

Discerning a 'Rhetorics of Catechesis' in  
Origen of Alexandria's *Commentary on the Gospel of John*:  
A Sociorhetorical Analysis of Book XIII:3-42 (John 4:13-15).

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## 1. Abstract.

In this thesis I analyze Origen of Alexandria's *Commentary on the Gospel of John*, book IV, paragraphs 3-42 which treats John 4:13-15. I use the tools developed by Sociorhetorical analysis as they provide a systematic approach to studying early Christian texts. Sociorhetorical analysis was first conceived by Vernon K. Robbins and continues to be developed by a group of international scholars under his direction. This methodological tool has been primarily used on Biblical texts, and this thesis is the first to use Sociorhetorical analysis on an early Christian text. I chose Origen because he is the most prominent pre-Nicene theologian and his reputation as a thoroughly Biblical exegete remains until today. Furthermore, he has influenced the greatest Christian Theologians throughout the centuries yet he is frequently misunderstood. Writings on Origen are often passionate, yet very few go beyond a surface analysis. This has resulted in a great deal of discussion about Origen, but very little agreement as to what he is doing. This is the primary problem that I wish to address. We should be intrigued by the various responses that people have had to Origen throughout history. He was a genius, greatly influential on the formation of Christian theology, has remained prominent, but is still seen as an enigmatic figure. My goal is to go beyond the many contradictory statements about Origen by focusing on the rich structure behind his genius.

In the first part of the thesis I highlight the praise that Gregory Thaumaturgus, Eusebius, Jerome, Augustine, and the Cappadocians bestow on Origen, and also discuss the controversy that surrounded him throughout his life and the years that followed. However, despite the intensity of this praise and criticism I also show that both camps do not provide adequate structural reasons for their positions. Their assessments indicate that we need a way out of this like-dislike bind in order to move more towards appreciating his writings based on their inner structure and any discernible consistent system.

Most authors who have written about Origen's approach to interpreting Scripture have depended on or begun with *On First Principles* IV, where he presents the analogy of body, soul, spirit to discuss the different aspects of reading and applying Scripture. The literature on this field is immense. My focus was more specifically on the authors who have written on *ComJn*. These have all taken different approaches depending on their particular goals and perceptions. Some look for the tripartite division in *ComJn*, but are disappointed as they can usually only find, at most, two levels. Others have looked for a variety of themes in *ComJn* such as inspiration, the relationship between the two testaments, or the Holy Spirit. Some have focused on the apologetic elements in *ComJn* and how it responds to Heracleon. These are all important aspects and most come out in the analysis that I did. However, what these studies do not do and what I show is the integral relationship between these two levels. Though many authors see two or three levels operating within the works of Origen, they rarely discuss the connection between these two levels and how, if there are two, one builds upon the other, and if there are three, the third builds on the first and the second in a progressive manner with a catechetical goal.

This is an important contribution at two levels. First, it dispels the notion that Origen was somehow disconnected from the historical sense. Second, the systematic nature of Origen's writings that comes out with the detailed analysis shows that Origen was not random in his approach. Rather, he proceeded with a specific catechetical intention that moved from looking at the details of the text to an effort at challenging the reader. I would not have been able to make these observations had I not done the analysis using Sociorhetorical analysis's inner texture, intertexture, and ideological texture.

This systematic approach has allowed me to see that in a precisely targeted section in his *ComJn* there is a definite, well thought out, and repeated pattern which consists of

the following points: (1) There are two levels of reality; (2) The first level is important; (3) Remaining at the first level is insufficient; (4) There are advantages of the second level; (5) The second level is reached through dialogue. Without the various levels of the research that I present here, these conclusions could not have been reached. Thus, it is no surprise that within the ocean of research on Origen, this study may appear like a drop -- but hopefully, will be valued as a significant one.

Sociorhetorical analysis enabled me to look at this text from a variety of angles in order to get a more complete picture of its structure and goal. I began with inner texture, indexed and charted all the words in *ComJn* XIII.3-42, then went on to identify the main *topics* within the text. These findings provided crucial insights in the next level of analysis which focused on how Origen incorporated intertextual elements into his work. Then finally, in the ideological texture section, I dissected the fuller implications of these findings to show the various connections that Origen makes within the limits of the text, with other texts, then finally with the people reading the text. Sociorhetorical analysis enabled me to discover the rich dynamics within which Origen works. This has resulted in placing me firmly on the side of his admirers, but more importantly has provided the rich foundation for which this appreciation can be thoroughly justified.

## 2. Introduction.

In Gerard S. Sloyan's book *What are they Saying about John* he notes:

They are saying any number of things: some wise, some profound; some historical, some theological; some homiletic, some *religionsgeschichtlich*, a genre that at times is neither historical nor religious. And, yes, some are saying religious things about the Fourth Gospel.<sup>1</sup>

In short, scholars are saying many things about the Gospel of John. This is well known. It is also well-known that they are saying an enormous amount about Origen. Nevertheless, though they are saying some things about Origen's commentary on the Gospel of John, they are not saying much about a rhetorical understanding of this monumental work and even less are they saying about a 'Rhetorics of Catechesis' in Origen's *Commentary on the Gospel of John*.

We might ask why anyone should be trying to say anything more about either the Gospel of John or Origen, both of which have definitely had enough said about them. Sloyan introduces his book by saying: "Surely this is a foolhardy venture. Scholarly writing on the Gospel according to John is well-nigh boundless" and there are "wars that have raged over its purpose, time and place of origin, mode of composition, rhetorical character, and so on."<sup>2</sup> Johannine scholars can surely affirm this. The same affirmation can be made about Origen.

In Origen studies unfortunately not all news has been good news. This overwhelming attention has not always been favourable. Theologians from all backgrounds have entered the discussion either praising 'the man of steel' or severely criticizing him. Some have even managed to do both. For example, Wiles notes that Origen's "exposition of the fundamental theological concepts of the Gospel is an

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1. Gerard Stephen Sloyan, *What Are They Saying About John?* (Revised edition [original 1991]; New York: Paulist Press, 2006), 1.

2. *Ibid.*, vii.

achievement of great and lasting value.”<sup>3</sup> However, he also says:

alongside this all-important characteristic of spiritual affinity and theological discernment, there is need for the more pedestrian virtue of good sense, of the ability to distinguish between the higher ranges of a bold but profound theological thought and the wild flights of fancy. Much of the thought of the second and third centuries lacked the control of this practical virtue. In particular, it is the absence of this virtue which vitiates the work of Origen as a commentator. Side by side with examples of profound theological exposition stand passages of allegorical interpretation, which are entirely arbitrary in method and utterly unrelated in content to the meaning of the Gospel.<sup>4</sup>

Charles J. Scalise also mixes his accolades with discontent as he notes:

despite all of Origen’s brilliance and commitment -- his vast scholarly erudition and spiritual vitality -- something went wrong. The modern reader of his exegesis soon becomes aware of the problem. Fantastic allegory -- simply incredible exegesis -- appears in the midst of biblically-grounded, textually sensitive, historically perceptive exposition.<sup>5</sup>

He also asks: “How could such a brilliant, dedicated Christian scholar produce such incredible, arbitrary, eisegetical interpretations alongside of sober, perceptive, textually sensitive exegesis?”<sup>6</sup> In short, Origen has received both a highly negative and a highly positive treatment throughout the years, sometimes from the very same authors.

Current scholarship is mostly favourable and criticism has shifted towards those who have shown reservation about Origen’s works. A widely held view is an observation made by Frances Young that Origen’s “exegetical interests often produce comments which now seem far from the point.”<sup>7</sup> Friends and foes have greatly advanced the study and appreciation of Origen -- but surprisingly we still find much missing. Many have stressed his role as a Christian philosopher and Theologian, others have noted influences

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3. Maurice F. Wiles, *The Spiritual Gospel: The Interpretation of the Fourth Gospel in the Early Church* (Cambridge - New York: Cambridge University Press, 2006), 159.

4. Ibid.

5. Charles J Scalise, “Allegorical Flights of Fancy: The Problem of Origen’s Exegesis,” *Greek Orthodox Theological Review* 32, no. 1 (1987): 69.

6. Ibid., 86.

7. Frances M. Young, “Towards a Christian *Paideia*,” in *Origins to Constantine*, vol. 1 (ed. Margaret Mary Mitchell and Frances M. Young, assistant ed K. Scott Bowie; Cambridge History of Christianity; Cambridge New York: Cambridge University Press, 2006), 493.

on his writings coming from Hellenic, Jewish, Egyptian, Platonic, Philonic to name only a few among other possible sources. These studies have been very helpful in illuminating many aspects of Origen's thought but have not been able to help appreciate him primarily as the teacher that he was and which he recognized himself to be.

In this thesis I will use the tools developed by Sociorhetorical analysis to help uncover aspects of Origen's writings that have been mostly overlooked. Although those who praise and criticize Origen abound, both groups often overlook aspects of his writings that relate to his core structure. The methodological framework of Sociorhetorical analysis enabled me to look at a small section of Origen's *Commentary on the Gospel of John* from a variety of angles and with great detail. As a result, I was able to uncover an exceptionally well thought out and systematic structure within Origen's work. In order to best describe this process I developed the term 'a rhetorics of catechesis.' I will show why this is essential for an accurate understanding of the writings of Origen, particularly *ComJn*.

New developments in the study of rhetoric have incorporated both the traditional rhetorical categories and also the historical aspects that made ancient texts rhetorically successful. The contemporary study of rhetoric focuses not only on that the text communicates but also how, what, and to whom the text 'communicated' and continues to 'communicate,' thus inevitably paying close attention to the world in which the text was initially 'communicated,' our concepts of that world, and the means of our appropriation of that text. This is not limited to an explanation of the rhetorical precedents found in the handbooks. Vernon K. Robbins notes: "the term 'rhetorical' refers to the way language in a text is a means of communication among people."<sup>8</sup> More specifically, he adds:

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8. Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Valley Forge, Pa.: Trinity Press International, 1996), 1.

Socio-rhetorical criticism is an approach to literature that focuses on values, convictions, and beliefs both in the texts we read and in the world in which we live. The approach invites detailed attention to the text itself. In addition, it moves interactively into the world of the people who wrote the texts and into our present world.<sup>9</sup>

It is this dynamic aspect of current ‘rhetorical’ studies that lends itself perfectly to an analysis of a commentary and particularly an ancient one.

Specifically, within *ComIn* the rhetorical movements appear to have a distinctly catechetical focus. For example, throughout his commentary Origen makes frequent references to the teachings of Heracleon. However, Origen’s overarching emphasis is a much wider teaching on a variety of topics and for a variety of people. This focus on teaching which aims to move the audience in a particular direction can be best described as ‘catechesis.’ Origen’s life and writings show us that he saw himself a teacher. Adele Monaci Castagno notes:

Origen was the first Christian writer to reflect systematically on the nature and tasks of the *didaskalos*, whom he frequently compared to fire: a priest who upbraided and rebuked sinners but was not able to elucidate the scriptures and promote a deeper understanding of the true faith was like a fire that burned without illuminating; in the same way, he who taught the mysteries of the Law and discussed its inner secrets without attempting to correct sins was like a fire that illuminated without burning. The requisites of the ideal priest were a literal knowledge of the Law; the ability to interpret it spiritually, purity of body and soul, sagacity, and lastly the ability to communicate the Law. He who was able to diversify his teaching according to the different moral and intellectual maturity of his hearers, following the suggestions of St Paul (1 Cor 1-3; Rom 14:1-2) on the question of different spiritual foods, had this gift. Origen’s chief preoccupation was with the *simplices*, who might be damaged by untimely contact with the ‘mysteries of knowledge’. The *didaskalos* was responsible for saving their souls, and must answer to God on the day of judgement.<sup>10</sup>

Castagno’s observation illumines well Origen’s catechetical approach. Her focus on the variety of roles Origen assumed in his work is crucial, for it emphasizes not only the means of his writings but also the goal which he repeatedly mentions. In particular,

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9. Ibid.

10. Adele Monaci Castagno, “Origen the Scholar and Pastor,” trans. Frances Cooper, in *Preacher and Audience Studies in Early Christian and Byzantine Homiletics* (eds. Mary B. Cunningham and Pauline Allen; New History of the Sermon, 1; Leiden Boston: Brill, 1998), 67.

Origen saw that his responsibility was to not only clarify a text, but more importantly to move his audience to apply the message to their daily lives. Origen took this role very seriously.

We need to be clear that the word ‘catechesis’ is broader than the more developed pre-baptismal instruction normally referred to as the ‘catechumenate.’ For example, reference to the word ‘catechesis,’ as I am using it, is succinctly summed up in Pope John Paul II’s Apostolic Exhortation, *Catechesi Tradendae* (On Catechesis in Our Time), where he states:

the name of catechesis was given to the whole of the efforts within the Church to make disciples, to help people to believe that Jesus is the Son of God, so that believing they might have life in His name,(3. Cf. Jn. 20:31.) and to educate and instruct them in this life and thus build up the Body of Christ. The Church has not ceased to devote her energy to this task.<sup>11</sup>

This multi-faceted instruction, which is called catechesis, is what I have shown to be at work in Origen’s commentary. Origen’s careful reading of the text moves from one level to another, then skillfully proceeds in the direction of including the audience in this trajectory.

Origen also observes that the faithful teacher must, before leading others to Christ, recognize that Christ is the teacher. He notes:

In the first place, then, the Father stands, being immutable and unchangeable. His Word, however, also always stands, even if in the act of saving he becomes flesh and is in the midst of men, neither comprehended, nor even seen. He stands, however, and teaches, inviting all to drink from his plentiful spring, for “Jesus stood and cried saying, ‘If any man thirst, let him come to me and drink.’”<sup>12</sup>

Origen also states: “in nature Christ is the beginning of learning insofar as he is ‘the wisdom’ and ‘power of God.’ But in his relation to us the beginning of learning is ‘the

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11. Pope John Paul II, *Apostolic Exhortation Catechesi Tradendae of His Holiness Pope John Paul II to the Episcopate, the Clergy, and the Faithful of the Entire Catholic Church On Catechesis in Our Time* (Ottawa: Canadian Conference of Catholic Bishops, 1979), 3–4.

12. *Com.Jn.* VI.193. Origen, *Commentary on the Gospel According to John. Books 1–10* (trans. Ronald E. Heine; Fathers of the Church, Volume 80; Washington, D.C.: Catholic University of America Press, 1989), 222.

Word became flesh,' that he might dwell among us who are able to receive him only in this manner at first."<sup>13</sup>

With Origen, catechesis fills the whole interpretive process. The catechetical goal is Christ, and the catechetical movement begins with the text, then searches for various meanings and applications of the text before moving in the direction of challenging the reader to enter into this dynamic. In each section of *ComJn*, we see Origen repeatedly reflecting on verses and trying to find as many applications as possible in the life of the believer. For example, after some opening comments in the first book of *ComJn*, he immediately asks: "What, indeed, do all these things mean for us?"<sup>14</sup> Origen repeats similar types of questions throughout the commentary.

For Origen, this catechetical focus is not only intended for his students, but also includes himself. He states: "we are eager for those things which are better, all our activity and our entire life being dedicated to God, and we wish to have all our activity as the firstfruits of many firstfruits."<sup>15</sup> He also adds: "Blessed, therefore, are those who comprehend these good things and receive them from those whose feet are beautiful, and who proclaim them."<sup>16</sup>

Origen regularly crescendos to an application that is as practical as possible. Though he sometimes makes detours, the goal to which he is working is a practical application. Some examples include: "But come, let us consider these matters, since the true soldiers of Christ must, in every way, form a fortification for truth and nowhere permit an opening for persuasive falsehood, so far as they are able."<sup>17</sup> This movement to finding an application is also seen when Origen states: "Now the way of the Lord is made

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13. *ComJn* I.107. Ibid., 56.

14. *ComJn* I.9. Ibid., 33.

15. *ComJn* I.12. Ibid., 34.

16. *ComJn* I.57. Ibid., 45.

17. *ComJn* VI.32. Ibid., 177.

straight in two ways: by contemplation which is clarified by truth unmixed with falsehood, and by activity which follows sound contemplation of the appropriate action to be taken which is conformed to the correct sense of these things to be done.”<sup>18</sup> The following verse shows us Origen’s fuller range as the catechetical process moves the reader from the text, to Jesus, to eternal life: “The Scriptures, therefore, are introductions, called the fountain of Jacob. Once they have now been accurately understood, one must go up from them to Jesus, that he may freely give us the fountain of water that leaps into eternal life.”<sup>19</sup> This statement is representative of the overall pattern that I have discerned in Origen’s *ComJn*.

In this thesis, I focus on analyzing the process and the effect that the process has on the text and the reader. This has helped me to better appreciate how Origen emphasizes the catechetical structure behind what is taught and how he as a teacher develops his system in order to engage the reader. Furthermore, I show how Origen not only engages the reader to go beyond the literal sense but how he structures his commentary in a way that the text progresses to different levels of meaning and application. This ‘rhetorics of catechesis’ that I discern shows how Origen’s genius moves the text to a variety of levels and ultimately transforms not only the reader, but also the text.

By using Sociorhetorical analysis, this thesis will show how Origen demonstrates a consistent ‘rhetorics of catechesis’ which moves progressively from the various dynamics within the text, then builds upon these to find new applications, and finally addresses and attempts to include the reader in the interpretive process. Origen’s basic trajectory consistently begins within the text and systematically moves the text beyond

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18. *ComJn* VI.103. *Ibid.*, 198.

19. *ComJn* XIII.37. Origen, *Commentary on the Gospel According to John. Books 13–32* (trans. Ronald E. Heine; The Fathers of the Church, Volume 89; Washington, D.C.: Catholic University of America Press, 1993), 76.

itself. It is this movement that will help us understand Origen's approach and thus help to resolve some of the great misunderstandings and controversies that have surrounded his work from the earliest times until today.

### 3. Origen. Early Praise and Criticism.

#### 3.a. Introduction.

“It is better to err with Origen than to be right with others.”<sup>20</sup>

This bold statement by Saint Vincent of Lérins, the fifth century theologian from Gaul, best sums up the controversial yet influential life of Origen of Alexandria.<sup>21</sup> During his life and until the present day there have been many who have passionately and with great dedication either praised or criticized Origen. Though everyone unanimously agrees upon Origen’s genius and the pivotal role that he had in the formation of Christian theology, his contributions have remained under a cloud of controversy and suspicion.

Origen of Alexandria has been an intriguing figure in the history of the Church. He has been praised, imitated, appreciated, and copied by the greatest Christian authors and considered by them a scholar and teacher of the highest rank. Yet we also find some very harsh censures against him, during his life and down to the present day. No one in the Christian story is so highly praised and so highly criticized, and ironically sometimes by the same people. He is not a figure who can be ignored or overlooked. Anyone writing about practically any Christian teaching either begins with Origen or necessarily passes through him.

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20. Gerald G. Walsh, et al., *Niceta of Remesiana: Writings. Sulpicius Severus: Writings. Vincent of Lerins: Commonitories. Prosper of Aquitaine: Grace and Free Will* (The Fathers of the Church, Volume 7; New York: Fathers of the Church, Inc., 1949), 300 “[27.16] ... se cum [27.17] Origene errare malle quam cum aliis vera sentire.” Vincent of Lérins, *Vincenz von Lerinum. Commonitorium Pro Catholicae Fidei Antiquitate et Universitate Adversus Profanas Omnium Haereticorum Novitates* (Sammlung Ausgewählter Kirchen- und Dogmengeschichtlicher Quellschriften; ed. Adolf Jülicher; Frankfurt: Minerva G.M.B.H., 1968), 27. This statement was inspired by the one made by Cicero of Plato: “I.XVII. 39 ... Errare mehercule malo cum Platone, quem tu quanti facias scio et quem ex tuo ore admiror, quam cum istis vera sentire.” Marcus Tullius Cicero, *Tusculan Disputations* (Cicero in Twenty Eight Volumes, 18; trans. John Edward King; ed. G.P. Goold; The Loeb Classical Library, 141; Cambridge, Massachusetts - London, England: Harvard University Press, 1945), 46.

21. Ironically, Vincent while intending to warn about heretical teachings, ends up devoting most of his time to praising Origen. Vincent speaks about Origen’s errors in a generic way and does not provide any specific examples of heresy but rather ends up focussing on the errors of those who read his works.

Origen has been praised and criticized for a wide variety of reasons and in many different ways throughout the centuries. There are those who praise or criticize aspects of his works and some who even passionately do both. Within these groups there are those who feel that because of some controversial points he should be considered a heretic and his entire corpus disregarded or even destroyed,<sup>22</sup> while others maintain the indebtedness of Christian Theology to Origen and hold that he should be considered one of the great Fathers of the Church.<sup>23</sup> We can find many passionate examples of this love-hate relationship from his time until now. In brief, despite his foundational contributions to the Christian intellectual tradition, and in particular to the interpretation of the Bible, Origen remains under a cloud of suspicion.

Origen's life indicates that he was highly regarded. He was well educated as a child, raised in a devoutly Christian family, the head of school in Alexandria then in Caesarea, a teacher and master of a wide range of subjects, an international ecclesiastical problem solver, a responder to heretics and pagans and who successfully converted some, a counsellor to the martyrs, an extraordinary scholar who influenced the greatest fathers of the Eastern and Western Churches such as Augustine and the Cappadocian fathers, and

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22. Layton notes: "his commentaries, including those on the Pauline letters, were almost entirely destroyed." Richard Ashby Layton, "Origen as a Reader of Paul: A Study of the 'Commentary on Ephesians'," Ph.D. Diss. (School Location: United States -- Virginia: University of Virginia, 1996), Abstract, 1. Froehlich also notes: "Many of his writings are lost due to a later condemnation by the emperor Justinian I in 543." Karlfried Froehlich, Volume translator/editor, *Biblical Interpretation in the Early Church* (Series editor William G. Rusch; Sources of Early Christian Thought.; Philadelphia: Fortress Press, 1984), 16.

23. Note for example Pope Benedict XVI who refers to Origen as "a Father of the Church," Benedict XVI, *Jesus of Nazareth* (New York: Doubleday, 2007), 41, "one of the great masters of the Greek language," Ibid., 153, and points to his writings in a positive way. In addition to the previous references, also note: Ibid., 49–50, 245. See also the "Post-Synodal Apostolic Exhortation Verbum Domini of the Holy Father Benedict XVI to the Bishops, Clergy, Consecrated Persons and the Lay Faithful on the Word of God in the Life and Mission of the Church. Here Pope Benedict XVI refers to Origen as "one of the great masters of this way of reading the Bible" (86), "the great Alexandrian theologian" (86), Pope Benedict also refers to Origen in paragraphs 12, 18, 40, and 93.

[http://www.vatican.va/holy\\_father/benedict\\_xvi/apost\\_exhortations/documents/hf\\_ben-xvi\\_exh\\_20100930\\_verbum-domini\\_en.html#\\_ftn313](http://www.vatican.va/holy_father/benedict_xvi/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini_en.html#_ftn313)

above all a faithful servant of the Church. He was, however, also disliked and attacked by some high-ranking figures, such as his bishop Demetrius and subsequently the emperor Justinian. Though Origen was never canonized, it is equally important to note that neither were they, whereas some of his most staunch supporters were.

Many authors have attempted a way out of the impasse in Origen studies by countering the various positive or negative statements that are found in the literature. This has resulted in increased polemics from opposing scholars regarding their respective position, as frequently what authors have wanted to look for is what they have seen. The lens that they bring to the works of Origen frequently ends up being the lens that colors their view of his work. This deductive approach begins with preset categories and intuitions and tries to fit the texts to be studied into a preset thesis. As a result, authors end up, more or less, finding what they had previously established that they are looking for.

When we look at the long history of supporters and detractors we become overwhelmed with the intriguing nature of Origen's story. Before we pick sides too quickly, we should ask ourselves whether all opposing camps could equally be wrong for not so much what they are noticing but what they are overlooking. Origen and the way he has been either praised or criticized by many authors leads me to wonder not who is right and who is wrong for what they have said, but whether those on both sides are wrong for what they are missing. A thorough methodological analysis of Origen's writings will provide us more sufficient reason to either like or dismiss him and to be more convincing in our reasons for doing so regardless of where on the very wide spectrum we end up.

Let us first look at the earliest witnesses and some of the disputes that arose during his time. There we will see the intensity and passion expressed and lived by Origen, his supporters, and critics. The praise and controversy that surrounded Origen

throughout this period remain highly representative of the debates that have continued until today and are for the most part derivative of that era.

### 3.b. Gregory Thaumaturgus, *Address of Thanksgiving to Origen*.

The enchanting nature of Origen is best seen in the effect that he had on one of his most famous students, Gregory (213-270), known as “Thaumaturgus” (the wonder-worker).<sup>24</sup> After studying rhetoric and the Latin language<sup>25</sup> Gregory decided to study law in Berytus (modern day Beirut).<sup>26</sup> He accompanied his sister on a trip to Palestine, and while in Caesarea he “came under the influence of the Christian theologian and philosopher Origen, and spent five years (probably 233-238) as part of his circle of students.”<sup>27</sup> Following these studies he returned to the province of Pontus and became its

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24. Eusebius’s *Hist. eccl.* mentions Gregory in VI.XXX, VII.XIV, VII.XXVIII.1, and VII.XXX.2. A different Gregory, the famous bishop of Nyssa gathered stories about Gregory Thaumaturgus in a work entitled: “On the Life and Wonders of our Father among the Saints, Gregory the Wonderworker.” Cf. St. Gregory Thaumaturgus, *Life and Works* (trans. Michael Slusser; The Fathers of the Church, Volume 98; Washington, D.C.: Catholic University of America Press, 1998), 41–87. Quotes in English of Gregory Thaumaturgus’s *Address of Thanksgiving to Origen* will be taken from the above edition and abbreviated as “*Address*.”

25. In *Address* I.7, Gregory says that Latin “is powerful and magniloquent and quite in conformity with the imperial power, but nonetheless difficult for me.” This is to be understood within the context of Gregory trying to establish that he does not have the adequate words or skill to speak adequately of Origen. Crouzel notes: “Par sa connaissance du latin, il est une exception parmi les Pères grecs primitifs.” Grégoire le Thaumaturge, *Remerciement à Origène, Suivi de la Lettre d’Origène à Grégoire* (ed. Henri Crouzel; Sources Chrétiennes, No. 148; Paris: Editions du Cerf, 1969), 15. In *Address*, Gregory repeatedly distances himself from the education he received as a child. In V.48 he states: “From birth our parents gave us our first upbringing, including the misguided customs of my native land. That we were about to be freed of them I don’t think anyone anticipated, nor was it my hope, since I was a little child not yet able to reason, under a superstitious father.” Gregory reflects that from the age of fourteen the “holy Word immediately began to dwell with me” “so that everything that preceded that age, all the works of error, had been transmitted to childishness and ignorance.” V.50 and V.52. What is noteworthy is that he only realized this after spending five years with Origen. See also: “As I reckon it now, even though I did not do so then.” V.51. By emphasizing these points, Gregory shows the higher nature of his studies with Origen.

26. See *Address* V.57-62.

27. St. Gregory Thaumaturgus, *Life and Works*, 2. Gregory describes the circumstances that led him from Pontus to Caesarea in *Address*, IV.43-VI.92. Gregory attributes God’s providence to him meeting Origen: “In short, although we were unknown to each other, unrelated, foreigners, and separated by a great distance, however many nations, mountains, and rivers lay between us, with truly divine and wise foresight he contrived this meeting as my salvation by leading us to the same spot. I guess he foresaw this

first bishop.<sup>28</sup> After completing his studies in Caesarea in 238, Gregory delivered an “Address of Thanksgiving to Origen.”<sup>29</sup> Slusser notes that this work “gives us the most extensive contemporary description of Origen.”<sup>30</sup>

In this work Gregory spends a considerable amount of time stating that Origen is such a great teacher and individual that he does not have the adequate skill to praise him.<sup>31</sup> He prefers to remain silent but feels that would be an even greater mistake as

earlier, from my first birth and nurturing.” *Address* IV.46. See also: V.55, V.63, V.71-72. Note particularly his praise for Origen in *Address* VI.73 and 85: “He took us in hand from the first day, the first real day for me, the most precious of all days if I may say so, when first the true sun began to rise on me,” and in describing his relationship with Origen he says: ““And the soul of Jonathan was knit to that of David.””

28. Metcalfe notes: “Having been ordained the first bishop of Pontus, Gregory applied himself to the evangelisation of the province with such devotion that, as has been said, when he began he found only seventeen Christians; when death ended his life-work there remained only seventeen heathen.” Gregory Thaumaturgus, *Origen the Teacher: Being the Address of Gregory the Wonder-Worker to Origen, Together with Origen's Letter to Gregory* (translated with introduction and notes by William Charles Metcalfe; Early Church Classics; London: Society for Promoting Christian Knowledge, 1907), 7.

29. The Greek text with a parallel French translation of Gregory's writings and Origen's letter to Gregory is available in: Grégoire le Thaumaturge, *Remerciement à Origène, Suivi de la Lettre d'Origène à Grégoire*. The English translation of Gregory's letter to Origen is available in the following volumes: Alexander Roberts and James Donaldson, Eds., A. Cleveland Coxe, Revised by, *Fathers of the Third Century: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius, and Minor Writers, Methodius, Arnobius* (Ante-Nicene Fathers, Volume 6; Buffalo: Christian Literature Company, 1886), 21–39. Gregory's letter and Origen's response are also available in: Gregory Thaumaturgus, *Origen the Teacher: Being the Address of Gregory the Wonder-Worker to Origen, Together with Origen's Letter to Gregory* and Gregory Thaumaturgus, *Address to Origen* (Translations of Christian Literature. Series I: Greek Texts; London - New York: Society for Promoting Christian Knowledge - The Macmillan Company, 1920). The correspondence between the two is also available in a Greek edition with an introduction and notes in German: Gregorios Thaumaturgos and Origenes, *Des Gregorios Thaumaturgos Dankrede an Orgienes Als Anhang : Der Brief Des Origènes an Gregorios Thaumaturgos* (Introduction and notes Paul Koetschau; Sammlung Ausgewählter Kirchen- und Dogmengeschichtlicher Quellenschriften, Hft. 9; Freiburg i. B. und Leipzig: Mohr, 1894). Slusser notes: “Although this treatise has been known also as “The Panegyric to Origen” (Migne, Quasten, Fouskas), the modern preference is for “Address of Thanksgiving” (Koetschau, Altaner, Crouzel, Marotta), a title based on 3.31 and 4.40.” St. Gregory Thaumaturgus, *Life and Works*, 91. See also Grégoire le Thaumaturge, *Remerciement à Origène, Suivi de la Lettre d'Origène à Grégoire*, 38–39.

30. St. Gregory Thaumaturgus, *Life and Works*, 16. In the introduction to the SC edition, Crouzel notes: “C'est, avec la *Lettre* qui suit, un document incomparable pour la connaissance d'Origène et aussi pour celle de l'enseignement dans l'Église primitive, à Alexandrie comme à Césarée: il n'est pas concevable que le maître ait changé substantiellement de méthode dès son passage de la première ville dans la seconde.” Grégoire le Thaumaturge, *Remerciement à Origène, Suivi de la Lettre d'Origène à Grégoire*, 12.

31. See *Address* I.1-III.31. St. Gregory Thaumaturgus, *Life and Works*, 91–96.

“ingratitude is clearly despicable, in my view -- the most despicable thing of all.”<sup>32</sup> Gregory feels overwhelmed by the task ahead of him: “for I am proposing to speak about a man who looks and seems like a human being but, to those in a position to observe the finest flower of his disposition, has already completed most of the preparation for the ascent to the divine world.”<sup>33</sup> Gregory considers his encounter with Origen a second birth and describes the time with him in the following way:

He took us in hand from the first day, the first real day for me, the most precious of all days if I may say so, when first the true sun began to rise on me. At first, when like wild animals or fish or some kind of birds caught in a trap or a net we tried to extricate ourselves and slip away, wanting to leave him for Berytus or for home, he contrived by every stratagem to bind us close; he employed every kind of argument, attached every line (as the saying goes), and exercised all his powers.<sup>34</sup>

Gregory then goes on to speak about the virtues that Origen, “the Teacher of true piety,”<sup>35</sup> taught them and his great skill as a teacher.

At the end of his studies, Gregory expresses enormous grief at the thought of having to leave Origen. Although he states that this period “was not brief in fact but yet it was all too brief,”<sup>36</sup> he nonetheless feels like “a second Adam cast out of paradise”<sup>37</sup> who

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32. *Address*, III.21. *Ibid.*, 94. Gregory also states: “In any case, let no one suppose that I say these things to curry favor, to inflate the praises directed toward this man, or to curry favor another way by speaking against the worldly philosophers. Rather let him be persuaded that, lest we seem to be flatterers, we understate his deeds, and refrain from outfitting ourselves with the verbs and nouns and devices conventional to encomia.” *Address*, X.129-130. *Ibid.*, 112. See also *Address*, XVIII.203 where Gregory states: “So let my discourse come to an end here. It is full of boldness where it has least right to be, yet also I think gives thanks reasonably well, given our ability. Although we have said nothing worthy, at least we have not been completely silent, and yet I have done it with tears, in the fashion customary when people take leave of their friends. It is a bit stilted, but contains nothing in the way of flattery, nor perhaps too old-fashioned or elaborate. Of this I am certain, that there is nothing fabricated about it, but it is entirely true, sound in intention and pure and sincere in character.” *Ibid.*, 126.

33. *Address*, II.10. *Ibid.*, 93.

34. *Address* VI.73-74. *Ibid.*, 102-3.

35. *Address*, VI.81. *Ibid.*, 104. Gregory then describes Origen’s approach using an extended, image rich and detailed farming analogy to describe Origen as a skilful farmer who transforms his students from barren fields and undomesticated horses to mature and reasonable individuals. See *Address* VII.93-102. *Ibid.*, 106-8.

36. *Address* XVI.184. *Ibid.*, 122.

37. *Address* XVI.185. *Ibid.*

is “leaving, fleeing from this blessed life as much as did that man of old from the face of God, as he turned back to the earth from which he was taken.”<sup>38</sup> He further agonizes: “So shall I eat dirt all the days of my life there, and work the soil, though it bear me thorns and thistles in the form of the griefs and cares of which I am ashamed, since I abandon the concerns which are beautiful and good.”<sup>39</sup> He then accuses himself of being worse than the prodigal son and foresees a future consisting of “night in place of day, darkness rather than brilliant light, and mourning rather than celebration.”<sup>40</sup> Gregory adds that he also feels like the exiles to Babylon as he is:

driven from this holy city which is my homeland, where day and night the holy laws are recited, and hymns and songs and mystical doctrines, and the light of the sun is continual, shining on us in daytime as we discuss the divine mysteries and at night when we are inspired by the visions of what the soul saw and did in the daytime; to sum it all up: where the divine inspiration is pervasive.<sup>41</sup>

He concludes by saying that his speech “is a bit stilted, but contains nothing in the way of flattery, nor perhaps too old-fashioned or elaborate. Of this I am certain, that there is nothing fabricated about it, but it is entirely true, sound in intention and pure and sincere in character.”<sup>42</sup> Any teacher would envy the level of admiration and praise that Gregory expressed for Origen. This praise is ultimately connected to not only a set of facts that Gregory acquired but to a life-changing faith experience that he lived. Further testimony to encounter with Origen is shown in the saintly and fruitful ministry of Gregory. Above all, this emotional testimony to Origen shows the captivating effect that he had on his students and those who encountered him. Although Gregory’s is the only testimony that we have from one of Origen’s students, that of Eusebius also provides a high level of praise.

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38. *Address* XVI.187. *Ibid.*, 122–23.

39. *Address* XVI.188. *Ibid.*, 123.

40. *Address* XVI.194. *Ibid.*, 124.

41. *Address* XVI.196. *Ibid.*, 124–25.

42. *Address* XVIII.203. *Ibid.*, 126.

### 3.c. Eusebius. *Ecclesiastical History*. VI.1-39.

Eusebius provides examples of many others who were also mesmerized by Origen, and his testimony is proof that he considered himself as one of Origen's greatest admirers. Eusebius feels limited in what he is able to say, as his focus is to write a history of the Church, not a detailed biography of important figures. He nonetheless proceeds:

Now one might say much if he tried to hand down the life of the man at leisure in writing, but the treatise on him would require a special work. Nevertheless, for the present we shall epitomize most things as briefly as possible, and shall state some few facts about him, bringing together what we present from certain letters and from the knowledge of his pupils who have remained alive even to our own time.<sup>43</sup>

Eusebius begins with Origen's zeal, as a young seventeen year old, to unhesitatingly follow in his father's steps to gain "the crowns of martyrdom."<sup>44</sup> His mother tried to use reason and emotional appeals to restrain him, but Eusebius tells us that she prevented him from leaving by finally resorted to hiding all his clothes as "he was entirely carried away with the passion for martyrdom, he was more determined than ever."<sup>45</sup> Eusebius then adds:

since he could do nothing else, being unable to be quiet because of the zeal intense beyond his years, he sent his father a most encouraging letter on martyrdom, in which he exhorted him with these very words: 'Persevere, do not change your mind on our account.' Let this be recorded as the first evidence of Origen's youthful readiness and of his genuine disposition toward godliness.<sup>46</sup>

Eusebius proceeds to explain that Origen was very knowledgeable in the faith because his father trained him from a young age. Eusebius points out that Origen's maturity even took him beyond the basics:

And these studies were not without purpose in the boy's mind, who, on the other hand, labored so zealously at these that the simple and superficial readings of the

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43. Eusebius Pamphili, *Ecclesiastical History*. Books 6–10 (Trans. Roy Joseph Deferrari; The Fathers of the Church, Volume 29; New York: Fathers of the Church, Inc., 1955), 4–5. VI.2.

44. Ibid., 5. VI.2.

45. Ibid., 6. VI.2.

46. Ibid. VI.2.

sacred words did not satisfy him, but he sought for something more, and already at that age busied himself with deeper speculations, so that he even caused his father annoyance, as he inquired what the intent of the inspired Scripture really was. And his father seemingly rebuked him to his face, urging him not to seek anything beyond his age nor anything beyond the manifest meaning; but privately by himself he rejoiced greatly, and gave most profound thanks to God, the Author of all blessings, for having deemed him worthy to become the father of such a boy. And it is reported that he often stood near his boy as he slept and uncovered his breast, as if the Holy Spirit were enshrined within it, and reverently kissed it, and counted himself blessed in his goodly offspring. These things and others akin to these are related to have happened to Origen while he was a boy.<sup>47</sup>

With every detail of Origen's life Eusebius lavishes praise on Origen. He notes that Origen even as a young boy loathed "the teachings of the heresies,"<sup>48</sup> drew pagans "to him to hear the word of God,"<sup>49</sup> had many students who went on to be martyred<sup>50</sup> and some become bishops,<sup>51</sup> became head of the catechetical school at eighteen years old, developed a great reputation for the counsel he provided the martyrs, was greatly hated "because of the multitude of those who came to the divine teaching through his effort,"<sup>52</sup> lived an ascetical life, spent most of the night in "the study of the divine Scriptures,"<sup>53</sup> lived in poverty, and drew "his pupils to similar zeal."<sup>54</sup> Eusebius notes that when his personal study and teaching responsibilities "did not give him time to breathe,"<sup>55</sup> Origen handed over the basic instruction to one of his students, Heraclas, and reserved "for himself the instruction of those with experience."<sup>56</sup> He then went on to learn "the Hebrew language thoroughly and obtained personal possession of the original writings in the actual Hebrew characters."<sup>57</sup> Origen also converted gnostics "to the true doctrine as

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47. Ibid., 6–7. VI.2.

48. Ibid., 8. VI.2.

49. Ibid. VI.3.

50. See: Ibid., 8–10, 12–14. VI.3–5.

51. Eusebius mentions by name Plutarch, Gregory and his brother Athenodore. See Ibid., 8, 54–55. VI.3, 30.

52. Ibid., 10. VI.3.

53. Ibid., 11. VI.3.

54. Ibid. VI.3.

55. Ibid., 28. VI.15.

56. Ibid., 29. VI.15.

57. Ibid. VI.16.

taught by the Church”<sup>58</sup> and drew to himself “many others among the learned, since Origen’s fame was noised about everywhere.”<sup>59</sup> These included “a great many heretics and not a few of the most famous philosophers [who] attended his teaching zealously, being taught by him not only in divine things but also in secular philosophy.”<sup>60</sup> Eusebius also attests to the spread of Origen’s reputation in philosophical circles. He notes: “witnesses among the Greeks themselves of his proficiency in these subjects are the philosophers who flourished in his time, in whose writings we have found frequent mention of the man, sometimes when they dedicated their works to him, sometimes when they referred their own labors to him as to a teacher for criticism.”<sup>61</sup> Also during his first trip to Caesarea “the bishops of that land asked him to preach and expound the divine Scriptures publicly in the church, although he had not yet received ordination to the presbyterate.”<sup>62</sup> Furthermore in regards to the emperor’s mother, the very religious Julia Mamaea, Eusebius notes: “since Origen’s fame was so noised about that it even reached her ears, held it of great importance to obtain a sight of the man and to make a test of his understanding of divine things which was admired by all.”<sup>63</sup> Origen was also called to resolve religious disputes in Greece<sup>64</sup> and was called upon by Firmilianus, Bishop of Caesarea in Cappadocia who had “such esteem for Origen that on one occasion he

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58. Ibid., 32. VI.18. Here Eusebius names Ambrose. Later he describes the role that Ambrose played as Origen’s patron. Eusebius notes: “That time also marked the beginning of Origen’s commentaries on the divine Scriptures, when Ambrose urged him not only by countless verbal exhortations and incentives but also by furnishing abundant means. For, as he dictated, he had at hand more than seven shorthand writers, who relieved one another at appointed times, and copyists no fewer in number, as well as girls trained in beautiful penmanship. For all these Ambrose supplied the necessary means in abundance. Nay, even more, in his study and zeal about the divine oracles he brought to bear upon Ambrose an inexpressible enthusiasm by which he especially urged him on to the composition of the commentaries.” Ibid., 44. VI.23. This, in itself, is further testimony to the effect that Origen had on those he met and to his powerful personality.

59. Ibid., 32. VI.18.

60. Ibid. VI.18.

61. Ibid., 33. VI.19.

62. Ibid., 39. VI.20.

63. Ibid., 43. VI.21.

64. Ibid., 45. VI.23.

summoned him to his land to give aid to the churches, and on another, himself journeyed to Judaea and spent some time with him for his own improvement in divine matters.”<sup>65</sup> At the end of this work, Eusebius describes Origen’s imprisonment and torture.<sup>66</sup>

Despite this unflinching praise, Eusebius feels that there are other important points that he was not able to include and therefore along with Pamphilus composes a separate work dedicated entirely to Origen.<sup>67</sup> The passion and time that Eusebius dedicates to Origen are indicative of the high regard that he and many others had for Origen. He does not dedicate much time to the dispute between Origen and Demetrius his bishop, but claims this dispute was a result of jealousy at Origen’s fame. Eusebius is trying to be brief but does not reserve any accolades for a figure whom he obviously felt to have stood out in the history of the early Church.

### **3.d. Other Early Witnesses. Jerome, Augustine, and the Cappadocians.**

Jerome’s *On Illustrious Men* contains 135 brief biographies from Simon Peter to Jerome the presbyter. He presents a very positive image of Origen which mostly parallels what we have already seen in Eusebius’s *Ecclesiastical History*. Jerome does not present any negative comments about Origen, but rather affirms: “How great Origen’s glory was is apparent from the fact that Firmilianus, bishop of Caesarea, with all the Cappadocian

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65. Ibid., 51. VI.27.

66. Ibid., 66–67. VI.39.

67. Eusebius notes: “Now, the older men of our time have handed down countless other things about Origen, which I think it best for me to pass over, since they have no connection with the work at hand. But, all those matters about him which it was necessary to know one may also gather from the *Apology* written in his behalf by us and that holy martyr of our day, Pamphilus. We composed this zealously, collaborating with each other, because of his fault-finders.” Ibid., 59. VI.33. For this work see: Pamphile and Eusèbe de Césarée, *Apologie pour Origène*, suivi de Rufin d’Aquilée, *Sur la falsification des livres d’Origène*, Tome 1 (eds. René Amacker and Éric Junod; Sources Chrétiennes, No. 464; Paris: Cerf, 2002) and Pamphile et Eusèbe de Césarée, *Apologie pour Origène*, suivi de Rufin d’Aquilée, *Sur la falsification des livres d’Origène*, Tome 2 (eds. René Amacker and Éric Junod; Sources Chrétiennes, No. 465; Paris: Cerf, 2002).

bishops, sought a visit from him, and entertained him for a long while.”<sup>68</sup> He also adds: “who does not also know that he was so assiduous in the study of the Holy Scriptures.”<sup>69</sup>

Jerome speaks of Origen’s

immortal genius, that he understood dialectics, as well as geometry, arithmetic, music, grammar, and rhetoric, and taught all the schools of philosophers, in such wise that he had also diligent students in secular literature, and lectured to them daily, and the crowds which flocked to him were marvelous. These he received in the hope that through the instrumentality of this secular literature, he might establish them in the faith of Christ.<sup>70</sup>

As well, in a letter to Paula, Jerome lists Origen’s works and highly praises him in the introduction: “C’est pour en venir à notre Adamantius, à notre Chalcentère, qui a dépensé tant de travaux et de sueurs dans ses commentaires des Écritures qu’il a bien mérité le surnom d’homme d’acier. Voulez-vous savoir combien il nous a laissé de monuments de son génie? Le tableau suivant le montrera.”<sup>71</sup> Following this list Jerome takes his praise of Origen even further and also directly attacks his detractors. He notes:

Voyez-vous que Grecs et Latins ensemble ont été surpassés par le labeur de ce seul homme? qui jamais a pu lire autant qu’il a lui-même écrit? pour tant de sueurs, quelle récompense a-t-il-reçue? il est condamné par l’évêque Démétrios; excepté les évêques de Palestine, Arabie, Phénicie et Achaïe, l’univers entier s’accorde pour le condamner. Rome elle-même réunit un sénat contre cet homme, non pas pour cause d’innovations dans le dogme, ni pour motif d’hérésie, comme affectent maintenant de le dire des chiens enragés, mais parce qu’ils ne pouvaient

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68. Saint Jerome, *On Illustrious Men* (trans. Thomas Patrick Halton; The Fathers of the Church, a New Translation, Vol. 100; Washington, D.C.: Catholic University of America Press, 1999), 78. LIV.5.

69. Ibid. LIV.6.

70. Ibid., 78–79. LIV.8. “895. Et quia indicem operum ejus in voluminibus epistolarum, quas ad Paulam scripsimus, in quadam epistola contra Varronis opera conferens posui, nunc omitto: illud de immortalis ejus ingenio non tacens, quod dialecticam quoque et geometriam, et arithmetica, musicam, grammaticam et rhetoricam, omniumque philosophorum sectas ita didicit, ut studiosos quoque saecularium litterarum sectatores haberet, et interpretaretur eis quotidie, concursusque ad eum miri fierent: quos ille propterea recipiebat, ut sub occasione saecularis literaturae in fide Christi eos institueret.” Jacques Paul Migne, ed., *S. Eusebii Hieronymi Stridonensis Presbyteri Opera Omnia. Tomi Secundus et Tertius* (Patrologiae Tomus XXIII; Parisiis: Excudebat Vrayet, 1845), 665–67.

71. “Uidelicet ut ad Adamantium nostrum nostrum Chalcenterum ueniamus, qui tanto in sanctarum scripturarum commentariis sudore laborauit, ut iuste adamantis nomen acceperit. Vultis nosse quanta ingenii sui reliquerit monimenta? sequens titulus ostendet.” Saint Jérôme, “Ad Paulam,” Jérôme Labourt, in *Lettres. Tome II* (Collection des Universités de France; Paris: Société d’Éditions. Les Belles Lettres, 1951), 40. XXXIII.4.

pas supporter l'éclat glorieux de son éloquence et de son savoir; quand il parlait, tous semblaient muets.<sup>72</sup>

It is no wonder that following these acclamations, Jerome's later animosity surprised many. Laurence notes: "en 402, Marcella reçoit de Jérôme une lettre qui contient une attaque en règle contre la pensée d'Origène."<sup>73</sup> Augustine, who presents Origen in a very favorable manner, expresses his surprise and questions Jerome's shift of tone. In 397, Augustine asks Jerome:

But with regard to what you deigned to write back about Origen, I already had known that I should approve and praise the correct and true ideas we find, not only in ecclesiastical writings, but also in all writings, and disapprove and reprehend false and incorrect ideas. But I desired, and I still desire, from your wisdom and learning that you inform us of his mistakes by which that great man is proved to have withdrawn from the true faith.<sup>74</sup>

In 404, Augustine once again comes to the defense of Origen in a letter to Jerome. He says: "I read in your more recent writings that you have found fault with Origen and Didymus, and not just slightly, nor on unimportant issues, although you earlier praised Origen marvelously."<sup>75</sup> Jerome responds to other questions that Augustine poses to him

72. "Videtisne et Graecos pariter et Latinos unius labore superatos? quis enim umquam tanta legere potuit quanta ipse conscripsit? pro hoc sudore quid accepit praemii? damnatur a Demetrio episcopo; exceptis Palaestinae et Arabiae et Phoenices atque Achaiae sacerdotibus in damnationem eius consentit orbis; Roma ipsa contra hunc cogit senatum, non propter dogmatum nouitatem, non propter heresim (ut nunc aduersum eum rabidi canes simulant) sed quia gloriam eloquentiae eius et scientiae ferre non poterant, et illo dicente omnes muti putabantur." Ibid., 43–44. XXXIII.5.

73. Patrick Laurence, *Le Monachisme Féminin Antique: Idéal Hiéronymien et Réalité Historique* (Spicilegium Sacrum Lovaniense. Études et Documents; Leuven: Peeters, 2010), 244.

74. Saint Augustine, *Letters 1–99* (translation and notes by Roland J. Teske; ed. John E. Rotelle; The Works of Saint Augustine: A Translation for the 21st Century. II/1; Hyde Park, N.Y.: New City Press, 2001), 151. 40.6.9.

75. Ibid., 328. 82.3.24. In his first letter to Jerome in 394, Augustine mentions how Jerome speaks positively of Origen when he says: "For you can bring it about that we too have those fine men, and that one especially, whom you preferably cite in your writings." Ibid., 92. 28.2.2. In his letter composed to Augustine in 403, Jerome frequently mentions his dependence on Origen. He notes: "To these points I reply, first of all, that Your Wisdom ought to have recalled the brief preface to my commentaries where I say in my own name, 'What follows then? Am I so foolish or rash as to promise what he could not do? By no means! Rather, on this point I think I am more cautious and timid, because, feeling the feebleness of my own powers, I followed the commentaries of Origen. For that illustrious man wrote five volumes in the proper sense on the Letter to the Galatians and completed the tenth book of his *Miscellany* with a summary explanation of his commentary. He also composed various treatises and excerpts that could suffice by themselves alone. ... If, then, you had thought anything in our exposition worthy of criticism, it

but does not defend his criticism of Origen.<sup>76</sup> Jerome admits that he admires and is dependent on Origen. De Lubac points out: “in his commentary on Jeremiah, Jerome steals from Origen without naming him.”<sup>77</sup> Von Balthasar also notes: “Jerome, when commenting on scripture, continues to copy straight from Origen’s pages, even after outwardly breaking in anger the chains and fiercely denying the bond that linked him to the master.”<sup>78</sup> Despite his initial heavy praise, Jerome becomes cautious later in his life of a more direct association. Augustine on his part remains a faithful disciple of Origen. Many have written on Augustine’s dependence on Origen, and specifically the role that

was up to a man of your learning to investigate whether those things that we wrote are contained in the Greek authors in order that, if they did not say them, you might then rightly condemn my view, especially since I frankly admitted in the preface that I followed the commentaries of Origen and dictated either my own ideas or those of others, and at the end of the same chapter that you criticize, I wrote ...” Ibid., 282–83. 75.3.4. Jerome also states: “Origen first introduced this interpretation in the tenth book of his *Miscellany* where he explained Paul’s Letter to the Galatians, and the other commentators followed him. They introduce it at least principally for the purpose of replying to the blaspheming Porphyry, who blamed the impudence of Paul for daring to criticize Peter, the leader of the apostles, and to accuse him to his face and to restrain him by argument, because he acted wrongly, that is, because he who accused the other of sinning was in the same error as he was. What shall I say of John who long ruled the church of Constantinople as bishop and composed a very lengthy book on this very chapter in which he followed the view of Origen and the ancients? If you criticize me for being in error, allow me, please, to be in error with such men, and when you see that I have many companions in my error, you ought to produce at least one supporter of what you claim as the truth. This should suffice concerning the exposition of one chapter of the Letter to the Galatians.” Ibid., 284. 75.3.6. Furthermore, in his preface to the Latin translation of Origen’s Commentary on Jeremiah and Ezekiel, Jerome calls Origen the greatest teacher in the Church after the apostle Paul: “magnum est quidem, amice, quod postulas, ut origenem faciam latinum et hominem iuxta didymi uidentis sententiam alterum post apostolum ecclesiarum magistrum etiam romanis auribus donem.” Hieronymus. *Praefatio in Origenis homiliis XIV in Ezechielem*.

76. At one point in their correspondence Jerome complains that Augustine asks too many questions. He says: “If I want to reply to them, I will need the size of a book. I shall, nonetheless, try, to the extent I can, not to exceed the size of a longer letter and not to cause a delay for the brother, who is in a hurry. He demanded letters from me three days before he was going to depart so that I am compelled to blurt these ideas out on a run and to reply with a disorderly discourse, not with the seriousness of a writer, but with the haste of someone dictating.” Ibid., 281. 75.1.1.

77. Henri de Lubac, *History and Spirit: The Understanding of Scripture According to Origen* (Trans. Anne Englund Nash, Greek and Latin translation by Juvenal Merriell; San Francisco: Ignatius Press, 2007), 23, n.48.

78. Hans Urs von Balthasar, *Origen: Spirit and Fire. A Thematic Anthology of His Writings* (Originally published as *Origenes: Geist und Feuer: Ein Aufbau aus seinen Schriften*, übersetzt und mit einer Einführung von Hans Urs von Balthasar, 1938 by Otto Müller Verlag, Salzburg (2nd revised edition, 1956); trans. Robert J. Daly; Washington, D.C.: Catholic University of America Press, 1984), 1.

Origen's works had via Ambrose of Milan in converting Augustine.<sup>79</sup> Augustine did not stray from his admiration and use of Origen.

The Cappadocian fathers, Gregory of Nazianzus, known as the Theologian, Basil the Great, and Gregory of Nyssa also highly valued and made use of Origen's writings.

The Suda, a tenth century Byzantine Greek historical encyclopaedia, notes:

Having commented on every aspect of canonical Scripture, he left behind such a vast and pervasive body of work that from it would be derived thereafter the foundation for all teachings of the Church. So much so that Gregory, called the Theologian, pronounced: "Origen is the whetstone of us all." He provided a great service not only to our Church but to those outside it, heretics as well as philosophers, taught by him virtually the entire panoply of learning--secular philosophy in addition to things sacred.<sup>80</sup>

In particular, Gregory the Theologian and Basil produced for Theodorus, the Bishop of Tyana, a collection of extracts from Origen's writings known as the *Philocalia of Origen*.

In a letter to him Gregory says: "But that you may have some memorial from us, and at the same time from Basil, we have sent you a small volume of the choice thoughts of Origen, containing extracts of passages which may be of service to scholars."<sup>81</sup> This was

79. See for example Trigg who notes: "Ambrose admired the Cappadocians and gained from them an appreciation of Origen's allegorical interpretation of the Bible, which he practiced extensively in his preaching at Milan. Ambrose, in turn, introduced the allegorical interpretation of the Bible to Augustine of Hippo (354-430), the theologian from North Africa who was to shape western theology profoundly for more than a thousand years." Joseph Wilson Trigg, *Origen: The Bible and Philosophy in the Third-Century Church* (Atlanta, Georgia: John Knox Press, 1983), 251. See also: Joseph Wilson Trigg, "Origen," in *Augustine Through the Ages: An Encyclopedia* (General editor Allan D. Fitzgerald, Associate editors John Cavadini, et al.; Grand Rapids, Michigan - Cambridge, U.K.: William B. Eerdmans Publishing Company, 1999), 603-5.

80. See Suda, Ὠριγένης, omega, 182. Accessed online:

<http://www.stoa.org/sol>

-bin/search.pl?login=guest&enlogin=guest&db=REAL&field=adlerhw\_gr&searchstr=omega,182. "Gregory Nazianzus (329-89) summed it up when he said that 'Origen is the stone on which all of us were sharpened.' [15. Recorded by Hesychius and found as an entry in *Suidae Lexicon*, ed. A. Adler (Stuttgart: Teubner, 1933) 3, 619.]" Kilian McDonnell, "Does Origen Have a Trinitarian Doctrine of the Holy Spirit?" *Gregorianum* 75, no. 1 (1994): 136. Crouzel notes: "His only peers are Augustine and Thomas Aquinas and he remains the greatest theologian the Eastern Church has produced. ... he is the uncontested master, barring a few reservations, of the great doctors of the 4th century, the golden age of the Fathers. He is 'the stone which sharpens us all', to use a phrase of Gregory of Nazianzus reported by the Souda, and 'the Master of the Churches after the Apostle', to quote Didymus the Blind, copied by Jerome." Henri Crouzel, *Origen* (trans. A.S. Worrall; Edinburgh: T. & T. Clark, 1989), xi.

81. Gregorius Nazianzenus and Basilius Magnus, *The Philocalia of Origen: A Compilation of Selected*

not a passing interest; rather the works of Origen were closely read by them and integrated into their Theological reflection and writings. Gray notes: “it is without doubt that Origen had great impact on them, or else the Cappadocians Basil (the Great) and Gregory Nazianzen would not have wasted their time compiling the *Philocalia*, an anthology of Origen’s writings.”<sup>82</sup> Von Balthasar adds:

Basil and Gregory of Nazianzen, in their enthusiastic admiration, make a collection of the most fascinating passages from the inexhaustible works of the one to whom they continually returned when their day-to-day struggles allowed them a moment of peace. Gregory of Nyssa was even more thoroughly captivated. The Cappadocians transmit him practically intact to Ambrose, who also knew and copied from him firsthand. In fact, many of the breviary readings of Ambrose (as well as of Jerome and Bede) are practically word-for-word from Origen. Thus, flowing simultaneously from several directions, the heritage of Origen, already become the common possession of the Church, poured over Augustine and through him into the middle ages.<sup>83</sup>

Hinson goes even further in pointing out the wider circle of Origen’s influence: “All of the outstanding theologians of the fourth century owed him a massive debt: Athanasius, Basil, Gregory of Nazianzus, Gregory of Nyssa, and Didymus the Blind in the East; Hilary of Poitiers, Ambrose, Jerome, and Rufinus in the West.”<sup>84</sup> Von Balthasar also points out: “None of the great Fathers, from the Cappadocians to Augustine, and on up to Dionysius, Maximus, Scotus Eriugena and Eckhart, could escape an almost magical fascination for the ‘man of steel,’ as they called him. Some were completely swept away.”<sup>85</sup> What we see above is something quite extraordinary. Although some had

*Passages from Origen’s Works Made by St. Gregory of Nazianzus and St. Basil of Caesarea* (trans. George Lewis; Edinburgh: T. & T. Clark, 1911), ix.

82. Patrick Terrell Gray, “A Meaning Worthy of God: Origen and Biblical Integrity in a Pre-Constantinian Age,” *Quodlibet Journal* 4, no. 4 (November 2002). Accessed online on May 3, 2013: <http://www.quodlibet.net/articles/gray-origen.shtml>

83. urs von Balthasar, *Origen: Spirit and Fire. A Thematic Anthology of His Writings*, 1.

84. E. Glenn Hinson, *The Early Church: Origins to the Dawn of the Middle Ages* (Nashville: Abingdon Press, 1996), 192 Daniélou also notes: “Gregory of Nyssa and Evagrius Ponticus, the two great theorists who wrote on mystical theology in the fourth century, were both disciples of his.” Jean Daniélou, *Origen* (New York: Sheed and Ward, 1955), 293.

85. urs von Balthasar, *Origen: Spirit and Fire. A Thematic Anthology of His Writings*, 1.

reservations about aspects of Origen's writings, in reality he became the teacher of the greatest teachers in the early Church and the one who formed those who formed Christian Theology. However, as we will see below, he also had his detractors during his life and for several subsequent centuries.

### 3.e. Origen's Stormy Journey.

Origen tells his patron Ambrose: "the storm at Alexandria seemed to oppose us."<sup>86</sup> Several cumulative factors led to the difficulties that saw him leave Alexandria to settle permanently in Caesarea, Palestine. In 215 he went to Caesarea in Cappadocia for two years, then went to Palestine where as a layman he was asked to preach by bishops Theoctistus of Caesarea and Alexander of Jerusalem. Demetrius, his bishop in Alexandria, did not receive this news very well. Then sometime between 230-232, Origen left Alexandria for Greece to hold discussions with heretics. On his way there, he went through Palestine and was ordained a priest by Bishop Theoctistus in 232. Bishop Demetrius also objected to this ordination. As Crouzel notes: "On his return to Alexandria he was banished by Bishop Demetrius, who called two synods to censure his ordination as illicit."<sup>87</sup> Eusebius presents Bishop Demetrius's ire as an issue of jealousy at the growing popularity of Origen. However, Miller notes:

Demetrius' displeasure with Origen, which resulted in his official condemnation by the Alexandrian church establishment, had nothing to do with Demetrius' jealousy over Origen's scholastic fame, as Eusebius states in *HE* 6.8.4-5. In fact his excommunication was due to his ordination to the presbyterate in Palestine, an act that disregarded episcopal authority and jurisdiction.<sup>88</sup>

Another issue occurred in Athens which caused Origen much grief but is

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86. Origen, *Commentary on the Gospel According to John. Books 1-10*, 170. VI.7.

87. Henri Crouzel, "Origen and Origenism," in *New Catholic Encyclopedia*, vol. 10 (Washington, D.C.: Catholic University of America, 2003), 653.

88. Patricia Cox Miller, *Biography in Late Antiquity a Quest for the Holy Man* (Transformation of the Classical Heritage; Berkeley, Ca.: University of California Press, 1983), 100, n.116.

frequently overlooked. This may have actually sealed Origen's fate with Demetrius and continues to plague his reputation. Origen recalls the story of how he began to be accused of saying that the devil will be saved. Defending himself, he writes:

A certain heresiarch with whom I disputed in the presence of many people, in a debate that was written down, took the manuscript from the secretaries, added what he wished to add, took out what he wished to take out, and altered it as seemed to him good: now he is passing it round under our name, insulting us for what he had himself written. Indignant about that, the brethren in Palestine sent a man to me in Athens to get authentic copies from me. But at that time I had neither re-read nor corrected that text, but had lost sight of it, so that it was difficult for me to find it. However, I sent it them and, God is my witness, when I met the man who had distorted my book, I asked him why he had done it and, as if to satisfy me, he said: 'Because I wanted to improve the discussion and to correct it'.<sup>89</sup>

Much has been written on this issue and the wider controversy surrounding Origen,<sup>90</sup> but as Crouzel notes: "no precise text of his holds the salvation of the devil."<sup>91</sup> Furthermore, Foster adds: "Origen has been celebrated for being a heretic, which he never wished to be and as a universalist, which he never explicitly claimed, and as a reincarnationalist which

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89. Crouzel, *Origen*, 20. Crouzel mentions that Jerome preserves this letter but does not state where.

90. See: Elizabeth A. Clark, "New Perspectives on the Origenist Controversy: Human Embodiment and Ascetic Strategies," *Church History* 59 (1990): 145–62; Elizabeth A. Clark, *The Origenist Controversy: the Cultural Construction of an Early Christian Debate* (Princeton, N.J.: Princeton University Press, 1992); Eric Francis Osborn, "Origen: The Twentieth Century Quarrel and Its Recovery," in *Origeniana Quinta. Papers of the 5th International Origen Congress (Boston College, 14–18 August 1989)*, vol. 105 (ed. Robert J. Daly, ed. Robert J. Daly; Bibliotheca Ephemeridum Theologicarum Lovaniensium; Leuven: Leuven University Press, 1992), 26–39; Joseph Wilson Trigg, "Eustathius of Antioch's Attack on Origen: What is at Issue in an Ancient Controversy?" *The Journal of Religion* 75, no. 2 (April 1995): 219–38; Joseph Wilson Trigg, "Origen and Origenism in the 1990s," *Religious Studies Review* 22, no. 4 (October 1996): 301–8; Elizabeth A. Clark, "Origenist Controversy," in *Augustine Through the Ages: An Encyclopedia* (General editor Allan D. Fitzgerald, Associate editors John Cavadini, et al.; Grand Rapids, Michigan - Cambridge, U.K.: William B. Eerdmans Publishing Company, 1999), 605–7; Éric Junod, "Controverses autour de l'héritage origénien aux deux extrémités du IV<sup>e</sup> siècle : Pamphile et Rufin," in *Origeniana Septima : Origenes in Den Auseinandersetzungen Des 4. Jahrhunderts* (Wolfgang Bienert; Louvain: Leuven University Press; Peeters, 1999), 215–23; Emanuela Prinzivalli, "The Controversy About Origen Before Epiphanius," in *Origeniana Septima. Origenes in Den Auseinandersetzungen Des 4. Jahrhunderts* (Eds. W.A. Bienert and U. Kühneweg; Leuven: Bibliotheca Ephemeridum Theologicarum Lovaniensium, 137, 1999), 195–213; Crouzel, "Origen and Origenism"; and Elizabeth M. Harding, "Origenist Crises," in *The Westminster Handbook to Origen* (ed. John Anthony McGuckin; The Westminster Handbooks to Christian Theology; Louisville - London: Westminster John Knox Press, 2004), 162–67.

91. Crouzel, "Origen and Origenism," 658. Trigg recounts a slightly different version of this story. See: Trigg, *Origen: The Bible and Philosophy in the Third-Century Church*, 206–7.

he explicitly denied.”<sup>92</sup> More specifically Origen notes: “According to them, I say that the father of malice and perdition, and of those who are excluded from the kingdom of God, that is, the devil, will be saved. Not even a deranged and manifestly insane person can say this.”<sup>93</sup> Although, this should be enough to put us at ease, the debate nonetheless continues. In many ways the storm that landed Origen on the shores of Caesarea continues to rage.

### 3.f. Conclusion.

The discussion I presented above is only the tip of the iceberg of the much larger topic of the early praise and criticism towards Origen. In addition to the difficulties that he faced during his life and the years that followed, these events and accusations pale in comparison to the disputes that aroused the passions of monks, bishops, and emperors in subsequent centuries. Furthermore, post-Nicene ecclesiastical and philosophical differences, along with the corruption and disappearance of his works cannot be underestimated.<sup>94</sup>

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92. Paul Foster, ed., *Early Christian Thinkers: The Lives and Legacies of Twelve Key Figures* (Downers Grove, Ill.: IVP Academic, 2011), 124.

93. Mark S.M. Scott, “Guarding the Mysteries of Salvation: The Pastoral Pedagogy of Origen’s Universalism,” *Journal of Early Christian Studies* 18, no. 3 (Fall 2010): 351. Footnote 18: “Henri Crouzel, “A Letter from Origen to ‘Friends in Alexandria,’ ” in *The Heritage of the Early Church: Essays in Honor of George Vasilievich Florovsky*, ed. D. Neiman and M. Schatkin; trans. J.D. Gauthier (Rome: Pontificio Istituto Orientale, 1973), 140-141.”

94. See in particular Moroziuk who notes: “Just as the worldview, i.e. the philosophical and theological presuppositions, of modern scholars has changed and each finds in Origen what they seek as noted in the opening lecture of this conference (by E. Osborn), so it was with scholars in the fourth, fifth and sixth centuries. The worldview determined the attitude towards Origen. The worldview of Christians before Nicaea subsisted on different philosophical and theological presuppositions than those of Nicaea. Those who understood the presuppositions of Origen’s worldview found no problem with his theology, exegesis and spirituality. Thus Basil and Gregory found Origen’s thought stimulating enough to be worthy of preservation and ‘of service’ to scholars whereas Epiphanius and those of his mind-frame found Origen’s thought to be the source of heresies, including Arianism. Their suspicion appeared to be confirmed by the fact that the heretics also resorted to Origen’s thought in defence of their views.” Russel P. Moroziuk, “Origen and the Nicene Orthodoxy,” in *Origeniana Quinta. Papers of the 5th International Origen Congress (Boston College, 14–18 August 1989)*, vol. 105 (ed. Robert J. Daly; Bibliotheca Ephemeridum Theologicarum Lovaniensium; Leuven: Leuven University Press, 1992), 489. Moroziuk also adds: “When

Origen frequently notes that he considers aspects of his writings to be speculative<sup>95</sup> and that he always wished to be a man of the Church. These points often do not bear very strongly in the discussion. However, if Origen had been around when aspects of his speculative writings were questioned and later defined in a different way than he had proposed them, then surely the man of the Church would have been the first to offer either a clarification or an outright rejection. We cannot overlook that during his life, neither Demetrius nor any other bishop accused him of heresy. Rather, he was repeatedly welcomed into the heart of the catechetical ministry of the Church, which by

one examines the heretical charges of Epiphanius and others, it is obvious that we are not dealing with dogmata but with theologoumena and philosophoumena which were seldom if ever the subject of conciliar condemnations. Thus Origen's 'heresy' appears to stem not from the particularities of his theology, exegesis, spirituality, or even his method, as from the fact that the theological and philosophical presuppositions that governed his theological, exegetical, and spiritual vision and method had fallen into disfavor with the presuppositions that governed the Nicene Orthodoxy and Origen's detractors." Ibid., 490. Dechow also notes: "Why then does his condemnation in 400 come with such vehemence? The answer is multi-faceted, of course, and is complicated by the fact that Origen's followers are often the ones being attacked, though in his name. But if we admit that with the charges against him we are facing only the perception of him by the Nicene Christian Right, we may grant that perhaps the best single reason for his identification as a heretic is that given already by Eustathius of Antioch, leader of the victorious conservative group at the Council of Nicea in 325 and head of the strict Nicene party of Antioch." Jon F Dechow, "Origen's 'Heresy': From Eustathius to Epiphanius," in *Origeniana Quarta. Die Referate Des 4. Internationalen Origeneskongresses (Innsbruck, 2.-6. September 1985)* (ed. Lothar Lies; Innsbruck - Wien: Tyrolia-Verlag, 1987), 406. In a different article Dechow makes the following observation: "the climate of the times is sufficiently favorable to Epiphanius that his efforts in articulating the seven heresy charges against Origen through Panarion 64 or 376 - efforts that were the key part of his campaign against all heresies under the banner of the Nicene Creed - led on to Origen's condemnation in 400 by the churches of Egypt, Cyprus, and Rome and to the theologian's anathematization in the sixth century." Jon F Dechow, "Seminar II: The Heresy Charges Against Origen," in *Origeniana Quarta. Die Referate Des 4. Internationalen Origeneskongresses (Innsbruck, 2.-6. September 1985)*, vol. Bd. 19 (ed. Lothar Lies; Innsbrucker Theologische Studien; Innsbruck - Wien: Tyrolia-Verlag, 1987), 120.

95. Moroziuk notes: "the worldviews (of Origen and his detractors) examining the same issues were so different and far apart. After all the views expressed by Origen were only theologoumena or philosophoumena and not the subject of dogmata. Moroziuk, "Origen and the Nicene Orthodoxy," 492. Footnote number 5. Dechow notes: "The question is really about the parameters allowable for Christian pluralism and who should determine them, about whether or not there should be a point at which a self-defined Christian perception of reality is to be excluded from the company of other such perceptions, and even about the extent to which an intention should be demarcated in its particularity from any other intention of positive endeavor and creativity in a world where, according to the ancient Pauline vision in which Origen believed, God eventually shall be 'all in all' (1 Co 15:28; Ep 1:23, 4:6, 10; Col 3:11)." Dechow, "Origen's 'Heresy': From Eustathius to Epiphanius," 408.

all accounts show that he exercised with great passion and produced abundant fruit. Suffice it to say that many were drawn to his holiness and teaching and these went on to live and die as living witnesses to the Christian faith.

We need to realize that these early voices of praise or condemnation did not provide sufficient reason for their positions. It would be helpful to move beyond praise or condemnation, in order to focus more deeply on the structure of his work, in order to understand him more fully. I feel confident to paraphrase the words of Prestige and say that Origen was kicked out of the Church after he had already entered into heaven.<sup>96</sup> However, whether he is in heaven will not help us to better understand his work, hopefully what follows will.

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96. "Origen is the greatest of that happily small company of saints, who having lived and died in grace, suffered sentence of expulsion from the Church on earth after they had already entered into the joy of their Lord." George Leonard Prestige, *Fathers and Heretics. Six Studies in Dogmatic Faith with Prologue and Epilogue, Being the Bampton Lectures for 1940* (The Bampton Lectures; London: Society for Promoting Christian Knowledge, 1940), 92. Dechow also notes: "this evaluation of the heresiologist's [Epiphanius] polemic, even if his criticisms were justified, is unsatisfying and incomplete. For what Christian theologian, what saint even, can stand the test of perfection at subsequent weigh stations down the dogmatic road? Why should Origen be expected to be any different? Indeed he was not. He was a child of the late second and third centuries, trying to articulate Christianity in the world of this time. His thought is linked to Greek and Roman intellectual culture and philosophy. But it is also grounded in the Bible, associated with Christian *doctrina publica*." Dechow, "Origen's 'Heresy': From Eustathius to Epiphanius," 406.

## 4. Origen. History of Interpretation.

### 4.a. Introduction.

The question of methodology may be perceived as somewhat theoretical or abstract. After all, should we not be more interested in what Origen says rather than how he says it? However, these two cannot be separated, as uncovering a methodology helps us to understand the framework within which he is operating. An emphasis on methodology does not result in a diversion from what Origen is saying but rather enables us to place individual statements within the larger context of a consistent approach. If we focus only on what is being said the results we discover, regardless of how profound, will be only descriptive. A search for methodology goes beyond the descriptive level of what is being said to how and why. Ironically, remaining at the descriptive level without placing those results within the framework of the overall methodology will not even give us a full picture of what is being said, since what we are looking for and what we end up seeing would have proceeded from a limited perspective.

A systematic focus on method in the study of early Christianity has frequently been missing. Young laments this absence when she notes: “The results of the Fathers’ exegetical methods have often been dismissed because of their so-called disregard of history. Indeed, the standard English account of Origen’s exegesis<sup>97</sup> virtually organizes the material around the view that Origen never really understood the Bible because he sat too loosely to history.”<sup>98</sup> That such conclusions have been made and continue to be made point to the urgency of focusing on and clarifying Origen’s methodological approach. If

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97. Richard Patrick Crosland Hanson, *Allegory and Event: A Study of the Sources and Significance of Origen’s Interpretation of Scripture* (London: SCM Press, 1959).

98. Frances M. Young, *Biblical Exegesis and the Formation of Christian Culture* (Cambridge, England: Cambridge University Press, 1997), 3.

we read Origen without a clear methodology we would be in danger of working in the absence of any consistent points of reference. As a result we will find ourselves in the company of many scholars who have admired but ended up with negative conclusions about his approach. For example, Wiles observes:

alongside this all-important characteristic of spiritual affinity and theological discernment, there is need for the more pedestrian virtue of good sense, of the ability to distinguish between the higher ranges of a bold but profound theological thought and the wild flights of fancy. Much of the thought of the second and third centuries lacked the control of this practical virtue. In particular, it is the absence of this virtue which vitiates the work of Origen as a commentator. Side by side with examples of profound theological exposition stand passages of allegorical interpretation, which are entirely arbitrary in method and utterly unrelated in content to the meaning of the Gospel.<sup>99</sup>

I understand and sympathize with this confusion but hope to show that discerning Origen's methodology will enable us to see how Wiles's analysis, along with similarly styled critics, misses the point. Rather, what we will see is that there is much good sense and control, with no wild flights of fancy or arbitrariness in Origen's exegesis.

#### **4.b. Commentary on the Gospel of John. Introduction.**

Origen's methodology is a topic that is too large to cover briefly. As Heine notes: "To borrow a statement he [Origen] sometimes makes of various subjects that come up in his exegetical discussions, such a study would demand a volume of its own."<sup>100</sup> In this state of the question section, I will specifically focus on what authors have said about Origen's approach in his *Commentary on the Gospel of John*.

There are many reasons Origen's *Commentary on the Gospel of John* is an important work. First, among his work on the Gospels, *ComJn* is the lengthiest.<sup>101</sup>

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99. Maurice F. Wiles, *The Spiritual Gospel: The Interpretation of the Fourth Gospel in the Early Church* (Cambridge, England: University Press, 1960), 159.

100. Origen, *Commentary on the Gospel According to John. Books 1–10*, 10.

101. Note in comparison: Jerome and Thomas P. Scheck, Trans., *Commentary on Matthew* (trans. Thomas P. Scheck; Washington, D.C.: Catholic University of America Press, 2008) and Origen, *Homilies on Luke and Fragments on Luke* (trans. Joseph T. Lienhard; Fathers of the Church, Volume 94;

Second, Origen himself considered the Gospel of John to be special among the four Gospels and he spent more time on it than any other Gospel.<sup>102</sup> He tells Ambrose: “I think that John’s Gospel, which you have enjoined us to examine to the best of our ability, is the firstfruits of the Gospels. It speaks of him whose descent is traced, and begins from him who is without genealogy.”<sup>103</sup> Origen also frequently praises the Gospel of John.<sup>104</sup> Third, Rolf Gögler notes the historical importance of *ComJn*, in that it is the oldest surviving Christian commentary on a New Testament text.<sup>105</sup> Fourth, Heine considers this commentary to be best suited for understanding Origen’s approach. Heine notes: “perhaps no book of the Bible, certainly none of the New Testament, was so suited to Origen’s

Washington, D.C.: Catholic University of America Press, 1996). Jerome also mentions a commentary by Origen on Mark which is now missing. See Oberhelman: “Indeed, Jerome recalls in the preface that Blesilla, Paula’s eldest daughter, had asked him to translate Origen’s work on the synoptic gospels, which would have involved the translation of twenty-five volumes on Matthew, five on Mark, and thirty-five on Luke.” Steven M. Oberhelman, *Rhetoric and Homiletics in Fourth-Century Christian Literature Prose Rhythm, Oratorical Style, and Preaching in the Works of Ambrose, Jerome, and Augustine* (American Classical Studies; Atlanta, Ga.: Scholars Press, 1991), 72.

102. Heine notes: “This magisterial treatise was begun rather early in Origen’s career while he was still at Alexandria, but was finished much later, after he had taken up residence in Caesarea.” Origen, *Commentary on the Gospel According to John. Books 1–10*, 4. Heine also adds that its composition “spans a large portion of Origen’s scholarly career.” Ibid., 5.

103. *ComJn* I.21. Ibid., 37.

104. Origen notes: “(I.22) ... he reserves for the one who leaned on Jesus’ breast the greater and more perfect expressions concerning Jesus, for none of those manifested his divinity as fully as John when he presented him saying, ‘I am the light of the world’; [Jn. 8:12] ‘I am the way, and the truth, and the life’; [Jn. 14:6] ‘I am the resurrection’; [Jn 11:25] ‘I am the door’; [Jn 10:9] ‘I am the good shepherd’; [Jn 10:11] and in the Apocalypse, ‘I am the alpha and the omega, the beginning and the end, the first and the last.’ [Rev. 22:13]” (I.23) We might dare say, then, that the Gospels are the firstfruits of all Scriptures, but that the firstfruits of the Gospels is that according to John, whose meaning no one can understand who has not leaned on Jesus’ breast nor received Mary from Jesus to be his mother also. But he who would be another John must also become such as John, to be shown to be Jesus, so to speak. For if Mary had no son except Jesus, in accordance with those who hold a sound opinion of her, and Jesus says to his mother, ‘Behold your son,’ [Jn 19:26] and not, ‘Behold, this man also is your son,’ he has said equally, ‘Behold, this is Jesus whom you bore.’ For indeed everyone who has been perfected ‘no longer lives, but Christ lives in him,’ [Cf. Gal 2.20] and since ‘Christ lives’ in him, it is said of him to Mary, ‘Behold your son,’ the Christ.” *ComJn* I.22–23. Ibid., 37–38.

105. Gögler notes: “Dieser älteste uns erhaltene christliche Kommentar zu einer Schrift des Neuen Testaments ist entstanden auf Bitte eines Konvertiten, den Origenes aus der christlichen Irrlehre bekehrt hatte, die sich stolz «Gnosis» nannte, das heißt Erkenntnis.” Origen, *Das Evangelium Nach Johannes* (Ed. Rolf Gögler; Einsiedeln: Benziger, 1959), 15.

exegetical approach as the Gospel of John. In his *Commentary on the Gospel of John* we have the greatest exegetical work of the early church.”<sup>106</sup> These, among many other reasons, make what authors have said about Origen’s methodological approach in *ComJn* particularly important. Despite this great importance, surprisingly little has been written on Origen’s methodology in *ComJn*.

#### 4.c. Commentary on the Gospel of John. Karen Jo Torjesen.

Karen Jo Torjesen has done much work on Origen’s hermeneutical procedure. She began with her Ph.D. thesis, where she set out with the following goal: “In order to achieve a new perspective on Origen’s exegesis this study has attempted to identify the exegetical procedure which Origen employs and to correlate it with his theological understanding of exegesis.”<sup>107</sup> She proceeds to establish the procedure of his exegesis “by an exhaustive study of a single piece of commentary, the homilies on Psalm 37.”<sup>108</sup> Torjesen then moves on to see how the principles she found by studying this Psalm can be discerned in Origen’s commentaries and homilies on Jeremiah, Numbers, Song of Songs, the Gospel of Luke, and the Gospel of Matthew. She says: “The purpose of this

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106. Origen, *Commentary on the Gospel According to John. Books 1–10*, 3. Heine further adds: “Origen seems to have been working on several treatises in the same time frame. While there are no explicit cross-references in the *Commentary on John* to other works, if, as I argued earlier, this was his first major *Commentary*, then he must have worked on the *On First Principles* while writing the first five books of the *Commentary*, for he is only on Book 6 of the *Commentary on John* when he moves to Caesarea permanently in 232, and the *On First Principles* was written at Alexandria before he left. *On First Principles* 2.3.6 refers to his treatment, in another work, of Genesis 1:1, but in the first book he indicates that he had not yet reached Genesis 1:26 in this other work (*Princ* 1.2.6). This other work was the *Commentary on Genesis* and Genesis 1:26 would have been treated somewhere in Books 4–8 of the *Commentary*. This suggests that Origen had started the *Commentary on Genesis* while working on the Johannine prologue. It is likely that he was led to the opening words of Genesis from the opening words of John, ‘In the beginning...’, and treated the two phrases more or less identically.” Ronald E. Heine, *Origen: Scholarship in the Service of the Church* (Christian Theology in Context; Oxford - New York: Oxford University Press, 2010), 104.

107. Karen Jo Torjesen, “Hermeneutical Procedure and Theological Structure in Origen’s Exegesis” (California: The Claremont Graduate University, 1982), iii.

108. *Ibid.*, iii–iv.

analysis is to determine whether the exegetical procedure Origen has used for the Psalms is also applied to other scriptural books belonging to different exegetical genres.”<sup>109</sup> In regards to the Gospels she notes:

In studying Origen’s exegesis of the Gospels it quickly becomes clear that we are dealing with a distinct exegetical genre, an exegesis that is distinct both in its interpretive procedures and in the basic relation of the reader to the text. In analyzing this genre we will not only identify the key pattern for Origen’s interpretation of the Gospels, but also work out the fundamental differences between Origen’s exegesis of the Old and New Testament.<sup>110</sup>

Surprisingly, however, Torjesen covers only Origen’s homilies on Luke<sup>111</sup> and Commentary on Matthew,<sup>112</sup> while overlooking an analysis of *ComJn*.<sup>113</sup> She does not analyze *ComJn* either in this work or her later studies. She provides the following reasons

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109. Ibid., 95.

110. Ibid., 122. The identical quote can be found in: Karen Jo Torjesen, *Hermeneutical Procedure and Theological Structure in Origen’s Exegesis* (Patristische Texte und Studien, Bd. 28; Berlin - New York: Walter De Gruyter, 1985), 62. In a subsequent article she also notes: “A study of Origen’s exegesis of the Gospels shows that we are dealing with a distinct exegetical genre, for here the sequence of exegetical steps differs markedly from the pattern of steps found in the exegesis of the Old Testament.” Karen Jo Torjesen, “The Logos Incarnate and Origen’s Exegesis of the Gospel,” in *Origeniana Tertia. The Third International Colloquium for Origen Studies (University of Manchester. September 7th-11th, 1981)* (eds. Richard Patrick Crosland Hanson and Henri Crouzel; Rome: Edizioni dell’Ateneo, 1985), 32.

111. See: Torjesen, *Hermeneutical Procedure and Theological Structure in Origen’s Exegesis*, 63–64, and Torjesen, “The Logos Incarnate and Origen’s Exegesis of the Gospel,” 33–34.

112. See: Torjesen, *Hermeneutical Procedure and Theological Structure in Origen’s Exegesis*, 64–65 and Torjesen, “The Logos Incarnate and Origen’s Exegesis of the Gospel,” 34–36.

