; though war arise against me."

Each word/phrase is abstracted as follows:

let this cup pass->whom shall I fear->as you will->shall not fear

Perhaps, then, something in the passage has escaped our notice, and you will find it out by noting how the cup is mentioned in the three Gospels. Matthew writes that the Lord said, "Father, if it be possible, let this cup pass from me" (Mt. 26:39). Luke writes, "Father, if you are willing, remove this cup from me" (Lk 22:42). Mark writes, "Abba, Father, all things are possible to you; remove this cup from me" (Mk. 14:36). Therefore, since every martyrdom completed by death for whatever motive is called a "cup," see whether you cannot say that when He says "let this cup pass from me," He does not refuse martyrdom in general but only one kind. (Otherwise, He would have said, "let the cup pass from me."). Consider carefully whether it is not possible

that the Savior saw, so to speak, what the different kinds of cups were and what would happen because of each of them, and that when He had considered their differences by some vast depth of wisdom, He refused one kind of martyr's death while in secret He asked for another kind that was probably harder so that some more general benefit that would overtake a greater number might be accomplished through that other cup. But this was not at all the Father's will which was wiser than the Son's will since He was ordering events by a way and an order beyond what the Savior saw. At any rate, clearly "the cup of salvation" in Psalms is the death of the martyrs. That is why the verse "I will take the cup of salvation and call on the name of the Lord" is followed by "Precious in the sight of the Lord is the death of His saints" (Ps. 116:13, 15). Therefore, death comes to us as "precious" if we are God's saints and worthy of dying not the common death, if I may call it that, but a special kind of death, Christian, religious and holy.

With regard to the image of a cup (Christ's suffering), Origen notes that the Father's will was wiser than that of the Son, *sophos* and *boulema*, both +. Also he makes a distinction between a precious (*timios*, also as held in honor) death which is holy and a common death (*hosios* and *anaxios*, the latter as worthless). As for the one which is holy, also it's special, Christian, religious and holy: *exairetos* also as removable, chosen, *theosebeia* and *eusebeia*, the last two as +.

As for the following five scriptural verses:

Mt 26.39: "And going a little farther he fell on his face and prayed, 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.'"

Lk 22.42: "'Father, if you are willing, remove this cup from me; nevertheless not my will, but yours be done.'

Mk 14.36: "And he said, 'Abba, Father, all things are possible to you; remove this cup from me; yet not what I will, but what you will.'"

Ps 116.13: "I will lift up the cup of salvation and call on the name of the Lord."

Ps 116.14: "I will pay my vows to the Lord in the presence of all his people."

Each word/phrase is abstracted as follows:

will->will->will->cup->vows

30. Let us also remember the sins we have committed and that it is impossible to receive forgiveness of sins apart from baptism, that it is impossible according to the laws of the Gospel to be baptized again with water and the Spirit for the forgiveness of sins and that the baptism of martyrdom has been given to us. This is what it is called as is evident from the fact that "Are you able to drink the cup that I drink?" is followed by "or to be baptized with the baptism with which I am baptized?" (Mk. 10:38). And in another place it is said, "I have a baptism to be baptized with, and how I am constrained until it is accomplished!" (Lk 12:50). Consider as well whether

baptism by martyrdom, just as the Savior's brought cleansing to the world, may not also serve to cleanse many. For just as those who served the altar according to the Law of Moses thought they were ministering forgiveness of sins to the people by the blood of goats and bulls (Heb. 9:13, 10:4; Ps. 50:13), so also the souls of those who have been beheaded for their witness to Jesus (Rev. 20:4, 6:9) do not serve the heavenly altar in vain and minister forgiveness of sins to those who pray. At the same time we also know that just as the High Priest Jesus the Christ offered Himself as a sacrifice (cf. Heb. 5:1, 7:27, 8:3, 10:12), so also the priests of whom He is High Priest offer themselves as a sacrifice. This is why they are seen near the altar as near their own place. Moreover, blameless priests served the Godhead by offering blameless sacrifices while those who were blemished and offered blemished sacrifices and whom Moses described in Leviticus were separated from the altar (Lev. 21:17-21). And who else is the blameless priest offering a blameless sacrifice than the person who holds fast to his confession and fulfills every requirement the account of martyrdom demands? He is the one we have spoken of before.

Origen distinguishes between the baptism with water and Spirit and that of martyrdom which leads into his assembly of the following twelve verses:

Mk 10:38: "But Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?'"

Lk 12:50: "I have a baptism to be baptized with; and how I am constrained until it is accomplished!"

Heb 9:13: "For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh."

Heb 10:4: "For it is impossible that the blood of bulls and goats should take away sins."

Ps 50:13: "Do I eat the flesh of bulls or drink the blood of goats?"

Rev 20:4: "Then I saw thrones, and seated on them were those to whom judgment was committed. Also I saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God, and who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life, and reigned with Christ a thousand years."

Rev 6:9: "When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne."

Heb 5:1: "For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins."

Heb 7:27: "He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all when he offered up himself."

Heb 8.3: “For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer.”

Heb 10.12: “But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God.”

Lev 21.17-21: “Say to Aaron, ‘None of your descendants throughout their generations who has a blemish may approach to offer the bread of his God. For no one who has a blemish shall draw near, a man blind or lame or one who has a mutilated face or a limb too long or a man who has an injured foot or an injured hand or a hunchback or a dwarf or a man with a defect in his sight or an itching disease or scabs or crushed testicles; no man of the descendants of Aaron the priest who has a blemish shall come near to offer the Lord's offerings by fire; since he has a blemish, he shall not come near to offer the bread of his God.’”

Each word/phrase is abstracted as follows:

baptized->baptism->sanctifies->impossible->eat->testimony->witness->high priest->offered up himself->high priest->single sacrifice->blemish

31. But let us not be surprised if the martyrs' great blessedness which will be theirs in deep peace, calm and tranquillity, must take its beginning from such apparently gloomy and, so to speak, wintry conditions. For each one of the blessed will first be obliged to travel the narrow and hard way in winter (cf. Mt. 7:14) to show what knowledge he has acquired for guiding his life so that afterwards there may take place what is said in Song of Songs to the bride when she has safely passed through the winter. For she says, "My beloved answers and says to me, 'Arise and come away, my love, my fair one, my dove; for the winter is past, the rain is over and gone' " (Song 2:10-11). And you must keep in mind that you cannot hear "the winter is past" any other way than by entering the contest of this present winter with all your strength and might and main. And after the winter is past and the rain is over and gone, the flowers will appear that are planted in the house of the Lord and flourish in the courts of our God (Ps. 92:13).

A key point in this passage is Origen making a transition from gloomy, wintry conditions associated with the martyrs to spring symbolized by the Song of Songs quoting 2.10-11: “My beloved speaks and says to me: ‘Arise, my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone.’”

However, this quote is preceded by Mt 7.14: “For the gate is narrow and the way is hard, that leads to life, and those who find it are few.” Also see Ps 92.13: “They are planted in the house of the Lord, they flourish in the courts of our God.”

32. And we know that once we have been persuaded by Jesus to abandon idols and the atheism of worshiping many gods the Enemy cannot persuade us to commit

idolatry though he tries to force us. That is why he empowers those over whom he has authority to do such things, and he will make those who are tempted either martyrs or idolaters. And even now he says again and again, "All these I will give you if you will fall down and worship me" (Mt. 4:9). Let us then take great care never to commit idolatry and subject ourselves to demons; for the idols of the Gentiles are demons (cf. Ps. 96:5, 1Chron. 16:26). What a state the person is in who has deserted the easy yoke and the light burden of Christ (Mt. 11:30) to subject himself once again to the yoke of demons and to bear the burden of the heaviest sin! How can this be after we have known that the heart of those who worship idols is ashes (cf. Wis. 15:10) and their life more worthless than clay (cf. Jer. 16:19) and after we have said, "Our fathers possessed false idols, and none of them can bring rain"? (Jer. 14:22).

Origen presents Jesus as persuading us, *peitho* also as to prevail upon, to abandon idols and the worship of many gods, *kataleipo* as to leave behind. Jesus' *peitho* is countered by that of the enemy (*echthros*) whom he makes as martyrs by reason of their temptation, *peirazo* also as to prove.

The following six verses are inferred or quoted:

Mt 4.9: "and he said to him, 'All these I will give you, if you will fall down and worship me.'"

