Supplement to the Greek Qabalah I

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A Note on the Apocalypse

In the Apocalypse of John, it would be quite reasonable to assume that the seven Greek vowels were viewed as the "Seven Spirits-of-God." This being said, a host of other misunderstandings involved in modern-day interpretation of the book have only added to the superstitious confusion that has infiltrated this obese remnant of the ancient Greek religion; today called Christianity. The book itself, has as much to do with astronomy as so many ancient biblical books and apocalypses themselves were recorded views of what were called the seven heavens. HPB alludes to this confusion when she writes:

Esoteric philosophy, however, teaches that one third [W]hence the subsequent assertions of St. John's vision, referred to in his Apocalypse, about "the great red Dragon having seven heads and ten horns, and seven crowns upon his heads," whose "tail drew the third part of the stars of heaven and did cast them to the earth" (ch. xii.). J of the Dhyani -- i.e., the three classes of the Arupa Pitris, endowed with intelligence, "which is a formless breath, composed of intellectual not elementary substances" (see Harivamsa, 932) -- was simply doomed by the law of Karma and evolution to be reborn (or incarnated) on Earth [The verse "did cast them to the Earth," plainly shows its origin in the grandest and oldest allegory of the Aryan mystics, who, after the destruction of the Atlantean giants and sorcerers, concealed the truth -- astronomical, physical, and divine, as it is a page out of pre-cosmic theology -- under various allegories. Its esoteric, true interpretation is a veritable Theodore of the "Fallen Angels," so called; the willing and the unwilling, the creators and those who refused to create, being now mixed up most perplexingly by Christian Catholics, who forget that their highest Archangel, St. Michael, who is shown to conquer (to master and to assimilate) the DRAGON OF WISDOM and of divine Self-sacrifice (now miscalled and culminated as Satan), WAS THE FIRST TO REFUSE TO CREATE! This led to endless confusion. So little does Christian theology understand the paradoxical language of the East and its symbolism, that it even explains, in its dead letter sense, the Chinese Buddhist and Hindu exoteric rite of raising a noise during certain eclipses to scare away the "great red Dragon," which laid a plot to carry away the light! But here "Light" means esoteric Wisdom, and we have sufficiently explained the secret meaning of the terms Dragon, Serpent, etc., etc., of which refer to Adeptis and Initiates.]. Some of these were Nirmanakayas from other Manvantaras. Hence we see them, in all the Puranas, reappearing on this globe, in the third Manvantara, as Kings, Rishis and heroes (read Third Root-Race). This tenet, being too philosophical and metaphysical to be grasped by the multitudes, was, as already stated, disfigured by the priesthood for the purpose of preserving a hold over them through superstitious fear.

William Stirling debunks the mystery even further:

Victorinus, who was Bishop of Pettau at the end of the third century, in a treatise on the Revelation, alluding to the number 666, speaks thus: "As they have reckoned from the Greek characters, as they find it among many to be TEITAN, for Teitan (666) has this number, which the Gentiles call Sol and Phoebus." This statement of the bishop explicitly connects the number 666 with the sun, and the statement in the text, that, "it is the number of a man," further associates it with the Ark of the sun, which contained the figure of the Microcosm.

In some early manuscripts of the Apocalypse the number 616 is substituted for 666. And 616 is the perimeter of a square, enclosed by the sun’s orbit, so that both numbers record the same measure in a different way. When Eratosthenes took his observations for determining the circumference of the earth, he is said to have been informed that when a pit was dug at Syene in Egypt, the sun’s rays at the summer solstice shone perpendicularly into it. This place was consequently considered by the Greeks to mark the northern tropic. Can it be purely accidental coincidence, that the Greeks should have called the place which measured the sun’s course in the ecliptic by a name which has the value of 666? Assuming that it was the custom to give names an appropriate number, and that it was known that the sun’s orbit was contained in an ark whose internal length was 666 of its own diameters, it must be admitted that Syene, 666, was a very fitting name for a place which indicated the boundary of the sun’s path.

Now the number deduced from A κοι Ω is 832 (φοιλλός). In the Apocalypse, where the statements occurs, it is written in some manuscripts, τὸ Ἀλφα, κοι Ωmega (902 + 31 + 1219 =) 2152, or even Ἀλφα κοι Ω (532 + 31 + 800 =) 1363 = 3 = 1366 (φοιλλός κτείς), and 532 + 800 = 1332 + 2 = 666. Again, A + Ω 800 = 801, which Irene us tells us is equivalent by Gematria to περιστρεφει, the Dove or Holy Ghost, and 800 is the perimeter of the new Jerusalem (200 x 4 = 800).