113. Torjesen’s subsequent studies also overlook *ComJn*. In the following article Torjesen only makes reference to the Tripartite division in relation to the Song of Songs: Karen Jo Torjesen, “‘Body,’ ‘Soul,’ and ‘Spirit’ in Origen’s Theory of Exegesis,” *Anglican Theological Review* LXVII, no. 1 (1985): 17–30. Passing references to *ComJn* are found in the following article but no structural analysis is provided: Karen Jo Torjesen, “Pedagogical Soteriology from Clement to Origen,” in *Origeniana Quarta. Die Referate Des 4. Internationalen Origeneskongresses (Innsbruck, 2.-6. September 1985)*, vol. Bd. 19 (ed. Lothar Lies; Innsbrucker Theologische Studien; Innsbruck - Wien: Tyrolia-Verlag, 1987), 370–78. See also: Karen Jo Torjesen, “Hermeneutics and Soteriology in Origen’s *Peri Archon*,” *Studia Patristica* 21 (1989): 333–48, Karen Jo Torjesen, *Excavations in the Deep-Structure of the Theological Tradition: The Social Origins of Theology* (Claremont, Calif.: Institute for Antiquity and Christianity, 1989), Karen Jo Torjesen, “Influence of Rhetoric on Origen’s Old Testament Homilies,” in *Origeniana Sexta. Origène et la Bible/Origen and the Bible. Actes Du Colloquium Origenianum Sextum (Chantilly, 30 Août - 3 Septembre 1993)*, vol. 118 (eds. Gilles Dorival and Alain Le Boulluec; Bibliotheca Ephemeridum Theologicarum Lovaniensium; Leuven: Leuven University Press - Peeters, 1995), 13–26, and Karen Jo Torjesen, “The Rhetoric of the Literal Sense : Changing Strategies of Persuasion from Origen to Jerome,” in *Origeniana Septima* (Eds. Wolfgang A. Bienert and Uwe Kühneweg; Louvain: Leuven University Press - Peeters, 1999), 633–44.

for purposely excluding *ComJn*:

The commentary on John was excluded for two reasons. The commentary is very long with the result, for instance, that Book I contains a commentary on only 10 verses. This makes it difficult to study the exegetical procedure for a single verse. The second reason is that this commentary was written with twin objectives, to exegete John's Gospel and to refute Heracleon's commentary on the same. Thus the exegesis of John is not typical of Origen's exegesis of New Testament texts.<sup>114</sup>

This helps us to understand Torjesen's reasoning for not covering *ComJn* which she also maintains in her subsequent writings. I address her second reason later in this thesis and show that, despite her points, *ComJn* is nonetheless an important work to study. Torjesen's comments and the vacuum she leaves further highlights the need for a closer look at *ComJn*.

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114. Torjesen, "Hermeneutical Procedure and Theological Structure in Origen's Exegesis," 45.

#### 4.d. Commentary on the Gospel of John. Ronald E. Heine.

Heine has also done a significant amount of work on Origen.<sup>115</sup> In the introductions to the two volumes of *ComJn*, Heine briefly discusses Origen's hermeneutics only in the first volume.<sup>116</sup> Heine points out that a comprehensive treatment of Origen's hermeneutic would be too large a task and therefore rightly limits himself to "the more modest goal of observing how Origen works at the text of John's Gospel and presenting these observations in a somewhat systematic fashion."<sup>117</sup> Heine further adds: "in the *Commentary on John* there are approaches to Scripture which we would expect to find in Origen, along with a few surprises."<sup>118</sup>

In this section, Heine first summarizes Origen's theoretic hermeneutic as found in *On First Principles*. This work is Origen's "exposition of the primary tenets of ecclesial

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115. Note in particular: Origen, *Homilies on Genesis and Exodus* (trans. Ronald E. Heine; The Fathers of the Church, Volume 71; Washington, D.C.: Catholic University of America Press, 1982), Ronald E. Heine, "Can the Catena Fragments of Origen's Commentary on John Be Trusted?" *Vigiliae Christianae* 40, no. 2 (June 1986): 118–34, Ronald E. Heine, "The Role of the Gospel of John in the Montanist Controversy," *Second Century* 6, no. 1 (1987): 1–19, Origen, *Commentary on the Gospel According to John. Books 1–10*, Origen, *Commentary on the Gospel According to John. Books 13–32*, Ronald E. Heine, "Stoic Logic as Handmaid to Exegesis and Theology in Origen's Commentary on the Gospel of John," *Journal of Theological Studies* 44 (1993): 90–117, Ronald E. Heine, "Three Allusions to Book 20 of Origen's *Commentary on John* in Gregory Thaumaturgus' *Panegyric to Origen*," in *Studia Patristica, Volume XXVI. Papers Presented at the Eleventh International Conference on Patristic Studies Held in Oxford, 1991* (Ed. Elizabeth A. Livingstone; Leuven: Peeters Press, 1993), 260–66, Ronald E. Heine, "The Introduction to Origen's *Commentary on John* Compared with the Introductions to the Ancient Philosophical Commentaries on Aristotle," in *Origeniana Sexta. Origène et la Bible/Origen and the Bible. Actes Du Colloquium Origenianum Sextum (Chantilly, 30 Août - 3 Septembre 1993)*, vol. 118 (eds. Gilles Dorival and Alain Le Boulluec; Bibliotheca Ephemeridum Theologicarum Lovaniensium; Leuven: Leuven University Press - Peeters, 1995), 3–12, Ronald E. Heine, "Reading the Bible with Origen," in *The Bible in Greek Christian Antiquity* (ed. Paul M. Blowers; trans. Paul M. Blowers; The Bible Through the Ages, Volume 1; Notre Dame, IN: University of Notre Dame Press, 1997), 130–48, Ronald E. Heine, Origen, and Jerome, *The Commentaries of Origen and Jerome on St. Paul's Epistle to the Ephesians* (The Oxford Early Christian Studies.; Oxford New York: Oxford University Press, 2002), Ronald E. Heine, *Reading the Old Testament with the Ancient Church: Exploring the Formation of Early Christian Thought* (Evangelical Ressourcement; Grand Rapids, Michigan: Baker Publishing, 2007), and Heine, *Origen: Scholarship*.

116. See: Origen, *Commentary on the Gospel According to John. Books 1–10*, 10–23.

117. *Ibid.*, 10–11.

118. *Ibid.*, 11.

faith.”<sup>119</sup> In book four he presents a correspondence between the tripartite division of man -- body, soul and spirit -- and the Biblical text. Heine adds that Origen does not follow the tripartite hermeneutic which he lays out and points out that “in practice, Origen rarely speaks of three levels of meaning in his exegesis. And, when he deals with two, it is usually the literal and the spiritual which he discusses. The intermediate level of meaning receives almost no attention in Origen’s exegesis.”<sup>120</sup> More specifically, when it comes to *ComJn*, Heine notes: “Origen’s exegesis of John may be summarized, then, by saying that sometimes he offers an interpretation at only the literal level, sometimes at only the spiritual, and occasionally an interpretation at both levels.”<sup>121</sup> Essentially, Heine sees Origen’s interpretation operating at two levels, the spiritual and the literal, which he proceeds to explain.

Heine first discusses spiritual exegesis. Since the word spiritual could potentially have many meanings, Heine clarifies:

Origen’s spiritual exegesis is rooted in his view of Scripture. While he does not deny the human agency in the writing of the Scriptures, the ultimate author of all Scripture for Origen, as for the early church in general, is the Holy Spirit. The meaning that one finds in Scripture, then, must be worthy of the Spirit from whom it comes.<sup>122</sup>

In this initial understanding, the spiritual is connected to the source of the text, the process of composition, and to the context within which the interpretation needs to take place. The spiritual application that the interpreter makes needs to be consistent with the continuum begun by the Holy Spirit, transmitted through the author, and discovered by the reader. Heine points out that Origen does not overlook the narrative details, but rather considers them to be only the starting point within this three stage spiritual process.

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119. Khaled Anatolios, “Christ, Scripture, and the Christian Story of Meaning in Origen,” *Gregorianum* 78, no. 1 (1997): 56.

120. Origen, *Commentary on the Gospel According to John. Books 1–10*, 11.

121. *Ibid.*, 12.

122. *Ibid.*

Therefore spiritual exegesis consists of the interpreter recognizing the Holy Spirit as the initial author of Scripture, desiring to be filled with the same Holy Spirit which inspired and filled the human author of the text, and finally acknowledging that the Holy Spirit needs to fill and inspire the reader. Heine shows that Origen expresses this concept in *ComJn* by speaking about two gospels -- the one that is seen in the written text and the one that results from the interpretive process which he calls the spiritual gospel.<sup>123</sup> This becomes particularly helpful in understanding and applying Origen's use of typology and allegory.<sup>124</sup> Heine's summary encapsulates Origen's understanding of the permeating role of the Holy Spirit in this process. While he uses examples from *ComJn* and Origen's *Commentary on Genesis* and *Homily on Leviticus* to affirm these points, Heine does not provide a more in-depth analysis of any texts either here or in his other works on *ComJn*.<sup>125</sup>

After discussing spiritual exegesis, Heine covers Origen's literal exegesis.<sup>126</sup> As an example of an interpretation at both the literal level and the spiritual levels, Heine points to Origen's interpretation of "there was a man sent from God, whose name was John" (John 1:6). Origen says:

according to the literal account, namely he was sent to Israel and to those who wished to hear him as he spent time in the wilderness of Judea and baptized at the

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123. Origen notes: "(44) We do not think our discussion was in vain when we examined these matters about the gospel, distinguishing in concept, as it were, the gospel which is perceptible by the senses from the intelligible and spiritual gospel. (45) And, indeed, the task before us now is to translate the gospel perceptible to the senses into the spiritual gospel. For what is the interpretation of the gospel perceptible to the senses unless it is translated into the spiritual gospel? It is little or nothing, even though the common people believe they receive the things which are revealed from the literal sense. (46) But all kinds of difficulties stand in our way as we attempt to reach into the depths of the meaning of the gospel and examine the bare truth of the types in it." *ComJn* 1.44-46. *Ibid.*, 43.

124. See Heine's comments in: *Ibid.*, 14-18.

125. See: Heine, "Can the Catena Fragments of Origen's Commentary on John Be Trusted?", Heine, "The Role of the Gospel of John in the Montanist Controversy", Heine, "Stoic Logic as Handmaid to Exegesis and Theology in Origen's Commentary on the Gospel of John", Heine, "Three Allusions to Book 20 of Origen's *Commentary on John* in Gregory Thaumaturgus' *Panegyric to Origen*", Heine, "The Introduction to Origen's *Commentary on John* Compared with the Introductions to the Ancient Philosophical Commentaries on Aristotle", and specifically Heine, *Origen: Scholarship*, 86-103.

126. Origen, *Commentary on the Gospel According to John. Books 1-10*, 18-23.

Jordan river, and according to the deeper meaning he was sent into the world (“world” being taken as the earthly place where there are men).<sup>127</sup>

Origen shows that a text’s use is not limited to its historical meaning but can and needs to be applied to other contexts.<sup>128</sup>

Heine also shows that in *ComJn* at times “the literal meaning is investigated only to show that it is impossible, and that one must look for a spiritual meaning. This is especially the case where there are differences in parallel passages in the Gospels.”<sup>129</sup> When these irreconcilable discrepancies are noticed, Origen proposes that the interpreter focus on the spiritual meaning. Heine carefully nuances this point when he says: “The fact that he chose to reconcile the differences at the historical level here shows that he did not take the historical sense lightly, but dismissed it as impossible only in those places where he could see no way of harmonizing the accounts at the historical level.”<sup>130</sup>

Heine also focuses on instances where he sees Origen focusing exclusively on the literal meaning. Heine provides several examples of this and in particular notes: “Large portions of Books 1 and 2 consist of literal exegesis directed at theological problems

127. *ComJn* II.175. Ibid., 142.

128. As another example of these two levels Heine also points to Origen’s interpretation of Ecclesiastes 12:12 as found in *ComJn* V.2-8.

129. Ibid., 19. Here Heine points us to *ComJn* X.14 where Origen states: “On the basis of numerous other passages also, if someone should examine the Gospels carefully to check the disagreement so far as the historical sense is concerned -- we shall attempt to show this disagreement in individual cases, insofar as we are able --, he would grow dizzy, and would either shrink from really confirming the Gospels, and would agree with one of them at random because he would not dare reject completely the faith related to our Lord, or, he would admit that there are four [and would say] that their truth is not in their literal features.” Ibid., 257. Heine notes elsewhere: “For Origen, the inspiration of the Scriptures had nothing to do with the accuracy of their historical or scientific accounts. He did not think that everything in the Bible was historically accurate. He begins Book 10 of his *Commentary on John*, for example, by calling attention to the discrepancies between John and the Synoptic Gospels in both chronological and geographical references clustered around the story of Jesus cleansing the temple and the events both preceding and following the cleansing in John 2. He does not think these discrepancies can be reconciled at the historical level, and he thinks that such discrepancies between the four Gospels are numerous. He is concerned, however, to defend the truthfulness of these accounts. Truthfulness and historical accuracy are neither synonymous nor necessarily interdependent for Origen.” Heine, “Reading the Bible with Origen,” 132–33.

130. Origen, *Commentary on the Gospel According to John. Books 1–10*, 21.

posed by various groups, some Gnostic, some the simple pious, and others unidentified.<sup>131</sup> No spiritual meaning is offered for anything contained in the first five verses of John's Gospel."<sup>132</sup> In Heine's opinion, there are times when "Origen offers one interpretation and gives no indication that he thinks another to be possible at another level of understanding the text."<sup>133</sup> However, such a definitive statement cannot be made based on Origen's focus on the literal sense in these verses. There could potentially be many reasons for Origen to focus only on the literal sense in some verses, but this decision does not exclude the potential for a spiritual meaning as well, specifically if other issues warranted such an interpretation.<sup>134</sup>

In conclusion, Heine sees Origen working at either the literal or the spiritual levels. At times Origen focuses exclusively on the literal, at times only the spiritual, and at times both the literal and the spiritual. Heine does not see in *ComJn* any application of a tripartite interpretation of Scripture -- he sees only the presence of the body and the spirit with no mention of the soul.

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131. Note number 90: "See, for example, *Comm.Jn.* 2.155; 2.171; 2.16; 2.73-74." Ibid.

132. Ibid. Heine also adds that Origen "considered the opening verses of John, however, to be theological propositions. The first two verses of the gospel, he asserts, consist of four propositions:[note number 92. *Comm. Jn.* 2.11-12; 2.34-5; 2.64-68] ...." Ibid. In a later work, Heine states: "After the general prologue to the commentary, which treats some of the standard topics discussed in the prologues of commentaries on secular literature, the first book of the *Commentary on John* investigates the opening statement of the Gospel, 'In the beginning (*archē*) was the Word (*Logos*).' Origen wants to establish the meaning of the two nouns in this sentence, *archē* and *Logos*, both of whose meanings may vary depending on the contexts in which they appear." Heine, *Origen: Scholarship*, 93. Heine points out that: "Origen follows the Stoic principle of verbal ambiguity in his investigation of the meaning of the two nouns. He refers to six different uses of the noun *archē* (*ComJn* 1.91-118)." Heine, *Origen: Scholarship*, 93. A more extended development of this idea can be found in: Heine, "Stoic Logic as Handmaid to Exegesis and Theology in Origen's Commentary on the Gospel of John".

133. Origen, *Commentary on the Gospel According to John. Books 1-10*, 22.

134. In a later work, Heine provides us with Origen's purpose for composing the first sections of *ComJn* which gives us a convincing reason for Origen's narrow focus in first chapter. Heine notes: "The prologue to John's Gospel (John 1:1-18) was especially important to the Valentinians, providing a scriptural basis for some of the basic points of their myth. The Valentinian Ptolemaeus produced an exegesis of it, as did Theodotus and Heracleon, and there are allusions to it in *The Gospel of Truth*. The Valentinians were not the only ones using the Johannine prologue to undergird their doctrines in the late second and early third centuries. However, responding to their understanding of the opening verses of John was a priority for Origen." Heine, *Origen: Scholarship*, 91-92.

#### 4.e. Commentary on the Gospel of John. Cécile Blanc.

Cécile Blanc's familiarity with *ComJn* is indisputable. She translated *ComJn* into French in five volumes for the Sources Chrétiennes series.<sup>135</sup> Blanc has also written other articles on aspects of Origen's writings which include references to *ComJn*, though none of these contain a reflection on Origen's biblical interpretation, either in *ComJn* or in his other works.<sup>136</sup> This topical approach is frequently repeated in studies on Origen. For example, Blanc's introduction to volume one of *ComJn* contains sections on Origen's biography, Origen's purpose for writing *ComJn*, gnosis, pre-existence of souls, summaries on each section, and comments on the volume.<sup>137</sup> Blanc's introductions to the other volumes also cover a variety of topics but do not specifically discuss Origen's exegesis. In the introductions to each of the five volumes, Blanc provides a descriptive

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135. Origène, *Commentaire sur Saint Jean. Tome I. Livres I-V* (Texte grec, avant-propos, traduction et notes par Cécile Blanc; Sources Chrétiennes, 120; Paris: Éditions du Cerf, 1966), Origène, *Commentaire sur Saint Jean. Tome I. Livres I-V* (Deuxième édition revue et corrigée; Texte critique, avant-propos, traduction et notes Cécile Blanc; Sources Chrétiennes, 120 Bis; Paris: Éditions du Cerf, 1996), Origène, *Commentaire sur Saint Jean. Tome II. Livres VI et X* (Texte grec, Avant-propos, traduction et notes Cécile Blanc; Sources Chrétiennes, 157; Paris: Les Éditions du Cerf, 1970), Origène, *Commentaire sur Saint Jean. Tome III. Livre XIII* (texte grec, avant-propos, traduction et notes Cécile Blanc; Sources Chrétiennes, 222; Paris: Les Éditions du Cerf, 1975), Origène, *Commentaire sur saint Jean. Tome IV. Livres XIX et XX* (Sources Chrétiennes, 290; Paris: Éditions du Cerf, 1982), Origène, *Commentaire sur saint Jean. Tome V. Livres XXVIII et XXXII* (Sources Chrétiennes, 290; Paris: Éditions du Cerf, 1992).

136. See: Cécile Blanc, "Le baptême d'après Origène," in *Studia Patristica Vol 11, Pt 2* (Ed. Frank Leslie Cross; Berlin: Akademie Verlag, 1972), 113–24, Cécile Blanc, "Le Commentaire d'Héracléon sur Jean 4 et 8," *Augustinianum* XV (1975): 81–124, Cécile Blanc, "Les nourritures spirituelles d'après Origène," *Didaskalia. Revista Da Faculdade de Teologia de Lisboa* VI (1976): 3–19, Cécile Blanc, "L'angélologie d'Origène," in *Studia Patristica Vol 14, Pt 3* (Ed. Elizabeth A. Livingstone; Berlin: Akademie-Verlag, 1976), 79–109, Cécile Blanc, "Qui est Jésus-Christ? La réponse d'Origène," *Bulletin de Littérature Ecclésiastique* LXXX, no. 4 (1979): 241–56, Cécile Blanc, "L'attitude d'Origène à l'égard du corps et de la chair," in *Studia Patristica Vol 17, Pt 2* (Ed. Elizabeth A. Livingstone; Elmsford, NY: Pergamon Press, 1982), 843–58, Cécile Blanc, "Jésus est fils de Dieu: L'interprétation d'Origène," *Bulletin de Littérature Ecclésiastique* LXXXIV, no. 1 (1983): 5–18, and Cécile Blanc, "Dieu est *pneuma*: le sens de cette expression d'après Origène," in *Studia Patristica Vol 16, Pt 2* (Ed. Elizabeth A. Livingstone; Berlin: Akademie Verlag, 1985), 224–41.

137. This structure is the same in both editions of volume one of *ComJn*: 120 (1966) and 120 bis (1996).

summary rather than a methodological analysis.<sup>138</sup> Her wide range of studies shows us the many themes found in Origen's work, but nowhere does she focus specifically on Origen's Biblical hermeneutics.

#### 4.f. Commentary on the Gospel of John. Summary Accounts.

During the past one hundred years there have been many summary accounts on the life and writings of Origen. Among the notable authors who have produced these are: Ferdinand Prat,<sup>139</sup> Eugène de Faye,<sup>140</sup> Gustave Bardy,<sup>141</sup> René Cadiou,<sup>142</sup> Jean Daniélou,<sup>143</sup> Henri de Lubac,<sup>144</sup> Hans urs von Balthasar,<sup>145</sup> Richard Patrick Crosland Hanson,<sup>146</sup> Henri Crouzel,<sup>147</sup> René Wasselynck,<sup>148</sup> Pierre Nautin,<sup>149</sup> and Joseph Wilson

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138. See: Volume I (120 [1966]), 7-55; Volume I (120 bis [1996]), 7-50; Volume II (157 [1970]), 7-117; Volume III (222 [1975]), 7-15; Volume IV (290 [1982]), 7-34; Volume V (385 [1992]), 9-43.

139. Ferdinand Prat, *Origène, le Théologien et l'Exégète* (La Pensée Chrétienne. Textes et Études; Paris: Bloud, 1907).

140. Eugène de Faye, "Origène est-il exégète ou dogmaticien?" *Revue d'histoire et de philosophie religieuses* III (1923): 97-105, Eugène de Faye, *Origène: sa vie, son oeuvre, sa pensée* (Paris: E. Leroux, 1923) and Eugène de Faye, *Esquisse de la Pensée d'Origène* (Bibliothèque Historique Des Religions; Paris: Éditions Ernest Leroux, 1925).

141. Gustave Bardy, *Origène* (Les Moralistes Chrétiens : Textes et Commentaires.; Paris: J. Gabalda, 1931).

142. René Cadiou, *Introduction au système d'Origène* (Collection d'Études Anciennes; Paris: Société d'édition "Les Belles lettres," 1932) and René Cadiou, *La jeunesse d'Origène: histoire de l'école d'Alexandrie au début du IIIe siècle* (Paris: G. Beauchesne et ses fils, 1935).

143. Jean Daniélou, *Origène* (Le Génie du Christianisme; Paris: Table ronde, 1948) and Jean Daniélou, *Le IIIème siècle: Origène* (Cours Polycopiés de la Faculté de Théologie; Paris: Institut catholique, 1958).

144. Henri De Lubac, *Histoire et Esprit. L'Intelligence de l'Écriture d'Après Origène* (Théologie; Paris: Aubier, 1950).

145. Hans urs von Balthasar, *Parole et Mystère Chez Origène* (Paris: Éditions du Cerf, 1957) and Hans Urs von Balthasar, *Origène: Esprit et feu. Tome I: L'âme* (Origène, textes choisis et présentés par Hans Urs von Balthasar; Traduction française par les Dominicaines d'Unterlinden; Paris: Éditions du Cerf, 1959).

146. Richard Patrick Crosland Hanson, *Origen's Doctrine of Tradition* (London: S.P.C.K., 1954) and Hanson, *Allegory and Event: A Study of the Sources and Significance of Origen's Interpretation of Scripture*.

147. Henri Crouzel, "Origène et Plotin élèves d'Ammonios Saccas," *Bulletin de Littérature Ecclésiastique* 57, no. 4 (Octobre-Décembre 1956): 193-214, Henri Crouzel, *Théologie de l'image de Dieu chez Origène* (Théologie; Paris: Aubier, 1956), Henri Crouzel, *Origène et la "connaissance mystique"* (Museum Lessianum, No 56; Bruges: Desclée De Brouwer, 1961), Henri Crouzel, *Origène et la philosophie* (Théologie; Paris: Aubier, 1962), Henri Crouzel, *Virginité et mariage selon Origène* (Museum Lessianum.; Paris: Desclée de Brouwer, 1963), Henri Crouzel, "Le Contenu Spirituel Des

Trigg.<sup>150</sup> These works provide us with much useful background knowledge to Origen's work and each also focuses on a particular aspect of Origen's life and writings. Many of these works also treat Origen's approach to Scripture. However, as we saw with the works of Blanc, these authors may use *ComJn* as part of their analysis, but none specifically look at Origen's use of Scripture in *ComJn*. Therefore, although these are important works, they are of very limited use for this section of our study. While little has been written specifically on Origen's hermeneutical procedure in *ComJn* there are nonetheless a few authors who have focused on this topic. In the following sections I will look at these works.

Dénominations Du Christ Selon le Livre I Du *Commentaire sur Jean* d'Origène," in *Origeniana Secunda. Second Colloque International Des Études Origéniennes (Bari 20–23 Septembre 1977)*, vol. 15 (eds. Henri Crouzel and Antonio Quacquarelli; Quaderni Di "Vetera Christianorum"; Rome: Edizioni dell'Ateneo, 1980), 131–50, Henri Crouzel, *Origène* (Paris Namur: Lethielleux Culture et Vérité, 1985), Henri Crouzel, "La personnalité d'Origène," in *Origeniana Tertia. The Third International Colloquium for Origen Studies (University of Manchester. September 7th–11th, 1981)* (eds. Richard Patrick Crosland Hanson and Henri Crouzel; Rome: Edizioni dell'Ateneo, 1985), 9–25, Henri Crouzel, *Les Fins Dernières Selon Origène* (Collected Studies; London: Variorum Reprints, 1990), Henri Crouzel, "Origen's Exegesis of Jn 4:13–15," in *Origine et Postérité de l'Évangile de Jean XIIIe Congrès de l'ACFEB Toulouse (1989)*, vol. 143 (Association catholique française pour l'étude de la Bible, Christian-Bernard Amphoux, and Alain Marchadour; Lectio Divina; Paris: Cerf, 1990), Henri Crouzel, *Origène et Plotin: comparaisons doctrinales* (Collection "Croire et Savoir"; Paris: Téqui, 1991), Henri Crouzel, "Le Dieu d'Origène et le Dieu de Plotin," in *Origeniana Quinta. Papers of the 5th International Origen Congress (Boston College, 14–18 August 1989)*, vol. 105 (ed. Robert J. Daly; Bibliotheca Ephemeridum Theologicarum Lovaniensium; Leuven: Leuven University Press, 1992), 406–17, and Crouzel, "Origen and Origenism".

148. René Wasselynck, *Origène* (Paris: Les Éditions ouvrières, 1966).

149. Pierre Nautin, *Origène: sa vie et son œuvre* (Christianisme Antique; Paris: Beauchesne, 1977).

150. Joseph Wilson Trigg, "A Decade of Origen Studies," *SSR* 7, no. 1 (January 1981): 21–27, Trigg, *Origen: The Bible and Philosophy in the Third-Century Church*, Joseph Wilson Trigg, "Origen's Modesty," *StPatr* 21 (1989): 349–55, Joseph Wilson Trigg, "Origen Man of the Church," in *Origeniana Quinta. Papers of the 5th International Origen Congress (Boston College, 14–18 August 1989)*, vol. 105 (ed. Robert J. Daly; Bibliotheca Ephemeridum Theologicarum Lovaniensium; Leuven: Leuven University Press, 1992), 51–56, Joseph Wilson Trigg, *Origen* (The Early Church Fathers; London New York: Routledge, 1998), and Trigg, "Origen".

#### 4.g. Commentary on the Gospel of John. Raymond Brady Williams.

In 1966, Raymond Brady Williams submitted a Ph.D. thesis to the faculty of the Divinity School at the University of Chicago entitled: “Origen’s Interpretation of the Gospel of John.” As does Heine, Williams turns to the tripartite system found in Origen’s *On First Principles* as a starting point to the discussion of Origen’s methodology in *ComJn*. Williams notes:

Having been begun at Alexandria and continued at Caesarea, it is representative of a relatively long period of Origen’s creative work. Moreover, it would seem that if Origen’s method could be properly applied to any portion of Scripture, it could be applied to this Gospel. He considered it the most important book of the Bible and thought that the symbolism and enigmatic statements of the Gospel rendered it particularly susceptible to his spiritual interpretation.<sup>151</sup>

In the first part of this thesis Williams focuses on Origen’s method as presented in *On First Principles*. The second part “is concerned with Origen’s work in his *Commentary on John*. This involves a presentation of his understanding of the relation of the Word and Scripture, the ‘rules’ of interpretation, and the resulting interpretation of portions of the Gospel.”<sup>152</sup> The third part places *ComJn* within the context of the history of the interpretation of the Gospel of John. Let us look specifically at Williams’s argument in section two, which builds upon the methodology established in *On First Principles*.<sup>153</sup>

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151. Raymond Brady Williams, “Origen’s Interpretation of the Gospel of John,” Ph.D. Thesis (The University of Chicago, 1966), 1–2.

152. *Ibid.*, 2.

153. Williams notes: “The purpose of the study is to outline Origen’s exegetical method and to determine how this method was applied to the Gospel of John. It is an attempt to set forth the results of the spiritual interpretation of the spiritual gospel.” *Ibid.*, 3. We need to make an important methodological distinction between an approach that assumes the tripartite distinction when looking at Origen’s other works and one that looks for a methodology based exclusively on principles discerned from reading *ComJn*. Williams’s approach is the former. Even if a reader takes the latter approach -- consideration of *On First Principles* could hardly be dismissed. However, Williams also cautions us about an overdependency on the principles found in *On First Principles*. He notes: “The presentation of this three-fold interpretation in *Peri Archōn* is very short; Origen gave only a broad outline. The illustration given in the interpretation of a passage from the Shepherd of Hermas certainly does little to clarify the issue. Nor did Origen given in any other place a systematic presentation of the method. In fact, the importance of the three-fold interpretation as stated here has been greatly overrated. When we turn to the commentaries and the homilies where we would expect to see this method applied, it is almost never discovered. To be sure, one may find in his works some elements of interpretation that may seem to be more on the level of the

Williams sees these three aspects to be inter-related. He points out that Origen's "doctrine of the interpretation of Scripture is more a theology than a method of exegesis in the modern sense."<sup>154</sup> This leads him to make two conclusions:

(1) The primary context within which Origen's method of interpretation must be understood is not the antecedents in Barnabas, Philo, and Clement, but is Origen's own system. (2) Such a treatment within the context of Origen's system will make it clear that Origen's exegesis is not undisciplined speculation. Rather, his interpretation stands within and is of a piece with his entire theological system.<sup>155</sup>

This integral approach helps us to avoid making Origen a slave to systems that preceded him. When we focus on Origen's writings we are able to better discern the connections between the tripartite system established in *On First Principles* and his other writings.

When Williams moves on to his next section and focuses on the connection between *On First Principles* and the rest of Origen's writings he concludes:

What in this theoretic formulation has been a trichotomy became in practice a dichotomy. Origen stressed the literal level and the spiritual level. The goal of the interpreter is to move on a vertical line from the literal to the spiritual. One reason that Origen in practice eliminated the moral level of interpretation may be simply that Origen's whole system was governed more by his ontology than by his anthropology. It is very difficult to work a third, moral level into the ontological structure of visible world and eternal truths.<sup>156</sup>

However, Williams also adds: "Although Origen did not give us a detailed method of interpretation in *Peri Archōn*, he did give us the outline of the basic theological presuppositions which formed the context within which his interpretation took place."<sup>157</sup>

As a result of this observation we are correctly warned not to have a too narrowly preset approach when looking at Origen's writings.

psychic or moral and some that are on the spiritual or mystical level, but on the whole there is not a three-fold interpretation in Origen." Ibid., 43–44.

154. Ibid., 7.

155. Ibid., 8. Williams elsewhere states: "it is very difficult to separate exegetical method from the theological system of the interpreter." Ibid., 97.

156. Ibid., 44.

157. Ibid., 45.

Williams shows the importance of this flexibility in his overview of books I, II, VI, X, XIII, XIX, XX, XVIII, and XXXII of *ComJn*.<sup>158</sup> In these sections, he discusses how Origen's commentary is presented at either one or two levels. Williams focuses particularly on book XIII and notes:

This book is of special interest for several reasons. It contains a number of considerable quotations from the commentary of Heracleon. The awakening of the Samaritan woman was treated as an analogy to the return of the heterodox to orthodox Christianity. In this discussion he emphasized the incompleteness of the revelation given in the Old Testament as portrayed by the water which did not satisfy. At the same time he indicated that the relation of Moses and the prophets to the apostles was the same as that of the sowers and reapers who rejoice together. At several points he argued for a distinction between literal interpretation and spiritual understanding. The healing of the nobleman's son was interpreted as a sign of Jesus' power to cure the spiritual illness of the sons of Abraham. In the discussion of the two signs at Cana and Capernaum he made a distinction between signs and wonders and spoke of the eschatological signs.<sup>159</sup>

Of the ten references to the heterodox in *ComJn* XIII,<sup>160</sup> there is only one in the section that I am working with.<sup>161</sup> Within the structure of *ComJn* XIII.3-42, the Samaritan woman is treated as an instance of incomplete belief, not of false belief. The other passages in XIII also do not associate her specifically with false beliefs. It is only in XIII.81, when Origen compares the Jews to the Samaritans, that he explicitly calls the Samaritans heterodox.<sup>162</sup> The remaining passages speak of the heterodox in general without any

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158. See: *Ibid.*, 49–56. Williams omits books IV and V, which consist of only a few paragraphs.

159. *Ibid.*, 53.

160. See: XIII.6, 48 (2x), 76, 81, 98, 103, 106, 163, and 195.

161. "(XIII.5) It may, perhaps be a dogma of some kind that no one receives a divine gift who does not request it. The Father, indeed, through the Psalm, urges the Savior himself to ask that it may be given to him, as the Son himself teaches us when he says, 'The Lord said to me, You are my son, ask from me and I will give you the Gentiles as your inheritance and the ends of the earth as your possession.' And the Savior says, 'Ask and it will be given to you,' for everyone who asks receives. (XIII.6) When, however, the Samaritan woman hears about the comparison of the two waters, she is persuaded to ask Jesus for water, being, as we said before, a representation of the opinion of the heterodox who busy themselves concerning the divine Scriptures. (XIII.7) And consider, on the basis of her experiences, how she was not refreshed nor relieved of thirst, although she drank from the well that she supposed to be deep." Origen, *Commentary on the Gospel According to John. Books 13–32*, 70.

162. "But, since the Jews represent those who think sound thoughts (for salvation is from them), but the Samaritans represent the heterodox, consequently the Samaritans deify Garizim, which means 'separation' or 'division.'" *Ibid.*, 85.

association to the Samaritans.

The discussion of the heterodox provides us with one of many examples of how Origen presents his narrative based on a two level system. This system is highlighted by Williams in these sections as he shows that Origen either works at the first level and not the second, at both the first and the second, or at the second without a first.<sup>163</sup> By way of conclusion Williams notes that in *ComJn* there is:

a great deal which elaborates and illustrates what we have learned of Origen's method of interpretation from *Peri Archōn*. (1) In the first and second books, which deal with the prologue, there is the discussion of the Word of God and its relation to creation, incarnation, and Inspiration. This provides an important background for Origen's understanding of the nature of Scripture. (2) In the sixth, thirteenth, nineteenth, and twentieth books Origen dealt with material which led to a treatment of the revelation of the Word in the Old Testament, the New Testament, and the eternal gospel. (3) In the tenth and thirteenth books Origen was forced to consider the intention of the Holy Spirit in inspiration and the subsequent relation of the revelation in John's gospel to that in the Synoptics. (4) The doctrine of the subordination of the literal, historical level of Scripture to the mystical, spiritual understanding is found in every book of the commentary. It is implicit in all of Origen's interpretation.<sup>164</sup>

These four points are developed in further detail and form the main sections of the remaining chapter on Origen's interpretation of the Gospel of John.<sup>165</sup> Essentially, Williams's analysis presents Origen's interpretation of the Gospel of John as occurring at two levels then proceeds to find the above four themes scattered throughout *ComJn*.

Since Williams had given an important role to the principles enunciated in *On First Principles* it is disappointing that these did not form a greater part of his analysis. If

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163. An example of this last approach is found in book XXXII. Williams says that it "contains the discussion of John's narrative of the Last Supper (John 13:2-33). Origen did not believe that the commandment concerning footwashing should be observed literally but that it contained a spiritual teaching concerning the growth of faith." Raymond Brady Williams, "Origen's Interpretation of the Gospel of John," 55. Williams further qualifies this when he says: "Origen did not dispute the historicity of Jesus' act of washing the disciples feet, but he did deny that the ordinance should be perpetually observed. He could not argue that the command was irrational or that it was impossible, but he did argue that it was not particularly useful, at least among cultured people. Therefore, Origen argued that there must be a more spiritual meaning in Jesus' command." *Ibid.*, 84-85.

164. *Ibid.*, 56.

165. See: *Ibid.*, 56-98.

they had, perhaps he would not have said: “In his doctrine of the inspiration and interpretation of Scripture he came close to a relatively modern heresy of denying meaning to the historical, literal level of Scripture. Whether he has escaped or fallen into this heresy, modern critics of Origen’s work cannot decide.”<sup>166</sup> It would be difficult to come to this conclusion if the connection between the two stages had been better appreciated. As I will discuss in more detail later, in Origen’s trajectory the first level is not denied but forms the necessary first stage in a larger continuum.

This comes out less harshly when Williams covers how Origen proceeds from the literal to the spiritual level. He notes:

It is important to remember that in Origen’s view all of Scripture has a spiritual meaning. Not all has a legitimate literal meaning, but no part lacks the spiritual. Thus the task of the interpreter is not to determine what can be allegorized and what can not. Rather, it is to find embedded in the text those evidences which point to the spiritual meaning.<sup>167</sup>

Though getting to the spiritual interpretation of Scripture is a difficult task, it leads to the intended fuller understanding of the text. Williams notes: “The regularization of these evidences and clues into a few principles is about as close as one can come to a formal presentation of Origen’s method.”<sup>168</sup> Williams thus identifies nine ways in which Origen moves beyond the literal meaning:<sup>169</sup> anthropomorphisms, ritual as a shadow of heavenly realities, historical narratives as allegories, geographical locations and movement, individuals and classes of people, grammatical details, etymologies, numbers, and text criticism. The purpose of these is to discover meaning that goes beyond the literal but is somehow related to it. Therefore, these do not supply us with an approach that is different

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166. Ibid., 70.

167. Ibid., 107.

168. Ibid., 108.

169. See: Ibid., 108–34. Williams also discusses aspects of Origen’s approach in the sections “Scripture Interpreted by Scripture” (134–140), “The Letter and the History” (140–143), and “The Spiritual Meanings” (143–147). These do not add to the approach that Williams already discussed but provides further examples of the dynamics within Origen’s methodology.

from the tripartite model, but rather provide us with the variety of ways that the movement from reading the text to interpreting and applying it takes place. The balance between these two is at the same time the genius of Origen and the aspect of his writings that is most often misunderstood.

#### **4.h. Commentary on the Gospel of John. Jean-Michel Poffet.**

Jean-Michel Poffet offers us a different approach. He looks at the question from the perspective of the history of interpretation and decides to narrow his study to focus on: “Jn 4,1-42 lue et interprétée par Héracléon d’abord et par Origène ensuite.”<sup>170</sup> He notes the particular dynamic between these two, as to a certain extent Origen’s work is a response to Heracleon’s. Poffet’s approach is an important one as it compares the interpretation of Heracleon and Origen on the same passages and therefore highlights the relationship between the two. Poffet notes:

De plus nous avons ici affaire non seulement à deux commentateurs d’une même époque, écrivant au sein d’une même culture, mais encore à deux auteurs dont le second réagit à la lecture du premier, Origène tenant pour incorrecte la lecture de son prédécesseur.<sup>171</sup>

Many authors have acknowledged the connection between them but none have so closely analyzed Origen’s work in light of Heracleon’s. If it is universally assumed that, in part, Origen is responding to Heracleon, then this kind of comparative approach is indispensable. Furthermore, Poffet’s work highlights that an understanding of the

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170. Jean-Michel Poffet, *La méthode exégétique d’Héracléon et d’Origène commentateurs de Jn 4--Jésus, la Samaritaine et le Samaritains* (Paradosis; Fribourg: Editions Universitaires Fribourg Suisse, 1985), 2.

171. Jean-Michel Poffet, *La méthode exégétique d’Héracléon et d’Origène commentateurs de Jn 4--Jésus, la Samaritaine et le Samaritains* (Paradosis; Fribourg: Editions Universitaires Fribourg Suisse, 1985), 2. Poffet notes: “Nous aurons donc non seulement deux mais trois données à coordonner: un texte biblique et deux commentaires, dont le second se veut explicitement, du moins en partie, réfutation du premier.” Ibid., 114. He later also adds: “une fois de plus ce commentaire nous est ici révélé comme étant non seulement commentaire de Jn mais encore, et parfois surtout, un commentaire du commentaire d’Héracléon.” Ibid., 262.

language that Origen uses requires a consideration of what Heracleon said. This helps us to better appreciate and understand Origen's text, as to a certain extent a dialogue needs to take into consideration the other partner.

In addition to this relational focus, Poffet also looks at each author individually as he sets for himself the following goal: "Nous tâcherons de comprendre leur approche du texte et de mettre en lumière les chemins qu'ils ont empruntés pour le faire accéder à la parole."<sup>172</sup> I will focus only on Poffet's treatment of Origen's exegesis of the Gospel of John,<sup>173</sup> where he sets out to address the following:

Quelles vont être son approche du texte, sa méthode, son interprétation? Et puisque, entre le texte biblique et lui, il y a dorénavant le commentaire d'Héracléon -- commentaire par rapport auquel il tient prendre position -- jusqu'où Origène va-t-il pouvoir suivre son illustre prédécesseur? Où et comment va-t-il le contrer ou même s'en affranchir totalement? Où et comment l'évangile en tant que «puissance de Dieu pour le salut» (Rm 1,16) plus encore que texte à analyser va-t-il imposer sa marque à la lecture d'Origène et des correctifs à celle d'Héracléon?<sup>174</sup>

Within each of the sections, Poffet reflects on aspects of Origen's methodology.<sup>175</sup> This includes the close attention that Origen gives to the text. As Poffet notes: "Dès le départ il nous a fallu souligner le respect d'Origène pour le texte d'abord, qu'il décrit avec précision; pour le contexte ensuite, proche et lointain, pour la dynamique et la progression du récit également."<sup>176</sup> However, Poffet also points out Origen moves from "Partant de la lettre (λέξις) qu'il veut large (grammaire, composition, histoire), il tient à en venir à la Parole (λόγος)."<sup>177</sup> Poffet also notes that Origen follows Paul in putting

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172. Ibid., 2.

173. See: Ibid., 113–281.

174. Ibid., 114. Poffet also cautions: "On n'attendra pas de nous une présentation globale et exhaustive de la pensée d'Origène, fût-ce à partir de Jn 4! L'enquête serait insuffisante. Mais surtout, l'intérêt que, comme exégète, nous portons au Maître d'Alexandrie, n'a d'égal que la dette que nous reconnaissons avoir envers ceux qui, avant nous, ont étudié Origène et l'ont mis à notre portée, ... si l'on peut dire!" Ibid. Elipses is in the original text.

175. See in particular: Ibid., 130–34, 144–45, 155–57, 206–7, 219–20, 234–35, 262–63, 265–73.

176. Ibid., 277.

177. Ibid.

“Christ au centre de l’histoire du salut et au centre de son herméneutique.”<sup>178</sup> Poffet summarizes Origen’s hermeneutics that he was able to discern throughout this study in the following three points:

le souci des Ecritures, en particulier de l’A.T., et de leur portée permanente pour le chrétien est peut-être ce qui préoccupe le plus notre exégète; nous avons vu aussi quelle place il sait donner à Jésus et à son ministère, contrairement à Héracléon; nous avons souligné enfin l’impact, sur sa réflexion, du Christ ressuscité s’adressant à tout croyant et, très spécialement, à toute intelligence croyante.<sup>179</sup>

Poffet goes on to further specify Origen’s three kinds of intertextuality which takes place at the level of “words, expressions, and structures.”<sup>180</sup> Throughout this study Poffet does not make reference to the tripartite system as discussed in *On First Principles*.

This is a wonderful study on Origen’s methodology as it includes many important aspects of his approach based on a detailed reading of his commentary on John 4:13-42. Poffet acknowledges the importance that Origen gave to the Old Testament, the ministry of Christ, and resurrection of Christ. However, he lacks a deeper analysis which would have resulted in seeing these three points as part of a methodological framework rather than a methodology itself. Poffet identifies as a methodology what I would consider as only aspects of one. The presence of intertexture or a focus on Christ, points to tools used to achieve a particular goal, and are not necessarily a methodology.<sup>181</sup> For example, recognizing the presence of intertexture is only the first step. This should lead to further questions such as why one text is selected and not another or how the incorporation of either Old Testament or New Testament texts takes place. If we do not move from this

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178. Ibid.

179. Ibid., 279.

180. See: Ibid.

181. An example of a distinction between tools, aspects and qualities that lead to a methodology would be the distinction between a joke, funny, and a sense of humor. A person who tells a joke, may or may not be funny. Regardless of whether a person is funny or not, telling a joke indicates that this person has a sense of humor. The joke is not the sense of humor, the joke is not necessarily funny. The joke is the means, funny is the response in the audience, and the sense of humor is indicative of the intentions of the one delivering the joke and intending to be funny.

stage to looking for a more comprehensive methodology, then the accusations against Origen of arbitrariness would only be reinforced. Later in this thesis, I will discuss further aspects of Origen's approach, some distinctions in intertexture, and how these can help us to arrive at Origen's methodology.

#### **4.i. Commentary on the Gospel of John. Henri Crouzel.**

Henri Crouzel has produced more works on Origen than any one else. In a short article on Origen's Commentary on John 4:13-15, he begins by first clarifying that the term literal sense was understood differently by Origen than it is by contemporary scholars. He maintains:

Il représente aujourd'hui la signification voulue par l'auteur, donc, quand il s'agit de langage figuré, ce qui se produit souvent, ce n'est pas la figure seule, mais ce qu'elle exprime. Au contraire, pour Origène, le sens littéral est la matérialité même de ce qui est dit, avant, si cela était possible, toute interprétation. Ainsi, quand il s'agit d'une parabole, le sens littéral pour un moderne comprend la leçon de la parabole: pour Origène cette dernière sera le sens spirituel, distinct du sens littéral, qui correspondra à l'histoire racontée, bien qu'elle soit sans valeur historique et cela fera dire à Origène que dans ce cas le sens littéral est sans consistance, opinion qui lui a été souvent reprochée, mais en parfaite ignorance de cause.<sup>182</sup>

Though it is important to point out this distinction, the word literal continues to be understood in various ways. Even the discussion of the intended meaning of the author elicits much debate. However, what we should keep in mind is that authors do not always use this word in the same way. Crouzel notes that this distinction is important for his article as "le passage qui nous occupera en est un bon exemple -- une signification spirituelle est fréquemment présente dans la lettre, en entendant ce mot comme Origène, et elle est voulue par l'évangéliste, entrant ainsi dans la définition moderne du sens

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182. Henri Crouzel, "L'Évangile de Jean et la Patristique: L'exégèse Origénienne de Jn 4,13-15," in *Origine et postérité de l'évangile de Jean. XIIIe Congrès de l'ACFEB Toulouse (1989)*, vol. 143 (Association catholique française pour l'étude de la Bible., Christian-Bernard. Amphoux, and Alain Marchadour; Lectio Divina; Paris: Cerf, 1990), 164.

littéral.”<sup>183</sup>

Crouzel maintains that there is an allegory found in the text of the Samaritan woman and the Samaritans representing the heterodox.<sup>184</sup> He also points out the following parallel that Origen makes: “Que l’eau de la source de Jacob, située dans le pays des Samaritains, représente la science qu’ils prétendent tirer de l’Écriture, cette interprétation dépend de celle, que nous allons voir, de l’eau donnée par Jésus.”<sup>185</sup> Crouzel then moves on to point out the discussion of two kinds of hunger and thirst in the text. The first is “le sens «principal» (προηγούμενως),”<sup>186</sup> and the second is the one given by Jesus which is spiritual. Origen points out that to acquire this second one must live according to the Beatitudes and hunger and thirst for justice. Thus Crouzel points out that Origen not only focuses on the distinctions made in the Gospel of John, but also adds further parallels to build on the ones already found.

Crouzel points out that these distinctions, which include the use of allegory, should not be seen to have their source in Greek and Philonic allegory. These tools can be seen to emanate from a Christian context. He notes: “C’est l’affirmation, plusieurs fois répétée dans le Nouveau Testament et montrée par un certain nombre des interprétations qu’on y trouve, que le Christ est la clé de l’Ancien Testament.”<sup>187</sup> Crouzel sums up Origen’s general approach in the following way:

Habituellement, malgré quelques infidélités à ce principe, c’est le sens littéral, tel qu’il l’entend, qui est la base du sens spirituel ou allégorique et il l’explique avant d’en venir au sens spirituel. Il ne manque pas d’homélies qui reposent principalement sur le sens littéral dont il tire des leçons morales.<sup>188</sup>

However, Crouzel also points out: “Le point de vue d’Origène n’est pas celui de

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183. Ibid.

184. See also my discussion of this point in the section above on ‘Williams.’

185. Ibid., 165.

186. Ibid.

187. Ibid., 170.

188. Ibid., 171.

l'historien ou de l'archéologue, mais celui du pasteur qui a à instruire, du haut de la chaire ou par la plume, des communautés chrétiennes.”<sup>189</sup> Here Crouzel provides a very succinct analysis on a short section in *ComJn* and shows us how Origen uses various tools to both explain the text and apply it to the lives of the readers.

#### 4.j. Commentary on the Gospel of John. Michihiko Kuyama.

Kuyama considers *ComJn* to be one of the essential texts needed in any assessment of Origen's hermeneutics.<sup>190</sup> His paper aims to look at the lofty though important task of clarifying

the foundation for Origen's hermeneutics, or hermeneutical principle, firstly, based on his *On First Principles* 4.1-3, where his systematic hermeneutics is in the fullest sense explicated, and secondly, in reference to the preface of the *Commentary on the Gospel of John*, where the same idea is formulated. Therefore, we may understand how closely the principle of Origen's biblical hermeneutics, proposed on deep reflection in *On First Principles*, is related to the basic idea of interpreting the Bible, which he pursued in that preface and on which he gradually put his exegesis into practice in all his commentaries thereafter. Consequently, we may realize his endeavour to formulate this consistent and dynamic hermeneutical principle, which, in my opinion, would give us the clue to bridge the gap between his hermeneutical thinking and his theological thought.<sup>191</sup>

Kuyama focuses on Origen's view of the comprehensive role of the Holy Spirit with regards to Scripture. He states:

In Book 4 of *On First Principles*, Origen starts his hermeneutics with the inspiration of the Holy Scripture. This inspiration (θεόπνευστος) means, in his sense, that the Holy Spirit plays a guiding and leading role concerning the Bible, by enlightening the prophets and apostles, so that those who encounter the Holy Scripture may become, by searching out and devoting themselves to the deep things of God, partakers of His mysteries. The Holy Spirit makes even the literal

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<sup>189</sup>. Ibid.

<sup>190</sup>. “When we seek to shed light upon the principle of Origen's hermeneutics, it is quite essential to take into account his *Commentary on the Gospel of John*, together with the extant fragments of the *Commentary on the Psalms* and the first few books of the *Commentary on Genesis*, to say nothing of his *On First Principles*.” Michihiko Kuyama, “The Searching Spirit: The Hermeneutical Principle in the Preface of Origen's *Commentary on the Gospel of John*,” in *Origeniana Sexta. Origène et la Bible/Origen and the Bible. Actes du Colloquium Origenianum Sextum (Chantilly, 30 août - 3 septembre 1993)* (eds. Gilles Dorival and Alain Le Boulluec; Bibliotheca Ephemeridum Theologicarum Lovaniensium, Vol. 118; Leuven, Belgium: Leuven University Press - Peeters, 1995), 433.

<sup>191</sup>. Ibid., 433–34.

and historical meaning of the text significant, and in some cases, uncovering or hiding the divine things in the Bible. Through the biblical text, the Holy Spirit intends ‘to impel the readers to search (κινεῖν τὸν ἐντυγχάνοντα ζητεῖν)’, and aims to make them ‘more skilful and searching (τοὺς ἐντρεχέστερους καὶ ζητητικωτέρους)’, in short, making them into active searchers for the ‘deeper meaning (τὸν βαθύτερον νοῦν)’ of the Holy Scripture. Here, we realize the dynamic motive in Origen’s hermeneutics, or boundless searching made by the Holy Spirit, strong evidence for which is shown in his characteristic usage of comparatives, such as in the text mentioned above.

In addition, the important point to note is the ‘hiding activity’ of the Holy Spirit, who not only unlocks the meanings of the Holy Scripture but also places stumbling blocks (σκάνδαλα), hindrances (προσκόμματα), and impossibilities (ἀδύνατα) within it. By doing so, however, according to Origen, the Holy Spirit prevents the reader from unquestioningly following the conventional understanding of the text, leading each along a different path to the divine, and enabling him to seek ceaselessly various approaches to the biblical text and meanings.<sup>192</sup>

Therefore the Holy Spirit plays an important role in the all the various stages from composition to interpretation of the Bible. Kuyama further points out that the Christ is the goal to which the interpreter moves. He notes: “Although in having the mind of Christ and partaking of the Logos, Christ is the object of the reader, yet in becoming Jesus, or Christ living in the reader, Jesus Christ is also the subject.”<sup>193</sup> Kuyama does not discuss the *tripartite* division found in *On First Principles* but rather focuses on the relationship between the text, Christ, the reader, and the Holy Spirit who unifies this whole process of composition and interpretation. This short article shows Origen’s consistency on the topic of the role of the Holy Spirit as found in *On First Principles* 4.1-3 and the preface of *ComJn*, but does not go beyond this narrow scope to cover other aspects of Origen’s methodology either in the preface of *ComJn* or the rest of the commentary.

#### **4.k. Commentary on the Gospel of John. John Anthony McGuckin.**

McGuckin’s work focuses on a different aspect of the structure of *ComJn*. He states that his focus “is to engage with the structure of Origen’s work as demonstrative of

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192. Ibid., 434–35.

193. Ibid., 426.

the apologetic intent that underlies it all, from beginning to end, and thus stands as a major motive underpinning and colouring his precise treatments of individual sub-themes.”<sup>194</sup> McGuckin minimizes the importance of Origen’s relationship to Heracleon. He says:

Origen is no more following him than he is following the Evangelist. Something else is leading him. He has his own design which he brings to his work and into that end all his sources are fed. The presupposition that either one or both of these previous texts determined Origen’s structure is widespread, but it sits badly with the actualities of the *ComJn*. In the first place Origen’s reference to Heracleon is sporadic and different in style in the different places it occurs. And secondly, although Origen follows the Gospel’s progress of verses, this is far from the same thing as being led by that principle in his ideological design.<sup>195</sup>

McGuckin feels that this is an important point because he asserts that Origen’s goal was not to exclusively respond to past issues but to address current ones for the faithful. Though this distinction needs to be made, it is undeniable that Heracleon’s commentary was the impetus for Origen to both respond to Heracleon and also address issues that Origen felt were important for his day.

McGuckin’s emphasis on structure leads him to posit that Origen’s “innovation lies more in the systematic consistency he wished to impose on hermeneutical procedure than in the method itself.”<sup>196</sup> He also recognizes the limits of proceeding with a structural approach since though nine books survive, most of *ComJn* is missing. McGuckin nonetheless reconstructs in 32 books, the possible passages that Origen may have commented upon. These consist of passages from John 1:1–13:33.

McGuckin then turns to the list of fourteen *Epinoiai*: Life, Light, Truth, Way, Resurrection, Door, Wisdom, Power of God, Word, Good Shepherd, Messiah-King,

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194. John Anthony McGuckin, “Structural Design and Apologetic Intent in Origen’s *Commentary on John*,” in *Origeniana Sexta. Origène et la Bible/Origen and the Bible. Actes du Colloquium Origenianum Sextum (Chantilly, 30 août - 3 septembre 1993)* (eds. Gilles Dorival and Alain Le Boulluec; Bibliotheca Ephemeridum Theologicarum Lovaniensium, Vol. 118; Leuven, Belgium: Leuven University Press - Peeters, 1995), 443.

195. Ibid.

196. Ibid., 443–44.

Master and Lord, Paraclete, and True Vine and Bread of Life.<sup>197</sup> Other than Wisdom and Power of God, which he attributes to the Pauline corpus, McGuckin notes that the rest correspond to verses from John 1–14. This leads him to conclude: “then if Book 32 of the *ComJn* was not itself the final volume of his opus (and its inconclusive ending might suggest that it was not), it was nonetheless within one or two books of the original and intended conclusion.”<sup>198</sup> The above structure enables McGuckin to propose that the apologetic intent of *ComJn*

suggests that Origen’s primary theological focus is Christological. The same might also be said about the theological intent of the Fourth Gospel, but in Origen’s case the christocentrism is perhaps even more acute. It is not, however, a mere christology of the Logos which he develops but a cosmic sophiology that is concerned to demonstrate that Logos itself is a title or *Ἐπίνοια* which should be seen as subsumed under the Son’s ‘archetypal’ role as the Creative Wisdom of God.<sup>199</sup>

McGuckin further adds that Origen is primarily concerned with “how the Son leads the receptive soul into deeper comprehension of, and communion with, God. This is undoubtedly the master theme which he has announced at the outset and returns time and again to illustrate in the particularities of his exegesis.”<sup>200</sup>

The dual purpose of Origen’s approach is thus to address both the literalists and the over-spiritualization of the gnostics, in what McGuckin calls a “brilliant and ironic apologetic.”<sup>201</sup> Origen thus presents his apologetic intent to a variety of groups, both past and present, using a Christocentric approach to Scripture. McGuckin prefers to call this a

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197. See: Ibid., 451–52. Heine notes: “*Epinoiai Christou* is a Greek phrase that is translated either ‘aspects of Christ’ or ‘concepts of Christ’ and refers, in Origen’s thought, to the many things that Christ becomes within his ministry to the created order. The concept conveyed by the phrase is a significant feature of Origen’s doctrine of Christ and of his teaching on the formation of Christ in the individual Christian.” Ronald E. Heine, “Epinoiai,” in *The Westminster Handbook to Origen* (ed. John Anthony McGuckin; The Westminster Handbooks to Christian Theology; Louisville - London: Westminster John Knox Press, 2004), 93.

198. McGuckin, “Structural Design and Apologetic Intent,” 452.

199. McGuckin, “Structural Design and Apologetic Intent,” 452.

200. Ibid., 453.

201. Ibid., 456.

hermeneutical procedure rather than a method. Though a Christocentric approach is central to Origen's writings, McGuckin does not hint that there may also be other aspects to Origen's hermeneutical procedure.

#### 4.1. Conclusion.

Each of the above authors takes a different approach and emphasizes a variety of aspects of *ComJn*. There is not a single unifying theme in these works, but there are some important aspects that are frequently repeated. This shows us both the richness of Origen's approach and the variety of ways that many have appreciated his writings.

If we proceed from the general to the more specific, we can begin, as does Heine, by looking at what he calls Origen's "theoretic hermeneutic."<sup>202</sup> For this, Heine turns to *On First Principles* IV.2.4-6, where Origen presents a tripartite vision which sees a correspondence between the body, soul, and spirit in the human person to a threefold level of meaning in Scripture. This deductive approach has also been used by many other authors who use the tripartite division as their starting point for looking at Origen's exegesis. Heine demonstrates the difficulty of emphasizing this approach because only two levels, the literal and the spiritual, can be discerned in the writings of Origen. He ends up concluding that Origen interprets texts at (1) only the literal, (2) only the spiritual, or (3) occasionally at both.

Williams also turns to *On First Principles* to see how Origen discusses the interpretation of Scripture. He emphasizes that Origen's approach is best seen as Origen's theology rather than his method. Williams then focuses on three aspects of the larger context in IV.1-2: "(1) the doctrine of inspiration; (2) the relation of the Old Testament to the New; and (3) the doctrine of the two levels of Scripture."<sup>203</sup> Williams concludes, as

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202. Origen, *Commentary on the Gospel According to John. Books 1–10*, 11.

203. Raymond Brady Williams, "Origen's Interpretation of the Gospel of John," 9.

does Heine, that although in theory Origen presents three levels, in practice there are only two. He sees Origen to have worked at: (1) the first and not the second, (2) both the first and the second, and (3) the second without the first. Williams then lists nine ways in which Origen moves beyond the literal meaning.

Kuyama draws on a larger corpus of sources. He notes that “when we seek to shed light upon the principle of Origen’s hermeneutics, it is quite essential to take into account his *Commentary on the Gospel of John*, together with the extant fragments of the *Commentary on the Psalms* and the first few books of the *Commentary on Genesis*, to say nothing of his *On First Principles*.”<sup>204</sup> He first turns to *On First Principles* and focuses on the motives of spirit and search to discuss the guiding role of the Holy Spirit in the inspiration and interpretation of Holy Scripture. When Kuyama turns to *ComJn*, he shows how Origen focuses on the active role of the Holy Spirit who “has the power to interpret all the Scriptures as Gospel.”<sup>205</sup> This happens by keeping the interpretive process focused on Christ as the object and also as the subject when Christ lives in the reader. There is no mention of the tripartite division; rather, Kuyama focuses on Origen’s approach which traces how the Holy Spirit operates from the inspiration of the author, to the composition of the text, to the inspiration of the reader. For Kuyama, the Holy Spirit’s role in directing the reader to a Christological view of Scripture is the ultimate goal of the interpretive process.

The other authors take an inductive approach to *ComJn* and avoid discussing *On First Principles*. Poffet’s history of interpretation perspective examines *ComJn* 4:13-42 within the context of Heracleon’s commentary. He sees Origen’s commentary as a response to Heracleon’s and also finds unique elements in it. In terms of Origen’s approach, Poffet finds that he uses the Old Testament, emphasizes the ministry of Jesus,

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204. Kuyama, “The Searching Spirit,” 433.

205. Ibid., 436.

and provides a focus on the risen Christ. Poffet notes that Origen's use of intertexture takes place at the level of words, expressions, and structures.

Crouzel, in this short article, focuses very specifically on Origen's exegesis of John 4:13-15. He notes that the theme of Jesus who is the living water inside the one who believes is one of the major themes of Origen. He says that Origen follows in the tradition of John and Paul on this point. Crouzel points out that the literal and spiritual aspects of Origen's comments reflect a similar dynamic already found in John 4. Therefore, in addition to the double understanding of the water, which is part of John 4, Origen adds an understanding of the Scriptures as living water in the Samaritan woman. For Crouzel, the focus should not be only on Origen's emphasis on multiple meanings, but Origen's goal of being a pastor who is involved in an endeavour to instruct the Christian community.

McGuckin emphasizes that Origen's structure in *ComJn* points to his apologetic intent. He notes that the relationship with Heracleon forms only part of Origen's concern. His intention is to address both the overspiritualization of the gnostics and those who overemphasized the literal aspects of the Scripture. Origen does this by emphasizing a Christological approach which focuses on how the Son leads the receptive soul into deeper understanding and communion with God.

We see that Heine, Williams, Poffet, Crouzel, Kuyama, McGuckin have all brought out the richness of Origen's approach to Scripture. A common element is the presence of two levels in Scripture. Each author deals with the literal and the spiritual levels in particular ways but also emphasizes that the purpose of these levels is to lead to higher meanings and applications in the life of the reader. These authors recognize that Origen's approach is not static but moves in a particular direction and with a particular goal. The more comprehensive analyses show the fuller spectrum that Origen envisioned.

This larger spectrum begins with the Holy Spirit inspiring the author to write the text, the Holy Spirit's role in manifesting and hiding certain elements in the text, the

presence of the Holy Spirit in the reader, and the Christological direction in which the reader is led. These authors show that Origen was not a random and abstract Theologian, but rather one who worked within a specific and consistent trajectory in order to emphasize the continuity, both past and future, within the interpretive process. Therefore, when Origen's exegesis is seen within this context, his true role as a guide and teacher is better understood. This is not a side note to his method, but an integral part of it. Origen's exegetical process is not limited to extracting information from a text. It has as its goal a dynamic process that moves the reader to look in the text in order to move beyond it, while at the same time to look within the reader to be able to move beyond the reader. Origen's approach deals with an elevated goal not only for the text but also for the reader. It is a catechetical movement that pushes the text to go beyond itself and in so doing pushes the reader to do likewise.

What remains to be seen are the further nuances within this transition which safeguard it from any literalistic or gnostic underpinnings. Furthermore, the larger significance of the tools that Origen uses and the role they have in this catechetical process requires further development. Origen's exegesis is universally recognized to have at least two levels. The transition and progress from one to the other and the nature of the two, or possibly more, needs to be more closely analyzed.

## 5. Sociorhetorical Analysis and Origen Studies.

### 5.a. Importance of Words.

In his dialogue with Gorgias, Socrates states: “rhetoric is one of those arts which works mainly by the use of words.”<sup>206</sup> This important statement focuses on how words form the basic building blocks for rhetoric and their central role in any rhetorical analysis. Words are not a collection of random dead and isolated letters. Rather, they are alive and carry with them many rich connotations individually and in relation to each other as they interact in a variety of dynamic ways. Therefore, a study of words necessarily goes beyond an analysis of isolated individual words in order to focus on the multifaceted way in which words are used and in which they are and continue to be effective.

This points to the importance of looking at texts and the words therein with a specific methodological approach. Notably the study of early Christian texts can greatly benefit from this approach as clear methodological guidelines are frequently missing from such studies. This has resulted in either *catena* collections or studies that emphasize more the individual impressions of the reader rather than clarifying the particular framework within which the author’s analysis takes place. The study of words may initially seem

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206. Benjamin Jowett, translated into English with analyses and introductions, *The Dialogues of Plato* (Oxford: Clarendon Press, 1871), 40. Paragraph 451: “Ἰθὺς νῦν καὶ σὺ τὴν ἀπόκρισιν ἣν ἠρόμην διαπέρανον. ἐπεὶ γὰρ ἡ ῥητορικὴ τυγχάνει μὲν οὕτως τούτων τις τῶν τεχνῶν τῶν τὸ πολὺ λόγῳ χρωμένων,” Plato, *Lysis. Symposium. Gorgias* (Goold, G. P. <ed.>; with an English translation by W.R.M. Lamb; The Loeb Classical Library, Volume 166; Cambridge, Mass.: Harvard University Press, 1925. 1991 reprint), 272. The English translation of this edition translates ‘λόγῳ’ as ‘speech’ rather than ‘words’: “rhetoric is in fact one of these arts which depend mainly on speech.” Ibid., 273. Elsewhere this translation is rendered as ‘language’: “rhetoric is, in fact, one of those arts which make great use of language.” Plato, *Gorgias* (translated with an introduction by William Clark Helmbold; The Library of Liberal Arts; Indianapolis: Bobbs-Merrill Company Inc., 1952), 8. In Dodds’s commentary this is rendered as “discourse.” Plato, *Gorgias* (A Revised Text with Introduction and Commentary Eric Robertson Dodds; Oxford: Clarendon Press, 1959), 196. This further demonstrates the scope of the use of ‘words’ and their importance in themselves and within their wider context. The emphasis on the importance of ‘words’ in a rhetorical study is further affirmed by Burke who defines the basic function of rhetoric as “the use of words by human agents to form attitudes or to induce actions in other human agents.” Kenneth Burke, *A Rhetoric of Motives* (Berkeley: University of California Press, 1969), 41.

simple and straightforward as they appear right before us but the value of going beyond our immediate impressions can prove to be valuable.

### **5.b. The Potential Contribution of Sociorhetorical Analysis.**

One approach which has amply demonstrated the importance of words and the value of working within a clear methodology containing regularly discussed, clarified and adapted guidelines is Sociorhetorical analysis. As noted by Vernon K. Robbins, this approach “challenges interpreters to explore a text in a systematic, plentiful environment of interpretation and dialogue. Underlying the method is a presupposition that words themselves work in complex ways to communicate meanings that we only partially understand. It also presupposes that meanings themselves have their meanings by their relation to other meanings.”<sup>207</sup> Thus a rhetorical study of any text is primarily built upon a detailed analysis of words followed by an analysis of how these words relate and interact with other words in a particular section and within their wider contexts. This is the heart of SRA which provides tools and the working principles for the study of the dynamic and multifaceted nature of words in order to acknowledge and to assure that the study of texts is done systematically and not in a random or arbitrary fashion.

Origen of Alexandria, a prominent figure in the early Church and a true master of words, amply evidences the dynamic nature of words. He built his entire Theological exegetical system upon a deep belief in the power of words and their deeper significance when their relationships with each other are focused upon.<sup>208</sup> Origen relates this

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207. Robbins, *Exploring the Texture of Texts*, 4.

208. See for example I:38: “But just as Christ visited the perfect before his sojourn which was visible and bodily, so also he has not yet visited those who are still infants after his coming which has been proclaimed, since they are ‘under tutors and governors’ and have not yet arrived at ‘the fullness of the time.’ The forerunners of Christ have visited them - words with good reason called ‘pedagogues’ because they are suited to souls which are children - but the Son himself, who glorified himself as the Word who is God, has not yet visited them, because he awaits the preparation which must take place in men of God who are about to receive his divinity.”

theologically when he states: “The complete Word of God which was in the beginning with God is not a multitude of Words, for it is not words. It is a single Word consisting of several ideas, each of which is a part of the whole Word.”<sup>209</sup> He proposes that for words to represent the truth they must agree with the Word.<sup>210</sup> For Origen, the power of words is shown in their relationships with other words. In particular when words build upon each other they form constellations of meanings thereby both connecting and triggering further meanings. This dynamic is at the heart of Origen’s reflection.

Origen’s *Commentary on the Gospel of John*, book XIII paragraphs 3-42 focuses on John 4:13-15.<sup>211</sup> A detailed word analysis reveals patterns and emphases that illuminate the rich tapestry of the text and provides us with conclusions that would have otherwise been easily overlooked. The data produced from such an analysis are best analyzed within the framework of proven rhetorical guidelines. Sociorhetorical analysis is ideal for such a study as it has helped various authors analyze the many unique traits of a text.<sup>212</sup> These studies, however, have been done predominantly on Biblical texts and their

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209. Origen, *Commentary on the Gospel According to John. Books 1–10*, 163. V.5.

210. Cf. “The saints are not loquacious since they cling to the goal which accords with the one Word.” Ibid., 165. V.5. The Theological relation of ‘words’ to the ‘Word’ is a frequent theme in Origen’s writings. A few references are noted here: I.10: “But those who devote themselves to the divine Word and truly exist by the service of God alone will properly be said to be Levites and priests in accordance with the excellence of their activities in this work.”; I.14: “One would not go wrong, then, in saying that of the Scriptures which are in circulation in all the churches of God and which are believed to be divine, the law of Moses is the firstling, but the gospel is the firstfruits. For the perfect Word has blossomed forth after all the fruits of the prophets up to the time of the Lord Jesus.” I:24: “How great, then, must be our understanding, that we may be able to understand, in a worthy manner the word which is stored up in the earthen treasures of paltry language, whose written character is read by all who happen upon it, and whose sound is heard by all who present their physical ears? What also must we say? For he who will understand these matters accurately must say truthfully, “But we have the mind of Christ, that we may know the graces that have been given us by God.”; I:57: “And we must not pass over in silence the Word who is God after the Father of all things. For this too is a good thing, no less than any other. Blessed, therefore, are those who comprehend these good things and receive them from those whose feet are beautiful, and who proclaim them.”

211. “Jesus said to her [the Samaritan woman], ‘Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life.’ The woman said to him, ‘Sir, give me this water, that I may not thirst, nor come here to draw.’ ” (John 4:13-15)

212. See: David B. Gowler, L. Gregory Bloomquist, and Duane Frederick Watson, eds., *Fabrics of*

value has yet to be mined in early Christian texts.<sup>213</sup> Using the five textures of Sociorhetorical analysis: inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture<sup>214</sup> provides us with the framework for a systematic analysis of book XIII paragraphs 3-42 of Origen's *Commentary on the Gospel of John*.

*Discourse: Essays in Honor of Vernon K. Robbins* (Harrisburg, PA: Trinity Press International, 2003), L. Gregory Bloomquist, "Subverted by Joy: Suffering and Joy in Paul's Letter to the Philippians," *Interpretation* 61, no. 3 (July 2007): 270–82 and L. Gregory Bloomquist, "Rhetoric, Culture, and Ideology: Socio-rhetorical Analysis in the Reading of New Testament Texts," in *Rhetorics in the New Millennium: Promise and Fulfillment* (ed. James D. Hester and J. David Hester; Studies in Antiquity and Christianity; New York: T & T Clark, 2010), 115–46.

213. Bloomquist has included patristic considerations in: L. Gregory Bloomquist, "Patristic Reception of a Lukan Healing Account: A Contribution to a Socio-Rhetorical Response to Willi Braun's *Feasting and Social Rhetoric in Luke 14*, SNTSMS, 85 (Cambridge: Cambridge University Press, 1995)," in *Healing in Religion and Society, From Hippocrates to the Puritans* (Studies in Religion and Society 43; eds S. Muir and J. Kevin Coyle; Lewiston, N.Y.: Edwin Mellen Press, 1999), 105–29. Note particularly 114-124. See also the Ph.D. thesis: Timothy Beech, "A Socio-Rhetorical Analysis of the Development and Function of the Noah-Flood Narrative in *Sibylline Oracles* 1–2," Ph.D. (Th.) Thesis (Ottawa: Saint Paul University, 2008).

214. Robbins, *Exploring the Texture of Texts*, 7–131.

## 6. Inner Texture.

### 6.a. Full text of Origen's Commentary on the Gospel of John XIII.1-42.

This section contains the full English text of *ComJn* XIII.1-42, which is Origen's commentary on John 4:13-15. I present it here without the Greek parallel, any of the intertextual references, or further subdivisions that I have made. The other formats containing these features can be found in the appendices.

(1) Perhaps it might seem to you, most pious and reverent Ambrose, that the account concerning the Samaritan woman ought not to have been broken off so that part of it is in the twelfth volume and the rest in the thirteenth.

(2) But when we saw that the twelfth volume of our explanations had reached a suitable stopping point, we thought it good to stop at the Samaritan woman's account of the well that she mentions -- how Jacob gave it, and how he himself and his sons and his livestock drank from it -- that we might begin the thirteenth volume with our Lord's answer to her.

(3) This is Jesus' second answer to the Samaritan woman. Earlier he said, "If you knew the gift of God and who he is who says to you, Give me a drink, you would have asked him and he would have given you living water." And now, as if to urge her to ask for the living water, he speaks these words.

(4) The Samaritan woman did not respond to his first answer, but raised a question concerning the comparison of the waters. After the Lord's second answer however, when she has accepted what he said, she replies, "Give me this water."

(5) It may, perhaps be a dogma of some kind that no one receives a divine gift who does not request it. The Father, indeed, through the Psalm, urges the Savior himself to ask that it may be given to him, as the Son himself teaches us when he says, "The Lord said to me, You are my son, ask from me and I will give you the Gentiles as your inheritance and the ends of the earth as your possession." And the Savior says, "Ask and it will be given to you," "for everyone who asks receives."

(6) When, however, the Samaritan woman hears about the comparison of the two waters, she is persuaded to ask Jesus for water, being, as we said before, a representation of the opinion of the heterodox who busy themselves concerning the divine Scriptures.

(7) And consider, on the basis of her experiences, how she was not refreshed nor relieved of thirst, although she drank from the well that she supposed to be deep.

(8) Let us see, then, what is meant by the saying, "Everyone who drinks of this water will thirst again." Now it is possible for the words "to thirst" and "to hunger" to have two meanings in the literal sense. One is related to our need for food when we have wasted away and yearn for it because the liquid in us is failing. The other is related to the fact that those who are poor and in need of provisions frequently say that they are hungry or thirsty, although they have eaten to the full.

(9) There is proof of the first meaning in Exodus. When they had been without food, "on the nineteenth day in the second month after they came out of the land of Egypt, all the congregation of the children of Israel murmured against Moses and Aaron. And the children of Israel said to them, Would that we had died, smitten by the Lord in the land of Egypt, when we sat over flesh pots and ate bread to the full, because you brought us out into this desert to destroy this whole congregation by famine. And the Lord said to Moses, Behold I am going to rain bread from heaven for you, and the people shall go out

and gather a day's supply daily, that I may test them, whether they will walk in my law or not."

(10) For these are their words when they hunger and lack the necessary food. But also when they lacked water and thirsted, they murmured against Moses, "What are we going to drink?" It was at this time that "Moses cried to the Lord and the Lord showed him a tree, and he threw it into the water and the water was sweetened."

(11) And a little later it is written that when he came into Raphidim, "the people there thirsted for water, and the people there murmured against Moses."

(12) Now, there will appear to be an example of the second meaning in Paul, when he says, "Even to this hour we hunger, thirst and are naked." The first hungering and thirsting, therefore, comes of necessity to sound bodies; but the second befalls those who have suffered.

(13) One must also investigate, therefore, what is meant by "will thirst" in the statement, "Everyone who drinks of this water will thirst again."

First, as in the case of physical thirst or even perhaps what is meant is that even if one be filled for the present, immediately after the drink has been swallowed, the one who drinks will experience the same sensation, that is, he will thirst again having returned to the same condition he was in at the beginning.

(14) Therefore, he adds the statement, "But whoever drinks of the water that I shall give him, it will become in him a fountain of water springing up into eternal life." And who will be able to thirst when he has a fountain in himself?

(15) What is meant in the first place, however, would be something like this: He who partakes, he says, of the [supposed] profundity of doctrines, even if he is satisfied for a little while and accepts the ideas that are drawn out and that he thinks he has discovered to be most profound, will, however, when he has reconsidered them, raise new questions about these ideas with which he was [once] satisfied [since] what he thought was profound cannot provide a clear and distinct apprehension of the things investigated.

(16) Wherefore, even if someone should be convinced by what is said and agree, he will find later, nevertheless, that he has the same deficiency that he had before he learned these things. But I have teaching that is such that it becomes a fountain of living water in the one who has received what I have declared. And he who has received of my water will receive so great a benefit that a fountain capable of discovering everything that is investigated will gush forth within him. The waters will leap upward; his understanding will spring up and fly as swiftly as possible in accordance with this briskly flowing water, the springing and leaping itself carrying him to that higher life which is eternal.

(17) He says that eternal life is the [goal], as it were, of the water that springs up, as indeed Solomon says, when he talks about the bridegroom in the Song of Songs, "Behold he has come leaping upon the mountains, skipping upon the hills."

(18) For, as there, the bridegroom leaps upon souls that are more noble-natured and divine, called mountains, and skips upon the inferior ones called hills, so here the fountain that appears in the one who drinks of the water that Jesus gives leaps into eternal life.

(19) And after eternal life, perhaps it will also leap into the Father who is beyond eternal life. For Christ is life; but he who is greater than Christ is greater than life.

(20) When the promise to the one who is blessed because he hungers and thirsts for righteousness is fulfilled, then he who drinks of the water that Jesus will give will have the fountain of water that leaps into eternal life arise within him.

(21) For the Word says, "Blessed are those who hunger and thirst for righteousness because they shall be filled."

(22) And perhaps, since one will need to hunger and thirst for righteousness before he is filled, one must create a hungering and thirsting in order to be filled, that we

may say, "As the hart longs for the fountains of water, so my soul longs for you, O God. My soul has thirsted for the strong, living God. When shall I come and appear before the face of God?"

(23) In order that we may thirst, then, it is good to drink first of the fountain of Jacob, not calling it a well like the Samaritan woman. The Saviour, at least, does not even now say that the water is from a well as he replies to her statement, but says simply, "Everyone who drinks of this water will thirst again."

(24) But if indeed there were not something useful that resulted from drinking from the fountain, Jesus would not have sat upon the fountain, nor would he have said to the Samaritan woman, "Give me a drink."

(25) One must observe, therefore, that the water was promised to the Samaritan woman when she asked, as if Jesus would supply it from no other source than the fountain, since he says to her, "Go, call your husband and come here."

(26) But we shall take note, furthermore, of whether it is possible that the difference between the benefit to those who would associate with and be with the truth itself, and the benefit we are thought to derive from the Scriptures, even if they be accurately understood, is revealed by the fact that the one who drinks from the fountain of Jacob thirsts again, but the one who drinks of the water that Jesus gives possesses a fountain of water within himself which leaps into eternal life.

(27) For indeed, Scripture has not contained some of the more lordly and more divine aspects of the mysteries of God, nor indeed has the human voice and the human tongue contained some, as far as the common understandings of the meanings are concerned. "For there are also many other things that Jesus did, which if they were each written, I suppose not even the world itself would contain the books that would be written."

(28) John is forbidden to write when he is about to record all that the seven thunders said. Paul, too, says that he has heard words that cannot be spoken. These were not words that were not permitted to be spoken by anyone, for angels were permitted to speak them, but not men, "for all things are permitted, but not all things are beneficial."

(29) And he says that "it is not permitted to man to speak" those things that he had heard, "words that cannot be spoken."

(30) Now I think that all of the Scriptures, even when perceived very accurately, are only very elementary rudiments of and very brief introductions to all knowledge.

(31) Consider, therefore, if the fountain of Jacob, from which Jacob once drank but now no longer drinks, and from which his sons also drank but now have a better drink than that, and from which their livestock too have drunk, can mean all Scripture. The water of Jesus, however, is that which is "beyond that which is written."

(32) Now all are not permitted to examine the things that are "beyond that which is written." Unless one has become like them, he may be reprov'd and hear the word, "Seek not the things that are too high for you, and search not into things beyond your ability."

(33) But if we say that some know that which is beyond what is written we do not mean that these things can be known to the majority. They are known to John who hears what kind of words were those of the thunders but is not permitted to write them. He understands things but does not write them in order to spare the world, because he thought that not even the world itself could contain the books that could be written.

(34) The "words that cannot be spoken" which Paul has learned are also "beyond that which is written," if indeed men have spoken the things that have been written. And the things "that eye has not seen" are beyond the things that are written, and the things "that ear has not heard" cannot be written.

(35) The things, too, that have not entered the heart of man are greater than the fountain of Jacob. These things are made manifest from the fountain of water leaping into eternal life to those who no longer have the heart of man but who are able to say, "But we have the mind of Christ," "that we may know the things that are given to us by God, which things also we speak, not in the learned words of human wisdom, but in words learned of the Spirit."

(36) And consider if one can call human wisdom not false teachings, but the elementary aspects of the truth, and the things that apply to those who are still men. The things that are learned of the Spirit, on the other hand, are perhaps the fountain of water that leaps into eternal life.

(37) The Scriptures, therefore, are introductions, called the fountain of Jacob. Once they have now been accurately understood, one must go up from them to Jesus, that he may freely give us the fountain of water that leaps into eternal life.

(38) But everyone does not draw water from Jacob's fountain in the same way. For if Jacob and his sons and his livestock drank from it, and the Samaritan woman too comes to it and draws water when she thirsts, perhaps indeed Jacob, with his sons, drank in one way with full knowledge, and his cattle drank in another, both more simply and more beast-like, and the Samaritan woman drank in yet another way than Jacob, his sons and his livestock.

(39) For some who are wise in the Scriptures drink as Jacob and his sons. But others who are simpler and more innocent, the so-called "sheep of Christ," drink as Jacob's livestock, and others, misunderstanding the Scriptures and maintaining certain irreverent things on the pretext that they have apprehended the Scriptures, drink as the Samaritan woman drank before she believed in Jesus.

(40) This is now the second time the Samaritan woman calls the Savior "Lord." The first time is when she says, "Lord, you have nothing with which to draw and the well is deep," when she also inquires whence he has the living water, and if he might be greater than Jacob, whom she supposes to be her father. And now she also calls him "Lord" when she asks for some of the water that becomes a spring of water leaping into eternal life in the one who drinks it.

(41) And indeed it is clear that the statement, "You would ask him and he would give you living water," is true, because when she said, "Give me this water," she received the living water, that she might no longer be at a loss when she thirsted, nor come to the fountain of Jacob to draw water. She could now, apart from Jacob's water, contemplate the truth in a manner that is angelic and beyond man. For the angels have no need of Jacob's fountain that they may drink. Each angel has in himself a fountain of water leaping into eternal life, which has come into existence and been revealed by the Word himself and by Wisdom herself.

(42) It is not possible, however, for one who has not been engaged very diligently in coming to Jacob's fountain and drawing water from it because of his thirst to receive the water that the Word gives, which is different from the water from Jacob's fountain. Consequently, in this respect, most people have a great deficiency in exercising themselves, as it were, for a long time in drawing from the fountain of Jacob.

### 6.b. Introduction.

The first stage of Sociorhetorical analysis is inner texture. At this level the words in a text are seen in relation to the various patterns they form within the specifically demarcated text. Robbins points out that this “is a way of trying to gain complex and intricate knowledge of the wording, phrasing, imagery, aesthetics, and argumentative quality of the text.”<sup>215</sup> He also adds that this is “prior to analysis of ‘meanings,’ that is, prior to ‘real interpretation’ of the text.”<sup>216</sup> Inner texture contains six categories: (1) repetitive; (2) progressive; (3) narrational; (4) opening-middle-closing; (5) argumentative; and (6) sensory-aesthetic texture.<sup>217</sup> In order to visualize the important aspects of texts, Robbins and Bloomquist have sometimes charted the key words and images.<sup>218</sup> This approach helps to isolate the words that are repeated in order to allow further analysis. When this is done we notice several things: (a) the prominent words throughout the text, (b) the words that cluster in different areas, (c) the words that frequently appear together and (d) many other easily overlooked aspects of a text. This approach provides us with a great deal of data and multiple ways of analyzing and benefiting from that information.<sup>219</sup>

Rhetoric emphasizes that words cannot be understood in isolation. For this reason, analyzing the various *topics* (*topoi*) of a text is at the heart of any rhetorical study. Seeing words in relation to their *topics* enables a study to highlight the many connections that words trigger and the worlds behind what may initially appear as isolated words. The word τόπος (*topos* and plural *topoi*) plays a crucial role in rhetoric and in particular

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215. Ibid., 5.