Ps 96.5: "For all the gods of the peoples are idols; but the Lord made the heavens."

1Chron 16.26: "For all the gods of the peoples are idols; but the Lord made the heavens."

Mt 11.30: "For my yoke is easy, and my burden is light."

Wis 15.10: " His heart is ashes, his hope is cheaper than dirt and his life is of less worth than clay."

Jer 16.19: "O Lord, my strength and my stronghold, my refuge in the day of trouble, to you shall the nations come from the ends of the earth and say: 'Our fathers have inherited nought but lies, worthless things in which there is no profit.'"

Jer 14.22: "Are there any among the false gods of the nations that can bring rain? Or can the heavens give showers? Are you not he, O Lord our God? We set our hope on you, for you do all these things."

Each word/phrase is abstracted as follows:

worship->idols->idols->yoke->less worth->refuge->hope

33. It was not just of old that Nebuchadnezzar's image of gold was set up nor only then that he threatened Ananias, Azarias and Misael that he would throw them into the burning fiery furnace unless they worshiped it (cf. Dan: 3). Even now Nebuchadnezzar says the same thing to us, the true Hebrews in exile from our homeland. But as for us, let us imitate those holy men so that we may experience the

heavenly dew that quenches every fire that arises in us and cools our governing mind. Perhaps even now Haman wishes you Morecais to bow down to him. But you must say, "I will not set the glory of men above the glory of the God of Israel" (Esther 4: 17 LXX; English Apocrypha 13: 14). Let us overturn Bel by the Word of God, and let us slay the dragon with Daniel so that when we come near the lions' mouths, we may be able to suffer nothing from them while only those to blame for our present contest will be devoured by the lions that cannot eat us up (Bel and Dragon). Let us endure because among the noble deeds of Job it is said, "If I put my hand to my mouth and kissed it, this would be reckoned the greatest iniquity for me" (Job 31 :27 -28). And it is likely they will order us to put our hand to our mouth and kiss it.

Origen has Nebuchadnezzar speak to us today who are true Hebrews in exile from our homeland. The noun *peiras* is used, usually as a limit or boundary. We are to imitate Ananias, Azarias and Misael in the book of Daniel, *mimnesko*. In this way we can experience the heavenly dew which among other things, cools our governing mind, *to hegemonikon* which is from *hegeomai*, to lead the way.

Origen spells out this comparison by the following verses:

Daniel Chapter Three (referred to as a whole)

Est 4.17, LXX: "But I have done this, that I might not set the glory of man above the glory of God."

Job 31.27-28: "and my heart has been secretly enticed, and my mouth has kissed my hand; this also would be an iniquity to be punished by the judges, for I should have been false to God above."

Each word/phrase is abstracted as follows:

glory->>false

34. Let us also observe that it is not in His addresses to the many that prophecies of martyrdom are made but in those to the apostles. For first it is said, "These twelve Jesus sent out charging them, 'Go nowhere among the Gentiles' and the rest" (Mt. 10:5). Then there is added, "Beware of men; for they will deliver you up to councils and flog you in their synagogues, and you will be dragged before governors and kings for my sake to bear testimony before them and the Gentiles. When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak, but the Spirit of your Father speaking through you. Brother will deliver brother up to death, and the father his child, and children will rise against parents and have them put to death; and you will be hated by all for my name's sake. But he who endures to the end will be saved. When they persecute you in one town, flee to the next; for truly, I say to you, you will not have gone through all the towns of Israel, before the Son of Man comes" (Mt. 10:17-23).

It should be noted that the lengthy section #34 consists of scriptural references.

Mt 10.5: "These twelve Jesus sent out, charging them, 'Go nowhere among the Gentiles, and enter no town of the Samaritans.'"

Mt 10.17-23: "Beware of men; for they will deliver you up to councils, and flog you in their synagogues, and you will be dragged before governors and kings for my sake to bear testimony before them and the Gentiles. When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak but the Spirit of your Father speaking through you. Brother will deliver up brother to death and the father his child, and children will rise against parents and have them put to death; and you will be hated by all for my name's sake. But he who endures to the end will be saved. When they persecute you in one town, flee to the next; for truly, I say to you, you will not have gone through all the towns of Israel before the Son of man comes."

Each word/phrase is abstracted as follows:

charging->do not be anxious

And Luke writes as follows, "And when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you are to answer or what you are to say; for the Holy Spirit will teach you in that very hour what you ought to say" (Lk. 12:11-12). And later on in his Gospel, "Settle it therefore in your minds not to meditate beforehand how to answer; for I will give you a mouth and wisdom which none of your adversaries will be able to withstand or contradict. You will be delivered up even by parents and brothers and kinsmen and friends, and some of you they will put to death; you will be hated by all for my name's sake. But not a hair of your head will perish. By your endurance you will gain your lives" (Lk. 21:14-19).

Lk 12.11-12: "And when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you are to answer or what you are to say; for the Holy Spirit will teach you in that very hour what you ought to say."

Lk 21.14-19: "Settle it therefore in your minds not to meditate beforehand how to answer; for I will give you a mouth and wisdom which none of your adversaries will be able to withstand or contradict. You will be delivered up even by parents and brothers and kinsmen and friends, and some of you they will put to death; you will be hated by all for my name's sake. But not a hair of your head will perish. By your endurance you will gain your lives."

Each word/phrase is abstracted as follows:

do not be anxious->endurance

Mark also has the following, "And when they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given you in that hour; for it is not you who speak but the Holy Spirit. And brother will deliver up brother to death and the father his child and children will rise against parents and have them put to death; and you will be hated by all for my name's sake. But he who endures to the end will be saved" (Mk. 13:11-13).

Mk 13.11-13: "And when they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. And brother will deliver up brother to death and the father his child, and children will rise against parents and have them put to death; and you will be hated by all for my name's sake. But he who endures to the end will be saved."

Each word/phrase is abstracted as follows:
do not be anxious

Also the following exhortation to martyrdom found in Matthew was spoken to no others but the Twelve. We too, should hear it since by hearing it we shall be brothers of the apostles who heard it and shall be numbered with the apostles. This is the passage: "Do not fear those who kill the body but cannot kill the soul; rather fear Him who can destroy both soul and body in hell" (Mt. 10:28). And in the verses that follow the Lord teaches us that no one comes to the contest of martyrdom without providence. For it is said, "Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father in heaven. But even the hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows. So everyone who confesses me before men, I also will confess before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven" (Mt. 10:29-33).

Mt 10.28: "And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell."

Mt 10.29-33: "Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will. But even the hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows. So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven."

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

The following passage in Luke has the same meaning, "I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do. But I will warn you whom to fear; fear Him who, after He has killed, has power to cast into hell; yes, I tell you, fear Him! Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows. And I tell you, everyone who confesses me before men, the Son of Man also will confess before the angels of God; but he who denies me before men will be denied before the angels of God" (Lk. 12:4-9). And in another place, "For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when He comes in His glory and the glory of the Father and of the holy angels" (Lk 9:26). And Mark writes in a similar vein as follows, "For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed, when He comes in the glory of His Father with the holy angels" (Mk. 8:38).

Lk 12.4-9: "I tell you, my friends, do not fear those who kill the body and after that have no more that they can do. But I will warn you whom to fear: fear him who after he has killed, has power to cast into hell; yes, I tell you, fear him! Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows. And I tell you, every one who acknowledges me before men, the Son of man also will acknowledge before the angels of God; but he who denies me before men will be denied before the angels of God."

Lk 9.26: "For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory and the glory of the Father and of the holy angels."

Mk 8.38: "For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man also be ashamed when he comes in the glory of his Father with the holy angels."

Each word/phrase is abstracted as follows:

fear->ashamed->ashamed

Therefore, those who destroy us kill the life of the body; for such is the meaning of "fear not those who kill the body" found in the same words in both Matthew and Luke (Mt. 10:28; Lk. 12:4). And after killing the body, even if they wish, they cannot kill the soul; indeed, they have "no more than they can do" (Lk. 12:4). For how could the soul that has been made alive by the confession itself be destroyed? And in Isaiah the One who exhorts us to martyrdom joins in bearing witness to this with His Son. The passage reads, "You are my witnesses, and I am a witness says the Lord God, and the Son whom I have chosen" (Is. 43:10 LXX).

