SOME CRITICAL ANNOTATIONS TO ARNOBIUS

BY

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Recently Vigilæ Christianae published a number of recommendations by Prof. McCracken regarding the text of Arnobius' *Adversus nationes*. It has been my privilege to collaborate with him in an editorial capacity over a major work he has devoted to Arnobius and published in the current year. The comments subjoined below stem from this association with his efforts. The translations given are taken from his rendering of *Adversus nationes*.

I, 42 (R[eifferscheid] 28.10 = M[archesi] 37.11 f.)

Ergone, inquiet aliquis furens iratus et percitus, deus ille est Christus? deus, respondebimus, et interiorum potentiarum deus ....

The reading of P has been retained all along the line: by Sabaeus, Salmasius, Orelli, Reifferscheid, Marchesi. Cf. Orelli (= ML 5, col. 772 CD), for the various interpretations given of these "inner powers": the angels, the soul and its faculties, the hidden forces of nature, certain Gnostic elements (aeons?). Marchesi's apparatus mentions this one disagreement with the text: "inferiorum Zinkius fort. recte, cf. II, 20 'potentiae superioris'". I think we now have very good reason to agree with this lonely dissident. A recent monograph of substance has called our attention to a capital phase in the thinking of Justin Martyr: Christ the Logos as the highest ἄγγελος - δύναμις (potentia), leader of all the other angels or powers

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1 G. E. McCracken, "Critical Notes to Arnobius' *Adversus nationes*", *Vigilæ Christianæ* 3 (1949) 37—47.
— ἄγγελον - δινάμενος. In this Justin is dependent on, but critical of, Hellenistic-Jewish thought, especially as developed by Philo.

II. 62 (R 98.16 = M 139.8 f.)

Caedant licet hostias quantaslibet Etruria, humana sibi omnia sapientes negent, magi cunctas emolliant et commulceant potentates: nisi ab domino rerum datum fuerit animis id quod ratio postulat idque per mandatum, multum postea paenitebit fuisse inrisui, cum ad sensum coeperit intentionis accedi.

Reifferscheid (who earlier has rem risui for me risui P; Marchesi: inrisui) considered this text very corrupt: id quod † ratio postulat idque † per mandatum. As a solution he proposed: oratio nostra postulat idque per Christi (Xpri) mandatum. The oratio is the Lord’s Prayer, and the immediate reference would be to its last petition, Matt. VI, 13. C. Pascal would change only the second phrase: idque Christo (Xño) mandatum. More recently G. Thörnell, postulating boldly that the speech put into Christ’s mouth in 61 continues through 62, suggested: idque per <me, cui> mandatum, or idque per me datum. Marchesi, however, printed also the second member of the difficult passage as P has it, and with good reason.

The mandatum is, of course, that of the dominus rerum mentioned just before. In the preceding Arnobius has stated repeatedly that immortality of the soul is a gift which is willed, which is ordered or commanded by God. Thus, in the sentence preceding the whole sentence quoted above, he argues that man cannot derive immortality from whatever intermediate being he may have his soul (cf. II, 36, 52 f.), because such beings themselves have their own immortality only voluntate ei us ... et beneficii munere. This he had stated earlier (II, 36): if the gods are immortal, they are so only voluntate dei patris ac munere. Plato (Timaeus 41 = Cicero, Tim. 11), Arnobius says (ibid.), held the same, that gods voluntate dei regis ac principis vinctione in perpetua contineri. Further, God alone can either destroy them, or give them “the command of salvation” — salutaris

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3 Cf. J. Barbel, Christos Angelos. Theophaneia 3 (Bonn 1941) 50—63, esp. 60—62.
4 Barbel, 19—33.
5 “Emendationes Arnobianae”, Riv. fil. istr. class. 32 (1904) 1—9.
6 “Patristica (Arnobiana)”, Uppsala Univ. Årsskr. (1923) 2, p. 7 f.