216. Ibid., 7.

217. See: Ibid., 7–39.

218. Ibid., 8–14, Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (London New York: Routledge, 1996), 49, 68, 70, and Bloomquist, “Rhetoric, Culture, and Ideology,” 125.

219. Though data are the necessary starting point, they are never enough. Levitt and Dubner point to the importance of questions in helping to direct and shape discussions. They note: “A good set of data can go a long way toward describing human behavior as long as the proper questions are asked of it.” Steven D. Levitt and Stephen J. Dubner, *Super Freakonomics* (Toronto: HarperCollins Publishers Ltd, 2009), 13.

Sociorhetorical analysis. Robbins affirms its importance when he says: “the key for rhetorical analysis and interpretation is to approach this process with rhetorical insights concerning the *topos*.”<sup>220</sup> *Topos* is such an integral part of Sociorhetorical analysis that it has become standard to look at “Socio-rhetorical analysis as topical analysis”<sup>221</sup> since, in the words of Bloomquist, this forms “the essential features that characterize any textual unit.”<sup>222</sup>

Though *topos* and its Latin equivalent *locus* mean place, it is “used loosely to cover a whole range of phenomena, including rhetorical patterns of argumentation, literary themes, motifs and clichés, as well as conventional treatments of moral and intellectual subjects.”<sup>223</sup> It is important to keep in mind the literal meaning, for as Thom notes: “*Topoi* in ancient rhetoric thus refer to the ‘places’ in which arguments may be found, that is, the general headings under which one may search for material for one’s

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220. Vernon K. Robbins, “Where is Wuellner’s Anti-Hermeneutical Hermeneutic Taking Us? From Schleiermacher to Thistleton and Beyond,” in *Rhetorics and Hermeneutics: Wilhelm Wuellner and His Influence* (ed. James D. Hester and J. David Hestor (Amador); T & T International, 2004), 118. For a further discussion of *topos* see 118-125. In the “Guidelines for Socio-Rhetorical Commentary” the importance of *topos* is treated in the second operating assumption: “2. The textural analysis leads to the topological analysis of the text. A *topos* evokes a constellation of networks of meanings as a result of common social or cultural use. Such use makes a *topos* recognizable and effective in a context of communication. There are two types of *topoi*: social and cultural. People of any culture should recognize social *topoi*, but only people nurtured in a particular local culture will recognize cultural *topoi*. People elaborate *topoi* in two ways: amplificatory and descriptive or argumentative and enthymematic. Amplification in either or both forms generates a multiplicity of argumentative resources, coming to expression as *rhetolects* that are used as vehicles for the production of new configurations of meaning. A rhetorical interpretation seeks to understand how *rhetolects* amplify *topoi* and utilize them in argumentation to generate new configurations of meaning, rather than arbitrate between *topoi*. SRC pursues a linear analysis of the text (rhetorical), following through the evocation of *topoi*, their elaboration, and the multiplication of networks of meanings in the context of the particular discourses/*rhetolects*. The commentary should highlight the topological shifting and interweaving as the discourse proceeds.” Rhetoric of Religious Antiquity, “Guidelines for Commentators in the Religious Rhetoric of Antiquity Series,” Ashland Guidelines produced by the members of the RRA project Ohio. August 2002 (2002), 1.

221. Bloomquist, “Rhetoric, Culture, and Ideology,” 134.

222. *Ibid.*, 135. For a fuller discussion see 134-140.

223. Johan C. Thom, “‘The Mind is Its Own Place’: Defining the *Topos*,” in *Early Christianity and Classical Culture: Comparative Studies in Honor of Abraham J. Malherbe* (ed. John T. Fitzgerald, Thomas H. Olbricht, and L. Michael White; Leiden - Boston: Brill, 2003), 556.

argument.”<sup>224</sup> For this reason, *topos/topoi* are also frequently translated as *topic/topics*. Above all, *topos* needs to be seen as the mental and cultural spaces which are created and frequently modified as they interact with new ideas and realities. In this context, to speak of themes is inadequate as that would leave us at the literary level. Words may have linguistic similarities but their use can differ significantly. It is precisely these differences that highlight the rhetorical nuances of a text as meanings are negotiated. Distinguishing between these similarities and differences is where the rhetorical force of *topos* becomes important by highlighting the manner in which words are used in order to locate the various places around which these ideas gather.<sup>225</sup>

### 6.c. Opening-Middle-Closing Texture.

In Sociorhetorical analysis, the place of opening-middle-closing texture within inner texture has frequently shifted. *Exploring the Texture of Texts*<sup>226</sup> places it fourth after

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224. Ibid., 561. Here Thom refers to Aristotle, *Rhet.* 2.26.1; Theon, *Progymnasmata* (Spengel 106.14-17).

225. Dyck points out that Aristotle distinguishes three kinds of *topoi*: ‘common,’ ‘general,’ and ‘special.’: Ed Dyck, “Topos and Enthymeme,” *Rhetorica* 20, no. 2 (2002): 105–18. For further discussions of *topos* see: Karl R. Wallace, “Topoi and the Problem of Invention,” *Quarterly Journal of Speech* 58, no. 4 (December 1972): 387–95; Carolyn R. Miller, “Fields of Argument and Special Topoi,” in *Conference Proceedings -- National Communication Association/American Forensic Association (Alta Conference on Argumentation)* (ed. David Zarefsky and Malcolm O. Sillars; 1983); Hermann Wankel, “‘Alle Menschen müssen sterben’: Variationen eines Topos der griechischen Literatur,” *Hermes* 111 (1983): 129–54; Laurent Pernot, “Lieu et lieu commun dans la rhétorique antique,” *Bulletin de l'Association Guillaume Budé* (1986): 253–84; Sharon Bracci Blinn and Mary Garrett, “Aristotelian Topoi as a Cross-Cultural Analytical Tool,” *Philosophy & Rhetoric* 26, no. 2 (Spring 1993): 93–112; Carolyn R. Miller, “The Aristotelian *Topos*: Hunting for Novelty,” in *Rereading Aristotle's Rhetoric* (ed. Alan G. Gross and Arthur E. Walzer; Carbondale - Edwardsville: Southern Illinois University Press, 2000), 130–46; Barbara Warnick, “Two Systems of Invention: The Topics in the *Rhetoric* and *The New Rhetoric*,” in *Rereading Aristotle's Rhetoric* (ed. Alan G. Gross and Arthur E. Walzer; Carbondale - Edwardsville: Southern Illinois University Press, 2000), 107–29; A. C. Braet, “The Common Topic in Aristotle's *Rhetoric*: Precursor of the Argumentation Scheme,” *Argumentation* 19, no. 1 (2005): 65–83; Sara Rubinelli, “The Ancient Argumentative Game: τόποι And Loci in Action,” *Argumentation* 20, no. 3 (2006): 253–72; James Crosswhite, “Awakening the Topoi: Sources of Invention in New Rhetoric's Argument Model,” *Argumentation & Advocacy* 44, no. 4 (Spring 2008): 169–84; Daniel E. Mortensen, “The Loci of Cicero,” *Rhetorica* 26, no. 1 (Winter 2008): 31–56; and Beech, “A Socio-Rhetorical Analysis of the Development and Function of the Noah-Flood Narrative in *Sibylline Oracles* 1–2,” 71–79.

226. Robbins, *Exploring the Texture of Texts*, 19–21.

repetitive, progressive and narrational and in *The Tapestry of Early Christian Discourse* ‘repetitive-progressive’ are placed together<sup>227</sup> and ‘opening-middle-closing’<sup>228</sup> follows. In a discussion on April 1, 2011, at the East Great Lakes Biblical Society Rhetoric of Religious Antiquity meeting, Vernon Robbins shared his thoughts on starting with opening-middle-closing texture.<sup>229</sup> I support this suggestion as it is clearer for the reader to be provided with the exact parameters of a text even though the one doing the study may have to sometimes work through the other textures before the opening-middle-closing texture is finally confirmed. Opening, middle, closing texture cannot be isolated from the textures that follow, but clarifying opening, middle and closing texture early gives the reader a clear sense of the unit which we intend to work with.

At the most basic level, opening, middle, closing texture delineates where a text begins and ends and provides some justification for this delineation. The beginning and end of larger chapters or units are sometimes made clear with distinct breaks the author makes. Further divisions within a section are not always easy to determine and alternate suggestions could also be made. As Robbins notes: “For a particular span of narrative text, interpreters often have different views concerning the exact place where the opening ends, where the middle begins and ends, and where the conclusion begins and ends.”<sup>230</sup> Depending on the nature of a study, when large sections are dealt with there arises a need to break them up into smaller units that can also be further limited. Robbins states “The opening itself may have a beginning, middle, and ending. In addition, the middle may be

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227. Robbins, *The Tapestry of Early Christian Discourse*, 46–50.

228. Ibid., 50–53.

229. Cf. Vernon Robbins’s comments on April 1, 2011 following Alexandra Gruca-Macaulay’s ‘The Nature of Socio-rhetorical Interpretation as a Topos-directed Analytic’ at the ‘East Great Lakes Biblical Society Rhetoric of Religious Antiquity meeting, April 1-2, 2011, at Day’s Inn and Suites, Richfield, Ohio.’ 13:20-17:33 of ‘Audio 2’ can be heard at:

<http://www.religion.emory.edu/faculty/robbins/RRA/EGLBS%202011/EGLBS%20RRA%202011%20Minutes.htm>

230. Robbins, *Exploring the Texture of Texts*, 19.

subdivided in this way, and also the conclusion. Variations may occur because there are different kinds of openings, different kinds of middles, and different kinds of closings.”<sup>231</sup> Specifically because of the relational nature of certain sections, they are sometimes closely connected and flow from each other without distinct breaks. Therefore, a certain ending could also serve as a beginning for a new section.

Open-middle-closing could function at different levels. The first and most obvious would be the open-middle-closing of the whole book which forms the larger parameters. In *ComJn* the larger parameters are books 1, 2, 4, 5, 6, 10, 13, 19, 20, 28, 32. Second, there can also be specific chapters or sections that form a unit. In the case of *ComJn* it could be the above books individually or in some cases individual books could be combined with previous ones or those that follow. More specifically related to our study, book 13 as a whole forms a distinct open-middle-closing from what preceded and what follows. Third, there can be further units with their own distinct open-middle-closing. The list below shows the possible divisions within *ComJn* XIII. Depending on the scope of the study, each number can have an open-middle-closing or it can be combined with others to form larger units with their own open-middle-closing.

|     |               |                |
|-----|---------------|----------------|
| 1.  | XIII.1-39.    | John 4:13-14.  |
| 2.  | XIII.40-42.   | John 4:15.     |
| 3.  | XIII.43-50.   | John 4:16-17a. |
| 4.  | XIII.51-74.   | John 4:17b-18. |
| 5.  | XIII.75-85.   | John 4:19-20.  |
| 6.  | XIII.86-100.  | John 4:21.     |
| 7.  | XIII.101-108. | John 4:22.     |
| 8.  | XIII.109-118. | John 4:23a.    |
| 9.  | XIII.119-122. | John 4:23b.    |
| 10. | XIII.123-164. | John 4:24.     |
| 11. | XIII.165-172. | John 4:25-27.  |
| 12. | XIII.173-192. | John 4:28-30.  |
| 13. | XIII.193-202. | John 4:31.     |
| 14. | XIII.203-225. | John 4:32.     |
| 15. | XIII.226-227. | John 4:33.     |
| 16. | XIII.228-249. | John 4:34.     |
| 17. | XIII.250-273. | John 4:35a.    |

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231. Ibid.

|     |               |                |
|-----|---------------|----------------|
| 18. | XIII.274-284. | John 4:35b.    |
| 19. | XIII.285-319. | John 4:36.     |
| 20. | XIII.320-324. | John 4:37.     |
| 21. | XIII.325-337. | John 4:38.     |
| 22. | XIII.338-341. | John 4:39.     |
| 23. | XIII.342-351. | John 4:40-41.  |
| 24. | XIII.352-363. | John 4:42.     |
| 25. | XIII.364-380. | John 4:34-44.  |
| 26. | XIII.381-390. | John 4:45.     |
| 27. | XIII.391-393. | John 4:46a.    |
| 28. | XIII.394-455. | John 4:46b-54. |

I see that numbers 1 and 2 can be viewed as one unit containing a distinct open-middle-closing and will therefore treat them together. A practical reason the analysis of this section cannot begin any earlier is that both books XI and XII have been lost. Had they been available, different combinations could have been proposed. The preceding available section (X.323) ends in the following way: "Since the tenth volume has now received a sufficient conclusion, we shall bring the book to a close at this point."<sup>232</sup> The first two sentences of *ComJn* XIII.1-42 offer a clear beginning and explain why the previous book ended where it did. There Origen states:

(1) Perhaps it might seem to you, most pious and reverent Ambrose, that the account concerning the Samaritan woman ought not to have been broken off so that part of it is in the twelfth volume and the rest in the thirteenth. (2) But when we saw that the twelfth volume of our explanations had reached a suitable stopping point, we thought it good to stop at the Samaritan woman's account of the well that she mentions -- how Jacob gave it, and how he himself and his sons and his livestock drank from it -- that we might begin the thirteenth volume with our Lord's answer to her.<sup>233</sup>

We could not ask for a more ideal statement that a new section is beginning. The opening of the actual commentary on the Johannine text begins at *ComJn* XIII.3. Here Origen states in an equally clear way that a new section starts: "This is Jesus' second answer to the Samaritan woman."<sup>234</sup> Since it is not possible to consider including any previous

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232. Origen, *Commentary on the Gospel According to John. Books 1–10*, 327.

233. Origen, *Commentary on the Gospel According to John. Books 13–32*, 69.

234. Ibid.

material and XIII.3 provides a definite opening, we can with great certainty begin with XIII.3.

The middle as a distinct section has not been focused upon in SRA for very practical reasons. One simple way of looking at the middle is everything that falls between the opening and the closing. If, however, we are to look at the opening and the closing as longer sections, then the middle forms the discernible section(s) in between. If we are to look for more specific sections in XIII.3-42, we can consider 3-7 as the opening. XIII.8 which begins “let us see, then what is meant by the saying...” could start the middle section. The closing section where the argument begins to wind down could be seen to begin at 38 (“But everyone does not draw...”). The difficulty of attempting to form three clear sections is that these boundaries could easily be placed in different places.

The closing of this section could be in several places. Depending on how large we intend the study to be, the outer limits of this unit could be XIII.363. Here Origen ends his discussion of John 4:42, the closing verse of the section on Jesus’s dialogue with the Samaritan woman. Alternatively XIII.455 could be seen as the end, resulting in book thirteen as a whole forming one unit. I have decided to analyze the section from XIII.3-42, as this concludes Origen’s commentary on John 4:15. What follows next in XIII.43 is Origen’s commentary on John 4:16-17.<sup>235</sup> The section from XIII.3-43 is a clearly defined unit that corresponds to specific verses in the Gospel of John. This is further affirmed by the narrative shift in language which indicates changes in each section. The sections on repetitive and progressive textures will further affirm the decision to see XIII.3-43 as a unit.

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235. John 4:16-17. Jesus said to her, “Go, call your husband, and come here.” [17] The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband.’ ”

## 6.d. Repetitive Texture.

### 6.d.i. Repetitive Texture. Introduction.

Repetitive texture isolates words that are found more than once in a text in order to get a blueprint of the data of the text. If someone were to say “just give me the facts” -- repetitive texture would be as close as we could get if the facts are associated with simply the data. Robbins describes repetitive texture using the following imagery: “repetitive texture introduces interpreters to the overall forest, if you will, so they know where they are as they look at individual trees.”<sup>236</sup> This may initially be done by a casual reading of the text with the reader noticing the repetition of certain words and *topics (topoi)* but is seen more accurately when each word is indexed, charted, and these findings are summarized. At this level the least that we bring to the analysis and expect from it the better so that the results may not be biased in one direction or another. I have preferred to present the data below with minimal analysis in order to keep the focus on the data and their arrangement in the text.

Origen’s commentary on John 4:13-15 is in book XIII, paragraphs 3-42. This section can be subdivided into 131 lines, with at least 139 repeating words. Some of the repetitions are not surprising whereas others point to deeper aspects of the text. John 4:13-15 covers a section of the dialogue between Jesus and the Samaritan woman regarding water. Reference to this exchange is prominently featured throughout the opening section (3-7), briefly in the middle section (23-25) and once again permeates the closing section (38-41). This is the backbone of our passage and the larger discussion with the various applications are built on it. The way Origen builds upon this basic dialogue reveals Origen’s genius and the well thought out catechetical nature of his

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236. Robbins, *Exploring the Texture of Texts*, 8.

writings.

#### 6.d.ii. Repetitive Texture. Named and Unnamed Characters.

An analysis of the repetition of the words in a text helps us to realign any initial expectations. The first expectation that repetitive texture challenges is the presumption that Origen's discussion focuses exclusively on Jesus and the Samaritan woman. Though they are featured prominently, Origen introduces other named and unnamed characters as well as some unexpected aspects which reveal his wider vision and methodological framework. The largest cluster in *ComJn* XIII.3-42 consists of 130 occurrences of 56 named and 74 unnamed characters. Among the named characters, “**Ἰακώβ**” is found 18 times. Of these, Jacob is mentioned 11 times in connection to the well or water. The other seven times Jacob is either mentioned alone, with his sons or with his livestock. Variants of “**Ἰησοῦς**” are found eleven times, “**θεῖος / θεός**” ten times, “**Μωσέως**” five times, “**Παῦλος**” three times, “**Ἰωάννης**” and “children of **Israel**”<sup>237</sup> two times each, and “**Ααρών**,” “**τῷ Ἀισματι τῶν ἁσμάτων**,” “**ψαλμός**,” and “**Σολομῶν**,” once each.

The section on unnamed characters contains 11 instances of “**ἄνθρωπικός / ἄνθρωπινος / ἄνθρωπος**” (human, man), ten from “**Σαμαρείτης**” (Samaritan woman), nine from each “**κύριος**” (Lord) and “**υἱός**” (son), five from “**θρέμμα**” (livestock), four each from “**σωτήρ**” and “**Χριστός**,” three times each from “**ἄγγελοι**” (angelic, angel), “**λαός**” (people) and “**πατήρ**,” two times each from “**βροντή**,” (thunders) “**πνεῦμα**” (Spirit), and “**συναγωγή**” (congregation), and once each from “**ἄνῆρ**” (husband), “**ἔλαφος**” (hart), “**ἑτερόξος**” (the heterodox), and “**πρόβατον**” (sheep). If the many personal pronouns<sup>238</sup> were to also be included this section on characters would be even

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237. See: “(XIII.9b “all the congregation of the children of Israel” *πᾶσα συναγωγή υἱῶν Ἰσραὴλ*)” and (XIII.9c “and the children of Israel said to them” *οἱ υἱοὶ Ἰσραὴλ*).

238. Pronouns should not be so easily overlooked since they play an important part in many rhetorical aspects of the text. However, a more detailed study would over-complicate the present analysis. On the

larger.<sup>239</sup>

### 6.d.iii. Repetitive Texture. Water, Bread, and Satiation.

We should not be surprised to find discussions about water in a text that begins in a dialogue around a well. However, what is surprising is how malleable this discussion is and in what direction it flows. We end up seeing that the importance of water in this section is how it is connected with other words and how the associations form a larger cluster on satiation. The 129 words on satiation can be subdivided into three sections. The largest is on the activity of food and water. This is followed by a section on water and one on food. The section on the ‘activity of food and water’ consists of 78 words. Words from “πίνω” (drink) appear 26 times, “διψάω / δίψος” (thirst) 23 times, “πεινάω / πεινάω” (hunger) nine times, “ἀντλέω (draw) / ἀντλημα (bucket)” six times, “κορέννυμι” (fill) three times, two times each from “πένης (poor) / πένομαι (poor, suffering),” “πληρόω / πλησμονή” (fulfilled), and “χορτάζω” (filled), and once each from “ἐπαγγελία” (fulfilled), “ἐσθίω” (eat), “κενός” (wasted away), “ὀρέγω” (yearn), and “ὕω” (rain). The second section on water consists of 45 words, with “ὔδωρ” (water) appearing 40 times, “πότος” (a drink) three times, and “πόμα” (water) and “ὑγρός” (liquid) each appearing once.<sup>240</sup> In the section on ‘food’, we see words from “τροφή” (food) appear three times, “ἄρτος” (bread) two times, and “κρέας” (flesh pots) once.

importance of pronouns see: James W. Pennebaker, *The Secret Life of Pronouns: What Our Words Say About Us* (New York, NY: Bloomsbury Press, 2011) and Keith J. Petrie, James W. Pennebaker, and Borge Sivertsen, “Things We Said Today: A Linguistic Analysis of the Beatles,” *Psychology of Aesthetics, Creativity, and the Arts* 2, no. 4 (2008): 197–202.

239. In addition to what is translated into English as “anyone, he, her, him, himself, his, I, me, my, one, she, them, they, us, we, you,” note also the words from “πᾶς” (XIII.5d “for *everyone* who asks receives”) (XIII.8a “*everyone* who drinks”) (XIII.13a “*everyone* who drinks”) (XIII.23d “*everyone* who drinks”) (XIII.38a “but *everyone* does not draw”) and (XIII.32a “now *all* are not permitted”).

240. Of special note is the phrase “living water” which is found six times: (XIII.3b) “ὔδωρ ζῶν,” (XIII.3c) “ζῶν ὔδωρ,” (XIII.16d) “τοῦ ζωτικοῦ πόματος,” (XIII.40b) “ζῶν ὔδωρ,” (XIII.41a) “ὔδωρ ζῶν,” (XIII.41b) “ζῶν ὔδωρ.”

#### 6.d.iv. Repetitive Texture. Speech Related Words.

The next large cluster consists of 89 speech related words. Words from the root “λέγω” (say, call) appear fourteen times, “φημί” (mean, say) thirteen times, “αἰτέω” (call, ask, request) eleven times, “λόγος” (word, teaching, statement, doctrine) eight times, “ἀκούω / ἀκοή” (hear, say) and “εἶπον” (say, respond) six times each, “λαλέω” (write, speak) five times, “ῥῆμα” (word) four times, “ἄρρητος” (cannot be spoken) and “φωνή / φωνέω” (voice, word, call) three times each, “ἀποκρισις / ἀποκρίνω” (answer), “ἐπαγγελία / ἐπαγγέλλω” (promise), “ἐπαπορέω” (question), “ὀνομάζω” (called) and “προτρέπω” (urge) two times each, and once each from “βοάω” (cry), “γλῶσσα” (tongue), “γογγύζω” (murmur), “διαλέγω” (talk), “ἔρῳ” (reply), “κωλύω” (forbidden), and “προεἶπον” (say before).

#### 6.d.v. Repetitive Texture. Adversatives and Upward Motion.

Another prominent feature of this text is the extensive use of adversatives. In total we find 62 such occurrences, with “οὐ” and the various words that commence using it found 32 times, “μή” and its derivatives are found 16 times, and the adversative particle “ἀλλά” fourteen times. Though I have not included “δέ” because of the flexibility of its possible uses, we should nonetheless note that it is found 36 times and used either to contrast or connect (see ‘Appendix III’ section ‘4f’).

Words indicating upward motion also feature prominently in this text appearing a total of 52 times. Although some are related to the activity of water, a category mentioned above, their numerical significance as a group requires that they be listed separately. Words from “πηγάζω / πηγῇ” (fountain, well) are found 26 times -- ten of which refer specifically to the “fountain of Jacob.” Words from “ἄλλομαι / διάλλομαι” (spring, leap,

skip) 14 times, “**πηδάω**” (leap) five times, and once each from “**ἀναβαίνω**” (ascend), “**ἀναβλέπω**” (gush forth), “**ἀναλαμβάνω**” (go up), “**διΰππεύω**” (fly), “**ἐπιφέρω**” (add), “**συμφέρω**” (benefit), and “**φέρω**” (carry).

#### **6.d.vi. Repetitive Texture. Other Important Words.**

Next we see 47 occurrences of words from “**αὐτός**.” There are many important prepositions in this section, some of which need to be seen together because of their similarities. For example “**εἰς**” is found 18 times and “**ἐν**” 17 times. Their 35 occurrences together forms the largest cluster of prepositions in this section. The cluster referring to writing or what has been written consists of 23 words. This contains 21 occurrences of words from “**γραφή**” (write, Scriptures) and two from “**βιβλίον**” (write, Scriptures). Another important set of words in this section are the 22 words from “**ζάω / ζωή / ζωτικός / ζώω**” (life, living). Of these, derivatives of “**ζώω**” with “**αἰώνιον**” appear thirteen times in discussions of “eternal life,” and from “**ζάω / ζωτικός**” with “**ὕδωρ**” six times in reference to “living water.”

The groups of words indicating initial and secondary stages ironically appear numerically in reverse order. We find 25 occurrences of ‘second’ and words related to it. In this group there are eight words from “**ἄλλος**” (after, other, all, also, another, both), seven from “**δεύτερος / δευτερόω**” (second, reconsidered), three from “**μετά**” (after, later), two from “**ἕτερος**” (other, different), and one each from “**ἀμφοτέρος**” (both), “**δύο**” (two), “**κρείσσων**” (better), “**μεγαλοφυΐα**” (noble-natured), and “**ὕστερος**” (later). Words indicating ‘first’ or various initial stages occur 21 times. There are seven instances of words from “**πρότερος**” (earlier, first), three from both “**ἀπλουστέρως / ἀπλῶς**” (simple) and “**εἰσάγω / εἰσαγωγή**” (introductions), two from both “**στοιχεῖον**” (elementary) and “**εἷς**” (one), and once each from “**ἀκεραιότης**” (more innocent), “**πρίν**” (before), “**προηγέομαι**” (first), and “**κτῆνος**” (beast-like).

These are numerically followed by the preposition “ἐπί” which is found 20 times. Then “δίδωμι / χαρίζομαι” (give) are found 15 times. Then we see 14 uses of both “γάρ” (for, because) and “μέν / μέντοι.” Next we find 13 instances of “αἰώνιος” which is always used with “ζωήν.” Derivatives from “πᾶς” (all, everything, everyone, whole), “σός / σύ” are also found 13 times. Places are mentioned thirteen times: four from “φρέαρ” (well), three from “γῆ” (land, earth), three from “κόσμος,” two from “Αἴγυπτος,” and “Ραφιδεῖν” once. Following this cluster, there are eleven uses of “πρός” and ten words from “ἔχω.”

In the next range of words we find nine uses of “γίγνομαι,” eight each from “ἀπό,” “γε,” “δύναμαι / δυνατός,” “κατά / κάτω / καθά / καθό,” and “ὑπέρ,” seven each from “ἄν,” “ἐπιζητέω / ζητητέος / ζητέω / ἐρευνάω” (inquire, seek), “ὅστις / ὅτι,” “παρά,” “περί,” and words beginning with “συν,” six each from “ἔξεστι / ἔξις” (permitted), “νῦν,” “ὅστε / ὅτε / ὅτε,” “πάλιν,” and “ὑπό” (under), five each from “βάθος / βαθύς” (deep), “γνώμη / γνώσις / γνώστης / γνωστός / οἶδα” (know, knowledge), “τάχα” (perhaps), “λαμβάνω / μεταλαμβάνω,” “νομίζω” (practise), “νοέω / νόημα,” and “πολύς / πολλάκις,” four each from “ἀλήθεια / ἀληθής,” “ἀπορέω,” “δείκνυμι / παραδεξαμένη,” “διδασκός / διδάσκω,” “εἶδον / ἰδοῦ,” “ἰσχω / ισχυρός / κρείσσων,” “μέγας,” “σημαίνω,” and “σοφία / σοφός,” and three each from “ἀκριβής,” and “σῶμα / σωματικός.”

#### **6.d.vii. Repetitive Texture. Condensed Chart.**

The data from repetitive texture are essential for all the inner texture sections as well as for intertexture and ideological texture. The list below is a condensed version of the most frequently recurring words that I presented above. As well, ‘Appendix III’ contains the fuller version of the above summary and this list.

After we have established the recurring words in *ComJn* XIII.3-42, we can now move on to the other textures of inner texture. Following repetitive texture are progressive, narrational, argumentative, and sensory-aesthetic textures. Some of the clusters listed above and in the chart below can be analyzed in more than one texture. This overlap is unavoidable. For example, the words in the section on ‘characters’ can be viewed within progressive texture or narrational texture. The names that are associated with the Scriptural references will be treated in the section on intertexture. However, they could have been treated as part of narrative or argumentative texture, especially the latter, since Origen uses these references as a crucial part of the overall argument of the text. There are enough words in the first 14 clusters listed below to analyze the progressive texture of each and to observe an overlap between textures. However, to avoid unnecessary repetition, I have listed a preferred texture. This categorization serves as a guideline and is not intended to be definitive.

|          |                                                 |                           |
|----------|-------------------------------------------------|---------------------------|
| 1) 130x: | named (56x) and unnamed (74x) characters,       | [PROGRESSIVE/NARRATIONAL] |
| 2) 129x: | words related to ‘satiation,’                   | [PROGRESSIVE]             |
| 3) 89x:  | ‘speech’ related words,                         | [NARRATIONAL]             |
| 4) 62x:  | ‘adversatives,’                                 | [ARGUMENTATIVE]           |
| 5) 52x:  | upward motion,                                  |                           |
| 6) 47x:  | <αὐτός,                                         | [NARRATIONAL]             |
| 7) 35x:  | <εἰς / ἐν,                                      |                           |
| 8) 25x:  | “Second” and related words,                     | [PROGRESSIVE]             |
| 9) 23x:  | <βιβλίον / <γραφὴ / <γράφω (write, Scriptures), | [INTERTEXTURE]            |
| 10) 22x: | <ζάω / <ζωή / <ζωτικός / <ζώω (life, living),   |                           |
|          | 13x: <αἰώνιος (eternal); 6x: “living water”     | [SACRED]                  |
| 11) 21x: | First and related words,                        | [PROGRESSIVE]             |
| 12) 20x: | ἐπί (upon, on),                                 |                           |
| 13) 15x: | <δίδωμι / <χαρίζομαι (give),                    | [SENSORY-AESTHETIC]       |
| 14) 14x: | γάρ: (for, because),                            | [ARGUMENTATIVE]           |

Other significant clusters:

|          |                                                               |                     |
|----------|---------------------------------------------------------------|---------------------|
| 17) 13x: | <πᾶς (all, every [things-5x] [people-8x]),                    | [NARRATIONAL]       |
| 18) 13x: | <σός / <σύ (you, your),                                       | [NARRATIONAL]       |
| 25) 8x:  | <δύναμαι / <δυνατός (able, possible)                          | [SENSORY-AESTHETIC] |
| 29) 7x:  | <ἐπιζητέω / <ζητητέος / <ζητέω / <ἐρευνάω<br>(inquire, seek), | [SENSORY-AESTHETIC] |
| 34) 6x:  | <ἔξεστι / <ἔξῃν (permitted),                                  | [SENSORY-AESTHETIC] |
| 37) 6x:  | πάλιν [5x ‘thirst again’],                                    |                     |
| 39) 5x:  | <βάθος (depth) / <βαθύς (deep) [water/doctrine],              |                     |

|         |                                                                        |                     |
|---------|------------------------------------------------------------------------|---------------------|
| 40) 5x: | “<γνώμη / <γνώσις / <γνώστης / <γνωστός”<br>“<οἶδα” (know, knowledge), | [SENSORY-AESTHETIC] |
| 42) 5x: | <λαμβάνω / <μεταλαμβάνω (take, receive),                               | [SENSORY-AESTHETIC] |
| 44) 5x: | <νοέω / <νόημα (think),                                                | [SENSORY-AESTHETIC] |
| 46) 4x: | <ἀλήθεια / <ἀληθής (truth/true),                                       | [ARGUMENTATIVE]     |
| 48) 4x: | <δείκνυμι / παραδεξαμένη / παραδεξαμένων<br>(show, receive, exhibit),  | [SENSORY-AESTHETIC] |
| 49) 4x: | <διδάκτος / <διδάσκω (teach),                                          | [SENSORY-AESTHETIC] |
| 50) 4x: | <εἶδον / <ιδού (to see),                                               | [SENSORY-AESTHETIC] |
| 56) 3x: | <σῶμα / <σωματικός: (body, physical, literal),                         | [SENSORY-AESTHETIC] |

\*[SENSORY-AESTHETIC includes ‘purposeful action’: ]

Let us now move to progressive texture and see how this aspect of inner texture can help unveil further important aspects of *ComJn* XIII.3-42.

## 6.e. Progressive Texture.

### 6.e.i. Introduction.

Progressive texture flows from repetitive texture and adds further dimensions to it. Robbins highlights the relationship between the two and invites us to distinguish between them by asking: “is there continual repetition of the same word throughout the unit, or is there slight modification at almost every progressive stage?”<sup>241</sup> Progressive texture takes words out of their isolation and focuses on how words are used in different ways in different contexts within the delineated text. Here the relational nature of words is also highlighted. Robbins notes three benefits: “First, it may lead to observations about progressive texture in the entire work. Second, it may exhibit phenomena that function as stepping stones to other phenomena in the text. Third, it may exhibit a sequence of subunits throughout a span of text.”<sup>242</sup> Progressive texture alerts us that though many words are repeated they are rarely if ever used in the same way. This point becomes important rhetorically as we notice that words are frequently used in a variety of ways in order to make connections that purposefully overlap with their variety of meanings. The

241. Robbins, *The Tapestry of Early Christian Discourse*, 50.

242. Robbins, *Exploring the Texture of Texts*, 10.

communicative creativity of the author becomes particularly highlighted here. As crucial as repetitive texture may be in the initial analysis, any study could be equally misleading if not seen in connection with the progressive and relational nature of those words and their larger *topics*. This is particularly crucial for Origen's theological approach.

### 6.e.ii. Characters.

The largest identifiable group of words in *ComJn* XIII.3-42 is the section on 'characters' which consists of 130 entries. I will do the analysis of 'characters' partly in progressive texture and partly in narrational texture. If the characters are significant within a dialogue, I will treat them in narrational texture, otherwise I will look at them in progressive texture. This is necessary because of the size of this cluster and the various ways the text presents the many characters.

#### 6.e.ii.1. Jacob.

Progressive texture reveals some important points which would have been difficult to see without the data provided by the analysis in repetitive texture. For example, of the 56 named characters, Jacob's appears most frequently with 18 occurrences. There is an absence of any mention of "Ἰακώβ" in the first half of the section. The first two instances are in 23a and 26b, and the rest are heavily concentrated in 31a and after, with mention of Jacob's well/water occurring in the opening, middle and closing of the second half (see bold: **23a**, **26b**, **31a**, 31b, **35a**, **37**, **38a**, 38b, 38d, 38f, 39a, 39b, 40b, **41c**, **41d**, **41e**, **42a**, **42c**). We find in 38b-40b a thick cluster of the remaining 'Jacob' passages with a special focus on Jacob, his sons, and his livestock.

In 23a, the first verse of this cluster, Origen states: "in order that we may thirst, then, it is good to drink first of the fountain of Jacob." The emphasis on 'first' in this

initial verse provides an early indication that Origen will be pursuing a specific progression. The suspense is highlighted by the absence of what the fountain of Jacob is being contrasted to. The list below provides us a visual display of the pattern in the Jacob references and directs us to ask further questions about the progression in this text such as whether there is a difference between the early references to Jacob and the latter ones.

- |     |         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
|-----|---------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1.  | 23a     | <b>the fountain of Jacob</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 2.  | 26b     | <b>the fountain of Jacob</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 3.  | 31a-c   | <b>the fountain of Jacob</b> , (31b) from which <b>Jacob</b> once drank but now no longer drinks, and from which his sons also drank but now have a better drink than that, (c) and from which their livestock too have drunk, can mean all Scripture.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| 4.  | 35a     | <b>the fountain of Jacob</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 5.  | 37      | <b>the fountain of Jacob</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 6.  | 38a     | <b>Jacob's fountain</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 7.  | 38b-40b | <b>Jacob</b> and his sons and his livestock drank from <b>it</b> , (38c) and the Samaritan woman too comes to <b>it</b> and draws water when she thirsts, (38d) perhaps indeed <b>Jacob</b> , with his sons, drank in one way with full knowledge, and his cattle drank in another, (38e) both more simply and more beast-like, (38f) and the Samaritan woman drank in yet another way than <b>Jacob</b> , his sons and his livestock. (39a) For some who are wise in the Scriptures drink as <b>Jacob</b> and his sons. But others who are simpler and more innocent, the so-called "sheep of Christ," (39b) drink as <b>Jacob's livestock</b> , (39c) and others, misunderstanding the Scriptures and maintaining certain irreverent things on the pretext that they have apprehended the Scriptures, drink as the Samaritan woman drank before she believed in Jesus. (40a) This is now the second time the Samaritan woman calls the Savior "Lord." The first time is when she says, "Lord, you have nothing with which to draw and the well is deep," (40b) when she also inquires whence he has the living water, and if he might be greater than <b>Jacob</b> , whom she supposes to be her father. |
| 8.  | 41c     | <b>the fountain of Jacob</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| 9.  | 41d     | <b>Jacob's water</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| 10. | 41e     | <b>Jacob's fountain</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 11. | 42a     | <b>Jacob's fountain</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 12. | 42b     | <b>Jacob's fountain</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 13. | 42c     | <b>the fountain of Jacob</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |

Origen begins in 23a with the assertion that the fountain of Jacob is important. In 26b, he states: "the one who drinks from the fountain of Jacob thirsts again." Had Origen omitted the statement in 23a, we could have concluded that the fountain of Jacob is not important. This is not his intention. Rather Origen progresses from the importance of Jacob's fountain to its insufficiency. This theme of the fountain's importance and

insufficiency is maintained throughout. In verses 31a-c and the large section of 38a-40b, Origen highlights this idea by pointing out that Jacob, his sons, their livestock, and the Samaritan woman drank from the well in different ways.

This allows Origen to establish a progression which eventually leads beyond Jacob's well to the living water that Jesus who is "greater than Jacob" (40b) offers. The three references to Jacob's fountain in 41 emphasize that the Samaritan woman, like the angels, no longer needs it. The closing verse reaffirms that Jacob's fountain is important but insufficient as well as confirms the progression we saw. There Origen states:

It is not possible, however, for one who has not been engaged very diligently in coming to Jacob's fountain and drawing water from it because of his thirst to receive the water that the Word gives, which is different from the water from Jacob's fountain. Consequently, in this respect, most people have a great deficiency in exercising themselves, as it were, for a long time in drawing from the fountain of Jacob. (XIII.42)

Origen is careful to maintain the balance between the importance and insufficiency of Jacob's well while not disregarding or overlooking the importance of either aspect. Therefore, as a result of a close look at the progressive texture in this section we see how the Jacob passages progress from focusing on physical water to living water. In so doing, Origen highlights the movement from the lower to the higher and from things that are below to things that are above, while maintaining the crucial relationship between the two. In many other sections of this thesis we also see how Origen repeatedly focuses on the relational pattern we saw above.

#### **6.e.ii.2. Jesus.**

The progressive texture within the 11 uses of **Ἰησοῦς** is also important. The name Jesus is present two times in the opening section and the remaining 9 times in the middle and closing sections (3a, 6a, 18d, 20a, 24b, 25b, 26c, 27c, 31c, 37, 39c). Interspersed are also various pronouns which significantly increase the above count. In addition, Jesus is

spoken of 22 times using five attributes. Jesus is referred to as **κύριος** three times. However, the nine uses of this word combine both Old Testament references, referring to God, and New Testament references referring specifically to Jesus (9x: **4b**, 5c, 9d, 9f, 10c, 10c, 27a, **40a**, **40a**). If we remove these six Old Testament instances of **κύριος**, the above count is reduced from 22 to 16. Below, I will discuss the importance of noticing this distinction and also of not excluding the Old Testament references from this word count. The other attributes are more specifically focused on Jesus: **σωτήρ** (4x: 5b, 5d, 23c, 40a), **Χριστός** (4x: 19a, 19b, 35c, 39a), **λόγος** (3x: 21, 41f, 42a), and **υἱός** (2x: 5b, 5c). When these are all included, Jesus is referred to more than any other character in this section. We see that **Ἰησοῦς** and **κύριος** are found throughout. While **υἱός** is only found in the opening verses, **σωτήρ** is found in the opening verses, once in the middle and once in the closing section. On the other hand, **Χριστός** and **λόγος** are only found in the middle and closing sections.

We can see the use of ‘Jesus’ and his various roles in the lists below. In the first Origen uses ‘Lord’ in a variety of ways. The first, eighth, and ninth uses refer specifically to Jesus. The eighth and ninth are the last. This shows that Origen uses **κύριος** to specifically refer to Jesus in the first and last instances. The filler in between points to God who is **κύριος**. This produces a strong rhetorical effect of introducing Jesus as **κύριος**, then reminding the reader, through the various intertextual references, that in the Old Testament God is referred to as **κύριος**. By noticing the details of this build up, the final references, can be seen as the culmination of the progression that began at 4b with Origen stating that Jesus is **κύριος** and ends with the Samaritan woman stating that Jesus is **κύριος**. The chart below shows the use of **κύριος**, and the other attributes associated with Jesus.

**1) Jesus is Lord:**

| <b><u>Verse</u></b> | <b><u>Source of statement</u></b> | <b><u>Implied</u></b>                                             |                                   |
|---------------------|-----------------------------------|-------------------------------------------------------------------|-----------------------------------|
| 4b.                 | Origen:                           | [Jesus]                                                           | is Lord                           |
| 5c.                 | Psalm 2:                          | [God]                                                             | is Lord who recognizes the Son    |
| 9d.                 | Exodus 16:                        | [God]                                                             | is Lord                           |
| 9f.                 | Exodus 16:                        | [God]                                                             | is Lord who speaks to Moses       |
| 10c.                | Exodus 15:                        | [God]                                                             | is Lord who is spoken to by Moses |
| 10c.                | Exodus 15:                        | [God]                                                             | is Lord who shows Moses a tree    |
| 27a.                | Origen:                           | Scripture contains lordly and divine aspects of mysteries of God. |                                   |
| 40a.                | Samaritan Woman:                  | calls the Saviour Lord.                                           |                                   |
| 40a.                | Samaritan Woman:                  | calls the Saviour Lord.                                           |                                   |

We also see the above mentioned interplay in the remaining four sections. Here Origen meshes his own recognition of each of Jesus's titles with various Scriptural references.

**2) Jesus is Saviour:**

|      |         |                          |                         |
|------|---------|--------------------------|-------------------------|
| 5b.  | Origen: | Father through the Psalm | urges Saviour to ask    |
| 5d.  | Origen: | Saviour                  | says                    |
| 23c. | Origen: | Saviour                  | says                    |
| 40a. | Origen: | Samaritan Woman          | calls the Saviour Lord. |

**3) Jesus is Christ:**

|      |                         |                                                         |                        |
|------|-------------------------|---------------------------------------------------------|------------------------|
| 19a. | Origen/John 11:25;14:6: | Christ                                                  | is life                |
| 19b. | Origen/John 14:28:      | [God/Father]                                            | is greater than Christ |
| 35c. | 1 Cor 2:16:             | We have the mind of Christ.                             |                        |
| 39a. | John 10:16:             | The simple and more innocent-are called-sheep of Christ |                        |

**4) Jesus is the Word:**

|      |                   |                           |                               |
|------|-------------------|---------------------------|-------------------------------|
| 21.  | Origen:           | the Word                  | says                          |
| 41f. | Origen/John 4:14: | fountain of water leaping | revealed by the Word himself  |
| 42a. | Origen:           | the Word                  | gives water that is different |

**5) Jesus is Son:**

|     |                 |         |                     |
|-----|-----------------|---------|---------------------|
| 5b. | Origen:         | the Son | teaches us          |
| 5c. | [God]/Ps 2:7-8: | Lord    | said you are my Son |

A closer look reveals that this section begins with the words of Jesus speaking of himself in the role of mediator between God and the Samaritan woman: "If you knew the gift of God and who he is who says to you, Give me a drink, you would have asked him and he would have given you living water." (3b. John 4:10). Origen highlights that these words were "to urge her to ask for the living water." (3c) This also affirms Jesus's mediating role in his ability to provide living water. The opening verses allow us to see

that Origen wants to emphasize that Jesus is pointing the Samaritan woman to something beyond the well.

The way that Origen introduces and develops Jesus's attributes of Lord, Saviour, Christ, Word, and Son helps to also emphasize Jesus's various roles. In looking at these roles we notice that not only does Origen refer to them but he also pulls in various Scriptural references to support his use. For example, in the section 'Jesus is Lord' we see that the first reference Origen makes is not a Scriptural quote. This is followed by five Scriptural references to God as the Lord. This serves as a purposeful overlap between Jesus and God. In 27a, Origen makes a reference to the lordly aspect of the Scripture. Finally, the text highlights and emphasizes the Samaritan Woman's recognition of Jesus as Lord. Thus, the progression culminates in the Samaritan Woman acknowledging at the end what Origen assumed at the beginning.

### **6.e.ii.3. ἄνθρωπος.**

The other significant cluster in the characters section is the series of words drawn from ἄνθρωπος. These words appear 11 times and appear most frequently in the list of unnamed characters. The presence of a nearby adversative in almost every instance evidences the contrasting role that ἄνθρωπος plays. We also see three notable parallels with the section on Jacob (the first among the named characters). The initial observation is the frequency of both. Second, both appear only in the second half of the section. Third, both are used as initial steps in the discussion of something that is more important or greater. For example:

| <u>Verse.</u> | <u>ἄνθρωπος</u>                                     | <u>Associated with</u>                                                                                                 | <u>Contrasted to</u>                                                |
|---------------|-----------------------------------------------------|------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------|
| 27b.          | the <i>human</i> voice                              | fountain of Jacob (26b) /<br>common understanding /                                                                    | water that Jesus gives (26c)/<br>divine aspects of mysteries of God |
| 27b.          | the <i>human</i> tongue                             | fountain of Jacob (26b)/<br>common understanding                                                                       | water that Jesus gives (26c)/<br>divine aspects of mysteries of God |
| 28c.          | <i>men</i>                                          | angels                                                                                                                 |                                                                     |
| 29.           | <i>man</i> to speak                                 | words that cannot be spoken - angels                                                                                   |                                                                     |
| 34b.          | <i>men</i> have spoken beyond that which is written |                                                                                                                        |                                                                     |
| 35a.          | the heart of <i>man</i>                             | fountain of Jacob                                                                                                      | fountain of water leaping into eternal life                         |
| 35b.          | the heart of <i>man</i>                             | fountain of Jacob                                                                                                      | fountain of water leaping into eternal life                         |
| 35d.          | words of <i>human</i> wisdom                        |                                                                                                                        | words learned of the Spirit                                         |
| 36a.          | <i>human</i> wisdom                                 | elementary aspects of truth - things that are learned of the Spirit/<br>fountain of water that leaps into eternal life |                                                                     |
| 36b.          | those who are still <i>men</i>                      | elementary aspects of truth - things that are learned of the Spirit/<br>fountain of water that leaps into eternal life |                                                                     |
| 41d.          | <i>man</i>                                          | Jacob's water                                                                                                          | angelic                                                             |

The above chart shows that ἄνθρωπος is frequently associated with Jacob's well/water or some other basic aspect and always contrasted to something that is of the heavenly realm. In essence, an analysis of ἄνθρωπος highlights the progressive nature of its use and its pivotal role of leading the reader from and importantly through that which is earthly to that which is above. Theologically this is crucial as Origen shows that the earthly is not overlooked in the movement to the heavenly.

#### 6.f. Narrational Texture.

Narrational texture is another important aspect of inner texture. This is not to be confused with narrative analysis and is not exclusively about the narration of an event. In Sociorhetorical analysis, narrational texture identifies voices and looks at the various

relationships they form. As Bloomquist notes, through narrational texture “an interpreter will likely attend to the narrational texture and pattern, that is, to the patterns formed by the voices of those in the text, including narrator and actors, who configure the action of the text.”<sup>243</sup> Narrative texture thus goes beyond the world that the author creates and narrates. In this section I will focus on a narrow aspect of narrational texture which looks at the narrative shifts that take place when there are changes in characters, time, or place. Unlike narrative analysis, narrative texture looks at the various voices, including the distinct voice of the narrator. Though we need to see these separately we cannot forget that despite the many voices and points of view that a text presents, it is ultimately the narrator who is controlling all aspects of the dialogue. Furthermore, as a commentary, the narrator’s voice is not only behind the scenes but as a commentator it is also a major character in the narrative. Of particular interest in a commentary on the Gospel of John is how the narrator’s voice compares to the narration taking place in the Gospel of John. I will thus refer to this overall dynamic as the ‘narrative.’

The narrative in John 4:4-30 is built around a series of seven exchanges between Jesus and the Samaritan woman. These are relatively simple when compared to Origen’s commentary:

|    | <b><u>Jesus</u></b> | <b><u>Samaritan Woman</u></b> |
|----|---------------------|-------------------------------|
| 1) | :7                  | :9                            |
| 2) | :10                 | :11-12                        |
| 3) | :13-14              | :15                           |
| 4) | :16                 | :17a                          |
| 5) | :17b-18             | :19-20                        |
| 6) | :21-24              | :25                           |
| 7) | :26                 | :28-29                        |

According to this schema, John 4:13-15 forms the third exchange. In commenting

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243. L. Gregory Bloomquist, “First Century Models of Bodily Healing and Their Socio-Rhetorical Transformation in Some New Testament Synoptic Gospel Traditions,” *Queen: A Journal of Rhetoric and Power, Special Issue* (2002): 2. See also: Robbins, *Exploring the Texture of Texts*, 15–19 and Robbins, *The Tapestry of Early Christian Discourse*, 53–58.

on these verses in XIII.3-42, Origen incorporates 30 named and unnamed characters which are repeated 130 times. The chart below lists them and others according to verse number. This chart also includes other words which can be considered important narrative markers.

| <b><u>Verse</u></b> | <b><u>Narrative Marker</u></b>                                                                                                                                                                                                           |
|---------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 3:                  | Jesus / Samaritan Woman.                                                                                                                                                                                                                 |
| 4:                  | Samaritan Woman / Jesus.                                                                                                                                                                                                                 |
| 5:                  | Father, Psalm, Saviour, Son, Lord, Gentiles.                                                                                                                                                                                             |
| 6a:                 | Samaritan Woman / Jesus.                                                                                                                                                                                                                 |
| 6b:                 | The heterodox.                                                                                                                                                                                                                           |
| 7-8:                | Narrator only (Origen).                                                                                                                                                                                                                  |
| 9-11:               | Exodus / Egypt / children of Israel / Moses / Aaron / Lord / Raphidim.                                                                                                                                                                   |
| 12a:                | Paul.                                                                                                                                                                                                                                    |
| 12b-16:             | Narrator only (Origen).                                                                                                                                                                                                                  |
| 17-18:              | Solomon / Song of Songs/ mountains / hills / bridegroom / souls / Jesus.                                                                                                                                                                 |
| 19:                 | Father / Christ.                                                                                                                                                                                                                         |
| 20-22b:             | The one who is blessed / Jesus / the Word /<br>those who hunger and thirst for righteousness.                                                                                                                                            |
| 22c:                | The hart / soul / God.                                                                                                                                                                                                                   |
| 23-25:              | Jacob / Samaritan Woman / Saviour / Jesus / husband.                                                                                                                                                                                     |
| 26:                 | Those who would associate with and be with the truth itself / Scriptures /<br>Jacob / Jesus.                                                                                                                                             |
| 27-29:              | Scripture / mysteries of God / human voice / human tongue / Jesus / John /<br>Paul / angels / man.                                                                                                                                       |
| 30-31:              | Scriptures / Jacob / Jacob's sons / Jacob's livestock / Jesus.                                                                                                                                                                           |
| 32-33:              | All / we / some / majority / John / thunders / the world.                                                                                                                                                                                |
| 34-35:              | Paul / men / eye / ear / heart of man / Jacob / those / Christ / God / Spirit.                                                                                                                                                           |
| 36-37:              | One / human / men / Spirit / Scriptures / Jacob / Jesus.                                                                                                                                                                                 |
| 38:                 | Everyone / Jacob / Jacob's sons / Jacob's livestock / Samaritan woman /<br>beast-like.                                                                                                                                                   |
| 39 :                | Some who are wise in the Scriptures / Jacob and his sons / others who are<br>simpler and more innocent, the so-called 'sheep of Christ /<br>Jacob's livestock / others, misunderstanding the Scriptures... /<br>Samaritan woman / Jesus. |
| 40:                 | Samaritan woman / Saviour / Lord /<br>Jacob, whom she supposes to be her father.                                                                                                                                                         |
| 41:                 | You / she (Samaritan Woman) / him (Jesus) / Jacob / angelic and<br>beyond man / angels / Word / Wisdom.                                                                                                                                  |
| 42:                 | One / Jacob / Word / most people.                                                                                                                                                                                                        |

Scriptural books and the names associated with them play an important role in this passage but will be treated in the intertexture section. The most recurring words in the ‘characters’ section are: 1) **Ἰακώβ** (18x); 2) **Ἰησοῦς** (11x); 3) **ἄνθρωπος** (11x); 4) **θεός** (10x); 5) **Σαμαρείτης** (10x); 6) **κύριος** (9x); and 7) **υἱός** (9x). Most of these have either already been treated or will be in other sections. Consistent with John 4, the pivotal and focal characters remain Jesus and the Samaritan woman.

However, there are also some differences. In John 4:7, Jesus launches the dialogue and the Samaritan woman responds by asking a question, then making a statement.

*1) Dialogue launched by Jesus:* “There came a woman of Samaria to draw water. Jesus said to her, ‘Give me a drink.’ For his disciples had gone away into the city to buy food. (Jn 4:7-8)

*2) Samaritan woman’s response and statement:* “The Samaritan woman said to him, ‘How is it that you, a Jew, ask a drink of me, a woman of Samaria?’ For Jews have no dealings with Samaritans.” (Jn 4:9)

Jesus responds in John 4:10 and the Samaritan woman counters with two questions in John 4:11-12.

*1. Jesus’s response:* “Jesus answered her, ‘If you knew the gift of God, and who it is that is saying to you, “Give me a drink,” you would have asked him, and he would have given you living water.’ ” (Jn 4:10)

*2. The Samaritan woman’s questions:* “The woman said to him, ‘Sir, you have nothing to draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?’ ” (Jn 4:11-12)

The Gospel begins with Jesus opening the discussion and the Samaritan woman answering. Origen, on the other hand, commences in XIII.3a with: “this is Jesus’ second answer to the Samaritan woman.” Origen refers to John 4:9 as question one and John 4:11 as question two. Here the Samaritan woman initiates the dialogue and Origen focuses on Jesus replying to the Samaritan woman. In reflecting on the Gospel of John, Origen is correct. However, by introducing this section with a focus on Jesus answering the Samaritan woman, the rhetorical effect is reversed. As a result, *ComJn* XIII.3 begins

with a strengthened position for the Samaritan woman. Here, Jesus is presented as dialoguing with her and responding to her questions, rather than requesting a menial service from her. (Jn 4:7)

Another important narrative difference which occurs in *ComJn* is that the text moves in the direction of including the audience. The attempt to incorporate the audience should not be surprising in a commentary genre, especially early Christian commentaries which always incorporate exegesis, reflection and application. Though a prominent feature of *ComJn*, the focus on the audience is presented with such nuance that it could easily be overlooked because specific characters, in the traditional sense, are not referred to.

We see three distinct narrative shifts in *ComJn*. First is the discussion between Jesus and the Samaritan woman which *reflects* the narrative in John 4. Second is the discussion that *reflects on* the narrative in John 4. At this level the core text is expanded to include other Scriptural passages. The interaction that takes place here serves to develop themes found within John 4, present reflections and interpretations on those themes, and show how the meanings presented in that text are consistent with and build upon other biblical themes. The third focuses on the audience as a character that is addressed directly and included in the text. With Origen this is not automatically the person reading the commentary. The person addressed is first led into the text by being encouraged to notice some of its details. That person is then invited to respond to the message and thus become a character involved in the interactions of the text. I will focus on this third narrative because of its prominence and uniqueness to the commentary genre.

The above three narratives correspond to the following verses in *ComJn*, with occasional overlap. The overlap occurs in a gradual way. ‘I’ contains only ‘I’ material, there are aspects of ‘I’ in ‘II,’ and there are aspects of ‘I,’ ‘II,’ and ‘III,’ in ‘III.’

| <u>Narrative</u> | <u>In ComJn</u> | <u>Narrative</u>                                    |
|------------------|-----------------|-----------------------------------------------------|
| I:               | XIII.3-4.       | Only between Jesus and the Samaritan woman.         |
| II:              | XIII.5-12.      | Other Biblical books and characters are introduced. |
| III:             | XIII.13-42.     | Generic (who, one) and third person character (he). |

Origen introduces section III with a quote from John 4:13: “Πᾶς ὁ πίνων ἐκ τούτου τοῦ ὕδατος διψήσει πάλιν. / Everyone who drinks of this water will thirst again.”

(XIII.13a) Origen had previously quoted this verse in XIII.8a and focused on ‘to thirst’ and ‘to hunger’ from XIII.5-12. The discussion from XIII.13-42 continues with this theme but also adds the important focus on what we can call a generic audience. The character in the generic audience is present in several ways in XIII.13-42 and is at times implicit in the sentence structure.

I will focus on two indicators in XIII.13a which are present throughout section III. These will help us identify aspects of the generic audience. The first are words from the adjective “πᾶς / everyone” which occur 13 times in this passage. Of those 13 times, there are six words from πᾶς which refer to the generic audience.

|             |                                                                                       |                        |
|-------------|---------------------------------------------------------------------------------------|------------------------|
| <b>5d:</b>  | “πᾶς γὰρ ὁ αἰτῶν λαμβάνει / <i>everyone who asks receives</i> ”                       | (Mt 7:7-8. Lk 11:9-10) |
| <b>8a:</b>  | “Πᾶς ὁ πίνων / <i>everyone who drinks.</i> ”                                          | (Jn 4:13)              |
| 9b:         | “πᾶσα συναγωγή υἱῶν Ἰσραὴλ / <i>all the congregation of the children of Israel.</i> ” | (Ex 16:1)              |
| 9e:         | “πᾶσαν τὴν συναγωγὴν ταύτην / <i>this whole congregation.</i> ”                       | (Ex 16:3)              |
| <b>13a:</b> | “Πᾶς ὁ πίνων / <i>everyone who drinks.</i> ”                                          | (Jn 4:13)              |
| 16f:        | “πάντων τῶν ζητουμένων / <i>everything that is investigated</i> ”                     |                        |
| <b>23d:</b> | “Πᾶς ὁ πίνων / <i>everyone who drinks.</i> ” / Πᾶς ὁ πίνων.”                          | (Jn 4:13)              |
| 28d:        | “Πάντα μὲν γὰρ ἔξεστιν / <i>for all things are permitted.</i> ”                       | (1 Cor 6:12)           |
| 28d:        | “ἀλλ’ οὐ πάντα συμφέρει / <i>but not all things are beneficial.</i> ”                 | (1 Cor 6:12)           |
| 30:         | “κἂν πάνυ νοηθῶσιν ἀκριβῶς / <i>introductions to all knowledge.</i> ”                 |                        |
| 31c:        | “ἢ πᾶσα εἶναι γραφή / <i>can mean all Scripture.</i> ”                                |                        |
| <b>32a:</b> | “Οὐ πᾶσιν δὲ ἔξεστιν / <i>now all are not permitted.</i> ”                            | (Cf. 1 Cor 4:6)        |
| <b>38a:</b> | “Οὐχ ὁμοίως δὲ πᾶς ἀντλεῖ / <i>but everyone does not draw.</i> ”                      |                        |

The second identifiable indicator to consider is the first person plural, third person singular or plural, or other generic indicators. This is sometimes hidden in the sentence structure and requires close attention to isolate. For example, in 13a, the third person singular in διψήσει is already implicit in everyone. It would therefore be awkward and unnecessary to translate “will thirst” as ‘*he* will thirst,’ though it is necessary to be aware

of its presence. In some instances, this difficulty adds to the first question, ‘who’ is ‘he,’ a second question: ‘where’ is ‘he?’ Both these questions point to the audience who accepts to be welcomed into the narrative of the text wherever they are. Below are examples of these third person or generic indicators.

(1) 13a. Ζητητέον οὖν καὶ ἐκ τοῦ - One must also investigate, therefore, what is meant by.

(2) 13b. ὅτι κἂν πρὸς τὸ παρὸν κορεσθῇ - even if one be filled for the present.

(3) 13c. πείσεται ὁ πίων - the one who drinks will experience the same sensation

(4) 13d. τουτέστι διψήσει πάλιν, εἰς ὅμοιον τῷ ἀρχῇθεν ἀποκαταστάς. - that is, he will thirst again having returned to the same condition he was in at the beginning.

(5) 14a. <<“Ὁ δ’ ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, γενήσεται πηγὴ ἐν αὐτῷ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. >> - “But whoever drinks of the water that I shall give him, it will become in him a fountain of water springing up into eternal life.”

(6) 14b. Τίς δὲ ἐν ἑαυτῷ ἔχων πηγὴν διψῆσαι οἷός τε ἔσται; - And who will be able to thirst when he has a fountain in himself?

(7) 15b-f. ὁ μεταλαμβάνων <τοῦ νομιζομέν>ου, φησί, βάθους λόγων, κἂν πρὸς ὀλίγον ἀναπαύσεται, παραδεξάμενος ὡς βαθύτατα τὰ ἀνιμώμενα καὶ εὐρίσκεσθαι δοκοῦντα νοήματα, ἀλλὰ γε πάλιν δεύτερον ἐπιστήσας ἐπαπορήσει περὶ τούτων, ὅσοις \* \* ἐπανεπαύσατο, <ἐπεὶ > τρανὴν καὶ ἔκτυπον περὶ τῶν ζητουμένων κατάληψιν οὐ δύναται τὸ νομιζόμενον ὑπ’ αὐτοῦ βάθος παρασχεῖν. - (15b) He who partakes, he says, of the [supposed] profundity of doctrines, (15c) even if he is satisfied for a little while and accepts the ideas that are drawn out (15d) and that he thinks he has discovered to be most profound, (15e) will, however, when he has reconsidered them, raise new questions about these ideas with which he was [once] satisfied (15f) [since] what he thought was profound cannot provide a clear and distinct apprehension of the things investigated.

(8) 16. Διόπερ κἂν συναρπασθεῖς συγκαταθῇται τις τῇ πιθανότητι τῶν λεγομένων, ἀλλὰ γε ὕστερον εὐρήσει τὴν αὐτὴν ἀπορίαν τυγχάνουσιν ἐν αὐτῷ, ἦνπερ εἶχεν πρὶν τάδε τινὰ μαθεῖν ἐγὼ δὲ τοιοῦτον ἔχω λόγον, ὥστε τὴν πηγὴν γενέσθαι τοῦ ζωτικοῦ πόματος ἐν τῷ παραδεξαμένῳ τὰ ὑπ’ ἐμοῦ ἀπαγγελλόμενα καὶ ἐπὶ τοσοῦτόν γε ὁ λαβὼν τοῦ ἐμοῦ ὕδατος εὐεργετηθήσεται, ὥστε πηγὴν εὐρετικὴν πάντων τῶν ζητουμένων ἀναβλυστάνειν ἐν αὐτῷ ἄνω πηδώντων ὑδάτων, τῆς διανοίας ἀλλομένης καὶ τάχιστα διῦπταμένης ἀκολούθως τῷ εὐκινήτῳ τούτῳ ὕδατι, φέροντι αὐτῷ τῷ ἄλλεσθαι καὶ πηδᾶν ἐπὶ τὸ ἀνώτερον, ἐπὶ τὴν αἰώνιον ζωὴν. - (16a) Wherefore, even if someone should be convinced by what is said and

agree, (16b) he will find later, nevertheless, that he has the same deficiency (16c) that he had before he learned these things. But I have teaching (16d) that is such that it becomes a fountain of living water in the one who has received what I have declared. (16e) And he who has received of my water will receive so great a benefit (16f) that a fountain capable of discovering everything that is investigated will gush forth within him. The waters will leap upward; (16g) his understanding will spring up and fly as swiftly as possible in accordance with this briskly flowing water, (16h) the springing and leaping itself carrying him to that higher life which is eternal.

(9) 18c. οὕτως ἐνταῦθα ἡ γενομένη ἐν τῷ πίνοντι ἐκ τοῦ ὕδατος - so here the fountain that appears in the one who drinks of the water.

(10) 20a-b. Τότε δὲ ὁ πίων ἐκ τοῦ ὕδατος, οὗ δώσει ὁ Ἰησοῦς, ἔξει τὴν γενομένην ἐν αὐτῷ πηγὴν ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον, ὅτε πληροῦται τοῦ μακαριζομένου ἐπὶ τῷ πεινῇ καὶ διψῇ τὴν δικαιοσύνην ἢ ἐπαγγελία. - When the promise to the one who is blessed because he hungers and thirsts for righteousness is fulfilled, (20b) then he who drinks of the water that Jesus will give will have the fountain of water that leaps into eternal life arise within him.

(11) 21. <<Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.>> - “Blessed are those who hunger and thirst for righteousness because they shall be filled.”

(12) 22a-b. Καὶ τάχα ἐπεὶ πεινῆσαι καὶ διψῆσαι δεήσει τὴν δικαιοσύνην πρὸ τοῦ χορτασθῆναι, ὑπὲρ τοῦ κορεσθῆναι ἐμποιητέον τὸ πεινῆν καὶ τὸ διψῆν, ἵνα εἴπωμεν - And perhaps, since one will need to hunger and thirst for righteousness before he is filled, one must create a hungering and thirsting in order to be filled, that we may say.

(13) 23a-b. Ἴν’ οὖν διψήσωμεν, καλὸν ἐστὶν πιεῖν πρῶτον ἐκ τῆς πηγῆς τοῦ Ἰακώβ, οὐ λέγοντα αὐτὴν ὁμοίως τῇ Σαμαρεϊτίδι φρέαρ. - In order that we may thirst, then, it is good [for us] to drink first of the fountain of Jacob, not calling it a well like the Samaritan woman.

(14) 25a. Παρατηρητέον - One must observe.

(15) (26) Ἔτι δὲ ἐπιστήσομεν εἰ δύναται δηλοῦσθαι τὸ ἑτερογενὲς τῆς τῶν αὐτῇ τῇ ἀληθείᾳ ὁμιλησόντων καὶ συνεσομένων ὠφελείας παρὰ τὴν νομιζομένην ὠφέλειαν γίνεσθαι ἡμῖν ἀπὸ τῶν γραφῶν, κἂν νοη|θῶσιν ἀκριβῶς, ἐκ τοῦ τὸν μὲν πίνοντα ἀπὸ τῆς πηγῆς τοῦ Ἰακώβ διψῆν πάλιν, τὸν δὲ πίνοντα ἐκ τοῦ ὕδατος, οὗ δίδωσιν ὁ Ἰησοῦς, πηγὴν ὕδατος ἐν ἑαυτῷ ἴσχειν ἀλλομένου εἰς ζωὴν αἰώνιον. - (26a) But we shall take note, furthermore, of whether it is possible that the difference between the benefit to those who would associate with and be with the truth itself, and the benefit we are thought to derive from the Scriptures, (26b) even if they be accurately understood, is revealed by the fact that the one who drinks from the fountain of Jacob thirsts again, (26c) but the one who drinks of the water that Jesus gives (26d) possesses a fountain of water within himself which leaps into eternal life.

(16) 32b-c. ἐὰν μή τις αὐτοῖς ἐξομοιωθῇ, ἵνα μὴ ἐπιπλήσῃται ἀκούων - Unless one has become like them, he may be reproved and hear the word.

(17) 35b-c. τοῖς οὐκέτι καρδίαν ἀνθρώπου ἔχουσιν, ἀλλὰ δυναμένοις λέγειν - those who no longer have the heart of man but who are able to say,

(18) 40c. ἐν τῷ πίνοντι - in the one who drinks.

(19) 42c. ὥστε κατὰ τοῦτο πολλὰ ἐνδεῖν τοῖς πολλοῖς μὴ ἐπιπλεῖον ἐγγεγυμνασμένοις τῷ ἀντλεῖν ἀπὸ τῆς τοῦ Ἰακώβ πηγῆς. - Consequently, in this respect, most people have a great deficiency in exercising themselves, as it were, for a long time in drawing from the fountain of Jacob.

As a result of the analysis of the narrational texture of *ComJn* XIII.3-42 we have been able to isolate the main characters in this text and determine what role they play in the rhetorical structure of the text. Most of the characters will be treated in the intertexture section because they are part of Scriptural passages that Origen incorporates into this text. However, by focusing on the narrative details between the two most significant characters, we were able to see how the dignity and importance that become apparent in the dialogue between Jesus and the Samaritan woman in the Gospel of John are assumed and begin the dialogue in *ComJn*. We see how Origen follows the Johannine narrative very closely, affirms it, then moves on to build upon it. Finally, in addition to working very closely with and building upon the Johannine text and the primary characters he finds there, he does not limit himself to this narrative. Rather we see Origen's rhetorical style move in a catechetical direction as he not only teaches but expands the boundaries of the text to welcome a very important character into the narrative -- the reader.

### 6.g. Argumentative Texture.

We may take for granted that every text argues something. However, each text uses particular strategies and proceeds with its argumentative structure in a slightly different fashion. In showing the argumentative texture of a text we need to be aware of these differences and how they function. Robbins provides a good summary of the various kinds of reasoning found in argumentation:

Some of this reasoning is logical. In other words, the discourse presents assertions and supports them with reasons, clarifies them through opposites and contraries, and possibly presents short or elaborate counterarguments. Other reasoning may be described as qualitative. This occurs when the quality of the images and descriptions encourages the reader to accept the portrayal as true and real. This occurs when analogies, examples, and citations of ancient testimony function in a persuasive manner.<sup>244</sup>

We should be careful not to expect only one kind of argumentation or feel that logic is always presented in a sequential, word-oriented manner. An author will frequently attempt to communicate using a variety of approaches that naturally overlap. Ultimately, the goal and message will determine the approach. Argumentative texture analyzes the turns on the trail, shows how they are connected to each other, and illuminates the role they play in the overall journey.

An important argumentative feature of *ComJn* XIII.3-42 is the citation of various Scriptural verses. As mentioned earlier, I will look at this aspect in the intertexture section. The aspect of argumentative texture that I will cover here is the logical assertions that Origen makes and the support that he provides for them. In particular, I will highlight the 62 various kinds of adversatives in the text. The analysis in this section will be more difficult than the one done in other sections because the focus on adversatives is not a focus on the words themselves but on what they are negating and their wider role in either connected or setting ideas aside. Ironically each negation is an affirmation. A further

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244. Robbins, *Exploring the Texture of Texts*, 21.

affirmation can follow which either accompanies the negation in the same sentence, or the affirmation is left vague enough for the audience to think through more fully.

Let us take as an example the sentence: “Καὶ ἐπὶ μὲν τῷ προτέρῳ οὐκ εἶπεν, ἀλλὰ ἐπαπορεῖ περὶ τῆς συγκρίσεως τῶν ὑδάτων ἢ Σαμαρεῖτις / The Samaritan woman did not respond to his first answer, but raised a question concerning the comparison of the waters.” (XIII.4a) The negation ‘did not respond’ affirms that she was silent. However, the following statement clarifies that she did not remain silent for long. We see this pattern particularly when ‘οὐ’ or ‘μή’ and ‘ἀλλά’ are found together. An example of the second is XIII.7: “Καὶ ὅρα ἐξ ὧν ἐπεπόνθει πῶς πίνουσα ἐκ τοῦ νομιζομένου αὐτῇ βαθέος εἶναι φρέατος (Cf. John 4:11) οὐκ ἀνεπαύετο, οὐδὲ τῆς δίψης ἀπηλλάττετο. / And consider, on the basis of her experiences, how she was not refreshed nor relieved of thirst, although she drank from the well that she supposed to be deep.” Here the statement about the Samaritan Woman’s lack of satiation does not answer why she was not satiated when she should have been, but rather raises a question that produces suspense for the reader.

Let us now focus on the “οὐ” (32x) and “μή” (16x) related adversatives to see how the argument proceeds. The phrase, “ἄρρητα ῥήματα” from 2 Cor 12:4 occurs three times (28b, 29, 34a) and will also be included in this section. We should also keep in mind three other words, “ἀλλά” (14x), “δέ” (36x), and “καὶ” (88x). However their frequent connection to “οὐ” (32x) and “μή” would make a separate analysis redundant.<sup>245</sup> Of the 40 verses (3-42) in this section, “οὐ” or “μή” are found in 21 (4, 5, 7, 9, 15, 23, 24, 25, 27, 28, 29, 31, 32, 33, 34, 35, 36, 38, 40, 41, 42). These adversatives occupy a significant part of the argument. A section of the text that Origen is commenting on, John 4:14b, also reflects this structure and contains “οὐ,” “μή,” and “ἀλλά.”<sup>246</sup> Origen is

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245. Note the connection between ‘οὐ’ / ‘μή’ and ‘ἀλλά’ in 4a, 15, 23, 25b, 27, 28, 31b, 33, 34, 35, 36, and 41.

246. “οὐ μή διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγή

building on a text that also has intriguing argumentative features. In speaking to the Samaritan woman, Jesus parallels two ideas:

|               | <b>Character -</b> | <b>Action -</b> | <b>Item -</b>                  | <b>Result</b>                                                                                                     |
|---------------|--------------------|-----------------|--------------------------------|-------------------------------------------------------------------------------------------------------------------|
| <b>4:13b.</b> | Everyone           | drinks          | this water                     | thirsts again                                                                                                     |
| <b>4:14.</b>  | The one            | drinks          | water that I will give         | - will never thirst<br>will become in him a spring of<br>water welling up to eternal life                         |
| <b>4:13b.</b> | πᾶς ὁ              | πίνων           | ἐκ τοῦ ὕδατος τούτου           | - διψήσει πάλιν                                                                                                   |
| <b>4:14.</b>  | ὃς δ' ἂν           | πίη             | ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ | - οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. |

At the structural level, there is a character, an action, an item and a result. Each, however, is very different. There are more differences in the parallel than the visual similarities in the chart reveal. Actually, all aspects of the second half, the ‘one,’ the ‘drink,’ ‘the water,’ and the result, are different. The first one (4:13b) drinks water and then thirsts again and the second one (4:14) drinks water and never thirsts. ‘Everyone’ in 4:13b refers to a large group which is then narrowed in 4:14. The ‘drinking’ that is referred to in 4:13 and 4:14 also takes place in a different way and the ‘water’ itself is different. A closer look reveals that all aspects of the sentence are radically different. The adversatives in John 4:14b, highlight these differences as they introduce the conclusion to the argument. Therefore, the structure of John 4:13-14 provides a rich framework for Origen as his commentary makes use of the above parallelism and builds on it.

A notable argumentative feature found in the second half of this section is the heavy concentration of adversatives. XIII.23 to the end of this section at XIII.42 can be divided into four particular units: I. 23-25; II. 26-30; III. 31-39; and IV. 40-42. These highlight the main points that Origen makes and the role of the adversatives in this argument. The affirmatives and adversatives in these sections contain a sandwich-like

ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.” (Jn 4:14b)

structure which are illustrated and discussed below. This chart also helps us to identify Origen's main focal points as most frequently the goal and conclusion are presented in the affirmative while the argumentative sections affirming those points are presented with adversatives.

### **I. 23-25.**

- |      |                    |                                                           |
|------|--------------------|-----------------------------------------------------------|
| 23a. | <u>Affirmative</u> | Good to drink first of the fountain of Jacob              |
| 23b. | <b>Adversative</b> | <i>Not</i> calling it a well like the Samaritan woman     |
| 23c. | <b>Adversative</b> | Saviour does <i>not</i> say that the water is from a well |
| 23d. | <b>Adversative</b> | <i>But</i> says simply                                    |
| 24a. | <b>Adversative</b> | <i>But</i> if indeed there were not something useful      |
| 24b. | <b>Adversative</b> | Jesus would <i>not</i> have sat upon the fountain         |
| 24b. | <b>Adversative</b> | <i>Nor</i> would he have said to the Samaritan woman      |
| 25b. | <b>Adversative</b> | Jesus would supply it from <i>no</i> other source         |
| 25c. | <u>Affirmative</u> | Go, call your husband and come here.                      |

### **II. 26-30.**

- |        |                    |                                                                                                   |
|--------|--------------------|---------------------------------------------------------------------------------------------------|
| 26a-b. | <u>Affirmative</u> | Who drinks from the fountain of Jacob thirsts again                                               |
| 26c-d. | <b>Adversative</b> | <i>But</i> the one who drinks of the water that Jesus gives                                       |
| 27a.   | <b>Adversative</b> | Scripture has <i>not</i> contained some of the more lordly                                        |
| 27b.   | <b>Adversative</b> | <i>Nor</i> indeed has the human voice and the human tongue                                        |
| 27c.   | <b>Adversative</b> | <i>Not</i> even the world itself would contain the books                                          |
| 28a.   | <b>Adversative</b> | John is <i>forbidden</i> to write                                                                 |
| 28b.   | <b>Adversative</b> | He has heard words that <i>cannot</i> be spoken                                                   |
| 28c.   | <b>Adversative</b> | <i>Not</i> words that were <i>not</i> permitted to be spoken                                      |
| 28c.   | <b>Adversative</b> | <i>But not</i> men                                                                                |
| 28d.   | <b>Adversative</b> | <i>But not</i> all things are beneficial                                                          |
| 29.    | <b>Adversative</b> | It is <i>not</i> permitted to man to speak those things                                           |
| 29.    | <b>Adversative</b> | He had heard, "words that <i>cannot</i> be spoken"                                                |
| 30.    | <u>Affirmative</u> | Scriptures are only very elementary rudiments of and<br>very brief introductions to all knowledge |

### **III. 31-39.**

- |      |                    |                                                                       |
|------|--------------------|-----------------------------------------------------------------------|
| 31a. | <u>Affirmative</u> | Consider, therefore, if the fountain of Jacob                         |
| 31b. | <b>Adversative</b> | Jacob once drank but now <i>no</i> longer drinks                      |
| 31b. | <b>Adversative</b> | His sons also drank <i>but</i> now have a better drink                |
| 31c. | <b>Adversative</b> | <i>Beyond</i> that which is written                                   |
| 32a. | <b>Adversative</b> | All are <i>not</i> permitted to examine                               |
| 32a. | <b>Adversative</b> | <i>Beyond</i> that which is written                                   |
| 32b. | <b>Adversative</b> | <i>Unless</i> one has become like them                                |
| 32c. | <b>Adversative</b> | Seek <i>not</i> the things that are too high for you                  |
| 32c. | <b>Adversative</b> | Search <i>not</i> into things <i>beyond</i> your ability              |
| 33a. | <b>Adversative</b> | Some know that which is <i>beyond</i> what is written                 |
| 33b. | <b>Adversative</b> | We do <i>not</i> mean that these things can be known                  |
| 33b. | <b>Adversative</b> | John who hears but is <i>not</i> permitted to write them              |
| 33c. | <b>Adversative</b> | He understands things but does <i>not</i> write them                  |
| 33d. | <b>Adversative</b> | <i>Not</i> even the world itself could contain the books              |
| 34a. | <b>Adversative</b> | Words that <i>cannot</i> be spoken are what is written                |
| 34c. | <b>Adversative</b> | Things that eye has <i>not</i> seen are <i>beyond</i> what is written |



fountain of Jacob.” (23a) Notably, each of the six sentences<sup>247</sup> that follows reflects on the affirmative statement in a sentence that contains an adversative. These are followed by the point that the argument has led to: “the water was promised to the Samaritan woman when she asked” (25a), with an added clarification “Jesus would supply it from no other source than the fountain” (25b). The sequence of adversatives from 23b to 25b are sandwiched between 23a and 25c. This pattern will also be repeated in the sections below.

In section II we see something similar. Origen opens by asking “whether it is possible that the difference between the benefit to those who would associate with and be with the truth itself, and the benefit we are thought to derive from the Scriptures, even if they be accurately understood, is revealed by the fact that the one who drinks from the fountain of Jacob thirsts again.” (26a-b) The adversatives that follow (this time 11) are once again numerous and also play a central role in the argument.<sup>248</sup> The conclusion comes immediately after and is stated entirely in the affirmative: “Now I think that all of the Scriptures, even when perceived very accurately, are only very elementary rudiments of and very brief introductions to all knowledge” (30). This serves not only as a conclusion but also as a link to what ensues.

Section III begins in 31 with the affirmation that the fountain of Jacob is all Scripture and the water of Jesus is that which is beyond that which is written. What follows contains up to 19 adversatives<sup>249</sup> and ends by reaffirming that “the Scriptures,

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247. (XIII.23b) οὐ λέγοντα; (XIII.23c) οὐδὲ; (XIII.23d) ἀλλὰ; (XIII.24a) μὴ ἐγίνετό τι χρήσιμον; (XIII.24a) οὐτ’ ἂν ἐκαθέζετο; (XIII.24b) οὐτ’ ἂν ἔλεγεν.

248. (27b) ἔνια δὲ οὐδὲ ἀνθρωπίνη φωνή; (27c) ἅτινα ἐὰν γράφηται καθ’ ἑν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον; (28a) Ἰωάννης *κωλύεται*; (28b) φησὶν *ἄρρητα* ῥήματα, *οὐχὶ ἃ οὐκ ἐξόν τινα λαλῆσαι ἦν*; (28c) ἀνθρώποις δὲ *οὐκ ἐξῆν*; (28d) ἀλλ’ οὐ πάντα συμφέρει; (29) *ἄρρητα* ῥήματα, *οὐκ ἐξόν*, φησί, ἀνθρώπῳ λαλῆσαι.

249. (32) Οὐ πᾶσιν δὲ ἔξεστιν ἐρευνᾶν τὰ ὑπὲρ ἃ γέγραπται, (Cf. 1 Cor 4:6) *ἐὰν μὴ* τις αὐτοῖς ἐξομοιωθῇ, ἵνα *μὴ* ἐπιπλήσῃται ἀκούων τὸ << Χαλεπώτερα σου *μὴ* ζῆται, καὶ ἰσχυρότερα σου *μὴ* ἐρεῖνα.>> (Sir. 3:21); (33) *Ἐὰν* δὲ λέγωμεν τὸ ὑπὲρ ἃ γέγραπται εἶναι τινα, οὐ τοῦτό φαμεν, ...καὶ μανθάνοντι καὶ διὰ τὸ φεῖδεσθαι τοῦ κόσμου οὐ γράφοντι αὐτά· ὥτε γὰρ *μηδὲ* αὐτὸν τὸν

therefore, are introductions, called the fountain of Jacob ... one must go up from them to Jesus...” (37) Verse 38 contains an adversative, and as has already been seen, this is an indication that an idea is being added to. The final adversative in 38a followed by the affirmatives in 38b-39c provide a final conclusion to the opening and closing affirmative statements found in 31a and 37.

Section IV (40-42) contains the patterns seen above in a more condensed way. The eleven adversatives in this last section also play an important role in affirming each opening statement.<sup>250</sup> These concluding sentences are unique, as what we had previously seen extended is here presented individually in 40 and 41: an affirmative in 40a<sup>1</sup> is followed by two adversatives in 40a<sup>2</sup> and 40b, with a concluding affirmative in 40c. A similar pattern is seen in the affirmatives in 41a-b, which are followed by four consecutive adversatives in 41c-e, before concluding with the final affirmative in 41f. The three consecutive adversatives in 42 do not break the pattern but stand separately to offer a string of final conclusions to the entire passage, closing with that “most people have a great deficiency in exercising themselves, as it were, for a long time in drawing from the fountain of Jacob” (42c) Section IV presents a tighter knit argument using the

κόσμον χωρεῖν τὰ γραφόμενα βιβλία.; (34) ... <<ἄρρητα ῥήματα>> <<ὕπὲρ ἃ γέγραπται>>...καὶ <<ἃ ὀφθαλμὸς οὐκ εἶδέν>> ἐστὶν ὑπὲρ τὰ γεγραμμένα, καὶ <<ἃ οὖς οὐκ ἤκουσεν>> γραφῆναι οὐ δύναται.; (35) Καὶ τὰ ἐπὶ καρδίαν δὲ ἀνθρώπου μὴ ἀναβεβηκότα (cf. 1 Cor 2:9) ... τοῖς οὐκέτι καρδίαν ἀνθρώπου ἔχουσιν, ἀλλὰ δυναμένοις λέγειν <<Ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν>>, (1 Cor 2:16) <<ἵνα εἰδῶμεν | τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν, ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ’ ἐν διδακτοῖς πνεύματος.>> (1 Cor 2:12-13); (36a) μὴ τὰ ψευδῆ καλεῖν δόγματα.

250. (40a) οὕτε ἀντλημα ἔχεις; (40b) τοῦ νομιζομένου πατρὸς αὐτῆς; (41) ἵνα μηκέτι ἀπορῇ διψῶσα μηδὲ διέρχεται ἐπὶ τὴν πηγὴν τοῦ Ἰακώβ διὰ τὸ ἀντλεῖν, ἀλλὰ χωρὶς τοῦ ὕδατος τοῦ Ἰακώβ θεωρῆσαι τὴν ἀλήθειαν ἀγγελικῶς καὶ ὑπὲρ ἀνθρώπων δυναθῇ. Οὐδὲ γὰρ οἱ ἄγγελοι δεόνται τῆς τοῦ Ἰακώβ πηγῆς, ἵνα πίωσιν, ἀλλ’ ἕκαστος ἐν ἑαυτῷ ἔχει πηγὴν ὕδατος ἁλλομένου εἰς ζωὴν | αἰῶνιον γεγεννημένην καὶ ἀποκαλυφθεῖσαν ἀπὸ αὐτοῦ τοῦ λόγου καὶ αὐτῆς τῆς σοφίας. (XIII.42) Οὐ δυνατόν μέντοι γε τὸ ἕτερον παρὰ τὸ ἐκ τῆς πηγῆς τοῦ Ἰακώβ ὕδωρ χωρῆσαι τὸ ὑπὸ τοῦ λόγου διδόμενον μὴ ἐπιμελέστατα ἀσχοληθέντα ἐκ τοῦ διψᾶν περὶ τὸ διέρχεσθαι καὶ ἀντλεῖν ἐντεῦθεν ὥστε κατὰ τοῦτο πολλὰ ἐνδεῖν τοῖς πολλοῖς μὴ ἐπιπλεῖον ἐγγεγυμνασμένοις τῷ ἀντλεῖν ἀπὸ τῆς τοῦ Ἰακώβ πηγῆς.

affirmatives and adversatives, and further affirms their centrality to the definite argumentative structure in XIII.23-42.