Mt 10.28: “And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.”

Lk 12.4: “I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do.”

Lk 12.4: ² “I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do.”

Is 43.10 (LXX): “‘Be my witnesses, and I a witness,’ says the Lord God and my servant whom I have chosen: ‘that you may know and believe and understand that I am: before me there was no other God, and after me there shall be none.’”

Each word/phrase is abstracted as follows:

fear->fear->fear->witnesses

And notice that this commandment is given not to Jesus' servants but to His friends (cf. Jn. 15: 15), "Do not fear those who kill the body, and after that have no more that they can do" (Lk. 12:4). Therefore, the One to be feared is "Him who can destroy both soul and body in hell" (Mt. 10:28). For He alone "after He has killed" has "power to cast into hell" (Lk 12:5). Those He casts into hell are they who fear those who kill the body and do not fear "Him who, after He has killed, has power to cast into hell." We may suppose that no matter who else has the hairs of his head numbered, the verse is obviously true of those who are cut off for Jesus. Therefore, we shall confess the Son of God before men and not before gods, that He who is confessed may confess us in turn before God and His Father, and confess the one who confessed Him on earth Himself in heaven.

Jn 15.15: “No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.”

Lk 12.4: ““I tell you, my friends, do not fear those who kill the body and after that have no more that they can do.”

Mt 10.28: “And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.”

Lk 12.5: “But I will warn you whom to fear: fear him who, after he has killed, has power to cast into hell; yes, I tell you, fear him!”

Origen concludes this lengthy chapter consisting mostly of scriptural verses with mention of those who are cut off on behalf of Jesus, *apotemno* also as to sever, to divide. This enables them to confess him before men, not gods, the verb being *homologeō* +.

Each word/phrase is abstracted as follows:

friends->fear->fear->fear

²Same verse used twice.

35. Who would ponder these considerations and not utter the apostolic cry "The sufferings of this present time are not worth comparing with the glory that is to be revealed to us!" (Rom. 8:18). For how can the confession before the Father fail to be much greater than the confession before men? And how can the confession made in heaven by the One who had been confessed fail to exceed in the highest degree the confession made by the martyrs on earth of the Son of God? But if anyone considers denying before men, let him remember the One who cannot lie and who said "I also will deny him before my Father who is in heaven" (Mt. 10:33).

Origen asks rhetorically who would ponder these considerations, *logizomai* + with *epiphtheggomai* or to utter, to pronounce, the preposition *epi-* or upon intensifying the sense of inquiry. Most likely he's referring to the large number of scriptural verses in #34.

Two types of confession or *homologia* +, the Father and men. As for this *homologia*, there's a close parallel between the one made in heaven and the one made by the martyrs.

Rom 8.18: "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us."

Mt 10.33: "but whoever denies me before men, I also will deny before my Father who is in heaven."

Each word/phrase is abstracted as follows:
glory->denies

Now since Matthew wrote "I also will confess him before my Father who is in heaven" while Luke has "the Son of Man will also confess him before the angels of God" (Mt. 10:32; Lk 12:8), I suggest that perhaps the First Born of all creation, the image of the invisible God (cf. Col. 1:15; 2 Cor. 4:4; Wis. 7:26) confesses the confessor before the Father in heaven; but the one born of the seed of David according to the flesh (Rom. 1:3), who is consequently the Son of Man, is the one who confesses the confessors before the angels of God. He is the one born of a woman (Gal. 4:4), who is herself human and is therefore called the Son of Man, a term understood to refer to the Man in relation to Jesus. And the corresponding view should also be taken concerning those who deny.

This section fleshes out the notion of confession noted in #35 by the following seven verses:

Mt 10.32: "So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven."

Lk 12.8: "And I tell you, every one who acknowledges me before men, the Son of man also will acknowledge before the angels of God."

Col 1.15: "He is the image of the invisible God, the first-born of all creation."

2Cor 4.4: “In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ who is the likeness of God.”

Wis 7.26: “For she is a reflection of eternal light, a spotless mirror of the working of God and an image of his goodness.”

Rom 1.3: “ the gospel concerning his Son, who was descended from David according to the flesh.”

Gal 4.4: “But when the time had fully come, God sent forth his Son, born of woman, born under the law.”

Each word/phrase is abstracted as follows:

acknowledges->acknowledges->image->has blinded->reflection->gospel->time

Furthermore, we must recognize that the person who confesses the Son before men commends, as far as it is his to do so Christianity and the Father of Christianity to those before whom he confesses. But the one who is confessed by the First Born of all creation and by the Son of Man is commended through the confession of the Son of God and the Son of Man to the Father in heaven and to the angels of God. And if it is not the one who commends himself that is tried and true but the one whom the Lord commends (2Cor. 10:18) must we not suppose that the one tried and true is the one judged worthy of commendation to the Father in heaven and to the angels of God? And if the tried and true are this person and those like him whom the Lord tried with tortures and tests like gold in the furnace and accepted like a sacrificial burnt offering (Wis. 3:6), what must we say about those who were tried in the furnace of temptation and denied? He who denies the person deserving denial denies them as tried but not true before the Father in heaven and before the angels of God.

Here the importance of confessing (*homologia* +) is equivalent to commending Christianity as a religion and the Father of this religion before those whom one makes a confession or witness. The verb for commending is *sunistemi* +. 2Cor 10.18: “For it is not the man who commends himself that is accepted, but the man whom the Lord commends.”

Then there’s the issue of denying (*arneomai* +), a conundrum familiar to Origen as well as the early church: Wis 3.6: “like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them.”

36. And the contest must be waged not only to escape denial but also to escape feeling the first inclination to shame when we are thought by those alien to God to be suffering what deserves shame. This is especially true of you, holy Ambrose, who have been honored and welcomed by a great many cities if now, as it were, you go in procession bearing the cross of Jesus and following Him when He brings you before governors and kings (cf. Mt. 16:24; Mk. 8:34; Lk 9:23). His purpose is to go with you

and to give you speech and wisdom and to you, Proctetus, his fellow contestant, and to you others who suffer martyrdom with them and complete what is lacking in Christ's afflictions (Col. 1 :24). And He is with you to show you the way to the paradise of God and how you may pass through the cherubim and the flaming sword that turns every way and guards the way to the tree of life (Gen. 3:24).

Agonisteon or “one must contend” has two directions towards-which signified by the preposition *pros*: denial and shame, *arneomai* + and *aischunomai* or rather the first inclination (*arche*, beginning) of the latter. This occurs when those who are alien to God (*allogrios* +) consider us to be suffering (*nomizo* +and *pascho*, the latter as something to happen to) and deemed deserving (*axios*, worthy) of shame. Origen offers a prime example of this in the person of Ambrose which is a lead into three scriptural verses:

Mt 16.24: “Then Jesus told his disciples, ‘If any man would come after me, let him deny himself and take up his cross and follow me.’”

Mk 8.34: “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.’”

Lk 9.23: “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.’”

Jesus’ purpose is to accompany us, *sumporeuo* (*sum-* as with) to give speech and wisdom, *stoma* (mouth) and *sophia*, the latter also as technique. Thus as with Proctetus we complete what’s lacking in Christ’s suffering, *anapleroo*, the preposition *ana-* as on, upon. “Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church” (Col 1.24).

Jesus is with you to show the way to (*epi*, upon) paradise and enter. “He drove out the man; and at the east of the garden of Eden he placed the cherubim and a flaming sword which turned every way to guard the way to the tree of life.” (Gn 3.24)

Each word/phrase is abstracted as follows:
deny->deny->deny->complete->drove out

For both, even if they guard the way to the tree of life, guard it so that no one unworthy may turn that way to pass through to the tree of life. The flaming sword will hold fast those who have built upon the foundation that is laid, Jesus Christ, with wood, hay or straw (1Cor. 3:11-12) and the wood, if I may call it that, of denial, which catches fire very easily and burns all the more. But the cherubim will receive those who by nature cannot be held by the flaming sword because they have built with nothing that can catch fire; and they will escort them to the tree of life and to all the trees God planted in the east and made to grow out of the ground (Gen. 2:8-9).

So, since Jesus is your guide to paradise, despise the serpent that has been conquered and crushed beneath Jesus' feet and beneath yours through Him who gave you authority to tread upon serpents and scorpions and over all the power of the Enemy so that none of them may hurt you (cf. Lk. 10:19; Rom. 16:20).