The divisions of the New Testament, according to St. Cyril, amount to 26, the number of the Tetragrammaton. He omits the Apocalypse just as other early canons are without the Epistle to the Hebrews. The authorship of the four versions of the life of Christ being attributed to persons typifying the four corner signs of the Zodiac, the Man, the Lion, the Bull, and the Eagle, the astronomical sense of the parable is disclosed. And the name εὐαγγέλιον, 577, the “good news,” appears to have been chosen with the same mystical intention, for a Solomon’s seal whose sides are 577.2 is enclosed by a circle 666 in diameter and 2,093 in circumference.

It has already been shown (pp. 56-57) that these numbers supply the key to the cosmic aspect of the Christian theology, and suggest the true nature of the Microcosmic Man personified in the Gospels by the Saviour. Biblos, 314, the first word of the New Testament, has a similar meaning, since a vesica 314 wide is formed by two intersecting circles whose united width is 942, the diagonal of a square whose sides are 666. And both these names are indirectly equivalent to Paradosis, TRADITION, whose numerical value is 666.

The numbers 137 deduced from QBLH, Cabala, has the same import as 1480, for the square contained within the zodiac, if the sun’s distance be taken at 10, is 136.9; and ZHR, Zohar, the name of the principal cabalistic treatise, yields 212, the diameter of a circle 666 in circumference.
Apocalypse of John

The title of this controversial book is found on some of the earliest versions of this book in Greek: "The Apocalypse of John" (Ἀποκάλυψις Ἰωάννου); the word apocalypse meaning 'revelation' or 'the act of unveiling'. Later manuscript versions used the title: "The Apocalypse of the theologian" (Ἀποκάλυψις τοῦ Θεολόγου). Also of note, this book is not written in flawless Greek; its grammatical errors and stylistic abnormalities show that the author's first language is not Greek. Or it may mean that it was dictated by a praeter-human intelligence in the same way that Liber AL vel Legis was dictated. Most interesting is the fact that the twenty-two chapters numerate the same as the Hebrew alphabet and the Major Arcana of the Holy Tarot.

Chapter One

13 The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John;

1 Now I, Ιωάννης, saw the visions of God. And he said unto me, Child, write down what thou seest. And, child, I saw a voice from the throne saying, Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

14 Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand.

15 John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne;

16 and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood;

17 Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

18 I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty.
19 I John, your brother and partaker with you in tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

9 Ἔγω Ἰωάννης, ὁ ἀδελφός ὑμῶν καὶ συγκοινωνός ὑμῖν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἡσυχίᾳ Χριστῶ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πά ταμῳ διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἡσυχίας Χριστοῦ.

10 I was in the Spirit on the Lord’s day, and I heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

11 λεγονής: ὁ βλέπων γράψαι εἰς βαβλίων καὶ πέμψων ταῖς ἐπτὰ ἑκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτηρα καὶ εἰς Σάρδις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

12 And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;

13 and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

14 Καὶ ἐκεῖ ἐπέστρεψα βλέπειν τὴν φωνὴν ἤτε ἐλάληε μετ’ ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἐπτὰ λυχνίας χρυσᾶς,

15 and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

16 And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,

18 and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.
Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter:

19 γράψον οὖν ἃ εἶδες, καὶ ἃ εἶσι καὶ ἃ μελλει γίνεσθαι μετὰ ταῦτα:

1:19

Chapter Two

21 To the angel of the church in Ephesus write: These things saith he that holdeth the seven stars in his right hand, and that walketh in the midst of the seven golden candlesticks:

2:1 Ὁ ἁγιάζω τῆς ἐν Ἐφέσῳ ἐκκλησίας γράφων· τάδε λέγει ὁ κράτων τούς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνίων τῶν χρυσῶν:

2:2 I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false;

2:3 οἶδα τὰ ἔργα σου καὶ τὸν κόσμον σου καὶ τὴν ὑπομονὴν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς, καὶ ἐπέλαυσας τοὺς λέγοντας ἑαυτούς ἀποστόλους εἶναι, καὶ οὐκ εἶσι, καὶ εἰρέως αὐτούς ζευδεῖς:

2:4 and thou hast patience and didst bear for my name’s sake, and hast not grown weary.