## **6.h. Sensory-Aesthetic Texture.**

### **6.h.i. Introduction.**

According to Robbins, “the sensory-aesthetic texture of a text resides prominently in the range of senses the text evokes or embodies (thought, emotion, sight, sound, touch, smell) and the manner in which the text evokes or embodies them (reason, intuition, imagination, humor, etc.).”<sup>251</sup> Our text in Origen’s commentary and his particular approach provide a rich and bountiful field of Sensory-Aesthetic material. We can focus most notably on the cluster on ‘satiation’ which consists of 129 words, and is the second largest group after the 130 words in the ‘characters’ section. These two significantly outnumber the third largest cluster on ‘speech’ related words which occurs 89 times, and the fourth largest cluster on ‘adversatives’ which occur 68 times (See ‘Appendix III’ section ‘4.a-f’ for the full list).

### **6.h.ii. ‘Satiation’ through the ‘living water’.**

The cluster on ‘satiation’ is large enough to be broken down into three sections. Words related to the ‘activity of food and water’ appear 78 times; words referring to what can be ‘drunk’ appear 45 times; words referring to what can be ‘eaten’ are found six times. Three words in particular, “ὕδωρ” (water-40x), “πίνω” (drink-26x), and “διψάω” (thirst-23x) predominate, appearing a total of 89 times. The first is found evenly spread throughout, averaging one occurrence per sentence. The second and third are also spread

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251. Ibid., 29–30.

out over the entire section, with clusters of “**πίνω**” at 7a-8c, 10b-26c, and 38d-41d, and “**διψάω**” at 7b-8d, 10b-14b, 20c-26b, and 38c-42b. The other words are equally important in treating the theme of satiation from different perspectives and together provide a more comprehensive treatment of the whole process. The chart below shows the four aspects of satiation that these words encompass.

### **I. 78x - Activity of Food and Water:**

|                                              |                                   |
|----------------------------------------------|-----------------------------------|
| a. 26x <πίνω (drink):                        | Action needed for satiation.      |
| b. 23x <διψάω (thirst):                      | Needing satiation.                |
| c. 9x <πεινάω (hunger):                      | Needing satiation.                |
| d. 6x <ἀντλέω (draw) / <ἄντλημα (bucket):    | Action/item needed for satiation. |
| e. 3x <κορέννυμι (fill):                     | Action needed for satiation.      |
| f. 2x <πένης / <πένομαι (poor, suffering):   | Needing satiation.                |
| g. 2x <πλησμονή / <πληρόω (full, fulfilled): | Satiated.                         |
| h. 2x <χορτάζω (filled):                     | Satiated.                         |
| i. 1x <ἐπαγγελία (fulfilled):                | Satiated.                         |
| j. 1x <ἐσθίω (eat):                          | Action needed for satiation.      |
| k. 1x <κενός (wasted away):                  | Needing satiation.                |
| l. 1x <ὀρέγω (yearn):                        | Needing satiation.                |
| m. 1x <ὕω (rain):                            | Item needed for satiation.        |

### **II. 45x - To Drink:**

|                         |                            |
|-------------------------|----------------------------|
| a. 40x <ὕδωρ (water):   | Item needed for satiation. |
| b. 3x <πότος (a drink): | Item needed for satiation. |
| c. 1x <πόμα (water):    | Item needed for satiation. |
| d. 1x <ὕγρός (liquid):  | Item needed for satiation. |

### **III. 6x - To Eat:**

|                            |                            |
|----------------------------|----------------------------|
| a. 3x <τροφή (food):       | Item needed for satiation. |
| b. 2x <ἄρτος (bread):      | Item needed for satiation. |
| c. 1x <κρέας (flesh pots): | Item needed for satiation. |

We see in the above chart words related to the need for satiation, the action needed for satiation, the item needed for satiation, and actually being satiated. These evoke not only emotions but also the items and the activities that deal with those emotions. The emotions of the person in relation to the needs of the body, and the items and actions needed to fulfil these needs are all being encompassed. Origen’s use of these aspects and how he subsequently applies them to spiritual matters are key to his approach

and overall system. Just as Jesus asks the Samaritan woman to ‘ask,’ Origen, too, encourages the reader to ask, so that the reader can reflect on and experience the process that leads to the answers. We will be disappointed if our expectation is to skim down to a particular verse and find ‘the’ answer. Origen’s approach is not to give us ‘the’ answer, but to walk us through the answer. For Origen, commentary is not about extracting answers and rushing to the conclusion, but about an emphasis on the interactive and dynamic process which forms the framework for the various points being made and which having been built, supports it. The advantage of this approach is that the emphasis is placed on the important interaction that takes place at each stage which in itself forms an integral part of the conclusion. The reader is encouraged to think about, reflect on and experience an image which the process itself helped to illuminate. This dynamic and interactive approach leads us to continually build on what we already know, ask questions to expand that knowledge and thereby come to a greater and wider knowledge that grew through an experience of the process. In what follows I explain this process.

In the opening sentence of this section, Origen quotes John 4:10, then emphasizes that Jesus is asking the Samaritan woman to ask for ‘the living water’ (3b). In verses 3 and 4, ‘drink’ and ‘water’ are mentioned four times (3b, 3b, 3c, 4a). Of these, ‘living water’ is referred to twice, once by John and once by Origen. Verse 5a introduces important words such as ‘dogma’ and ‘divine gift’ thereby alerting us to the possibility that there may be some connection between these and the water. This prelude provides the reader some basic information for what is to come and also encourages the reader to ask important questions which Origen hopes to address.

Origen first draws the reader’s attention to the question of the presence of more than one kind of water. This is a counter-intuitive statement which should not be quickly overlooked. In our sensory experience as humans we know of only one kind of water.

This water is either seen in lakes, rivers or oceans or is produced with the formation of clouds from these waters which end up returning in the form of rain or snow. It is the same kind of water that boils, evaporates, and freezes and which may be seen or stored in a wide variety of locations. Ultimately, however, there may be different forms of water but not different water. Therefore, when “Jesus” speaks of “the gift of God” and “living water” in John 4:10, could he somehow be capable of either pointing it out or even providing it? Furthermore, how will Origen reflect on this process and present it to the reader?

These questions are answered when we analyze the 40 uses of “ὕδωρ,” the most frequently recurring word. This process also provides us with important insights into Origen’s use of words and his overall strategy. Origen, building on the Gospel of John, presents two kinds of water and contrasts them. There is the water that we are familiar with, which our senses and body experience, then there is the living water, which is a new and different water that has not yet been experienced and which is the focus of the commentary. The first time water is mentioned in this section (3b) it refers to living water, thereby placing it at the forefront of the discussion. In total, there are six references to “living water”: “3b”, 3c, 16d, 40b, “41a”, 41b; twice as quotes.<sup>252</sup> This seemingly sparse presence is misleading relative to the importance that the idea of living water plays.

However, there are other important factors that contribute to highlighting its significance. For example, the first seven times that water is mentioned, living water is either explicit or **being referred to** (“3b,” 3c, **4a**, “**4b**,” **6a**, **6a**, “**8a**”).<sup>253</sup> This is

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252. 3b (“ὕδωρ ζῶν”), 3c (τὸ ζῶν ὕδωρ), 16d (τοῦ ζωτικοῦ πόματος), 40b (τὸ ζῶν ὕδωρ), 41a (“ὕδωρ ζῶν”), and 41b (τὸ ζῶν ὕδωρ).

253. “3b”: “living water”, 3c: “living water”, 4a: “comparison of the waters”, “4b”: “give me this water”, 6a: “the Samaritan woman hears about the comparison of the two waters”; 6a: “she is persuaded to ask Jesus for water”, “8a”: “Everyone who drinks of this water will thirst again.”

contrasted to the next five times that water is found (10b, “10c,” “10c,” “11,” “13a”) which focuses only on physical water. The last mention in this section fittingly reminds the reader that “everyone who drinks of this water will thirst again” (13a, John 4:13). This reminds the reader that the point of this previous string is to emphasize its insufficiency. The final group consists of 34 occurrences of ‘water.’ There are six references to physical water which are only mentioned by way of contrast: “14a,” “14a,” 16c, **16d**, 16e, 16f, 16g, 17a, 18c, 20b, 20b, 23c, [“23d”], 25a, 26c, 26d, 31c, 35b, 36c, 37, [38a], [38c], **40b**, 40c, 40c, “**41a**,” “**41b**,” 41b, [41c], [41d], 41f, [42a], 42a, [42b].

The contrast is most notable in the last six instances where a large cluster of references to physical water is found. These closing two sentences affirm the distinctness between the kind of water which the Samaritan woman knew and the kind which she came to know as a result of her dialogue with Jesus. In this section, we see that though the actual formula ‘living water’ only occurs six times it occupies the central focus of the whole section. Ironically, Origen affirms the importance of living water by mentioning it only six times but goes on to develop its many aspects and traits. When physical water is referred to it is only by way of contrast and to show its insufficiency in comparison to the other water.

In conclusion, first, we are left with the image of the insufficiency of the water which was familiar to the Samaritan woman and is most familiar to us. Second, we are introduced to a different and new water, which Jesus calls living water. Third, Origen shows us the richness of this living water by how its attributes and characteristics are highlighted throughout the passage. The sparse mention of living water is actually misleading but when viewed in the larger argument it is seen to be a stepping stone and the focal point of the discussion. Using a variety of formulas, mention of the other kind of water predominates. Origen in commenting on this living water does not simply repeat it

but develops it topologically. The resulting effect is that the presence, importance, and many qualities of the living water are highlighted and thereby confirmed. This living water is shown to be not only simply something we drink and experience physically, but rather, and more importantly it is an encounter with Jesus Christ, a person who touches us and satiates the depths of our needs.

## 7. Intertexture.

### 7.a. Introduction.

#### 7.a.i. Intertexture. From Similarities to Uniqueness.

It's really not a question of whether or not something's been done before, or the basic situation's been done before, but what you can do with it. ... Every snowflake is a snowflake, by definition, but there are never any two alike.<sup>254</sup>

Stephen King, the author of this statement, may be an unexpected source for the study of intertexture but his words affirm that all good literature is highly interactive in nature. When authors set out to express something new, they necessarily engage other texts in the process. Affinity between texts is unavoidable but the similarity of use is never identical.

It is important to recognize that texts and their worlds are by nature intersecting other texts and their worlds in either an accidental or purposeful way. This inevitable exchange contains many forms and requires a methodological approach that considers the many aspects that are taking place when the worlds of two or more texts intersect each other. These varieties of dynamics take place regardless of whether the author is conscious of the similarities or purposefully incorporates them. Even more important than

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254. Stephen King. Interview by Stephen King with Steve Bertrand for Barnes & Noble: Meet the Writers on 3 November 2009 about the book *Under the Dome*. Full quote: "BERTRAND: When I talk to my friends about *Under the Dome*, and give them the first sentence, they almost all say, 'Oh, like the Simpsons Movie.' KING: Yeah, I know. BERTRAND: Which must also be a little annoying. KING: Well, um, it's certainly- I'm aware that it's a question I'm going to have to answer on the tour over and over again, but there are two things to know. The first thing is: if I'd actually ever seen the Simpsons Movie, this book might not exist, because I would have said, 'Oh, man, I don't want to write that. It's too much like the Simpsons Movie.' But I...I wasn't aware of it until the book was actually in galleys, when my sister-in-law read it and said, 'You know what? This reminds me of the Simpsons Movie.' And I kind of went, 'Oh, no, geez.' It's an idea that's, uh, that's been around for a long time. This force-field thing, where you're trapped. But it's really not a question of whether or not something's been done before, or the basic situation's been done before, but what you can do with it. And I've always maintained that if you haven't seen another, uh, movie on the subject or read another book on the subject, these things are never alike. They're like snowflakes. Every snowflake is a snowflake, by definition, but there are never any two alike." Accessed on January 21, 2012.

[http://stephenking.wikia.com/wiki/Barnes\\_%26\\_Noble:\\_Meet\\_the\\_Writers](http://stephenking.wikia.com/wiki/Barnes_%26_Noble:_Meet_the_Writers)

coincidental resemblances are texts and *topics* that are specifically chosen to be incorporated into a new work. In either case there is some kind of intersection taking place between texts and their worlds. King recognizes this intertextural dynamic as he sums up well the inevitability and importance of ideas that are either purposefully incorporated or unintentionally paralleled in a uniquely new production. Below, I will discuss several aspects of this process.

#### **7.a.ii. Intertexture. Beyond the Lexical Level.**

An intertextural analysis first identifies similarities that exist between texts. However, if we look at this process only at the lexical level, or at the level of the similarity between words, we are merely touching the surface of what is actually taking place. Restricting ourselves to this initial level will even make it seem like the latter author is involved in a dishonest endeavor to expropriate material from another source to make it his or her own. For these reasons, we need to see that there is much more taking place beyond the lexical level. The intersection of ideas stands at the heart of the interactive nature of communication which builds upon previous discussions in order to provide something new. Thus an intertextural analysis is not content to simply find parallels between texts. At the deeper level, what we are looking for in each text is the variety of ways that texts and their worlds are dialoguing with other texts and their worlds. The goal of intertexture is to unpack as much of this process as is possible in order to help us discern the possible implications this intersection has on a better understanding of the text at hand.

#### **7.a.iii. Relevance of Intertexture.**

Prior to looking at specific examples of intertexture in *ComJn* XIII.3-42, let us reflect on three points that will help us to see the relevance of intertexture. First, how

does the author's goal in producing a new text relate to the inclusion of previous texts? Second, how does the issue of authority play in the dynamic between old and new texts? Third, what effect does the conscious or unconscious paralleling have on the original text and the new text?

At the most basic level, the goal of an author is to say something new. However, a text does not simply say something new -- it says something new within a particular context and in order to contribute to a particular discussion. What is new is unavoidably connected with other texts and these dialogue in a variety of ways. An intertextual analysis tries to discern to which aspect of a discussion the author is selectively referring and how whatever new that a text is proposing is inevitably interacting with something that is old. It is not only what is similar that is important but the significance of a text lies in what is different, what is unique and what is new as a result of this interaction.

Second, there are two aspects of authority that we need to consider in the dynamic that is taking place between the old and the new texts. We can first see that the latter text gives authority to a text by acknowledging and making use of it, and second, the latter gains authority by referencing a recognized text. When a text is quoted or referenced, a special dynamic is taking place. In order for texts to be interactive with their audience they build on other texts. Authors either assume their audience has knowledge of these texts or they wish to introduce them to the audience in order to affirm the importance of the original texts and to use that text to highlight a point that the new author wishes to make.

The question of authority leads us to the third point. Here let us look at the effect that two texts have on each other when they intersect. Quoting a text is not a process that consists of a disconnected expropriation. At the deeper level this process is an inter-pollination which gives life to a new text while adding further significance and life to the

previous text. Authors assume that their audience shares many points of common knowledge upon which they can build. It is impossible for authors to enumerate all the points of contact that they make with either particular texts or commonly accepted ideas. Therefore we can say that every text exists in a world that it predominantly takes for granted. However, that world which both precedes the text and with which the text is interacting is a necessary point of contact for the reader. Knowledge of the background of the texts that are used and assumed by the latter author enables the reader to enter into the larger world and mind-set that the author is working within. A reader must be aware of both what is old and what is new and cannot treat a text as an entirely solitary creation.

The ultimate focus of an intertextual analysis is to look at how the appropriation of texts and *topics* develop a particular discussion. By selecting a specific text, authors show which sources they consider to be important and more specifically which discussions within those sources they wish to focus on and contribute towards. We need to always keep in mind that intertexture is highly selective. It is first selective of a particular text within the ocean of other available texts, then it is also selective of a particular aspect of that particular text. This interaction ultimately contributes to both the original source and the new one. When we recognize that an author is using other texts or *topics*, look at how they were initially used, then see how the author incorporates them, we begin to appreciate how both texts are affected.

Acknowledging the existence of previous texts enables us to discern what sources the author finds important, what dialogue the author wants to discuss, and what conversation the author wants to intersect. Only after these stages are recognized can we better appreciate what authors do with what is old and in what direction they want to take that which they propose to be new. Therefore, what is new cannot be adequately appreciated without knowledge of what is old(er), for the new changes the old and the old

makes the new possible. These three aspects of the general nature of texts enable us to proceed to look more specifically at how Sociorhetorical analysis approaches intertexture and can contribute to the analysis of texts.

## **7.b. Sociorhetorical Analysis's Contribution to Intertexture.**

### **7.b.i. Gradual Movement to Intertexture.**

The general aspects of texts that we looked at above can be more systematically reflected upon using the methodology of Sociorhetorical analysis. Once we have realized that texts exist within the context of richer textures, we will be able to focus on how these varieties of textures function in any given text. The textures of Sociorhetorical analysis need to be recognized and looked at separately as each functions within a unique dynamic. The rich process that Sociorhetorical analysis proposes moves through various stages. We begin with inner texture where we first look at the occurrence of individual words, then notice how they repeat and interact with other words in a specific text. Inner texture focuses on what words exist, then moves on to where they exist in that specific text, then their relationship to other words within those confines. Most notably this process reveals to us that words cannot be looked at in isolation. Rather we need to appreciate that the meaning of words is more fully understood when seen within the configuration that takes place as part of the context of the larger *topics* they form.

Following the first step which looks at inner texture, we can then proceed to intertexture to see how specific words, within their wider *topics*, interact with the even larger context of the dialogue between texts. Intertexture begins to further expand the scope of the words that were looked at in inner texture. Intertexture builds on the identified aspects of inner texture and goes on to look at how those individual words, within the sentence, paragraph, and delineated text are seen not only in isolation but also

how they function within a larger set of interactions that include other sentences, paragraphs, and texts. At both the inner texture and intertexture levels emphasis is placed on a gradual discernment of the meaning of words through the spectrum of relationships that they form and influence. Throughout this process, there is a constant awareness that a fuller meaning is discovered when each word, sentence, paragraph and text is seen beyond its isolated self. We are reminded to always think outside the box while never forgetting that there is a box.

Maintaining a focus on the balance between individual words and their larger context enables us to see each section as building upon the previous while the connection between subsequent sections and what preceded them is maintained. Sociorhetorical analysis highlights the many aspects of this dialogical process which focuses on how texts, and all that they are composed of, are formed through the worlds they intersect and also how through this intersection form new worlds in the process. A greater appreciation of these dynamics helps us to focus on the complex nature of what makes communication effective.

### **7.b.ii. Intertexture: Relation Between Text and Surrounding Realities.**

Sociorhetorical analysis's intertexture particularly focuses on the relation between the text and the many realities that it either assumes or alludes to. This is affirmed by Robbins who notes that "Intertexture concerns the relation of data in the text to various kinds of phenomena outside the text."<sup>255</sup> A text may have occasional brief and incomplete

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255. Robbins, *The Tapestry*, 96. Scriptural intertexture is not a field that is unique to Sociorhetorical analysis. Among the many studies on methodology see in particular: G. K. Beale, ed., *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New* (Grand Rapids, MI: Baker Books, 1994); Christopher D. Stanley, "The Social Environment of 'Free' Biblical Quotations in the New Testament," in *Early Christian Interpretation of the Scriptures of Israel Investigations and Proposals*, vol. 148 (Executive Editor Stanley E. Porter, Series Editors Craig A. Evans and James A. Sanders; Journal for the Study of the New Testament. Supplement Series. 148; Sheffield, England: Sheffield Academic Press, 1997), 18–27; Christopher D. Stanley, "The Rhetoric of Quotations: An Essay on

references to the world around it or these references could be more expanded. In either case, the relationship between the text and the surrounding world always remains closely intertwined. The amount of explanation the author provides will be based on the author's perception of what is required by the audience to adequately understand and interact with the text.<sup>256</sup> There is a close bond between the original text, its world and the original readers. When we and our world enter into this relationship we initially become a foreign element and are incapable of duplicating the closeness of the bond in the original relationship.<sup>257</sup> An intertextual analysis attempts to bridge the gap of time and bring

Method," in *Early Christian Interpretation of the Scriptures of Israel Investigations and Proposals*, vol. 148 (Executive Editor Stanley E. Porter, Series Editors Craig A. Evans and James A. Sanders; Journal for the Study of the New Testament. Supplement Series. 148; Sheffield, England: Sheffield Academic Press, 1997), 44–58; Stanley E. Porter, "The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology," in *Early Christian Interpretation of the Scriptures of Israel Investigations and Proposals*, vol. 148 (Executive Editor Stanley E. Porter, Series Editors Craig A. Evans and James A. Sanders; Journal for the Study of the New Testament. Supplement Series. 148; Sheffield, England: Sheffield Academic Press, 1997), 79–96; Steve Moyise, *The Old Testament in the New Testament Essays in Honour of J.L. North* (ed. Steve Moyise; Journal for the Study of the New Testament.; Sheffield, England: Sheffield Academic Press, 2000); Steve Moyise, *The Old Testament in the New: An Introduction* (Continuum Biblical Studies Series; New York: London: Continuum, 2001); Stanley E. Porter, *Hearing the Old Testament in the New Testament* (ed. Stanley E. Porter; McMaster New Testament Studies; Grand Rapids, MI: William B. Eerdmans Pub. Co., 2006); G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, Michigan - Nottingham, England: Baker Academic - Apollos, 2007); Steve Moyise, *Evoking Scripture: Seeing the Old Testament in the New* (London ; New York: T & T Clark, 2008); Kenneth Berding and Jonathan Lunde, *Three Views on the New Testament Use of the Old Testament Single Meaning, Unified Referents* (ed. Kenneth. Berding; Grand Rapids, MI: Zondervan, 2008); G.K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids, MI: Baker Academic, 2011); Christopher R. Seitz, *The Character of Christian Scripture: The Significance of a Two-Testament Bible* (Grand Rapids, MI: Baker Academic, 2011).

256. For example, see John 4:9 which shows the narrator explaining cultural and social realities that help the reader understand the text: "The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' *For Jews have no dealings with Samaritans.*"

257. Robbins speaks about this distance which weakens the communication process and points out that "According to the high evaluation of speaking in Western thought, speaking is superior to writing because the speaker is there to communicate directly. Communication is clear when it is embodied in the speaker himself; there should be no distortion because the speaker is there -- everything should become clear through question and answer if it is not clear at first. In contrast, a written text cannot be clarified: it wanders around like an 'orphan', lost from its author/father. The author is not there to clarify the text, so its meanings have been 'lost'. Robbins, *The Tapestry of Early Christian Discourse*, 210. He bases this on Moore who notes: "Effective speech, as commonly understood, is marked by the presence to the hearer of the speaker's intended meaning, whereas writing, traditionally, is the errant medium, its meaning cut adrift

today's reader as close back as is possible to the original dynamic that existed between text, world and reader. In this relationship, the first two elements of the text and the world remain absolutely static but, due to the lapse of time, the audience keeps getting further removed. If the text is important for the contemporary reader, then the world of the text and the specifics that the text refers to are equally important. The difficulty revolves around the presence of the text, but of the absence of the world in which the text was rooted. Further implications of this dynamic will be discussed in ideological texture. The partial accessibility that we have to the world that the author and original audience were living in and took for granted provides inevitable difficulties which necessitate a close intertextual analysis. A caveat that we need to be aware of is that the relationship between the text and the early readers can never be fully recovered. However, this cannot discourage us, as ironically we cannot understand the text to which we have access if we do not understand the world that lies behind it to which we have very limited access. Though trying to understand that world is a difficult and imperfect process, it is nonetheless necessary.

As comprehensively as possible an intertextual analysis identifies all aspects that are invoked by the text and assumed by the text. Furthermore, intertexture focuses on the way that data are incorporated, and keeps at the forefront of the analysis that that data are configured in ways that primarily suit the needs of the author regardless of its original context. These points highlight the importance of looking at texts within the context of the many intertextual realities that surrounded their composition. Vernon Robbins considers that "a major goal of intertextual analysis is to ascertain the nature and result of

from the consciousness of its producer. ... Traditionally, the speaker is father to his speech. Unlike the written word, the spoken word is able to reach its target easily because it has a living father, a father who is present to it, who stands behind, making sure that its aim is straight." Stephen Moore, "Chapter 4. Deconstructive Criticism: The Gospel of Mark," in *Mark & Method: New Approaches in Biblical Studies* (ed. Janice Capel Anderson and Stephen D. Moore; Minneapolis: Fortress Press, 1992), 90.

processes of configuration and reconfiguration of phenomena in the world outside the text.”<sup>258</sup> For that reason, we need to be aware of all three stages of intertexture in order to appreciate the various points that are being recognized and how these are intersecting with other points to form and develop meanings. Thus, intertexture first identifies aspects of the text that refer to either texts or *topics* that are assumed or specifically referred to. Second, intertexture proposes which texts these may be. In some cases, what is being referred to is not necessarily a specific text but a *topic* that is present and developed in various places and in different ways. Here identifying the *topics* becomes particularly important as we will quickly appreciate that even when a corresponding text is found there are always larger ideas behind it and intersecting it. Third, intertexture looks at the process of configuration that has taken place and how the author has incorporated the sources into a new text to suit the author’s overall goals. These three aspects when kept in mind demonstrate to us that texts consist of more than isolated words or sets of words. Any similarities that we identify between words and *topics* are not simply paralleled exclusively at the linguistic level but point to worlds which form them and which they formed. Therefore intertexture sheds light on the many levels of interactions between texts in order to show that no text is an island. It is this integrated and interactive approach that is at the heart of Sociorhetorical analysis’s intertexture and which will guide our study of Origen’s *ComJn* XIII.3-42.

### **7.b.iii. Specific Aspects of Sociorhetorical Analysis’s Intertexture.**

The three aspects discussed above form the background for the methodological approach proposed by Vernon Robbins. In order to place these three general features within a methodological framework, Sociorhetorical analysis proposes four aspects of

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258. Robbins, *Exploring the Texture of Texts*, 40.

intertexture. The first is oral-scribal intertexture<sup>259</sup> which uses “either explicitly or without reference, language from other texts.”<sup>260</sup> Within this category, Robbins identifies five ways that a text uses language from another text. One way is ‘recitation,’ which concerns the “transmission of speech or narrative, from either oral or written tradition, in the exact words in which the person has received the speech or narrative or in different words.”<sup>261</sup> Another is ‘recontextualization,’ which “presents wording from biblical texts without explicit statement or implication that the words ‘stand written’ anywhere else.”<sup>262</sup> There is also ‘reconfiguration,’ which recounts “a situation in a manner that makes the latter event ‘new’ in relation to a previous event.”<sup>263</sup> Another possibility is ‘narrative amplification’ which is produced by an “extended composition containing recitation, recontextualization, and reconfiguration.”<sup>264</sup> Finally, ‘thematic elaboration’ is when “a theme or issue emerges in the form of a thesis or chreia near the beginning of a unit, and meanings and meaning-effects of this theme or issue unfold through argumentation as the unit progresses.”<sup>265</sup> There are similarities and potential overlap between these five ways but each aspect provides a unique focus and nuance.

The second aspect of intertexture, following oral-scribal intertexture, is cultural intertexture.<sup>266</sup> This focuses on the knowledge required to understand the interactive nature of texts with cultures. Robbins adds: “this kind of knowledge is known only by people inside a particular culture or by people who have learned about that culture through some kind of interaction with it -- either vicariously in a context of education or

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259. See: Ibid., 40–58 and Robbins, *The Tapestry of Early Christian Discourse*, 97–108.

260. Robbins, *Exploring the Texture of Texts*, 40.

261. Ibid.

262. Ibid., 48.

263. Ibid., 50.

264. Ibid., 51.

265. Ibid., 52.

266. See: Ibid., 58–62 and Robbins, *The Tapestry of Early Christian Discourse*, 108–15.

in a context of direct interaction with members of it.”<sup>267</sup> The third is social intertexture<sup>268</sup> which focuses on the knowledge that “is commonly held by all persons of a region, no matter what their particular ‘cultural’ location may be.”<sup>269</sup> Finally, historical intertexture<sup>270</sup> looks for “events that have occurred at specific times in specific locations.”<sup>271</sup> These four aspects further reinforce that intertexture is not simply about paralleling texts. The categories proposed by Sociorhetorical analysis help us to see that there is much more taking place in the relationship between texts than can be unpacked by remaining at the level of the similarities between words or structures. By proposing a wide variety of intertextual relationships, Sociorhetorical analysis encourages us to move beyond texts to see how these form larger interactive textures. Thus, intertexture shows us that the initial observations are only doors into a larger world.

### 7.c. Intertextual Elements in *ComJn* XIII.3-42.

We can now turn our attention to how the dynamic discussed above relates to *ComJn* XIII.3-42. In this section of Origen’s commentary we see mostly oral-scribal material and some cultural, social and historical elements. The predominance of oral-scribal intertexture shows us to what extent Origen is immersed within the cultural, social and historical world of Scripture.

I have listed in appendices IV and V each verse in *ComJn* XIII.3-42 with the corresponding intertextual references. Appendix IV is comprehensive and contains the

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267. Robbins, *Exploring the Texture of Texts*, 58; Robbins, *Exploring the Texture of Texts*, 58.

268. See: Robbins, *Exploring the Texture of Texts*, 62–63 and Robbins, *The Tapestry of Early Christian Discourse*, 115–18.

269. Robbins, *Exploring the Texture of Texts*, 62.

270. See: Ibid., 63–68 and Robbins, *The Tapestry of Early Christian Discourse*, 118–20. The order is sometimes also presented as “oral-scribal intertexture ... social intertexture ... cultural intertexture ... historical intertexture ...” Robbins, *Exploring the Texture of Texts*, 3 or “(1) oral-scribal intertexture; (2) historical intertexture; (3) social intertexture; and (4) cultural intertexture.” Robbins, *The Tapestry of Early Christian Discourse*, 96.

271. Robbins, *Exploring the Texture of Texts*, 63.

entire text of *ComJn* XIII.3-42 with the intertextual elements in italics. Appendix V contains three charts. The first lists all the intertextual elements in *ComJn* XIII.3-42. This list is further subdivided into two. The first, ‘Direct Recitation or Echoes’ isolates the scriptural elements. There, I have removed all the verses from John 4 and focused on both quotes of a variety of lengths (indicated by the quotation sentences) and those that specifically refer to a particular Scriptural verse. The second, ‘Other Intertextual Scriptural *topics*’ focuses on the non-Scriptural elements. These *topics* do not necessarily refer to particular verses but rather present important ideas that are also developed in Scripture and in early Christian teachings. Only the full list contains the frequent references to John 4. There we can see how often Origen returns to John 4:13-14, the section that he is commenting upon, and note specifically how Origen weaves these verses into his argument.

The charts in appendices IV and V show that intertextual analysis provides a basic blueprint of the text, which helps us isolate and highlight what Origen focuses upon. Ultimately this leads us to see what texts and discussions Origen draws upon and how what is incorporated is configured into its new home -- the text at hand. Therefore, through this detailed process we become primarily attentive to how Origen proceeds with the argument rather than what we want to see, or want to impose on it. This time consuming, though important groundwork, helps us to see what verses and ideas are presented and also how they are being used to comment on John 4:13-15. In the analysis section, I will show the importance of intertexture by focusing primarily on the references outside of John 4. These charts individually and together show both the variety of the sources used and the intricacy of the argument that Origen presents.

## 7.d. Oral-Scribal Intertexture.

### 7.d.i. Introduction.

The analysis listed in appendices IV and V shows the extent of Origen's preference for oral-scribal intertexture. This aspect of Sociorhetorical analysis focuses on the variety of ways that a given text incorporates either oral or written material.<sup>272</sup> I will focus on the prominence of the oral-scribal material from the variety of Biblical books listed in appendices IV and V. Naturally oral-scribal intertexture plays an important part in a commentary on Scripture since the text that is being reflected upon is repeatedly referred to. However, what is noteworthy and will form the core of this section is how texts from outside of John 4 (as listed in appendix V) are used.

The primary source material for *ComJn* is the canonical Scriptures. Origen uses a variety of approaches in his process of incorporating texts.<sup>273</sup> Throughout our analysis we should be aware of Robbins's five categories of recitation, recontextualization, reconfiguration, narrative amplification, and thematic elaboration, but trying to categorize each verse would result in unnecessary over-fragmentation. Knowing that differences and nuances exist helps us to appreciate that there are a variety of ways that a text is brought into a new discussion. Furthermore, being attentive to the level of dependency that the author demonstrates reinforces our understanding of how the appropriated texts are used to further the argument of the author.

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272. Robbins frequently uses the words 'configure' and 'reconfigure' to describe this process (Cf. *Ibid.*, 40). Other words such as 'appropriate' and 'incorporate' can also be used. These place a greater focus on the end result rather than on the process itself. For example, see Kloppenborg who describes Sociorhetorical analysis as "a multidimensional method that identifies various registers or 'textures' in an effort to understand how a text works on the intellect, emotions, and sensibilities of its readers and hearers and how the worlds of the readers or hearers variously affect the appropriation of the text." John S. Kloppenborg, "Ideological Texture in the Parable of the Tenants," in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins* (eds. David B. Gowler, L. Gregory Bloomquist, and Duane Frederick Watson; Harrisburg - London - New York: Trinity Press International, 2003), 64.

273. Robbins, *Exploring the Texture of Texts*, 40.

In Origen's commentary on John 4:13-15, references to these and other verses in John 4 naturally form the backbone of this section. Other verses in John are also referred to, but surprisingly are not more predominant than other Biblical books. Origen places John 4:13-15 within a context that extends far beyond the Gospel of John. The importance of context is reaffirmed first by Origen's emphasis on the many details of John 4:13-15 and the surrounding verses in John 4 and secondly by demonstrating that the parameters of their context extend beyond the surrounding chapters. Significantly at the ideological level, Origen contextualizes John 4 within the entire corpus of Scripture (not only the Gospel of John) and thereby shows that the full context of *ComJn* XIII.3-42 is not limited to John 4 or the entire Gospel of John but all of Scripture.

Origen discerns meaning by contextualizing verses and by doing so demonstrates the relationship of particular verses to the larger context of Scripture. In effect, Origen shows that verses do not exist and cannot be understood in isolation, as their relationship to the corpus within which they exist is crucial to their meaning. Origen highlights that individual verses do not provide meaning if extracted from the texts around which they form an organic whole. Discerning the relationship between each verse and their wider context helps us to witness the rich intertextual reality that is presented by Origen. For this reason, rhetoric is crucial in providing us with the tools to necessarily move from an analysis of verses to the *topics* of a text. We need to progress from the first step of matching verses and looking at how they have been used to the fuller picture that the commentary proposes to present by intersecting and developing *topics*.

The five categories of Oral-Scribal intertexture should not be seen as entirely distinct from each other. Particularly in *ComJn*, the boundaries between them frequently overlap as the process of appropriation takes place in a variety of ways even within specific verses. For example, recitation, which incorporates a text from the source

document either as a direct quote or with variances, is often part of a discussion where recontextualization, reconfiguration, narrative amplification and thematic elaboration is also taking place.

#### **7.d.ii. Oral-Scribal Intertextural Elements in *ComJn* XIII.3-42.**

The oral-scribal intertextural aspects of *ComJn* XIII.3-42 function to support the argumentative progression found in the text. Oral-scribal intertexture cannot be isolated from the narrative features found in inner texture, as the various ways that Origen incorporates texts into *ComJn* XIII.3-42 are done so as to be part of the argumentative structure of the text. A focus on some of the narrative features of *ComJn* XIII.3-42 provides us with the groundwork for isolating the series of arguments that Origen presents in order to see better how the intertextural elements are incorporated into the final text of his commentary.

*ComJn* XIII.3-42 can be divided into six sections. Naturally, thematic overlap occurs but these smaller sections will help us to see the building blocks of the larger argument. Within these sections, I will first highlight some basic aspects of the text, then comment on how the oral-scribal elements are used within the larger structure.

| <b>Section</b> | <b>Verses</b> | <b>Focus</b>                                                             |
|----------------|---------------|--------------------------------------------------------------------------|
| I:             | 3-6           | Jesus speaks to urge the Samaritan woman to ask.                         |
| II:            | 7-15          | Meanings of ‘to thirst’ and ‘to hunger.’                                 |
| III:           | 16-19         | Eternal life is the goal.                                                |
| IV:            | 20-25         | Hunger and thirst for righteousness.                                     |
| V:             | 26-32         | Insufficiency of Scripture.                                              |
| VI:            | 33-42         | That which is beyond what is written is revealed to some but not to all. |

##### **7.d.ii.1. Section I. *ComJn* XIII.3-6.**

In *ComJn* XIII.3-6 (Section I), Origen’s argument builds on verse John 4:10 “you would have asked and he would have given you.” This Origen presents in XIII.3b as

straight recitation. In XIII.3c, Origen highlights that Jesus is focusing on ‘asking’ and ‘receiving’ as a single *topic*. Then, Origen shows that he is attentive to the following dialogical nature of John 4:7-26 and proceeds to build upon it.<sup>274</sup>

|                   |                 |                     |
|-------------------|-----------------|---------------------|
| 1) John 4:7.      | Jesus           | to Samaritan woman. |
| 2) John 4:9.      | Samaritan woman | to Jesus.           |
| 3) John 4:10.     | Jesus           | to Samaritan woman. |
| 4) John 4:11-12.  | Samaritan woman | to Jesus.           |
| 5) John 4:13-14.  | Jesus           | to Samaritan woman. |
| 6) John 4:15.     | Samaritan woman | to Jesus.           |
| 7) John 4:16.     | Jesus           | to Samaritan woman. |
| 8) John 4:17a.    | Samaritan woman | to Jesus.           |
| 9) John 4:17b-18. | Jesus           | to Samaritan woman. |
| 10) John 4:19-20. | Samaritan woman | to Jesus.           |
| 11) John 4:21-24. | Jesus           | to Samaritan woman. |
| 12) John 4:25.    | Samaritan woman | to Jesus.           |
| 13) John 4:26.    | Jesus           | to Samaritan woman. |

For Origen this is not only a structural observation. He argues through intertextual references that the *topic* of ‘asking’ and ‘receiving’ is part of a larger Biblical pattern and is therefore a crucial theological point worthy of attention. In *ComJn* XIII 4:3-6 (Section I), Origen emphasizes the dialogue between Jesus and the Samaritan woman by using the following words in his comments on the verses in John 4: ‘answer’ (3a), ‘he said’ (3b), ‘urge her to ask’ (3c), ‘he speaks’ (3c), ‘did not respond’ (4a), ‘answer’ (4a), ‘raised a question’ (4a), ‘answer’ (4b), ‘accepted what he said’ (4b), and ‘she replies’ (4b). It is upon the emphasis on this dialogue that Origen introduces the first intertextual references outside of John 4.

### **Matthew 7:7-8.**

In 5a, Origen recites Mt 7:7 using his own words when he says: “it may, perhaps be a dogma of some kind that no one receives a divine gift who does not request it.” Origen’s first recitation of Mt 7:7 summarizes and justifies his previous focus on asking

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274. See: George Hogarth Carnaby MacGregor and Andrew Queen Morton, *The Structure of the Fourth Gospel* (Edinburgh: Oliver and Boyd, 1961).

and receiving. In XIII.5d Origen reduces the original three-fold structure to the first third and recites Mt 7a and Mt. 8a in the following way: “And the Savior says, ‘Ask and it will be given to you,’ ‘for everyone who asks receives.’”

The original context of Matthew 7:7-8 assumes a dialogue between two parties. Who may ask is not specified and is therefore open to everyone. As Luz notes “the wording of the text is as open as possible: *everyone* who asks receives.”<sup>275</sup> However, the object of the request is clearly God. Boring aptly points out that “The point is no longer human persistence, but divine goodness.”<sup>276</sup> Jesus is therefore inviting his listeners to ask and to seek God<sup>277</sup>, which would place the dialogue “within the universal context of prayer.”<sup>278</sup> This important backdrop helps us to understand the dynamic upon which Origen is building. The dialogue between ‘everyone’ and ‘God’ is now superimposed onto a new context that replaces ‘Jesus’ with ‘God’ and the ‘Samaritan woman’ with ‘everyone.’ What starts out as recitation ends up as recontextualization. Which part of this recontextualization is more alarming, the part that a Samaritan, and even a Samaritan woman, could ‘ask,’ or that prayers can be directed to ‘Jesus’ who will personally respond? The rhetorical effect of the above dynamic ends up gracefully elevating both.

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275. Ulrich Luz, *Matthew 1–7: A Commentary* (trans. James E. Crouch; volume editor Helmut Koester; Hermeneia--a Critical and Historical Commentary on the Bible; Minneapolis, MN: Fortress Press, 2007), 358.

276. M. Eugene Boring, “Matthew,” in *The New Interpreter’s Bible* (Volume Eight; Editorial director Neil M. Alexander, Managing editor Michael E. Lawrence; Nashville: Abingdon Press, 1994), 212.

277. Luz notes that: “All three verbs, ‘ask,’ ‘seek,’ and ‘knock’ (αἰτέω, ζητέω, κρούω), have a religious dimension in Jewish Christian usage” and “all three verbs are probably understood as synonyms.” Ulrich Luz, *Matthew 1–7: A Commentary* (trans. James E. Crouch; volume editor Helmut Koester; Hermeneia--a Critical and Historical Commentary on the Bible; Minneapolis, MN: Fortress Press, 2007), 358. See also Boring who notes: “‘Seeking’ is often used in the Old Testament and Jewish tradition for prayer, with God’s will as the object (e.g., Deut 4:29; Ps 105:4; Isa 65:1; Cf. Jer 29:12-13). It is especially characteristic of the wisdom tradition (Prov 1:28; 6:12; 8:17; Eccl 7:23-25). ‘Knocking’ (on the ‘doors of mercy’) was a Jewish expression for prayer. Thus ‘ask,’ ‘seek,’ and ‘knock’ are not three different actions -- there are no stages of spiritual experience here -- but three Jewish expressions for prayer.” M. Eugene Boring, “Matthew,” in *The New Interpreter’s Bible* (Volume Eight; Editorial director Neil M. Alexander, Managing editor Michael E. Lawrence; Nashville: Abingdon Press, 1994), 212.

278. Luz, *Matthew 1–7: A Commentary*, 358.

**Psalm 2:7-8.**

We need to look at the original context in 2 Sam 7:14a prior to Origen's use of Psalm 2:7-8. The statement in Psalm 2:7-8 is a reconfiguration of 2 Samuel 7:14a ("I will be his father, and he shall be my son."<sup>279</sup> This verse is found within the context of the 'word of the LORD' which is given to Nathan to relay to King David in 2 Samuel 7:5-16.<sup>280</sup> In Psalm 2, David amplifies the statement which becomes: "I will tell of the decree of the LORD: He said to me, 'You are my son, today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. You shall break them with a rod of iron, and dash them in pieces like a potter's vessel.'" (Psalm 2:7-9)

In XIII.5c, Origen recites Psalm 2:7-8<sup>281</sup> and sandwiches it between his first and second recitations of Mt 7:7. Origen introduces this verse in XIII.5b where he says: "the Father, indeed, through the Psalm, urges the Savior himself to ask that it may be given to him, as the Son himself teaches us when he says." At the argumentative level, XIII.5b-5c reinforces the pattern of asking and receiving that Origen has identified as his focus in XIII.5a. The inclusion of Psalm 2:7-8 also highlights that there is a Biblical pattern of asking which precedes receiving. Origen overlooks that the *topics* of asking and receiving are entirely absent in 2 Samuel 7. The Christological connection, though not part of the original context of Psalm 2, is once again superimposed on a text and discretely affirmed by Origen. These two examples provide us with important oral-scribal intertextual examples that point to a common thread of Origen affirming the *topics* of asking and receiving, while also making critical Christological statements. In XIII.6, Origen

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279. See also: 2 Sam 7.14, Ps 89:26-27, Acts 13:33, and Heb 1:5.

280. This is followed by David's response (prayer) to God in 2 Sam. 7:18-29.

281. XIII.5c. "The Lord said to me, You are my son, ask from me and I will give you the Gentiles as your inheritance and the ends of the earth as your possession."

concludes by returning to his reflection on John 4:15 and focuses on the Samaritan woman ‘asking’ Jesus.

#### **7.d.ii.2. Section II. *ComJn* XIII.7-15.**

Origen’s use of intertexture is particularly crucial in the argument that he is proposing in *ComJn* XIII.7-15 (Section II). Here, Origen shows that intertexture goes far beyond a text for text match to the deeper issue of discerning what Athanasius subsequently called the ‘mind’ or ‘sense’ (διάνοια) of Scripture.<sup>282</sup> Young points out that in the early Church “discerning the unitive ‘mind’ (*dianoia*) of scripture was seen as essential to reaching a proper interpretation.”<sup>283</sup> This terminology was not used by Origen but I will show below how the methodology certainly was. Athanasius, in fact, continued in a tradition of interpretation which was firmly established by Origen.

Origen’s focus on satiation in the text at hand is further affirmed by his return to the *topic* of ‘thirsting’ when he quotes Ex 15:24 (10b), Ex 15:25 (10c), and Ex 17:3d (11) where water, thirst, and drink are found without any references to food or hunger. Origen begins section II (XIII.7-15) by highlighting the Samaritan woman’s frequent return to the well which provided her with only temporary satiation (XIII.7). Origen then points out that Jesus acknowledges this when in John 4:13 he says: “every one who drinks of this water will thirst again.” (XIII.8a) In the context of John 4, Jesus sits by the well because as a traveller he is wearied from the journey and is thirsty. Jesus and the Samaritan

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282. See chapter 2 entitled “The mind of Scripture” in Young, *Biblical Exegesis*, 29–45. In a later article Young describes this concept as “the patristic appeal to the overall sense or unified aim of scripture, particularly in the contexts of doctrinal or exegetical controversy.” Frances M. Young, “The ‘Mind’ of Scripture: Theological Readings of the Bible in the Fathers,” *International Journal of Systematic Theology* 7, no. 2 (2005): 126. This concept is also spoken of as “the unity of Scripture.” See chapter nine, “Bread of Life in John 6: Intertextuality and the Unity of Scripture.” Luke Timothy Johnson and William S. Kurz, *The Future of Catholic Biblical Scholarship a Constructive Conversation* (Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., 2002), 203–18.

283. Young, *Biblical Exegesis*, 29.

woman encounter each other because she is returning to drink, as the water that she had previously acquired from the same source ran out. Thus, the coincidental meeting of a transient and a returning local at the well in John 4:7 is not meant to surprise or alert us to anything out of the ordinary. It is the dialogue that follows between them that opens up many potential questions. Among these, Origen focuses specifically on the seemingly obvious statement that “everyone who drinks of this water will thirst again.” (XIII.8a. John 4:13) Origen then takes the discussion in an unexpected direction when he says: “it is possible for the words ‘to thirst’ and ‘to hunger’ to have two meanings in the literal sense.” (8b)

The surprising nature of what Origen decides to focus upon is that there is no discussion of hunger in the dialogue between Jesus and the Samaritan woman. The assumption behind this text is that Jesus is thirsty and hungry. Jesus sits by a well and asks the recently arrived Samaritan woman for water (John 4:7b). We are then told that the disciples go to buy food (John 4:8), and when they return and offer Jesus food (John 4:31), Jesus tells them: “My food is to do the will of him who sent me, and to accomplish his work” (John 4:34). Jesus then continues with a literal and spiritual discussion on ‘sowing’ and ‘reaping’ (John 4:35-38). Why does Origen add the element of ‘to hunger’ that is not found in the discussion of ‘drinking,’ ‘water,’ ‘thirsting,’ and ‘drawing’ in John 4:13-15? Though Origen is commenting on verses that have to do only with drinking, why does he include intertextual references related to eating and drinking? Is there a relation and a possible justification found in John 4:8 where we read: “For his disciples had gone away into the city to buy food”?

Our answer is found when we see that in John 4:4-42 ‘eating’ and ‘drinking’ together form the larger *topic* of ‘satiation.’ Origen subtly introduces ‘to hunger’ and treats ‘thirst’ and ‘hunger’ as a single and undivided *topic*. This shows us that in

commenting on John 4:13 Origen attempts to show its unity and connection with both the larger unit of John 4:4-42 and, quite significantly for our purposes of trying to understand his intertextual strategy, the even larger Scriptural unit which frequently speaks about ‘hunger’ and ‘thirst’ within the one *topic* of physical and spiritual ‘satiation.’<sup>284</sup>

Origen focuses on the larger *topic* of ‘satiation’ by keeping ‘hunger’ and ‘thirst’ as a unit. Intertexture becomes crucial in providing a wider understanding of the particular verses that he is commenting on. In XIII.8b-d, Origen claims that there are two meanings to the words ‘thirst’ and ‘hunger.’ In ‘Section II: *ComJn* XIII.7-15,’ he supports this statement by presenting consecutively the following four oral-scribal references:

- |    |       |                      |
|----|-------|----------------------|
| 1) | 9b-9f | “Exodus 16:1-4”      |
| 2) | 10b-c | “Exodus 15:24-25”    |
| 3) | 11    | “Exodus 17:3”        |
| 4) | 12a   | “1 Corinthians 4:11” |

### **Exodus 16:1-4**

Exodus 16:1-4 is the longest recitation in *ComJn* XIII.3-42. Origen states that his goal in using Exodus 16:1-4 is to provide “proof of the first meaning” (XIII.9a) of ‘thirst’ and ‘hunger.’ He claims that he is simply trying to show that the need for physical satiation can be overcome by eating. However, in choosing to recite Exodus 16:1-4 he conjures up rich associations which, not surprisingly, result in Origen accomplishing much more than his claimed goal.

The section Origen quotes indicates that he is hoping to accomplish more than his stated goal. If Origen’s goal was to provide an example of only thirst being physically satiated, a variety of other Scriptural passages could have been chosen.<sup>285</sup> However, the

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284. Note the ‘hunger’ and ‘thirst’ combination in the following Scriptural verses: Deut. 28:48; 2 Sam. 17:29; Nehemiah 9:15; Job 5:5; Ps. 107:5; Prov. 25:21; Isa. 5:13; Isa. 29:8; Isa. 32:6; Isa. 49:10; Isa. 65:13; 4 Ezra 1:17; 4 Ezra 15:58; Sir. 24:21; Matt. 5:6; Matt. 25:34-46; John 6:29-36; Rom. 12:20; 1 Cor. 4:11; 2 Cor. 11:27; Rev. 7:16.

285. Among many other possibilities, note the following three examples that would have sufficed: Judges 4:18-19. “And Jael came out to meet Sisera, and said to him, ‘Turn aside, my lord, turn aside to me; have no fear.’ So he turned aside to her into the tent, and she covered him with a rug. And he said to

extended recitation that Origen provides covers numerous other elements with the aspect of satiation not necessarily being the focus. Exodus 16:1-4 speaks about the children of Israel being without food (XIII.9a-“they had been without food”//Exodus 16:3), their murmuring and dialogue with Moses and Aaron (XIII.9a-9e//Exodus 16:2-3), wishing they had died in Egypt (9d-“Would that we had died, smitten by the Lord in the land of Egypt”//Exodus 16:3), remembering their satiation in Egypt (9d-“when we sat over flesh pots and ate bread to the full”//Exodus 16:3), an accusation against Moses and Aaron (9e-“because you brought us out into this desert to destroy this whole congregation by famine”//Exodus 16:3), a response from the Lord to Moses which consists of a promise and a test. (9f-“Behold I am going to rain bread from heaven for you, and the people shall go out and gather a day’s supply daily, that I may test them, whether they will walk in my law or not.”//Exodus 16:4-5).

What stands out most starkly in this quote is not so much the hunger of the people but their short memory, impatience, and ingratitude. As Brueggemann states: “The wilderness continues to be a profoundly troubling place for Israel, where the necessities for survival are not immediately supplied. This long narrative is paradigmatic for the crisis of faith that occurs between bondage and well-being.”<sup>286</sup> Houtman’s reflection further shows that the primary focus of this passage is not on physical satiation. He states:

her, ‘Pray, give me a little water to drink; for I am thirsty.’ So she opened a skin of milk and gave him a drink and covered him.” Ruth 2:8-9. “Then Boaz said to Ruth, ‘Now, listen, my daughter, do not go to glean in another field or leave this one, but keep close to my maidens. Let your eyes be upon the field which they are reaping, and go after them. Have I not charged the young men not to molest you? And when you are thirsty, go to the vessels and drink what the young men have drawn.’ ” 2 Samuel 17:27-29. “When David came to Mahanaim, Shobi the son of Nahash from Rabbah of the Ammonites, and Machir the son of Ammiel from Lodebar, and Barzillai the Gileadite from Rogelim, brought beds, basins, and earthen vessels, wheat, barley, meal, parched grain, beans and lentils, honey and curds and sheep and cheese from the herd, for David and the people with him to eat; for they said, ‘The people are hungry and weary and thirsty in the wilderness.’ ”

286. Walter Brueggemann, “The Book of Exodus. Introduction, Commentary, and Reflections,” in *The New Interpreter’s Bible. Volume One. General Articles on the Bible; General Articles on the Old Testament; Genesis; Exodus; Leviticus* (Nashville: Abingdon Press, 1994), 812.

The reader, who expects that Israel has learned the lesson of Bitterness, is in for disillusion. Barely back in the wilderness, Israel again has lost all trust in YHWH. This time, not thirst but hunger is the cause. ... The reader witnesses how the Israelites, as it were with the sound of the promise of 15:26 still ringing in their ears, the taste of the pleasant life in dependence upon YHWH in Elim still in their mouth (15:27), and in anticipation of the encounter with YHWH at the Sinai (Exod. 19), are complaining to Moses (16:2). From their own mouths he hears how they, their memory short, visualize their life in Egypt as a life of luxury; he has to hear how they, while still willing to associate the name of YHWH with an agreeable death in Egypt, feel themselves in the wilderness completely forsaken of God, and how they hold Moses and Aaron personally responsible for the torturous death they expect to die (16:3).<sup>287</sup>

These themes overshadow that of satiation but provide for Origen a crucial link that the source of satiation is from above. Origen's use of this verse emphasizes an added ironic connection. Bread as we know it comes from preparing the wheat that comes from the ground. In Ex 16:1-4, bread comes down from heaven, a place that is the normal source of water. Propp notes "This is a paradox: bread ordinarily comes from the earth, the sky's opposite (Ps 104:14; Job 28:5). The point is that, while grains are normally watered by the heaven's rain, Yahweh bypasses farming, directly raining down 'bread' ready to cook (cf. *Mekilta*, *wayyassa* 3)."<sup>288</sup> The people contrast their hunger in the desert with their satiation in Egypt, while overlooking their freedom in the desert and their slavery in Egypt. The LORD's intervention in providing bread connects the reader with the LORD's intervention in providing freedom from the slavery in Egypt. After receiving bread, the people are now able to enjoy both freedom and satiation together. However, neither of these were the result of their own accomplishments but a gift from above. These themes accomplish Origen's claimed goal of providing an example of physical satiation, while also providing support for the theme of the divine source he wants to develop in the commentary on John 4.

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287. Cornelis Houtman, *Exodus. Volume 2. Chapters 7:14 - 19:25* (Translated from the Dutch by Sierd Woudstra; Historical Commentary on the Old Testament; Kampen, The Netherlands: Kok Publishing House, 1996), 316.

288. William H.C. Propp, *Exodus 1-18: A New Translation with Introduction and Commentary* (The Anchor Bible. Volume 2; New York: Doubleday, 1999), 593.

More specifically we can see numerous parallels between Exodus 16:1-4 and John 4. These provide us further insight of Origen's choice of Exodus 16:1-4, and the rhetorical effect that it has on supporting the argument of his commentary.

|                                 | <b><u>Exodus 16</u></b>  | <b><u>John 4</u></b>              |
|---------------------------------|--------------------------|-----------------------------------|
| a) Hunger or thirst:            | The Children of Israel   | Disciples,<br>Samaritan Woman     |
| b) Location:                    | Outskirts of Egypt       | Outskirts of Samaria              |
| c) Intermediaries:              | Moses and Aaron          | Jesus                             |
| d) Promise of nourishment:      | The LORD                 | Jesus                             |
| e) Unlikely promise:            | Bread from heaven        | Living water                      |
| f) Unlikely source:             | Bread <i>from heaven</i> | Living water<br><i>from Jesus</i> |
| g) Satiation/Promise fulfilled: | Bread from heaven        | Living water                      |

These details show us that Origen not only chooses a verse that provides an example of hunger being satiated but also one that consists of a series of common and unifying points that support the wider goals of his commentary.

### **Exodus 15:24, Exodus 15:25, Exodus 17:3**

In *ComJn* XIII.10a-11 Origen recites three verses: Ex 15:24, Ex 15:25, and Ex 17:3. What is initially noticeable is that Origen switches the order of the verses so that Ex 16:1-4 in XIII.9f precedes Ex 15:24 (XIII.10b) and Ex 15:25 (XIII.10c). These last two verses, together with Ex 17:3, discuss thirsting (“drink,” “water was sweetened,” “thirsted for water”). Origen presents them together following the recitation of Ex 16:1-4 which has also discussed, among other things, hunger. Ex 15:24, Ex 15:25, and Ex 17:3 also revisit the themes of thirsting, murmur, and God's providence and further affirm the points previously made by the intertextual use of Ex 16:1-4. Notably this section also reaffirms three unchanging phenomena. The first is that satiation does not last very long (XIII.9b, 10a, 11). Second, people quickly begin to murmur (XIII.9b-e, 10b, 11) when

they get hungry or thirsty. Third, God provides (XIII.9f, 10c). We see once again with these intertextual recitations a focus on satiation, but also a whole lot more in the process.

### **1 Corinthians 4:11**

*ComJn* XIII.12 contains the last oral-scribal intertextual reference in this section. Origen had previously provided oral-scribal intertextual examples of physical hunger and thirst. Here in XIII.12a, Origen recites 1 Cor 4:11. The larger unit of 1 Cor 4:9-13<sup>289</sup> speaks of the “apostles as last of all” (4:9), and makes a series of contrasts (4:10: Foolish-Wise; Weak-Strong; Honor-Disrepute. 4:12-13: Reviled-Bless; Persecuted-Endure; Slandered-Conciliate), and intersperses among these a variety of conditions of weakness (4:11-13: Hunger, thirst, ill-clad, buffeted, homeless, labor, working with our own hands, refuse of the world, the offscouring of all things). Within this larger unit, Origen recites only 1 Cor 4:11: “Even to this hour we hunger, thirst and are naked” (XIII.12a). Among the many other needs that 1 Corinthians 4:9-13 identifies, Origen isolates the verse that focuses on the kind of hunger and thirst that is a permanent human condition, not the kind that was previously discussed that only covers the period of satiation that lasts between meals.

Here the second meaning, which in XIII.8b Origen says he will explain, is addressed and an application for the reader is found. Origen quotes 1 Cor 4:11 to show that a person can hunger and thirst for more than food and drink. Origen’s remarks in the

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289. 1 Cor 4:9-13. “For I think that God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. [10] We are fools for Christ’s sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. [11] To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, [12] and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; [13] when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the offscouring of all things.”

verses that follow (XIII.13-15) summarizes the distinction he made in XIII.8b of the two levels of meanings of thirst and hunger and continue to build on these themes without the inclusion of any intertextual references. Origen thereby shows that he is both faithful to the text that he is commenting on by keeping it as a point of reference while at the same time is flexible enough to allow for applications. The discussion is now gradually moving in a direction that is personal and beyond the physical.

For Origen, interpretation not only gets deeper into the text but also points out the possible applications and implications of a text. The text always forms the basis of every endeavour. What may initially appear to be a detour, will when more closely analyzed show the brilliance of Origen who balances a sharp focus on the text with the inclusion of other select texts to affirm in a variety of ways the points he wants to make.

#### **7.d.ii.3. Section III. *ComJn* XIII.16-19.**

In *ComJn* XIII.16-19 (Section III), Origen makes use of oral-scribal references from the following:

- 1) 17c “Song 2:8”
- 2) 19a “Father is beyond eternal life”  
// Father is greater (John 10:29, John 14:28)  
“Christ is life” (John 11:25, John 14:6).
- 3) 19b “He who is greater than Christ” (John 10:29, John 14:28).

In this section, Origen moves into a different oral-scribal intertextual strategy. Origen begins XIII.16 by presenting the water that Jesus gives as a “teaching” (16c) that will “gush forth” and “leap upward” (16f) first to greater “understanding” as it springs up (16g) then will ultimately lead “to that higher life which is eternal” (16h). The oral-scribal references that follow will play a supporting role.

Origen recites Song 2:8 in XIII.17c: “Behold he has come leaping upon the mountains, skipping upon the hills.” Origen focuses on the image in Song 2:8 of the

beloved who metaphorically leaps like the gazelles.<sup>290</sup> He sees the ‘leaping’ as a parallel to the movement that he presents in XIII.16. There, Origen presents a series of upward movements that result from receiving Jesus’s water: “a fountain capable of discovering everything that is investigated will gush forth within him. The waters will leap upward; his understanding will spring up and fly as swiftly as possible in accordance with this briskly flowing water, the springing and leaping itself carrying him to that higher life which is eternal” (XIII.16f-h).

Song 2:8 provides an important intertextual inclusion as Origen uses it to parallel the spring of water that leads to eternal life (cf. John 4:14). The newly enriched image now forms a platform for the discussion about Jesus who mediates the movement from this life to eternal life, and ultimately from eternal life to “the Father who is beyond eternal life” (XIII.19a. Jn 14:28). Origen envisions a progression that keeps progressing. It progresses even beyond our imagination, just as the ability of the beloved to leap over hills and mountains surpasses any human experience. The range of the progression that Origen proposes is as wide as is possible and beyond that which is imaginable. This progression begins with the physical water that is found deep underneath the ground, progresses to the Son during his earthly voyage, then finally beyond the Son to Father.

The last group of intertextual references are all ‘recontextualizations’ which highlight the progression discussed above. There are three distinct statements in XIII.19 that have intertextual bearings:

- |    |          |                                                       |
|----|----------|-------------------------------------------------------|
| 1) | XIII.19a | “The Father who is beyond eternal life.”              |
| 2) | XIII.19a | “For Christ is life.”                                 |
| 3) | XIII.19b | “He who is greater than Christ is greater than life.” |
- 

290. Song 2:7-9, 16-17. “I adjure you, O daughters of Jerusalem, by the gazelles or the hinds of the field, that you stir not up nor awaken love until it please. [8] The voice of my beloved! Behold, he comes, leaping upon the mountains, bounding over the hills. [9] My beloved is like a gazelle, or a young stag. Behold, there he stands behind our wall, gazing in at the windows, looking through the lattice. ... [16] My beloved is mine and I am his, he pastures his flock among the lilies. [17] Until the day breathes and the shadows flee, turn, my beloved, be like a gazelle, or a young stag upon rugged mountains.”

If we rearrange XIII.19 we end up with an enthymeme that proposes that since Christ is life (John 11:25, John 14:6), and since the Father is greater than Christ (John 10:29, John 14:28), then the Father is greater than life. The threefold progression therefore goes from this world to Christ to that which is beyond Christ.

Origen's use of these verses shows a synthetic integration into the *topics* that he is proposing rather than a direct recitation of particular verses. In addition to the verses noted above, Origen is working with the *topic* of 'Christ's *life*,' which in Scripture can be found in various formulations. At a direct and primary level, in two instances Jesus says that he 'is life.' The first can be found in John 11:25-26 where Jesus says to Martha "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?" In the second, Jesus says to Thomas: "I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him." (John 14:6-7) However, Origen is working with a *topic* that goes beyond these two verses. Therefore his use of this *topic* cannot be limited to a verse for verse match up. Of particular importance are the verses that refer to: the Father and Son have life (Jn 5:26), the Father and Son give life (Jn 5:21), and the numerous references to the Son in relation to eternal life (John 3:16, John 3:36, John 6:27, John 6:40, John 6:53, John 6:68, John 20:31, 1 John 5:11-13, 1 John 5:10-20). The *topic* of 'Christ's *life*' that Origen is working with in XIII.19a encompasses a reflection that is based on a wider range of verses that he uses in order to support his argument.

Through the oral-scribal intertextual references Origen focuses on a progression that takes place in life, into eternal life and even in eternal life. In eternal life there continues to be a progression because progression is a sign of life. For Origen, something that is alive cannot be static. Therefore if progression is a sign of life then it continues to progress because it cannot remain static.

As well, Origen uses these verses to affirm Jesus's mediatory role between creation and the Father. While Jesus was on earth, he frequently addressed the Father in heaven. However, now that Jesus has gone to heaven, the Father is still beyond (XIII.19a). While Jesus was on earth he was seen. In the heavenly reality there also exists what is beyond the visible. Since the Father was not seen, he is beyond the visible. The Father remains beyond, that is greater, than the Son. This is not an instance of a subordination Christology, but simply an image of the Father and the Son expressed in a relational way. It is not intended to subordinate the Son to the Father but rather to emphasize that the Son leads to the Father. Origen expresses these ideas in relational and progressive language and by doing so affirms that the intermediary and relational role of Jesus is maintained even beyond this life. The living water is so significant that it leaps beyond this life and even beyond that which is imaginable.

#### **7.d.ii.4. Section IV. *ComJn* XIII.20-25.**

The next section, which covers *ComJn* XIII.20-25 (Section IV), returns to a focus on the *topic* of satiation by using 'hunger' and 'thirst.' As we can see below, Mt 5:6 is used frequently.

|    |     |                     |
|----|-----|---------------------|
| 1) | 20  | Mt 5:6 // John 4:14 |
| 2) | 21  | "Mt 5:6"            |
| 3) | 22a | Mt 5:6              |
| 4) | 22b | Mt 5:6              |
| 5) | 22c | "Ps 41:2-3"         |

In XIII.20-21, Mt 5:6 is quoted to connect hunger and thirst with righteousness. By attaching this third element, a moral level is added and the previous discussion that there is something beyond physical hunger and thirst is reinforced. The first use of Mt 5:6

is a recontextualization which functions to parallel the following verse that reconfigures Jn 4:14. There are aspects of argumentative texture here which have not yet been treated. The “γὰρ” in XIII.21 followed by the recitation of Mt. 5:6 serves as proof of what Origen had previously said. Initially 20-21 looks like a circular argument because what Origen affirms in 20a he simply repeats as a support in 21. There is however something deeper happening here with Origen’s focus on the active response that is needed so that the believer “will have the fountain of water that leaps into eternal life arise within him” (XIII.20b). The hunger and thirst that is presented here becomes the desire in the one who wants to be satiated.

XIII.22a (“And perhaps, since one will need to hunger and thirst for righteousness before he is filled”) returns us to the earlier mentioned relationship between asking and receiving. In both 22a and 22b, a reference to Mt 5:6 is made, for a total of four times in three verses. The last two times, however, Mt 5:6 is recontextualized. This is immediately followed by a recitation of Psalm 41:2-3 (XIII.22c). As a result an important parallel idea is formed between ‘ask’ in order to ‘receive,’ and ‘hunger and thirst’ in order to be ‘filled.’ The final quote from Psalm 41:2-3 presents a parallel between the longing of the hart for water and the longing of the soul for God. The remaining verses (XIII.23-25) weave the previous verses back into the dialogue in John 4.

#### **7.d.ii.5. Section V. *ComJn* XIII.26-30.**

The next two sections form two halves of one idea. Together, they have a substantially higher concentration of oral-scribal intertextual references than the previous sections. In this section we find the following:

- |    |     |              |
|----|-----|--------------|
| 1) | 27c | “John 21:25” |
| 2) | 28a | Rev 10:4     |
| 3) | 28b | “2 Cor 12:4” |
| 4) | 28d | “1 Cor 6:12” |
| 5) | 29  | “2 Cor 12:4” |

The discussion in this first section focuses on the Scriptures as “brief introductions to all knowledge.” (XIII.30) Origen compares Scripture to the water from the well which also serves as the first stage in the movement to that which is greater. To support this point, Origen recites John 21:25 (27c), 2 Cor 12:4 (28b, 29), and 1 Cor 6:12 (28d). Within this string, Origen reconfigures Rev 10:4 (28a). This string of quotes from the Johannine corpus and the letters to the Corinthians all emphasize that there are many important things that have not been written in Scripture. The significant number of references shows the strength with which Origen wants to make and reinforce his point and also demonstrates the frequency that Scripture itself speaks about its own insufficiency.

This argument parallels the discussion of the insufficiency of the water from the well. What Scripture contains is important and necessary but is also insufficient. However, as with the point made regarding the role of the physical and visible water which leads to eternal life, the focus on the inadequacy of Scripture is intended to demonstrate that what we see and read is part of a progression that is only the starting point for the discernment of greater heavenly realities. Therefore, to speak of the insufficiency of Scripture is not meant in a negative way; rather, it is meant to emphasize the crucial relational role Scripture plays in the progression from the visible to that which is beyond. The deficiency is not an internal character but relational in terms of the whole. The Scriptures are incomplete on their own because they serve to point to that which is greater, even as the Son points to the Father. Once again, this is meant in a relational way and is not intended to subordinate the importance of the Scriptures. Rather, as the Son who is visible leads to the Father who is not, so too the visible Scriptures leads to realities that are beyond the visible.

#### 7.d.ii.6. Section VI. *ComJn* XIII.31-42.

This final section, which covers *ComJn* XIII.31-42 (Section VI), has by far the most oral-scribal references. These are:

- |     |       |                                              |
|-----|-------|----------------------------------------------|
| 1)  | 31c   | John 4:14 // “1 Cor 4:6”                     |
| 2)  | 32a   | “1 Cor 4:6”                                  |
| 3)  | 32c   | “Sir 3:21”                                   |
| 4)  | 33a   | 1 Cor 4:6                                    |
| 5)  | 33b   | Rev 10:4                                     |
| 6)  | 33c   | Rev 10:4                                     |
| 7)  | 33d   | John 21:25                                   |
| 8)  | 34a   | “2 Cor 12:4”; “1 Cor 4:6”                    |
| 9)  | 34c   | “1 Cor 2:9a”; 1 Cor 4:6                      |
| 10) | 34d   | “1 Cor 2:9b”; Rev 10:4                       |
| 11) | 35a   | 1 Cor 2:9c // John 4:6, 11, 12               |
| 12) | 35b   | 1 Cor 2:9c                                   |
| 13) | 35c   | “1 Cor 2:16”                                 |
| 14) | 35d   | “1 Cor 2:12-13”                              |
| 15) | 36a   | 1 Cor 2:1-16 (human wisdom ≠ false teaching) |
| 16) | 36c   | 1 Cor 2:13 // John 4:14                      |
| 17) | 39a-c | “John 10:26                                  |

This part of the commentary focuses on that which is beyond what is written. The incorporated verses are found only in XIII.31-39 with none found in XIII.40-42. This thick weave once again draws heavily from the Johannine corpus, and now also from the letters to the Corinthians. Origen makes the link to John 4 with the observation that Jacob, his sons and his livestock once drank the water from the well. Jacob and his sons no longer drink from it because they now have a better drink (XIII.31). They are now beyond the physical, and they drink from that which is beyond the water they once drank.

The intertextual verses offer support to the idea that there exists a reality beyond the one we are currently experiencing. This section presents the argument that there exists knowledge beyond what is written, but this knowledge is beyond the ability of most, but not all, to examine. That this knowledge is real is affirmed because it has been revealed to some. It is not known to the majority because it is beyond their abilities. This can be seen

as an argument in itself and also one that supports the previous discussion about that which is beyond the physical water. The argument that our knowledge is limited is easier to accept than the one related to eternal life. However, the acknowledgment by the reader that there is knowledge that extends beyond the scope of the one he has experienced allows for the possibility that there is also water that the reader has not experienced. The subsequent conclusion is that there is life beyond that which has been experienced. The reader is led to concede that beyond the visible there is an even greater reality.

Sections V and VI work to complement each other. Together, these two sections help us to see the beauty of the nuances that Origen is making. When followed closely, the depths of the meticulous weave shines through. Briefly, yet profoundly, the recognition of the goodness within that which is insufficient leads us to the goodness that is beyond what has been experienced. The transition ultimately takes place with Christ and in Christ. The insufficiency therefore is not a deficiency, but for Origen the necessary launch pad for that which is beyond.

In conclusion, by dividing *ComJn* Book XIII.3-42 into six sections we are able to see the variety of ways that oral-scribal intertexture is used in each phase. What has become clear is that as the argument developed the oral-scribal references become more flexibly used and more densely incorporated into the argument. In terms of the various arguments, we see that Origen moves in a Christological direction to link the ideas together. This will be further analyzed in ideological texture.

#### **7.e. Cultural, Social, and Historical Intertexture.**

### 7.e.i. Introduction.

As we have seen above, oral-scribal intertexture is very prominent in *ComJn* XIII.3-42 and is a significant feature of Origen's approach. The other three aspects of intertexture, 'cultural,' 'social,'<sup>291</sup> and 'historical' are also important. These are so intricately intertwined and mutually dependent that a prominence of one over the other cannot be easily established. There is value in looking at each of the last three aspects of intertexture separately if the quantity of references necessitates that their distinctiveness be highlighted, if there is a need to specifically focus on one, or if we wish to show a particular contrast between them. For this section, I have preferred to treat them together, first because they are not numerous, second because they are too closely intertwined here to be able to justify looking at them separately, and third because as a unit they offer important background information for understanding *ComJn* XIII.3-42.

Vernon Robbins differentiates between these three in the following way. He states that cultural intertexture focuses on "modes of understanding and belief, like the ideas people have about their importance, their opportunities, and their responsibilities in the world,"<sup>292</sup> social on "phenomena like the clothes people wear, the structure of families and households, political arrangements, military activities, and distribution of food, money, and services,"<sup>293</sup> and historical on "events that occur outside of texts and become historical accounts by means of narrative discourse."<sup>294</sup> As can be seen in "Chart II: Other intertextual Scriptural *topics*" (see Appendix V), the cultural and historical aspects of *ComJn* XIII.3-42 stand out most prominently. I will focus on four important intertexture elements: first 'Ambrose,' second the *topic* of 'teaching' which encompasses

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291. See also chapter three: "Social and Cultural Texture" which covers "A: Specific Social Topics," "B: Common Social and Cultural Topics," and "C: Final Cultural Categories." Robbins, *Exploring the Texture of Texts*, 71-94.

292. *Ibid.*, 3.

293. *Ibid.*

294. *Ibid.*

the important ideas of dogma, the heterodox, doctrines, understanding, wisdom, truth, knowledge, and contemplation, and third on ‘Heracleon.’

More specific cultural, social, and historical references are absent in this text and Origen’s other writings. It is surprising that practically no aspects of everyday life are present in his writings. As Heine points out: “In his many writings Origen says next to nothing about Alexandria or his life there.”<sup>295</sup> This could also be said about his time in Caesarea. Origen has immersed himself in the world of Scriptures, has focused almost exclusively on entering into that world. In doing so, he has brought the reader with him.

## **7.e.ii. Ambrose.**

### **7.e.ii.1. Introduction.**

In relation to *ComJn* XIII.3-42, reference to Ambrose is made in the two sentences that directly precede this section. *ComJn* XIII.1-2 is similar in structure to Luke 1:1-4, which is sometimes referred to as a preface or a prologue. Due to its prefatory nature, I could not include this section in the word count analysis. However, it cannot be excluded because it is an introduction to this section and, as such, is an integral part of it. In *ComJn* XIII.3-42, there are no additional references to Ambrose, but as demonstrated in XIII.1-2 and the numerous times that Origen refers to him, he is a crucial historical figure and unavoidable if we want to more fully understand the composition of this text. Many of the arguments that Origen makes would be considered theoretical if we overlook the special relationship that Origen had with Ambrose and the influence that Ambrose had on the production of the commentary and its contents.

Origen refers to Ambrose in a number of his works, and Eusebius and Jerome also speak of the importance of Ambrose in the life of Origen. Trigg points out that Ambrose

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295. Heine, *Origen: Scholarship*, 20.

“was an enviable patron; he not only provided Origen with the means to publish but continually stimulated him intellectually and even collaborated with him.”<sup>296</sup> This was both a blessing and a burden upon Origen. Vogt notes:

Occasionally Origen laments that the whole scriptorium which the rich Ambrosius had placed at his disposal, comprising some twenty persons, wanted to be kept busy without interruption, and thus forced him into incessant theological and literary activity.<sup>297</sup>

Ambrose’s requests “include a treatise On Prayer, the continuation of his Commentary on Genesis, and books of disconnected notes on Exodus, Leviticus, and perhaps, Numbers and Deuteronomy. Origen also composed for Ambrosius’ benefit his short Exhortation to Martyrdom.”<sup>298</sup>

Origen and Ambrose were both collaborators and friends. Origen frequently speaks of Ambrose as a patron and also a man whom he greatly admires. Lawlor and Oulton translate a fragment of a letter published by de la Rue<sup>299</sup> which gives a personal

296. Trigg, *Origen: The Bible and Philosophy in the Third-Century Church*, 147. A very flattering section on Ambrose is found in: Louis-Sébastien (Le Nain de Tillemont), *Mémoires pour servir à l’histoire ecclésiastique des six premiers siècles, justifiés par les citations des auteurs originaux: avec une chronologie où l’on fait un abrégé de l’histoire Ecclésiastique et profane; et des notes pour éclaircir les difficultez des faits, et de la chronologie. Tome troisième, qui comprend depuis l’an 177 jusqu’en 253.* (Seconde édition, refue, corrigée, et augmentée par l’auteur; Paris: Charles Robustel, 1701), 267–73, 692.

297. Hermann Josef Vogt, “Origen of Alexandria (185–253),” in *Handbook of Patristic Exegesis: The Bible in Ancient Christianity. Volume 1* (Charles Kannengiesser; Leiden - Boston: Koninklijke Brill NV, 2004), 539.

298. Trigg, *Origen: The Bible and Philosophy in the Third-Century Church*, 147–48. See Eusebius, *HE*, VI.28: “Origen wrote his *On Martyrdom*, dedicating the treatise to Ambrose and Protocletus, a presbyter at Caesarea, both of whom endured extraordinary suffering in the persecution but confessed the faith nobly throughout Maximinus’s reign of only three years.” Eusebius, *The Church History* (Translation and Commentary by Paul L. Maier; Grand Rapids, MI: Kregel Publications, 2007), 208. Halton also adds to this list *On the Psalms*. See footnote #3 “Other works dedicated to him included *Comm. on John*, *On the Psalms*, *On Prayer*, and *Contra Celsum*.” Jerome, *On Illustrious Men*, 83. Oulton and Lawlor: “Among his treatises composed at Ambrose’s request were the Commentaries on the Psalms and on St. John’s Gospel, and the work *Against Celsum*; and the book *On Prayer* was composed for him and a lady named Tatiane.” Eusebius, *The Ecclesiastical History. Volume 2* (Trans., intro, and notes John Ernest Leonard Oulton and Hugh Jackson Lawlor; The Loeb Classical Library; Cambridge - London: Harvard University Press - William Heinemann Ltd, 1932), 214.

299. See volume 1: Origenes, *Ōrigenous Ta Heuriskonema Panta = Origenis Opera Omnia Quae Graece Vel Latine Tantum Extant et Ejus Nomine Circumferuntur* (ed. Charles de la Rue; 4 Vols.; Parisiis: Typis J. Vincent, 1733–40), 3.

look at the relationship between Origen and Ambrose. In this letter Origen states:

The holy Ambrose, ... supposing that I am a zealous worker and utterly athirst for the word of God, convicted me by his own zeal for work and passion for sacred studies. Wherefore so far has he surpassed me that I am in danger of refusing his demands; for neither when we are engaged in collating (ἀντιβάλλουσιν) can we take our meals, nor, when we have taken them, walk and rest our bodies. Nay, even at the times set apart for these things we are constrained to discourse learnedly and to correct our manuscripts. Neither can we sleep at night for the good of our bodies, since our learned discourse extends far into the evening. I need not mention that our morning studies also are prolonged to the ninth, at times to the tenth, hour; for all who wish to work zealously consecrate that time to the investigation and reading of the divine oracles.<sup>300</sup>

Crouzel points specifically to this relationship between Ambrose and Origen that corresponded to Origen's most productive years. Crouzel states:

It was comparatively late, between 215 and 220, that Origen began to write his voluminous works. This new activity seems to be related to the conversion of a Valentinian named Ambrose, a rich man who had gone over to heresy in the great intellectual sect of Valentinus, because he had not found in the Great Church the food for thought that it was his right to expect. When he was brought back to orthodoxy by Origen he naturally wanted to get from his master what he had previously sought in vain.<sup>301</sup>

This provides us with an important image of Ambrose who was not a passive patron but one who recognized Origen's genius and proceeded with passion and urgency to facilitate at all costs Origen's productivity.

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300. Eusebius, *The Ecclesiastical History and the Martyrs of Palestine, Volume 2* (Translated with Introduction and notes Hugh Jackson Lawlor and John Ernest Leonard Oulton; London: Society for Promoting Christian Knowledge, 1927), 213–14. This letter is also referred to in: Louis-Sébastien (Le Nain de Tillemont), *Mémoires pour servir à l'histoire ecclésiastique des six premiers siècles*, 269. Louis-Sébastien references this from: Georgii Cedreni, *Historiarum ab orbe conditio ad Isaacum Comnenum*. Tomus primus: Paris, 1647.

301. Crouzel, *Origen*, 13. See also reference to Ambrose's assistance to Origen in the ninth century chronicler George Syncellus: William Adler and Paul Tuffin, Trans. with introduction and notes, *The Chronography of George Synkellos: A Byzantine Chronicle of Universal History from the Creation* (translated with introduction and notes by William Adler and Paul Tuffin; New York ; Oxford: Oxford University Press, 2002), 516.

### 7.e.ii.2. Ambrose in Origen's *Commentary on John*.

The commentary on John 4:13 begins in XIII.3; however, verses 1 and 2 provide an important preamble. I have excluded these two verses from the inner textual analysis as they precede the open-middle-closing sections of Origen's actual commentary on the Gospel of John found in XIII.3-42. This section that can clearly be identified as Origen's Commentary on the Gospel of John, while XIII.1-2 consist of important, though editorial remarks.

In *ComJn* XIII.1-2, Origen addresses his patron Ambrose, justifying to him why John 4 is being treated in two books rather than one. In these verses we find an important historical reference to Origen's patron, Ambrose. In *ComJn* Origen refers to Ambrose in I.9, II.1, V.1-8, VI.6-12, XIII.1-2, XX.1, XXVIII.1-6, XXXII.1-4. These verses provide us with a further insight into their relationship. Origen frequently addresses Ambrose in flattering ways and sometimes expresses the burden that he feels Ambrose is placing on him. For example, in the opening verses of book V, Origen uses the harsh imagery of the Egyptian taskmasters, as found in Exodus 3:7,<sup>302</sup> to describe this relationship. There Origen states: "Since you are not content to have assumed at present the task of God's overseers in relation to us."<sup>303</sup> Overall we see an amicable relationship between the two. Other than in books IV, X, XIX, Origen begins all the other books that we have by addressing Ambrose. In these references, Origen is sometimes specifically addressing Ambrose, but most frequently also uses these sections to address all those who will

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302. Exodus 3:7-10. "Then the LORD said, 'I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, [8] and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. [9] And now, behold, the cry of the people of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them. [10] Come, I will send you to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt.' "

303. *ComJn* V.1. Origen, *Commentary on the Gospel According to John. Books 1–10*, 160. "τῶν τοῦ θεοῦ ἐργοδιωκτῶν." See: Origène, *Commentaire sur Saint Jean. Tome I. Livres I-V*, 376.

subsequently read his work.<sup>304</sup> This style is reminiscent of how the Gospel of Luke and the Acts of the Apostles begin by addressing Theophilus (Cf. Luke 1:1-4 and Acts 1:1-2) though a larger audience is obviously intended.

### 7.e.ii.3. Ambrose in Eusebius's *Ecclesiastical History*.

Eusebius provides us with more biographical information on Ambrose than Origen. Eusebius states that “Ambrose, who followed the heresy of Valentinus, was refuted by the truth as set forth by Origen, and, so illuminated, he accepted the orthodox doctrines of the church.”<sup>305</sup> Eusebius adds that Ambrose frequently prompted Origen to work on specific projects and provided generously for his needs. Eusebius states that Ambrose “provided him lavishly with all the necessities. When he dictated, more than seven shorthand writers were available to spell each other at intervals and as many copyists, as well as girls skilled in penmanship -- all generously supplied by Ambrose.