Phulasso + or to guard the way to the tree of life prevents anyone unworthy from passing through, *strepho* +. Wood represents denial or *arnesis* +.

As for the cherubim, they will receive those who by nature (participle of *phuo*, to beget, to engender) can't be held by the flaming sword, *krateo* also as to be strong.

Jesus is the guide to (*epi*, upon) paradise, *sunodeuo* (*sun-* as with and *hodos* as road).

1Cor 3.11-12: "For no other foundation can any one lay than that which is laid which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw."

Gn 2.8-9: "And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden and the tree of the knowledge of good and evil."

Lk 10.19: " Behold, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy; and nothing shall hurt you."

Rom 16.20: "then the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you."

Each word/phrase is abstracted as follows:
foundation->tree->authority->God of peace

37. Thus, we must neither deny the Son of God nor be ashamed of Him or His own or His words; but we must listen to this "Whoever denies me before men, I also will deny before my Father who is in heaven" (Mt. 10:33); and this, "Whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when He comes in His glory and the glory of the Father and of the holy angels" (Lk 9:26); and this, "For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed, when He comes in the glory of His Father with the holy angels" (Mk. 8:38).

Origen cautions against denying and being ashamed of the Son of God, *arneomai* + and *epaischunomai*, the latter intensified by the preposition *epi-*, upon.

Mt 10.33: "But whoever denies me before men, I also will deny before my Father who is in heaven."

Lk 9.26: " For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory and the glory of the Father and of the holy angels."

Mk 8:38: ““For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man also be ashamed when he comes in the glory of his Father with the holy angels.”

Each word/phrase is abstracted as follows:

denies->ashamed->ashamed

Jesus once endured the cross, despising the shame and therefore is seated at the right hand of God (Heb. 12:2, 8:1). And those who imitate Him by despising the shame will be seated with Him and will rule in heaven (cf. 2Tim. 2:12) with Him who came not to bring peace on earth but to the souls of His disciples and to bring a sword on earth (Mt. 10:34). For since 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 (Heb. 4:12), this Word especially now awards our souls the prize of the peace that passes all understanding which He left to His apostles (cf. Phil. 4:7; Jn. 14:27). And He draws a sword between the image of the man of dust and the image of the Man of heaven (cf. 1Cor. 15:49) so that by taking our heavenly part at this time He may later make us entirely heavenly if we are worthy of not remaining cut in two.

Heb 12:2: “looking to Jesus the pioneer and perfecter of our faith who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.”

Heb 8:1: “Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven.”

2Tim 2:12: “If we endure, we shall also reign with him; if we deny him, he also will deny us.”

Mt 10:24: “A disciple is not above his teacher nor a servant above his master.”

Heb 4:12: “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.”

Phil 4:7: “And the peace of God which passes all understanding will keep your hearts and your minds in Christ Jesus.”

Jn 14:27: “Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.”

1Cor 15:49: “Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.”

Each word/phrase is abstracted as follows:

looking to->high priest->endure/deny->not above->word of God->peace of God->peace->image

And He came to bring on earth not only a sword, but also fire, concerning which He says, "Would that it were already kindled!" (Lk 12:49; cf. Mt. 10:34). Therefore, let this fire be kindled also in you to destroy everyone of your thoughts that is earthly and drawn toward the body. And with great eagerness be baptized now with the baptism about which Jesus was constrained until it was accomplished (Lk 12:50). And you, Ambrose, who have a wife and children, brothers and sisters, remember the saying, "If anyone comes to me and does not hate his own father and mother and wife and children and fathers and sisters...he cannot be my disciple." And both of you, Ambrose and Prothoctetus, remember that "if anyone comes to me and does not hate in addition to the former things even his own soul, he cannot be my disciple" (Lk 14:26). So hate your own souls that by hating them you may keep them for eternal life. For He says, "He who hates his soul in this world will keep it for eternal life" (Jn. 12:25). Therefore, hate your souls because of eternal life, persuaded that the hatred Jesus teaches is noble and useful. And just as we must hate our souls so that they may be kept for eternal life, so you, Ambrose, who have them, must hate your wife and children, your brothers and sisters so that you may help the ones you hate by becoming a friend of God through that very hatred and so receiving the freedom to benefit them.

A fire is to be kindled within oneself in order to destroy all thoughts which are earthly and drawn to the body. *Anapto* or to kindle also as to fasten onto resulting in *exaphanizo* or to destroy utterly (*ex-* from). The aim? *Logismos* + relative to what is of the earthy and love of the body, *philos* prefaced to *soma* (i.e., one word).

Prothumia + or eagerness with regard to be baptized, Jesus having been constrained until it was accomplished, *sunecho* and *teleo* or to have-with and to complete.

Origen is addressing Ambrose and Prothoctetus as to hating their souls in order to keep them, *miseo* and *phulasso* +. Actually such hating is both noble and useful, *kalos* + and *ophelimos* and has the benefit of becoming a friend of God, *philos* +.

Lk 12.49: "I came to cast fire upon the earth; and would that it were already kindled!"

Mt 10.34: "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword."

Lk 12.50: "I have a baptism to be baptized with; and how I am constrained until it is accomplished!"

Lk 14.26: "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple."

Jn 12.25: "He who loves his life loses it, and he who hates his life in this world will keep it for eternal life."

Each word/phrase is abstracted as follows:

cast fire->sword->constrained->hate->hates

38. At the same time remember the one who prayed in the Spirit for the children whom the martyrs left behind because of their love for God and asked God "to preserve the sons of those who have been put to death" (Ps. 78:11 LXX). Only bear in mind that it is not the children of the flesh who are the children of God (Rom. 9:8). Just as it is said to those of the seed of Abraham, "I know that you are the seed of Abraham" and "if you were Abraham's children, you would do what Abraham did" (Gn. 8:37, 39), so also it will be said to your children, "I know that you are the seed of Ambrose" and "if you were Ambrose's children, you would do what Ambrose did." And probably they will do it since you will give them more help after such a death than you would if you remained with them. For then you will love them with more understanding and will pray for them more wisely if you learn that they are your children and not merely your seed. Now have the words ready, "He who loves son or daughter more than me is not worthy of me" and "He who finds his soul will lose it, and he who loses his soul for my sake will find it" (Mt. 10: 37, 39).

Origen claims that Ambrose will give more help after his martyr's death than if he had remained with them: two words with opposite prepositions, *ex-* and *para-* or from and beside: *exodos* and *pareimi* +.

Ps 78.11, LXX: "Let the groaning of the prisoners come in before you; according to the greatness of your arm preserve the sons of those who have been slain."

Rom 9:8: "This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants."

Jn 8:37: "I know that you are descendants of Abraham; yet you seek to kill me, because my word finds no place in you."

Jn 8:39: "They answered him, 'Abraham is our father.' Jesus said to them, 'If you were Abraham's children, you would do what Abraham did.'"

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."

Mt 10:39: "He who finds his life will lose it, and he who loses his life for my sake will find it."

Each word/phrase is abstracted as follows:

preserve->children of the promise->word->Abraham->not worthy->lose

39. Through your eagerness for martyrdom give place to the Spirit of your Father which speaks in those who are arrested for their religion (cf. Mt. 10:20). If you know yourselves hated and abominated and considered impious then take up the saying "For this reason the world hates you because you are not of this world; if you were of this world, the world would love its own" (cf. Jn. 15:19). By the One in whom you have believed endure to the end many reproaches for Christ and many dangers. Go

forward by enduring because he who endures to the end will be saved (Mt. 10:22). Know that according to Peter you will rejoice, "though now for a little while you may have to be grieved by various trials so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ" (1Pet. 1:67). Moreover, hear "grieved" as though it said "suffered" as is indicated by "in griefs you shall bring forth children" (Gen. 3:16). For a woman by no means experiences grief in bearing children but rather suffering.

Prothumia + or eagerness for martyrdom sets the stage for the following scriptural verses:

Mt 10.20: "For it is not you who speak, but the Spirit of your Father speaking through you."

Jn 15.19: "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you."

Mt 10.22: "And you will be hated by all for my name's sake. But he who endures to the end will be saved."

1Pt 1.6 & 7: "In this you rejoice, though now for a little while you may have to suffer various trials so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ."