2:5 καὶ ὑπομονήν ἔχεις, καὶ ἐβάπτισας διὰ τὸ ἄνομα μου, καὶ οὐ κεκοπίακας.

2:6 But I have this against thee, that thou didst leave thy first love.

2:7 ἄλλα ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.

2:8 Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent.

2:9 μνημόνευε οὖν τὸν πέπτωκας, καὶ μετανόησον καὶ τὸ πρώτο ἔργο ποίησον· εἰ δὲ μὴ, ἔρχομαι σοὶ ταχὺ καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, εὖν μὴ μετανοήσῃς.

2:10 But this thou hast, that thou hast the works of the Nicolaitans, which I also hate.

2:11 άλλα τούτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαίτων, ἃ κἀγὼ μισῶ.

2:12 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

2:13 Ο ΄ ἔχων οὖς ἀκούσατο τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δύσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἔστιν ἐν τῷ παραδείσῳ τοῦ Θεοῦ μου.

2:14 And to the angel of the church in Smyrna write: These things saith the first and the last, who was dead, and lived again:

2:15 Καὶ τῷ ἁγιάζῳ τῆς ἐν Σμυρνῆ ἐκκλησίας γράφων· τάδε λέγει ὁ πρῶτος καὶ ὁ ἐσχάτος, δές ἐγένετο νεκρὸς καὶ ἔζησεν.

2:16 I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them that say they are Jews, and they art not, but are a synagogue of Satan.

2:17 Iδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν· ἄλλα πλούσιοι εἶ· καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσίν, ἄλλα συναγωγή τοῦ σατανᾶ.
2:10 Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.

10 μηδὲν φοβοῦ ἃ μέλλεις παθεῖν. ἵστος δὴ μέλλει βαλανὸν ὁ διὰβολος ἐξ ὑμῶν ἐς φυλακὴν ἵνα πεισαρθῇτε, καὶ ἔχετε θλίψιν ἡμέρας δέκα. γίνον πιστὸς ἅχρι θανάτου, καὶ δόσω σοι τὸν στέφανον τῆς ζωῆς.

2:11 He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

11 Ὅ ἔχων οὐς ἄκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. ὃ νικῶν οὐ μὴ ἄδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

2:12 and to the angel of the church in Pergamum write: These things saith he that hath the sharp two-edged sword:

12 Καὶ τῷ ἄγγελῳ τῆς ὧν Περγάμῳ ἐκκλησίας γράφων: τάδε λέγει ὁ ἔχων τὴν ρομφαίαν τὴν δίστομον τὴν ὀξείαν·

2:13 I know where thou dwellest, even where Satan's throne is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth.

13 Καὶ γνωρίσμαι οὐκ οὐκ ὁ θρόνος τοῦ σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσατε τὴν πάσην μου καὶ ἐν ταῖς ἡμέραις αὐτῆς Αντίπας ὁ μάρτυς μου ὁ πιστὸς, δὲ ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ σατανᾶς κατοικεῖ.

2:14 But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication.

14 ἀλλὰ ἔχω κατὰ σοῦ ὅλην, διτί ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, δὲ ἐδιδάσκαλον τὸν Βαλάκ βαλανὸν σκάλδολον ἐνώπιον τῶν ὑπὸ Ἰσραήλ καὶ φαγεῖν ἐδολλόθυτα καὶ πορνεύσατο.

2:15 So hast thou also some that hold the teaching of the Nicolaitans in like manner.

15 οὗτος ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν ὄμοιος.

2:16 Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth.

16 μετανοήσατε οὖν· εἰ δὲ μὴ, ἔρχομαι σοι ταχὺ καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ρομφαίᾳ τοῦ στόματός μου.

2:17 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

17 Ὅ ἔχων οὖς ἄκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶν δόσω αὐτῷ τοῦ μάνα τοῦ κεκρυμμένου, καὶ δόσω αὐτῷ ψήφον λευκόν, καὶ ἐπὶ τῆς ψῆφος ὅνομα καινὸν γεγραμμένον, δ' οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

2:18 And to the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burned brass:

18 Καὶ τῷ ἄγγελῳ τῆς ὧν Θεατήριος ἐκκλησίαις γράφων· τάδε λέγει ὁ ώς τοῦ θεοῦ, ὁ ἔχων τοὺς ὄφθαλμοὺς αὐτοῦ ψιλόν, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνων.
I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first.