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304. Note for example I.9: “What, indeed, do all these things mean for us? You will raise this question when you read these words, Ambrose, since you are truly a man of God, and a man in Christ, and are eager to be spiritual, no longer being man.” Origen, *Commentary on the Gospel According to John. Books 1–10*, 33. II:1: “Since we have, in the preceding pages, discussed as sufficiently as we can at present, holy brother Ambrose, who have formed yourself according to the gospel, what the beginning is in which the Word was, and what Word was in the beginning, we now consider subsequently how ‘the Word was with God.’” Ibid., 95. XIII.1: “Perhaps it might seem to you, most pious and reverent Ambrose, that the account concerning the Samaritan woman ought not to have been broke off so that part of it is in the twelfth volume and the rest in the thirteenth.” Origen, *Commentary on the Gospel According to John. Books 13–32*, 69. XX.1: “Ambrose, most devout and zealous for learning in the Lord, as we dictate the twentieth book on the Gospel according to John, we pray that we may receive thoughts that are full and solid, so to speak, and that have nothing hollow about them, from the fullness of the Son of God, in whom all the fullness was pleased to dwell.” Ibid., 205. XXVIII.6: “Since, holy brother Ambrose, we have reached this section of the commentaries on the gospel according to John (for, if God grants, this will be the twenty-eighth volume on the Gospel), let us call upon God, who is perfect and is the provider of perfection through our perfect high priest Jesus Christ, that he might grant that our mind discover the truth about the matters that will be investigated and their composition, and thus let us proceed to what follows.” Ibid., 292–93. XXXII.2: “Now, however, let us attempt to set foot on the thirty-second encampment, as it were, among the things that will be said. And may the pillar of the shining cloud of Jesus be present with us, leading us forward when that is necessary, and stopping when that is necessary, until we go completely through the whole Gospel also in our dictation of the matters related to the Gospel, holy brother Ambrose [and] man [of God], neither losing heart from the length of the journey, nor growing weary because of our weakness, but endeavoring to walk in the tracks of the pillar of truth.” Ibid., 342.

305. Eusebius, *HE*, VI.18. Eusebius, *The Church History*, 200–201.

His great enthusiasm for theology was the most powerful stimulus to Origen's composing the *Commentaries*."<sup>306</sup> This further corroborates the importance of Ambrose in Origen's productivity.

#### **7.e.ii.4. Ambrose in Jerome's *On Illustrious Men*.**

Jerome dedicates a small section of his *On Illustrious Men* to Ambrose. Jerome mentions that Ambrose had been a follower of Marcion prior to being converted by Origen. Jerome also notes that Ambrose was a deacon and very zealous for the faith as is shown by his assistance towards Origen and the letters that Ambrose sent him.<sup>307</sup> In the section on Hippolytus, Jerome states that Ambrose was inspired by his desire to see Origen emulate the productivity of Hippolytus.<sup>308</sup> However, this was not only a passive desire but resulted in great pressure being put on Origen. Jerome notes that Ambrose demanded "work from him daily with incredible importunity. For this reason, in one of his letters, Origen calls him ἐργοδιώκτην, a task-master."<sup>309</sup> Jerome corroborates Eusebius's account and they offer a witness to this important relationship.

#### **7.e.ii.5. Conclusion.**

These references provide us with valuable historical information regarding Ambrose. We see that Ambrose is frequently addressed in Origen's work not only as a passive patron but as one who is deeply interested in seeing Origen complete as much work as is possible. Louis-Sébastien explains Ambrose's zeal in the following way: "L'ardeur qu'Ambroise avoit [*sic*] eue pour la lecture des livres sacrez, et pour en penetrer les sens profonds et cachez, demeura toujours en lui. La douleur même d'avoir

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306. Eusebius, *HE*, VI.23. Ibid., 205.

307. Jerome, *On Illustrious Men*, 83.

308. Ibid., 88.

309. LXI.3. Ibid. Jerome is here referring to *ComJn* V.1.

été séduit par l'erreur, lui donna une plus grande soif de s'instruire à fond de la vérité.”<sup>310</sup> Origen's influence on Ambrose extended from the time of Ambrose's conversion to his death.<sup>311</sup> Ambrose was enthralled by Origen and became a patron and active participant in his scholarship. Though Ambrose's enthusiasm as a sponsor is sometimes viewed with anxiety by Origen, this nonetheless produces much fruit. The interest and pressure by Ambrose provides the historical background for not only *ComJn* but also the other works that Ambrose commissioned. The frequent mention of Ambrose shows us the sense of urgency of productivity that both Ambrose and Origen felt.

### 7.e.iii. Teaching.

#### 7.e.iii.1. Introduction.

The supporting role that Ambrose plays in the composition of many of Origen's works alerts us to the important climate of teaching that surrounded Origen. Vogt notes that Origen

had been asked by his friend Ambrosius to compose his commentary on John, his first exposition of the Gospels; but beyond doubt the debate with Gnosticism also attracted him. This is indeed a theme which continues right through into his late works.<sup>312</sup>

Specifically, the interest that both Ambrose and Origen had in responding to Valentinianism overshadows *ComJn* and specifically XIII.3-42. There are many

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310. Louis-Sébastien (Le Nain de Tillemont), *Mémoires pour servir à l'histoire ecclésiastique des six premiers siècles*, 268.

311. Jerome notes that Ambrose “died in the year prior to Origen's death and in this regard he is faulted by many because, dying a rich man, he made no mention in his will of his old, impecunious friend.” *On Illustrious Men* LVI.3. Jerome, *On Illustrious Men*, 83. Ambrose would have died in 251 or 252. Louis-Sébastien defends Ambrose by stating: “ce que l'on peut ce semble rapporter à l'amour qu'Origène avoit pour la pauvreté, plutôt qu'à aucun oubli de celui qui avoit pris tant de soin de lui durant sa vie.” Louis-Sébastien (Le Nain de Tillemont), *Mémoires pour servir à l'histoire ecclésiastique des six premiers siècles*, 273.

312. Vogt, “Origen of Alexandria (185–253),” 538.

indications in *ComJn* XIII.3-42 that Origen is focusing not only on Valentinianism but on the larger *topics* of teaching and orthodoxy. *ComJn* is not exclusively an anti-Valentinian text but one that focuses on the more generic issue of teaching and knowledge and in so doing also countering heresy and error. A review of the inner textual material is once again helpful here. Though a discussion of heterodoxy and error are present, assumed, and responded to, on the surface these do not appear to be an important ingredient in the text. The more positive and constructive element of teaching becomes more evident when we see the number of words in the list below that are related to the *topic* of teaching.

- Accuracy/accurate: 26b (ἀκριβῶς), 30 (ἀκριβῶς), 37 (ἀκριβῶς).
- Truth: 26a (ἀληθεία), 41d (ἀλήθειαν), 36b (ἀληθείας),  
41a (ἀληθές).
- Revealed: 41f (ἀποκαλυφθεῖσαν).
- Teachings: True (5a - δόγμα) and  
false (36a-ψευδῆ καλεῖν δόγματα).
- Knowledge, opinion, teaching, learning:  
3b (ἦδεις), 5b (διδασκει), 6b (γνώμης),  
16c (μαθεῖν), 30 (γνώσεως), 33b (γνωστὰ),  
33c (μανθάνοντι), 34a (μεμάθηκεν), 35c (εἰδῶμεν),  
35d (διδασκτοῖς), 35d (διδασκτοῖς), 36c (διδασκτά).
- Thinking: 12a (δόξει), 15d (δοκοῦντα).
- Introductions: 30 (εἰσαγωγὰς), 37 (εἰσαγωγαί).
- Permitted: 28d (ἔξεστιν), 32a (ἔξεστιν).
- Raise questions: 4a (ἐπαπορεῖ), 15e (ἐπαπορήσει).
- Learn/discover: 15d (εὐρίσκεισθαι), 16b (εὐρήσει).
- Search/inquire: 32a (ἐρευνᾶν), and 32c (ἐρεῦνα).
- Heterodox: 6b (ἑτεροδοξούντων).
- To discover or to find: 15d (εὐρίσκεισθαι), 16b (εὐρήσει), 16f (εὐρετικήν).
- Seek or investigate: 13a (ζητητέον), 15f (ζητουμένων), 16f (ζητουμένων),  
32c (ζήτει), 40b (ἐπιζητεῖ).
- Words, teaching, statements: 10a (λόγοι), 15b (λόγων), 16c (λόγον),  
21 (λόγος), 23c (λόγον), 35d (λόγοις),  
41f (λόγου), 42a (λόγου).
- Proof: 9a (μαρτύριον).
- Misunderstanding: 39c (παρεκδεχόμενοι).
- Persuaded: 6a (πείθεται).
- Meaning: 8a (σημαίνεται), 8b (σημαινόμενα), 12a (σημαινομένων),  
13b (δηλούμενον), 15a (δηλούμενον),  
26a (δηλοῦσθαι), 27b (σημαινομένων),  
41b (δῆλον).

This list shows us that Origen was concerned about both correct teachings and correcting teachings. The subjects of orthodoxy and heresy are intimately related and

cannot be seen in isolation. The occasion for *ComJn* may have been to refute the teachings of the Valentinians, but as seen in the list above, Origen clearly has a much wider didactic focus. The emphasis on discernment and wisdom also points to the upward source and upward movement of these teachings. The direct references to heterodoxy are rare in the text. However, understanding the cultural, social and historical intertexture within which Origen is writing reveals an important occasion to respond to error by providing correct teachings.

In conclusion, there are two points that lead to the observation that the social and cultural *topic* of teaching is crucial for understanding the background of *ComJn* XIII.3-42. First, the friendship between Origen and Ambrose was primarily built on a desire to respond to heresy and maintained by a zeal for the production of orthodox Christian material. Theirs was not simply a distant patron-client relationship, but one that fulfilled both the didactic ambitions and concerns of Origen and Ambrose. Second, the one use of the word heterodox in XIII.6b alerts us that there is a group that Origen is referring to which a study on historical intertexture cannot ignore. However, upon closer examination, it becomes clear that this is not merely a passing reference. Rather, the word heterodox is part of a larger *topic* on teaching which as the chart above shows plays a crucial role in *ComJn* XIII.3-42. As I have discussed in the introduction to the intertexture section, the goal of intertexture is precisely to uncover aspects of the text that are either referred to in passing or more specifically presented. The analysis of the *topic* of teaching was more difficult to discern, but the data strongly supports it. The analysis below proceeds with the conviction that Origen was not an abstract scholar who wrote on theoretical matters for academic reasons. Rather, the oral-scribal, cultural, social and historical references show us that Origen was an individual who was passionately engaged in the religious ideas of his time, particularly when they had to do with teaching and defending the faith.

### 7.e.iii.2. Orthodoxy and Heresy.

How can the discussion about orthodoxy and heterodoxy<sup>313</sup> in the second and third centuries help us to understand Origen's approach?<sup>314</sup> Early Christian authors did not simply address this issue, they were immersed in it. That this was an unavoidable discussion in the second and third century Church is indicated by Origen's specific reference to the 'heterodox' in *ComJn* XIII.6b and also his active involvement with those who wanted to learn about the faith, those who wanted to defend the faith, and those whom he saw as a threat to the faith. Furthermore, data from the inner texture section further affirms that *ComJn* XIII.3-42 actively engaged these discussions.

In the study of early Christianity, the discussion of orthodoxy and heresy is an unavoidable one. Following the publication of Bauer's *Orthodoxy and Heresy in Earliest Christianity*<sup>315</sup> in 1934, the question of which came first (which is similar in nature to the long standing chicken and egg riddle), became of particular scholarly interest. However, these debates frequently overlook that this discussion took place in the early Church within the *topic* of 'teachings.' The discussion of orthodoxy presumes a specific set of

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313. For references in Ignatius of Antioch see: "ἐτεροδοξέω aliter opinor; eine andere Ansicht haben. Ignatius, Epistula ad Smyrnaeos 6,2 καταμάθετε τοὺς ἐτεροδοξοῦντας . . . πῶς ἐναντίοι εἰσὶν τῇ γνώμῃ τοῦ θεοῦ." Heinrich Kraft, *Clavis Patrum Apostolicorum. Catalogum Vocum in Libris Patrum Qui Dicuntur Apostolici Non Raro Occurrentium, Adiuvante Ursula Früchtel, Congessit, Contulit, Conscripsit Henricus Kraft* (München: Kösel, 1963), 179. "ἐτεροδοξία extranea opinio; irrigue Meinung. Ignatius, Epistula ad Magnesios 8, 1 μὴ πλανᾶσθε ταῖς ἑ..αἰς." Ibid., 180.

314. Note also: I.82 (heterodox); I.253 (heretics); II.171 (heterodox); II.199 (heterodox); V.8 (heterodox, heretical); VI.31 (some ... others); VI.116 (Heracleon, but also ... all the heterodox); VI.117 (Heracleon); X.204 (heterodox); X.290 (heretics); XIII.6 (heterodox); XIII.48 (heterodox, heterodox soul); XIII.76 (heterodox); XIII.81 (heterodox); XIII.98 (heterodox in their fantasy of Gnostic and supposedly lofty doctrines); XIII.101 (heterodox); XIII.102 (Heracleon); XIII.103 (heterodox); 104 (Heracleon, Heracleon); XIII.106 (heterodox); XIII.163 (heterodox opinion); XIII.164 (Heracleon); XIII.195 (heterodox); XX.237-275 (commentary on truth); XXXII.183-197 (the one...who is deficient, someone).

315. Walter Bauer, *Orthodoxy and Heresy in Earliest Christianity* (originally published as *Rechtgläubigkeit und Ketzerei im ältesten Christentum*. First published in 1934.; Gerhard Krodel; Ed. Georg Strecker and Robert A. Kraft; Philadelphia: Fortress Press, 1971).

teachings which when held necessarily excludes elements which are not seen to be harmonious or compatible. This is a general principle which is not limited to Christian teachings.

### 7.e.iii.3. Orthodoxy and Heresy: Etymology.

The common word in ‘heterodoxy’ and ‘orthodoxy’ is ‘δοκέω’ which refers to actions of the mind such as thinking, supposing, imagining or expecting and also to having or forming an opinion.<sup>316</sup> The English words ‘docile,’ ‘doctor,’ ‘doctrine,’ ‘document,’ ‘dogma,’ ‘doxology,’ and ‘paradox’ are all derived from this root.<sup>317</sup> The word ‘δοκέω’ is rather neutral and does not contain any indication of the correctness of these actions.

Etymologically, the word heterodoxy is also neutral and does not contain any negative connotations as the Greek word ‘ἕτερος’ simply refers to the other. This could designate such things as the other hand or the other in a pair.<sup>318</sup> On the other hand, the

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316. Cf. Henry George Liddell and Robert Scott, compiled by, *A Greek-English Lexicon* (Eighth Edition, Revised throughout.; Oxford: Clarendon Press, 1897), 381.

317. See: <http://wordquests.info/cgi/ice2-for.cgi?file=/hsphere/local/home/scribejo/wordquests.info/htm/L-Gk-dox-belief-A-V.htm&HIGHLIGHT=doctrine>

318. Cf. Ibid., 591. Selter and Brown note that “in secular Gk. *heteros* and *allos* have essentially the same meaning, other.” They further add that in the New Testament “the use of *heteros* (98 times in all) relative to *allos* (155 times in all) decreases in the later books.” Colin Brown and Friedel Selter, “Other. ἄλλος, ἕτερος,” in *The New International Dictionary of New Testament Theology, Volume 2* (From the German *Theologisches Begriffslexikon zum Neuen Testament*, 1971; eds. Lothar Coenen, et al.; Exeter: The Paternoster Press, 1976), 739. Beyer makes this important observation: “This idea of otherness, which occurs in so many forms, is central to the NT as the story of the fulfilment of the promise of God. The new which has come in Jesus Christ is something quite different from what preceded to the degree that it excludes everything else as a way of salvation. There is no other God but one, 1 C. 8:4. And there is no other name under heaven given among men whereby they may be saved but the name of Jesus, Ac. 4:12. This is why the message of the Gospel demands decision.” Hermann W. Beyer, “ἕτερος,” in *Theological Dictionary of the New Testament* (Theologisches Wörterbuch zum Neuen Testament, Zweiter Band: Δ-H; ed. Gerhard Kittel, Translator and editor Geoffrey W. Bromiley; Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1964), 703. Beyer also notes that in the NT, ὁ ἕτερος is used to refer to one’s neighbour, not as a “collective concept, but the man who in a concrete situation is brought across my path by God. The Christian must have continual regard to the conscience and edification of this neighbour, 1 C. 10:29; 14:17.” Ibid., 704. Therefore, the word ‘other’ was frequently used in a positive

word ‘ὀρθός’ in ‘orthodoxy’ refers to something upright or straight (as a line). It is also used metaphorically to describe that which is right, safe, happy, well, or prosperous.<sup>319</sup> In the Christian tradition, orthodoxy refers to correct or true beliefs or opinions.<sup>320</sup> With ‘ὀρθός’ we see connotations that assume a judgment of right as opposed to wrong, safe as opposed to dangerous, happy as opposed to sad and prosperous as opposed to poor. The etymological roots of heterodoxy point to two and potentially equally valid discussions, whereas orthodoxy makes a clear statement for the one as opposed to the other. The distinction between the two becomes more heightened when they are used together and one is used to contrast the other.

#### 7.e.iii.4. Orthodoxy and Heresy: The New Testament.

Heterodoxy and orthodoxy form one *topic* and are frequent in the New Testament, though these words are not specifically found. Ironically, it was the growing Christian community that was initially considered the ‘other’ and called a ‘sect/heresy.’<sup>321</sup>

The Christians, however, preferred to call themselves the ‘way’ (Acts. 9:2, Acts. 19:9, Acts. 19:23, Acts. 24:14, Acts. 24:22) and focus on the teachings of the apostles. As

manner.

319. Cf. Liddell and Scott, *A Greek-English Lexicon*, 1072. See also Herbert Preisker, “ὀρθός,” in *Theological Dictionary of the New Testament, Volume V. Ε-Πα* (Theologisches Wörterbuch zum Neuen Testament, Fünfter Band: Ε-Πα; ed. Gerhard Friedrich, Translator and editor Geoffrey W. Bromiley; Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1964), 449.

320. See meaning number 2 of ‘ὀρθός’ in Frederick William Danker, revised and edited by, Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Third Edition (BDAG); Chicago: University of Chicago Press, 2000), 722. Note also: Preisker, “ὀρθός,” 449–51.

321. See: Acts. 24:5 - “For we have found this man a pestilent fellow, an agitator among all the Jews throughout the world, and a ringleader of the *sect* of the Nazarenes. - τῆς τῶν Ναζωραίων *αἵρέσεως*.” Acts. 24:14 - “But this I admit to you, that according to the Way, which they call a *sect*, I worship the God of our fathers, believing everything laid down by the law or written in the prophets, - ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν *αἵρεσιν*.” Acts. 28:22 - “But we desire to hear from you what your views are; for with regard to this *sect* we know that everywhere it is spoken against. - περὶ μὲν γὰρ τῆς *αἵρέσεως* ταύτης γνωστὸν ἡμῖν.”

Roche points out, “among themselves the early Christians quickly distinguished between those who accepted the doctrine as preached by the Apostles and received by the Church, or assembly of the faithful, and those who tried to adapt the Christian message to their own personal, doctrinal, or disciplinary notions (1 Cor 11.19; Gal 5.20).”<sup>322</sup> The concept of the ‘teachings of the apostles’ became a point of identity for all members as is seen in Acts. 2:42 where the newly baptized “devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.” The Christian community also insisted on a ministry of teaching, but also had their teachings challenged, were persecuted for it and began to see the emergence of rival teachings (Cf. Acts. 4:2; 5:25, 28, 42; 13:12; 15:1, 35; 17:19; 18:11; 20:20; 21:28; 28:31; Rom. 6:17; 12:7; 1 Cor. 14:6; Col. 1:28; 1 Tim. 4:13, 16; 5:17; 6:1, 3; 2 Tim. 3:10, 16; 4:2, 3; Titus 1:11; 2:7; Heb. 13:9; Rev. 2:14, 15, 20, 24.). This focus on correct teachings consequently counter-positioned the ‘other’ as necessarily erroneous. The Christians who were initially considered heretical gradually began to identify themselves as being correct and the other as heretical.<sup>323</sup> We can see this dynamic specifically in 2 Pet. 2:1 where the ‘other’ are considered “false prophets” and “false teachers” who promote “destructive heresies.”<sup>324</sup> These patterns and themes continued into the second, third and subsequent centuries.

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322. P. Roche, “History of Heresy. 1. In the Early Church,” in *New Catholic Encyclopedia, Second Edition* (Executive Editor Berard L. Marthaler, Associate Editor Gregory F. LaNave; Washington, D.C. - Farmington Hills, MI: The Catholic University of America Press - The Gale Group, 2003), 772.

323. Note also the NT use of ‘αἰρέω’ (choose) (Phil 1:22, 2 Thess 2:13, Heb 11:25), ‘αἵρεσις’ (opinion, sect) (Acts 5:17, Acts 15:5, Acts 24:5, Acts 24:14, Acts 26:5, Acts 28:22, 1 Cor 11:19, Gal 5:20, 2 Pet 2:1), ‘αἰρετίζω’ (choose) (Mt 12:18), ‘αἰρετικός’ (factious) (Titus 3:10).

324. 2 Pet. 2:1 - “But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. - Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἵρέσεις ἀπωλείας καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι. ἐπάγοντες ἑαυτοῖς ταχὴν ἀπώλειαν.”

### 7.e.iii.5. Orthodoxy and Heresy: Second and Third Centuries.

In the second and third centuries, heresies, particularly Gnosticism, were an ongoing concern for Christian authors of both east and west. Justin<sup>325</sup>, known as the philosopher and martyr, and Irenaeus<sup>326</sup>, bishop of Lyons, particularly stand out in this period for their response to the ‘heretics’ and their defence of ‘orthodoxy.’ Justin, in his first of two *Apologies*<sup>327</sup>, lists a series of heretics starting from Simon Magus (Acts 8:9-25)<sup>328</sup>, who, in the Christian tradition, “has been depicted as the first Gnostic heretic.”<sup>329</sup> Justin concludes his section on heretics referring to a more substantial work: “We have a treatise written against all the heresies that have arisen, which, if you wish to read, we will give to you.”<sup>330</sup> Unfortunately, this work is now lost, but the reference affirms that there was a specific effort in the early church to list and respond to errors.

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325. Falls notes that “Historians place his birth in the beginning of the second century (ca. 100-110 A.D.) at Flavia Neapolis (today Nablûs) in Samaria.” Saint Justin Martyr, *The First Apology; The Second Apology; Dialogue with Trypho; Exhortation to the Greeks; Discourse to the Greeks; The Monarchy or The Rule of God* (Trans. and editor Thomas B. Falls; The Fathers of the Church, Volume 6; Washington, DC: The Catholic University of America Press, 1948), 9.

326. Grant dates Irenaeus’s birth “about AD 140” and considers him to be “the most important Christian controversialist and theologian between the apostles and the third-century genius Origen.” Robert M. Grant, *Irenaeus of Lyons* (The Early Church Fathers; London ; New York: Routledge, 1997), 2, 1.

327. “ΤΟΥ ΑΓΙΟΥ ΙΟΥΧΤΙΝΟΥ ΦΙΛΟΣΟΦΟΥ ΚΑΙ ΜΑΡΤΥΡΟΣ ΑΠΟΛΟΓΙΑ ΥΠΕΡ ΧΡΙΣΤΙΑΝΩΝ ΠΡΟΣ ΑΝΤΩΝΙΝΟΝ ΤΟΝ ΕΥΣΕΒΗ - De Saint Justin Philosophe et Martyr, Apologie en Faveur des Chrétiens à Antonin le Pieux.” Justin, *Apologie pour les Chrétiens* (Introduction, texte critique, traduction et notes Munier Munier; Sources Chrétiennes, Vol. 507; Paris: Cerf, 2006), 126–27.

328. See Chas S. Clifton, *Encyclopedia of Heresies and Heretics* (Santa Barbara, Calif.: ABC-CLIO, 1992), 118–20.

329. Saint Justin Martyr, *The First and Second Apologies* (translated with introduction and notes by Leslie William Barnard; Ancient Christian Writers, No. 56; New York: Paulist Press, 1997), 135, note #180. Irenaeus devotes chapter 23 of *Adversus haereses* to Simon, whom he considers to be the first heretic. Irenaeus states “Now Simon, the Samaritan, from whom all heresies got their start, proposed the following sort of heretical doctrine.” 23.2. See: Saint Irenaeus of Lyons, *Against the Heresies, Volume I, Book 1* (translated and annotated by Dominic J. Unger, with further revisions by John J. Dillon; Ancient Christian Writers, No.55; New York, N.Y.: Paulist Press, 1992), 82.

330. Justin Martyr, *The First Apology; The Second Apology; Dialogue with Trypho; Exhortation to the Greeks; Discourse to the Greeks; The Monarchy or The Rule of God*, 63. “Εσ τι δὲ ἡμῖν καὶ σύνταγμα κατὰ πασῶν τῶν γεγενημένων αἱρέσεων συντεταγμένον, ᾧ εἰ βούλεσθε ἐντυχεῖν, δώσομεν. - Du reste, nous avons composé un *Traité contre toutes les hérésies*; si vous voulez le lire, nous vous le ferons tenir.” I.26.8. Justin, *Apologie pour les Chrétiens*, 200–203.

This pattern is also seen in Irenaeus, who wrote five volumes to respond to the Valentinian Gnostics,<sup>331</sup> called the *Exposé and Overthrow of What is Falsely Called Knowledge (Against the Heresies - Adversus haereses)*.<sup>332</sup> Unger and Dillon note that Irenaeus's work became "a major source of information on the various Gnostic sects and doctrines."<sup>333</sup> They also note that Irenaeus sent these books to an unidentified friend who "had asked him to write this work because he had for a long time desired to study Valentinianism."<sup>334</sup> The perceived 'other' that Irenaeus is primarily concerned about and responds to is Valentinianism. However, this work is not exclusively an anti-heretical treaty as it also "contains much positive theology about divine revelation."<sup>335</sup> Therefore, in addition to responding to the 'other,' Irenaeus also provides directions along the straight way.<sup>336</sup>

The discussion of orthodoxy and heresy with its emphasis on teaching is frequently framed within the context of authority. The most recent publications maintain this focus. Lössl notes:

In the early church a specific structure of religious and 'teaching' authority began to develop, which was tied to its leadership. We mentioned it briefly in connection with Irenaeus. Irenaeus developed the idea expressed by Polycarp and others that the leaders of a church (bishops, presbyters and deacons) were legitimized as successors of the apostles. He understood the leadership of a church to be structured like that of a school, with the bishop as head teacher in charge of the teaching programme, or syllabus, i.e. the doctrine. In other words, the bishop of a church held the magisterium, the teaching authority.<sup>337</sup>

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331. Grant notes: "Though Irenaeus wrote primarily against the Valentinians, he used earlier Gnostic heresies to indicate their 'source and root' and their unapostolic succession." Grant, *Irenaeus of Lyons*, 11. See also chapter three "Against the Valentinians." Ibid., 21–40.

332. Irenaeus of Lyons, *Against the Heresies, Volume I, Book I*, 1.

333. Ibid.

334. Ibid., 2.

335. Ibid., 6.

336. For further discussion on 'heresy' and 'orthodoxy' in the second and third centuries see Alain Le Boulluec, *La Notion d'Hérésie dans la Littérature Grecque, IIe-IIIe Siècles* (Paris: Etudes augustiniennes, 1985), and Richard A. Norris, "Heresy and Orthodoxy in the Later Second Century," *Union Seminary Quarterly Review* 52, no. 1–2 (1998): 43–59.

337. Josef Lössl, *The Early Church: History and Memory* (London - New York: T & T Clark, 2010), 158.

As well, McGrath dedicates his volume to address: “Who decides what is definitive and what is dangerous? And how are such decisions made?”<sup>338</sup> Edwards also focuses on the authority as he notes:

The *episkopoi* or overseers, who were formidable guardians of a norm which they believed to be that of Paul and the evangelists, were intolerant of locutions or conceits that were not of apostolic provenance; consequently they saw only a polar antitype to the gospel in other systems which, more liberally construed, would have been discovered to be largely coextensive with their own.<sup>339</sup>

I do not intend to cover this topic comprehensively but simply to focus on the context of orthodoxy and heresy that extends beyond the issue of authority to the even wider context of teachings.

In *The Making of the Creeds*, Frances Young states that the Arian debates presupposed “the emotional investment of people who saw their salvation threatened by the ideas they opposed.”<sup>340</sup> The same could be said about the early discussions surrounding Gnosticism. However, each author varied in his approach. Some, such as Justin and Irenaeus, took a direct approach while others such as Origen used an indirect, though equally effective, teaching strategy.

The above overview shows us that the two most acknowledged anti-heretical figures in the period that preceded Origen focused on countering heresies by including extended discussions on correct teachings. It is within this context that the second and third century discussion of orthodoxy and heresy is situated. Therefore, just as the chicken and egg riddle frequently overlooks the role of the rooster, so too the orthodoxy and heresy discussion often overlooks the necessary focus and inclusion of the larger *topic* of

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338. Alister McGrath, *Heresy: A History of Defending the Truth* (New York, NY: HarperOne, 2009), 13.

339. Mark Edwards, *Catholicity and Heresy in the Early Church* (Farnham, UK: Ashgate Pub. Ltd., 2009), 1–2.

340. Frances M. Young, *The Making of the Creeds* (London Philadelphia: SCM Press Trinity Press International, 1992), 49.

teachings. It is specifically within the context of the *topic* of teaching that Origen wrote and can be best understood.

### 7.e.iii.6. Heterodoxy: Heracleon.

#### 7.e.iii.6.a. Introduction.

In addition to the important background to orthodoxy and heterodoxy that was addressed above, there is a specific figure that Origen frequently mentions in *ComJn* who cannot be overlooked. Heracleon is not mentioned specifically in *ComJn* XIII.3-42 but overshadows both this section and the entire commentary on John. Heracleon was a gnostic and a disciple of Valentinus.<sup>341</sup> According to Heine, Heracleon “wrote the earliest commentary on the gospel known to us.”<sup>342</sup> Heine also adds:

Heracleon is significant as perhaps the first ever Christian exegete of the Gospels who set out to write systematically conceived commentaries. Origen clearly was influenced by Heracleon’s invention of the genre of Gospel commentary, even as he determined to offset the fundamental aspects of his gnostic interpretation of the scriptural texts.<sup>343</sup>

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341. We know this from Origen who says: “Heracleon, who is said to be a disciple of Valentinus...” (*ComJn* II.100). Thomassen states: “That Heracleon was a ‘Valentinian’ is thus a point on which all our sources agree.” Einar Thomassen, “Heracleon,” in *The Legacy of John: Second-Century Reception of the Fourth Gospel* (Ed. Tuomas Rasimus; Leiden - Boston: Brill, 2010), 173. Thomassen is unconvinced by Kaler and Bussi res who argue that Origen did not consider Heracleon a Valentinian (cf. Michael Kaler and Marie-Pierre Bussi res, “Was Heracleon a Valentinian? A New Look at Old Sources,” *The Harvard Theological Review* 99, no. 3 [July 2006]: 275–89). Thomassen affirms that the statement λεγόμενον εἶναι γνώριμον refers to “that Heracleon is not only a follower of Valentinus’ doctrine but even reported to have been his close associate, which makes him an even more authoritative representative of Valentinianism.” Thomassen, “Heracleon,” n.7, 174. For the influence of Valentinianism on Origen see Alan B. Scott, “Opposition and Concession: Origen’s Relationship to Valentinianism,” in *Opposition and Concession, in Origeniana Quinta. Papers of the 5th International Origen Congress. Boston College, 14–18 August 1989* (ed. Robert J. Daly; Bibliotheca Ephemeridum Theologicarum Lovaniensium, 105.; Leuven: Leuven University Press, 1992), 79–84.

342. Origen, *Commentary on the Gospel According to John. Books 1–10*, 6.

343. Ronald E. Heine, “Heracleon,” in *The Westminster Handbook to Origen* (ed. John Anthony McGuckin; The Westminster Handbooks to Christian Theology; Louisville - London: Westminster John Knox Press, 2004), 121. Thomassen affirms that the Valentinians did not have a preference for the Gospel of John. He states: “there is no indication that the Valentinians preferred the narrative of John over those of Matthew and Luke (in fact the opposite seems to have been the case), though the prologue was clearly a text that attracted special attention -- together with 1 Cor 15, the hymns of Philippians and Colossians, and the announcement story of Luke 1.” Thomassen, “Heracleon,” 201. See also Charles E. Hill, *The*

Origen's patron Ambrose, who had been a Valentinian himself, would have known of the prominence of Heracleon's work and wanted Origen "to refute the commentary which the Gnostic heretic Heracleon had composed seventy or so years earlier."<sup>344</sup> Trigg makes the important observation that "the defense of orthodoxy was a major purpose of Origen's *Commentary on John*, as it was of his *Commentary on Genesis*. Both books of the Bible had contributed significantly to Gnostic systems, particularly those of the Valentinians."<sup>345</sup> These details provide us with important historical background of the composition of *ComJn* and help us to better understand Origen's specific concerns.

#### **7.e.iii.6.b. Heracleon in *ComJn*.**

In *ComJn*, Origen responds to Heracleon's commentary so frequently that, despite the complete loss of Heracleon's actual commentary, significant parts have been preserved through Origen's quotes. Ironically, anyone wishing to study Heracleon today must do so through the passages that Origen provides in *ComJn*.<sup>346</sup> Heine notes what we have of Heracleon's work consists of "forty-eight fragments quoted in Origen's

*Johannine Corpus in the Early Church* (Oxford: Oxford University Press, 2004), 205–22 and Titus Nagel, *Die Rezeption des Johannesevangeliums im 2. Jahrhundert: Studeien zur vorirenäischen Aneignung und Auslegung des vierten Evangeliums in christlicher und christlich-gnostischer Literatur* (Arbeiten Zur Bibel und Ihrer Geschichte 2; Leipzig: Evangelische Verlagsanstalt, 2000), 476–79. For the use of the Gospel of John in the Early Church see: François-Marie Braun, *Jean le théologien et son Évangile dans l'Église ancienne* (Etudes Bibliques; Paris: J. Gabalda, 1959).

344. Trigg, *Origen: The Bible and Philosophy in the Third-Century Church*, 145. See also: Origen, *Commentary on the Gospel According to John. Books 1–10*, 6.

345. Trigg, *Origen: The Bible and Philosophy in the Third-Century Church*, 149. Note the contrasting opinion of Daniélou who claims: "although he criticized Heracleon's *Commentary on St. John* (the first work of its kind) paragraph by paragraph in his own *Commentary on St. John*, he nevertheless depended on Heracleon himself to some extent. There was a considerable body of gnostic exegesis in existence and Origen seems to have owed something to it. ... his interpretation of the New Testament was coloured by it and in consequence his exegesis of the Old was as well." Daniélou, *Origen*, 191. See also pages 191–199. For additional discussion on this topic see: T. E. Pollard, *Johannine Christology and the Early Church* (London: Cambridge University Press, 1970).

346. Scott also points out: "Thus it is largely through Origen's career that we understand the importance of Valentinianism in the third century." Alan B. Scott, "Opposition and Concession: Origen's Relationship to Valentinianism," 78.

*Commentary on John*, two fragments quoted by Clement of Alexandria, and an allusion to a viewpoint of Heracleon in Photius.”<sup>347</sup> In *ComJn*, we find references to Heracleon in books II, VI, X, XIII, XIX, and XX.<sup>348</sup> There are eleven surviving books in *ComJn* (I, II, IV, V, VI, X, XIII, XIX, XX, XXVIII, and XXXII). Usually these are counted as nine books, as IV.1-3 and V.1-7 are excluded because of their length.<sup>349</sup> Therefore, mention of Heracleon is found in six of the nine books and most numerous in XIII.<sup>350</sup>

Although Heracleon is not specifically mentioned in *ComJn* XIII.3-42, his own work on John furnished the initial reason for Origen to write his own commentary. What becomes clear after reading *ComJn* is the frequency with which Heracleon is addressed throughout this work. Heracleon is one of the few historical elements found in *ComJn*. Understanding Heracleon’s role provides us with information on the background of the composition of *ComJn*, insights into the specific points that Origen addresses in *ComJn*, and also an example of an actual individual that Origen is addressing in a sustained manner. Including Heracleon in our intertextual analysis not only provides us with crucial historical background for the composition and motivation behind the text, but also further confirms the importance of the *topic* of teaching that permeates not only *ComJn* but also XIII.3-42. We can consider Heracleon the unheard voice of this text. We do not hear Heracleon’s voice because it is not found in *ComJn* XIII.3-42, but the wider context

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347. Origen, *Commentary on the Gospel According to John. Books 1–10*, 23.

348. Cf. *ComJn* II.100-104, 137-139; VI.13-14, 92, 108-118, 126, 153, 194-203, 306-307, X.48, 58, 59, 117, 210-215, 223, 248-249, 261; XIII.57, 65, 67, 69, 70-71, 91-92, 95, 97, 102, 104, 114, 117-118, 120, 147-49, 164, 172, 187, 191-2, 200, 225-26, 247-48, 271, 294, 299, 322, 336-37, 341, 349, 363, 416, 418, 427; XIX.89, 124; XX.54, 168-170, 198-201, 211-219, 252-255, and 358-362.

349. Standard accounts read as this: “Origen’s commentary on John, which includes the extant fragments of Heracleon’s commentary, is itself incompletely preserved -- of the originally at least thirty-two books, only nine have come down to us. (n.16. Books 1, 2, 6, 10, 13, 19, 20, 28, 32).” Thomassen, “Heracleon,” 175. See also Heine: “Nine of these thirty-two books have been preserved in more or less complete form in Greek -- 1, 2, 6, 10, 13, 19, 20, 28, and 32.” Origen, *Commentary on the Gospel According to John. Books 1–10*, 8.

350. See Thomassen: “1.4. *The Samaritan Woman at the Well*.” Thomassen, “Heracleon,” 185–88 and Elaine H. Pagels, *The Johannine Gospel in Gnostic Exegesis: Heracleon’s Commentary on John* (Nashville: Abingdon Press, 1973).

clearly shows that Origen heard Heracleon's voice at every stage in the composition of his commentary. An intertextural analysis opens up the possibility to hear this important voice which would have otherwise remained silent.

#### **7.e.iii.7. Conclusion.**

In conclusion, we have seen how this intertextural analysis has added dimensions to *ComJn* XIII.3-42 that would not have been possible if we had remained at the level of inner texture. Intertexture has taken us beyond the confines of the text in order to show us how the text is highly interactive with the world around it. This interaction is not limited to identifying lexical parallels between the text and elements outside it, but rather goes to the much deeper level of looking at how those worlds are interacting with each other.

We have seen how the four elements of Sociorhetorical analysis have enabled us to look at *ComJn* XIII.3-42 from a wide variety of angles that would not have been otherwise possible. In the oral-scribal section we were able to see the five stages of progression from the beginning to the end of *ComJn* XIII.3-42 and note specifically how Origen roots each stage within the larger narrative of Scripture. In the section on cultural, social, and historical intertexture we were able to see how Origen not only responds to specific teachings that he perceives to be erroneous, but more importantly note how he situates the commentary within the larger *topic* of teaching. This background has provided us with the wider context to understand what is happening in the world that Origen is interacting with and the larger issues he is hoping to address. Furthermore, the link between the reference to heresy and the larger discussions that this directs us shows that Origen was not a theoretical scholar, but one who was engaged in the cultural, social, and historical issues of his time. This section provided us with an important insight that could have easily been overlooked without the multi-layered approach of Sociorhetorical

analysis. We are therefore able to see more of the genius of Origen and observe with greater detail how he situated *ComJn* XIII.3-42 within a didactic ministry that intersected with his oral-scribal, cultural, social and historical milieu.

## 8. Ideological Texture.

### 8.a. Introduction: The Unavoidability of Ideology.

#### 8.a.i. Ideology: Data, Facts, and Reality.

I don't tell everything I know but what I do tell is the truth. There's a world of difference between truth and facts. Facts can obscure the truth. You can tell so many facts that you fill the stage but haven't got one iota of the truth.<sup>351</sup>

This reflection by Maya Angelou helps us to transition to ideological texture. We are warned that the accumulation of data, which is frequently seen to be synonymous with the 'facts,' does not tell the full story. Data are always arranged in a particular way when telling a story. Furthermore, no story simply consists of disparate facts. For this reason, ideological texture looks at the dynamics of that arrangement in an effort to contextualize meaning within the largest possible scope. The accumulation of data, as presented in inner texture and intertexture above, when seen in isolation is insufficient and potentially misleading. It is only when we configure data in various ways and look at them through the lens of an interpretive analytic that we get to the heart of knowledge and understanding. This approach can be contrasted to the emphasis that is frequently placed on the relation between truth and facts, such as the classical correspondence theory which holds that: "the truth of a sentence consists in its correspondence to a fact."<sup>352</sup>

This unidirectional approach misses a great deal in its attempt to offer a limited definition of truth. Sociorhetorical analysis, on the other hand, does not claim to encapsulate the truth, but to offer more perspectives in order for the reader to be able to see more of the truth. Gathering the facts is only the starting point, not the end of telling a

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351. Maya Angelou, "Maya Angelou," in *I Dream a World: Portraits of Black Women Who Changed America* (Revised and Enlarged Edition. The 10th Anniversary Celebration; photographs and interviews by Brian Lanker, revised edition edited by Yvonne Easton, with a foreword by Maya Angelou; edited by Barbara Summers; New York: Stewart, Tabori & Chang, 1999), 166.

352. Marian David, *Correspondence and Disquotatation: An Essay on the Nature of Truth* (New York: Oxford University Press, 1994), 17.

truthful story or looking at a text in a truthful way. Since there is a crystal-like reality to truth, it needs to be viewed from a variety of angles and with a variety of techniques. The disappointment, however, is that regardless of the amount of knowledge we acquire and no matter how true our knowledge is, our expressions remain only partial and a fractional expression of the greater reality.<sup>353</sup>

The categories of Sociorhetorical analysis help us to move beyond looking at texts from only one perspective. In the inner texture and intertexture sections, we looked at the arrangement and historical aspects of the data in the text of ComJn XIII.3-42. In ideological texture, we will focus on how Origen configures that material in order to discover the significance and larger implications of what he is presenting rhetorically. Therefore, the research that I have done in inner texture and intertexture provides us with very important data. However, these facts do not lead us to the truth in themselves nor are they to be equated with the truth as there are no naked facts. Rather, looking at them within their context and looking for possible reconfigurations enables us to see the richness and dynamic nature of those facts -- which only then prepares us to discover more of the truth.

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353. Wiebe warns against the use of the concept of truth in the study of religion for three reasons. He says that this argument "usually makes reference to problems such as the elusive nature of truth, the extremely complex character of religion or to problems of hostility and intolerance that discussions of truth and falsehood might engender." Donald Wiebe, *Religion and Truth: Towards an Alternative Paradigm for the Study of Religion* (Religion and Reason; The Hague ; New York: Mouton, 1981), 115. A further difficulty with a discussion on truth is that although we can know truth, we cannot know the fullness of truth. We can only know aspects of the truth and in fact only aspects of a particular truth. This leaves us with a very narrow perspective on even what we know. The question of truth is a large philosophical one which can hardly be encapsulated. For Gadamer's discussion of the issue of truth from the perspectives of art, the human sciences and language, see: Hans-Georg Gadamer, *Truth and Method* (New York: Crossroad, 1989). See also David who notes that the central claim of the classical correspondence theory of truth is that: "the truth of a sentence consists in its correspondence to a fact." David, *Correspondence and Disquotation: An Essay on the Nature of Truth*, 17.

### **8.a.ii. Ideology: The Data Prerequisite.**

The hard sciences have been more successful in differentiating between data and conclusions made from that data than other disciplines. The hard sciences always start with the data and make an effort to discuss the accuracy of that data before moving on to making applications. The soft sciences tend to approach their discipline with irregular attention to the relationship between gathering, accuracy verification, and application. It is for this reason that some consider these soft sciences, especially Theology, as nothing more than personal opinion with no connection to objective reality. Data form the basis of everything we say or write and necessarily precedes analysis. As Olsen points out: “Data is the fuel we use to make decisions. It records the history of enterprise activities. It is used to drive processes of all sorts. It is used to make important decisions.”<sup>354</sup> However, data randomly presented or of questionable accuracy are counterproductive to any discussion or set goal. The hard sciences have been more focused on the organization and accuracy of data despite its costs and difficulty in acquiring. However, as Olson also points out, accurate data are necessary and justifies both cost and effort. He notes:

Accurate data is a fundamental requirement of good information systems. And yet most information systems contain significant amounts of inaccurate data, and most enterprises lack enough of a basic understanding of the concepts of information quality to recognize or change the situation. Accurate data is an important dimension of information quality--the most important dimension. The lack of accurate data costs organizations dearly in correction activities, lost customers, missed opportunities, and incorrect decisions. Most corporations are very much unaware of the magnitude of the costs. Most corporations are unaware of the extent of inaccurate data in their systems. Most corporations are content in their belief that their data is good enough, although they have no basis for that belief. They are missing an opportunity to improve their overall efficiency and effectiveness and to bring more dollars to the bottom line. Accurate data does not come free. It requires careful attention to the design of systems, constant monitoring of data collection, and aggressive actions to correct problems that generate or propagate inaccurate data. To have highly accurate data you need a formal data quality assurance program with a specific component dedicated to

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354. Jack E. Olson, *Data Quality: The Accuracy Dimension* (Forward by Colin White; San Francisco: Morgan Kaufmann, 2003), 3–4.

accurate data. Ignoring the topic or having a passive program with little teeth in it only continues to deny your corporation the full value of high-quality data.<sup>355</sup>

Is this lacking in the discipline of Theology or does Theology simply lack discipline? Perhaps the cost for Theology is not high enough to warrant attention. Or is it? Sociorhetorical analysis takes very seriously the importance of the above mentioned aspects of data. For this reason it begins with the task of accumulating and organizing data and considers this to be a crucial preliminary stage that not only precedes but actually makes possible an analysis of the ideological texture of any given piece. This process provides opportunities to configure, in a variety of ways, the data acquired in inner texture and intertexture. It also saves ideology from a rootless approach that can be easily criticized as being self-consumed and seen in an overall negative manner.

#### **8.a.iii. Ideology: Negatively Perceived.**

There are many negative connotations that are associated with the word ideology: it is often associated with a lack of a balanced position. In particular, people or groups often compare their own correct position to the incorrect ideology of the other.<sup>356</sup> Barr notes that frequently in the theological discussions of the later 20th century “one theological position uses the term ideological as a force to discredit another theological position.”<sup>357</sup> Barr also points out that for some “ideology means false ideas, ideas created

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355. Ibid., 3.

356. See for example Williams’s use of the phrase ‘ideologically insistent’ in: “Even the most ideologically insistent liberal is unlikely to argue that Scripture can be relegated entirely to the level of illustrative historical material about the remote beginnings of the faith (though the last century has seen a repeated swing in that direction, even if it has never quite got to that point of blunt denial).” Rowan Williams, “The Bible: Reading and Hearing,” A Special Larkin-Stuart Lecture delivered by the Most. Rev. and Rt. Hon. Rowan Williams, Archbishop of Canterbury, at a special joint Convocation of Trinity and Wycliffe colleges in Toronto on Monday, April 16, 2007. Co-sponsored by Trinity College and St. Thomas’s Anglican Church. [http://www.trinity.utoronto.ca/News\\_Events/News/archbishop.htm](http://www.trinity.utoronto.ca/News_Events/News/archbishop.htm) (2007).

357. James Barr, *History and Ideology in the Old Testament Biblical Studies at the End of a Millennium* (Oxford: Oxford University Press, 2000), 111. Barr also points out the wide range of uses of the word ‘ideology.’ He notes: “there is a great degree of variety in the senses in which it is employed and the sort of impact that it is expected to have upon the understanding of the Bible. At one extreme, ideology means

by the social and economic system, ideas which disguise the reality of things; reality, however, can be known and can thus be opposed to ideology.”<sup>358</sup> Therefore, ideology is frequently seen to be synonymous with a biased position that lacks truth and objectivity. However, whether accepted or not this bias is itself an ideology that is far from neutral.<sup>359</sup>

#### **8.a.iv. Ideology: Neutrality.**

Recognizing that the position of others contains an ideology does not make our own position neutral. We cannot reach a state of ideological nirvana -- free from all ideological attachments. When we read or write we cannot set aside all aspects of ourselves, including our emotions, background and perspectives. Our own opinions, beliefs and positions are always held from a deeply personal perspective. Others can categorize and challenge our positions just as easily as we do theirs, with neither ever being perfectly neutral.

Meier’s neutrality in relation to research into the historical Jesus is helpful in our look at ideology. He points out that:

There is no neutral Switzerland of the mind in the world of Jesus research. The rejection of a traditional faith stance does not mean neutrality, it simply means a different philosophical view that is itself a ‘faith stance’ in the wide sense of the phrase.<sup>360</sup>

false ideas, ideas created by the social and economic system, ideas which disguise the reality of things; reality, however, can be known and can thus be opposed to ideology. At the other extreme, everything is ideology: there is no access to reality apart from ideology, for what we call ‘reality’ is something that we construct, and any attempt to pass to a ‘real’ appreciation of reality is only a more deceptive ideology than any other. As we shall see, biblical scholarship has a wide variety of uses distributed along this spectrum of difference.” Ibid., 28–29.

358. Ibid., 28–29.

359. Robin Parry also recognizes this irony in the study of ideology. He states: “Definitions of ‘ideology’ abound, and arguably all such definitions are themselves ideological.” Robin Parry, “Ideological Criticism,” in *Dictionary for the Theological Interpretation of the Bible* (General Editor Kevin J. Vanhoozer, Associate Editors Craig G. Bartholomew, et al.; Grand Rapids, MI - London: Baker Book House Company - Society for Promoting Christian Knowledge, 2006), 314.

360. John P. Meier, *A Marginal Jew: Rethinking the Historical Jesus. Volume One: The Roots of the Problem and the Person* (The Anchor Bible Reference Library; New York: Doubleday, 1991), 5. Note

Thus, the more that we are aware of our own faith stance the more we will be critical of both how and what we are reading. The claim of neutrality only circumvents the possibility of honest dialogue and analysis because the other voice is pre-judged through the lens of our own ideology. Therefore, our goal is not to achieve neutrality, which will forever remain elusive, but rather to recognize the possibilities of various existing structures. This makes dialogue possible by engaging with a variety of ideas, including our own. Ideology is therefore intrinsic to any dialogue and not inimical to it. Recognizing that no text or communication can take place in an ideology free zone enables us to have a more balanced and positive view of ideology -- that of others and our own. If we lack the awareness that all communication exists within a specific ideological framework, we become anchor-less in the waves of our own emotions, opinions and limited perspectives. If this is all that the word ideology is associated with, then it deserves more of the many negative connotations associated with it.

#### **8.a.v. Ideology: Critical From All Points of Views.**

A critical view of ideology is therefore unavoidable. Meier notes:

Whether we call it a bias, a *Tendenz*, a worldview, or a faith stance, everyone who writes on the historical Jesus writes from some ideological vantage point; no critic is exempt. The solution to this dilemma is neither to pretend to an absolute objectivity that is not to be had nor to wallow in total relativism. The solution is to admit honestly one's own standpoint, to try to exclude its influence in making scholarly judgments by adhering to certain commonly held criteria, and to invite the correction of other scholars when one's vigilance inevitably slips.<sup>361</sup>

also Sher who argues against the possibility of neutrality in politics. He states that "there is good reason to believe that neutralism is false" since "the neutrality debate does not take place in a cultural vacuum." George Sher, *Beyond Neutrality: Perfectionism and Politics* (Cambridge ; New York: Cambridge University Press, 1997), 3, 7. His final conclusion is that even moderate forms "of neutrality cannot be sustained." Ibid., 247. For an outline of his argument and conclusion see particularly pages 1, 3, 7, 13, 245, 247.

361. Meier, *A Marginal Jew: Rethinking the Historical Jesus. Volume One: The Roots of the Problem and the Person*, 5–6.

Seen in this way, it is a positive thing when we are able to recognize the ideology of an individual or community. This aids the analysis of a text or dialogue, rather than obscures it. Therefore, in being aware of the inevitable existence of ideology, and of our own ideology, we acknowledge that there are many shades and angles to objectivity. Objectivity and truth cannot be seen as synonymous with one particular point of view, especially when it is conveniently our own.<sup>362</sup>

#### **8.a.vi. Ideology: Our own.**

It is specifically when we claim that we are operating without an ideology that our ideology needs to be particularly analyzed. As Meier notes, “the most important hedge against rampant subjectivism is an honest admission of one’s own personal stance, one’s own point of view and background.”<sup>363</sup> In recognizing the inevitable existence of various and sometimes conflicting ideologies we allow ourselves to appreciate the uniqueness of each alternate view in order to see a richer portrait of the whole. This allows us to go beyond our limited selves by not equating our own view with the whole.

In an ideological analysis our own opinions and positions are just as present and important as are those of others. As Robbins notes: “In ideological analysis, an interpreter is analyzing both himself or herself as a writer and reader and one or more other writers and readers.”<sup>364</sup> Therefore the ideology of the author and the reader are crucial and both need to be kept in mind. Sisson further affirms this point as he observes: “what these

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362. Though frequently held, it would be circuitous to argue that a position is the correct one simply because the one who holds it is claiming it to be correct. As an example, see Roche who points out that “During the 2d century little distinction was made between heresy and schism, and the criterion of true faith and practice appealed to was that of the Roman Church.” P. Roche, “History of Heresy. 1. In the Early Church,” in *New Catholic Encyclopedia, Second Edition* (Executive Editor Berard L. Marthaler, Associate Editor Gregory F. LaNave; Washington, D.C. - Farmington Hills, MI: The Catholic University of America Press - The Gale Group, 2003), 773.

363. Meier, *A Marginal Jew: Rethinking the Historical Jesus. Volume One: The Roots of the Problem and the Person*, 5.

364. Robbins, *Exploring the Texture of Texts*, 95.

respective analyses reveal about the ideology of an author depends in part on the aims and interests of the interpreter — in other words, the ideology of the interpreter.”<sup>365</sup> Though the ideology of the reader is sometimes overlooked, it is nonetheless crucial.

Therefore, ideology does not of itself necessarily constrain the thought process and obscure objectivity, but rather by recognizing that it exists and how it functions, the analysis of ideology in a given text helps to build a wider and fuller understanding of objectivity by critically assessing important stages that are so easily overlooked. Ironically, when properly identified, ideology, which is frequently equated with a biased position that is closed in on itself and has a limited set of opinions, actually frees us from that which it is so commonly accused of. Therefore, it is never a question of whether we operate within a specific ideological framework or not, but rather assessing from which ideological perspective we are functioning.

## **8.b. The Ideological Foundations of Early Christian Interpretation.**

### **8.b.i. There are No Self-interpreting Texts.**

Origen and the other early Christian authors recognized that texts and their data do not interpret themselves. Knowledge of Scriptural verses does not ensure a proper understanding of those verses. This theme is rooted in Scripture where the need for

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365. Russell B. Sisson, “A Common Agōn: Ideology and Rhetorical Intertexture in Philippians,” in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins* (eds David B. Gowler, L.Gregory Bloomquist, and Duane Watson; Harrisburg/London/New York: Trinity Press International, 2003), 243. In the footnote to the above statement, Sisson makes the following observation: “The Heisenberg Uncertainty Principle in physics provides an apt analogy for how the ideological aims and interests of an interpreter may influence the configuration of the object of interpretation. The light required to observe the activity of electrons affects the very activity being observed.” Myers summarizes this principle in the following way: “Heisenberg’s work led to the Heisenberg uncertainty principle. This principle can be stated in several forms but boils down to the fact that anytime an observer interacts with a system by making a measurement on it, that system is changed by the observer.” Rusty L. Myers, *The Basics of Physics* (Basics of the Hard Sciences; Westport, Conn.: Greenwood Press, 2006), 174.

interpretation is often presented. The insufficiency of knowing specific verses without an interpretive key is most vividly seen in the encounter between Jesus and the two men on the road to Emmaus where Luke tells us: “beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.”<sup>366</sup> The distinction between knowledge and understanding is further seen in the encounter between Philip and the Ethiopian eunuch, as found in the Acts of the Apostles:

So Philip ran to him, and heard him reading Isaiah the prophet, and asked, “Do you understand what you are reading?” And he said, “How can I, unless some one guides me?” And he invited Philip to come up and sit with him.”<sup>367</sup>

Origen and other early Christian writers also acknowledged that Scripture does not interpret itself and knowledge of it alone is insufficient. As Jerome and others have noted -- even the devil knows how to quote Scripture.<sup>368</sup>

#### **8.b.ii. Verses Cannot be Interpreted in Isolation.**

Early Christian authors frequently reaffirmed that the sense of Scripture is not attained by quoting a verse in isolation nor by a random arrangement of verses. In particular, Irenaeus criticizes the Valentinians who present verses as proofs for their positions but in fact misinterpret Scripture. He says of them:

They attempt to braid ropes of sand. They try to adapt to their own sayings in a manner worthy of credence, either the Lord’s parables, or the prophets’ sayings, or the apostles’ words, so that their fabrication might not appear to be without witness. They disregard the order and the connection of the Scriptures and, as much as in them lies, they disjoint the members of the Truth. They transfer passages and rearrange them; and, making one thing out of another, they deceive many by the badly composed phantasy of the Lord’s words that they adapt. By way of illustration, suppose someone would take the beautiful image of a king, carefully made out of precious stones by a skillful artist, and would destroy the

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366. Luke 24:27. For the fuller context see: Luke 24:13-35.

367. Acts 8:30. For the full context see Acts 8:26-39.

368. “Qu’il ne se fassent pas illusion à eux-mêmes en croyant étayer leurs dires avec des citations des Écritures, puisque le Diable aussie cite des passages des Écritures et qu’il ne s’agit pas de lire les Écritures mais de les comprendre.” Jérôme, *Débat entre un Luciférien et un Orthodoxe (Altercatio luciferiani et orthodoxi)* (Introduction, Texte Critique, Traduction, Notes et Index Aline Canellis; Sources Chrétiennes, 473; Paris: Les Éditions du Cerf, 2003), 199. See: Matt 4:6 and Luke 4:10.

features of the man on it and change around and rearrange the jewels, and make the form of a dog, or of a fox, out of them, and that a rather bad piece of work. Suppose he would then say with determination that this is the beautiful image of the king that the skillful artist had made, at the same time pointing to the jewels which had been beautifully fitted together by the first artist into the image of the king, but which had been badly changed by the second into the form of a dog. And suppose he would through this fanciful arrangement of the jewels deceive the inexperienced who had no idea of what the king's picture looked like, and would persuade them that this base picture of a fox is that beautiful image of the king. In the same way these people patch together old women's fables, and then pluck words and sayings and parables from here and there and wish to adapt these words of God to their fables.<sup>369</sup>

Irenaeus's response does not focus on which texts are authoritative, since for the most part the authenticity and authority of the texts that are being cited are not questioned. Therefore, if there is little dispute over the actual texts, then what is the source of the conflict?

### **8.b.iii. Moving Beyond Texts to Discover Ideology.**

The conflict between various groups was not primarily about which texts were used, but went beyond that to why and how those particular texts were quoted. The conflict is clearly an ideological one. Both groups accept the same texts but reject the foundations, conclusions and perceived consequences of the particular configuration of texts made by those with whom they disagree. Therefore, a consistent dynamic that we see is that the text is accepted and valued by all groups but the ideology of the one who is using the text is rejected. This theme is also picked up by subsequent authors. Most notably, Hilary of Poitiers's statement that "Scripture is not in the reading but in the understanding"<sup>370</sup> best sums up the guiding interpretive principle of these early Christian

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369. Dominic J. Unger, Trans. & Annotated, John J. Dillon, Further Revisions, *St. Irenaeus of Lyons: Against the Heresies* (trans. Dominic J. Unger; Ancient Christian Writers; New York: Paulist Press, 1992), 41.

370. Hilary, *Ad Constantium Augustum* II, 9, in PL 10:570. "548.9. *Scripturas haeretici suas ad partes trahunt.* -- Sed memento tamen, neminem haeticorum esse, qui se nunc non secundum Scripturas praedicare ea, [end of column 569] quibus blasphematur, mentiatur. Hinc enim Marcellus Verbum Dei cum legit nescit. Hinc Photinus hominem Jesum Christum cum loquitur ignorat. Hinc et Sabellius, dum quod

discussions<sup>371</sup> and the importance these authors placed on ideology, whether they called it this or not. Therefore, the problem is not an external dispute over texts and their authority, nor even a personal dispute over opinions. Rather the disagreements were primarily based on the many aspects of how individuals and groups are integral to the understanding and interpretation which is taking place.

Uncovering these dynamics is at the heart of an ideological analysis. The reason behind the use of any text is clearly an ideological one that goes beyond the actual texts that are cited. The foundations of the early Christian approach to interpretation were essentially ideological in nature. Thus an appreciation of ideology enables us to see the early Christian disputes as more than a mere disagreement over which text was quoted or a dispute over isolated opinions. The wider framework for these and other discussions is ideological in nature that goes beyond what is said to why and how it is said.

In the inner texture and intertexture sections we were able to see the amount of data in *ComJn* XIII.3-42. Ideological texture builds on this research to propose reasons for Origen's choice of these words and their particular configuration. Thus ideological

*ego et Pater unum sumus (Joan. X, 30) non intelligit, sine Deo patre et sine Deo filio est. Hinc et Montanus per insanas feminas suas (d) paracletum alium defendit. Hinc et Manichaeus et Marcion legem odit: quia littera occidit (II Cor. III, 6), et mundi princeps diabolus est. Omnes Scripturas sine (e) Scripturae sensu loquuntur, et fidem sine fide praetendunt. Scripturae enim non in legendo sunt, sed in intelligendo; neque in praevaricatione sunt, sed in charitate.*" Saint Hilary, *Sancti Hilarii Pictaviensis Episcopi Opera Omnia, Juxta Editionem Monachorum Ordinis. Tomus II et Ultimus* (Patrologiae Latina Tomus X. Sancti Benedicti e Congregatione S. Mauri et Omnes Alias inter se Collatas, Reproducta, Emendata, Singulariter aucta; Corpus Christianorum: Series Latina; Parisiis: Excudebat Vrayet, 1845), 569–70. 548.IX.c-e.

371. Hilary's phrase is repeated by Jerome in *Dialogus contra Luciferianos* 28 (PL 23.190-191) where he says: "Scripturis aliqua sit locutus et Scripturae non in legendo consistant sed in intellegendo - qu'il ne s'agit pas de lire les Écritures mais de les comprendre." Jérôme, *Débat entre un Luciférien et un Orthodoxe (Altercatio luciferiani et orthodoxi)*, 198–99. Augustine also uses this phrase in *Ep.* 120, 13. For additional discussion of this topic see de Lubac's section "1. Where is the 'Proper Sense'?" Henri De Lubac, *Medieval Exegesis. Volume 3. The Four Senses of Scripture* (Retrieval & Renewal. Ressourcement in Catholic Thought; Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009), 73–85. See also: George Florovsky, "The Function of Tradition in the Church." *GOTR* 9:2 (1963): 181-200. Also published in: Daniel B. Clendenin, *Eastern Orthodox Theology: A Contemporary Reader* (ed. Daniel B. Clendenin; Carlisle, Cumbria, UK Grand Rapids, Mich.: Paternoster Baker Academic, 2004).

analysis helps us to move beyond individual words to search for their larger context and significance.

### **8.c. Ideological Texture. Sociorhetorical Analysis.**

#### **8.c.i. Communicating a Point of View Through a Mode of Discourse.**

The crucial aspect of ideology for the study of texts has led Vernon Robbins to include ideological texture as one of the categories of Sociorhetorical analysis.<sup>372</sup> This aspect of Sociorhetorical analysis provides a framework for analyzing the acquired data from the inner texture and intertexture sections. As Robbins notes: “Every text and every interpretation of a text communicates a particular point of view. They present this view by selecting certain topics and categories for discussion and using a particular mode of discourse to advance the discussion.”<sup>373</sup> It is the unique contribution of the Sociorhetorical approach that the mode of discourse of a text is looked at only after the data in the text are analyzed.

#### **8.c.ii. Inner Texture and Intertexture Prepare for Ideological Texture.**

Ideological texture separated from inner texture and intertexture becomes too rooted in the subjectivity of the reader. The danger that we all face when reading is that what we claim to see in the text can be more about what is in us rather than what is actually in the text. This inevitably reaffirms the negative perceptions of the word ideology when it is related exclusively to a rigid personal perspective.

The solution as proposed by Sociorhetorical analysis is that before we ask what

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372. See Robbins, *Exploring the Texture of Texts*, 95–119 and Robbins, *The Tapestry of Early Christian Discourse*, 192–236.

373. *Ibid.*, 239.

we see in the text we need first, as much as possible, to grasp what the text is presenting us. Looking at data precedes ideological analysis. Both together enable us to move beyond the static nature of data to their larger significance in order to discern the wider dynamic within which these data are operating. More specifically, ideological texture allows us to see how the data amassed from inner texture and intertexture function rhetorically.

### **8.c.iii. Ideological Texture's Concern for Author, Text and Reader.**

Ideological texture is concerned with the author, the text and the reader. Vernon Robbins notes that: "ideological texture concerns the biases, opinions, preferences, and stereotypes of a particular writer and a particular reader."<sup>374</sup> Robbins further adds: "A special characteristic of ideological analysis is its focus on the relation of individual people to groups ... A person's ideology concerns her or his conscious or unconscious enactment of presuppositions, dispositions, and values held in common with other people."<sup>375</sup> This is not to be confused with the psychology of a person which would probe unique individual traits as opposed to the focus of ideology which maintains the connection between the individual and the group.

### **8.c.iv. Vernon Robbins's Four Aspects of Ideological Texture.**

In his early works, Vernon Robbins presents four aspects of ideological texture. In *Tapestry*, he states: "At present, the spectrum of ideology for socio-rhetorical criticism occurs in four special locations: (a) in texts; (b) in authoritative traditions of interpretation; (c) in intellectual discourse; and (d) in individuals and groups."<sup>376</sup> In

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374. Robbins, *Exploring the Texture of Texts*, 95.

375. Ibid.

376. Robbins, *The Tapestry of Early Christian Discourse*, 193. Later in this volume Robbins says: "ideological texture addresses four arenas: (a) ideology in traditional interpretation; (b) ideology in the

*Exploring*<sup>377</sup> and in a 2004 paper, the categories are slightly modified. The four categories are: “**1) Individual Locations;** **2) Relation to Groups:** a) Clique, b) Gang, c) Action set, d) Faction, e) Corporate group, f) Historic tradition, g) Multiple traditions; **3) Modes of Intellectual Discourse:** a) Historical-critical, b) Social-scientific, c) History of religions, d) New historical, e) Postmodern, f) Socio-rhetorical; **4) Spheres of Ideology:** a) Implied author, b) Location, c) Ideology of power.”<sup>378</sup> Robbins provides a very wide range of possibilities for looking at ideological texture. Therefore, it is no surprise that authors have applied this aspect of Sociorhetorical analysis in a wide range of ways.<sup>379</sup>

text; (c) ideology in intellectual discourse; and (d) ideology in individuals and groups.” Ibid., 240.

377. Robbins, *Exploring the Texture of Texts*, 96–115.

378. Vernon K. Robbins, “Beginnings and Developments in Socio-Rhetorical Interpretation,” <http://www.religion.emory.edu/faculty/robbins/Pdfs/SRIBegDevRRA.pdf> (Emory University: Atlanta, GA 30033, USA, 1 May 2004), 17.

379. Note specifically: H. J. Bernard Combrink, “Shame on the Hypocritical Leaders in the Church: A Socio-Rhetorical Interpretation of the Reproaches in Matthew 23,” in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins* (eds. David B. Gowler, L. Gregory Bloomquist, and Duane Watson; Harrisburg/London/New York: Trinity Press International, 2003), 1–35; Kloppenborg, “Ideological Texture in the Parable of the Tenants”; David B. Gowler, “Text, Culture, and Ideology in Luke 7:1–10. A Dialogic Reading,” in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins* (eds. David B. Gowler, L. Gregory Bloomquist, and Duane Frederick Watson; Harrisburg - London - New York: Trinity Press International, 2003), 89–125; L. Gregory Bloomquist, “Paul’s Inclusive Language: The Ideological Texture of Romans 1,” in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins* (eds. David B. Gowler, L. Gregory Bloomquist, and Duane Watson; Harrisburg/London/New York: Trinity Press International, 2003), 165–93; Charles A. Wanamaker, “‘By the Power of God’ Rhetoric and Ideology in 2 Corinthians 10–13,” in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins* (eds. David B. Gowler, L. Gregory Bloomquist, and Duane Watson; Harrisburg/London/New York: Trinity Press International, 2003), 194–221; Dennis C. Duling, “‘Whatever Gain I Had’: Ethnicity and Paul’s Self-Identification in Philippians 3:5–6,” in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins* (eds. David B. Gowler, L. Gregory Bloomquist, and Duane Watson; Harrisburg/London/New York: Trinity Press International, 2003), 222–41; Sisson, “A Common Agōn”; Wesley H. Wachob, “The Epistle of James and the Book of Psalms: A Socio-Rhetorical Perspective of Intertexture, Culture, and Ideology in Religious Discourse,” in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins* (eds. David B. Gowler, L. Gregory Bloomquist, and Duane Watson; Harrisburg/London/New York: Trinity Press International, 2003), 264–80; Duane F. Watson, “‘Keep Yourselves From Idols’: A Socio-Rhetorical Analysis of The *Exordium* and *Peroratio* of 1 John,” in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins* (eds. David B. Gowler, L. Gregory Bloomquist, and Duane Watson; Harrisburg/London/New York: Trinity Press International, 2003), 281–302; Willi Braun, “Fugitives from Femininity: Greco-Roman Gender Ideology and the Limits of Early Christian Women’s Emancipation,” in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins* (eds. David B. Gowler, L. Gregory Bloomquist, and Duane Watson; Harrisburg/London/New York: Trinity Press International, 2003), 317–32.

### **8.c.v. Individual and Group Dynamics of a Text.**

The Sociorhetorical approach points out that ideological texture needs to consider together both individual and group dynamics. The importance of an ideological approach is that the relationship between the author behind the text, the audience of the text, and today's reader, along with his or her world, are kept together and seen to be connected and interacting. Thus, ideological texture is attentive to the variety of individual and group dynamics of the author, text and reader and ultimately their interaction with each other. The author and reader, along with their worlds, are seen to be connected and this connection and interaction is focused upon. The importance of this approach is that the variety of relationships and dynamics of the text are recognized in how they interact with each other.

### **8.d. Ideological Texture: Out of Many, a Few.**

#### **8.d.i. Ideology. The Necessity of the Many.**

We could easily get overwhelmed by both the vast resources available in regards to ideology and also the multiple ways that Vernon Robbins and others have presented Sociorhetorical analysis's ideological texture. However, this large array of possibilities can also be seen as a positive aspect of Sociorhetorical analysis as it openly acknowledges the existence of many potential objects of analysis and the variety of lenses needed for a crisp perspective.

A single approach capable of universal application would have to work within a specific and limited closed set of guidelines and thus ignore the particularities of the object of inquiry. This would make the method rigid and stagnant and would also do great

injustice to the text since what we want to see, and the method that we come prepared to see with, would precede an openness to the uniqueness and the contribution that the text has to offer. This approach would undermine and stymie both the method and the text. Sociorhetorical analysis proposes a way out of this grid-lock by approaching any text with a rich tool-box that remains open to add or develop new tools as needed. As Bloomquist notes:

Socio-rhetorical analysis is malleable and ductile precisely in order to use the rigor and hard and fast conclusions of methods *and* to avoid their rigidity and inflexibility of perspective. As interpreters explore new texts with new questions in mind, the shape and form of socio-rhetorical analysis will bend and reshape itself to incorporate those texts and questions.<sup>380</sup>

This non-cookie cutter approach is like life: if it is real, it is also flexible and necessarily messy.

At the most general level ideology can be understood as a frame and a lens. An ideological analysis needs to ask how an author frames a discussion and through what lens the author is looking at a *topic*. Inner texture and intertexture give us insights into some aspect of the ideology of the text. However, ideological texture shows us how the identified *topics* function within the various existing and newly created dynamics. The importance of this level is that we begin to identify how the author uses certain *topics* to both reconfigure his understanding and the world that he hopes these *topics* will interact with. This simple, yet complex interaction reinforces the need to see a text as a living reality that interacts with and simultaneously forms the reality that it is interacting with. From here we can ask how this is taking place, why the author is doing this, and what the author hopes to accomplish in the process.

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380. Bloomquist, "Paul's Inclusive Language," 166.

### 8.d.ii. Ideology. Moving Towards the Few.

With the recognition that each text is unique and because of the wide array of views on ideology we need to first narrow the vast literature on ideology to a few salient points, before we discern which aspect will best help us to look at *ComJn* XIII.3-42. Bloomquist has narrowed down the ways that the word ideology has been understood and used in contemporary New Testament scholarship to three points:

(1) an approach to ideology that sees it a priori as a negative veiling of reality over against a rigorous, scientific approach to reality (generally associated with the view of ideology proposed by Karl Marx and subsequent generations of Marxist analysts and liberationists); (2) an approach to ideology that sees it as a necessary, positive approach to reality without which one returns to a kind of epistemological naïveté (associated with the hermeneutical analysis of Paul Ricoeur and H. G. Gadamer); and (3) an approach to ideology that sees it as a reflection of values that are held to in particular contexts for a variety of reasons and which thus seeks simply to be descriptive of the values and the rationales of cultures (associated with the work of Clifford Geertz and subsequent generations of cultural anthropologists and ethnographers).<sup>381</sup>

Though narrowed, the variety as presented above remains disparate. This further reinforces the importance of specifying how we will use the rich resources that discussions on ideology have presented, rather than try to impose all these points in rigid manner. Bloomquist makes further contributions to this narrowing process as he proposes a transition to a specifically Sociorhetorical approach and clarifies the role of ideological texture within the context of the other textures. He notes:

ideological texture is manifest in the rhetorical goal of texts, namely, where authors attempt to get an audience, real or fictive, to do or understand something, and that not just negatively or for reasons of coercive power. While other textures in socio-rhetorical analysis discern static pictures of the innerworld of the text, or of the intersecting relations of the text and its players to the textual, social, cultural, and historical world around it; or of the great cosmic scenario on which the drama is played out; or of the social and cultural scenarios on which the drama is played out, ideological texture is the arena for the exploration of movement away from, or back to, or just around the scenarios suggested in the static views. As such, ideological texture discerns the text's attempt to move an audience to new static positions in which people will find themselves, or the text's putative

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381. Ibid., 167.

movement in which people are reconfirmed in a place which they have not left.<sup>382</sup>

For this movement to be rooted rhetorically, Bloomquist notes the importance of the Aristotelian notion of a *topics* (topos/topoi) as it has been modified in contemporary rhetorical analysis. He states, these are “those landmarks on the mental geography of thought, which themselves evoke a constellation of networks of meanings as a result of social, cultural, or ideological use - and the argumentative embedding of these topoi in the presentation of the argument(s) of the text.”<sup>383</sup> After the reader recognizes the existence of these preexisting topics, the reader can then move to an analysis of how the author confirms, nuances, or reshapes them. Bloomquist notes: “Rhetorically, authors employ them in ways that reconfigure them (changing them from a static identity to another) or what is done with them (changing how they have been employed or could otherwise be used in argumentation to that point).”<sup>384</sup> Bloomquist and Robbins then concur that, as suggested by Aristotle, this is done in a twofold way “namely, as pictorial-narrative elaboration (rhetography) or as enthymematic-syllogistic elaboration (rhetology), or as some combination of the two.”<sup>385</sup> The goal is to use “existing socially or culturally intelligible *topoi* and their argumentation ideologically to reshape the *topoi* and/or existing arguments.”<sup>386</sup> This progressive process highlights that *topics* are both culturally influenced and culturally influencing. Thus texts cannot be seen as museum pieces that we can only observe from a distance. Rather, as we interact with them we begin to realize that they have already interacted with previous audiences, changed them and are ready to change us through this process. As Bloomquist notes: “Ideological texture starts with movement evidenced in the text, but that very movement enshrined in

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382. Ibid., 172.

383. Ibid., 174.

384. Ibid., 175.

385. Ibid.

386. Ibid.

the text leads to a self-reflection that leads subsequent readers to their own conflicts and resulting movements.”<sup>387</sup> This heavy interactional weave joins and changes both reader and text in the process. This narrowing makes an ideological analysis of the text manageable. We are thus more easily able to see its many positive aspects and possibilities, mainly that ideology is not about reinforcing closed mindedness but about challenging it. When we are able to identify the key *topics* in the text and discern how they are interacting with individuals and groups, we begin to gain an insight into how the author attempts to move the audience from one position to another. This approach grounds ideological texture rhetorically by keeping a strong connection between the author, the text, their social and cultural world along with us and our own world. Let us now move on to look at how these dynamics can prove beneficial for an analysis of *ComJn* XIII.3-42.

#### **8.e. Ideological Texture. Relevance to Origen’s *ComJn* XIII.3-42.**

##### **8.e.i. Relevance of Sociorhetorical Analysis for *ComJn* XIII.3-42.**

An ideological textural analysis will assist us in capturing various dynamics present in Origen’s *ComJn* XIII.3-42 which would have otherwise been overlooked. As we have seen in the inner texture section some *topics* emerge on top of the list which may not have been initially obvious without this kind of analysis. For example, there are 130 named and unnamed characters, 129 references to satiation-related words, and 89 speech-related words. These and other words on the list, when first seen individually, then in clusters, and finally within their variety of *topics*, prepare us well to analyze the ideology in and of this text. Inner texture and intertexture show us what the text is presenting us, ideological texture directs us to ask how these function rhetorically.

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387. Ibid., 176.

### 8.e.ii. Individual and Group Dynamics in *ComJn* XIII.3-42.

As mentioned above, one of the key ideological questions that Robbins and Bloomquist focus upon are individual and group dynamics. These play a central role in an ideological textural analysis. When we look at the individual dynamics of *ComJn* XIII.3-42 we see two important intertwined threads. First Origen presents, then repeatedly returns to, the dialogue between the Samaritan woman and Jesus. He ties to this dialogue an interaction with the audience. This serves to add applications to the pattern that has been established in the dialogue between the Samaritan woman and Jesus. The pattern is similar to the one found in John 4 where Jesus first addresses the Samaritan woman by saying in 4:10, “if you knew,” “saying to you,” “you would have asked,” “given you,” then turns to a generic audience, using the words “every one” (4:13), “whoever” (4:14), and “him” (3x in 4:14). Origen uses this movement between the personal and the generic to move between the text and the audience.

There are five sections where this pattern can be seen. In the inner texture section we saw ten specific instances of references to the Samaritan woman (Σαμαρείτης - 3a, 4a, 6a, 23b, 24b, 25a, 38c, 38f, 39c, and 40a). We can notice how they cluster in the beginning, middle and end, allowing Origen to begin with this theme, return to it in the middle, and close with it at the end.

The first place where the Samaritan woman is mentioned followed by a matching idea is in XIII.3a-4b. Here we see the initial dialogue between the Samaritan woman and Jesus. This is immediately followed in XIII.5a with Origen stating: “It may, perhaps be a dogma of some kind that no one (μηδένᾱ) receives a divine gift who does not request it.” We can note the shift from Jesus, a named character, and the Samaritan woman, an unnamed character, to a generic universal character.

The second time we see this pattern is in 6a where the Samaritan woman is paralleled to “the heterodox.” (6b) This application is more specific than the previous

one, though it also addresses a generic audience.

The third instance is in 7, where Origen states: “And consider, on the basis of her experiences, how she was not refreshed nor relieved of thirst, although she drank from the well that she supposed to be deep.” He goes on to parallel exactly the pattern I mentioned above and connects her to “Everyone who drinks of this water will thirst again” (XIII.8a. Jn 4:13). He then repeatedly returns to an application by including either the audience or using certain characters that also parallel the *topic* of satiation. This can be seen in the following: “**our** need for food when **we** have wasted away and yearn for it because the liquid in **us** is failing” (8c), “those who are poor” (8d), “the congregation of the children of Israel” (9b), “children of Israel” (9c), “congregation” (9e), “the people” (9f), “their words” (10a), “they hunger and lack” (10a), “they lacked water and thirsted” (10b), “they murmured” (10b), “we” (10b), “the people” (2x in 11), “we” (12a), “those” (12b), “one” (13b), “one” (13c), “he” (2x in 13d), “he” (14b), “he” (15b), “he” (15c), “he” (2x in 15d), “he” (2x in 15e), “he” (15f), “someone” (16a), “he” (2 x in 16b), “he” (2x in 16c), “the one” (16d), “he” (XIII.16e), “within him” (16f), “his” (16g), “him” (XIII.16h), “the one” (20a), “he” (20b), “within him” (20b), “those” (21), “they” (21), “one” (22a), “one” (22b), “we” (22b), “my soul” (2x in 22c), and “I” (22c).

The fourth section begins in 23a where Origen reverses the order and starts with the audience: “In order that we may thirst, then, it is good to drink first of the fountain of Jacob.” He then parallels this statement to 23b: “not calling it a well like the Samaritan woman.” Although we are told not to call it a well like the Samaritan woman, we are actually paralleled to the Samaritan woman who has drunk from the well and now thirsts. The audience is further included in the following sections: “everyone” (23d), “one” (25a), “we” (2x in 26a), “those” (26a), “the one” (26b), “the one” (26c), “within himself” (26d), “all” (32a), “one” (32b), “he” (32c), “you” (32c), “your” (32c), “we” (33a), “we” (33b), “those” (35b), “we” (2x in 35c), “one” (36a), and “one” (37).

The final section begins in 38a with a discussion of the different ways in which water is drawn from the well. Origen places the Samaritan woman “before she believed in Jesus” (39c) at the lowest possible level and parallels her to those who misunderstand “the Scriptures” (39c). This level is even lower than that “of Jacob’s livestock” (39b). However, in 40a the transition begins the second time she “calls the Savior ‘Lord’” (40a). By 41d, Origen elevates the Samaritan woman to the level of the angels as he says: “She could now, apart from Jacob’s water, contemplate the truth in a manner that is angelic and beyond man.” In this section the Samaritan woman and the audience are more intertwined than in the previous ones. Here we see the audience represented as “everyone” (38a), “some” (39a), “others” (39a), “others” (39c), and finally in the last verse with a clear and repeated focus on the audience: “It is not possible, however, for one who has not been engaged very diligently in coming to Jacob’s fountain and drawing water from it because of his thirst to receive the water that the Word gives, which is different from the water from Jacob’s fountain. Consequently, in this respect, most people have a great deficiency in exercising themselves, as it were, for a long time in drawing from the fountain of Jacob.” (42a-c) This verse not only concludes this section but the entire portion of *ComJn* XIII, which began in 3a with a repeated focus on Jesus and the Samaritan woman.

What is also particularly noticeable about this closing section is that from 38c-39c, Origen discusses how “the Samaritan woman drank before she believed in Jesus” (39c). He then transitions to how she became different after she believed. Notably, Origen points out that the before and after phase also corresponds to the Samaritan woman calling Jesus ‘Lord’ in both instances. There is a difference between how the narrator uses ‘Lord’ (κύριος) in John 4:1 and how the Samaritan woman uses the word ‘Lord’ in John 4:11 and 15 (κύριε). To highlight this distinction the RSV has rendered the first as ‘Lord’

and the second as ‘sir.’ However, in early Christian literature, this distinction is most frequently not made. Origen in this regard is a notable exception for recognizing the two uses of the word Lord and highlighting the difference in the two times that the Samaritan woman addresses Jesus in this way. In 40a-b Origen discusses the first time she calls Jesus ‘Lord’ and in 40c he states: “And now she also calls him ‘Lord’ when she asks for some of the water that becomes a spring of water leaping into eternal life in the one who<sup>388</sup> drinks it.” In the whole section of *ComJn* XIII.3-42, Origen ends up using the word Lord in four ways: 1) as a title of respect to a man when seen and addressed. This is equivalent to calling him ‘sir’; 2) as a messianic title attributed to Jesus; 3) as the Old Testament LORD, representing the Tetragrammaton (YHWH); and 4) in an adjectival way. The comprehensiveness of Origen with regard to the word ‘Lord’ is very impressive, especially considering the size of this section.

The pattern that Origen uses is definitely formative in nature. The audience is initially invited to view certain patterns in the text and reflect upon them. Then the audience is invited into the text. This movement takes the audience from observer to active participant. This ideological inclusion not only intertwines aspects of the text but also brings in the reader to participate, reflect, and be changed in the process.

Surprisingly, the various categories of groups that Robbins presents in ideological texture are not found in our section of *ComJn*. Rather, Origen seems to be entirely insulated from any real world interaction or influence. He does not refer to any social or cultural groups that are contemporary to his time. What we see in his text seems strikingly different from the seven groups that Robbins has developed. There are some important questions that this section of *ComJn* does not seem to address. What group is

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388. As we see in the inner textual references, Origen uses the nine occurrences of words from ‘κύριος’ in four different ways: 1) Sir: (XIII.40a); 2) Messianic title for Jesus: (4b) (XIII.40a); 3) OT Lord (Tetragrammaton - YHWH): (XIII.5c) (XIII.9d) (XIII.9f) (2x in XIII.10c); 4) adjectivally (27a).

Origen part of? What group is he trying to move rhetorically? What are the concerns of this group? What are his concerns towards them? With what group is he interacting in the text? What group does he want to interact with the text? All these important ideological questions seem to be entirely absent.

However, the repetition and definite pattern above alerts us to a visible strategy. Rather than being group-oriented this text appears highly personal and individualistic and not communal and ecclesiastical. The teaching presented in this text is something more akin to an introduction to individual moral practice, indeed catechetical. This is where the flexibility and openness of Sociorhetorical analysis enables us to modify some categories in order to locate this text ideologically. What we are dealing with here is not necessarily a group, but a particular religious response to the world.