Gn 3.16: "To the woman he said, 'I will greatly multiply your pain in childbearing; in pain you shall bring forth children yet your desire shall be for your husband, and he shall rule over you.'"

Each word/phrase is abstracted as follows:

Spirit->world->hated-> rejoice->pain

We may suppose that the following passage is helpful for Christ's disciples, "Do not love the world or the things in the world. If anyone loves the world, love for the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. And the world passes away and the lust of it" (1John 2:15-17). Therefore do not love what is passing away; but by doing the will of God become worthy of becoming one with the Son and the Father and the Holy Spirit according to the prayer of the Savior who said, "As I and you are one, that they also may be one in us" (cf. Jn. 17:21). How many days is it possible to gain by loving "the world or the things in the world"—and by losing or destroying one's own soul by carrying about a conscience weighed down by a burden too heavy, weighed down by the fall of denial? (cf. 1John 2:15; Mt. 10:39, 16:25; Mk. 8:35; Lk. 9:24; Ps. 38:4). Let us each remember how many times he has been in danger of dying an ordinary death, and let us consider that perhaps we have been

preserved so that baptized with our own blood and washed of every sin we may pass our existence with our fellow contestants near the altar in heaven (cf. Rev. 6:9).

1Jn 2.15-17: “Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. And the world passes away and the lust of it; but he who does the will of God abides forever.”

Jn 17.21: “that they may all be one; even as you, Father, are in me and I in you, that they also may be in us, so that the world may believe that you have sent me.”

1Jn 2.15: ““Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him.”

Mt 10.39: “He who finds his life will lose it, and he who loses his life for my sake will find it.”

Mt 16.25: “For whoever would save his life will lose it, and whoever loses his life for my sake will find it.”

Mk 8.35: “ For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it.”

Lk 9.24: “ For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it.”

Ps 38.4: “For my iniquities have gone over my head; they weigh like a burden too heavy for me.”

Rev 6.9: “When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne.”

Each word/phrase is abstracted as follows:

love->all be once->love->find/lose->find/lose->save/lose->save->lose->iniquities->witness

40. But if anyone because of his love of life or his weakness in the face of sufferings or of arguments he thinks plausible should allow himself to be brought over to their side by those who try to persuade us to baser conduct, and if he should deny that there is one God and His Christ and confess demons or Fortunes let him know that by preparing "a table for the demon" and by filling "a cup for Fortune" (Is. 65:11; Prov 9:2) he forsakes the Lord and forgets His holy mountain in yielding to these disgraces. Isaiah described it this way, "But you who forsake me and forget my holy mountain and prepare a table for the demon and fill a cup for Fortune, I will deliver you to the sword, and all of you shall fall in the slaughter; because I called you and you did not obey, I spoke and you did not listen but you did what was evil in my sight and chose what I did not wish. Therefore, thus says the Lord God: behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty; behold my servants shall rejoice, but you shall be put to shame;

behold: my servants shall smg for gladness of heart, but you shall cry out for pain of heart and shall wail for anguish of spirit. For you shall leave my name to my chosen for abundance, and the Lord will destroy you' " (Is. 65:11-15). Moreover, if we understand what the table of the Lord is and wish to partake of it, let us bear in mind the verse "You cannot partake of. the table of the Lord and the table of demons" (1Cor. 10:21). And if we understand what the verse means, "I tell you I shall not drink again of this fruit of the vine until that day when I drink It new with you in the kingdom of heaven" (Mt. 26:29). And if we wish to be found with those who drink with Jesus, let us heed the warning, You cannot drink the cup of the Lord and the cup of demons" (1 Cor. 10:21).

Origen speaks of the following temptations:

- love of life (*philozoa*), in the direction of (*pros*) sufferings or *ponos* (also as toil, labor)
- weakness (*malakia*, softness)
- be persuaded (the preposition *ana-* or upon prefaced to *peitho* which intensifies the verb) to join those with baser conduct
- deny (*arneomai* +) one God and his Christ
- confess (*homologeio* +) demons, forsakes (*egkataleipo*, the preposition *kata-* here inferring down) the Lord
- forgets (*lanthano* intensified by the preposition *epi-* or upon prefaced to it) his holy mountain.

The above serve to lead into Is 65.11-15: "But you who forsake the Lord, who forget my holy mountain, who set a table for Fortune and fill cups of mixed wine for Destiny; I will destine you to the sword, and all of you shall bow down to the slaughter; because when I called, you did not answer, when I spoke, you did not listen, but you did what was evil in my eyes and chose what I did not delight in. Therefore thus says the Lord God: 'Behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty; behold, my servants shall rejoice, but you shall be put to shame; behold, my servants shall sing for gladness of heart, but you shall cry out for pain of heart and shall wail for anguish of spirit. You shall leave your name to my chosen for a curse, and the Lord God will slay you; but his servants he will call by a different name.'"

1Cor 10.21: "You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons."

Mt 26.29: "I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

1Cor 10.21: "You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons."

Each word/phrase is abstracted as follows:

forsake & servants->cannot drink->drink->cannot drink

Suppose someone has heard John the son of thunder (cf. Mk. 3:17) say, "He denies the Father and the Son...no one who denies the Son has the Father. He who confesses the Son has the Father also" (1John 2:22-23). Will such a person not be afraid to deny the Son by saying he is not a Christian since by denying Him he does not have the Father? And who would not be encouraged to confess himself a Christian in deeds and words so that he might have the Father also? For those who confess have the Father.

The last sentence sums up this brief excerpt as well as **On Martyrdom** itself: confession = the Father, *homologeō* + in a fuller sense as to agree with.

Mk 3:17: "James the son of Zebedee and John the brother of James, whom he surnamed Boanerges, that is, sons of thunder."

1Jn 2:22-23: "Who is the liar but he who denies that Jesus is the Christ? This is the anti-Christ, he who denies the Father and the Son. No one who denies the Son has the Father. He who confesses the Son has the Father also."

Each word/phrase is abstracted as follows:

sons of thunder->denies/confesses

41. If we have passed from death to life by passing from unbelief to faith, let us not be surprised if the world hates us (cf. Jn. 5:24, 15:18; 1John 3:14). For no one who has failed to pass from death to life but has remained in death can love those who have passed from the darkened house of death, so to speak, to the house built of living stones and filled with the light of life (cf. 1 Pet. 2:5, Jn. 8:12; Eph. 2:20-22). Jesus laid down His soul for us (cf. 1John 3:16); let us, then, lay ours down not I shall say for Him but for ourselves—and I think it may be also for those who will be built up by our martyrdom. A time of boasts is present for us Christians. For it says, "More than that, we boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope is not ashamed; only, let the love of God be poured into our hearts through the Holy Spirit" (cf. Rom. 5:3-5). Let Paul say, "Suppose, humanly speaking I fought with beasts at Ephesus" (1 Cor. 15:32). Let us say, "Suppose, humanly speaking, I was executed in Germany."

A key word here is *metabainō*, to go after, *meta-* in the sense of to somewhere else.

Jn 5:24: "Truly, truly, I say to you, he who hears my word and believes him who sent me has eternal life; he does not come into judgment but has passed from death to life."

Jn 15:18: "If the world hates you, know that it has hated me before it hated you."

1Jn 3.14: "We know that we have passed out of death into life because we love the brethren. He who does not love abides in death."

1Pt 2.5: "and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ."

Jn 8.12: Again Jesus spoke to them, saying, 'I am the light of the world; he who follows me will not walk in darkness but will have the light of life.'

Eph 2.20-22: "built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit."

1Jn 3.16: "By this we know love that he laid down his life for us; and we ought to lay down our lives for the brethren."

Rom 5.3-5: "More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us because God's love has been poured into our hearts through the Holy Spirit which has been given to us."

1Cor 15.32: "What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, 'Let us eat and drink, for tomorrow we die.'"

Each word/phrase is abstracted as follows:

life->hates->love->spiritual sacrifices->light->cornerstone->laid down->suffering->not raised

42. If as the sufferings of Christ abound so also comfort abounds through Christ (2Cor. 1:5), let us welcome the great encouragement of Christ's sufferings and let them abound in us if we indeed yearn for the abundant comfort with which all who mourn will be comforted though perhaps it will not be alike for everyone (cf. Mt. 5:4). For if the comfort were alike for everyone, it would not be written, "As the sufferings of Christ abound for us, so also our comfort abounds through Christ" (2 Cor. 1:5). Those who share in sufferings will share also in the comfort in proportion to the suffering they share with Christ. And we learn this from the one who made such statements with unshaken conviction, "for we know that as you share in our sufferings, you will also share in our comfort" (2Cor. 1:7).

