

Acts in the Writings of Origen

Excerpt of Origen's Fourth Homily on Acts
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Καὶ πάλιν ὁμιλίας Δ' εἰς τὰς Πράξεις.¹
Ἔδει πληρωθῆναι τὴν γραφὴν, ἣν προεῖπε
τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυεὶδ²
περὶ Ἰούδα:

Ἐν ᾧ ψαλμῷ τὰ περὶ τοῦ Ἰούδα
γέγραπται. εἶποι τις ἂν, ὅτι οὐ τὸ πνεῦμα τὸ
ἅγιον λαλεῖ· σαφῶς γὰρ τοῦ σωτήρος εἰσιν
οἱ λόγοι λέγοντος· Ὁ θεὸς, τὴν αἴνεσίν μου
μὴ παρασιωπήσης· ὅτι στόμα ἁμαρτωλοῦ,
καὶ στόμα δολίου, ἐπ' ἐμὲ ἠνοίχθη· καὶ τὰ
ἐξῆς ἕως· Καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβει
ἕτερος. Πῶς οὖν, εἰ ὁ σωτὴρ ἐστὶν ὁ ταῦτα
λέγων, φησὶν ὁ Πέτρος· Ἔδει πληρωθῆναι
τὴν γραφὴν, ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον
διὰ στόματος Δαυεὶδ; μήποτε οὖν ὁ
διδασκόμεθα ἐνταῦθα, τοιοῦτόν ἐστι.
προσωποποιεῖ τὸ πνεῦμα τὸ ἅγιον ἐν τοῖς
προφήταις· καὶ ἐὰν προσωποποιήσῃ τὸν
θεόν, οὐκ ἔστιν ὁ θεὸς ὁ λαλῶν, ἀλλὰ τὸ
Πνεῦμα τὸ ἅγιον ἐκ προσώπου τοῦ θεοῦ
λαλεῖ· καὶ ἐὰν προσωποποιήσῃ τὸν
χριστόν, οὐκ ἔστιν ὁ χριστὸς ὁ λαλῶν,
ἀλλὰ τὸ πνεῦμα τὸ ἅγιον ἐκ προσώπου τοῦ
χριστοῦ λαλεῖ. οὕτως οὖν κἂν³
προσωποποιήσῃ τὸν προφήτην, ἢ τὸν λαὸν
ἐκεῖνον, ἢ τὸν λαὸν τοῦτον, ἢ ὅ τι δῆποτε
προσωποποιεῖ, τὸ ἅγιον πνεῦμά ἐστι τὸ
πάντα προσωποποιοῦν.

And again, the fourth homily on the
Acts. *It was necessary for Scripture to be
fulfilled, which the Holy Spirit said
previously through the mouth of David
about Judas.*

In the psalm, this is written about Judas.
Someone might say that it was not the Holy
Spirit who speaks; For clearly the words
are from the Saviour: 'O God, do not
disregard by praise because sinful and
deceitful words speak against me. (Ps 108
[109]:1) and the rest of the text to 'Let
another take his appointment as overseer'
(v. 8). So how then, if the Saviour is the
one saying these words, did Peter say,
'Scripture had to be fulfilled that the Holy
Spirit previously said through David's
mouth? Therefore, is this not what we teach
here? Yes, this is. The Holy Spirit put
words in the prophets' mouths; and if he
might speak of God, it is not God who is
speaking but the Holy Spirit speaks as
God's voice. And if he speaks for Christ, it
is not Christ who speaks but the Holy Spirit
through Christ's mouth. Therefore, even he
puts his words in the prophet, or this or that
people, or whenever he speaks [through
another], the Holy Spirit is the one who
speaks through all.⁴

¹ PG reads Ἐκ τῆς εἰς τὰς Πράξεις ὁμιλίας δ' for the introductory formula.

² Δαυίδ in PG.

³ PG reads Οὕτω κἂν.

⁴ Text from J.A. Robinson, *The Philocalia of Origen* (1893), 51. Compared to the *Fragmentum ex homiliis in Acta apostolorum* in PG 14, 829–32. English translation SNH, compared to J. Armitage's translation in *Philocalia of Origen* (1893).