Based on Bryan Wilson's categories, Robbins presents seven specific social topics which bring us closer to locating the dynamic at play in this text. What Origen is presenting is not one exclusively, but a combination of several. The call for personal reflection and change called for in the text points us in the direction of the 'conversionist' topic which observes that "if people can be changed, the world will be changed."<sup>389</sup> The absence of group references indicates a certain withdrawal from the world. This points us to the 'introversionist' approach.<sup>390</sup> There is also an aspect of the 'Gnostic-Manipulationist' where knowledge of a particular pattern leads to a higher order. As Robbins points out, "the gnostic-manipulationist response seeks only a transformed set of relationships."<sup>391</sup> Origen's seemingly enclosed parameters point to a personal response rather than a corporate one. He minimizes any emphasis on the corporate identity in order to focus on the more basic one of the relationship of each individual to the goal, before

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389. Robbins, *Exploring the Texture of Texts*, 72.

390. *Ibid.*, 73.

391. *Ibid.*

the group's movement to the goal. Origen affirms his role as a teacher who is forming individuals in a group and not a hierarch who is leading a group that happens to have individuals. For Origen, in the particular passage under consideration, if there is a corporate reality that follows an individual response, it is as a result of the variety of 'I's which have joined together to make a 'we.' However, the 'I' can never hide or get dissolved in the 'we' as its membership is dependent on its response, not to the needs or goals of the group but a response to the relationship that Origen lays out for the individual to pattern. In this section, Origen shows that the corporate reality is not essential nor necessarily present. He emphasizes that it is the individual's response to the particular pattern that leads to the object which is both above the individual and the group.

#### **8.e.iii. Ideological Texture: Origen's Five Ideological Positions.**

The individual and group dynamics discussed above have further implications throughout *ComJn* XIII.3-42. This primarily upward, rather than lateral, movement is firmly fixed in Origen's ideological approach. Looking within this lens we can see that throughout this section, he is operating within five interrelated and interconnected ideological positions. The first is that there are two levels of reality. Second, Origen shows the importance of the first level. Third he affirms that it is insufficient to remain at the first level. Fourth, he presents the advantages of the second level and how the second is reached through the first. Fifth, Origen's ideological emphasis is on how the second level, which is the ideal or the goal, is reached through dialogue.

#### **8.e.iv. There are Two Levels of Reality.**

Origen works within a framework that there are two levels of reality. He presents these levels in a variety of relational ways. These levels may be expressed as an

interaction between a subject (disciple) and an authority (teacher), the less powerful and the more powerful, the non-visible and the visible, the hidden and the obvious or manifested, a question and answer, a promise and fulfilment, a request and response, the actual and the potential, or in variety of other first and second stage relationships. The second is not necessarily better than the first in the sense that the first is not needed; rather, the two are so intimately connected that the first is often seen as the starting point that leads to the second. These two levels can be seen throughout *ComJn* XIII.3-42 and form the ideological framework of this section. When we see how frequently Origen distinguishes between these two levels, we are then able to proceed to see their importance for his arguments and their significance to his approach. Below is a list of the two levels as found in *ComJn* XIII.3-42.

| <b><u>ComJn XIII</u></b> | <b><u>Level One</u></b>          | <b><u>Level Two</u></b>                      |
|--------------------------|----------------------------------|----------------------------------------------|
| 3a                       | Samaritan woman                  | Jesus                                        |
| 3b                       | (Lack of knowledge)              | Knowledge                                    |
| 3b                       | Knowledge                        | Ask                                          |
| 3b                       | A drink                          | Gift of God/living water                     |
| 3b-5d                    | Urge/ask/speak/request           | Respond/answer/accept/receive                |
| *5b-5c                   | Saviour/Son                      | Father/Lord                                  |
| 5c-5d                    | Us/Everyone                      | Saviour                                      |
| 6a                       | Hear                             | Persuaded                                    |
| 6a                       | Water (1)                        | Water (2)                                    |
| 7-14b                    | Drink/eat/thirst                 | Refreshed/relieved of thirst/satiated        |
| 9b-f                     | Desert                           | Egypt/heaven                                 |
| 9b-11                    | Children of Israel/people        | Moses and Aaron                              |
| *9f-10c                  | Moses                            | Lord                                         |
| 10c                      | Bitter water                     | Sweetened water                              |
| 11-17a                   | Water                            | Fountain springing up into eternal life      |
| *14a-16h                 | Learning                         | Profundity of doctrines/understanding        |
| 17c-18d                  | Hills/inferior souls/water       | Mountains/Divine souls/eternal life          |
| 17c-18d                  | Skipping                         | Leaping                                      |
| *19a-b                   | Eternal life/Christ              | Father who is beyond eternal life            |
| 20a                      | Promise                          | Fulfilment                                   |
| 20a-22c                  | Hunger/thirst for righteousness. | Blessed/Fulfilled                            |
| 22c                      | I                                | God                                          |
| 23a-26c                  | Thirst/fountain of Jacob         | Fountain of water leaping into eternal life  |
| 26a-d                    | Fountain of Jacob/thirst         | Water that Jesus gives/possess a fountain... |

|                          |                                                                                                                                                                                                                                              |                                                                                          |  |
|--------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|--|
| 26a-37                   | 1) Scriptures accurately understood/human voice and the human tongue /<br>common understandings and meanings / elementary rudiments of<br>and very brief introductions to all knowledge/books /<br>fountain of Jacob.                        |                                                                                          |  |
|                          | 2) More lordly and more divine aspects of the mysteries of God /<br>words that cannot be spoken/beyond that which is written /<br>too high for you / things beyond your ability / Jesus /<br>fountain of water that leaps into eternal life. |                                                                                          |  |
| 28a-33d                  | The majority/men/the world. John/Paul/Angels                                                                                                                                                                                                 |                                                                                          |  |
| 28c-29                   | Permitted                                                                                                                                                                                                                                    | Beneficial                                                                               |  |
| 34b                      | Spoken                                                                                                                                                                                                                                       | Written                                                                                  |  |
| 35a-c                    | Heart of man                                                                                                                                                                                                                                 | Mind of Christ                                                                           |  |
|                          | Fountain of Jacob                                                                                                                                                                                                                            | Fountain of water leaping into eternal life                                              |  |
| 35c-36c                  | 1) Words of human wisdom/elementary aspects of the truth/<br>things that apply to those who are still men.                                                                                                                                   |                                                                                          |  |
|                          | 2) Words and things learned of the Spirit/things given to us by God/<br>fountain of water that leaps into eternal life.                                                                                                                      |                                                                                          |  |
| 38a-39c                  | [**three distinct levels]                                                                                                                                                                                                                    |                                                                                          |  |
| (i) Samaritan woman      | Drink another way                                                                                                                                                                                                                            | Those who misunderstand<br>the Scriptures                                                |  |
| (ii) Jacob's livestock   | Drink simply                                                                                                                                                                                                                                 | Those who are simpler<br>and more innocent                                               |  |
| (iii) Jacob and his sons | Full knowledge                                                                                                                                                                                                                               | Some who are wise in the<br>Scriptures                                                   |  |
| 40a-c                    | Samaritan Woman                                                                                                                                                                                                                              | The Saviour/Lord/greater than Jacob                                                      |  |
| 41a                      | Ask                                                                                                                                                                                                                                          | Receive                                                                                  |  |
| 41a-f                    | Water/thirst                                                                                                                                                                                                                                 | Living water/no longer thirst<br>Contemplate the truth in angelic way<br>The Word/Wisdom |  |
| 42a-c                    | People with a deficiency                                                                                                                                                                                                                     | People engaged very diligently                                                           |  |
|                          | Engaged diligently                                                                                                                                                                                                                           | Receive                                                                                  |  |
|                          | Water from Jacob's fountain.                                                                                                                                                                                                                 | The water that the Word gives                                                            |  |

[\*Some which are at the second level appear in a different context in the first.]

The first is either the neutral or the beginning level, the second is the level or stage to which one needs to progress. Each aspect of the above list is worth looking at separately; however, I will focus more specifically on how Origen displays the importance of the first level, the insufficiency of remaining at the first level, the advantages of the second level, and how the second level is reached through dialogue.

### **8.e.v. The Importance of the First Level.**

Origen's approach is catechetical in nature. He attempts not so much to persuade but to move his audience from one location to another. I consider this to be the primary goal of catechesis. By nature this catechetical approach is dynamic. It builds upon reality to discover richer aspects of that reality or to place a particular reality in the context of a greater reality. The goal is always to elevate and transform. The insufficiency of the first level does not mean that it is useless or to be disdained. An important aspect of Origen's catechetical approach is that the first level is not negated but built upon. We are reminded that the second floor of a building is only accessed from the first and furthermore the first is only the beginning of something higher which is not limited to the second. For this reason we can view this catechetical approach ideologically as transformative rather than negative, as in the Marxist approach to ideology.

I will first look at how Origen presents the importance of the first level before I look at how he discusses its insufficiency when isolated. If we review the inner texture section we will see that the named and unnamed characters form the largest cluster. It is no surprise that Jesus (11x, + Lord-9x, Son-9x, Savior-4x, Christ-4x) and the Samaritan woman (10x) feature very prominently. Therefore a good place to start is the first discussion of the relationship between Jesus and the Samaritan woman in *ComJn* XIII.3a-4a.<sup>392</sup> While this is the primary first-level relationship in this section, and one which Origen presents from a variety of angles, there is more to their interaction than the immediately perceived imbalance in the relationship. Although for Origen there is a progression from the understanding of the Samaritan woman to that of Jesus, he nonetheless affirms the Samaritan woman's role, importance, and dignity.

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392. There are four other sections where Origen focuses on the relationship between Jesus and the Samaritan woman: 14a-b; 23a-25c; 38a-39c; 40a-41d.

Origen's treatment of Jesus and the Samaritan woman shows how they form two aspects of the catechetical reality that he is presenting -- one that is both progressive and relational. He introduces this section by stating: "This is Jesus' second answer to the Samaritan woman." (XIII.3a) Origen then quotes John 4:10, which may seem like a harsh accusation by Jesus that she lacks knowledge ("If you knew"), that she does not know who he is ("who he is who says to you"), and that she has failed to recognize that Jesus mediates the gift of God, which he calls living water.

By itself, this at first seems like a disturbing series of accusations. Origen's quotation of John 4:10 may initially appear like he is setting up for a clash between the two, as it evokes numerous superior-inferior relationships such as Jew-Samaritan, man-woman, Jewish man-Samaritan woman, Jewish male moral prophet-outcast Samaritan woman, and Lord-subject. However, Origen softens the impact by emphasizing the catechetical nature of this statement. He says that by it Jesus was actually urging "her to ask for the living water." (XIII.3c) Origen thus balances the scale of power and minimizes any possibly negative overtones.

Instead Origen suggests that Jesus's words in John 4:10 are words of invitation which reflect either a teacher-student or friend-friend relationship. Throughout this process the importance of the first level, in this case the Samaritan woman, is defended. He further affirms this position by noting that the Samaritan woman "is persuaded to ask Jesus for water" (XIII.6a). Origen emphasizes the wisdom of Jesus's approach. Jesus is successful in persuading the Samaritan to ask and in so doing allows her voice to be heard, thereby elevating her rather than stating that she is in an inferior position (I will further develop the importance of this dialogue below). At this stage in the dialogue, Origen shows that the Samaritan woman no longer lacks knowledge and is not in an inferior position. If anything she takes a position of strength as she now questions Jesus

rather than the other way around. The uniqueness and importance of this section is that initially Origen emphasizes the progression from the first level of the Samaritan woman to the second level of Jesus. He then reverses these roles to create a balance and an equality between the two to show that the first level is not one of inferiority.

In another dialogue between Jesus and the Samaritan woman, Origen further affirms the importance of the first level when he clearly states: “In order that we may thirst, then, it is good to drink first of the fountain of Jacob.” (XIII.23a) He then points out that “if indeed there were not something useful that resulted from drinking from the fountain, Jesus would not have sat upon the fountain, nor would he have said to the Samaritan woman, ‘Give me a drink.’ ” (XIII.24a-b) Origen wants to establish firmly the first level as the starting point. Seeing the role of the first level as pivotal is crucial for understanding his catechetical system which does not overlook or denigrate the first level but appreciates and sees its potential.

### 8.e.vi. The Insufficiency of Remaining at the First Level.

Origen establishes the importance of the first level but also repeatedly affirms its insufficiency.<sup>393</sup> His relational approach is thus also progressive and, in a catechetical way, looks for possibilities to develop and build upon and build up from the first level to something beyond. While Origen respects the first level, he also shows that we cannot remain there. Therefore, the second level is clearly always in mind as the goal.

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393. Note words related to an insufficiency: **ἀπορή** \* [< ἀπορέω. (XIII.41c) ἵνα μηκέτι ἀπορή διψῶσα μηδὲ διέρχεται ἐπὶ τὴν πηγὴν τοῦ Ἰακώβ διὰ τὸ ἀντλεῖν.; **ἀπορία** \* [< ἀπορία] (XIII.8d) ἕτερον δὲ καθ’ ὃ πολλάκις οἱ πένητες καὶ ἐν ἀπορίᾳ ὄντες τῶν ἐπιτηδείων φασὶν κεκορεσμένοι τὸ πεινῆν ἢ διψῆν.; **ἀπορίαν** \* [< ἀπορία] (XIII.16b) ἀλλὰ γε ὕστερον εὐρήσει τὴν αὐτὴν ἀπορίαν τυγχάνουσιν ἐν αὐτῷ.; **ἀποροῦντες** \* [< ἀπορέω] (XIII.9b) ὅτε ἀποροῦντες τροφῶν <<τῇ ἐννεακαίδεκάτῃ ἡμέρᾳ, τῷ μηνὶ τῷ δευτέρῳ ἐξεληλυθότων αὐτῶν ἐκ γῆς Αἰγύπτου, διεγόγγυζεν πᾶσα συναγωγὴ υἱῶν Ἰσραὴλ ἐπὶ Μωσῆν καὶ Ἀαρών.; (XIII.10b) Ἀλλὰ καὶ ὕδατος ἀποροῦντες καὶ διψῶντες διεγόγγυζον κατὰ Μωσέως <<Τί πίομεθα;>>; **ἀποροῦντων** \* [< ἀπορέω] (XIII.10a) Πεινόντων γὰρ καὶ ἀποροῦντων τῆς ἀναγκαίας τροφῆς ὅσον ἐπὶ οἱ λόγοι.

A variety of passages demonstrate this, most notably those in the satiation *topic*. As our inner textural analysis has shown, the satiation *topic* is the second largest. Satiation, water, bread and their activity and function occur 129 times in *ComJn* XIII.3-42. The insufficiency of remaining at the first level is not an invention by Origen. His commentary builds on the Johannine water-living water distinction in John 4:7-15. However, he expands the discussion to find a much wider range of meanings and applications. It is introduced by Jesus in John 4:13-14: “Jesus said to her, ‘Every one who drinks of this water will thirst again, [14a] but whoever drinks of the water that I shall give him will never thirst; [14b] the water that I shall give him will become in him a spring of water welling up to eternal life.’ ” This counter-intuitive statement makes the formerly unheard of possibility that there is a second level very appealing. It also raises the question whether acceptance of the first level alone, which had previously been very desirable and in a sense sufficient, is adequate. When Jesus reveals that there is a second level, that is another kind of water, the first no longer seems sufficient, or able truly to satiate fully.

Origen treats the two parts of John 4:14 separately, which is justified by the larger structure of the dialogue. The first part of John 4:14 focuses on never thirsting and the second on eternal life. In the Samaritan woman’s response, as found in John 4:15, the Samaritan woman shows her preference for not thirsting or coming to draw water again: “Sir, give me this water, that I may not thirst, nor come here to draw.” The Samaritan woman highlights that she is more tired of returning repeatedly to draw water than she is interested in a discussion about eternal life. Origen highlights her frustration in XIII.7: “And consider, on the basis of her experiences, how she was not refreshed nor relieved of thirst, although she drank from the well that she supposed to be deep.” The response of the Samaritan woman shows her preference for the proximate as opposed to the remote

good. The focus on that which is immediate is paralleled to how we usually see water, especially when we are very thirsty. When we do not have water, we are not overly concerned that when we do get some we will eventually be thirsty sometime after drinking it. Furthermore, when we do drink, we are not greatly disappointed when we become thirsty again. Everyone has the same experience as she does of water and knows its limited and temporal nature. Origen points this out in XIII.8a-11 with examples from Exodus 15:24-25, 16:1-4, and 17:3. It is no surprise that the water the Samaritan woman gets eventually runs out and the water she drinks does not keep her satiated for a very long time. Origen highlights the limitedness of water that is found on the first level in XIII.13b-d: “even if one be filled for the present, immediately after the drink has been swallowed, the one who drinks will experience the same sensation, that is, he will thirst again having returned to the same condition he was in at the beginning.” This would not have been an important point had he not introduced the idea of water at the second level. We would not expect anything different and neither does she before she encounters Jesus. Therefore, before hearing that there is another kind of water, the water that she had been drinking was not seen to be deficient, but now is. Thus, Origen points out the insufficiency of remaining at the first level in his commentary on the distinction between: ‘this water - water that I shall give’ and ‘will thirst again - will never thirst’ (John 4:13-14).

#### **8.e.vii. Advantages of the Second Level<sup>394</sup> .**

After having noted the two levels of reality, the importance of the first level, and the insufficiency of remaining at the first level, we can now turn our attention to how Origen presents the advantages of the second level. A purely practical approach would

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394. See: **εὐεργετηθήσεται** \* [< εὐεργετέω] καὶ ἐπὶ τοσοῦτόν γε ὁ λαβὼν τοῦ ἐμοῦ ὕδατος εὐεργετηθήσεται, (XIII.16e “of my water will receive so great a *benefit*”). See also 16c and 26a.

want to begin at this point and skip the previous sections. However, we cannot do a proper ideological analysis without keeping all these facets intact and see how each section forms an integral part of the whole. One flows from the other and is built upon the other. This more patient approach keeps all aspects of the picture together in order to see the ideological richness of the text.

This section on the advantages of the second level builds upon the previous discussion of the insufficiency of remaining at the first level. That which is lacking in the first is proposed to be present in a better way in the second level. For example, Origen further develops the previous discussion about the deficiency of thirsting. If at the first level one drinks and then thirsts, at the second level the solution is that whoever drinks will no longer thirst. As opposed to the previous section where he focuses on the insufficiency of remaining at the first level, this section specifically focuses on the advantages of the second level, not so much in itself, but specifically in relation to the first level. The second is not a level that is good in an isolated way, but one that is better in a relational way. The relational aspect between good, better and best is described well in this popular rhyme which sees each stage as being importantly connected to that which precedes: “Good, better, best. Never let it rest. Until your good is better and your better is best.” This rhyme has been repeated in various contexts and used in many ways. The great philanthropist Andrew Carnegie uses this concept in a surprisingly similar way as does Origen. Carnegie writes: “Then, gentlemen, standing upon the threshold of life, you have the good, better, best presented to you—the three stages of development, the natural, spiritual, and celestial, they may fitly be called. One has success in material things of its aim—not without benefit this for the race as a whole, because it lifts the individual from the animal and demands the exercise of many valuable qualities: sobriety, industry and self-discipline. The second rises still higher: the reward sought for being things more of

the spirit—not gross and material, but invisible; and not of the flesh, but of the brain, the spiritual part of man; and this brings into play innumerable virtues which make good and useful men. The third or celestial class stands upon an entirely different footing from the others in this, that selfish considerations are subordinated in the select brotherhood of the best, the service to be done for others being the first consideration. The reward of either wealth or fame is unsought, for these have learned and know full well that virtue is its own and the only exceeding great reward; and this once enjoyed, all other rewards are not worth seeking. And so wealth and even fame are dethroned; and there stands enthroned the highest standard of all—your own approval flowing from a faithful discharge of duty as you see it, fearing no consequences, seeking no reward. It does not matter much what branch of effort your tastes or judgment draw you to, the one great point is that you should be drawn to some one branch. Then perform your whole duty in it and a little more—the ‘little more’ being vastly important. We have the words of a great poet for it, that the man who does the best he can, can whiles do more.”<sup>395</sup> As well, the saying “The good is the enemy of the best” underlies the importance of the first level, but its insufficiency in light of something better.<sup>396</sup>

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395. Andrew Carnegie, *The “Gospel of Wealth” Essays and Other Writings* (selected and introduced by David Nasaw; Penguin Classics; New York: Penguin Books, 2006), 83.

396. The relational aspect between good, better and best is described well in this popular rhyme which sees each stage as being importantly connected to that which precedes: “Good, better, best. Never let it rest. Until your good is better and your better is best.” This rhyme has been repeated in various contexts and used in many ways. The great philanthropist Andrew Carnegie uses this concept in a surprisingly similar way as does Origen. Carnegie writes: “Then, gentlemen, standing upon the threshold of life, you have the good, better, best presented to you—the three stages of development, the natural, spiritual, and celestial, they may fitly be called. One has success in material things of its aim—not without benefit this for the race as a whole, because it lifts the individual from the animal and demands the exercise of many valuable qualities: sobriety, industry and self-discipline. The second rises still higher: the reward sought for being things more of the spirit—not gross and material, but invisible; and not of the flesh, but of the brain, the spiritual part of man; and this brings into play innumerable virtues which make good and useful men. The third or celestial class stands upon an entirely different footing from the others in this, that selfish considerations are subordinated in the select brotherhood of the best, the service to be done for others being the first consideration. The reward of either wealth or fame is unsought, for these have learned and know full well that virtue is its own and the only exceeding great reward; and this once enjoyed, all other rewards are not worth seeking. And so wealth and even fame are dethroned; and there

The list in section one shows the two levels of reality that Origen presents in *ComJn* XIII.3-42. He alludes to many of the relationships found there in an implicit way. The role of his commentary is to focus on a few in order to develop them more fully. In the early part of *ComJn* XIII, Origen proceeds very carefully to lay a strong foundation of the importance of the first level and the insufficiency of remaining there. Only then does he begin the discussion on the advantages of the second level.

Origen begins the discussion of advantages at XIII.14a where he quotes John 4:14: “But whoever drinks of the water that I shall give him, it will become in him a fountain of water springing up into eternal life.”<sup>397</sup> The second part of this verse is an expansion, providing further details, about the living water that Jesus promised in John 4:10. This is important for Origen’s dialogue because he follows the Johannine narrative of first introducing the possibility of a better kind of water, called living water, then specifying some of its advantages. He picks up this already present progression in the Johannine text in order to affirm that he wants to focus on the advantage of living water. He affirms this intention in 14b where he says: “And who will be able to thirst when he has a fountain in

stands enthroned the highest standard of all—your own approval flowing from a faithful discharge of duty as you see it, fearing no consequences, seeking no reward. It does not matter much what branch of effort your tastes or judgment draw you to, the one great point is that you should be drawn to some one branch. Then perform your whole duty in it and a little more—the ‘little more’ being vastly important. We have the words of a great poet for it, that the man who does the best he can, can whiles do more.” Ibid. As well, the saying “The good is the enemy of the best” underlies the importance of the first level, but its insufficiency in light of something better. This is a different approach than that of Voltaire who wrote that “The best is the enemy of the good.” [Voltaire, *La Bégueule*, starts: “Dans ses écrits, un sage Italien/ Dit que le mieux est l’ennemi du bien.” *Oeuvres complètes de Voltaire*, Volume 10. Garnier frères, 1877. [www.books.google.ca](http://www.books.google.ca). Accessed on May 3, 2013.] This statement is not intended as a promotion of mediocrity. Rather, it is a more intent focus on the good and how through over ambition, the good is sometimes compromised in the search of the elusive ‘best.’ Of additional interest are the words of Aldous Huxley, the novelist and poet, to his brother Julian. In a letter dated October 27, 1946, Aldous presents his ideas on progress, a topic on which his brother is working. He says: “Every ceiling, when reached, becomes a floor, upon which one walks as a matter of course and prescriptive right.” Aldous Huxley, *Letters of Aldous Huxley* (ed. Grover Smith; London: Chatto & Windus, 1969), 552.

397. RSV: “But whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life.”

himself?”<sup>398</sup> He thereby first focuses the attention of the reader on the concept of two levels, the second being more advantageous, then proceeds to his own two-level application. Notably, Origen affirms the existence of a Biblical pattern before moving on to parallel that structure in the applications that he will make.

In XIII.15a-17a Origen reproduces the above sequence and parallels to it a discussion of profound doctrines, which he places at the first level and the teachings of Jesus at the second level. He parallels profound doctrines (“βάθους λόγων” 15b)<sup>399</sup> to the water which satisfies only temporarily. He says that even when doctrines are accepted we will quickly realize how limited they are and how little has been learned from them. Origen says: “even if someone should be convinced by what is said and agree, he will find later, nevertheless, that he has the same deficiency that he had before he learned these things.” (XIII.16a-c) He does not dismiss the importance of doctrines, but once again the insufficiency of the first level leads us to the second level and its advantages.

Origen builds on the previous discussion of living water and says that Jesus has “teaching that is such that it becomes a fountain of living water in the one who has received what I have declared.” (XIII.16c-d) Origen also applies to the teaching of Jesus the benefits that he had previously associated with living water. He says: “And he who

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398. *ComJn* XIII.14. Ἐπιφέρει οὗ τὸ <<Ὁ δ’ ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, γενήσεται πηγή ἐν αὐτῷ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.>> Τίς δὲ ἐν ἑαυτῷ ἔχων πηγήν διψῆσαι οἶός τε ἔσται.

399. Note also: **βαθέος** (XIII.7a) Καὶ ὅρα ἐξ ὧν ἐπεπόνθει πῶς πίνουσα ἐκ τοῦ νομιζομένου αὐτῇ βαθέος εἶναι φρέατος. And consider, on the basis of her experiences, how she was not refreshed nor relieved of thirst, although she drank from the well that she supposed to be deep.; **βάθος** (XIII.15f) < ἐπεὶ > τρανὴν καὶ ἔκτυπον περὶ τῶν ζητούμενων κατάληψιν οὐ δύναται τὸ νομιζόμενον ὑπ’ αὐτοῦ βάθος παρασχεῖν.; [since] what he thought was profound cannot provide a clear and distinct apprehension of the things investigated.; **βάθους** (XIII.15b) ὁ μεταλαμβάνων <τοῦ νομιζομένου>ου, φησί, βάθους λόγων, He who partakes, he says, of the [supposed] profundity of doctrines.; **βαθύ** (XIII.40a) Ἡ δὲ δευτέρον <<κύριον>> ἀναγορεύει τὸν σωτήρα ἢ Σαμαρεῖτις πρότερον μὲν ὅτε φησί <<Κύριε, οὐτε ἀντλήμα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ>>, (Jn 4:11); (XIII.40b) The first time is when she says, "Lord, you have nothing with which to draw and the well is deep,"; **βαθύτατα** (XIII.15d) παραδεξάμενος ὡς βαθύτατα τὰ ἀνιμώμενα καὶ εὐρίσκεσθαι δοκοῦντα νοήματα, and that he thinks he has discovered to be most profound.

has received of my water will receive so great a benefit that a fountain capable of discovering everything that is investigated will gush forth within him. The waters will leap upward; his understanding will spring up and fly as swiftly as possible in accordance with this briskly flowing water, the springing and leaping itself carrying him to that higher life which is eternal.” (XIII.16e-h) He stitches the words ‘investigated’ and ‘understanding’ into the imagery of ‘living water’ he had previously developed. He then adds: “He says that eternal life is the [goal], as it were, of the water that springs up.” (XIII.17a) In the final comment he meshes two strands into one. This reminds us that the goal of the living water, as had been previously discussed, and now too of the teachings of Christ, are both eternal life. Through this approach, Origen builds upon the first level-second level distinction in order to introduce the ‘doctrines - teachings from Christ’ distinction, which he now applies to a new setting.

This manoeuvring shows us both Origen’s systematic approach and his flexibility in application. He respects the structure of the Johannine text but also attempts to apply the method of making distinctions to a new setting. Origen identifies and reinforces a particular structure in John 4 and in a way that builds up catechetically, he expands and reinforces it. He respects what he has found and then goes beyond it. In a similar way, the first level lays the foundation for the advantages of the second level to be known. The second level is perhaps more accurately described as the second stage of the continuum. The second level is the first step in the progression which leads to that which is beyond - and the trajectory keeps going in the direction of eternity.

### **8.e.viii. The Second Level is Reached Through Dialogue.**

#### **8.e.viii.1. Introduction.**

It is not enough to recognize the advantages of the second level without knowing how to get to it. In a very subtle way, Origen demonstrates how the path moves towards

the second level and beyond. In the oral-scribal intertexture section on *ComJn* XIII.3-6, I discussed briefly Origen's use of the Biblical *topics* of asking and receiving. In a variety of ways, this *topic* extends throughout *ComJn* XIII and is central to how he sees progress taking place. Once again this dialogue takes place within the context of an interaction between the first and second levels and is also built on the basic 'drink-satiation' / 'water-living water' narrative in John 4.

The dialogues form a key structural feature of *ComJn* XIII.3-42. This can be seen both in the chart above and in the inner texture section which shows at least 89 speech related words. The primary dialogue in this section is of course between the Samaritan woman and Jesus. Above I reflected on that relationship within the 'first level - second level' framework. Here I will focus on how Origen shows that their dialogue led the Samaritan woman to the second level. Since his reflections are always based on the foundation of some aspect of the text, let us look a little closer at the dialogue in John 4:10 as found in XIII.3b: "If you knew the gift of God and who he is who says to you, 'Give me a drink,' you would have asked him and he would have given you living water."<sup>400</sup> The words 'asked' and 'given' are pivotal in this sentence. To help us focus on these, I have removed the water related words that we have already looked at: gift of God, drink, and living water. We are left with this chiastic structure:

|                                            |                                                          |
|--------------------------------------------|----------------------------------------------------------|
| (a <sup>1</sup> ) If you knew              | (b <sup>1</sup> ) Who he is who says to you              |
| (b <sup>2</sup> ) You would have asked him | (a <sup>2</sup> ) He would have given you <sup>401</sup> |

This contains two first-second level relationships, the first is the one between the Samaritan woman and Jesus, and the second is between asking and being given. To highlight the first level-second level relationship, we can rephrase the sentence to read:

400. RSV translation: "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

401. (a<sup>1</sup>) Εἰ ἤδεις - (b<sup>1</sup>) τίς ἐστὶν ὁ λέγων σοι  
 (b<sup>2</sup>) Δός μοι πίνειν, σὺ ἂς ἤτησας αὐτόν - (a<sup>2</sup>) ἔδωκεν ἅν σοι ὕδωρ ζῶν.

‘When the Samaritan woman asks, Jesus gives’ or inversely ‘Jesus gives when the Samaritan woman asks.’ In addition, the chiasmic structure highlights the relationship between knowledge and receiving. Jesus’s goal therefore is not only to give her living water, but also knowledge. Structurally, the reference to knowledge could refer to either knowledge of the gift of God/living water or the knowledge of Jesus. This ambiguity is perhaps purposeful to affirm that it refers to both. Knowledge is here proposed to be the first step before the dialogue, which leads to receiving, can even begin. Ironically, without knowledge of the gift of God, the Samaritan woman would not be able to ask for or receive the gift of God which is living water. Furthermore, she needs to know in order to ask and when she asks she will know. This short verse packs in a multiplicity of overlapping ideas and relationships including: knowledge of the gift of God, knowledge of Jesus, the gift of God and Jesus are synonymous, knowledge is the gift of God, the gift of God is the living water, Jesus provides the gift of God, Jesus is the gift of God, the living water is the gift of God, ask in order to get the gift of God, asking gets you living water, and asking gets you the gift of God. Jesus says he will give her living water, then points to a dialogue as the means of receiving it. Knowledge and living water occur at opposite ends of the spectrum, with the dialogue portrayed as being pivotal in the process. The progression takes place from knowledge of the gift of God, to asking, to receiving, to finally being given the living water.

#### **8.e.viii.2. *ComJn* XIII.3a-5d.**

Origen builds upon this aspect of John 4:10 to highlight the pattern, parallel it, then apply it to contemporary issues. He returns to the dialogue between the Samaritan woman and Jesus in *ComJn* XIII.3a-4b, 6a-7, 23a-25c, and 40a-41d. The frequent reminder of the ‘asking-receiving’ *topic* reinforces that he will be working within and

paralleling this structure. For example, the asking and receiving pattern forms the core of several sections that follow.

This section shows that Origen is intent to work within the framework of ‘asking-receiving’ as he states: “It may, perhaps be a dogma of some kind that no one receives a divine gift who does not request it.” (5a) He elevates this principle, which he has identified, to the level of a possible dogma (δόγμα), then draws upon Psalm 2:7-8 and Matthew 7:7-8 for support. We can see the following parallels between John 4 and these verses.

To the ‘Samaritan woman - Jesus’ first level-second level relationship, Origen parallels the relationship between the ‘Saviour/Son - Father/Lord (5b-c). Here we see the pattern reinforced of the person at the second level (Jesus-Father-Lord) urging the person at the first level (Samaritan woman-Saviour-Son) to ask the person at the second level for a gift (living water-the Gentiles as inheritance-ends of the earth as possession) which the second-level person will grant when the request is made. The language that Origen uses in 5a-d also affirms that he is paralleling the dialogical nature of the relationship that he had previously presented in 3a-4b. Note particularly the repetitive linguistic similarities between 3c and 5b; already identified in the section on inner texture:

(3c) As if to urge ( προτρέπων) her to ask (αἰτῆσαι) for the living water

(5b) Father... urges (προτρέπει) the Savior himself to ask (αἰτεῖν)

In 5d, Origen concludes this section by quoting both Matthew 7:7 and 7:8. He reinforces the importance of the dialogue as he writes: “And the Savior says, ‘Ask and it will be given to you,’ ‘for everyone who asks receives.’ ” What we see in this section is that Origen, as closely as possible, points out then follows the dialogical aspects of John 4 in order to reaffirm in *ComJn* the progression from the first level to the second through a dialogue.

### 8.e.viii.3. *ComJn* XIII.6a-12b.

In 6a, Origen focuses on Jesus persuading (πείθεται) the Samaritan woman to ask,<sup>402</sup> thereby emphasizing Jesus's success in eliciting her response and the benefit to her as a result. Prior to her dialogue with Jesus, she returned many times to the well, but the water she drew was repeatedly proven to be insufficient. The emphasis on this transition is made in XIII.7, where Origen says that before meeting Jesus "she was not refreshed nor relieved of thirst, although she drank from the well that she supposed to be deep." However, things were now beginning to go in a different direction. The continuation of the dialogue was made possible because she was "persuaded to ask," (6a). Without this there would not have been a dialogue.

After showing the importance of the dialogical process, Origen does two things simultaneously in 8a-12b. He says that he wants to discuss "what is meant by the saying, 'Everyone who drinks of this water will thirst again.' " (8a) He does, but what is ideologically significant are the two ways in which he does it. First, he provides several examples related to the *topic* of satiation. Second, he shows that satiation took place through a series of dialogues which are very similar to the one between the Samaritan woman and Jesus. Origen's citations consist of three groups:

- a) Exodus 16:1-4 (XIII.9b-f)
- b) Exodus 15:24; Exodus 15:25 (XIII.10b-c)
- c) Exodus 17:1-2, Exodus 17:3 (XIII.11)

As seen in the opening chart there are a variety of first level-second level relationships in these sections. These are important as Origen focuses on the dialogical interaction between them and thereby highlights the ideological framework that he is working within. In brief, the people dialogued with Moses, Moses dialogued with the Lord, and the Lord provided for their needs. When the people were hungry or thirsty, they asked Moses.

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402. See 6a 'πείθεται.' This is the only time that a word derived from 'πείθω' occurs in *ComJn* XIII.3-42.

When Moses heard their complaints he asked the Lord. As a result of the dialogue between the people and Moses, there was a dialogue between Moses and the Lord. Through this dialogue between Moses and the Lord, water is provided. And, as a result of these dialogues, the people were satiated.

#### **8.e.viii.4. *ComJn* XIII.13a-22c.**

This section differs in content but not in form from the previous ones. In 13a-14b, Origen mentions the temporary nature of the satiation that water provides, thereby reminding us that this discussion is still ongoing. Then in 15b-16c he moves to apply the previously mentioned themes and patterns to a discussion on doctrines. The first-level second level relationship here is between the “profundity of doctrines” (15b) and Jesus’s “teaching” (16c). As is expected, the first-level item is important and temporarily beneficial (15b-d) but also shown to be deficient (15e-f). Origen affirms: “Wherefore, even if someone should be convinced by what is said and agree, he will find later, nevertheless, that he has the same deficiency that he had before he learned these things.” (16a-16c)

But what dialogue could take place for the transition to be made from the first to the second level in this situation? The uniqueness of this section is that the transition takes place as a result of an interior, rather than an exterior dialogue. Origen notes that the individual who had previously been satisfied with his thoughts, will “when he has reconsidered them, raise new questions about these ideas.”<sup>403</sup> It is only when this takes place that the person will be able to receive the teachings of Jesus. Origen uses the narrative voice of Jesus to interlace the discussion in John 4 to the issue of teachings. Origen, via Jesus, says:

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403. *ComJn* XIII.15e: “ἀλλά γε πάλιν δεύτερον ἐπιστήσας ἐπαπορήσει περὶ τούτων.”

But I have teaching that is such that it becomes a fountain of living water in the one who has received what I have declared. And he who has received of my water will receive so great a benefit that a fountain capable of discovering everything that is investigated will gush forth within him. The waters will leap upward; his understanding will spring up and fly as swiftly as possible in accordance with this briskly flowing water, the springing and leaping itself carrying him to that higher life which is eternal. (16c-h)

We can see that “capable of discovering everything that is investigated,” “teaching,” “what I have declared,” and “understanding” which had not been part of the Johannine narrative are now an integral part of Origen’s commentary.

The linguistic and structural parallels go beyond the similarities and differences between John 4 and Origen’s text. A further parallel is seen in his own words when he describes the dialogue between the Samaritan woman and Jesus and the dialogue that is taking place here within the individual. In particular we can see the linguistic similarities between Origen’s commentary in 4a and 15e.

A. 4a. The Samaritan woman did not respond to his first answer, but **raised a question** concerning the comparison of the waters (Καὶ ἐπὶ μὲν τῷ προτέρῳ οὐκ εἶπεν, ἀλλὰ **ἐπαπορεῖ** περὶ τῆς συγκρίσεως τῶν ὑδάτων ἡ Σαμαρεῖτις).

B. 15e. [(15b) He who partakes, he says, of the [supposed] profundity of doctrines, (15c) even if he is satisfied for a little while and accepts the ideas that are drawn out (15d) and that he thinks he has discovered to be most profound,] will, however, when he has reconsidered them, **raise new questions** about these ideas with which he was [once] satisfied (ἀλλὰ γε πάλιν δεύτερον ἐπιστήσας **ἐπαπορήσει** περὶ τούτων).

In 4a, the Samaritan woman, who is at the first level, asks Jesus, who is at the second level, a question regarding the living water that is also at the second level. As a result of this dialogue she is able to move to the second level. In 15e, the person, who is at the first level, questions himself. He therefore dialogues with himself, and will through this dialogue reach the second level. As a result, that person will have moved from holding the insufficient “profundity of doctrines” to discovering the eternal “teaching” of Jesus. Therefore, we see how Origen parallels the structure, the wording, and the ideology that is present in both of these dialogues.

### 8.e.viii.5. ComJn XIII.23a-42.

In XIII.23a-25c, Origen returns to a reflection of John 4. This is once again used to encompass a point that he wants to make. This discussion is a further development of the one made in the previous section. The first level-second level relationship here consists of “the Scriptures” (26a) and “the truth itself” (26a). The key phrase that we need to consider is: “associate with and be with the truth itself.”<sup>404</sup> The ‘Scriptures’ parallel the ‘water’ and the ‘truth’ parallels the ‘living water.’ Our association with the truth parallels the Samaritan woman’s association with Jesus. Without this dialogue the progress from the first to the second level is not possible in either situation.

Origen is careful to not present this as a mechanical process. He therefore dedicates 27a-39c to a caveat that not all are able to progress in the same way to the second level. True to the already established pattern, he shows that those who are at the second level are those who have communicated with God in a more intimate way. He gives the example of John who heard but “is forbidden to write when he is about to record all that the seven thunders said”<sup>405</sup> and also speaks of Paul who “has heard words that cannot be spoken.”<sup>406</sup> Initially, this limitation seems to go against Origen’s previous encouragement to ask and seek. However, the aspect of a limitation is an important

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404. *ComJn* XIII.26. “τῆς τῶν αὐτῇ τῇ ἀληθείᾳ ὁμιλησόντων καὶ συνεσομένων ὠφελείας.”

405. *ComJn* XIII.28a. See also XIII.33a-d: “But if we say that some know that which is beyond what is written, we do not mean that these things can be known to the majority. They are known to John who hears what kind of words were those of the thunders but is not permitted to write them. He understands things but does not write them in order to spare the world, because he thought that not even the world itself could contain the books that could be written.”

406. *ComJn* XIII.28b. See also XIII.34a-35d: “The ‘words that cannot be spoken’ which Paul has learned are also ‘beyond that which is written,’ if indeed men have spoken the things that have been written. And the things “that eye has not seen” are beyond the things that are written, and the things “that ear has not heard” cannot be written. The things, too, that have not entered the heart of man are greater than the fountain of Jacob. These things are made manifest from the fountain of water leaping into eternal life to those who no longer have the heart of man, but who are able to say, ‘But we have the mind of Christ,’ ‘that we may know the things that are given to us by God, which things also we speak, not in the learned words of human wisdom, but in words learned of the Spirit.’ ”

reminder that human abilities and human knowledge are in fact finite not eternal. Thus, Origen reaffirms that we need to continually search for the fullness; nevertheless, only a part of what can be known is able to be known here on earth and the rest is for eternity. In this way, he highlights the importance of the dialogue for the journey, shows that it is through a dialogue that those who know more have received more, and that without this dialogue, we end up “misunderstanding” and “maintaining certain irreverent things.” (39c) This section is therefore not a discouragement but an encouragement to seek, as the deficiency that Origen identifies is the one from the individual “who has not been engaged very diligently.” (42a) As a result, those who withdraw from the dialogue are neither able to know more, nor able to move beyond -- where more can be known, either now or later.

#### **8.e.ix. Conclusion.**

What are some conclusions that we can draw from the above analysis? As a preliminary note, the above analysis would not have been possible without the foundational work done in inner texture. This initial analysis enabled us to verify our observations regarding a particular aspect of the text on the basis of the actual data. As mentioned above, data are not synonymous with the truth, but when what is presented as the truth is not consistent with the data it ceases to be true. The inner texture forms not only the starting point for Sociorhetorical analysis, but also the constant reference and verification point for ideological texture. Ideological texture’s concern for the author, text, and reader enables us to look at any given text from a variety of angles. Through this approach, we allow the text which we see to lead us to previously unseen aspects both in the text and in directions where the text may be pointing.

We have been able to gather several conclusions in this section on ideological texture. The first is related to the author. This is a good starting point because a key

aspect of ideological texture is how the author gets the audience to understand something, specifically by the configuration and reconfiguration of *topics*. The first conclusion relates to how the author places himself as the guide of the argument. Origen's approach is very subtle yet intricate. He points the reader to the text, develops certain details that he sees, then gently invites the reader to include himself into that pattern. Second, if we were to read only this aspect of *ComJn* or if this section were our sole exposure to Origen's writings, we would come away with the impression that he and the intertextual citations he makes are the only references. He and the citations are the only two sources of authority. There are no allusions to other figures, nor even references to any communal or ecclesiastical community. Origen's focus here is his mediating role between the text and the reader. He mediates the reader's entry into the world of the text and beyond it in a similar manner that Jesus mediates the movement of the Samaritan woman to living water. Origen does not present himself as a gang leader and neither does he set up Jesus to be one.<sup>407</sup> Rather he mediates the individuals's journey to God, through Christ. The source of power is deferred from him to the reader. Thus he is not a guru with abstract advice, nor a captain who sails the rough waters for us, but a teacher, a guide, a counsel, and fellow Christian. As we noted above, he refers to others, 'one,' 'they,' and also on numerous occasions uses the 'we,' as in "when we have wasted away" (8c) to also include himself as a disciple and fellow pilgrim on the way. His commentary does not elevate his role but places it at the level of the reader to facilitate the movement of the

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407. Robbins defines a gang as "a leader-centered coalition (a temporary alliance of distinct parties for a limited purpose) whose members associate regularly on the basis of affection and common interest and possess a marked sense of common identity. In short, a gang is a large clique with a single leader." Robbins, *Exploring the Texture of Texts*, 100. He bases this definition on the work of Boissevain who discusses the dynamics of various coalitions such as "cliques, gangs, action-sets and factions." Jeremy Boissevain, *Friends of Friends: Networks, Manipulators and Coalitions* (Pavilion Series; Oxford: Blackwell, 1974), 8. Boissevain defines a gang as "a leader-centred coalition whose members associate regularly on the basis of affection and common interest and possess a marked sense of common identity. In short, a gang is a large clique with a single leader who is both the symbol and central focus of the coalition." *Ibid.*, 181.

reader to higher grounds.

The second set of conclusions relates to the text. A primary feature of the text is that the characters do not interact laterally but move upward as a result of their interactions. The Samaritan woman is not simply having a dialogue with Jesus, she is being elevated by the dialogue. Moses is not simply speaking with the people, he is mediating a gift from above. Any stratification is not intended as a position of superiority in relation to the other who is in servitude or is unimportant. There are no positions of inequality presented in this text; rather there are positions of strength which facilitate mediations to positions beyond both the position of the first and second. Furthermore, at the intertextual level, the text interacts and incorporates other texts to reaffirm the positions that Origen presents. This interaction further elevates the text and gives it a much wider perspective, authority and appeal.

The third set of conclusions relates to the audience. Origen allows the audience to initially observe from a distance but gradually and repeatedly invites them to interact and thereby join the movement upward. There are no groups formed through this text; there are only individuals who are re-formed. It is the common upward movement that creates a community with those who had previously taken part or will subsequently be challenged to move upward. The community, if any, results from the upward movement and is not the source or place where the upward movement takes place, not even the object of the movement. This is very similar to how Nicodemus, a public figure and a member of a prestigious and privileged group, the Pharisees, approached Jesus by night for individual instruction (Cf. John 3:1-21). Although the section in *ComJn* may seem aliturgical and communally disconnected, there is no polemic intent to this text. Rather the goal is to emphasize the primary role of the individual, who, after having been elevated, joins the other individuals who have already been elevated. Only then is a group formed.

I have set out to show the rhetorical force behind the ideological texture of *ComJn* XIII.3-42. This has been done by the section above and highlighted in the conclusion. The author is ultimately inviting us to move catechetically at two levels. The first is to move us from lack of knowledge about the details of the text. He does this by illuminating its key aspects. Secondly, and most importantly he is inviting us into the dialogue of the text in order for us to be elevated through the dialogue to that which is eternal. Origen is successful ideologically, rhetorically, and catechetically at both levels.

## 9. Thesis Conclusion.

### 9.a. Synthesis.

My initial interest in Origen flowed from what I saw as a very unequal treatment of his writings. I was mesmerized at how the foremost and most prolific pre-Nicene Theologian could have influenced all the early major Theologians of both East and West, while at the same time be repeatedly treated in so many contradictory ways. Despite praises by the most respected figures of the past and the present, the literature continues to portray him as a hero and a villain, thus leaving him under a cloud of suspicion. While many consider him to be a cut above, others have too frequently focused on his cut below.

This thesis is not intended as a polemic in any direction. Rather, following the precept of 1 Peter 3:15 “to account for the hope that is in you,” this approach has presented an account of the inner dynamics of *ComJn* XIII.3-42 that primarily reflects how the author has presented his work. We have gone deeper into this very specific text in order to present a systematic account of the data as they are presented rather than being content with simply our impressions which are heavily colored by our personal needs. The results can now be used to not so much criticize or praise Origen, but to understand him more fully based on the structure that he works within and the data that he presents. This proposal has provided a way out of the polarizing positions that stem from subjective impressions by searching for an objective approach where common ground for further discussion can be pursued. Sociorhetorical analysis has helped us to find a way to take a fresh look at Origen. The value of this multi-faceted approach is that it is both data based and ideologically sensitive.

As a result, I have confirmed that the authors who have written on Origen’s commentary on the Gospel of John have made important contributions by focusing on

specific aspects of his work. For example, some of these authors have recognized that he works at two levels. Then, they have provided isolated examples of either the first, the second, or both. These discussions have pointed to more than one level, but have overlooked the nature of each and the nature of their relationship to each other. This has resulted in unnecessary digressions and speculations with regards to his approach. My research has affirmed aspects of the previous research that has focused on the existence of two levels in Origen's works, but has also built upon it to show how consistently he works within this structure, specifically in *ComJn* XIII.3-42.

Furthermore, and more uniquely, by a thorough data analysis this thesis has demonstrated that Origen cannot be said to deny the importance of the historical sense. The results of the analysis provided here counter very strongly the still circulating idea that he was Platonic in his approach of scripture. As Johnson notes: "A popular impression of Origen is that he championed allegory and despised the literal sense of the text, once more because of a deeply ingrained Platonic outlook."<sup>408</sup> Johnson aptly adds: "He does not deny that there is real history in the Bible; in fact, he thinks there is more rather than less (*Princ.* 4.1, 19)."<sup>409</sup> My analysis shows that Origen does not demonstrate either a Platonic or a gnostic attitude when he presents two levels, but rather, and radically important, is that these two levels build upon each other and remain related to each other throughout the process. This is a key distinction that I demonstrate through the data that are first summarized then analyzed. Without the kind of analysis presented here the above statements would remain on the level of personal opinions and supported only

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408. Luke Timothy Johnson, "Origen and the Transformation of the Mind," in *The Future of Catholic Biblical Scholarship a Constructive Conversation* (eds. Luke Timothy Johnson and William S. Kurz S.J.; Grand Rapids, Michigan: W.B. Eerdmans Pub. Co., 2002), 71.

409. *Ibid.*, 73. For more on Origen's understanding of history see: Panayiotis Tzamalikos, *Origen: Philosophy of History and Eschatology* (Supplements to Vigiliae Christianae; Leiden Boston: Brill, 2007).

by whatever particular isolated texts authors decide to choose to support their desired view.

Second, authors who have written on Origen and *ComJn* in particular have focused on his use of the Old Testament. This is not only an important and unavoidable aspect of Origen's writings, but also of all early Christian literature, including the New Testament itself. Frequently, the significance of the use of the Old Testament is connected to either the wider story of salvation, the anti-Marcion emphasis, the issue of one God who spoke in and inspired both works, the unity emphasized by the use of the Old Testament, and the issue of prophecy and fulfillment. Though the presence of Old Testament texts is a characteristic of *ComJn* that no reader can overlook, it is also not a great insight to simply acknowledge the presence of Old Testament texts in any Christian document. We have seen how Sociorhetorical analysis takes this issue to a different level through its category of intertexture.

Sociorhetorical analysis acknowledges the presence of not only oral-scribal elements, but also cultural, social, and historical aspects. Therefore, this thesis has shown that recognizing Old Testament elements in a text is only one part of the intertextual realities of the text. As we have seen in the data, *ComJn* XIII.3-42 also contains a significant amount of New Testament texts, as well as other cultural, social, and historical elements that cannot be overlooked and which only come out more fully when we pursue a systematic approach.

This wider scope may seem like a significant enough contribution of Sociorhetorical analysis. However, Sociorhetorical analysis not only encourages us to look for the many aspects that an author takes into consideration when composing a text, but also moves us to question the rhetorical significance that this process has in the very complex process of communication. Therefore, at this level, Sociorhetorical analysis has

provided us with the tools to focus, in a systematic way, on discovering a wider range of intertextual aspects of *ComJn*. We have not only seen that Old Testament elements exist in *ComJn* XIII.3-42, which many other authors have also pointed to, but have also moved this discussion forward by systematically listing all the intertextual elements in the text in order to be able to better see how intertexture works to support the rhetorical structure and movements of this text.

Furthermore, as a result of the categories provided to us by intertexture we have been able to distinguish between the variety of ways that Origen incorporates texts. In particular we have noticed how oral-scribal intertextual elements are present in a variety of ways. As a result of acknowledging these differences we have been able to see the variety of emphases that Origen places in his discussion. This has helped us distinguish between texts and *topics* that he treats briefly and others that he cites more extensively. The categories developed by Sociorhetorical analysis have enabled us to see the range of Origen's dependency on external elements and the role they play in *ComJn*. As a result we have seen that the range of Origen's emphases in his discussion reflects a rhetorical focus and direction that is usually quickly overlooked. No author has acknowledged this to be an important component of analyzing Origen's approach. The point that follows shows why this cannot be overlooked.

The third contribution that a Sociorhetorical approach has made is that we have been able to move from accumulating data to the question of their significance. After recognizing the existence of various incorporated texts, then looking at their original context, then noting to what degree they were used, we were able to get to the question of the implications of using these texts. The initial data and the distinction between the different intertextual uses of texts enabled us to move to the section on ideology. This helped us to move from what is there to why it is there and how the various discernible

elements function. Through this process we have been able to recognize the presence of external texts, systematically list them, identify various levels of dependence, see what texts Origen considers to be most important to his argument, then move towards the implication that they have in the larger argument. This process has provided necessary data for the ideological analysis. The three points that we have been able to see as a result of the categories of Sociorhetorical analysis has moved the discussion on Origen's approach, and in particular in *ComJn* XIII.3-42 several steps forward.

### **9.b. Future Possibilities.**

The development of a wide range of methodologies to analyze Scriptural texts has contributed very positively to Biblical studies. The tools of Sociorhetorical analysis in particular have proven beneficial for many scholars. This is the first time Sociorhetorical analysis has been used to study an early Christian text. As a result we have been able to notice aspects and interactions within *ComJn* that have not been previously focused upon. Due to the detailed nature of this approach, the above study was constrained to a relatively short section of *ComJn*. This leaves much room for this multi-layered approach to be used on either other sections in *ComJn* or Origen's other writings. If this is done we would be able to compare both data and conclusions. The data in *ComJn* XIII.3-42 showed us Origen's incredible consistency in recognizing a first and second level, affirming the importance of and interdependence of both, and pointing to the path that leads to the second by way of the first. However, does the consistency that he demonstrates in this section extend throughout book X and the rest of *ComJn*? Further studies could pursue such comparisons.

In addition, further studies could develop computer programs to facilitate the research I did manually in order to free up the researcher to focus on the analysis. The

online tools available for Biblical scholars that facilitate a wide variety of search options such as lexical and grammatical patterns have greatly assisted researchers at all levels. The availability of similar kinds of tools would encourage other researchers to begin with the inner structure of early Christian texts prior to further analysis. Because of the tools available to Biblical scholars proof-texting is mostly avoided. Among academic discussions we do not hear the blanket statement ‘the Bible says ...’ because the basic premise is accepted that every text exists in a context. Though early Christian scholarship is also increasingly moving in this direction, ‘the Fathers say ...’ chorus is too often heard. The development of computer generated programs would enormously facilitate research into innertexture, inter-texture, and ideological texture. This would confirm that all discussion of early Christian texts is grounded in the awareness of the many lexical, historical, and social realities of every text.

We are currently witnessing a great revival in the study of early Christianity. Texts that were once only available in Latin or Greek are now accessible in critical editions in many languages. However, there is still much work to be done at the textual level. As well at the level of analysis, scholars have taken a multitude of approaches. Rigorous studies on the textual and Theological aspects of Origen’s work is ongoing. This is necessary as there are still many prominent Theologians who strongly criticize him. However, the deep and sometimes complex nature of his writings results in criticisms based on incorrect foundations. Those who criticize or praise him do not necessarily always understand him sufficiently. I hope the above study will contribute to the already dynamic discussion on Early Christian texts by proposing a difficult though necessary and rewarding approach. A textual, critical, and Theological master such as Origen deserves nothing less.

## 10. Appendix I. Contents of *ComJn* with Correspondence to the Gospel of John

### Origen's *Commentary on the Gospel of John*

*With page numbers corresponding to:*

Origen. *Commentary on the Gospel According to John. Books 1–10.*  
Translated by Ronald E. Heine. Fathers of the Church, Volume 80. Washington,  
D.C.: Catholic University of America Press, 1989.

Origen. *Commentary on the Gospel According to John. Books 13–32.*  
Translated by Ronald E. Heine. The Fathers of the Church, Volume 89.  
Washington, D.C.: Catholic University of America Press, 1993.

| <b>BOOK ONE:</b> |                                                                                                                               |         |
|------------------|-------------------------------------------------------------------------------------------------------------------------------|---------|
| I.1-11           | Transfer from 12 tribes to people of Christ.                                                                                  | Pp. 3-8 |
| I.12-89          | Discussion on firstfruits and gospel (what is, contents, betrayal of, those honored with ministry of evangelist, conclusion). | 9-51    |
| I.90-108         | John 1:1a. Sense of the term “beginning.”                                                                                     | 52-56   |
| I.109-124        | Application to the Son of God, beginning of discussion of the titles of Son.                                                  | 56-59   |
| I.125-292        | Explication of “the Word,” the title of the Son of God, and other titles.                                                     | 59-94   |

| <b>BOOK 2: (John 1:1-7)</b> |            |            |            |            |         |
|-----------------------------|------------|------------|------------|------------|---------|
| II.1-63                     | John 1:1bc | Pp. 95-110 | II.112-157 | John 1:4   | 124-136 |
| II.64-69                    | John 1:2   | 110-112    | II.158-174 | John 1:5   | 136-141 |
| II.70-111                   | John 1:3a  | 112-124    | II.175-229 | John 1:6-7 | 141-157 |

| <b>BOOK 4:</b> |                           |            | <b>BOOK 5:</b> |                     |            |
|----------------|---------------------------|------------|----------------|---------------------|------------|
| IV.1-3         | Simplicity of Scriptures. | Pp.158-159 | V.1-8          | Multitude of words. | Pp.160-167 |

| <b>BOOK 6: (John 1:15-29)</b> |                                           |             |            |              |         |
|-------------------------------|-------------------------------------------|-------------|------------|--------------|---------|
| VI.1-5                        | Calm required to build a structure.       | Pp. 168-169 | VI.119-152 | John 1:24-25 | 202-212 |
| VI.6-12                       | Addresses Ambrose regarding his troubles. | 169-171     | VI.153-203 | John 1:26-27 | 212-203 |
| VI.13-42                      | John 1:15-17                              | 171-180     | VI.204-251 | John 1:28    | 224-236 |
| VI.43-92                      | John 1:19-21                              | 180-194     | VI.252-307 | John 1:29    | 237-252 |
| VI.93-118                     | John 1:22-23                              | 194-202     |            |              |         |

| <b>BOOK 10: (John 2:12-25)</b> |               |             |           |              |         |
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| X.67-118                       | John 2:13a    | 270-281     | X.307-323 | John 2:23-25 | 324-427 |
| X.119-224                      | John 2:13b-17 | 281-304     |           |              |         |

| <b>BOOK 13:</b> |               |           |              |               |         |
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| XIII.1-39       | John 4:13-14  | Pp. 69-76 | XIII.226-227 | John 4:33     | 115     |
| XIII.40-42      | John 4:15     | 76-77     | XIII.228-249 | John 4:34     | 115-119 |
| XIII.43-50      | John 4:16-17a | 77-79     | XIII.250-273 | John 4:35a    | 120-125 |
| XIII.51-74      | John 17b-18   | 80-83     | XIII.274-284 | John 4:35b    | 125-127 |
| XIII.75-85      | John 4:19-20  | 83-86     | XIII.285-319 | John 4:36     | 127-136 |
| XIII.86-100     | John 4:21     | 86-88     | XIII.320-324 | John 4:37     | 136-137 |
| XIII.101-108    | John 4:22     | 89-90     | XIII.325-337 | John 4:38     | 137-140 |
| XIII.109-118    | John 4:23a    | 90-92     | XIII.338-341 | John 4:39     | 140-141 |
| XIII.119-122    | John 4:23b    | 92-93     | XIII.342-351 | John 4:40-41  | 142-143 |
| XIII.123-164    | John 4:24     | 93-103    | XIII.352-363 | John 4:42     | 144-146 |
| XIII.165-172    | John 4:25-27  | 103-105   | XIII.364-380 | John 4:34-44  | 147-150 |
| XIII.173-192    | John 4:28-30  | 105-108   | XIII.381-390 | John 4:45     | 150-152 |
| XIII.193-202    | John 4:31     | 109-110   | XIII.391-393 | John 4:46a    | 152-153 |
| XIII.203-225    | John 4:32     | 111-114   | XIII.394-455 | John 4:46b-54 | 153-165 |

| <b>BOOK 19:</b> |           |            |             |           |         |
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| XIX.64-90       | John 8:21 | 183-188    | XIX.159-160 | John 8:25 | 204     |
| XIX.91-126      | John 8:22 | 188-196    |             |           |         |

| <b>BOOK 20:</b> |            |         |            |            |         |
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| XX.57-65        | John 8:39a | 218-219 | XX.276-282 | John 8:46a | 263-264 |
| XX.66-79        | John 8:39b | 219-223 | XX.283-286 | John 8:46b | 264-265 |
| XX.80-86        | John 8:40a | 223-224 | XX.287-309 | John 8:47  | 265-270 |
| XX.87-95        | John 8:40b | 225-227 | XX.310-321 | John 8:48  | 270-272 |
| XX.96-127       | John 8:41a | 227-232 | XX.322-349 | John 8:49  | 273-278 |
| XX.128-134      | John 8:41b | 233-234 | XX.350-362 | John 8:50  | 278-280 |
| XX.135-159      | John 8:42a | 235-239 | XX.363-377 | John 8:51  | 280-283 |
| XX.160-162      | John 8:42b | 239-240 | XX.378-380 | John 8:52a | 283     |
| XX.163-170      | John 8:43  | 240-241 | XX.381-417 | John 8:52b | 284-291 |
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| XXVIII.51-71    | John 11:43-44                       | 303-8     | XXVIII.244-249 | John 11:57    | 341-41 |

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| XXXII.5-55      | John 13:2-5        | 343-52 | XXXII.240-259                  | John 13:22    | 386-90  |
| XXXII.56-110    | John 13:6-11       | 352-63 | XXXII.260-299                  | John 13:23-29 | 390-98  |
| XXXII.111-140   | John 13:12-15      | 363-69 | XXXII.300-317                  | John 13:30    | 398-401 |
| XXXII.141-168   | John 13:16-18      | 369-74 | XXXII.318-367<br>“glory” 330-7 | John 13:31-32 | 402-11  |
| XXXII.169-197   | John 13:19         | 374-79 | XXXII.368-401                  | John 13:33    | 411-17  |
| XXXII.198-217   | John 13:20         | 380-82 |                                |               |         |

## 11. Appendix II. *ComJn* XIII.3-42. Text in Parallel Greek and English Chart

### Origen's *Commentary on the Gospel of John* Book XIII.3-42 on John 4:13-15

(XIII.1) Perhaps it might seem to you, most pious and reverent Ambrose, that *the account concerning the Samaritan woman* [Jn 4:4-43] ought not to have been broken off so that *part of it* [Jn 4:4-12] is in the twelfth volume and *the rest* [Jn 4:13-14] in the thirteenth. (XIII.2) But when we saw that the twelfth volume of our explanations had reached a suitable stopping point, we thought it good to stop at *the Samaritan woman's account of the well that she mentions—how Jacob gave it, and how he himself and his sons and his livestock drank from it* [Jn 4:12] -- that we might begin the thirteenth volume with *our Lord's answer to her* [Jn 4:13].

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| (XIII.3a) Δεύτερον τοῦτο ἀποκρίνεται πρὸς τὴν Σαμαρεῖτιν ὁ Ἰησοῦς,                                                                                              | (XIII.3a) This is <i>Jesus' second answer to the Samaritan woman</i> [Jn 4:13-14].                                                                                                                       |
| (XIII.3b) πρότερον μὲν λέγων <<Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι Δός μοι πιεῖν, σὺ ἂς ᾔτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν>> (Jn 4:10), | (XIII.3b) Earlier <i>he said</i> , “ <i>If you knew the gift of God and who he is who says to you, Give me a drink, you would have asked him and he would have given you living water.</i> ” [“Jn 4:10”] |
| (XIII.3c) καὶ νῦν ὡς προτρέπων αὐτὴν ἐπὶ τὸ αἰτῆσαι τὸ ζῶν ὕδωρ λέγει τὰ ἐκκεείμενα.                                                                            | (XIII.3c) And now, as if to urge her to ask for <i>the living water</i> [“Jn 4:10”], <i>he speaks these words</i> [Jn 4:13-14].                                                                          |
| (XIII.4a) Καὶ ἐπὶ μὲν τῷ προτέρῳ οὐκ εἶπεν, ἀλλὰ ἐπαπορεῖ περὶ τῆς συγκρίσεως τῶν ὑδάτων ἢ Σαμαρεῖτις                                                           | (XIII.4a) The Samaritan woman did not respond to <i>his first answer</i> [Jn 4:10], but <i>raised a question</i> [Jn 4:11-12] concerning <i>the comparison of the waters</i> [Jn 4:10].                  |
| (XIII.4b) μετὰ δὲ τὴν δευτέραν ἀπόκρισιν τοῦ κυρίου παραδεξαμένη τὰ εἰρημένα φησί   <<Δός μοι τοῦτο τὸ ὕδωρ.>> (Jn 4:15)                                        | (XIII.4b) After <i>the Lord's second answer</i> [Jn 4:13-14] however, when she has accepted what he said, she replies, “ <i>Give me this water.</i> ” [“Jn 4:15”]                                        |
| (XIII.5a) Τάχα γὰρ δόγμα τί ἐστιν μηδένα λαμβάνειν θείαν δωρεὰν τῶν μὴ αἰτούντων αὐτήν.                                                                         | (XIII.5a) It may, perhaps be a dogma of some kind that <i>no one receives a divine gift who does not request it.</i> [Mt 7:7]                                                                            |
| (XIII.5b) Καὶ αὐτὸν γοῦν τὸν σωτῆρα διὰ τοῦ ψαλμοῦ προτρέπει αἰτεῖν ὁ πατὴρ ἵνα αὐτῷ δωρήσεται, ὡς αὐτὸς ἡμᾶς διδάσκει ὁ υἱὸς λέγων                             | (XIII.5b) The Father, indeed, through the Psalm, urges the Savior himself to ask that it may be given to him, as the Son himself teaches us when he says,                                                |
| (XIII.5c) <<Κύριος εἶπεν πρὸς μέ υἱός μου εἰ σὺ αἶτησαι παρ' ἐμοῦ καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς>> (Ps 2:7-8)  | (XIII.5c) “ <i>The Lord said to me, You are my son, ask from me and I will give you the Gentiles as your inheritance and the ends of the earth as your possession.</i> ” [“Ps 2:7-8”]                    |

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| (XIII.5d) καὶ ὁ σωτὴρ φησιν<br><<Αἰτεῖτε, καὶ δοθήσεται ὑμῖν>><br><<πᾶς γὰρ ὁ αἰτῶν λαμβάνει.>> (Mt 7:7-8. Lk 11:9-10)                                                      | (XIII.5d) And the Savior says, “ <i>Ask and it will be given to you,</i> ” [“Mt 7:7”] “ <i>for everyone who asks receives.</i> ” [“Mt 7:8”]                                                                             |
| (XIII.6a) Πείθεται μέντοι γε ἡ Σαμαρεῖτις αἰτῆσαι τὸν Ἰησοῦν ὕδωρ,                                                                                                          | (XIII.6a) When, however, the Samaritan woman hears about <i>the comparison of the two waters</i> [Jn 4:10], she is persuaded to <i>ask Jesus for water</i> , [Jn 4:15]                                                  |
| (XIII.6b) εἰκὼν, ὡς προείπομεν, τυγχάνουσα γνώμης ἑτεροδοξούντων περὶ τὰς θείας ἀσχολουμένων γραφάς, ὅτε ἀκούει περὶ τῆς συγκρίσεως ἀμφοτέρων τῶν ὑδάτων.                   | (XIII.6b) being, as we said before, a representation of the <i>opinion of the heterodox who busy themselves concerning the divine Scriptures.</i>                                                                       |
| (XIII.7a) Καὶ ὅρα ἐξ ὧν ἐπεπόνθει πῶς πίνουσα ἐκ τοῦ νομιζομένου αὐτῇ βαθέος εἶναι φρέατος (Cf. Jn 4:11)                                                                    | (XIII.7) And consider, on the basis of her experiences, how <i>she was not refreshed nor relieved of thirst</i> [Jn 4:15], although she drank from <i>the well</i> that she supposed <i>to be deep</i> [Jn 4:11].       |
| (XIII.7b) οὐκ ἀνεπαύετο, οὐδὲ τῆς δίψης ἀπηλλάττετο.                                                                                                                        |                                                                                                                                                                                                                         |
| (XIII.8a) Ἴδωμεν οὖν τί σημαίνεται ἐκ τοῦ <<Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν.>>                                                                               | (XIII.8a) Let us see, then, what is meant by the saying, “ <i>Everyone who drinks of this water will thirst again.</i> ” [“Jn 4:13”]                                                                                    |
| (XIII.8b) Ἔστιν δὲ ἐκ τῆς <<διψῆν>> φωνῆς καὶ ἐκ τῆς <<πεινῆν>> κατὰ τὸ σωματικὸν δύο σημαινόμενα.                                                                          | (XIII.8b) Now it is possible for the words “ <i>to thirst</i> ” [“Jn 4:13”] and “ <i>to hunger</i> ” to have two meanings in the literal sense.                                                                         |
| (XIII.8c) Ἐν μὲν καθ’ ὃ δεόμεθα τροφῆς, κενωθέντες καὶ ὀρεγόμενοι αὐτῆς, <ἢ πότου> ὑπὸ τοῦ ὑγροῦ ἡμῖν ἐπιλείποντος.                                                         | (XIII.8c) One is related to our need for food when we have wasted away and yearn for it because the liquid in us is failing.                                                                                            |
| (XIII.8d) Ἄτερον δὲ καθ’ ὃ πολλάκις οἱ πένητες καὶ ἐν ἀπορίᾳ ὄντες τῶν ἐπιτηδείων φασὶν κεκορεσμένοι τὸ πεινῆν ἢ διψῆν.                                                     | (XIII.8d) The other is related to the fact that those who are poor and in need of provisions frequently say that they are <i>hungry or thirsty</i> , although they have eaten to the full.                              |
| (XIII.9a) Καὶ μαρτύριόν γε τοῦ μὲν πρώτου ἐν τῇ Ἐξόδῳ,                                                                                                                      | (XIII.9a) There is proof of the first meaning in Exodus.                                                                                                                                                                |
| (XIII.9b) ὅτε ἀποροῦντες τροφῶν <<τῇ ἐννεακαιδεκάτῃ ἡμέρᾳ, τῷ μηνὶ τῷ δευτέρῳ ἐξεληλυθότων αὐτῶν ἐκ γῆς Αἰγύπτου, διεγόγγυζεν πᾶσα συναγωγὴ υἱῶν Ἰσραὴλ ἐπὶ Μωσῇ καὶ Ἀαρών. | (XIII.9b) <i>When they had been without food, “on the nineteenth day in the second month after they came out of the land of Egypt, all the congregation of the children of Israel murmured against Moses and Aaron.</i> |

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| (XIII.9c) Καὶ εἶπαν πρὸς αὐτοὺς οἱ υἱοὶ Ἰσραὴλ·                                                                                                                                                                   | (XIII.9c) <i>And the children of Israel said to them,</i>                                                                                                                                                                                   |
| (XIII.9d) Ὅφελον ἀπεθάνομεν πληγέντες ὑπὸ κυρίου ἐν γῇ Αἰγύπτῳ, ὅταν ἐκαθίσταμεν ἐπὶ τῶν λεβήτων τῶν κρεῶν καὶ ἡσθίομεν ἄρτους εἰς πλησμονήν,                                                                     | (XIII.9d) <i>Would that we had died, smitten by the Lord in the land of Egypt, when we sat over flesh pots and ate bread to the full,</i>                                                                                                   |
| (XIII.9e) ὅτι ἐξηγάγετε ἡμᾶς εἰς τὴν ἔρημον ταύτην, ἀποκτεῖναι πᾶσαν τὴν συναγωγὴν ταύτην ἐν λιμῷ.                                                                                                                | (XIII.9e) <i>because you brought us out into this desert to destroy this whole congregation by famine.</i>                                                                                                                                  |
| (XIII.9f) Εἶπεν δὲ κύριος πρὸς Μωσῆν· Ἴδου ἐγὼ ὦο ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ, καὶ ἐξελεύσεται ὁ λαὸς καὶ συλλέξουσιν τὸ τῆς ἡμέρας εἰς ἡμέραν, ὅπως πειράσω αὐτοὺς εἰ πορεύσονται τῷ νόμῳ μου ἢ οὐ>>. (Ex 16:1-4) | (XIII.9f) <i>And the Lord said to Moses, Behold I am going to rain bread from heaven for you, and the people shall go out and gather a day's supply daily, that I may test them, whether they will walk in my law or not.</i> ["Ex 16:1-4"] |
| (XIII.10a) Πεινώντων γὰρ καὶ ἀπορούντων τῆς ἀναγκαίας τροφῆς ὅσον ἐπὶ οἱ λόγοι.                                                                                                                                   | (XIII.10a) <i>For these are their words when they hunger and lack the necessary food.</i>                                                                                                                                                   |
| (XIII.10b) Ἀλλὰ καὶ ὕδατος ἀπορούντες καὶ διψῶντες διεγόγγυζον κατὰ Μωσέως <<Τί πόμεθα;>>                                                                                                                         | (XIII.10b) <i>But also when they lacked water and thirsted, they murmured against Moses, "What are we going to drink?"</i> ["Ex 15:24"]                                                                                                     |
| (XIII.10c) <<ἐβόησεν Μωσῆς πρὸς κύριον, καὶ ἔδειξεν αὐτῷ κύριος ξύλον, καὶ ἐνέβαλεν αὐτὸ εἰς τὸ ὕδωρ καὶ ἐγλυκάνθη τὸ ὕδωρ>>. (Cf. Ex 15:24-25)                                                                   | (XIII.10c) <i>It was at this time that "Moses cried to the Lord and the Lord showed him a tree, and he threw it into the water and the water was sweetened."</i> ["Ex 15:25"]                                                               |
| (XIII.11) Καὶ μετ' ὀλίγα, ἥνικα ἦλθεν εἰς Ῥαφιδεῖν, γέγραπται ὅτι <<Ἐδίψησεν ὁ λαὸς ἐκεῖ ὕδατι, καὶ ἐγόγγυζεν ὁ λαὸς ἐκεῖ ἐπὶ Μωσῆν.>> (Cf. Ex 17:1-3; Amos 8:11)                                                 | (XIII.11) <i>And a little later it is written that when he came into Raphidim [Exod 17:1-2], "the people there thirsted for water, and the people there murmured against Moses."</i> ["Ex 17:3"]                                            |
| (XIII.12a) Δόξει δὲ τοῦ δευτέρου τῶν σημανομένων εἶναι παρὰ τῷ Παύλῳ παράδειγμα λέγοντι <<Ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνιτεύομεν>> (1 Cor 4:11)                                             | (XIII.12a) <i>Now, there will appear to be an example of the second meaning in Paul, when he says, "Even to this hour we hunger, thirst and are naked."</i> ["1 Cor 4:11"]                                                                  |
| (XIII.12b) Τὸ μὲν οὖν πρῶτον, πεινῆν καὶ διψῆν, ἀναγκαίως γίνεται τοῖς ὑγιαίνουσιν σώμασιν· τὸ δὲ δεύτερον τοῖς πενομένοις συμβαίνει.                                                                             | (XIII.12b) <i>The first hungering and thirsting, therefore, comes of necessity to sound bodies; but the second befalls those who have suffered.</i>                                                                                         |

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| (XIII.13a) Ζητητέον οὖν καὶ ἐκ τοῦ <<Πᾶς ὁ πίνων ἐκ τούτου τοῦ ὕδατος διψήσει πάλιν>> ποῖον <<διψήσει>> λέγεται                       | (XIII.13a) One must also investigate, therefore, what is meant by “ <i>will thirst</i> ” [“Jn 4:13”] in the statement, “ <i>Everyone who drinks of this water will thirst again.</i> ” [“Jn 4:13”]   |
| (XIII.13b) πρῶτον ὡς ἐπὶ σωματικοῦ ἢ καὶ τάχα τὸ δηλούμενόν ἐστιν ὅτι κἂν πρὸς τὸ παρὸν κορεσθῇ,                                      | (XIII.13b) First, as in the case of physical thirst or even perhaps what is meant is that even if one be filled for the present,                                                                     |
| (XIII.13c) ἀλλ’ εὐθέως ὑποβιβασθέντος τοῦ ποτοῦ τὸ αὐτὸ πάθος πείσεται ὁ πίων,                                                        | (XIII.13c) immediately after the drink has been swallowed, the one who drinks will experience the same sensation,                                                                                    |
| (XIII.13d) τουτέστι διψήσει πάλιν, εἰς ὅμοιον τῷ ἀρχῇθεν ἀποκαταστάς.                                                                 | (XIII.13d) that is, he will thirst again having returned to the same condition he was in at the beginning.                                                                                           |
| (XIII.14a) Ἐπιφέρει οὖν τὸ <<“Ὁ δ’ ἂν πῖν ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, γενήσεται πηγὴ ἐν αὐτῷ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.>> | (XIII.14a) Therefore, he adds the statement, “ <i>But whoever drinks of the water that I shall give him, it will become in him a fountain of water springing up into eternal life.</i> ” [“Jn 4:14”] |
| (XIII.14b) Τίς δὲ ἐν ἑαυτῷ ἔχων πηγὴν διψῆσαι οἷός τε ἔσται;                                                                          | (XIII.14b) And who will be able to thirst when he has <i>a fountain in himself</i> [Jn 4:14]?                                                                                                        |
| (XIII.15a) Τὸ μέντοι γε προηγουμένως δηλούμενον τοιοῦτον ἂν εἴη                                                                       | (XIII.15a) What is meant in the first place, however, would be something like this:                                                                                                                  |
| (XIII.15b) ὁ μεταλαμβάνων <τοῦ νομιζομένου>ου, φησί, βάθους λόγων,                                                                    | (XIII.15b) He who partakes, he says, of the [supposed] <i>profundity of doctrines</i> ,                                                                                                              |
| (XIII.15c) κἂν πρὸς ὀλίγον ἀναπαύσῃται,                                                                                               | (XIII.15c) even if he is satisfied for a little while and accepts the ideas that are drawn out                                                                                                       |
| (XIII.15d) παραδεξάμενος ὡς βαθύτατα τὰ ἀνιμώμενα καὶ εὐρίσκεσθαι δοκοῦντα νοήματα,                                                   | (XIII.15d) and that he thinks he has discovered to be most profound,                                                                                                                                 |
| (XIII.15e) ἀλλὰ γε πάλιν δεύτερον ἐπιστήσας ἐπαπορήσει περὶ τούτων, ὅσοις * * ἐπανεπαύσατο,                                           | (XIII.15e) will, however, when he has reconsidered them, raise new questions about these ideas with which he was [once] satisfied                                                                    |
| (XIII.15f) <ἐπεὶ> τρανὴν καὶ ἔκτυπον περὶ τῶν ζητουμένων κατάληψιν οὐ δύναται τὸ νομιζόμενον ὑπ’ αὐτοῦ βάθος παρασχεῖν.               | (XIII.15f) [since] what he thought was profound cannot provide a clear and distinct apprehension of the things investigated.                                                                         |
| (XIII.16a) Διόπερ κἂν συναρπασθεὶς συγκαταθῇται τις τῇ πιθανότητι τῶν λεγομένων,                                                      | (XIII.16a) Wherefore, even if someone should be convinced by what is said and agree,                                                                                                                 |

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| (XIII.16b) ἀλλά γε ὕστερον εὕρήσει τὴν αὐτὴν ἀπορίαν τυγχάνουσιν ἐν αὐτῷ,                            | (XIII.16b) he will find later, nevertheless, that he has the same deficiency                                                                                                                         |
| (XIII.16c) ἥνπερ εἶχεν πρὶν τάδε τινὰ μαθεῖν· ἐγὼ δὲ τοιοῦτον ἔχω λόγον,                             | (XIII.16c) that he had before he learned these things. But I have <i>teaching</i>                                                                                                                    |
| (XIII.16d) ὥστε τὴν πηγὴν γενέσθαι τοῦ ζωτικοῦ πόματος ἐν τῷ παραδεξαμένῳ τὰ ὑπ’ ἐμοῦ ἀπαγγελλόμενα· | (XIII.16d) that is such that it <i>becomes a fountain of living water in the one who has received</i> [Jn 4:10, 14] what I have declared.                                                            |
| (XIII.16e) καὶ ἐπὶ τοσοῦτόν γε ὁ λαβὼν τοῦ ἐμοῦ ὕδατος εὐεργετηθήσεται,                              | (XIII.16e) And he who has received of <i>my water</i> [Jn 4:14] will receive so great a benefit                                                                                                      |
| (XIII.16f) ὥστε πηγὴν εὐρετικὴν πάντων τῶν ζητούμενων ἀναβλυστάνειν ἐν αὐτῷ ἄνω πηδῶντων ὑδάτων,     | (XIII.16f) that <i>a fountain</i> [Jn 4:14] <i>capable of discovering everything that is investigated</i> will <i>gush forth within him</i> [Jn 4:14]. The waters will leap <i>upward</i> [Jn 4:14]; |
| (XIII.16g) τῆς διανοίας ἀλλομένης καὶ τάχιστα διῆπταμένης ἀκολουθῶς τῷ εὐκινήτῳ τούτῳ ὕδατι,         | (XIII.16g) his <i>understanding</i> will <i>spring up</i> [Jn 4:14] and fly as swiftly as possible in accordance with this briskly flowing water,                                                    |
| (XIII.16h) φέροντι αὐτῷ τῷ ἄλλεσθαι καὶ πηδᾶν ἐπὶ τὸ ἀνώτερον, ἐπὶ τὴν αἰώνιον ζωὴν.                 | (XIII.16h) the springing and leaping itself carrying him to that higher <i>life which is eternal</i> [Jn 4:14].                                                                                      |
| (XIII.17a) Οἷον < εἰ τελευ > τὴν τοῦ   ἀλλομένου < ὕδατ > ὅς φησιν εἶναι τὴν αἰώνιον ζωὴν,           | (XIII.17a) He says that <i>eternal life</i> [Jn 4:14] is the [goal], as it were, of <i>the water that springs up</i> [Jn 4:14],                                                                      |
| (XIII.17b) ὥσπερ δὴ περὶ τοῦ νυμφίου ἐν τῷ ᾠσμᾷ τῶν ᾠσμάτων διαλεγόμενος Σολομῶν φησιν·              | (XIII.17b) as indeed Solomon says, when <i>he talks about the bridegroom in the Song of Songs</i> [Song 2:1-3:4],                                                                                    |
| (XIII.17c) << Ἴδου οὗτος ἦκει πηδῶν ἐπὶ τὰ ὄρη, διαλλόμενος ἐπὶ τοὺς βουνούς.>> (Song of Songs 2:8)  | (XIII.17c) “ <i>Behold he has come leaping upon the mountains, skipping upon the hills.</i> ” [“Song 2:8”]                                                                                           |
| (XIII.18a) Ὡς γὰρ ἐκεῖ ὁ νυμφίος ἐπὶ τὰς μεγαλοφειστέρας καὶ θειοτέρας πηδᾷ ψυχὰς ὄρη λεγομένας,     | (XIII.18a) For, as there, <i>the bridegroom leaps</i> [Song 2:8] upon souls that are more noble-natured and divine, called <i>mountains</i> [Song 2:8],                                              |
| (XIII.18b) ἐπὶ δὲ τὰς ὑποδεεστέρας διάλλεται βουνούς ὀνομαζόμενας,                                   | (XIII.18b) and skips upon the inferior ones called hills [Song 2:8],                                                                                                                                 |
| (XIII.18c) οὕτως ἐνταῦθα ἡ γενομένη ἐν τῷ πίνοντι ἐκ τοῦ ὕδατος,                                     | (XIII.18c) so here <i>the fountain that appears in the one who drinks of the water</i>                                                                                                               |
| (XIII.18d) οὗ δίδωσιν ὁ Ἰησοῦς, πηγὴ ἄλλεται εἰς τὴν αἰώνιον ζωὴν.                                   | (XIII.18d) <i>that Jesus gives leaps into eternal life</i> [Jn 4:14].                                                                                                                                |