Origen draws a parallel between the sufferings of Christ and the abundance of comfort through him. *Paraklesis* is the key word, literally as a calling around or *para-*, to be in close contact with Jesus.

2Cor 1.5: "For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too."

Mt 5.4: "Blessed are the meek, for they shall inherit the earth."

2Cor 1.5: "For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too."

2Cor 1.7: “ Our hope for you is unshaken; for we know that as you share in our sufferings, you will also share in our comfort.”

Each word/phrase is abstracted as follows:
sufferings->meeek->sufferings->sufferings

And God says through the prophet, "In an acceptable time I have heard you, and in a day of salvation I have helped you" (Is. 49:8; 2Cor. 6:2). What other time, then, is more acceptable than when for piety toward God in Christ we are led under guard in procession before the world, celebrating a triumph rather than being led in triumph? For the martyrs in Christ disarm the principalities and powers with Him, and they share His triumph as fellows of His sufferings, becoming in this way also fellows of the courageous deeds wrought in His sufferings (cf. Col. 2:15). These deeds include triumphing over the principalities and powers which in a short time you will see conquered and put to shame. What other day is so much a day of salvation as the one when we gain such a deliverance from them? But I urge you, place "no obstacle in anyone's way so that no fault may be found" on your account with the presbytery or the diaconate (2Cor. 6:3ff.). But commend yourselves "in every way as the ministers of God:" through great "endurance" saying, "And now what is my endurance? Is it not the Lord?" (Ps. 39:7); in "afflictions," persuaded that "many are the afflictions of the righteous" (Ps. 34:19); in "necessities" so that we may ask for the blessedness necessary for us; in "difficult straits" so that by traveling steadily on the straitened and narrow path (cf. Mt. 7:14) we may arrive at life. If it is necessary, let us recommend ourselves also "in beatings, imprisonments, tumults, labors, watching and fasting" (2Cor. 6:5). For behold, the Lord is here, and His reward is in His hand to give to each according to his works (cf. Is. 40:10, 62:11; Ps. 62:12; Rom. 2:6; Rev. 2:23, 22:12).

Origen reverses the usual practice of captives being led in procession, a way of disarming the principalities and powers with him. This is called an acceptable time, a *kairos* + which is *euprosdektos* or acceptable, *eu-* and *pros-* as prefaces, the adverbial form of *agathos* or good and direction towards-which.

Is 49.8: “Thus says the Lord: ‘In a time of favor I have answered you, in a day of salvation I have helped you; I have kept you and given you as a covenant to the people to establish the land, to apportion the desolate heritages.’”

2Cor 6.2: “For he says, ‘At the acceptable time I have listened to you and helped you on the day of salvation.’ Behold, now is the acceptable time; behold, now is the day of salvation.”

Col 2.15: “He disarmed the principalities and powers and made a public example of them, triumphing over them in him.”

2Cor 6.3: “We put no obstacle in any one's way so that no fault may be found with our ministry.”

Ps 39.7: "And now, Lord, for what do I wait? My hope is in you."

Ps 34.19: "Many are the afflictions of the righteous; but the Lord delivers him out of them all."

Mt 7.14: "For the gate is narrow and the way is hard, that leads to life, and those who find it are few."

2Cor 6.5: "beatings, imprisonments, tumults, labors, watching, hunger."

Is 40.10: "Behold, the Lord God comes with might, and his arm rules for him; behold, his reward is with him and his recompense before him."

Is 62.11: "Behold, the Lord has proclaimed to the end of the earth: 'Say to the daughter of Zion, 'Behold, your salvation comes; behold, his reward is with him, and his recompense before him.'"

Ps 62.12: "and that to you, O Lord, belongs steadfast love. For you requite a man according to his work."

Rom 2.6: "For he will render to every man according to his works."

Rev 2.23: "and I will strike her children dead. And all the churches shall know that I am he who searches mind and heart, and I will give to each of you as your works deserve."

Rev 22.12: "Behold, I am coming soon, bringing my recompense, to repay every one for what he has done."

Each word/phrase is abstracted as follows:

time->time->disarmed->no obstacle->hope->delivers->few->beatings->comes->comes->steadfast love->render->searches->coming soon

43. Now let us prove that we have yearned for "knowledge" on account of deeds befitting knowledge. Let all "purity" from every defilement of whatever kind in whatever sin be made evident in us. As sons of a forbearing God and brothers of a forbearing Christ, let us show "forbearance" in everything that happens to us; for "the man of forbearance has great understanding; but he who has a hasty temper is a fool" (Prov. 14:29). If we must commend ourselves "with the weapons of righteousness for the right hand and for the left" in commending ourselves in "honor" and not becoming conceited by it, now let us also endure "dishonor" (2Cor. 6:7-8). If we have lived a life deserving "good repute" and have been spoken well of, now let us also bear up under ill repute from the ungodly. Still more, if we have been admired as true by those who love truth now let us laugh at being called imposters. During the many dangers from which we have been delivered many said that we were "well known" by God; now let the one who wishes call us "unknown" when we are probably better known. "Thus in bearing what has happened to us we are punished and yet "not killed," and though "rejoicing," we resemble those who are "sorrowful" (cf. 2Cor. 6:8-10).

Origen speaks of the necessity of forbearance, the verb being *makrothumeo* which is comprised of the adjective *makros* or long prefaced to the verbal root for *thumos* +. Furthermore, it's better to be known by God than unknown by him, *epignosko*, where the preposition *epi-* or upon infers a more intimate knowing.

Prov 14.29: "He who is slow to anger has great understanding, but he who has a hasty temper exalts folly."

2Cor 6.7-8: "by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech and the power of God; with the weapons of righteousness for the right hand and for the left."

2Cor 6.8-10: "in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing everything."

Each word/phrase is abstracted as follows:

slow/hasty->weapons of righteousness->having nothing/possessing everything

44. Paul speaks in one place to those who have endured at the beginning and encourages them to bear the second set of dangers they faced because of the Word with an endurance matching the first: "But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, sometimes being publicly exposed to abuse and affliction and sometimes being partners with those so treated. For you had compassion on the prisoners, and you joyfully accepted the plundering of your property since you knew that you yourselves had a better possession and an abiding one. Therefore do not throw away your confidence which has a great reward. For you have need of endurance" (Heb. 10:32-36). Therefore, let us as well now endure a hard struggle with sufferings, being publicly exposed to abuse and affliction and joyfully accepting the plundering of our property. For we are persuaded we have a better possession that is not earthly or corporeal but one that is invisible and incorporeal. And we look not to the things that are seen, since we realize that they are transient while the others are eternal (2Cor. 4:18).

Two key points in this paragraph: endurance and being persuaded, *hupomeno* and *peitho* (both +). The latter is bound up with what makes a person become a martyr but is left unsaid; rather, it's inferred.

Heb 10.32-36: "But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, sometimes being publicly exposed to abuse and affliction and sometimes being partners with those so treated. For you had compassion on the prisoners, and you joyfully accepted the plundering of your property since you knew that you yourselves had a better possession and an abiding

one. Therefore do not throw away your confidence which has a great reward. For you have need of endurance so that you may do the will of God and receive what is promised.”

2Cor 4.18: “because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.”

Each word/phrase is abstracted as follows:
recall->unseen

45. Now there are some who do not understand the law by which demons live and that to remain in this thick atmosphere of earth they need the food of rising smoke, and so they keep an eye on places where there are always the smell and blood of burnt sacrifices and incense fumes. Now there are some people who, ignoring this, count sacrificing cheap as though it were a matter of indifference. We should answer their opinion by saying that if those who give food to robbers, murderers and the barbarian enemies of the great king have wronged the common good and are punished, how much more should those who by suffering give food to the servants of evil that will maintain them in this earthly region be prosecuted with the greatest justice, especially if after learning that whoever sacrifices to any god save to the Lord only, shall be utterly destroyed (Ex. 22:20), they sacrifice to those who are to blame for the evils on earth. Indeed, I think that they will be prosecuted for the sins committed by the demons who work against men no less than the demons who work these evils because they have fed them by sacrificing. For the demons and those who have maintained them on earth bear joint responsibility for bringing evils to men since the demons could not hold out without the rising smoke and the foods thought to correspond to their bodies.

