

FIRST THESSALONIANS.

iv 14	623	v 5	558
ii 6	110	17	27

SECOND THESSALONIANS.

ii 8	.	.	796
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FIRST TIMOTHY.

i 20	497	iv 14	413
ii 1	790	v 6	283
8	791	11	282
iii 6	387	21	.	.	.	363,	486
15	.	.	115, 237, 685	.	vi 15	717

SECOND TIMOTHY.

i 15	.	.	.	.	497	iii 14, 15	.	.	.	.	355
ii 5	.	.	.	.	638	iv 8	.	.	.	.	638
iii 12	455						

HEBREWS.

i 14	653	x 1	724
iii 14	432	xii 22	.	.	.	81, 87,	643
vii 27	145	22, 23	.	.	.	306,	600

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NOTES ON ORIGEN AND EUSEBIUS.

1. AMONG the fragments of Origen published by Gallandi from Venice MSS. (*Bibliotheca Veterum Patrum*, vol. xiv) is one on Mt. xxvii 45, anonymous in his MS. This is clearly largely drawn from Origen's Commentary on Matthew, here extant only in an abridged Latin version; but the bulk of it is from Chrysostom's Commentary (Hom. 88). The first part of the fragment is mainly from Origen, possibly including some phrases where the Latin (Series 134) has nothing corresponding. Then comes a long passage from Chrysostom, then some more Origen, then a passage which may be his, then some more Chrysostom.

In Cramer's *Catena* there is a similar composite quotation at this point. Much in the two notes is the same, but Cramer's is shorter, and has more of Chrysostom. Both apparently use some writer, or catena, which combined these two writers.

The Origen portions include a reference to Phlegon. The Latin runs 'Et Phlegon quidem in Chronicis suis scripsit in principatu Tiberii Caesaris factum, sed non significavit in luna plena hoc factum'. The Greek in Gallandi begins καὶ Φλέγων δέ τις παρ' Ἐλλησι φιλόσοφος μέμνηται τούτου τοῦ σκότους ὡς παραδόξως γεγενημένου ἐν τῇ ἵδρᾳ τῆς σελήνης, ὅτε οὐ πέφυκεν ἔκλεψις γίνεσθαι . . . Probably both Latin and Greek are abridgements of the original.

2. Eusebius's *Eclogae Propheticae*—really Books 6–9 of his *General Elementary Introduction*—comprise comments on Messianic Prophecies. They were published by Gaisford in 1842 from the unique MS. at Vienna.

I have not seen it noticed that Book II, dealing with passages in the Psalms, is very incomplete. It is much less than half the length of any of the other three books. Chapters 1–13 deal with Psalms 1–21 (22); 14–18 with Psalms 131 (2)–150. Thus very many Psalms are omitted, including some which Eusebius was very likely to handle, as he does elsewhere—e.g. 69 and 72. On close examination of ch. 13 it is seen that the final sentence has no connexion with the rest. Eusebius's treatment of Psalm 21 (22) does not go beyond v. 19; what follows really belongs to the last part of Ps. 117 (118), 'Hosanna'—with this compare *Dem. Ev.* vi 8 p. 266, ix 18 p. 459. Thus a large part of the book, from the middle of Ps. 21 (22) to near the end of Ps. 117 (118) is lost. The break occurs at the end of f. 22 v. in the MS.; f. 23 begins with the fragment of Ps. 117. Hence a predecessor of the MS. had clearly lost a number of leaves at this point.

Eusebius's treatment of Messianic Prophecies is, however, well represented in the *Demonstration of the Gospel* and his Commentary on the Psalms.

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