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| (XIII.19a) Τάχα δὲ καὶ πηδήσει μετὰ τὴν αἰώνιον ζωὴν εἰς τὸν ὑπὲρ τὴν αἰώνιον ζωὴν πατέρα· Χριστὸς γὰρ ἡ ζωὴ (Cf. Jn 14:16)                                                                                                           | (XIII.19a) And after <i>eternal life</i> [Jn 4:14], perhaps it will also leap into <i>the Father who is beyond eternal life</i> [Jn 14:28]. For <i>Christ is life</i> [Jn 11:25; Jn 14:6];                               |
| (XIII.19b) ὁ δὲ μείζων τοῦ Χριστοῦ (Cf. Jn 14:28), μείζων τῆς ζωῆς.                                                                                                                                                                   | (XIII.19b) but he who is <i>greater than Christ</i> [Jn 14:28] is greater than life.                                                                                                                                     |
| (XIII.20a) Τότε δὲ ὁ πῶν ἐκ τοῦ ὕδατος, οὗ δώσει ὁ Ἰησοῦς,                                                                                                                                                                            | (XIII.20a) When the promise to <i>the one who is blessed because he hungers and thirsts for righteousness is fulfilled</i> [Mt 5:6],                                                                                     |
| (XIII.20b) ἔξει τὴν γενομένην ἐν αὐτῷ πηγὴν ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον,                                                                                                                                                        | (XIII.20b) then <i>he who drinks of the water that Jesus will give will have the fountain of water that leaps into eternal life arise within him</i> [Jn 4:14].                                                          |
| (XIII.20c) ὅτε πληροῦται τοῦ μακαριζομένου ἐπὶ τῷ πεινῇ καὶ διψῇ τὴν δικαιοσύνην ἢ ἐπαγγελία.                                                                                                                                         |                                                                                                                                                                                                                          |
| (XIII.21) Φησὶ γὰρ ὁ λόγος· <<Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.>> (Mt 5:6)                                                                                                                | (XIII.21) For the Word says, “ <i>Blessed are those who hunger and thirst for righteousness because they shall be filled.</i> ” [“Mt 5:6”]                                                                               |
| (XIII.22a) Καὶ τάχα ἐπεὶ πεινῆσαι καὶ διψῆσαι δεήσει τὴν δικαιοσύνην πρὸ τοῦ χορτασθῆναι,                                                                                                                                             | (XIII.22a) And perhaps, since one will need to <i>hunger and thirst for righteousness before he is filled</i> [Mt 5:6],                                                                                                  |
| (XIII.22b) ὑπὲρ τοῦ κορεσθῆναι ἐμποιετέον τὸ πεινῆν καὶ τὸ διψῆν, ἵνα εἰπώμεν·                                                                                                                                                        | (XIII.22b) one must create <i>a hungering and thirsting in order to be filled</i> [Mt 5:6], that we may say,                                                                                                             |
| (XIII.22c) <<Ὁν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων, οὕτως ἐπιποθεῖ ἡ ψυχὴ μου πρὸς σὲ ὁ θεός. Ἐδίψησεν ἡ ψυχὴ μου πρὸς τὸν θεὸν τὸν ἰσχυρὸν τὸν ζῶντα· πότε ἥξω καὶ ὀφθήσομαι τῷ προσώπῳ τοῦ θεοῦ;>> (Ps. 41:2-3. LXX) | (XIII.22c) “ <i>As the hart longs for the fountains of water, so my soul longs for you, O God. My soul has thirsted for the strong, living God. When shall I come and appear before the face of God?</i> ” [“Ps 41:2-3”] |
| (XIII.23a) Ἴν’ οὖν διψήσωμεν, καλὸν ἐστὶν πιεῖν πρῶτον ἐκ τῆς πηγῆς τοῦ Ἰακώβ,                                                                                                                                                        | (XIII.23a) In order that we may <i>thirst</i> [Jn 4:13], then, it is good to <i>drink</i> first of <i>the fountain of Jacob</i> [Jn 4:6,11-13],                                                                          |
| (XIII.23b) οὐ λέγοντα αὐτὴν ὁμοίως τῇ Σαμαρεϊτίδι φρέαρ.                                                                                                                                                                              | (XIII.23b) not <i>calling it a well like the Samaritan woman</i> [Jn 4:11-12].                                                                                                                                           |
| (XIII.23c) Ὁ γοῦν σωτὴρ οὐδὲ νῦν πρὸς τὸν ἐκείνης ἀπαντῶν λόγον ἐκ φρεατός φησιν εἶναι τὸ ὕδωρ,                                                                                                                                       | (XIII.23c) The Saviour, at least, does not even now say that the water is from a well as <i>he replies</i> [Jn 4:13-14] to <i>her statement</i> [Jn 4:11-12],                                                            |

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| (XIII.23d) ἀλλὰ ἀπλῶς φησι <<Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν.>>                                                                                                            | (XIII.23d) but says simply, “ <i>Everyone who drinks of this water will thirst again.</i> ” [“Jn 4:13”]                                                                                                                                                 |
| (XIII.24a) Εἴπερ δὲ μὴ ἐγίνετό τι χρήσιμον ἐκ τοῦ πιεῖν ἀπὸ τῆς πηγῆς, οὐτ’ ἂν ἐκαθέζετο ἐπὶ τῇ πηγῇ (Cf. Jn 4:6)                                                                         | (XIII.24a) But if indeed there were not something useful that resulted from drinking from <i>the fountain</i> [Jn 4:6,11-13],                                                                                                                           |
| (XIII.24b) ὁ Ἰησοῦς, οὐτ’ ἂν ἔλεγεν τῇ Σαμαρείτιδι <<Δός μοι πιεῖν.>>                                                                                                                     | (XIII.24b) Jesus would not have <i>sat upon the fountain</i> [Jn 4:6], nor would he have said to the Samaritan woman, “ <i>Give me a drink.</i> ” [“Jn 4:7”]                                                                                            |
| (XIII.25a) Παρατηρητέον οὖν ὅτι καὶ αἰτούση τὸ ὕδωρ τῇ Σαμαρείτιδι                                                                                                                        | (XIII.25a) One must observe, therefore, that <i>the water was promised to the Samaritan woman</i> [Jn 4:13-14] <i>when she asked</i> [Jn 4:11-12],                                                                                                      |
| (XIII.25b) τὸν Ἰησοῦν οἶονεῖ ἐπηγγέλλετο παρέξειν αὐτὸ οὐ παρ’ ἄλλω τόπῳ ἀλλ’ ἢ παρὰ τῇ πηγῇ,                                                                                             | (XIII.25b) as if Jesus would supply it from <i>no other source than the fountain</i> [Jn 4:6,11-13],                                                                                                                                                    |
| (XIII.25c) λέγων αὐτῇ <<Ὑπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθέ ἐνθάδε.>> (Jn 4:16)                                                                                                          | (XIII.25c) since he says to her, “ <i>Go, call your husband and come here.</i> ” [“Jn 4:16”]                                                                                                                                                            |
| (XIII.26a) Ἦτι δὲ ἐπιστήσομεν εἰ δύνатаι δηλοῦσθαι τὸ ἐτερογενὲς τῆς τῶν αὐτῇ τῇ ἀληθείᾳ ὁμιλησόντων καὶ συνεσομένων ὠφελείας παρὰ τὴν νομιζομένην ὠφέλειαν γίνεσθαι ἡμῖν ἀπὸ τῶν γραφῶν, | (XIII.26a) But we shall take note, furthermore, of whether it is possible that the difference between the benefit to those who would associate with and be with the truth itself, and the benefit we are thought to derive from <i>the Scriptures</i> , |
| (XIII.26b) καὶ νοη θῶσιν ἀκριβῶς, ἐκ τοῦ τὸν μὲν πίνοντα ἀπὸ τῆς πηγῆς τοῦ Ἰακώβ διψῆναι πάλιν,                                                                                           | (XIII.26b) <i>even if they be accurately understood</i> , is revealed by the fact that <i>the one who drinks from the fountain of Jacob thirsts again</i> [Jn 4:13],                                                                                    |
| (XIII.26c) τὸν δὲ πίνοντα ἐκ τοῦ ὕδατος, οὗ δίδωσιν ὁ Ἰησοῦς,                                                                                                                             | (XIII.26c) but <i>the one who drinks of the water that Jesus gives</i>                                                                                                                                                                                  |
| (XIII.26d) πηγὴν ὕδατος ἐν ἑαυτῷ ἴσχειν ἀλλομένου εἰς ζωὴν αἰώνιον.                                                                                                                       | (XIII.26d) <i>possesses a fountain of water within himself which leaps into eternal life</i> [Jn 4:14].                                                                                                                                                 |
| (XIII.27a) Καὶ γὰρ τὰ κυριώτερα καὶ θειότερα τῶν μυστηρίων τοῦ θεοῦ ἔνια μὲν οὐ κεχώρηκεν γραφή,                                                                                          | (XIII.27a) For indeed, <i>Scripture has not contained</i> some of the more lordly and more divine aspects of the mysteries of God,                                                                                                                      |

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| (XIII.27b) ἔνια δὲ οὐδὲ ἀνθρωπίνη φωνὴ κατὰ τὰ συνήθη τῶν σημαιομένων ἢ γλῶσσα ἀνθρωπικῇ                                                                       | (XIII.27b) nor indeed has <i>the human voice and the human tongue</i> contained some, as far as <i>the common understandings of the meanings</i> are concerned.                                                                  |
| (XIII.27c) <<Ἔστιν γὰρ καὶ ἄλλα πολλά, ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία.>> (Jn 21:25) | (XIII.27c) “ <i>For there are also many other things that Jesus did, which if they were each written, I suppose not even the world itself would contain the books that would be written.</i> ” [“Jn 21:25”]                      |
| (XIII.28a) Καὶ ὅσα δὲ ἐλάλησαν αἱ ἑπτὰ βρονταὶ μέλλων Ἰωάννης κωλύεται (Cf. Rev. 10:4)                                                                         | (XIII.28a) <i>John is forbidden to write when he is about to record all that the seven thunders said.</i> [Rev 10:4]                                                                                                             |
| (XIII.28b) ὁ δὲ Παῦλος ἀκηκοέναι φησὶν ἄρρητα ῥήματα, οὐχὶ ἃ οὐκ ἐξόν τιμι λαλῆσαι ἦν                                                                          | (XIII.28b) Paul, too, says that he has heard <i>words that cannot be spoken</i> [“2 Cor 12:4”].                                                                                                                                  |
| (XIII.28c) ἐξὸν γὰρ ἦν αὐτὰ λαλῆσαι ἀγγέλοις, ἀνθρώποις δὲ οὐκ ἐξῆν                                                                                            | (XIII.28c) These were not words that were not permitted to be spoken by anyone, for <i>angels were permitted to speak</i> [Lk 1:13-17, 19-20] them, but <i>not men</i> [Lk 1:11-12, 20-22],                                      |
| (XIII.28d) <<Πάντα μὲν γὰρ ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει.>> (1 Cor 6:12)                                                                                     | (XIII.28d) “ <i>for all things are permitted, but not all things are beneficial.</i> ” [“1 Cor 6:12”]                                                                                                                            |
| (XIII.29) Ἄ δὲ ἤκουσεν <<ἄρρητα ῥήματα, οὐκ ἐξόν, φησί, ἀνθρώπῳ λαλῆσαι>>. (2 Cor 12:4)                                                                        | (XIII.29) And he says that “ <i>it is not permitted to man to speak</i> ” those things that he had heard, “ <i>words that cannot be spoken.</i> ” [“2 Cor 12:4”]                                                                 |
| (XIII.30) Οἶμαι δὲ τῆς ὅλης γνώσεως στοιχεῖα τινα ἐλάχιστα καὶ βραχυτάτας εἶναι εἰσαγωγὰς ὅλας γραφάς, καὶ πάνυ νοηθῶσιν ἀκριβῶς.                              | (XIII.30) Now I think that all of the <i>Scriptures</i> , even when perceived very accurately, are only very elementary rudiments of and <i>very brief introductions to all knowledge.</i>                                       |
| (XIII.31a) Ὅρα τοιγαροῦν, εἰ δύναται ἡ μὲν πηγὴ τοῦ Ἰακώβ,                                                                                                     | (XIII.31a) Consider, therefore, <i>if the fountain of Jacob,</i>                                                                                                                                                                 |
| (XIII.31b) ἀφ' ἧς ἐπὶ ποτε ὁ Ἰακώβ -- ἀλλ' οὐκέτι πίνει νῦν --, ἐπὶ δὲ καὶ οἱ υἱοὶ αὐτοῦ -- ἀλλὰ νῦν ἔχουσιν τὸ κρεῖττον ἐκείνου ποτόν --,                     | (XIII.31b) <i>from which Jacob once drank</i> [Jn 4:6,11-13] but now no longer drinks, and from which <i>his sons also drank</i> [Jn 4:12] but now have a better drink than that,                                                |
| (XIII.31c) πεπόκασιν δὲ καὶ τὰ θρέμματα αὐτῶν, ἢ πᾶσα εἶναι γραφή, τὸ δὲ τοῦ Ἰησοῦ ὕδωρ τὸ <<ὕπερ ἃ γέγραπται>>.                                               | (XIII.31c) and from which <i>their livestock too have drunk</i> [Jn 4:12], can mean all <i>Scripture</i> . The <i>water of Jesus</i> [Jn 4:14], however, is that which is “ <i>beyond that which is written.</i> ” [“1 Cor 4:6”] |

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| (XIII.32a) Οὐ πᾶσιν δὲ ἔξεστιν ἐρευνᾶν τὰ ὑπὲρ ἃ γέγραπται, (Cf. 1 Cor 4:6)                                     | (XIII.32a) Now all are not permitted to examine the things that are “ <i>beyond that which is written.</i> ” [“1 Cor 4:6”]                                                                                     |
| (XIII.32b) ἐὰν μὴ τις αὐτοῖς ἐξομοιωθῇ,                                                                         | (XIII.32b) Unless one has become like them,                                                                                                                                                                    |
| (XIII.32c) ἵνα μὴ ἐπιπλήσῃται ἀκούων τὸ << Χαλεπώτερα σου μὴ ζήτει, καὶ ἰσχυρότερα σου μὴ ἐρεῦνα.>> (Sir. 3:21) | (XIII.32c) he may be reproved and hear the word, “ <i>Seek not the things that are too high for you, and search not into things beyond your ability.</i> ” [“Sir 3:21”]                                        |
| (XIII.33a) Ἐὰν δὲ λέγωμεν τὸ ὑπὲρ ἃ γέγραπται εἶναι τινα, οὐ τοῦτό φαμεν,                                       | (XIII.33a) But if we say that some know <i>that which is beyond what is written</i> [1 Cor 4:6]                                                                                                                |
| (XIII.33b) ὅτι γνωστὰ τοῖς πολλοῖς εἶναι δύναται, ἀλλὰ Ἰωάννη ἀκούοντι καὶ γράφειν αὐτὰ μὴ ἐπιτρεπομένῳ,        | (XIII.33b) we do not mean that these things can be known to the majority. They are known to John who hears what kind of words were <i>those of the thunders but is not permitted to write them.</i> [Rev 10:4] |
| (XIII.33c) ὅποια ἦν τὰ τῶν βροντῶν ῥήματα, καὶ μανθάνοντι καὶ διὰ τὸ φεῖδεσθαι τοῦ κόσμου οὐ γράφοντι αὐτά·     | (XIII.33c) He understands things but <i>does not write them</i> [Rev 10:4] in order to spare the world,                                                                                                        |
| (XIII.33d) ὥετο γὰρ μηδὲ αὐτὸν τὸν κόσμον χωρεῖν τὰ γραφόμενα βιβλία.                                           | (XIII.33d) because he thought that <i>not even the world itself could contain the books that could be written.</i> [Jn 21:25]                                                                                  |
| (XIII.34a) Ἀλλὰ καὶ ἅπερ ὁ Παῦλος, μεμάθηκεν <<ἄρρητα ῥήματα>> <<ὑπὲρ ἃ γέγραπται>>,                            | (XIII.34a) The “ <i>words that cannot be spoken</i> ” [“2 Cor 12:4”] which Paul has learned are also “ <i>beyond that which is written,</i> ” [“1 Cor 4:6”]                                                    |
| (XIII.34b) εἴ γε τὰ γεγραμμένα ἄνθρωποι λελαλήκασιν·                                                            | (XIII.34b) if indeed men have spoken the things that have been written.                                                                                                                                        |
| (XIII.34c) καὶ <<ἃ ὀφθαλμὸς οὐκ εἶδέν>> ἐστὶν ὑπὲρ τὰ γεγραμμένα,                                               | (XIII.34c) And the things “ <i>that eye has not seen</i> ” [“1 Cor 2:9a”] are <i>beyond the things that are written</i> [1 Cor 4:6],                                                                           |
| (XIII.34d) καὶ <<ἃ οὖς οὐκ ἤκουσεν>> γραφῆναι οὐ δύναται.                                                       | (XIII.34d) and the things “ <i>that ear has not heard</i> ” [“1 Cor 2:9b”] <i>cannot be written</i> [Rev 10:4].                                                                                                |
| (XIII.35a) Καὶ τὰ ἐπὶ καρδίαν δὲ ἀνθρώπου μὴ ἀναβεβηκότα (cf. 1 Cor 2:9) μείζονά ἐστιν τῆς τοῦ Ἰακώβ πηγῆς,     | (XIII.35a) The things, too, <i>that have not entered the heart of man</i> [1 Cor 2:9c] are greater than <i>the fountain of Jacob</i> [Jn 4:6,11-13].                                                           |

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| (XIII.35b) ἀπὸ πηγῆς ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον φανερούμενα τοῖς οὐκέτι καρδίαν ἀνθρώπου ἔχουσιν,                                                                                        | (XIII.35b) These things are made manifest from <i>the fountain of water leaping into eternal life</i> [Jn 4:14] to those who no longer have the <i>heart of man</i> [Gen 8:21; Deut 15:7,9,10; 1 Sam 16:7; Ps 104:15; Mt 15:18-19//Mk 7:20-21//Lk 6:45; 1 Cor 2:9]                                    |
| (XIII.35c) ἀλλὰ δυναμένοις λέγειν <<Ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν>>, (1 Cor 2:16) <<ἵνα εἰδῶμεν   τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν,                                                               | (XIII.35c) but who are able to say, “ <i>But we have the mind of Christ,</i> ” [“1 Cor 2:16”] “ <i>that we may know the things that are given to us by God,</i>                                                                                                                                       |
| (XIII.35d) ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ’ ἐν διδακτοῖς πνεύματος.>> (1 Cor 2:12-13)                                                                              | (XIII.35d) <i>which things also we speak, not in the learned words of human wisdom, but in words learned of the Spirit.</i> ” [“1 Cor 2:12-13”]                                                                                                                                                       |
| (XIII.36a) Καὶ ἐπίστησον, εἰ οἷόν τ’ ἔστιν ἀνθρωπίνην σοφίαν μὴ τὰ ψευδῆ καλεῖν δόγματα,                                                                                                        | (XIII.36a) And consider if one can call <i>human wisdom</i> not <i>false teachings</i> [1 Cor 2:1-16],                                                                                                                                                                                                |
| (XIII.36b) ἀλλὰ τὰ στοιχειωτικὰ τῆς ἀληθείας καὶ εἰς τοὺς ἔτι ἀνθρώπους φθάνοντα                                                                                                                | (XIII.36b) but <i>the elementary aspects of the truth</i> [Jn 4:7, 9, 12], and the things that apply to <i>those who are still men</i> [1 Cor 2:5, 13, 14].                                                                                                                                           |
| (XIII.36c) τὰ δὲ διδακτὰ τοῦ πνεύματος τάχα ἐστὶν ἡ πηγὴ τοῦ ἀλλομένου ὕδατος εἰς ζωὴν αἰώνιον.                                                                                                 | (XIII.36c) The things that are <i>learned of the Spirit</i> [1 Cor 2:13], on the other hand, are perhaps <i>the fountain of water that leaps into eternal life</i> [Jn 4:14].                                                                                                                         |
| (XIII.37) Εἰσαγωγαὶ οὖν εἰσιν αἱ γραφαί, ἀφ’ ὧν ἀκριβῶς νενοημένων νῦν ὀνομαζομένων πηγῆς τοῦ Ἰακώβ ἀνελθετέον πρὸς τὸν Ἰησοῦν, ἵν’ ἡμῖν χαρίσῃται πηγὴν τοῦ ἀλλομένου ὕδατος εἰς ζωὴν αἰώνιον. | (XIII.37) <i>The Scriptures</i> , therefore, are introductions, called <i>the fountain of Jacob</i> [Jn 4:6,11-13]. Once they have now been accurately understood, one must go up from them to Jesus, that he may freely <i>give us the fountain of water that leaps into eternal life</i> [Jn 4:14]. |
| (XIII.38a) Οὐχ ὁμοίως δὲ πᾶς ἀντλεῖ ἀπὸ τῆς πηγῆς τοῦ Ἰακώβ                                                                                                                                     | (XIII.38a) But everyone does not draw water from <i>Jacob’s fountain</i> [Jn 4:6,11-13] in the same way.                                                                                                                                                                                              |
| (XIII.38b) εἰ γὰρ ἔπιεν Ἰακώβ ἐξ αὐτῆς καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ,                                                                                                                 | (XIII.38b) For if <i>Jacob and his sons and his livestock drank from it</i> [Jn 4:12],                                                                                                                                                                                                                |
| (XIII.38c) διψῶσα δὲ καὶ ἡ Σαμαρεῖτις διέρχεται ἐπ’ αὐτὴν καὶ ἀντλεῖ,                                                                                                                           | (XIII.38c) and <i>the Samaritan woman too comes to it and draws water when she thirsts</i> [Jn 4:7],                                                                                                                                                                                                  |

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| (XIII.38d) μήποτε καὶ ἄλλως ἔπινεν καὶ ἐπιστημόνως ὁ Ἰακώβ σὺν τοῖς υἱοῖς                                                                                                | (XIII.38d) perhaps indeed <i>Jacob, with his sons, drank</i> [Jn 4:12] in one way with <i>full knowledge</i> , and <i>his cattle drank</i> [Jn 4:12] in another,                                                                                       |
| (XIII.38e) ἄλλως δὲ καὶ ἀπλούστερον καὶ κτηνωδέστερον τὰ θρέμματα αὐτοῦ                                                                                                  | (XIII.38e) both more simply and more beast-like,                                                                                                                                                                                                       |
| (XIII.38f) ἄλλως δὲ παρὰ τὸν Ἰακώβ καὶ τοὺς υἱοὺς καὶ τὰ θρέμματα αὐτοῦ ἡ Σαμαρεῖτις.                                                                                    | (XIII.38f) and the Samaritan woman drank in yet another way than <i>Jacob, his sons and his livestock</i> [Jn 4:12].                                                                                                                                   |
| (XIII.39a) Οἱ μὲν γὰρ κατὰ τὰς γραφὰς σοφοὶ πίνουσιν ὡς ὁ Ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ· οἱ δὲ ἀπλούστεροι καὶ ἀκεραιότεροι, οἱ λεγόμενοι <<πρόβατα Χριστοῦ>>, (Cf. Jn 10:2-5) | (XIII.39a) For some who are <i>wise in the Scriptures</i> drink as <i>Jacob and his sons</i> [Jn 4:12]. But others who are simpler and more innocent, the so-called “ <i>sheep of Christ</i> ,” [“Jn 10:26”]                                           |
| (XIII.39b) πίνουσιν ὡς τὰ θρέμματα τοῦ Ἰακώβ                                                                                                                             | (XIII.39b) drink as <i>Jacob’s livestock</i> [Jn 4:12],                                                                                                                                                                                                |
| (XIII.39c) οἱ δὲ παρεκδεχόμενοι τὰς γραφὰς καὶ δύσφημά τινα συνιστάντες προφάσει τοῦ νενοηκέναι αὐτὰς πίνουσιν ὡς ἡ πρὸ τοῦ πιστεῦσαι εἰς Ἰησοῦν Σαμαρεῖτις ἔπινεν.      | (XIII.39c) and <i>others, misunderstanding the Scriptures and maintaining certain irreverent things on the pretext that they have apprehended the Scriptures</i> , drink as the Samaritan woman drank <i>before she believed in Jesus</i> [Jn 4:4-27]. |
| (XIII.40a) Ἦδη δεύτερον <<κύριον>> ἀναγορεύει τὸν σωτῆρα ἡ Σαμαρεῖτις· πρότερον μὲν ὅτε φησί <<Κύριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ>>, (Jn 4:11)            | (XIII.40a) This is now the <i>second time the Samaritan woman calls the Savior “Lord.”</i> [Jn 4:15] The <i>first time</i> is when she says, “ <i>Lord, you have nothing with which to draw and the well is deep</i> ,” [“Jn 4:11”]                    |
| (XIII.40b) ὅτε καὶ ἐπιζητεῖ πόθεν ἔχει τὸ ζῶν ὕδωρ, καὶ εἰ μείζων εἴη τοῦ νομιζομένου πατρὸς αὐτῇ Ἰακώβ (Cf. Jn 4:11-12)                                                 | (XIII.40b) when <i>she also inquires</i> [Jn 4:11] whence <i>he has the living water</i> [Jn 4:10], and if he might be <i>greater than Jacob</i> , whom she supposes to be <i>her father</i> .                                                         |
| (XIII.40c) νῦν δὲ ὅτε καὶ αἰτεῖ ἀπὸ τοῦ ὕδατος τοῦ γινομένου πηγῆς ἐν τῷ πίνοντι ὕδατος ἀλλομένου εἰς ζῶν αἰώνιον.                                                       | (XIII.40c) And now she also calls him “ <i>Lord</i> ” [“Jn 4:15”] when she asks for some of the water that becomes <i>a spring of water leaping into eternal life in the one who drinks it</i> . [Jn 4:14]                                             |
| (XIII.41a) Καὶ εἶπερ ἀληθές τὸ <<Σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν>>, (Jn 4:10)                                                                              | (XIII.41a) And indeed it is clear that the statement, “ <i>You would ask him and he would give you living water</i> ,” [“Jn 4:10”] is true,                                                                                                            |

|                                                                                                                                                           |                                                                                                                                                                                                                                           |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| (XIII.41b) δῆλον ὅτι εἰποῦσα <<Δός μοι τοῦτο τὸ ὕδωρ>> ἔλαβεν τὸ ζῶν ὕδωρ,                                                                                | (XIII.41b) because when she said, “ <i>Give me this water,</i> ” [“Jn 4:15”] she received <i>the living water</i> [Jn 4:10],                                                                                                              |
| (XIII.41c) ἵνα μηκέτι ἀπορῇ διψῶσα μηδὲ διέρχεται ἐπὶ τὴν πηγὴν τοῦ Ἰακώβ διὰ τὸ ἀντλεῖν,                                                                 | (XIII.41c) that she might no longer be at a loss when she thirsted, nor <i>come to the fountain of Jacob to draw water</i> [Jn 4:7].                                                                                                      |
| (XIII.41d) ἀλλὰ χωρὶς τοῦ ὕδατος τοῦ Ἰακώβ θεωρῆσαι τὴν ἀλήθειαν ἀγγελικῶς καὶ ὑπὲρ ἄνθρωπον δυνηθῇ.                                                      | (XIII.41d) She could now, <i>apart</i> [Jn 4:21-24] from <i>Jacob’s water</i> [Jn 4:6; Jn 4:11-14], <i>contemplate the truth in a manner that is angelic and beyond man.</i>                                                              |
| (XIII.41e) Οὐδὲ γὰρ οἱ ἄγγελοι δέονται τῆς τοῦ Ἰακώβ πηγῆς, ἵνα πίωσιν,                                                                                   | (XIII.41e) For <i>the angels</i> have no need of <i>Jacob’s fountain</i> [Jn 4:6,11-13] that they may drink.                                                                                                                              |
| (XIII.41f) ἀλλ’ ἕκαστος ἐν ἑαυτῷ ἔχει πηγὴν ὕδατος ἀλλομένου εἰς ζωὴν   αἰώνιον γεγεννημένην καὶ ἀποκαλυφθεῖσαν ἀπὸ αὐτοῦ τοῦ λόγου καὶ αὐτῆς τῆς σοφίας. | (XIII.41f) Each <i>angel</i> has in himself <i>a fountain of water leaping into eternal life</i> , [“Jn 4:14”] which has come into existence and been revealed by <i>the Word</i> himself and by <i>Wisdom</i> herself.                   |
| (XIII.42a) Οὐ δυνατόν μέντοι γε τὸ ἕτερον παρὰ τὸ ἐκ τῆς πηγῆ τοῦ Ἰακώβ ὕδωρ χωρῆσαι τὸ ὑπὸ τοῦ λόγου διδόμενον                                           | (XIII.42a) It is not possible, however, for one who has not been engaged very diligently in <i>coming to Jacob’s fountain and drawing water from it</i> [Jn 4:5-7] because of his thirst to receive the water that <i>the Word</i> gives, |
| (XIII.42b) μὴ ἐπιμελέστατα ἀσχοληθέντα ἐκ τοῦ διψᾶν περὶ τὸ διέρχεσθαι καὶ ἀντλεῖν ἐντεῦθεν                                                               | (XIII.42b) which is different from the water from <i>Jacob’s fountain</i> [Jn 4:6,11-13].                                                                                                                                                 |
| (XIII.42c) ὥστε κατὰ τοῦτο πολλὰ ἐνδεῖν τοῖς πολλοῖς μὴ ἐπιπλεῖον ἐγγεγυμνασμένοις τῷ ἀντλεῖν ἀπὸ τῆς τοῦ Ἰακώβ πηγῆς.                                    | (XIII.42c) Consequently, in this respect, most people have a great deficiency in exercising themselves, as it were, for a long time <i>in drawing from the fountain of Jacob</i> [Jn 4:5-7].                                              |

- Intertexture is in italics.

## 12. Appendix III. Most Recurring Words in *ComJn* XIII.3-42 Listed in Groups.

- The quoted words are the translations from the English text.
- The bracketed quotes indicate that the word is in a quoted text.

### 1. 130x - Characters, named and unnamed:

#### A. 56x - Characters (named).

**Ἀαρὼν** / **τῷ** **Ἰσραὴλ** / **Ἰωάννης** / **Μωσέως** / **Παῦλος** / **Σολομῶν** / **ψαλμός**.

#### (1) 18x - Ἰακώβ.

11x - Jacob's well/water: (XIII.23a "to drink first of the fountain of Jacob" ἐκ τῆς πηγῆς τοῦ Ἰακώβ) (XIII.26b "the one who drinks from the fountain of Jacob" ἀπὸ τῆς πηγῆς τοῦ Ἰακώβ) (XIII.31a "if the fountain of Jacob ἢ μὲν πηγὴ τοῦ Ἰακώβ) (XIII.35a "are greater than the fountain of Jacob" τῆς τοῦ Ἰακώβ πηγῆς) (XIII.37 "the Scriptures, therefore, are introductions, called the fountain of Jacob" πηγῆς τοῦ Ἰακώβ ἀνεληθεύον πρὸς τὸν Ἰησοῦν) (XIII.38a "water from Jacob's fountain" ἀπὸ τῆς πηγῆς τοῦ Ἰακώβ) (XIII.41c "nor come to the fountain of Jacob to draw water" ἐπὶ τὴν πηγὴν τοῦ Ἰακώβ) (XIII.41d "apart from Jacob's water" τοῦ ὕδατος τοῦ Ἰακώβ) (XIII.41e "have no need of Jacob's fountain" τῆς τοῦ Ἰακώβ πηγῆς) (XIII.42a "engaged very diligently in coming to Jacob's fountain" ἐκ τῆς πηγῆς τοῦ Ἰακώβ) (XIII.42c "in drawing from the fountain of Jacob" ἀπὸ τῆς τοῦ Ἰακώβ πηγῆς).

7x - Jacob, Jacob with his sons, Jacob with his livestock: (XIII.31b "from which Jacob once drank ... and from which his sons also drank" - ἐπὶ ποτε ὁ Ἰακώβ ... ἐπιον δὲ καὶ οἱ υἱοὶ αὐτοῦ) (XIII.38b "if Jacob and his sons and his livestock drank" - ἐπιεν Ἰακώβ ἐξ αὐτῆς καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ, (XIII.38d "perhaps indeed Jacob, with his sons, drank" - ὁ Ἰακώβ σὺν τοῖς υἱοῖς) (XIII.38f "drank in yet another way than Jacob, his sons and his livestock" παρὰ τὸν Ἰακώβ καὶ τοὺς υἱοὺς καὶ τὰ θρέμματα αὐτοῦ) (XIII.39a "wise in the Scriptures drink as Jacob and his sons" - ὁ Ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ) (XIII.39b "drink as Jacob's livestock" - τὰ θρέμματα τοῦ Ἰακώβ) (XIII.40b "if he might be greater than Jacob" - τοῦ νομιζομένου πατρὸς αὐτῆς Ἰακώβ).

- Jacob in relation to: a) the fountain, b) his sons & livestock, c) his sons.

#### (2) 11x < Ἰησοῦς.

**Ἰησοῦ** (XIII.31c "the water of Jesus, however"); **Ἰησοῦν** (XIII.6a "she is persuaded to ask Jesus for water") (XIII.25b "as if Jesus would supply it from") (XIII.37 "one must go up from them to Jesus") (XIII.39c "drink as the Samaritan woman drank before she believed in Jesus"); **Ἰησοῦς** (XIII.3a "Jesus' second answer to the Samaritan woman") (XIII.18d "that Jesus gives leaps into eternal life") (XIII.20a "the water that Jesus will give") (XIII.24b "Jesus would not have sat upon the fountain") (XIII.26c "who drinks of the water that Jesus gives") (XIII.27c "also many other things that Jesus did").

#### (3) 10x < θεῖος / < θεός.

6x < **θεός** - **θεὸν** "(XIII.22c "My soul has thirsted for the strong, living *God*.""); **θεός** (XIII.22c "so my soul longs for you, O *God*."); **θεοῦ** "(XIII.3b "If you knew the gift of *God*")) "(XIII.22c "when shall I come and appear before the face of *God*?")" (XIII.27a "Scripture has not contained some of the more lordly and more divine aspects of the mysteries of *God*") (XIII.35c "the things that are given to us by *God*").

4x < **θεῖος** - **θείαν** (XIII.5a "no one receives a *divine* gift who does not request it."); **θείας** (XIII.6b "who busy themselves concerning the *divine* Scriptures"); **θειότερα** (XIII.27a "Scripture has not contained some of the more lordly and more *divine* aspects of the mysteries of *God*"); **θειοτέρας** (XIII.18a "more noble-natured and *divine*, called mountains").

**(4) 5x - Μωσέως.**

**Μωσέως** “(XIII.9b “murmered against Moses and Aaron”)” (XIII.9f “and the Lord said to Moses”) (XIII.10b “they murmered against Moses”) “(XIII.10c “Moses cried to the Lord and”) “(XIII.11 “the people there murmered against Moses.”).”

**(5) 3x - Παῦλος.**

**Παῦλος** (XIII.28b “Paul, too, says that he has heard words”) (XIII.34a “which Paul has learned are also”); **Παύλω** (XIII.12a “an example of the second meaning in Paul, when he says”).

**(6) 2x - Ἰωάννης.**

**Ἰωάννης** - (XIII.28a “John is forbidden to write”) (XIII.33b “known to John who hears”).

**(7) 2x - “children of Israel”.**

“(XIII.9b “all the congregation of the children of Israel” *πᾶσα συναγωγὴ υἱῶν Ἰσραὴλ*)” (XIII.9c “and the children of Israel said to them” οἱ υἱοὶ Ἰσραὴλ).

**(8) 1x - Ἀαρών.**

**Ἀαρών** - (XIII.9b “all the congregation of the children of Israel murmered against Moses and Aaron.”).

**(9) 1x - τῷ ᾠσμᾷ τῶν ᾠσμάτων (<ᾠσμα).**

**τῷ ᾠσμᾷ τῶν ᾠσμάτων**: (XIII.17b “in the Song of Songs” ἐν τῷ ᾠσμᾷ τῶν ᾠσμάτων).

**(10) 1x - ἔξοδος.**

**Ἐξόδω** (XIII.9a “first meaning in Exodus” πρώτου ἐν τῇ Ἐξόδω).

**(11) 1x - Σολομῶν.**

**Σολομῶν** (XIII.17b “as indeed Solomon says”).

**(12) 1x - ψαλμός.**

**ψαλμοῦ** (XIII.5b “through the Psalm, urges” διὰ τοῦ ψαλμοῦ προτρέπει).

**B. 74x - Characters (unnamed).**

**ἄγγελοι / ἀνὴρ / ἀνθρώπ\* / βροντὴ / ἔλαφος / ἑτερόζος / θρέμμα / κύριος / λαός / πατήρ / πνεῦμα / πρόβατον / Σαμαρείτης / σωτήρ / συναγωγὴ / υἱός / Χριστὸς.**

**(1) 11x < ἀνθρωπικός / < ἀνθρώπινος / < ἄνθρωπος.**

**7x < ἄνθρωπος**: **ἄνθρωποι** (XIII.34b “if indeed *men* have spoken the things”); **ἀνθρώποις** (XIII.28c “angels were permitted to speak them, but not *men*”); **ἀνθρώπων** (XIII.41d “that is angelic and beyond *man*.”); **ἀνθρώπου** (XIII.35a “not entered the heart of *man* are greater”); (XIII.35b “who no longer have the heart of *man*”); **ἀνθρώπους** (XIII.36b “that apply to those who are still *men*.”); **ἀνθρώφω** “(XIII.29 “it is not permitted to *man* to speak”).”

**3x < ἀνθρώπινος**: **ἀνθρωπίνη** (XIII.27b “nor indeed has the *human* voice and the human tongue contained” ἀνθρωπίνη φωνή); **ἀνθρωπίνην** (XIII.36a “if one can call *human* wisdom not false teachings” ἔστιν ἀνθρωπίνην); **ἀνθρωπίνης** “(XIII.35d “not in the learned words of *human* wisdom, but” οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις).”

**1x < ἀνθρωπικός**: **ἀνθρωπική** (XIII.27b “nor indeed has the human voice and the *human* tongue contained” ἢ γλῶσσα ἀνθρωπική).

**(2) 10x < Σαμαρείτης.**

**Σαμαρείτιδι** (XIII.23b “like the Samaritan woman”) (XIII.24b “said to the Samaritan woman”) (XIII.25a “water was promised to the Samaritan woman”); **Σαμαρεῖτις** (XIII.4a “the Samaritan woman did not respond”) (XIII.6a “the Samaritan woman hears about”) (XIII.38c “and the Samaritan woman too comes to it”) (XIII.38f “and the Samaritan woman drank”) (XIII.39c “drink as the Samaritan woman drank before”) (XIII.40a “the second time the Samaritan woman calls”); **Σαμαρεῖτιν** (XIII.3a “Jesus’ second answer to the Samaritan woman”).

**(3) 9x < κύριος.**

**κύριε** “(XIII.40a “*Lord*, you have nothing [no bucket] with which”); **κύριον** “(XIII.10c “Moses cried to the *Lord*...”); (XIII.40a “the second time the Samaritan woman calls he Savior ‘*Lord*.”); **κύριος** “(XIII.5c “the *Lord* said to me, You are my son,”); (XIII.9f “and the *Lord* said to Moses”) “(XIII.10c “...and the *Lord* showed him a tree”); **κυρίου** (XIII.4b “after the *Lord*’s second answer however”) “(XIII.9d “smitten by the *Lord* in the land of Egypt,”); **κυριώτερα** (XIII.27a “Scripture has not contained some of the more *lordly* and more divine aspects of the mysteries of God”).

- *Note interchangeable reference to God / Jesus.*

**(4) 9x < υἱός (children, sons).**

5x - **sons of Jacob**: **υἱοὶ** (XIII.31b “Jacob once drank ... his *sons* also drank” ἐπιέν ποτε ὁ Ἰακώβ ... ἐπιον δὲ καὶ οἱ υἱοὶ αὐτοῦ) (XIII.38b “for if Jacob and his *sons* and his livestock drank from it” Ἰακώβ ἐξ αὐτῆς καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ) (XIII.39a “drink as Jacob and his *sons*” πίνουσιν ὡς ὁ Ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ) **υἱοῖς** (XIII.38d “perhaps indeed Jacob, with his *sons*, drank”) μήποτε καὶ ἄλλως ἔπινεν καὶ ἐπιστημόνως ὁ Ἰακώβ σὺν τοῖς υἱοῖς) **υἱοῦς** (XIII.38f “drank in yet another way than Jacob, his *sons* and his livestock”) ἄλλως δὲ παρὰ τὸν Ἰακώβ καὶ τοὺς υἱοῦς καὶ τὰ θρέμματα αὐτοῦ ἢ Σαμαρεῖτις).

2x “**children of Israel**”: **υἱοὶ** (XIII.9c “the *children* of Israel” οἱ υἱοὶ Ἰσραὴλ) **υἱῶν** “(XIII.9b “all the congregation of the *children* of Israel murmured against Moses and Aaron.” πᾶσα συναγωγή υἱῶν Ἰσραὴλ ἐπὶ Μωσῆν καὶ Ἀαρών.)”

2x < **υἱός**: **υἱὸς** (XIII.5b “as the *Son* himself teaches us when he says...”); (XIII.5c “...The *Lord* said to me, You are my *son*”).

- *Note the variety of ways that ‘children’/‘sons’ is used: children of God / Son of God / Jacob’s sons (and livestock) / children of Israel.*

**(5) 5x < θρέμμα (livestock).**

**θρέμματα** (XIII.31c “their *livestock* too have drunk” τὰ θρέμματα αὐτῶν) (XIII.38b “and his *livestock* drank from it” τὰ θρέμματα αὐτοῦ) (XIII.38e “and his *cattle* drank in another” τὰ θρέμματα αὐτοῦ) (XIII.38f “his sons and his *livestock*” τὰ θρέμματα αὐτοῦ) (XIII.39b “drink as Jacob’s *livestock*” τὰ θρέμματα τοῦ Ἰακώβ).

**(6) 4x < σωτήρ (Savior).**

**σωτήρα** (XIII.5b “through the Psalm, urges the *Savior* himself to ask”) (XIII.40a “the second time the Samaritan woman calls the *Savior* ‘*Lord*.”); **σωτήρ** (XIII.5d “And the *Savior* says,”) (XIII.23c “The *Savior*, at least, does not even now say”).

**(7) 4x < Χριστός (Christ).**

**Χριστός** (XIII.19a “For *Christ* is life,”); **Χριστοῦ** (XIII.19b “but he who is greater than *Christ* is greater than life.”) “(XIII.35c “but we have the mind of *Christ*”)” (XIII.39a “the so-called ‘sheep of *Christ*”).

**(8) 3x < ἁγγελοι (angelic, angels).**

**ἁγγελικῶς** (XIII.41d “contemplate the truth in a manner that is *angelic* and beyond man.”); **ἁγγελοι** (XIII.41e “for the *angels* have no need of Jacob’s fountain”); **ἁγγέλοις** (XIII.28c “for *angels* were permitted to speak them”).

**(9) 3x < λαός (people).**

**λαός** “(XIII.9f “and the *people* shall go out and gather”)” “(XIII.11 “the *people* there thirsted for water...”); “(XIII.11 “...and the *people* there murmured against Moses”).”

**(10) 3x < πατήρ (father).**

**πατέρα** (XIII.19a “also leap into the *Father* who is beyond eternal life.”); **πατήρ** (XIII.5b “The *Father*, indeed, through the Psalm, urges”); **πατρὸς** (XIII.40b “Jacob, whom she supposes to be her *father*.”).

## (11) 3x &lt; ψυχή (soul).

ψυχᾶς (XIII.18a “the bridegroom leaps upon *souls* that are” πηδᾷ ψυχὰς ὄρη λεγομένας).

ψυχή (XIII.22c “my *soul* longs for you, O God.” ἡ ψυχή μου πρὸς σὲ ὁ θεός) “(XIII.22c “My *soul* has thirsted for ...” Ἐδίψησεν ἡ ψυχή μου πρὸς).”

## (12) 2x &lt; βροντή (thunder).

βρονταὶ (XIII.28a “to record all that the seven *thunders* said” ἐλάλησαν αἱ ἐπὶ βρονταὶ μέλλων); βροντῶν (XIII.33c “John who hears what kind of words were those of the *thunders*” τὰ τῶν βροντῶν ῥήματα).

## (13) 2x &lt; πνεῦμα (Spirit).

πνεύματος (XIII.35d “words learned of the *Spirit*” ἐν διδακτοῖς πνεύματος) (XIII.36c “are learned of the *Spirit*” τὰ δὲ διδακτὰ τοῦ πνεύματος).

## (14) 2x &lt; συναγωγή (congregation).

συναγωγή - “(XIII.9b “all the *congregation* of the children of Israel” πᾶσα συναγωγή υἱῶν Ἰσραὴλ); συναγωγὴν - “(XIII.9e “to destroy this whole *congregation*” - ἀποκτεῖναι πᾶσαν τὴν συναγωγὴν).

## (15) 1x &lt; ἀνὴρ (husband).

ἄνδρα (XIII.25c “Go, call your *husband*”).

## (16) 1x &lt; ἔλαφος (hart).

ἔλαφος (XIII.22c “As the *hart* longs for the fountains of water” ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων).

## (17) 1x &lt; ἑτεροδοξέω / ἑτεροδοξία / ἑτερόξος (the heterodox).

ἑτεροδοξούντων (XIII.6b “a representation of the *heterodox*” τυγχάνουσα γνώμης ἑτεροδοξούντων).

## (18) 1x &lt; πρόβατον (sheep).

πρόβατα (XIII.39a “*sheep* of Christ” πρόβατα Χριστοῦ).

**2. 129x - Satiation, Water, Bread and their activity and function: ἄρτος (bread) / διψᾶω / δίψος (thirst) / ἐπαγγελία (fulfilled) / ἐσθίω (eat) / κενός (wasted away) / κορέννυμι (fill) / κρέας (flesh pots) / ὀρέγω (yearn) / πείνω / πεινάω (hunger) / πένης / πένουμαι (poor, suffering) / πληρόω / πλησμονή (fulfilled) / τροφή (food) / χορτάζω (filled):**

**A. 78x - Activity of Food and Water.**

ἀντλέω (draw) / ἀντλημα (bucket) / διψᾶω-δίψος (thirst) / ἐπαγγελία (fulfilled) / ἐσθίω (eat) / κενός (wasted away) / κορέννυμι (fill) / < ὀρέγω (yearn) / πείνω-πεινάω (hunger) / πένης-πένουμαι (poor, suffering) / πίνω (drink) / πληρόω-πλησμονή (fulfilled) / πότος (a drink) / ὕω (rain) / χορτάζω (filled).

## (1) 26x (+ 2x\*) &lt; πίνω (drink).

ἐπιέν (XIII.31b “from which Jacob once *drank*”) (XIII.38b “Jacob and his sons and his livestock *drank*”); ἐπινεν (XIII.38d\* “Jacob, with his sons, *drank* in one way with full knowledge, and his cattle *drank* in another, both more simply and more beast-like, and the Samaritan woman *drank* in yet another way”) (XIII.39c “the Samaritan woman *drank* before she believed in Jesus.”) [*imperfect: not drank, but was drinking, not once drank like 31b, but a repetitive “used to drink”*]; ἐπιον (XIII.31b “from which his sons also *drank*”); πιεῖν (XIII.3b “give me a *drink*”) (XIII.23a “then, it is good to *drink* first of the fountain of Jacob”) (XIII.24a “that resulted from *drinking*”) (XIII.24b “Give me a *drink*”); πῖη (XIII.14a “But whoever *drinks* of the water that I shall give him”); πίνει (XIII.31b “but now no longer *drinks*”); πίνουντι (XIII.40c “in the one who *drinks* it”); πίνουσα (XIII.7a “although she *drank* from the well”); πίνουσιν (XIII.39a “*drink* as Jacob and his sons”) (XIII.39b “*drink* as Jacob’s livestock”) (XIII.39c “*drink* as the Samaritan woman”); πίνων (XIII.8a “everyone who *drinks* of this water”) (XIII.13a

“everyone who *drinks* of this water”)” (XIII.23d “everyone who *drinks* of this water”)”; **πιόμεθα** (XIII.10b “what are we going to *drink*”)”; **πιόντα** (XIII.26b “the one who *drinks* from the fountain of Jacob thirsts again”) (XIII.26c “the one who *drinks* of the water that Jesus gives”); **πιόντι** (XIII.18c “that appears in the one who *drinks* of the water”); **πίων** (XIII.13c “the one who *drinks* will experience the same sensation”) (XIII.20a “he who *drinks* of the water that Jesus will give”); **πίωσιν** (XIII.41e “no need of Jacob’s fountain that they may drink”).

**(2) 23x < διψάω / < δίψος (thirst).**

**ἐδίψησεν** (XIII.11 “the people there *thirsted* for water, and”)” (XIII.22c “my soul has *thirsted* for the strong, living God.”); **διψᾶν** (XIII.42b “because of his *thirst*”); **διψῆν** (XIII.8b “words ‘to *thirst*’ and ‘to hunger’ have two meanings”) (XIII.8d “say that they are hungry or *thirsty*”) (XIII.12b “the first *hungering* and *thirsting*”) (XIII.20c “is blessed because he *hungers* and *thirsts* for righteousness is fulfilled”) (XIII.22b “one must create a *hungering* and *thirsting* in order to be filled”) (XIII.26b “drinks from the fountain of Jacob *thirsts* again”); **δίψης** (XIII.7b “she was not refreshed nor relieved of *thirst*”); **διψῆσαι** (XIII.14b “who will be able to *thirst* when he has”) (XIII.22a “will need to hunger and *thirst* for righteousness before he is filled”); **διψήσει** (XIII.8a “Everyone who drinks of this water will *thirst* again”)” (XIII.13a “what is meant by ‘will *thirst*’ in the statement,...”)” (XIII.13a ...“Everyone who drinks of this water will *thirst* again”)” (XIII.13d “that is, he will *thirst* again having returned”) (XIII.23d “everyone who drinks of this water will *thirst* again.”); **διψήσωμεν** (XIII.23a “in order that we may *thirst*, then, it is good to drink first”); **διψῶμεν** (XIII.12a “Even to this hour we *hunger, thirst* and are naked.”); **διψῶντες** (XIII.10b “they lacked water and *thirsted*”) (XIII.21 “Blessed are those who *hunger* and *thirst* for righteousness”); **διψῶσα** (XIII.38c “comes to it and draws water when she *thirsts*”) (XIII.41c “that she might no longer be at a loss when she *thirsted*”).

**(3) 9x < πείνω / < πεινάω (hunger).**

**πεινῆν** (XIII.8b “possible for the words ‘to *thirst*’ and ‘to *hunger*’ to have two meanings”) (XIII.8d “that they are *hungry* or *thirsty*”) (XIII.12b “the first *hungering* and *thirsting*”) (XIII.20c “because he *hungers* and *thirsts* for righteousness”) (XIII.22b “create a *hungering* and *thirsting*”); **πεινῆσαι** (XIII.22a “one will need to *hunger* and *thirst* for righteousness”); **πεινῶμεν** (XIII.12a “we *hunger, thirst* and are naked.”); **πεινῶντες** (XIII.21 “Blessed are those who *hunger* and *thirst* for righteousness”); **πεινώντων** (XIII.10a “when they *hunger* and lack the necessary food”).

**(4) 6x < ἀντλέω (draw) / < ἄντλημα (bucket).**

5x < **ἀντλέω** - **ἀντλεῖ** (XIII.38a “but everyone does not *draw water* from Jacob’s fountain in the same way” Οὐχ ὁμοίως δὲ πᾶς ἀντλεῖ ἀπὸ τῆς πηγῆς τοῦ Ἰακώβ) (XIII.38c “and the Samaritan woman too comes to it and *draws water* when she *thirsts*” διψῶσα δὲ καὶ ἡ Σαμαρεῖτις διέρχεται ἐπ’ αὐτήν καὶ ἀντλεῖ); **ἀντλεῖν** (XIII.41c “to the fountain of Jacob to *draw water*.” ἐπὶ τὴν πηγὴν τοῦ Ἰακώβ διὰ τὸ ἀντλεῖν) (XIII.42b “coming to Jacob’s fountain and *drawing water* from it” περὶ τὸ διέρχεσθαι καὶ ἀντλεῖν ἐντεῦθεν) (XIII.42c “for a long time in *drawing* from the fountain of Jacob” τῷ ἀντλεῖν ἀπὸ τῆς τοῦ Ἰακώβ πηγῆς.).

1x < **ἄντλημα** - **ἄντλημα** (XIII.40a “Lord, you have nothing [no *bucket*] with which to draw and the well is deep” Κύριε, οὐτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ).”

**(5) 3x < κορέννυμι (fill).**

**κεκορεσμένοι** (XIII.8d “they are *hungry* or *thirsty*, although they have eaten to the *full*.”); **κορεσθῆ** (XIII.13b “what is meant is that even if one be *filled* for the present”); **κορεσθῆναι** (XIII.22b “a *hungering* and *thirsting* in order to be *filled*”).

**(6) 2x < πένης / < πένομαι (poor, suffering).**

< πένης - πένητες (XIII.8d “to the fact that those who are *poor*”).

< πένομαι - πενομένοις (XIII.12b “but the second befalls those who have *suffered*”).

**(7) 2x < πληρόω / < πλησμονή (fulfilled).**

< πληρόω - πληροῦται (XIII.20c “because he hungers and thirsts for righteousness is *fulfilled*”).

< πλησμονή - πλησμονήν (XIII.9d “when we sat over flesh pots and ate bread to *the full*”).

**(8) 2x < χορτάζω (filled).**

χορτασθῆναι (XIII.22a “hunger and thirst for righteousness before he is *filled*”);

χορτασθήσονται “(XIII.21 “hunger and thirst for righteousness because they shall be *filled*”).”

**(9) 1x < ἐπαγγελία (fulfilled).**

ἐπαγγελία (XIII.20c “because he hungers and thirsts for righteousness is *fulfilled*”).

**(10) 1x < ἐσθίω (eat).**

ἡσθίομεν “(XIII.9d “when we sat over flesh pots and *ate* bread to the full”).”

**(11) 1x < κενός (wasted away).**

κενωθέντες (XIII.8c “our need for food when we have *wasted away* and yearn for it”).

**(12) 1x < ὀρέγω (yearn).**

ὀρεγόμενοι (XIII.8c “our need for food when we have wasted away and *yearn* for it”).

**(13) 1x < ὕω (rain).**

ὕω “(XIII.9f “*rain* bread from heaven”)

- ‘*Rain*’ here is used metaphorically. I have included it here because without the OT backdrop ‘rain’ would refer to water.

B. 45x < πόμα (water) / < πότος (a drink) / < ὕδωρ (water) / < ὑγρός (liquid)..

**(1) 40x < ὕδωρ (water).**

ὕδατι “(XIII.11 “thirsted for *water*”)” (XIII.16g “briskly flowing *water*”); ὕδατος “(XIII.8a “drinks of this *water*”)” (XIII.10b “*water*”)” (XIII.13a “*water*”)” (XIII.14a “*water*”)” (XIII.14a “a fountain of *water* springing up into eternal life”)” (XIII.16e “*water*”) (XIII.17a “eternal life is the [goal], as it were, of the *water* that springs up”) (XIII.18c “*water*”) (XIII.20a “*water* that Jesus will give”) (XIII.20b “*water* that leaps into eternal life”) (XIII.23d “*water*”)” (XIII.26c “*water* that Jesus gives”) (XIII.26d “a fountain of *water* within himself which leaps into eternal life”) (XIII.35b “the fountain of *water* leaping into eternal life”) (XIII.36c “the fountain of *water* that leaps into eternal life”) (XIII.37 “the fountain of *water* that leaps into eternal life”) (XIII.40c “she asks for some of the *water* that becomes...” (XIII.40c “...a spring of *water* leaping into eternal life”) (XIII.41d “apart from Jacob’s *water*”) (XIII.41f “*water* leaping into eternal life”); ὕδάτων (XIII.4a “a question concerning the comparison of the *waters*”) (XIII.6b “hears about the comparison of the two *waters*”) (XIII.16f “the *waters* will leap upward”) (XIII.22c “As the hart longs for the fountains of *water*”); ὕδωρ “(XIII.3b “he would have given you living *water*”) (XIII.3c “as if to urge her to ask for living *water*”) (XIII.4b “Give me this *water*”)” (XIII.6a “she is persuaded to ask Jesus for *water*”) (XIII.10c “and he threw it into the *water*...” (XIII.10c “...the *water* was sweetened”)” (XIII.23c “does not even now say that the *water* is from a well”) (XIII.25a “*water* was promised to the Samaritan woman”) (XIII.31c “the *water* of Jesus, however, is that which is”) (XIII.40b “when she also inquires whence he has the living *water*”) (XIII.41a “and

he would give you living *water*”)” (XIII.41b “Give me this *water*,...”) (XIII.41b “...she received the living *water*”) (XIII.42a “drawing *water* from it because of his thirst to receive the *water* that the Word gives”).

**(2) 3x < πότος (a drink).**

ποτόν (XIII.31b “but now have a better *drink*”); πότου (XIII.8c - *not translated*) (XIII.13c “immediately after the *drink* has been swallowed”).

**(3) 1x < πόμα (water).**

πόματος (XIII.16d “a fountain of living *water*”) [*lit* ‘drink’]

**(4) 1x < ὑγρός (liquid).**

ὑγροῦ (XIII.8c “the *liquid* in us is failing”).

**C. 6x - Food: ἄρτος (bread) / κρέας (flesh pots) / τροφή (food)..**

**(1) 3x < τροφή (food).**

τροφῆς (XIII.8c “our need for *food* when”) (XIII.10a “they hunger and lack the necessary *food*.”); τροφῶν (XIII.9b “when they had been without *food*.”).

**(2) 2x < ἄρτος (bread).**

ἄρτους “(XIII.9d “we sat over flesh pots and ate *bread* to the full”) “(XIII.9f “I am going to rain *bread* from heaven for you.”).

**(3) 1x < κρέας (flesh pots).**

κρεῶν “(XIII.9d “when we sat over *flesh pots* and ate bread to the full”).”

**D. Note.**

6x - “living water”: (XIII.3b) “ὕδωρ ζῶν,” (XIII.3c) “ζῶν ὕδωρ,” (XIII.16d) “τοῦ ζωτικοῦ πόματος,” (XIII.40b) “ζῶν ὕδωρ,” (XIII.41a) “ὕδωρ ζῶν,” (XIII.41b) ζῶν ὕδωρ.”

26b: drinks from the fountain. ie. drinking from that which is in the fountain (ie. the water). a) fountain as a place, b) the fountain as a container of the water that is in it (41e: need of Jacob’s well [ie. the water in it]), c) fountain as a referent to Jacob as a person of importance;

9f - rain bread from heaven (coming from above); 40c: a spring (water coming from below).

**3. 89x (90) - Speech Related Words: αἰτέω / ἀκοή / ἀκούω / ἀποκρίνω / ἀπόκρισις / ἄρρητος / βοάω / γογγύζω / γλῶσσα / διαλέγω / εἶπον / ἐπαγγελία / ἐπαγγέλλω / ἐπαπορέω / ἐρῶ / < κωλύω / λαλέω / λέγω / λόγοι / ὀνομάζω / προεἶπον / προτρέπω / ῥῆμα / φημί / φωνή / φωνέω:**

**A. 14x < λέγω (say, call).**

ἔλεγεν (XIII.24b “said”); λέγει (XIII.3c “speaks”); λέγειν (XIII.35c “to say”); λέγεται (XIII.13a “statement”); λεγομένης (XIII.18a “called”); λεγόμενοι (XIII.39a “so-called”); λεγομένων (XIII.16a “said”); λέγοντα (XIII.23b “calling”); λέγοντι (XIII.12a “says”); λέγωμεν (XIII.33a “say”); λέγων (XIII.3b “said”) (XIII.3b “says”) (XIII.5b “says”) (XIII.25c *said*).

**B. 13x < φημί (mean, say).**

φάμεν (XIII.33a “mean”); φασὶν (XIII.8d “say”); φησί (XIII.4b “said”) (XIII.15b “says”) (XIII.21 “says”) (XIII.23d “says”) (XIII.29 “speak”) (XIII.40a “says”); φησιν (XIII.5d “says”) (XIII.17a “says”) (XIII.17b “says”) (**XIII.23c \*\*\***) (XIII.28b “says”).

**C. 11x < αἰτέω (call, ask, request).**

αἰτεῖ (XIII.40c “calls”); αἰτεῖτε (XIII.5d “ask”); αἰτεῖν (XIII.5b “ask”); αἰτῆσαι (XIII.3c “ask”) (XIII.6a “ask”); αἰτῆσαι (XIII.5c “ask”); αἰτούση (XIII.25a “asked”); αιτούντων (XIII.5a “request”); αἰτῶν (XIII.5d “asks”); ἤτησας (XIII.3b “asked”) (XIII.41a “ask”).

**D. 8x < λόγος (word, teaching, statement, doctrine).**

λόγοι - (XIII.10a “these are their *words* when” ὅσον ἐπὶ οἱ λόγοι); λόγοις “(XIII.35d “not in the learned *words* of human wisdom, but in *words* learned of the

Spirit” ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ’ ἐν διδακτοῖς πνεύματος); **λόγον** (XIII.16c “but I have a *teaching* that is such that” ἐγὼ δὲ τοιοῦτον ἔχω λόγον) (XIII.23c “as he replies to her *statement*”) πρὸς τὸν ἐκείνης ἀπαντῶν λόγον); **λόγος** (XIII.21 “For the *Word* says,” Φησὶ γὰρ ὁ λόγος); **λόγου** (XIII.41f “and been revealed by the *Word* himself and by Wisdom herself” καὶ ἀποκαλυφθεῖσαν ἀπὸ αὐτοῦ τοῦ λόγου καὶ αὐτῆς τῆς σοφίας) (XIII.42a “the water that the *Word* gives” τὸ ὑπὸ τοῦ λόγου διδόμενον); **λόγων** (XIII.15b “of the [supposed] profundity of *doctrines*” <τοῦ νομιζομένου>ου, φησί, βάθους λόγων).

\*21, 41, 42: ‘the Word.’

**E. 6x < ἀκούω / < ἀκοή (hear, say).**

5x < **ἀκούω** - **ἀκηκοέναι** (XIII.28b “Paul, too, says that he has *heard* words”) ὁ δὲ Παῦλος ἀκηκοέναι φησὶν ἄρρητα ῥήματα); **ἀκούει** (XIII.6b “when, however, the Samaritan woman *hears* about” ὅτε ἀκούει περὶ); **ἀκούοντι** (XIII.33b “to John who *hears* what kind of words” ἀλλὰ Ἰωάννη ἀκούοντι); **ἤκουσεν** (XIII.29 “and he *says* that” Ἄ δὲ ἤκουσεν); “(XIII.34d “that ear has not *heard*” ἃ οὗς οὐκ ἤκουσεν)”.  
 1x < **ἀκοή** - **ἀκούων** (XIII.32c “he may be reproved and *hear* the word”) ἵνα μὴ ἐπιπλήσσηται ἀκούων τὸ”).

**F. 6x < εἶπον (say, respond).**

**εἶπαν** (XIII.9c “said”); **εἶπεν** (XIII.4a “respond”) (XIII.5c “said”) (XIII.9f “said”); **εἰποῦσα** (XIII.41b “said”); **εἰπόμεν** (XIII.22b “say”).

**G. 5x < λαλέω (write, speak).**

**ἐλάλησαν** (XIII.28a “John is forbidden *to write* when he is about to record”); **λαλήσαι** (XIII.28b “has heard words that cannot be *spoken*”) (XIII.28c “for angels were permitted to *speak* them”) “(XIII.29 “it is not permitted to man *to speak*”)”; **λαλοῦμεν** (XIII.35d “which things also we *speak*”).

**H. 4x < ῥῆμα (word).**

**ῥήματα** (XIII.28b “he has heard *words* that cannot be spoken”) “(XIII.29 “*words* that cannot be spoken”)” (XIII.33c “what kind of *words* were those of the thunders”) “(XIII.34a “*words* that cannot be spoken”).”

**I. 3x < ἄρρητος (cannot be spoken).**

**ἄρρητα** (XIII.28b “cannot be spoken”) (XIII.29 “cannot be spoken”) (XIII.34a “cannot be spoken”).

**J. 3x < φωνή / < φωνέω (voice, word, call).**

**φωνή** (XIII.27b “the human *voice* and the human tongue” ἀνθρωπίνη φωνή); **φωνῆς** (XIII.8b “it is possible for the *words* ‘to thirst’ and ‘to hunger’ to have two meanings in the literal sense.” Εσ τιν δὲ ἐκ τῆς <<διψῆν>> φωνῆς καὶ ἐκ τῆς <<πεινῆν>> κατὰ τὸ σωματικὸν δύο σημασιόμενα); **φώνησον** “(XIII.25c “Go, *call* your husband” Ὑπαγε φώνησον τὸν ἄνδρα σου).”

**K. 2x (3x) < ἀπόκρισις / < ἀποκρίνω (answer).**

< **ἀπόκρισις** : ἀπόκρισιν (XIII.4b “answer”).

< **ἀποκρίνω** : ἀποκρίνεται (XIII.3a “answer”).

- implicit in “τῷ προτέρῳ” (“first” *answer*) (XIII.4a).

**L. 2x < ἐπαγγελία / < ἐπαγγέλλω (promise).**

**ἐπαγγελία** (XIII.20c “when the *promise* to the one who is blessed” ὅτε πληροῦται τοῦ μακαριζομένου ἐπὶ τῷ πεινῆν καὶ διψῆν τὴν δικαιοσύνην ἢ ἐπαγγελία).

**ἐπηγγέλλετο** (XIII.25b “water was *promised* to the Samaritan woman” οἶονεῖ ἐπηγγέλλετο παρέξειν αὐτὸ).

**M. 2x < ἐπαπορέω (question).**

**ἐπαπορεῖ** (XIII.4a “raised a *question*); **ἐπαπορήσει** (XIII.15e “raise new *questions*”).

**N. 2x < ὀνομάζω (called).**

**ὀνομαζόμενος** (XIII.18b “called”); **ὀνομαζομένων** (XIII.37 “called”).

**O. 2x < προτρέπω (urge).**

**προτρέπει** (XIII.5b “the Psalm, *urges* the Savior himself”); **προτρέπων** (XIII.3c “as if to *urge* her to ask for the living water”).

**P. 1x < βοάω (cry).**

**έβόησεν** (XIII.10c “Moses *cried* to the Lord and the Lord showed him a tree”).

**Q. 1x < γλῶσσα (tongue).**

**γλῶσσα** (XIII.27b “nor indeed has the human voice and the human *tongue* contained some” ἢ γλῶσσα ἀνθρωπική).

**R. 1x < γογγύζω (murmer).**

**έγόγγυζεν** (XIII.11 “the people there *murmered* against Moses”) καὶ έγόγγυζεν ὁ λαὸς ἐκεῖ ἐπὶ Μωσῆν).

**S. 1x < διαλέγω (talk).**

**διαλεγόμενος** (XIII.17b “when he *talks* about the bridegroom”).

**T. 1x < ἐρῶ (reply).**

**είρημένα** (XIII.4b “replies”).

**U. 1x < κωλύω (forbidden).**

**κωλύεται** (XIII.28a “forbidden”).

**V. 1x < προεῖπον (say before).**

**προείπομεν** (XIII.6b “said before”).

**4. 68x - Adversatives - ἀλλά / μή\* / οὐ\*:****A. 32x < οὐ\*.**

14x - < οὐ - οὐ

- (XIII.15f) < ἐπεὶ > τρανήν καὶ ἔκτυπον περὶ τῶν ζητουμένων κατάληψιν οὐ δύναται τὸ νομιζόμενον ὑπ’ αὐτοῦ βάθος παρασχεῖν. / [since] what he thought was profound *cannot provide* a clear and distinct apprehension of the things investigated.

- (XIII.23b) οὐ λέγοντα αὐτήν ὁμοίως τῇ Σαμαρείτιδι φρέαρ. / *not calling* it a well like the Samaritan woman.

- (XIII.25b) τὸν Ἰησοῦν οἰονεῖ ἐπηγγέλλετο παρέξειν αὐτὸ οὐ παρ’ ἄλλῳ τόπῳ ἀλλ’ ἢ παρὰ τῇ πηγῇ, / as if Jesus would supply it from *no other source* than the fountain,

- (XIII.27a) Καὶ γὰρ τὰ κυριώτερα καὶ θειότερα τῶν μυστηρίων τοῦ θεοῦ ἔνια μὲν οὐ κεχώρηκεν γραφή, / For indeed, Scripture has *not contained* some of the more lordly and more divine aspects of the mysteries of God,

- (XIII.28d) <<Πάντα μὲν γὰρ ἔξεστιν, ἀλλ’ οὐ πάντα συμφέρει.>> / “for all things are permitted, but *not all things* are beneficial.” [1 Cor 6.12.]

- (XIII.32a) Οὐ πᾶσιν δὲ ἔξεστιν ἐρευνᾶν τὰ ὑπὲρ ἃ γέγραπται, / Now *all are not permitted to examine* the things that are “beyond that which is written.” [1 Cor 4.6.]

- (XIII.33a) Ἐὰν δὲ λέγωμεν τὸ ὑπὲρ ἃ γέγραπται εἶναί τινα, οὐ τοῦτό φαμεν, / *we do not mean* that these things can be known to the majority.

- (XIII.33c) ὅποια ἦν τὰ τῶν βροντῶν ῥήματα, καὶ μανθάνοντι καὶ διὰ τὸ φεῖδεσθαι τοῦ κόσμου οὐ γράφοντι αὐτά / He understands things but *does not write them* in order to spare the world,

- (XIII.34d) καὶ <<ἃ οὐκ οὐκ ἤκουσεν>> γραφῆναι οὐ δύναται. / the things “that ear has not heard” *cannot be written*. [37. Cf. 1 Cor 2.9.]

- (XIII.42a) Οὐ δυνατόν μέντοι γε τὸ ἕτερον παρὰ τὸ ἐκ τῆς πηγῇ τοῦ Ἰακώβ ὕδωρ χωρῆσαι τὸ ὑπὸ τοῦ λόγου διδόμενον / It is *not possible*, however, for one who has not been engaged very diligently in coming to Jacob’s fountain and drawing water from it because of his thirst to receive the water that the Word gives,

1x - οὐ (XIII.9f) Εἶπεν δὲ κύριος πρὸς Μωσῆν Ἰδοὺ ἐγὼ ὕω ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ, καὶ ἐξελεύσεται ὁ λαὸς καὶ συλλέξουσιν τὸ τῆς ἡμέρας εἰς ἡμέραν,

ὅπως πειράσω αὐτοὺς εἰ πορεύσονται τῷ νόμῳ μου ἢ οὐ>>. / And the Lord said to Moses, “Behold I am going to rain bread from heaven for you, and the people shall go out and gather a day’s supply daily, that I may test them, *whether they will walk in my law or not.*” [9. Cf. Ex 16.1-4.] (Ex 16:1-4)

- Not included: οὐ (XIII.14a “therefore”).

5x - οὐδέ:

- (XIII.7b) οὐκ ἀνεπαύετο, οὐδὲ τῆς δίψης ἀπηλλάττετο. / how she was not refreshed *nor relieved of thirst*, although she drank from the well that she supposed to be deep.

- (XIII.23c) Ὁ γοῦν σωτὴρ οὐδὲ νῦν πρὸς τὸν ἐκείνης ἀπαντῶν λόγον ἐκ φρεατός φησιν εἶναι τὸ ὕδωρ, / The Savior, at least, *does not even now say* that the water is from a well as he replies to her statement,

- (XIII.27b) ἔνια δὲ οὐδὲ ἀνθρωπίνη φωνὴ κατὰ τὰ συνήθη τῶν σημαινομένων ἢ γλῶσσα ἀνθρωπική / *nor indeed has the human voice and the human tongue* contained some, as far as the common understandings of the meanings are concerned.

- (XIII.27c) <<Ἔστιν γὰρ καὶ ἄλλα πολλά, ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ’ ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία.>> (Jn 21:25) / “For there are also many other things that Jesus did, which if they were each written, I suppose *not even the world itself would contain* the books that would be written.” [25. Cf. Jn 21.25.]

- (XIII.41e) Οὐδὲ γὰρ οἱ ἄγγελοι δεόνται τῆς τοῦ Ἰακώβ πηγῆς, ἵνα πίωσιν, / For the angels have *no need of Jacob’s fountain* that they may drink.

8x - οὐκ [(XIII.4a “not”) (XIII.7b “not”) (XIII.28b “not”) (XIII.28c “not”) (XIII.29 “not”) (XIII.34c “not”) (XIII.34d “not”) (XIII.35d “not”)]

- (XIII.4a) Καὶ ἐπὶ μὲν τῷ προτέρῳ οὐκ εἶπεν, ἀλλὰ ἐπαπορεῖ περὶ τῆς συγκρίσεως τῶν ὑδάτων ἢ Σαμαρεῖτις / The Samaritan woman *did not respond* to his first answer, but raised a question concerning the comparison of the waters.

- (XIII.7b) οὐκ ἀνεπαύετο, οὐδὲ τῆς δίψης ἀπηλλάττετο. / how she was *not refreshed* nor relieved of thirst, although she drank from the well that she supposed to be deep.)

- (XIII.28b) ὁ δὲ Παῦλος ἀκηκοέναι φησὶν ἄρρητα ῥήματα, οὐχὶ ἃ οὐκ ἐξὸν τινὶ λαλῆσαι ἦν / Paul, too, says that he has heard *words that cannot be spoken*. [27. Cf. 2 Cor 12.4.]

- (XIII.28c) ἐξὸν γὰρ ἦν αὐτὰ λαλῆσαι ἀγγέλοις, ἀνθρώποις δὲ οὐκ ἐξῆν / These were not words that were not permitted to be spoken by anyone, for angels were permitted to speak them, *but not men*,

- (XIII.29) Ἀ δὲ ἤκουσεν <<ἄρρητα ῥήματα, οὐκ ἐξὸν, φησί, ἀνθρώπῳ λαλῆσαι>>. / And he says that “it is *not permitted* to man to speak” those things that he had heard, “words that cannot be spoken.” [2 Cor 12.4.]

- (XIII.34c) καὶ <<ἃ ὀφθαλμὸς οὐκ εἶδεν>> ἐστὶν ὑπὲρ τὰ γεγραμμένα, / And the things “that eye *has not seen*” are beyond the things that are written,

- (XIII.34d) καὶ <<ἃ οὖς οὐκ ἤκουσεν>> γραφῆναι οὐ δύναται. / and the things “that ear *has not heard*” cannot be written.

- (XIII.35d) ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ’ ἐν διδακτοῖς πνεύματος.>> / which things also we speak, *not in the learned words of human wisdom*, but in words learned of the Spirit.” (1 Cor 2:12-13)

2x - οὐκέτι [(XIII.31b “no longer”) (XIII.35b “no longer”)]

- (XIII.31b) ἀφ’ ἧς ἐπιέν ποτε ὁ Ἰακώβ -- ἀλλ’ οὐκέτι πίνει νῦν --, ἐπιον δὲ καὶ οἱ υἱοὶ αὐτοῦ -- ἀλλὰ νῦν ἔχουσιν τὸ κρεῖττον ἐκείνου ποτόν --, / from which Jacob once drank but now *no longer drinks*, and from which his sons also drank but now have a better drink than that,

- (XIII.35b) ἀπὸ πηγῆς ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον φανερούμενα τοῖς οὐκέτι καρδίαν ἀνθρώπου ἔχουσιν, / These things are made manifest from the fountain of water leaping into eternal life to those who *no longer have the heart of man*,

3x < οὐτε - οὐτ' (XIII.24a “not”) (XIII.24b “not”); οὐτε (XIII.40a “nothing”).

- (XIII.24a) Εἴπερ δὲ μὴ ἐγένετό τι χρήσιμον ἐκ τοῦ πιεῖν ἀπὸ τῆς πηγῆς, οὐτ' ἂν ἐκαθέζετο ἐπὶ τῇ πηγῇ (Cf. Jn 4:6) / But if indeed there were *not something useful* that resulted from drinking from the fountain,

- (XIII.24b) ὁ Ἰησοῦς, οὐτ' ἂν ἔλεγεν τῇ Σαμαρείτιδι <<Δός μοι πιεῖν.>> / Jesus would not have sat upon the fountain, *nor would he have said* to the Samaritan woman, “Give me a drink.” [23. Jn 4.7.]

- (XIII.40a) Ἡ δὲ ἑξῆς <<κύριον>> ἀναγορεύει τὸν σωτῆρα ἢ Σαμαρεῖτις πρότερον μὲν ὅτε φησί <<Κύριε, οὐτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ>>, (Jn 4:11) / This is now the second time the Samaritan woman calls the Savior “Lord.” The first time is when she says, “Lord, *you have nothing [no bucket]* with which to draw and the well is deep,” [43. Jn 4.11.]

1x - οὐχ (XIII.38a “not”)

- (XIII.38a) Οὐχ ὁμοίως δὲ πᾶς ἀντλεῖ ἀπὸ τῆς πηγῆς τοῦ Ἰακώβ / But everyone *does not draw water* from Jacob’s fountain in the same way.

1x - οὐχι (XIII.28b “not”)

- (XIII.28b) ὁ δὲ Παῦλος ἀκηκοέναι φησὶν ἄρρητα ῥήματα, οὐχι ἂ οὐκ ἐξόν τινα λαλῆσαι ἦν / Paul, too, says that he has heard words that *cannot be spoken*. [27. Cf. 2 Cor 12.4.]

**B. 16x < μή\*.**

11x - μὴ - (XIII.5a “no one”) (XIII.24a “not”) (XIII.32b “unless”) (**XIII.32c not translated**) (XIII.32c “not”) (XIII.32c “not”) (XIII.33b “not”) (XIII.35a “not”) (XIII.36a “not”) (XIII.42b “not”) (XIII.42c “not”).

- (XIII.5a) Τάχα γὰρ δόγμα τί ἐστὶν μηδένα λαμβάνειν θείαν δωρεὰν τῶν μὴ αἰτούντων αὐτήν. / It may, perhaps be a dogma of some kind that no one receives a divine gift *who does not request it*. [4. Cf. Mt 7.7.]

- (XIII.24a) Εἴπερ δὲ μὴ ἐγένετό τι χρήσιμον ἐκ τοῦ πιεῖν ἀπὸ τῆς πηγῆς, οὐτ' ἂν ἐκαθέζετο ἐπὶ τῇ πηγῇ (Cf. Jn 4:6) / But if indeed there were *not something useful* that resulted from drinking from the fountain,

- (XIII.32b) ἐὰν μὴ τις αὐτοῖς ἐξομοιωθῇ, / Unless one has become like them,

- (XIII.32c) ἵνα μὴ ἐπιπλήσσηται ἀκούων τὸ << Χαλεπώτερα σου μὴ ζητεῖ, καὶ ἰσχυρότερα σου μὴ ἐρεῦνα.>> (Sir. 3:21) / *he may be reproved* and hear the word,

- (XIII.32c) ἵνα μὴ ἐπιπλήσσηται ἀκούων τὸ << Χαλεπώτερα σου μὴ ζητεῖ, καὶ ἰσχυρότερα σου μὴ ἐρεῦνα.>> (Sir. 3:21) / “*Seek not the things that are too high for you, and search not into things beyond your ability.*” [Cf. Sir 3.21.]

- (XIII.32c) ἵνα μὴ ἐπιπλήσσηται ἀκούων τὸ << Χαλεπώτερα σου μὴ ζητεῖ, καὶ ἰσχυρότερα σου μὴ ἐρεῦνα.>> (Sir. 3:21) / “*Seek not the things that are too high for you, and search not into things beyond your ability.*” [Cf. Sir 3.21.]

- (XIII.33b) ὅτι γνωστὰ τοῖς πολλοῖς εἶναι δύναται, ἀλλὰ Ἰωάννη ἀκούοντι καὶ γράφειν αὐτὰ μὴ ἐπιτρεπομένοι, / we do not mean that these things can be known to the majority. They are known to John who hears what kind of words were those of the thunders but *is not permitted to write them*. [33. Cf. Rv 10.4.]

- (XIII.35a) Καὶ τὰ ἐπὶ καρδίαν δὲ ἀνθρώπου μὴ ἀναβεβηκότα (cf. 1 Cor 2:9) μείζονά ἐστιν τῆς τοῦ Ἰακώβ πηγῆς, / The things, too, that *have not entered* the heart of man are greater than the fountain of Jacob. [38. Cf. 1 Cor 2.9.]

- (XIII.36a) Καὶ ἐπίστησον, εἰ οἷόν τ' ἐστὶν ἀνθρωπίνην σοφίαν μὴ τὰ ψευδῆ καλεῖν δόγματα, / And consider if one can call human wisdom *not false teachings*,

- (XIII.42b) *μὴ ἐπιμελέστατα ἀσχοληθέντα* ἐκ τοῦ διψᾶν περὶ τὸ διέρχεσθαι καὶ ἀντλεῖν ἐντεῦθεν / It is not possible, however, for *one who has not been engaged very diligently* in coming to Jacob's fountain

- (XIII.42c) ὥστε κατὰ τοῦτο πολλὰ ἐνδεῖν τοῖς πολλοῖς *μὴ ἐπιπλεῖον* ἐγγεγυμνασμένοις τῷ ἀντλεῖν ἀπὸ τῆς τοῦ Ἰακώβ πηγῆς. / Consequently, in this respect, most people have a *great deficiency* in exercising themselves, as it were, for a long time in drawing from the fountain of Jacob.

2x - **μηδέ** - (XIII.33d "not") (XIII.41c "nor").

- (XIII.33d) ὥτετο γὰρ *μηδὲ αὐτὸν τὸν κόσμον χωρεῖν* τὰ γραφόμενα βιβλία. / because he thought that *not even the world itself could contain* the books that could be written. [34. Cf. Jn 21.25.]

- (XIII.41c) ἵνα *μηκέτι* ἀπορῇ διψῶσα *μηδὲ διέρχεται* ἐπὶ τὴν πηγὴν τοῦ Ἰακώβ διὰ τὸ ἀντλεῖν, / that *she might no longer be* at a loss when she thirsted, nor come to the fountain of Jacob to draw water.

1x - **μηδεῖς - μηδένα** (XIII.5a "no one").

- (XIII.5a) Τάχα γὰρ δόγμα τί ἐστιν *μηδένα λαμβάνειν* θείαν δωρεάν τῶν μὴ αἰτούντων αὐτήν. / It may, perhaps be a dogma of some kind that *no one receives a divine gift* who does not request it. [4. Cf. Mt 7.7.]

1x - **μηκέτι** - (XIII.41c "no longer").

- (XIII.41c) ἵνα *μηκέτι* ἀπορῇ διψῶσα *μηδὲ διέρχεται* ἐπὶ τὴν πηγὴν τοῦ Ἰακώβ διὰ τὸ ἀντλεῖν, / that *she might no longer be at a loss when she thirsted*, nor come to the fountain of Jacob to draw water.

1x - **μήποτε** - (XIII.38d *not translated*)

- (XIII.38d) *μήποτε* καὶ ἄλλως ἔπινεν καὶ ἐπιστημόνως ὁ Ἰακώβ σὺν τοῖς υἱοῖς / *perhaps indeed* Jacob, with his sons, drank in one way with full knowledge, and his cattle drank in another,

**C. 14x < ἀλλά (but).**

**ἀλλ'** (XIII.31b "from which Jacob once drank *but* now no longer drinks") ("XIII.35d "*but* in words learned of the Spirit."); (XIII.41f "[*but*] Each angel has in himself" ἀλλ' ἕκαστος ἐν ἑαυτῷ ἔχει"); **ἀλλά** (XIII.4a "*but* raised a question concerning the comparison of the waters.") (XIII.10b "*but* also when they lacked water and thirsted") (XIII.15e "will, *however*, when he has reconsidered them") (XIII.16b "*nevertheless*, that he has the same deficiency") (XIII.23d "*but* says simply") (XIII.31b "from which his sons also drank *but* now have a better drink") (XIII.33b "[*but*] They are known to John who hears what kind of words were") (XIII.34a "[*but*] the 'words that cannot be spoken' which Paul") (XIII.35c "*but* who are able to say,") (XIII.36b "*but* the elementary aspects of the truth") (XIII.41d "[*but*] She could now, apart from Jacob's water").

**D. 3x < μέντοι (however).**

(XIII.6a) Πείθεται μέντοι γε ἡ Σαμαρεῖτις αἰτῆσαι τὸν Ἰησοῦν ὕδωρ, / When, however, the Samaritan woman hears about the comparison of the two waters, she is persuaded to ask Jesus for water, [Cf. Jn 4.15.]; (XIII.15a) Τὸ μέντοι γε προηγουμένως δηλούμενον τοιοῦτον ἂν εἴη / What is meant in the first place, however, would be something like this; (XIII.42a) Οὐ δυνατόν μέντοι γε τὸ ἕτερον παρὰ τὸ ἐκ τῆς πηγῆς τοῦ Ἰακώβ ὕδωρ χωρῆσαι τὸ ὑπὸ τοῦ λόγου διδόμενον / It is not possible, *however*, for one who has not been engaged very diligently in coming to Jacob's fountain and drawing water from it because of his thirst to receive the water that the Word gives.

**E. 3x < ἐάν (if, unless, but).**

**ἐάν** (XIII.27c) <<"Ἔστιν γὰρ καὶ ἄλλα πολλὰ, ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐάν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσειν τὰ γραφόμενα βιβλία.>> / "For there are also many other things that Jesus did, which *if* they were each

written, I suppose not even the world itself would contain the books that would be written.” (Jn 21:25); (XIII.32b) *ἐὰν μὴ τις αὐτοῖς ἐξομοιωθῇ*, / *Unless* one has become like them; (XIII.33a) *Ἐὰν δὲ λέγωμεν τὸ ὑπὲρ ᾧ γέγραπται εἶναι τινα, οὐ τοῦτο φάμεν*, / *But* if we say that some know that which is beyond what is written.