Origen speaks of those who don't understand the law (*logos* +) by which demons live. The verb is *theoreo* or to look in the sense of behold, to contemplate or take in as a whole. Implied are sacrifices made by non-Christians and perhaps Jews, these being closely associated with demons.

The following quote sums up this section perfectly and succinctly: Ex 22.20: “Whoever sacrifices to any god, save to the Lord only, shall be utterly destroyed.”

46. Furthermore, there are some who suppose that names are merely conventional and have no relation in nature to the things for which the names stand. And so they think there is no difference whether a person says "I worship the first god" or "Dios" or "Zeus" and no difference whether a person affirms "I honor and welcome the sun" or "Apollo," "the moon" or "Artemis," "the spirit in the earth" or "Demeter" and all the others the wise men of the Greeks speak of. They must be told that the subject of names is something very deep and recondite and that if someone understands it, he

will see that if names were merely conventional, then the demons or any other invisible powers when summoned would not obey those who know their names and name the names that have been given. But as it is, certain sounds and syllables and expressions, aspirated or unaspirated and with a long or a short vowel, when they are spoken aloud by some unseen nature immediately bring to us those who are summoned. If this is so and names are not merely conventional then the first God must not be called by any other name than the ones by which the worshiper, the prophets, and our Savior and Lord Himself named Him, such as Sabaoth, Adonai, Saddai and further, the God of Abraham, the God of Isaac and the God of Jacob. For it says, "This is my name forever, and thus I am to be remembered throughout all generations" (Ex. 3: 15). And it is not surprising if the demons attribute their own names to the first God in order to be worshiped as the first God. But this is not the custom for anyone who worships as we do or for the prophets, for Christ the fulfillment of the Law or for His apostles. We have introduced these considerations necessarily lest anyone should trick us with false arguments or defile our reasoning in the least respect. We must give careful attention to them if we are to give no opportunity for interference on the part of our opponents.

Two verbs prefaced by the preposition *hupo-* or under: *hupolambano* + with regard to some persons who suppose names (*onoma*) are conventional (*thesis*, set down) and lack any relation by nature to what they represent, *hupokeimai*, to lay under. These persons need to be informed that the subject of names is very deep and recondite, *bathos* and *anachoreo*, the latter as to withdraw, retire. I.e., they are ignorant of the harmful consequences of misuse of how they pronounce names, not just using them. This ties in with the ability to summon demons. On the other hand, there's a positive note insofar as names apply to the Lord.

Ex 3.15: "God also said to Moses, 'Say this to the people of Israel, 'The Lord, the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, has sent me to you': this is my name for ever, and thus I am to be remembered throughout all generations.'"

In light of this verse, Origen observes that we shouldn't be surprised should demons attribute their own names to the first God and be worshiped as thus. The verb for this is *anaphero*, literally to be up upon; i.e., it captures the tendency of demons to usurp.

47. Moreover, a person will still love life even when he has become convinced of the rational being of the soul which has a certain kinship with God. For both are intelligible and invisible and as the prevailing argument demonstrates, incorporeal. Why would our Maker have instilled within us a yearning for true religion and fellowship with Him that even when we stumble preserves certain traces of the divine will if it were impossible and unattainable for rational beings to gain what

they yearn for by nature? And it is clear that just as each one of our members is constituted by nature to preserve a relation proper to it, the eyes in relation to what is visible, the ear in relation to what is audible, so also the mind preserves a relation to what is intelligible and to God who transcends the intelligible order. Therefore, why do we hang back and hesitate to put off the perishable body, the earthly tent that hinders us, weighs down the soul and burdens the thoughtful mind (Wis. 9:15)? Why do we hesitate to burst our bonds and to depart from the stormy billows of a life with flesh and blood (cf. Phil. 1:23; 1Cor. 15:50)? Let our purpose be to enjoy with Christ Jesus the rest proper to blessedness, contemplating Him, the Word, wholly living. By Him we shall be nourished; in Him we shall receive the manifold wisdom and be modeled by the Truth Himself. By the true and unceasing Light of knowledge our minds will be enlightened to gaze upon what is by nature to be seen in that Light with eyes illuminated by the Lord's commandment (cf. Ps. 19:8; Eph. 1:18).

A person will continue to love life (*philozoeo*) even when convinced of the soul's rational being, the *logikos* of *psuche* + which has a certain kinship with God, *suggenes*, *sug-* or with. The three are intelligible, invisible and incorporeal: *noeros*, *aoratos* and *asomatos*.

There's a contrast or tension between yearning for true religion and fellowship with God even when we stumble. Nevertheless, we retain certain traces of the divine will. Such *pothos* (also fond desire) has a direction, if you will, a *pros*, with regard to *eusebeia* + and *koinonia*, the latter as having something in common.

Origen then posits a series or relationships based on what could be called a *pros* relationship (direction towards-which) such as eye-*pros*-sight, the mind (*noos* +) with a relationship to what's intelligible and to God. God transcends the intelligible order. The adverb *epekeina* or other side, yonder is used with *noetos* + in the plural.

Origen urges us to enjoy the rest proper to blessedness with Christ Jesus while contemplating him. *Anapauo* is the verb to rest, also a coming to a halt along with *anapausis* or the noun derived from it. Rest has a direct relationship with blessedness or happiness, *makariotes* this being described by the adjective *oikeios*, literally of the household.

What we gain is as follows:

- nourished (*trepho*)
- received manifold wisdom (*katalambano* and *sophia* +)
- modeled (*tupoo*, to impress) after Truth
- enlightened by light of knowledge (*gnosis*)
- to gaze upon (*theoreo* +) what's to be seen in that light.

Wis 9:15: "for a perishable body weighs down the soul, and this earthy tent burdens the thoughtful mind."

Phil 1.23: "I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better."

1Cor 15:50: "I tell you this, brethren: flesh and blood cannot inherit the kingdom of God nor does the perishable inherit the imperishable."

Ps 19:8: "the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure enlightening the eyes."

Eph 1:18: "having the eyes of your hearts enlightened that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints."

Each word/phrase is abstracted as follows:

weighs down->hard pressed->cannot inherit->right->enlightened.

48. Long ago we heard the words of Jesus, and it is already a great while since we became disciples of the Gospel. And all of us have built ourselves a house. But where we have built, whether upon the rock by digging deep or upon the sand without a foundation, the present contest will show (cf. Mt. 7:24-28; Lk 6:48-49). For winter has come bringing rains and floods and winds or as Luke calls it, a "deluge." And when they break against the house, either they will not be strong enough to shake it and consequently the house will not fall, since it has been founded on the rock, Christ; or they will prove the building unsound since it will fall because of what has come against it. May this be far from our buildings! Great indeed is the fall in denial or as Luke says, "great is the ruin" of a building without a foundation (Lk 6:49). Therefore let us pray that we may be like the wise man who built his house upon the rock (Mt. 7:24). Let them come upon such a building—the rain from the spirits of wickedness in the heavenly places (cf. Eph. 6:12) or the floods of our enemies, the principalities and powers or the harsh winds from the world rulers of this darkness or the deluge of infernal spirits. And let them break themselves against our house built on the rock, so that in addition to the house's not falling and not even beginning to be shaken, they may because of us suffer the effects of their own activity rather than direct them at us. And let each one of you say when you smite the opposing spirits, "I do not box as one beating the air" (1Cor. 9:26).

Origen uses the image of building a house, *oikodomeo*. He speaks of those who break themselves against it (the preposition *pros-* indicative of directness prefaced to the root *rhegnumi*). They are to suffer (*pascho +*) literally the working-in of their actions, *drao* as to do, accomplish.

Mt 7.24-28: "Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it

fell; and great was the fall of it. And when Jesus finished these sayings, the crowds were astonished at his teaching.”

Lk 6.48-49: “He is like a man building a house who dug deep and laid the foundation upon rock; and when a flood arose, the stream broke against that house and could not shake it because it had been well built.” But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great.”

Lk 6.49: “But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great.”

Mt 7.24: “Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock.”

Eph 6.12: “For we are not contending against flesh and blood but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.”

1Cor 9.26: “Well, I do not run aimlessly, I do not box as one beating the air.”