19 οἶδα σου τὰ ἔργα καὶ τὴν ἁγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονὴν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρῶτων.

2:20 But I have this against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols.

20 ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἀφεῖς τὴν γυναῖκα σου Ἰεζαμελη, ἧν ἔλεγεν ἐκατανοῆσαι, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δοῦλους πορνεύσαι καὶ φαγεῖν εἰδωλοθυτα.

2:21 And I gave her time that she should repent; and she willeth not to repent of her fornication.

21 καὶ ἐδώκα αὕτης χρόνην ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοήσαι ἐκ τῆς πορνείας αὐτῆς.

2:22 Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works.

22 ἵδοι βάλλω αὕτην εἰς κλίνην καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς.

2:23 And I will kill her children with death; and all the churches shall know that I am he that searcheth the reins and hearts: and I will give unto each one of you according to your works.

23 καὶ τὰ τέκνα αὐτῆς ἁποκεντρών ἐν θανάτῳ, καὶ γνώσωσι πᾶσαι αἱ ἐκκλησίαι ὅτι ἔγω εἰμί ὁ ἐρευνών νεφροὺς καὶ καρδίας, καὶ δόσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.

2:24 But to you I say, to the rest that are in Thyatira, as many as have not this teaching, who know not the deep things of Satan, as they are wont to say; I cast upon you none other burden.

24 ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θωσείρω, δοσιν οὐκ ἔχουσι τὴν διδαχὴν ταύτην, οὕτως οὐκ ἔγνωσαν τὰ βαθέα τοῦ σατανᾶ, ής λέγουσιν· οὐ βάλλω ἔφοιτος ἅμα ἐλευθερώσω τότε παρὰ τοῦ πατρός μου.

2:25 Nevertheless that which ye have, hold fast till I come.

25 πλὴν ὃς ἔχετε κρατήσατε ἄχρις οὗ ἀν ἢξω.

2:26 And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations:

26 Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δόσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν,

2:27 and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father:

27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ἵνα τὰ σκεύη τὰ κεραμικὰ συντρίβησται, ἵνα κάγω ἔληψα παρὰ τοῦ πατρός μου,

2:28 and I will give him the morning star.

28 καὶ δόσω αὐτῷ τὸν ἀστέρα τὸν πρῶτον.

2:29 He that hath an ear, let him hear what the Spirit saith to the churches.

29 Ὅς ἔχων ὀφθήκε ἀκοούσητος τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.
1 And to the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead.

2 Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfected before my God.

3 Remember therefore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee.

4 But thou hast a few names in Sardis that didst not defile their garments: and they shall walk with me in white; for they are worthy.

5 He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth:

8 I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name.

9 Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth.

11 I come quickly: hold fast that which thou hast, that no one take thy crown.
He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.

12 Ὅ νικών, ποιήσω αὐτὸν στῆλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἔξελῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς κατηγορούσας ἱερουσαλήμ, ἢ καταβάνει ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καίνον.

He that hath an ear, let him hear what the Spirit saith to the churches.
13 Ὅ ἔχον οὖς ἰκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God:
14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαόδικῃ ἐκκλησίᾳ γράψω· τάδε λέγει ὁ ἅμην, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἢ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ.

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
15 Οὐδὲν σου τὰ ἔργα, ὅτι οὗτος ψυχρός ἐστιν ἢ πρότερός ὁφελοῦσιν πεπρωμένοις ἢ καλός καὶ τυφλὸς καὶ πτωχὸς καὶ γυμνὸς.

So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.
16 Οὗτος δὲ θελήτω, ὅτι ζεστὸς, ἢ ψυχρὸς, μέλλω σε ἐμέσα ἐκ τοῦ στόματός σου.

Because thou sayest, I am rich, and have gotten riches, and have need of nothing: and knowest not that thou art the wretched one, and miserable and poor and blind and naked:
17 Ὅτι λέγεις ὅτι πλούσιος εἶ καὶ πεποιθοῦσα καὶ οὐδενὸς χρείαν ἔχω, - καὶ οὐκ οἶδας ὅτι σὺ εἰ ὁ ταλάσσωρος καὶ ὁ ἐλευθερος καὶ τοὺς πτωχοὺς καὶ τυφλοὺς καὶ γυμνοὺς.