**F. \*\*\*36x - < δέ (but, and).**

[ *δ'* - 1x: XIII.14a]; *δέ* (XIII.4b “[*and*] after the Lord’s second answer however, when she has accepted”) (XIII.8b “*Now* it is possible for the words”) (XIII.8d - “[*and*] One is related to our need for food”) (XIII.9f “*And* the Lord said to Moses,”) (XIII.12a “*now*, there will appear to be an example of the second meaning”) (XIII.12b “*but* the second befalls those who have suffered”) “(XIII.14a “*But* whoever drinks of the water that I shall give him,”)” (XIII.14b “*And* who will be able to thirst when”) (XIII.16c “*And* he who has received of my water”) (XIII.18b “*and* skips upon the inferior ones”) (XIII.19a “*and* after eternal life”) (XIII.19b “*but* he who is greater than Christ”) (XIII.20a “[*and*] when the promise to the one”) (XIII.24a “*but* if indeed there were not something useful”) (XIII.26a “*but* we shall take note, furthermore”) (XIII.26c “*but* the one who drinks of the water”) (XIII.27b “the human voice *and* the human tongue”) (XIII.28b “Paul, *too*, says that he has heard”) (XIII.28c “*but* not men”) (XIII.29 “*and* he says that”) (XIII.30 “*Now* I think that all of the Scriptures”) (XIII.31b - *δέ* καὶ “*and* from which his sons also drank”) (XIII.31c - *δέ* καὶ “*and* from which their livestock too have drunk”) (XIII.31c “the water of Jesus, *however*, is”) (XIII.32a “*now* all are not permitted to examine”) (XIII.33a “*but* if we say that some know”) (XIII.35a “the heart of man [*and*] are greater than”) “(XIII.35c “*but* we have the mind of Christ”)” (XIII.36c “[*and*] the things that are learned of the Spirit,”) (XIII.38a “*but* everyone does not draw water”) (XIII.38c - *δέ* καὶ “*and* the Samaritan woman too comes to it”) (XIII.38e - *δέ* καὶ “*both* more simply”) (XIII.38f - *δέ* καὶ “*and* the Samaritan woman”) (XIII.39a “*but* others who are simpler”) (XIII.39c “*and* others, misunderstanding the Scriptures”) (XIII.40c - *δέ* καὶ “*and* now she also calls him”).

- *An argumentative texture indicator.*

- “*But*” in the English translation: 23x: 4a, 10b, 12b, 14a, 16d, 19b, 23d, 24a, 26a, 26c, 28c, 28d, 31b, 31b, 33a, 33b, 33c, 35c, 35c, 35d, 36b, 38a, 39a.

- “*Yet*”: 38f.

**5. 52x - Upward motion: ἄλλομαι-διάλλομαι (springing, leaping, skip upon) / ἀναβαίνω (ascended) / ἀναβλέπω (gush forth) / ἀναλαμβάνω (go up) / διῦπτεύω (fly) / ἐπιφέρω (add) / πηγάζω-πηγή (fountain) / πηδάω (leap) / συμφέρω (beneficial) / φέρω (carry):**

**A. 26x < πηγάζω / < πηγή (fountain, well).**

*πηγάς* “(XIII.22c “the *fountains* of water”); *πηγή* “(XIII.14a “it will become in him a *fountain* of water”)” (XIII.18d “so here the *fountain* that appears in the one who drinks of the water”) (XIII.31a “if the *fountain* of Jacob”) (XIII.36c “the *fountain* of water that leaps into eternal life”); *πηγή* (XIII.24a “that resulted from drinking from the *fountain*”) (XIII.25b “from no other source than the *fountain*”); *πηγή* (XIII.42a “in coming to Jacob’s *fountain* and drawing water from it”); *πηγήν* (XIII.14b “when he has a *fountain* in himself”) (XIII.16d “teaching that is such that it becomes a *fountain* of living water”) (XIII.16f “a *fountain* capable of discovering everything that is investigated”) (XIII.20b “will have the *fountain* of water that leaps into eternal life”) (XIII.26d “possesses a *fountain* of water within himself”) (XIII.37 “that he may freely give us the *fountain* of water that leaps into eternal life.”) (XIII.41c “nor come to the *fountain* of Jacob to draw water.”) (XIII.41f “a *fountain* of water leaping into eternal life, which”); *πηγή*ς (XIII.23a “good to drink first of the *fountain* of Jacob”) (XIII.24a “that resulted from drinking from the *fountain*”) (XIII.26b “one who drinks from the *fountain* of Jacob

thirsts again”) (XIII.35a “are greater than the *fountain* of Jacob.”) (XIII.35b “made manifest from the *fountain* of water leaping into eternal life”) (XIII.37 “The Scriptures, therefore, are introductions, called the *fountain* of Jacob.”) (XIII.38a “everyone does not draw water from Jacob’s *fountain* in the same way.”) (XIII.40c “the water that becomes a *spring* of water leaping into eternal life”) (XIII.41e “angels have no need of Jacob’s *fountain* that they may drink.”) (XIII.42c “drawing from the *fountain* of Jacob”).

[\*10x - “**fountain of Jacob**”: (XIII.23a) “ἐκ τῆς πηγῆς τοῦ Ἰακώβ,” (XIII.26b) “ἀπὸ τῆς πηγῆς τοῦ Ἰακώβ,” (XIII.31a) “πηγὴ τοῦ Ἰακώβ,” (XIII.35a) “τῆς τοῦ Ἰακώβ πηγῆς,” (XIII.37) “πηγῆς τοῦ Ἰακώβ,” (XIII.38a) “ἀπὸ τῆς πηγῆς τοῦ Ἰακώβ,” (XIII.41c) “ἐπὶ τὴν πηγὴν τοῦ Ἰακώβ,” (XIII.41e) “τῆς τοῦ Ἰακώβ πηγῆς,” (XIII.42a) “ἐκ τῆς πηγῆς τοῦ Ἰακώβ,” (XIII.42c) “ἀπὸ τῆς τοῦ Ἰακώβ πηγῆς.”]

**B. 14x < ἄλλομαι / < διάλλομαι (springing, leaping, skip upon).**

12x < ἄλλομαι - ἄλλεσθαι (XIII.16h “the *springing* and leaping itself carrying him”); ἄλλεται (XIII.18d “that Jesus gives *leaps* into eternal life”); ἄλλομένης (XIII.16g “his understanding will *spring up* and fly”); ἄλλομένου (XIII.14a “a fountain of water *springing up* into eternal life”), (XIII.17a “of the water that *springs up*”), (XIII.20b “the fountain of water that *leaps* into eternal life”), (XIII.26d “which *leaps* into eternal life”), (XIII.35b “from the fountain of water *leaping* into eternal life”), (XIII.36c “the fountain of water that *leaps* into eternal life”), (XIII.37 “the fountain of water that *leaps* into eternal life”), (XIII.40c “becomes a spring of water *leaping* into eternal life”), (XIII.41f “water *leaping* into eternal life”).

2x < διάλλομαι - διάλλεται (XIII.18b “and *skips upon* the inferior ones called hills”); διαλλόμενος “(XIII.17c “Behold he has come *leaping* upon the mountains, skipping upon the hills.”).

**C. 5x < πηδάω (leap).**

πηδᾷ (XIII.18a “the bridegroom *leaps* upon souls”); πηδᾶν (XIII.16h “the springing and *leaping* itself carrying him”); πηδήσει (XIII.19a “after eternal life, perhaps it will also *leap* into the Father”); πηδῶν “(XIII.17c “Behold he has come *leaping* upon the mountains, skipping upon the hills.”); πηδώντων (XIII.16f “The waters will *leap* upward.”).

**D. 1x < ἀναβαίνω (ascended).**

ἀναβεβηκότα (XIII.35a “the things, too, that have not [*ascended*] entered the heart of man”).

**E. 1x < ἀναβλέπω (gush forth).**

ἀναβλυστάνειν (XIII.16f “that is investigated *will gush forth* within him.”).

**F. 1x < ἀναλαμβάνω (go up).**

ἀνελθετέον (XIII.37 “one must *go up from them* to Jesus “ἀνελθετέον πρὸς τὸν Ἰησοῦν”).

**G. 1x < διῦπεύω (fly).**

διῦπταμένης (XIII.16g “his understanding will *spring up and fly*”).

**H. 1x < ἐπιφέρω (add).**

ἐπιφέρει (XIII.14a “therefore, he *adds* the statement” Ἐπιφέρει οὖ τὸ).

**I. 1x < συμφέρω (beneficial).**

συμφέρει “(XIII.28d “not all things are *beneficial*” οὐ πάντα συμφέρει”).

**J. 1x < φέρω (carry).**

φέροντι (XIII.16h “the springing and leaping itself *carrying* him to that higher life” φέροντι αὐτῷ τῷ ἄλλεσθαι καὶ πηδᾶν ἐπὶ τὸ ἀνώτερον).

**6. 47x < αὐτός:**

αὐτά (XIII.28c) (XIII.33b) (XIII.33c); αὐτὰς (XIII.39c); αὐτῇ (XIII.7a) (XIII.25c) (XIII.26a) (XIII.40b); αὐτήν (XIII.3c) (XIII.5a) (XIII.16b) (XIII.23b) (XIII.38c); αὐτῆς

(XIII.8c) (XIII.38b) (XIII.41f); **αὐτὸ** (XIII.10c) (XIII.13c) (XIII.25b); **αὐτοὶ** (XIII.21); **αὐτοῖς** (XIII.32b); **αὐτὸν** (XIII.3b) (XIII.5b) (XIII.27c) (XIII.33d) (XIII.41a); **αὐτὸς** (XIII.5b); **αὐτοῦ** (XIII.15f) (XIII.31b) (XIII.38b) (XIII.38b) (XIII.38e) (XIII.38f) (XIII.39a) (XIII.41f); **αὐτοῦς** (XIII.9c) (XIII.9f); **αὐτῷ** (XIII.5b) (XIII.10c) (XIII.14a) (XIII.14a) (XIII.16b) (XIII.16f) (XIII.16h) (XIII.20b); **αὐτῶν** (XIII.9b) (XIII.31c).

### 7. 35x: < εἰς / ἐν:

**“εἰσιν”** - (XIII.37 “The Scriptures, therefore, are introductions, called the fountain of Jacob.”) Εἰσαγωγὰς οὖν εἰσιν αἱ γραφαί, ἀφ’ ὧν ἀκριβῶς νενοημένων νῦν ὀνομαζομένων πηγῆς τοῦ Ἰακώβ ἀνελθετέον πρὸς τὸν Ἰησοῦν, ἵν’ ἡμῖν χαρίσῃται πηγὴν τοῦ ἀλλομένου ὕδατος εἰς ζωὴν αἰώνιον.

#### A. 18x - εἰς.

9x: **εἰς** “into eternal life”: “(XIII.14a “springing up *into* eternal life” εἰς ζωὴν αἰώνιον)” (XIII.18d “leaps *into* eternal life.” εἰς τὴν αἰώνιον ζωὴν) (XIII.20b “that leaps *into* eternal life” εἰς ζωὴν αἰώνιον) (XIII.26d “which leaps *into* eternal life.” εἰς ζωὴν αἰώνιον) (XIII.35b “water leaping *into* eternal life” εἰς ζωὴν αἰώνιον) (XIII.36c “that leaps *into* eternal life” εἰς ζωὴν αἰώνιον) (XIII.37 “that leaps *into* eternal life.” εἰς ζωὴν αἰώνιον) (XIII.40c “water leaping *into* eternal life” εἰς ζωὴν αἰώνιον) (XIII.41f “water leaping *into* eternal life” εἰς ζωὴν | αἰώνιον).

9x: **εἰς** + other: “(XIII.9d “and ate bread *to* the full” ἡσθίομεν ἄρτους εἰς πλησμονήν)” “(XIII.9e “you brought us out *into* this desert” εἰς τὴν ἔρημον ταύτην)” “(XIII.9f “and gather a day’s supply daily” τὸ τῆς ἡμέρας εἰς ἡμέραν)” (XIII.10c “and he threw it *into* the water” καὶ ἐνέβαλεν αὐτὸ εἰς τὸ ὕδωρ)” (XIII.11 “when he came *into* Raphidim” εἰς Ῥαφιδεῖν) (XIII.13d “having returned to the same condition” εἰς ὁμοίον τῷ ἀρχῆθεν ἀποκαταστάς) (XIII.19a “after eternal life, perhaps it will also leap *into* the Father who is beyond eternal life” Τάχα δὲ καὶ πηδήσει μετὰ τὴν αἰώνιον ζωὴν εἰς τὸν ὑπὲρ τὴν αἰώνιον ζωὴν πατέρα) (XIII.36b “and the things that apply to those who are still men” καὶ εἰς τοὺς ἔτι ἀνθρώπους φθάνοντα) (XIII.39c “drink as the Samaritan woman drank before she believed *in* Jesus.” ὥς ἡ πρὸ τοῦ πιστεῦσαι εἰς Ἰησοῦν Σαμαρεῖτις ἔπινεν.).

#### B. 17x - ἐν.

17x - **ἐν** : (XIII.8d “and *in* need of provisions” καὶ ἐν ἀπορίᾳ ὄντας) (XIII.9a “proof of the first meaning *in* Exodus.” ἐν τῇ Ἐξόδῳ) (XIII.9d “smitten by the Lord *in* the land of Egypt” πληγέντες ὑπὸ κυρίου ἐν γῇ Αἰγύπτῳ) (XIII.9e “to destroy this whole congregation *by* famine” ἀποκτεῖναι πᾶσαν τὴν συναγωγὴν ταύτην ἐν λιμῷ) “(XIII.14a “it will become *in* him a fountain of water” γενήσεται πηγὴ ἐν αὐτῷ ὕδατος ἀλλομένου)” (XIII.14b “when he has a fountain *in* himself?” ἐν ἑαυτῷ ἔχων πηγὴν διψῆσαι) (XIII.16b “will gush forth *within* him.” τυγχάνουσιν ἐν αὐτῷ) (XIII.16d “*in* the one who has received what I have declared” ἐν τῷ παραδεξαμένῳ τὰ ὑπ’ ἐμοῦ ἀπαγγελλόμενα) (XIII.16f “will gush forth *within* him.” ἀναβλυστάνειν ἐν αὐτῷ) (XIII.17b “*in* the Song of Songs,” ἐν τῷ ᾠσμᾷ τῶν ἀσμάτων) (XIII.18c “*in* the one who drinks” ἐν τῷ πίνοντι) (XIII.20b “that leaps into eternal life arise *within* him.” ἔξει τὴν γενομένην ἐν αὐτῷ) (XIII.26d “a fountain of water *within* himself which leaps” πηγὴν ὕδατος ἐν ἑαυτῷ ἴσχειν ἀλλομένου) “(XIII.35d “not *in* the learned words of human wisdom...” οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις)” “(XIII.35d “...but *in* words learned of the Spirit.” ἀλλ’ ἐν διδακτοῖς πνεύματος)” (XIII.40c “*in* the one who drinks it” ἐν τῷ πίνοντι) (XIII.41f “each angel has *in* himself a fountain of water” ἕκαστος ἐν ἑαυτῷ ἔχει πηγὴν ὕδατος).

**8. 25x: “Second” and related words - ἄλλος (after, other, all, also, another, both) / ἀμφοτέρος (both) / δεύτερος-δευτερόω (second, reconsidered) / δύο (two) / ἕτερος (other, different) / κρείσσων (better) / μεγαλοφυῖα (noble-natured) / ὕστερος (later):**

**A. 8x < ἄλλος (after, other, all, also, another, both).**

ἀλλ’ (XIII.13c “immediately *after* the drink has been swallowed”) (XIII.25b “from no *other* source than the fountain”) “(XIII.28d “but not *all* things are beneficial”)”; ἄλλα (XIII.27c “For there are *also* many other things that Jesus did,”); ἄλλω (XIII.25b “from no *other* source than the fountain,”); ἄλλως (XIII.38d “and his cattle drank in *another*,”) (XIII.38e “*both* more simply and more beast-like,”) (XIII.38f “drank in yet *another* way than Jacob,”).

**B. 7x < δεύτερος / < δευτερόω (second, reconsidered).**

δευτέραν (XIII.4b “after the Lord’s *second* answer however”); δεύτερον (XIII.3a “Jesus’ *second* answer to the Samaritan woman”) (XIII.12b “the *second* befalls those who have suffered”) (XIII.15e “when he has *reconsidered* them, raise” πάλιν δεύτερον) (XIII.40a “this is now the *second* time the Samaritan woman”); δευτέρω (XIII.12a “an example of the *second* meaning in Paul”); δευτέρῳ (XIII.9b “on the nineteenth day in the *second* month”).

**C. 3x < μετά (after, later).**

μετὰ / μετ’ (XIII.4b “*after* the Lord’s second answer however” μετὰ δὲ τὴν δευτέραν ἀπόκρισιν τοῦ κυρίου) (XIII.11 “and a little *later* it is written” Καὶ μετ’ ὀλίγα) (XIII.19a “and *after* eternal life” μετὰ τὴν αἰώνιον ζωὴν).

**D. 2x < ἕτερος (other, different).**

ἕτερον (XIII.8d “the *other* is related to the fact that”).

**E. 1x < ἀμφοτέρος (both).**

ἀμφοτέρων (XIII.6b “hears about the comparison of the two [*both*] waters” ὅτε ἀκούει περὶ τῆς συγκρίσεως ἀμφοτέρων τῶν ὑδάτων.).

**F. 1x < δύο (two).**

δύο (XIII.8b “words ‘to thirst’ and ‘to hunger’ to have *two* meanings”).

**G. 1x < κρείσσων (better).**

κρεῖττον (XIII.31b “but now have a *better* drink than that”) ἀφ’ ἧς ἐπιέν ποτε ὁ Ἰακώβ -- ἀλλ’ οὐκέτι πίνει νῦν --, ἔπιον δὲ καὶ οἱ υἱοὶ αὐτοῦ -- ἀλλὰ νῦν ἔχουσιν τὸ κρεῖττον ἐκείνου ποτόν --,

**H. 1x < μεγαλοφυῖα (noble-natured).**

μεγαλοφυστέρας - (XIII.18a “souls that are *more noble-natured* and divine” Ὡς γὰρ ἐκεῖ ὁ νυμφίος ἐπὶ τὰς μεγαλοφυστέρας καὶ θειοτέρας πηδᾷ ψυχὰς ὀρη λεγομένας.).

**I. 1x < ὕστερος (later).**

ὕστερον (XIII.16b “he will find *later*” ἀλλὰ γε ὕστερον εὐρήσει τὴν αὐτὴν ἀπορίαν τυγχάνουσιν ἐν αὐτῷ.).

**9. 23x < βιβλίον / < γραφή / < γράφω (write, Scriptures):**

21x < γραφή - γεγραμμένα (XIII.34b “the things that have been *written*”) (XIII.34c “are beyond the things that are *written*”); γέγραπται (XIII.11 “and a little later it is *written* that when”) “(XIII.31c “beyond that which is *written*”)” “(XIII.32a “beyond that which is *written*”)” (XIII.33a “that which is beyond what is *written*”) “(XIII.34a “beyond that which is *written*”)”; γραφαί (XIII.37 “The *Scriptures*, therefore, are introductions,”); γραφάς (XIII.6b “who busy themselves concerning the divine *Scriptures*.”) (XIII.30 “now I think that all of the *Scriptures*”) (XIII.39a “for some who are wise in the *Scriptures*”) (XIII.39c “misunderstanding the *Scriptures* and ... that they have apprehended the *Scriptures*”); γράφειν (XIII.33b “but is not permitted to *write* them”); γραφή (XIII.27a “for indeed, *Scripture* has not contained”) (XIII.31c “can mean

all *Scripture*"); **γραφῆναι** (XIII.34d "cannot be written"); **γράφεται** "(XIII.27c "which if they were each written")"; **γραφόμενα** "(XIII.27c "would contain the books that would be written") (XIII.33d "could contain the books that could be written"); **γράφοντι** (XIII.33c "but does not write them"); **γραφῶν** (XIII.26a "and the benefit we are thought to derive from the *Scriptures*")

2x < **βιβλίον** - **βιβλία** "(XIII.27c "not even the world itself would contain the books that would be written." οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία)" (XIII.33d "not even the world itself could contain the books that could be written." μηδὲ αὐτὸν τὸν κόσμον χωρεῖν τὰ γραφόμενα βιβλία)."

### **10. 22x < ζάω / < ζωή / < ζωτικός / < ζώω (life, living):**

13x - "eternal life" < **ζάω** - **ζωήν** "(XIII.14a "into eternal life." εἰς ζωὴν αἰώνιον)" (XIII.16h "to that higher life which is eternal." ἐπὶ τὴν αἰώνιον ζωὴν.) (XIII.17a "eternal life is the [goal]" τὴν αἰώνιον ζωὴν) (XIII.18d "leaps into eternal life." ἄλλεται εἰς τὴν αἰώνιον ζωὴν.) (XIII.19a "and after eternal life") μετὰ τὴν αἰώνιον ζωὴν) (XIII.19a "who is beyond eternal life." ὑπὲρ τὴν αἰώνιον ζωὴν) (XIII.20b "leaps into eternal life" ἄλλομένου εἰς ζωὴν αἰώνιον) (XIII.26d "leaps into eternal life." ἄλλομένου εἰς ζωὴν αἰώνιον.) (XIII.35b "leaping into eternal life" ἄλλομένου εἰς ζωὴν αἰώνιον) (XIII.36c "the fountain of water that leaps into eternal life." ἡ πηγὴ τοῦ ἀλλομένου ὕδατος εἰς ζωὴν αἰώνιον.) (XIII.37 "the fountain of water that leaps into eternal life." πηγὴν τοῦ ἀλλομένου ὕδατος εἰς ζωὴν αἰώνιον.) (XIII.40c "water leaping into eternal life" ὕδατος ἄλλομένου εἰς ζωὴν αἰώνιον.) (XIII.41f "water leaping into eternal life" ὕδατος ἄλλομένου εἰς ζωὴν | αἰώνιον).

6x - "living water" < **ζάω** - **ζῶν** "(XIII.3b "living water." ὕδωρ ζῶν)" (XIII.3c "the living water" τὸ ζῶν ὕδωρ) (XIII.40b "the living water" τὸ ζῶν ὕδωρ) "(XIII.41a "living water" ὕδωρ ζῶν)" (XIII.41b "the living water" τὸ ζῶν ὕδωρ);

< **ζωτικός** - **ζωτικοῦ** (XIII.16d "of living water" τοῦ ζωτικοῦ πόματος)

3x - < **ζάω** - **ζῶντα** "(XIII.22c "for the strong, living God." πρὸς τὸν θεὸν τὸν ἰσχυρὸν τὸν ζῶντα);

< **ζωή** - **ζωή** (XIII.19a "For Christ is life" Χριστὸς γὰρ ἡ ζωή) - **ζωῆς** (XIII.19b "greater than life." μείζων τῆς ζωῆς.).

### **11. 21x - First and related words: < ἀκεραιότης / ἀπλουστέρος / ἀπλῶς / εἷς / εἰσάγω / εἰσαγωγή / κτήνος / πρίν / προηγέομαι / πρότερος / στοιχεῖον : 'first' and related words:**

#### **A. 7x < πρότερος (earlier, first).**

**πρότερον** (XIII.3b "earlier he said") (XIII.40a "the first time is when she says"); **προτέρω** (XIII.4a "did not respond to his first answer, but"); **πρῶτον** (XIII.12b "the first hungering and thirsting") (XIII.13b "first, as in the case of physical thirst") (XIII.23a "good to drink first of the fountain of Jacob"); **πρώτου** (XIII.9a "proof of the first meaning in Exodus").

#### **B. 3x < ἀπλουστέρος / < ἀπλῶς (simple).**

< **ἀπλουστέρος** - **ἀπλούστερον** (XIII.38e "both more simply and more beast-like" καὶ ἀπλούστερον καὶ κτηνωδέστερον); **ἀπλούστεροι** (XIII.39a "others who are simpler and more innocent" οἱ δὲ ἀπλούστεροι καὶ ἀκεραιότεροι).

< **ἀπλῶς** - **ἀπλῶς** (XIII.23d "but says simply" ἀλλὰ ἀπλῶς φησι).

#### **C. 3x < εἰσάγω / < εἰσαγωγή (introductions).**

**εἰσαγωγαί** - (XIII.37 "The Scriptures, therefore, are introductions, called the fountain of Jacob." - Εἰσαγωγαί οὖν εἰσιν αἱ γραφαί, ἀφ' ὧν ἀκριβῶς νενοημένων νῦν ὀνομαζομένων πηγῆς τοῦ Ἰακώβ); **εἰσαγωγὰς** (XIII.30 "very elementary rudiments of and very brief introductions to all knowledge."); **εἰσιν** - (XIII.37 - see above).

**D. 2x < στοιχειῶν (elementary).**

**στοιχειᾶ** (XIII.30 “are only very *elementary* rudiments of and very brief introductions to all knowledge.” τῆς ὅλης γνώσεως στοιχειᾶ τινα ἐλάχιστα καὶ βραχυτάτας εἶναι εἰσαγωγὰς); **στοιχειωτικά** (XIII.36b “but the *elementary aspects* of the truth,” ἀλλὰ τὰ στοιχειωτικά τῆς ἀληθείας καὶ εἰς τοὺς ἔτι ἀνθρώπους φθάνοντα).

**E. 2x < εἷς (one).**

**ἐν** (XIII.8c “one is related to our need for food”) “(XIII.27c “which if they were *each* written,”).”

**F. 1x < ἀκεραιότης (more innocent).**

**ἀκεραιότεροι** (XIII.39a “simpler and *more innocent*” οἱ δὲ ἀπλούστεροι καὶ ἀκεραιότεροι).

**G. 1x < πρίν (before).**

**πρίν** (XIII.16c “that he had *before* he learned these things.” ἦνπερ εἶχεν πρίν τάδε τινα μαθεῖν ἐγὼ δὲ τοιοῦτον ἔχω λόγον,).

**H. 1x < προηγέομαι (first).**

**προηγουμένως** (XIII.15a “what is meant in the *first* place, however”).

**I. 1x < κτήνος (beast-like).**

**κτηνωδέστερον** (XIII.38e “both more simply and more *beast-like*” καὶ ἀπλούστερον καὶ κτηνωδέστερον).

**12. 20x - ἐπί: (upon, on):**

**ἐπί** - **ἐπὶ** / **ἐπ’** (XIII.3c) (XIII.4a) (XIII.9b) (XIII.9d) (XIII.10a) (XIII.11) (XIII.13b) (XIII.16e) (XIII.16h) (XIII.16h) (XIII.17c) (XIII.17c) (XIII.18a) (XIII.18b) (XIII.20c) (XIII.22c) (XIII.24a) (XIII.35a) (XIII.38c) (XIII.41c).

**13. 15x < δίδωμι / < χαρίζομαι (give):****A. 13x < δίδωμι (give).**

**διδόμενον** (XIII.42a “to receive the water that the Word *gives*”); **δίδωσιν** (XIII.18d “that Jesus *gives* leaps into eternal life”) (XIII.26c “who drinks of the water that Jesus *gives*”); **δοθήσεται** “(XIII.5d “ask and it will be *given* to you”); **δός** “(XIII.3b “*give* me a drink”)” “(XIII.4b “*give* me this water”)” “(XIII.24b “*give* me a drink”)” “(XIII.41b “*give* me this water”)”; **δώσει** (XIII.20a “the water that Jesus will *give*”); **δώσω** “(XIII.5c “ask from me and I will *give* you the Gentiles as your inheritance”)” “(XIII.14a “whoever drinks of the water that I shall *give* him”)”; **ἔδωκεν** “(XIII.3b “who says to you, *Give* me a drink, you would”)” “(XIII.41a “you would ask him and he would *give* you living water”)”.

**B. 2x < χαρίζομαι (give).**

**χαρίσεται** (XIII.37 “that he may freely *give* us the fountain of water that leaps into eternal life” ἵν’ ἡμῖν χαρίσεται πηγὴν τοῦ ἀλλομένου ὕδατος εἰς ζωὴν αἰώνιον.); **χαρισθέντα** “(XIII.35c “that we may know the things that are *given* to us by God,” ἵνα εἰδῶμεν | τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν,).”

**14. 14x - γάρ: (for, because):**

**γάρ** (XIII.5a. Τάχα γὰρ δόγμα τί ἐστὶν μηδένα λαμβάνειν θεῖαν δωρεὰν τῶν μὴ αἰτούντων αὐτήν. / “[for] It may, perhaps be a dogma of some kind”) “(XIII.5d. καὶ ὁ σωτὴρ φησιν <<Αἰτεῖτε, καὶ δοθήσεται ὑμῖν>> <<πᾶς γὰρ ὁ αἰτῶν λαμβάνει.>> (Mt 7:7-8. Lk 11:9-10) / “for everyone who asks receives.”)” (XIII.10a. Πεινώντων γὰρ καὶ ἀπορούντων τῆς ἀναγκαίας τροφῆς ὅσον ἐπὶ οἱ λόγοι. / “for these are their words when”) (XIII.18a. Ὡς γὰρ ἐκεῖ ὁ νυμφίος ἐπὶ τὰς μεγαλοφεστέρας καὶ θειοτέρας πηδᾷ ψυχὰς ὄρη λεγομένας, / “for, as there, the bridegroom leaps upon”) (XIII.19a.

Τάχα δὲ καὶ πηδήσει μετὰ τὴν αἰώνιον ζωὴν εἰς τὸν ὑπὲρ τὴν αἰώνιον ζωὴν πατέρα· Χριστὸς γὰρ ἡ ζωὴ (Cf. Jn 14:16) / “for Christ is life”) (XIII.21. Φησὶ γὰρ ὁ λόγος· <<Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.>> (Mt 5:6) / “for the Word says”) (XIII.27a. Καὶ γὰρ τὰ κυριώτερα καὶ θειώτερα τῶν μυστηρίων τοῦ θεοῦ ἔνια μὲν οὐ κεχώρηκεν γραφή, / “for indeed, Scripture has”) (XIII.27c. <<Ἐσ τιν γὰρ καὶ ἄλλα πολλά, ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ’ ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία.>> (Jn 21:25) / “for there are also many other things”) (XIII.28c. ἐξὸν γὰρ ἦν αὐτὰ λαλῆσαι ἀγγέλοις, ἀνθρώποις δὲ οὐκ ἐξῆν / “[for] these were not words that were not”) (XIII.28d. <<Πάντα μὲν γὰρ ἔξεστιν, ἀλλ’ οὐ πάντα συμφέρει.>> (1 Cor 6:12) “for all things are permitted, but”) (XIII.33d. ὥτετο γὰρ μηδὲ αὐτὸν τὸν κόσμον χωρεῖν τὰ γραφόμενα βιβλία. / “because he thought that”) (XIII.38b. εἰ γὰρ ἔπιεν Ἰακώβ ἐξ αὐτῆς καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ, / “for if Jacob and his sons”) (XIII.39a. Οἱ μὲν γὰρ κατὰ τὰς γραφὰς σοφοὶ πίνουσιν ὥς ὁ Ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ· οἱ δὲ ἀπλούστεροι καὶ ἀκεραιότεροι, οἱ λεγόμενοι <<πρόβατα Χριστοῦ>>, (Cf. Jn 10:2-5) / “for some who are wise in the Scriptures drank”) (XIII.41e. Οὐδὲ γὰρ οἱ ἄγγελοι δέονται τῆς τοῦ Ἰακώβ πηγῆς, ἵνα πῶσιν, / “for the angels have no need of”).

#### **15. 14x - μέν / μέντοι:**

11x < **μέν** (in truth, indeed, certainly). **μέν** (XIII.3b) (XIII.4a) (XIII.8c) (XIII.9a) (XIII.12b) (XIII.26b) (XIII.27a) (XIII.28d) (XIII.31a) (XIII.39a) (XIII.40a).

3x < **μέντοι** (indeed, to be sure, however). **μέντοι** (XIII.6a) (XIII.15a) (XIII.42a).

#### **16. 13x < αἰώνιος (eternal) [Always with ‘life’]:**

**αἰώνιον** - “(XIII.14a “in him a fountain of water springing up into *eternal* life”)” (XIII.16h “to that higher life that is *eternal*”) (XIII.17a “he says that *eternal* life is the [goal]”) (XIII.18d “that Jesus gives leaps into *eternal* life”) (XIII.19a “And after *eternal* life, perhaps it will also leap...””) (XIII.19a “...into the Father who is beyond *eternal* life.”) (XIII.20b “the fountain of water that leaps into *eternal* life arise within him”) (XIII.26d “which leaps into *eternal* life”) (XIII.35b “from the fountain of water leaping into *eternal* life to”) (XIII.36c “the fountain of water that leaps into *eternal* life”) (XIII.37 “give us the fountain of water that leaps into *eternal* life.”) (XIII.40c “that becomes a spring of water leaping into *eternal* life in”) (XIII.41f “water leaping into *eternal* life”)

#### **17. 13x < πᾶς (all (things), everything, everyone, whole):**

**πάντα** “(XIII.28d “for *all* things are permitted...””) “(XIII.28d “...but not *all* things are beneficial.”)”; **πάντων** (XIII.16f “of discovering *everything* that is investigated”); **πάνν** (XIII.30 “I think that *all* of the Scriptures,”); **πᾶς** “(XIII.5d “for *everyone* who asks receives”)” “(XIII.8a “*Everyone* who drinks of this water will thirst again.”)” “(XIII.13a “*Everyone* who drinks of this water will thirst again.”)” “(XIII.23d “*Everyone* who drinks of this water will thirst again.”)” (XIII.38a “*everyone* does not draw water from”); **πᾶσα** (XIII.9b “*all* the congregation of the children of Israel”) (XIII.31c “can mean *all* Scripture”); **πᾶσαν** (XIII.9e “to destroy this *whole* congregation”); **πᾶσιν** (XIII.32a “now *all* are not permitted to examine”).

#### **18. 13x < σός / < σύ (you, your):**

**σέ** “(XIII.22c “so my soul longs for *you*, O God.”)”; **σοι** “(XIII.3b “and he who says to *you*,”)” “(XIII.3b “and he would have given *you* living water.”)” “(XIII.5c “ask from me and I will give *you*...””)” “(XIII.41a “...and he would give *you* living water,”)”; **σου** “(XIII.5c “...the Gentiles as *your* inheritance...””)” “(XIII.5c “...and the ends of the

earth as *your* possession.”) “(XIII.25c “Go, call *your* husband and come here.”)” “(XIII.32c “Seek not the things that are too high for *you*,...”)” “(XIII.32c “...and search not into things beyond *your* ability.”)”; σὺ (XIII.3b “*you* would have asked him”) “(XIII.5c “*You* are my son,”)” “(XIII.41a “*You* would ask him...”)”.

### **19. 13x - Places: Αἴγυπτος / γῆ (land, earth) / κόσμος / Ῥαφιδεῖν / φρέαρ (well):**

#### **A. 4x < φρέαρ.**

φρέαρ (XIII.23b “not calling it a *well* like”) “(XIII.40a “Lord, you have nothing with which to draw and the *well* is deep,”)”; φρέατος (XIII.7a “she drank from the *well*”) (XIII.23c “the water is from a *well*”).

- See also: 26x < πηγάζω / < πηγή (fountain).

#### **B. 3x < γῆ.**

γῆ (XIII.9d “smitten by the Lord in the *land* of Egypt,” ἐν γῇ Αἰγύπτῳ); γῆς “(XIII.5c “ends of the *earth* as your possession” τὰ πέρατα τῆς γῆς)” “(XIII.9b “out of the *land* of Egypt,” ἐκ γῆς Αἰγύπτου).”

#### **C. 3x < κόσμος.**

κόσμον, τὸν “(XIII.27c “not even the *world* itself could” οὐδὲ αὐτὸν οἶμαι τὸν κόσμον)” (XIII.33d “not even the *world* itself could” μηδὲ αὐτὸν τὸν κόσμον).

κόσμου, τοῦ (XIII.33c “in order to spare the *world*” τὸ φεῖδεσθαι τοῦ κόσμου).

#### **D. 2x < Αἴγυπτος.**

Αἰγύπτου / Αἰγύπτῳ “(XIII.9b “they came out of the land of *Egypt*” ἐκ γῆς Αἰγύπτου)” “(XIII.9d “in the land of *Egypt*” ἐν γῇ Αἰγύπτῳ).

#### **E. 1x - Ῥαφιδεῖν.**

Ῥαφιδεῖν (XIII.11 “when he came into Raphidim” εἰς Ῥαφιδεῖν).

### **20. 11x < πρὸς:**

πρὸς (XIII.3a “second answer *to* the Samaritan woman.”) “(XIII.5c “The Lord said *to* me”)” (XIII.9c “said *to* them”) (XIII.9f “the Lord said *to* Moses”) “(XIII.10c “Moses cried *to* the Lord”)” (XIII.13b “if one be filled *for* the present”) (XIII.15c “satisfied *for* a little while”) “(XIII.22c “my soul longs *for* you, O God.”)” “(XIII.22c “thirsted *for* the strong, living God.”)” (XIII.23c “as he repliles *to* her statement”) (XIII.37 “one must go up from them *to* Jesus”).

### **21. 10x < ἔχω (“have, hold”):**

εἶχεν (XIII.16c); ἔξει (XIII.20b); ἔχει (XIII.40b) (XIII.41f); ἔχεις (XIII.40a); ἔχομεν (XIII.35c); ἔχουσιν (XIII.31b) (XIII.35b); ἔχω (XIII.16c); ἔχων (XIII.14b).

### **22. 9x < γίγνομαι (come, become, appear, arise, derive result):**

γεγεννημένην (XIII.41f “which *has come into existence* and been revealed by” γεγεννημένην καὶ ἀποκαλυφθεῖσαν); γενέσθαι (XIII.16d “I have a teaching that is such that it *becomes* a fountain of living water” ὥστε τὴν πηγὴν γενέσθαι τοῦ ζωτικοῦ πόματος); γενήσεται “(XIII.14a “it will *become* in him a fountain of water” γενήσεται πηγὴ ἐν αὐτῷ); γενομένη (XIII.18c “the fountain that *appears* in the one who drinks of the water” οὕτως ἐνταῦθα ἡ γενομένη ἐν τῷ πίνοντι ἐκ τοῦ ὕδατος.); γενομένην (XIII.20b “that leaps into eternal life *arise* within him” ἔξει τὴν γενομένην ἐν αὐτῷ); γίνεσθαι (XIII.26a “and the benefit we are thought to *derive* from the Scriptures” γίνεσθαι ἡμῖν ἀπὸ τῶν γραφῶν); γίνεται (XIII.12b “the first hungering and thirsting, therefore, *comes* of necessity to sound bodies” ἀναγκαιῶς γίνεται τοῖς ὑγιαίνουσιν σώμασιν); γινομένου (XIII.40c “when she asks for some of the water that *becomes* a spring of” ἀπὸ τοῦ ὕδατος τοῦ γινομένου πηγῆς); ἐγίνετό (XIII.24a “useful that *resulted* from drinking”) ἐγίνετό τι χρήσιμον ἐκ τοῦ πιεῖν).

**23. 8x < ἀπό:**

ἀπὸ (XIII.24a) (XIII.26a) (XIII.26b) (XIII.35b) (XIII.38a) (XIII.40c) (XIII.41f) (XIII.42c).

**24. 8x < γε (at least, at any rate):**

γε (XIII.6a) (XIII.9a) (XIII.15a) (XIII.15e) (XIII.16b) (XIII.16e) (XIII.34b) (XIII.42a).

**25. 8x < δύναμαι / < δυνατός (able, provide, possible, can, could):**

7x < δύναμαι - δυναμένοις (XIII.35c “but *who are able* to say” ἀλλὰ δυναμένοις λέγειν); δύναται (XIII.15f “cannot *provide* a clear and distinct” οὐ δύναται τὸ νομιζόμενον) (XIII.26a “of whether it is *possible* that the difference between” εἰ δύναται δηλοῦσθαι τὸ ἑτερογενές) (XIII.31a “consider, therefore, if the fountain of Jacob” Ὁρα τοιγαροῦν, εἰ δύναται ἡ μὲν πηγή τοῦ Ἰακώβ) (XIII.33b “we do not mean that these things *can* be known to the majority” ὅτι γνωστὰ τοῖς πολλοῖς εἶναι δύναται) (XIII.34d “cannot be written” γραφῆναι οὐ δύναται); δυνηθῇ (XIII.41d “she *could* now” ἀλλὰ χωρὶς τοῦ ὕδατος τοῦ Ἰακώβ θεωρῆσαι τὴν ἀλήθειαν ἀγγελικῶς καὶ ὑπὲρ ἄνθρωπον δυνηθῇ).

1x < δυνατός - δυνατόν (XIII.42a “It is not *possible*, however,” Οὐ δυνατόν μέντοι).

**26. 8x < κατά / < κάτω / < καθά / < καθό (related, according to, against):**

3x - καθ’ (XIII.8c “one is *related* to our need for food” ἐν μὲν καθ’ ὃ δεόμεθα τροφῆς,) (XIII.8d “the other is *related* to the fact that”) ἕτερον δὲ καθ’ ὃ πολλάκις οἱ πένητες) (XIII.27c “which if they were each written” ἅτινα ἐὰν γράφηται καθ’ ἑν).

5x - κατὰ (XIII.8b “to have two meanings *in* [according to] the literal sense.” κατὰ τὸ σωματικὸν δύο σημαίνόμενα) (XIII.10b “they murmured *against* Moses” καὶ διωγόντες διεγόνγυζον κατὰ Μωσέως) (XIII.27b “as far as the common understandings of the meanings are concerned.” κατὰ τὰ συνήθη τῶν σημαينوμένων ἢ γλῶσσα ἀνθρωπικῇ) (XIII.39a “for some who are wise *in* [according to] the Scriptures” Οἱ μὲν γὰρ κατὰ τὰς γραφὰς σοφοὶ πίνουσιν) (XIII.42c “consequently, *in* [according to] this respect, most people” ὥστε κατὰ τοῦτο πολλὰ ἐνδεῖν τοῖς πολλοῖς).

**27. 8x < ὑπέρ (over):**

ὑπὲρ (XIII.19a) (XIII.22b) (XIII.31c) (XIII.32a) (XIII.33a) (XIII.34a) (XIII.34c) (XIII.41d).

**28. 7x < ἄν (he came):**

ἄν / ἄν (XIII.3b), (XIII.14a), (XIII.15a), (XIII.24a), (XIII.24b), (XIII.41a), (XIII.41a).

**29. 7x < ἐπιζητέω / < ζητητέος / < ζητέω / < ἐρευνάω (inquire, seek):**

3x < ζητέω - ζητεῖ (XIII.32c “Seek not the things” μὴ ζητεῖ); ζητουμένων (XIII.15f “one must also *investigate*” περὶ τῶν ζητουμένων κατάληψιν) (XIII.16f “everything that is *investigated* will” εὐρετικὴν πάντων τῶν ζητουμένων ἀναβλυστάνειν).

1x < ἐπιζητέω - ἐπιζητεῖ (XIII.40b “she also *inquires* whence he has”) ὅτε καὶ ἐπιζητεῖ πόθεν ἔχει).

1x < ζητητέος - ζητητέον (XIII.13a “one must also *investigate*” Ζητητέον οὖν καί).

2x < ἐρευνάω - ἐρεύνᾱ (XIII.32c “*search* not into things” καὶ ἰσχυρότερα σου μὴ ἐρεύνᾱ); ἐρευνᾶν (XIII.32a “all are not permitted to *examine* the things” Οὐ πᾶσιν δὲ ἔξεστιν ἐρευνᾶν).

**30. 7x < ὅστις (who) / < ὅτι (that, because):**

ὅτι (XIII.9e) (XIII.11) (XIII.13b) (XIII.21) (XIII.25a) (XIII.33b) (XIII.41b).

**31. 7x < παρά (beside, by):**

παρὰ (XIII.5c) (XIII.12a) (XIII.25b) (XIII.25b) (XIII.26a) (XIII.38f) (XIII.42a).

**32. 7x < περί (around):**

περὶ (XIII.4a) (XIII.6b) (XIII.6b) (XIII.15e) (XIII.15f) (XIII.17b) (XIII.42b).

**33. 7x < συν\*:**

< συν\* - 1x - < σύν - along with, together : σύν (XIII.38d).

1x < συναγωγεὺς - one who brings together, a convener / < συναγωγή - a bringing together, uniting : συναγωγή (XIII.9b).

1x < συναγωγή - a bringing together, uniting : συναγωγὴν, τὴν (XIII.9e).

1x < συναρπάζω - to seize and carry clean away : συναρπασθεῖς (XIII.16a).

1x - συνεσομένων [x] (XIII.26a).

1x < συνήθης - dwelling : συνήθη, τὰ (XIII.27b).

1x < συνίστημι - having arisen : συνιστάντες (XIII.39c).

**34. 6x < ἔξεστι / < ἔξῃν (permitted):**

5x < ἔξεστι - ἔξεστιν “(XIII.28d “for all things are *permitted*” Πάντα μὲν γὰρ ἔξεστιν)” (XIII.32a “now all are not *permitted* to examine” Οὐ πᾶσιν δὲ ἔξεστιν ἐρευνᾶν); ἔξόν (XIII.28b “these were not words that were not *permitted* to be spoken by anyone” ὁ δὲ Παῦλος ἀκηκοέναι φησὶν ἄρρητα ῥήματα, οὐχὶ ἃ οὐκ ἔξόν τιμι λαλῆσαι ἦν); (XIII.28c “for angels were *permitted* to speak them” ἔξόν γὰρ ἦν αὐτὰ λαλῆσαι ἀγγέλοις, ἀνθρώποις δὲ οὐκ ἔξῃν); “(XIII.29 “it is not *permitted* to man to speak” ἄρρητα ῥήματα, οὐκ ἔξόν, φησί, ἀνθρώπῳ λαλῆσαι).

1x < ἔξῃν - ἔξῃν (XIII.28c “but not men [*lit.* ‘but men were not permitted to speak them.’ ἀνθρώποις δὲ οὐκ ἔξῃν).

**35. 6x < νῦν:**

νῦν (XIII.3c) (XIII.23c) (XIII.31b) (XIII.31b) (XIII.37) (XIII.40c).

**36. 6x < ὅστε (who, which) / < ὅτε (when, since) / < ὅτε (when, at the time when):**

< ὅτε (XIII.6b) (XIII.9b) (XIII.20c) (XIII.40a) (XIII.40b) (XIII.40c).

**37. 6x < πάλιν:**

πάλιν “(XIII.8a “will thirst *again*” διψήσει πάλιν)” “(XIII.13a “will thirst *again*” διψήσει πάλιν)” (XIII.13d “he will thirst *again*” τουτέστι διψήσει πάλιν) (XIII.15e “when he has *reconsidered* them” ἀλλά γε πάλιν δεύτερον ἐπιστήσας ἐπαπορήσει) “(XIII.23d “will thirst *again*” διψήσει πάλιν) (XIII.26b “from the fountain of Jacob thirsts *again*” ἀπὸ τῆς πηγῆς τοῦ Ἰακώβ διψῇ πάλιν).

**38. 6x < ὑπό (under):**

ὑπὸ / ὑπ’ (XIII.8c) (XIII.9d) (XIII.15f) (XIII.16d) (XIII.35c) (XIII.42a).

**39. 5x < βάθος / < βαθύς (depth/deep):**

**βαθέος** (XIII.7a); **βάθος** (XIII.15f); **βάθους** (XIII.15b); **βαθύ** (XIII.40a); **βαθύτατα** (XIII.15d). < βάθος (depth) / < βαθύς (deep): **βαθέος** (XIII.7a) Καὶ ὅρα ἐξ ὧν ἐπεπόνθει πῶς πίνουσα ἐκ τοῦ νομιζομένου αὐτῇ βαθέος εἶναι φρέατος (Cf. Jn 4:11) [(XIII.7) And consider, on the basis of her experiences, how she was not refreshed nor relieved of thirst, although she drank from the well that she supposed to be *deep*.]; **βάθος** (XIII.15f) < ἐπεὶ > τρανὴν καὶ ἔκτυπον περὶ τῶν ζητουμένων κατάληψιν οὐ δύναται τὸ νομιζόμενον ὑπ’ αὐτοῦ βάθος παρασχεῖν. [(XIII.15f) [since] what he thought was profound cannot provide a clear and distinct apprehension of the things investigated.]; **βάθους** (XIII.15b) ὁ μεταλαμβάνων <τοῦ νομιζομένου>ου, φησί, βάθους λόγων, [(XIII.15b) He who partakes, he says, of the [supposed] profundity of doctrines.]; **βαθύ** (XIII.40a) Ἡδὴ δεύτερον <<κύριον>> ἀναγορεύει τὸν σωτῆρα ἢ Σαμαρεῖτις πρότερον μὲν ὅτε φησί <<Κύριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ>>, (Jn 4:11) [(XIII.40b) The first time is when she says, “Lord, you have nothing with which to draw and the well is deep,” [43. Jn 4.11.]]; **βαθύτατα** (XIII.15d) παραδεξάμενος ὡς βαθύτατα τὰ ἀνιμώμενα καὶ εὐρίσκεσθαι δοκοῦντα νοήματα, [(XIII.15d) and that he thinks he has discovered to be most profound.].

**40. 5x “< γνώμη / < γνώσις / < γνώστης / < γνωστός” “< οἶδα” (know, knowledge):**

- A. “< γνώμη / < γνώσις / < γνώστης / < γνωστός”.**  
 < γνώμη - γνώμης (XIII.6b “a representation of the *opinion* of the heterodox”)  
 < γνώσις - γνώσεως (XIII.30 “are only very elemental rudiments of and very brief introductions to all knowledge”)  
 < γνώστης / < γνωστός - γνωστὰ - (XIII.33b “can be known to the majority”)  
**B. < οἶδα.**  
 - εἰδῶμεν “(XIII.35c “that we may know the things”)  
 - ἤδεις “(XIII.3b “if you knew the gift of God”)

**41. 5x < τάχα (perhaps):**

**τάχα** (XIII.5a) (XIII.13b) (XIII.19a) (XIII.22a) (XIII.36c).

**42. 5x < λαμβάνω / < μεταλαμβάνω:**

4x < λαμβάνω - take, receive - ἔλαβεν (XIII.41b); λαβὼν, ὁ (XIII.16e); λαμβάνει (XIII.5d); λαμβάνειν (XIII.5a).  
 1x < μεταλαμβάνω - take a share (in) - μεταλαμβάνων, ὁ (XIII.15b).

**43. 5x < νομίζω (practise):**

**νομιζομένην, τὴν** (XIII.26a); **νομιζόμενον, τὸ** (XIII.15f); **νομιζομένου, τοῦ** (XIII.7a) (XIII.15b) (XIII.40b).

**44. 5x < νοέω / < νόημα:**

- < νοέω (think, be thoughtful) - νενοηκέναι, τοῦ (XIII.39c)  
 - νενοημένων \*[x] (XIII.37)  
 < νοέω - νοη (XIII.26b)  
 - νοηθῶσιν [x] (XIII.30)  
 < νόημα - thought, idea - νοήματα (XIII.15d).

**45. 5x < πολὺς / < πολλάκις:**

4x < πολὺς (much, many): **πολλά / πολλά** (XIII.27c) (XIII.42c); **πολλοῖς, τοῖς** (XIII.33b) (XIII.42c).  
 1x < **πολλάκις** - many times, often, oft - **πολλάκις, ὁ** (XIII.8d).

**46. 4x < ἀλήθεια (truth) / < ἀληθής (true):**

ἀληθεία, τῇ (XIII.26a); ἀληθειαν, τὴν (XIII.41d); ἀληθείας, τῆς (XIII.36b); ἀληθές (XIII.41a).

**47. 4x < ἀπορέω (to be without means):**

ἀπορῇ (XIII.41c); ἀποροῦντες (XIII.9b) (XIII.10b); ἀπορούντων (XIII.10a).

**48. 4x < δείκνυμι / παραδεξαμένη / - παραδεξαμένω, τῷ:**

1x < δείκνυμι - show, point out : ἔδειξεν (XIII.10c).  
 2x - see also: < παραδέχομαι (receive from), < παραδείκνυμι (to exhibit side by side): παραδεξαμένη (XIII.4b); παραδεξάμενος (XIII.15d).  
 1x - παραδεξαμένω, τῷ (XIII.16d).

**49. 4x < διδασκός / < διδάσκω:**

3x < διδασκός - taught : διδασκὰ, τὰ (XIII.36c); διδασκοῖς (XIII.35d) (XIII.35d)  
 1x < διδάσκω - teach : διδάσκει (XIII.5b).

**50. 4x < εἶδον / < ἰδοῦ (to see):**

2x < εἶδέν (XIII.34c); ἴδωμεν (XIII.8a)  
 2x < ἰδοῦ (lo! behold! see there!) : ἰδοῦ (XIII.9f) (XIII.17c).

**51. 4x < ἴσχω / < ἰσχυρός / < κρείσσων:**

1x < ἴσχω - hold : ἴσχειν (XIII.26d).  
 2x < ἰσχυρός - strong, mighty : ἰσχυρόν, τὸν (XIII.22c); ἰσχυρότερα (XIII.32c).  
 1x < κρείσσων - stronger, superior : κρεῖττον, τὸ (XIII.31b).

**52. 4x < μέγας (great, large):**

μεῖζονά (XIII.35a); μεῖζων, (ὁ) (XIII.19b) (XIII.19b) (XIII.40b).

**53. 4x < σημαίνω (meaning):**

σημαίνεται (XIII.8a); σημαινόμενα (XIII.8b); σημαινομένων, τῶν (XIII.12a) (XIII.27b).

**54. 4x < σοφία / < σοφός:**

3x < σοφία - art, wisdom - σοφίαν (XIII.36a); σοφίας, (τῆς) (XIII.35d) (XIII.41f)  
 1x < σοφός - wise, skilled - σοφοί, οἱ (XIII.39a).

**55. 3x < ἀκριβής (exact, accurate, precise, made):**

ἀκριβῶς (XIII.26b) (XIII.30) (XIII.37).

**56. 3x < σῶμα / < σωματικός:**

1x < σῶμα - σώμασιν (XIII.12b “comes of necessity to sound *bodies*” γίνεται τοῖς ὑγιαίνουσιν σώμασιν).  
 2x < σωματικός - σωματικοῦ (XIII.13b “the case of *physical thirst* or even”) ὡς ἐπὶ σωματικοῦ); σωματικὸν (XIII.8b “to have two meanings in the *literal sense*” κατὰ τὸ σωματικὸν δύο σημαινόμενα).

### 13. Appendix IV. Full Text of *ComJn XIII:3-42* with Italicized Intertexture.

*ComJn XIII.3-39* comments on John 4:13-14.

*ComJn XIII.40-42* comments on John 4:15.

#### **[Jn 4:13-14]**

(3a) This is *Jesus' second answer to the Samaritan woman* [Jn 4:13-14].

#### **["Jn 4:10"]**

(3b) Earlier he said, "*If you knew the gift of God and who he is who says to you, Give me a drink, you would have asked him and he would have given you living water.*" ["Jn 4:10"]

#### **["Jn 4:10"; Jn 4:13-14]**

(3c) And now, as if to urge her to ask for the *living water* ["Jn 4:10"], *he speaks these words* [Jn 4:13-14].

#### **[Jn 4:9; Jn 4:10; Jn 4:11-12; Jn 4:10]**

(4a) The *Samaritan woman did not respond* [Jn 4:9] to his *first answer* [Jn 4:10], but *raised a question* [Jn 4:11-12] concerning the *comparison of the waters* [Jn 4:10].

#### **[Jn 4:13-14; "Jn 4:15"]**

(4b) After *the Lord's second answer* [Jn 4:13-14] however, when she has accepted what he said, she replies, "*Give me this water.*" ["Jn 4:15"]

#### **[Mt 7:7-8]**

(5a) It may, perhaps be a dogma of some kind that *no one receives a divine gift who does not request it* [Mt 7:7-8].

#### **["Ps 2:7-8"]**

(5b) The Father, indeed, through the Psalm, urges the Savior himself to ask that it may be given to him, as the Son himself teaches us when he says [*\*not a NT reference*], (5c) "*The Lord said to me, You are my son, ask from me and I will give you the Gentiles as your inheritance and the ends of the earth as your possession.*" ["Ps 2:7-8"]

#### **["Mt 7:7a"; "Mt 7:8a"]**

(5d) And the Savior says, "*Ask and it will be given to you,*" ["Mt 7:7a"] "*for everyone who asks receives.*" ["Mt 7:8a"]

#### **[Jn 4:10; Jn 4:15]**

(6a) When, however, the Samaritan woman hears about *the comparison of the two waters* [Jn 4:10], she is *persuaded to ask Jesus for water*, [Jn 4:15]

#### **[Opinion of the heterodox; Divine Scriptures.]**

(6b) being, as we said before, a representation of the *opinion of the heterodox* who busy themselves concerning the *divine Scriptures*.

#### **[Jn 4:15; Jn 4:11]**

(7) And consider, on the basis of her experiences, how she was *not refreshed nor relieved of thirst* [Jn 4:15], although she drank from *the well that she supposed to be deep* [Jn 4:11].

**["Jn 4:13"; 'to thirst and to hunger']**

(8a) Let us see, then, what is meant by the saying, *"Everyone who drinks of this water will thirst again."* ["Jn 4:13"] (XIII.8b) Now it is possible for the words *"to thirst"* ["Jn 4:13"] and *"to hunger"* to have two meanings in the literal sense. (8c) One is related to our need for food when we have wasted away and yearn for it because the liquid in us is failing. (8d) The other is related to the fact that those who are poor and in need of provisions frequently say that they are hungry or thirsty, although they have eaten to the full.

**["Ex 16:1-4"]**

(9a) There is proof of the first meaning in Exodus. (9b) When they had been without food, *"on the nineteenth day in the second month after they came out of the land of Egypt, all the congregation of the children of Israel murmured against Moses and Aaron. (9c) And the children of Israel said to them, (9d) 'Would that we had died, smitten by the Lord in the land of Egypt, when we sat over flesh pots and ate bread to the full, (9e) because you brought us out into this desert to destroy this whole congregation by famine.' (9f) And the Lord said to Moses, 'Behold I am going to rain bread from heaven for you, and the people shall go out and gather a day's supply daily, that I may test them, whether they will walk in my law or not."* [Ex 16:1-4] (10a) For these are their words when they hunger and lack the necessary food.

**["Ex 15:24"]**

(10b) But also when they lacked water and thirsted, they murmured against Moses, *"What are we going to drink?"* ["Ex 15:24"]

**["Ex 15:25"]**

(10c) It was at this time that *"Moses cried to the Lord and the Lord showed him a tree, and he threw it into the water and the water was sweetened."* ["Ex 15:25"]

**["Ex 17:3"]**

(11) And a little later it is written that when he came into Raphidim, *"the people there thirsted for water, and the people there murmured against Moses."* ["Ex 17:3"]

**["1 Cor 4:11"]**

(12a) Now, there will appear to be an example of the second meaning in Paul, when he says, *"Even to this hour we hunger, thirst and are naked."* ["1 Cor 4:11"]

**["Jn 4:13"]**

(12b) The first hungering and thirsting, therefore, comes of necessity to sound bodies; but the second befalls those who have suffered. (13a) One must also investigate, therefore, what is meant by *"will thirst"* ["Jn 4:13"] in the statement, *"Everyone who drinks of this water will thirst again."* ["Jn 4:13"] (13b) First, as in the case of physical thirst or even perhaps what is meant is that even if one be filled for the present, (13c) immediately after the drink has been swallowed, the one who drinks will experience the same sensation, (13d) that is, he will thirst again having returned to the same condition he was in at the beginning.

**["Jn 4:14"; Doctrines; Jn 4:14]**

(14a) Therefore, he adds the statement, *"But whoever drinks of the water that I shall give him, it will become in him a fountain of water springing up into eternal life."* ["Jn 4:14"] (XIII.14b) And who will be able to thirst when he has a fountain in himself? (XIII.15a) What is meant in the first place, however, would be something like this:

(XIII.15b) He who partakes, he says, of the [supposed] *profundity of doctrines*, (XIII.15c) even if he is satisfied for a little while and accepts the ideas that are drawn out (XIII.15d) and that he thinks he has discovered to be most profound, (XIII.15e) will, however, when he has reconsidered them, raise new questions about these ideas with which he was [once] satisfied (XIII.15f) [since] what he thought was profound cannot provide a clear and distinct apprehension of the things investigated. (16a) Wherefore, even if someone should be convinced by what is said and agree, (16b) he will find later, nevertheless, that he has the same deficiency (16c) that he had before he learned these things. But I have teaching (16d) that is such that it becomes a fountain of living water in the one who has received what I have declared. (16e) And he who has received of *my water* [Jn 4:14] will receive so great a benefit (16f) that a fountain capable of discovering everything that is investigated will gush forth within him.

**[Teaching // Jn 4:14]**

(16c) But I have *teaching* (16d) that is such that *it becomes a fountain of living water in the one who has received* [Jn 4:14] what I have declared.

**[Jn 4:14 // Wisdom // Understanding // Eternal life]**

(16e) And he who has received of *my water* [Jn 4:14] will receive so great a benefit (16f) that a fountain *capable of discovering everything that is investigated* [Wisdom] will *gush forth within him* [Jn 4:14]. The waters will leap upward [Jn 4:14]; (16g) his *understanding* will spring up and fly as swiftly as possible in accordance with this briskly flowing water, (16h) the springing and leaping itself carrying him to that higher life which is eternal. (17a) He says that eternal life is the [goal], as it were, of the water that springs up,

**["Song 2:8" // Jn 4:14]**

(17b) as indeed Solomon says, when he talks about the bridegroom in the Song of Songs, (17c) "*Behold he has come leaping upon the mountains, skipping upon the hills.*" ["Song 2:8"] (18a) For, as there, the bridegroom leaps upon souls that are more noble-natured and divine, called mountains, (18b) and skips upon the inferior ones called hills, (18c) so here *the fountain that appears in the one who drinks of the water* (18d) *that Jesus gives leaps into eternal life* [Jn 4:14].

**[Jn 4:14; Jn 14:28; Christ is life (Jn 11:25; Jn 14:6 and others)]**

(19a) And after *eternal life* [Jn 4:14], perhaps it will also leap into the *Father who is beyond eternal life* [Jn 14:28]. For *Christ is life*; [Jn 11:25; Jn 14:6]

**[Jn 14:28]**

(19b) but he *who is greater than Christ* [Jn 14:28] is greater than life.

**[Mt 5:6 // Jn 4:14; "Mt 5:6"]**

(20a) When the promise to the *one who is blessed because he hungers and thirsts for righteousness is fulfilled* [Mt 5:6], (20b) then *he who drinks of the water that Jesus will give will have the fountain of water that leaps into eternal life arise within him.* [Jn 4:14] (XIII.21) For the Word says, "*Blessed are those who hunger and thirst for righteousness because they shall be filled.*" ["Mt 5:6"]

**[Mt 5:6; “Ps 41:2-3”]**

(22a) And perhaps, since one will need to *hunger and thirst for righteousness before he is filled*, [Mt 5:6] (XIII.22b) one must create a *hungering and thirsting in order to be filled* [Mt 5:6], that we may say, (22c) “*As the hart longs for the fountains of water, so my soul longs for you, O God. My soul has thirsted for the strong, living God. When shall I come and appear before the face of God?*” [“Ps 41:2-3”]

**[Jn 4:6-7,11-13]**

(23a) In order that *we may thirst* [Jn 4:13], then, it is good to *drink first of the fountain of Jacob*, [Jn 4:6-7,11-13]

**[Jn 4:13-14; Jn 4:11-12; “Jn 4:13”]**

(23c) The Saviour, at least, does not even now say that the water is from a well as *he replies* [Jn 4:13-14] to *her statement* [Jn 4:11-12], (23d) but says simply, “*Everyone who drinks of this water will thirst again.*” [“Jn 4:13”]

**[“Jn 4:7”]**

(24a) But if indeed there were not something useful that resulted from drinking from the fountain, (XIII.24b) Jesus would not have sat upon the fountain, nor would he have said to the Samaritan woman, “*Give me a drink.*” [“Jn 4:7”]

**[Jn 4:13-14 ; Jn 4:11-12 ; Jn 4:15-16; “Jn 4:16”]**

(25a) One must observe, therefore, that the *water was promised to the Samaritan woman* [Jn 4:13-14] *when she asked* [Jn 4:11-12], (25b) as if Jesus would supply it from *no other source than the fountain* [Jn 4:11-12] (25c) “*Go, call your husband and come here.*” [“Jn 4:16”]

**[Scriptures, Accurately understood // Jn 4:13 - contrasted to Jn 4:14]**

(26a) But we shall take note, furthermore, of whether it is possible that the difference between the benefit to those who would associate with and be with the truth itself, and the benefit we are thought to derive from *the Scriptures*, (26b) *even if they be accurately understood*, is revealed by the fact that *the one who drinks from the fountain of Jacob* [Jn 4:6-7,11-13] *thirsts again* [Jn 4:13], (26c) but the *one who drinks of the water that Jesus gives* (26d) *possesses a fountain of water within himself which leaps into eternal life* [Jn 4:14].

**[Scripture, not contained ... // human voice and tongue, not contained ... ; “Jn 21:25”]**

(27a) For indeed, *Scripture has not contained* some of the more lordly and more divine aspects of the mysteries of God, (27b) nor indeed has *the human voice and the human tongue* contained some, as far as the *common understandings of the meanings* are concerned. (27c) “*For there are also many other things that Jesus did, which if they were each written, I suppose not even the world itself would contain the books that would be written.*” [“Jn 21:25”]

**[Rev 10:4]**

(28a) John is *forbidden to write when he is about to record all that the seven thunders said*. [Rev 10:4]

**[2 Cor 12:4]**

(28b) Paul, too, says that he has heard *words that cannot be spoken*. [“2 Cor 12:4”]

**[Speech of Angels; “1 Cor 6:12”]**

(28c) These were not words that were not permitted to be spoken by anyone, for angels were permitted to speak them, but not men, (28d) “*for all things are permitted, but not all things are beneficial.*” [“1 Cor 6:12”]

**[“2 Cor 12:4”]**

(29) And he says that “*it is not permitted to man to speak*” those things that he had heard, “*words that cannot be spoken.*” [“2 Cor 12:4”] / “Α δὲ ἤκουσεν <<ἄρρητα ῥήματα, οὐκ ἐξόν, φησί, ἀνθρώπῳ λαλῆσαι>>. (2 Cor 12:4)

2 Cor 12:4 “ὅτι ἡρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

**[Relation of Scripture to knowledge; Jn 4:6-7,11-13; Gen 25:19-50:26 [Jacob’s well (Gen 33:18-19); Jacob (Gen 25:26-50:14) and his sons (Gen 30:11-50:26).]**

(30) Now I think that all of the *Scriptures*, even when perceived very accurately, are only very elementary rudiments of and *very brief introductions to all knowledge*. (31a) Consider, therefore, if *the fountain of Jacob*, [Jn 4:6-7,11-13] (31b) *from which Jacob once drank* [Jn 4:12] but now no longer drinks, and from which *his sons also drank* [Jn 4:12] but now have a better drink than that, (31c<sup>1</sup>) and from which *their livestock too have drunk* [Jn 4:12], can mean all *Scripture*.

**[Jn 4:14 // “1 Cor 4:6”]**

(31c<sup>2</sup>) The *water of Jesus* [Jn 4:14], however, is that which is “*beyond that which is written.*” [“1 Cor 4:6”]

**[“1 Cor 4:6”]**

(32a) Now all are not permitted to examine the things that are “*beyond that which is written.*” [“1 Cor 4:6”]

**[“Sir 3:21”]**

(32b) Unless one has become like them, (32c) he may be reproved and hear the word, “*Seek not the things that are too high for you, and search not into things beyond your ability.*” [“Sir 3:21”]

**[1 Cor 4:6; Rev 10:4]**

(33a) But if we say that some know *that which is beyond what is written* [1 Cor 4:6], (33b) we do not mean that these things can be known to the majority. They are known to John who hears what kind of words were *those of the thunders but is not permitted to write them.* [Rev 10:4]

**[Rev 10:4; Jn 21:25]**

(33c) He understands things but *does not write them* [Rev 10:4] in order to spare the world, (33d) because he thought that *not even the world itself could contain the books that could be written.* [Jn 21:25]

**[“2 Cor 12:4”; “1 Cor 4:6”]**

(34a) The “*words that cannot be spoken*” [“2 Cor 12:4”] which Paul has learned are also “*beyond that which is written,*” [“1 Cor 4:6”]

**12] [“1 Cor 2:9a” // 1 Cor 4:6; “1 Cor 2:9b” // Rev 10:4; 1 Cor 2:9c // Jn 4:6, 11,**

(34b) if indeed men have spoken the things that have been written. (34c) And the things “*that eye has not seen*” [“1 Cor 2:9a”] are *beyond the things that are written* [1 Cor 4:6], (34d) and the things “*that ear has not heard*” [“1 Cor 2:9b”] *cannot be written* [Rev 10:4]. (35a) The things, too, *that have not entered the heart of man* [1 Cor 2:9c] are greater than the *fountain of Jacob* [Jn 4:6-7,11-13].

**[Jn 4:14; ‘heart of man’]**

(35b) These things are made manifest from *the fountain of water leaping into eternal life* [Jn 4:14] to those who no longer have the *heart of man*, [1 Cor 2:9c]

**[“1 Cor 2:16”; “1 Cor 2:12-13”]**

(35c) but who are able to say, “*But we have the mind of Christ,*” [“1 Cor 2:16”] “*that we may know the things that are given to us by God,* (35d) *which things also we speak, not in the learned words of human wisdom, but in words learned of the Spirit.*” [“1 Cor 2:12-13”]

**[human wisdom ≠ false teaching, but elementary aspects of truth. 1 Cor 2:1-16 // (Jn 4:7, 9, 12, 13)]**

(36a) And consider if one can call *human wisdom* not *false teachings* [1 Cor 2:1-16], (36b) but the *elementary aspects of the truth* [Jn 4:7, 9, 12, 13], and the things that apply to *those who are still men*. [1 Cor 2:5, 13, 14]

**[1 Cor 2:13 // Jn 4:14; Scriptures are introductions // fountain of Jacob (Jn 4:6-7,11-13); Jn 4:12; Jn 4:7; Jn 4:6-7,11-13;]**

(36c) The things that are *learned of the Spirit* [1 Cor 2:13], on the other hand, are perhaps *the fountain of water that leaps into eternal life* [Jn 4:14]. (37) The Scriptures, therefore, are introductions, called the *fountain of Jacob* [Jn 4:6-7,11-13]. Once they have now been accurately understood, one must go up from them to Jesus, that he may freely *give us the fountain of water that leaps into eternal life* [Jn 4:14]. (38a) But everyone does not draw water from *Jacob’s fountain* [Jn 4:6-7,11-13] in the same way.

**[Jn 4:12; Jn 4:7; wise in the Scriptures; Jn 4:12; “Jn 10:26” ]**

(38b) For if *Jacob and his sons and his livestock drank from it*, [Jn 4:12] (38c) and *the Samaritan woman too comes to it and draws water when she thirsts* [Jn 4:7], (38d) perhaps indeed *Jacob, with his sons, drank* (Jn 4:12) in one way with full knowledge, and *his cattle drank in another* (Jn 4:12), (38e) both more simply and more beast-like, (38f) and the Samaritan woman drank in yet another way than *Jacob, his sons and his livestock* (Jn 4:12). (39a) For some who are *wise in the Scriptures* drink as *Jacob and his sons* [Jn 4:12]. But others who are *simpler and more innocent*, the so-called “*sheep of Christ,*” [“Jn 10:26”] (39b) drink as *Jacob’s livestock* (Jn 4:12), (39c) and others, *mis-understanding the Scriptures and maintaining certain irreverent things on the pretext that they have apprehended the Scriptures*, drink as *the Samaritan woman drank before she believed in Jesus* [Jn 4:7-26].

**[Jn 4:15; “Jn 4:11”; Jn 4:12; “Jn 4:15”; Jn 4:14]**

(40a) This is now the *second time the Samaritan woman calls the Savior “Lord.”* [Jn 4:15] *The first time is when she says, “Lord, you have nothing with which to draw and the well is deep,”* [“Jn 4:11”] (40b) *when she also inquires whence he has the living water* [Jn 4:11], and if he might be *greater than Jacob, whom she supposes to be her father* [Jn 4:12]. (40c) And now she also calls him “Lord” [“Jn 4:15”] when she asks for some of the water that becomes a *spring of water leaping into eternal life in the one who drinks it*. [Jn 4:14. \*Jesus uses these words, SW simply says ‘this water.’ There is no mention of Jn 4:13]

**[“Jn 4:10”; Jn 4:15; Jn 4:6-7,11-13; Jn 4:7]**

(41a) And indeed it is clear that the statement, “*You would ask him and he would give you living water,*” [“Jn 4:10”] is true, (41b) because when she said, “*Give me this water,*” [“Jn 4:15”] she received the living water [Jn 4:10-11] [\*Jn does not speak of her receiving ‘living water’], (41c) that she might no longer be at a loss when she thirsted [\*In Jn 4, Jesus thirsted not the SW], nor come to the fountain of Jacob [Jn 4:6-7,11-13] to draw water [Jn 4:7].

**[Jn 4:21-24; Jn 4:6-7,11-13; contemplate the truth; Angels; Angel; Jn 4:14; The Word (Jn 1:1, 14); Wisdom (cf. Proverbs)]**

(41d) She could now, *apart* [Jn 4:21-24] from *Jacob’s water* [Jn 4:6-7, 11-13], *contemplate the truth in a manner that is angelic and beyond man*. (41e) For the *angels* have no need of *Jacob’s fountain* [Jn 4:6-7, 11-13] that they may drink. (41f) Each *angel* has *in himself a fountain of water leaping into eternal life*, [“Jn 4:14”] which has come into existence and been revealed by the *Word* himself and by *Wisdom* herself.

\*Connection between ‘angels’ and the fountain of water in them.

**[Jn 4:6-7; the Word; Jn 4:6, 11-12]**

(42a) It is not possible, however, for one who has not been engaged very diligently in *coming to Jacob’s fountain* [Jn 4:6-7, 11-13] *and drawing water from it* [Jn 4:7] because of his thirst to receive the water that *the Word* gives, (42b) which is different from the *water from Jacob’s fountain* [Jn 4:6-7, 11-13]. (42c) Consequently, in this respect, most people have a great deficiency in exercising themselves, as it were, for a long time in drawing from *the fountain of Jacob* [Jn 4:6-7, 11-13].

## 14. Appendix V. Intertexture Summary.

A) Intertexture Summary of *ComJn* XIII.3-42 (John 4:13-15).

B) Direct Recitation or Echoes.

C) Other Intertextural Scriptural *topics*.

### A) Intertexture Summary of *ComJn* XIII.3-42 (John 4:13-15).

|         |                                                                                                                                             |
|---------|---------------------------------------------------------------------------------------------------------------------------------------------|
| 3a-4b   | John 4:10-15; Words                                                                                                                         |
| 5a      | Dogma, Mt 7:7-8                                                                                                                             |
| 5b-c    | Teaches, "Ps 2:7-8" (2 Sam 7:14; Ps 89:26-27; Acts 13:33; Heb 1:1-14)                                                                       |
| 5d      | "Matt 7:7a"; "Matt 7:8a"                                                                                                                    |
| 6a      | John 4:10; John 4:15                                                                                                                        |
| 6b      | Opinion of the heterodox; Divine Scriptures                                                                                                 |
| 7       | John 4:15; John 4:11                                                                                                                        |
| 8a-d    | "John 4:13"; Words; 'To thirst and to hunger'; Meanings;                                                                                    |
| 9a      | Proof; Meaning;                                                                                                                             |
| 9b-9f   | "Ex 16:1-4"; 'walk in my law or not';                                                                                                       |
| 10a     | Words                                                                                                                                       |
| 10b     | "Ex 15:24"                                                                                                                                  |
| 10c     | "Ex 15:25"                                                                                                                                  |
| 11      | "Ex 17:3"                                                                                                                                   |
| 12a     | Meaning; "1 Cor 4:11"                                                                                                                       |
| 12b-13d | "John 4:13"                                                                                                                                 |
| 14a-b   | "John 4:14";                                                                                                                                |
| 15a     | Meant                                                                                                                                       |
| 15b     | Profundity of doctrines                                                                                                                     |
| 16c     | Learned                                                                                                                                     |
| 16e-f   | John 4:14 // Receive a benefit // Discovering everything investigated;                                                                      |
| 16c-d   | Teaching; John 4:14; What I have declared;                                                                                                  |
| 16e-h   | John 4:14 // A Benefit // Capable of discovering everything that is investigated (Wisdom) // Understanding // Higher life which is eternal. |
| 17a-18d | "Song 2:8" // John 4:14;                                                                                                                    |
| 19a     | John 4:14; John 14:28; Christ is life                                                                                                       |
| 19b     | John 14:28                                                                                                                                  |
| 20      | Mt 5:6 // John 4:14;                                                                                                                        |
| 21      | The Word; "Mt 5:6"                                                                                                                          |
| 22      | Mt 5:6; Mt 5:6; "Ps 41:2-3"                                                                                                                 |
| 23a     | John 4:13; John 4:7                                                                                                                         |
| 23b     | John 4:7-14                                                                                                                                 |
| 23c     | John 4:11-14                                                                                                                                |
| 24a-b   | "John 4:7"                                                                                                                                  |
| 25a-c   | John 4:11-16                                                                                                                                |
| 26a-d   | The truth itself; Benefit derived from the Scriptures; and<br>Accurately understood // John 4:13-14                                         |
| 27a-b   | Scripture; Mysteries of God // Human voice and human tongue;<br>Common understandings of meanings                                           |
| 27c     | "John 21:25"                                                                                                                                |
| 28a     | Rev 10:4                                                                                                                                    |
| 28b     | 2 Cor 12:4 (words that cannot be spoken)                                                                                                    |
| 28c     | Not words that were not permitted to be spoken;<br>Angels were permitted to speak them, but not men.                                        |
| 28d     | "1 Cor 6:12"                                                                                                                                |

- 29 “2 Cor 12:4”
- 30 All of the Scriptures, even when perceived very accurately, ...  
introductions to all knowledge.
- 31a-c John 4:12-13 (Gen 25:26-50:26); All Scripture; John 4:14; “1 Cor 4:6”
- 32a Not permitted to examine; “1 Cor 4:6”
- 32c Reproved; Hear the word; “Sir 3:21”
- 33a Some know; 1 Cor 4:6; Beyond what is written
- 33b We do not mean; Known to the majority; Known to John who hears;  
Words; Not permitted to write them (Rv 10:4)
- 33c Understands; Does not write (Rev. 10:4);
- 33d John 21:25
- 34a “2 Cor 12:4”; Learned; “1 Cor 4:6”
- 34b Spoken; Written.
- 34c “1 Cor 2:9a”; 1 Cor 4:6
- 34d “1 Cor 2:9b”; Rev 10:4
- 35a 1 Cor 2:9c // John 4:6, 11, 12
- 35b Made manifest; John 4:14; 1 Cor 2:9c
- 35c Able to say; “1 Cor 2:16”
- 35d “1 Cor 2:12-13”
- 36a Consider; 1 Cor 2:1-16 (human wisdom ≠ false teaching)
- 36b Elementary aspects of the truth (John 4:6-7, 11-13) //  
Things that apply to those who are still men (1 Cor 2:5, 13, 14)
- 36c 1 Cor 2:13 // John 4:14
- 37 Scriptures are introductions // fountain of Jacob (John 4:6-7, 11-13);  
Accurately understood; Go up from them to Jesus;  
That he may freely give us;  
The fountain of water that leaps into eternal life (John 4:14)
- 38a Everyone does not draw water from Jacob’s fountain (John 4:6-7, 11-13),  
in the same way.
- 38b-f John 4:12; John 4:7; With full knowledge; In another;  
Both more simply and more beast-like;
- 39a-c Some who are wise in the Scriptures; John 4:12; Others who are simpler  
and more innocent; “John 10:26”; Others, misunderstanding the  
Scriptures and maintaining certain irreverent things on the pretext  
that they have apprehended the Scriptures; drink as the Samaritan  
woman drank before she believed in Jesus [John 4:7-26].
- 40a John 4:15; “John 4:11”
- 40b Inquires; John 4:11; Supposes; John 4:12
- 40c “John 4:15”; John 4:14
- 41a Clear that the statement; “John 4:10”; True
- 41b “John 4:15”; She received; John 4:10-11
- 41c No longer be at a loss when she thirsted; John 4:6-7, 11-13
- 41d John 4:21-24; John 4:6-7, 11-13; Contemplate the truth;  
A manner that is angelic and beyond man
- 41e Angels; John 4:6-7, 11-13
- 41f Each Angel has in himself; “John 4:14”; Come into existence and been  
revealed by the Word (John 1:1, 14) himself and by Wisdom (cf.  
Proverbs) herself.
- 42a-c Not possible; Engaged very diligently in coming; John 4:6-7, 11-13;  
John 4:7; The Word; Most people have a great deficiency in  
exercising themselves; John 4:6-7, 11-13.

**B) Direct Recitation or Echoes.**

- 1) 5a Mt 7:7-8
- 2) 5c "Ps 2:7-8" (2 Sam 7:14; Ps 89:26-27; Acts 13:33; Heb 1:1-14)
- 3) 5d "Mt 7:7a"; "Mt 7:8a"
- 4) 9b-f "Ex 16:1-4"
- 5) 10b "Ex 15:24"
- 6) 10c "Ex 15:25"
- 7) 11 "Ex 17:3"
- 8) 12a "1 Cor 4:11"
- 9) 17a-18d "Song 2:8" // John 4:14
- 10) 19a John 10:29, John 14:28; John 11:25, John 14:6
- 11) 19b John 10:29, John 14:28
- 12) 20-21 Mt 5:6 // John 4:14; "Mt 5:6"
- 13) 22 Mt 5:6; Mt 5:6; "Ps 41:2-3"
- 14) 27c "John 21:25"
- 15) 28a Rev 10:4
- 16) 28b "2 Cor 12:4"
- 17) 28d "1 Cor 6:12"
- 18) 29 "2 Cor 12:4"
- 19) 31c John 4:14 // "1 Cor 4:6"
- 20) 32a "1 Cor 4:6"
- 21) 32c "Sir 3:21"
- 22) 33a 1 Cor 4:6
- 23) 33b Rev 10:4
- 24) 33c Rev 10:4
- 25) 33d John 21:25
- 26) 34a "2 Cor 12:4"; "1 Cor 4:6"
- 27) 34c "1 Cor 2:9a"; 1 Cor 4:6
- 28) 34d "1 Cor 2:9b"; Rev 10:4
- 29) 35a 1 Cor 2:9c // John 4:6, 11, 12
- 30) 35b 1 Cor 2:9c
- 31) 35c "1 Cor 2:16"
- 32) 35d "1 Cor 2:12-13"
- 33) 36a 1 Cor 2:1-16 (human wisdom ≠ false teaching)
- 34) 36c 1 Cor 2:13 // John 4:14
- 35) 39a-c "John 10:26"

**C) Other Intertextual Scriptural *topics*.**

- 1) 3c Words
- 2) 5a Dogma
- 3) 5b Teaches
- 4) 6b Opinion of the heterodox; Divine Scriptures
- 5) 8b Words; 'To thirst and to hunger'; Meanings
- 6) 9a Proof; Meaning
- 7) 9f 'walk in my law or not'
- 8) 10a Words
- 9) 12a Meaning
- 10) 15a Meant
- 11) 15b Profundity of doctrines
- 12) 16c Learned
- 13) 16c-d Teaching; What I have declared
- 14) 16e-f Receive a benefit; Discovering everything investigated;

- 15) 16e-16h A Benefit // Capable of discovering everything that is investigated  
(Wisdom) // Understanding // Higher life which is eternal.
- 16) 19a Christ is life
- 17) 21 The Word
- 18) 26a-d The truth itself; Benefit derived from the Scriptures;  
Accurately understood
- 19) 27a-b Scripture; Mysteries of God // Human voice and human tongue;  
Common understandings of meanings
- 20) 28b Words that cannot be spoken
- 21) 28c Not words that were not permitted to be spoken  
Angels were permitted to speak them, but not men.
- 21) 30 All of the Scriptures, even when perceived very accurately, ...  
introductions to all knowledge
- 22) 31a-c All Scripture
- 23) 32a Not permitted to examine
- 24) 32c Reproved; Hear the word
- 25) 33a Some know; Beyond what is written
- 26) 33b We do not mean; Known to the majority;  
Known to John who hears; Words;  
Not permitted to write them (Rv 10.4)
- 27) 33c Understands; Does not write (Rev. 10:4)
- 28) 34a Learned
- 29) 34b Spoken; Written
- 30) 35b Made manifest
- 31) 35c Able to say
- 32) 36a 1 Cor 2:1-16 (human wisdom ≠ false teaching)
- 33) 36b Elementary aspects of the truth (John 4:6-7,11-13) //  
Things that apply to those who are still men (1 Cor 2:5, 13, 14)
- 34) 37 Scriptures are introductions//fountain of Jacob (John 4:6-7, 11-13);  
Accurately understood; Go up from them to Jesus;  
That he may freely give us;  
The fountain of water that leaps into eternal life (John 4:14)
- 35) 38a Everyone does not draw water from Jacob's  
fountain (John 4:6-7,11-13), in the same way
- 36) 38b-f With full knowledge; In another;  
Both more simply and more beast-like
- 37) 39a-c Some who are wise in the Scriptures; Others who are simpler and  
more innocent; Others, misunderstanding the Scriptures and  
maintaining certain irreverent things on the pretext that they  
have apprehended the Scriptures; Drink as the Samaritan  
woman drank before she believed in Jesus.
- 38) 40b Inquires; Supposes
- 39) 41a Clear that the statement; True
- 40) 41b She received
- 41) 41c No longer be at a loss when she thirsted
- 42) 41d Contemplate the truth; A manner that is angelic and beyond man
- 43) 41e Angels
- 44) 41f Each Angel has in himself; Come into existence and been revealed  
by the Word (John 1:1, 14) himself and by Wisdom (cf.  
Proverbs) herself
- 45) 42a-c Not possible; Not engaged very diligently in coming; The Word;  
Most people have a great deficiency in exercising themselves.

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