Each word/phrase is abstracted as follows:

wise man/foolish man->well built->without a foundation->without a foundation->rock->not contending->aimlessly

49. Moreover, since the Sower has gone out to sow, let us show that our souls have received His seed neither like those along the path nor like the rocky ground nor like the thorns but like the good soil (Mt. 13:3ff. and parallels). Thus as much as lies in us we shall boast in the Lord that the word of Jesus has fallen neither along the path nor upon thorns. We have understood what was said, and so the Evil One has not snatched away what was sown in our hearts. And many will bear witness of us that it was not sown upon thorns, for they will see that neither the care of this world nor the deceit of wealth nor the pleasures of life have been able to thwart the word of God in our souls. For the rest people may be uncertain whether the word of God so far as it concerns us has fallen on rocky ground or on the good soil. For affliction and persecution because of the word has come; and the time of great temptation is present when what was sown on rocky ground will be found out as will those who have not dug deeply enough and have not accepted Jesus to the depth of their soul. But the one who understands the word bears fruit and keeps the word to the end by endurance, bearing a hundred-fold.

This section is focused around the parable starting with Mt 13.3: “And he told them many things in parables, saying: ‘A sower went out to sow.’” Another way of presenting the word “parable” is “logos + of Jesus.”

Origen says for this *logos* to be fruitful it's to be accepted in the depth of one's soul, *bathos* and *psuche*, both +. Similar to this keeping or accepting (*paradechomai*, *para-* or beside) is keeping the *logos* to the end or *telos* literally in a remaining under or meno prefaced with *hupo-* (*hupomeno* +).

We hear how Scripture presents those who in a time of tribulation or persecution are offended after appearing to receive the holy teachings with joy. And they stumble because they have no root but believe for a while. According to Matthew the passage reads, "As for what was sown on rocky ground, this is he who hears the word and immediately receives it with joy; yet he has no root in himself but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away" (Mt. 13:20-21). According to Mark we read, "And these are the ones sown upon rocky ground who, when they hear the word, immediately receive it with joy; and they have no root in themselves but endure for a while; then when tribulation or persecution arises on account of the word, immediately they fall away" (Mk. 4:16-17). According to Luke we read, "And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptattion fall away" (Lk 8:13). But in teaching about those who bear fruit well Scripture says, "As for what was sown on good soil, this is he who hears the word and understands it; he indeed bears fruit and yields in one case a hundred-fold, in another sixty and in another thirty" (Mt. 13:23). Or, "But those that were sown upon the good soil are the ones who hear the word and accept it and bear fruit, thirty-fold and sixty-fold and a hundred-fold" (Mk. 4:20). Or "And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart and bring forth fruit with endurance" (Lk 8:15).

Kairos + or special occasion is associated with tribulation and persecution, *thlipsis* + and *diogmos*, the latter also a chase.

Mt 13.20-21: "As for what was sown on rocky ground, this is he who hears the word and immediately receives it with joy; yet he has no root in himself but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away."

Mk 4.16-17: "And these in like manner are the ones sown upon rocky ground who, when they hear the word, immediately receive it with joy; and they have no root in themselves but endure for a while; then when tribulation or persecution arises on account of the word, immediately they fall away."

Lk 8.13: "And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away."

Mt 13:23: "As for what was sown on good soil, this is he who hears the word and understands it; he indeed bears fruit and yields in one case a hundredfold, in another sixty and in another thirty."

Mk 4:20: "But those that were sown upon the good soil are the ones who hear the word and accept it and bear fruit, thirty-fold and sixty-fold and a hundred-fold."

Lk 8:15: "And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart and bring forth fruit with patience."

Each word/phrase is abstracted as follows:

has no root->have no root->have no root->bears fruit->bear fruit->bring forth fruit

Therefore, since, according to the Apostle, "you are God's planting, God's building" (cf. 1Cor. 3:9), a planting in the good soil and a building on the rock as God's building let us stand unshaken before the wintry storm and as God's planting let us not think about the Evil One or about the tribulation or persecution. On that happens on account of the word or about the care of this age or about the deceit of wealth or about the pleasures of life. Rather, despising all these, let us receive the Spirit of wisdom which is without care (Wis. 7:23). Let us hasten to the wealth that has no deceit whatever. Let us hasten to the pleasures, so to speak, of the paradise of delight, considering in each of our sufferings that this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison because we look not to things that are seen but to the things that are unseen (2Cor. 4: 17-18).

1Cor 3:9: "For we are God's fellow workers; you are God's field, God's building."

Wis 7:23: "beneficent, humane, steadfast, sure, free from anxiety, all-powerful, overseeing all and penetrating through all spirits that are intelligent and pure and most subtle."

2Cor 4:17-18: "For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal."

Each word/phrase is abstracted as follows:

fellow workers & field/beneficent/things that are unseen

50. We also know that what was said of Abel when he was slain by the wicked murderer Cain is suitable for all whose blood has been shed wickedly. For let us suppose that the verse "The voice of your brother's blood is crying to me from the ground" (Gen. 4: 10) is said, as well for each of the martyrs, the voice of whose blood cries to God from the ground.

A parallel with the blood of Abel and that of the martyrs crying out to God from the ground, *pros* or in the direction towards which as contained in Gn 4.10: “And the Lord said, ‘What have you done? The voice of your brother's blood is crying to me from the ground.’”

And perhaps just as we have been redeemed by the precious blood of Jesus who received the name above every name (cf. 1Pet. 1:19; Rev. 5:9; Phil. 2:9), so some will be redeemed by the precious blood of the martyrs since they too have been exalted beyond the exaltation of those who were righteous but did not become martyrs. For there is good reason to call the special kind of death that is martyrdom an exaltation as is clear from the verse “When I am exalted from the earth, I will draw all men to myself” (Jn. 12:32). Let us, then, glorify God, exalting Him by our own death since the martyr will glorify God by his own death. This is what we have learned from John when he says, “This He said to show by what death He was to glorify God” (Jn. 21:19).

Origen mentions some to be redeemed (*agorazo*, to buy in the market) by the precious blood of the martyrs without becoming as such. Their death is called an exaltation or *hupsosis* also a lifting up.

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

Rev 5.9: “and they sang a new song, saying, ‘Worthy are you to take the scroll and to open its seals, for you were slain and by your blood you ransomed men for God from every tribe and tongue and people and nation.’”

Phil 2.9: “Therefore God has highly exalted him and bestowed on him the name which is above every name.”

Jn 12.32: “and I, when I am lifted up from the earth, will draw all men to myself.”

Jn 21.19: “(This he said to show by what death he was to glorify God). And after this he said to him, ‘Follow me.’”

Each word/phrase is abstracted as follows:

blood of Christ->new song->highly exalted->lifted up->Follow me

51. This, then, as far as I am able and it has been possible, is my advice to you. I pray that it may prove helpful to you in the present contest. But if especially now since you are worthy of seeing more of God's mysteries, you should have a greater and richer understanding, more effectual for what lies ahead and should despise my words as childish and common, I should myself pray that this would be your case. For it is not most important that you be helped in your present straits by me but that you be helped in whatever way possible. May you indeed be helped by words more

divine, more understanding, greater than the whole of human nature and by the wisdom of God.

Hupagoreuo: literally to speak-under in the assembly, *hupo-* as a support with regard to those engaged in a contest happening at the present, *agon* also as trial or struggle. Such persons are deemed worthy to see more of God's mysteries, *blepo* and *mysterion*: the former also as to perceive, have regard for and the latter also as secret rite, hidden or unmanifested counsel of God. This will enable them to have a richer understanding (*katalambano* +) as well as one which is more effectual (*anusimos*, also capable of accomplishment) for what lies ahead, that seeming to be martyrdom. *Pros* as direction towards-which and *prokeimai*, the *pro-* as what is before. I.e., *pros* plus *pro* as two means for expressing what is in front of those whom Origen is addressing.

Origen show his modesty by not drawing attention to himself by a desire for consultation. Instead, he wishes others to get help in any way possible. Finally he wishes this help to come by words which are more divine, have more understanding (*theios* and *sunetos*, the latter as intelligent in the sense of being wise) and are by God's wisdom compared with anything found in human nature.

The verb *hupererchomai* or to pass over (*uper-*) is an adequate way to conclude this treatise because it refers to God's action which is completely transcendent yet ready to assist us.

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