I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see.
18 συμβουλεύω σοι ἀγοράσεις παρ' ἐμοῦ χρυσὸν πεπωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ἰμάτια λευκὰ ἵνα περιβάλῃς καὶ μὴ φανερωθῇ ἡ αἰσχύνη σου τῆς γυμνότητος σου, καὶ κολλύριον ἵνα ἐγχρίσῃς τούς ὀφθαλμοὺς σου ἵνα βλέπῃς.

As many as I love, I reprove and chasten: be zealous therefore, and repent.
19 Ἐγὼ δέος εἶναι φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανάστησον.

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.
20 Ιδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούων ἔδω τῇ ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, καὶ εἰσελθοῦσαι πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.

He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.
21 Ὅ νικών, δόξασο αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ.

He that hath an ear, let him hear what the Spirit saith to the churches.
22 Ὅ ἔχον οὖς ἰκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

[The nature of the churches and chakras are covered in the article entitled: Liber Congregus Restituto.]
After these things I saw, and behold, a door opened in heaven, and the first voice that I heard, a voice as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must come to pass hereafter.

1 Metâ taûta elôun, kai idôu thûra anēwigmêne en tû ouâranû, kai ë phônê ë prôtê thû hêkousa ës sálpinugos laloûsês metê émuô légon: Anâbìa wôde kai deîzô soi ë deî géneûsai metâ taûta.

2 Straightway I was in the Spirit: and behold, there was a throne in heaven, and one sitting upon the throne;

3 and he that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald to look upon.
4 And round about the throne were forty and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold.
5 And out of the throne proceed lightnings and voices and thunders. And there was seven lamps of fire burning before the throne, which are the seven Spirits of God;
6 and before the throne, as it were a sea of glass like a crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind.
7 And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle.
8 and the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying,

[The twenty-four thrones with twenty-four elders represent the letters in the Greek Alphabet. The seven lamps are representative of the seven sacred planets or spirits, i.e; the seven heavens of which this apocalypse seemingly portends to be revealing the seventh. Each of these elders were given a name starting with one of the letters of the alphabet:

Achael, Banuel, Gannel, Dedael, Eptiel, Zartiel, Ethael, Thathiel, Iochael, Kardiel, Labtiel, Merael, Nerael, Xiphiel, Oupieel, Pirael, Rael, Seroael, Tauriel, Umneuel, Philopaef, Christuel, Psilaphael, Olithuil.
The four cherubim found in the above verse are also found in Ezekiel and are named Alpha (the Bull), Leon (Greek for Lion), Phone (the Eagle; Greek for the word ‘voice’) and Aner (Greek for ‘man’). And the seven spirits were considered archangels, named: Michael, Gabriel, Raphiel, Suriel, Zetekiel, Solothiel and Anael.

Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come.]

4 And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him that liveth for ever and ever,
9 Καὶ ἐδῶ πάντας τὰ ζώα δόξαν καὶ τιμήν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων,

4,10 the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying,
10 πεσοῦντα οἱ ἐκκοσμοῦσαι τεσσαράκοντα ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες:

4,11 Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created.
11 Ἀξίως εἶ, ὁ Κύριός καὶ ὁ Θεός, ἡμῶν, λαβέν τὴν δόξαν καὶ τὴν τιμήν καὶ τὴν δύναμιν, ὡς σὺ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἔσασαν καὶ ἐκτίσθησαν.

Chapter Five

51 And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals.
1 Καὶ ἐδῶν ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἐσωθὲν καὶ ἐξωθὲν, κατεσφραγισμένον σφραγίσαν ἐπὶ τῷ θρόνῳ;

52 And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?
2 καὶ ἐδῶν ἀγγέλον ἰσχυρόν κηρύσσοντα ἐν φωνῇ μεγάλῃ· Τίς ἀξίος ἐστίν ἀνοίξαι τὸ βιβλίον καὶ λύσαι τὰς σφραγίδας αὐτοῦ;

53 And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon.
3 καὶ οὐδεὶς ἐδῶντο ἐν τῷ οὐρανῷ οὐτε ἐπὶ τῆς γῆς οὐτε ὑποκάτω τῆς γῆς ἀνοίξαι τὸ βιβλίον οὐτε βλέπειν αὐτό.

54 And I wept much, because no one was found worthy to open the book, or to look thereon:
4 καὶ ἔγω ἐκλαίων πολὺ, ὅτι οὐδεὶς ἀξίος εὐρέθη ἀνοίξαι τὸ βιβλίον οὐτε βλέπειν αὐτό.

55 and one of the elders saith unto me, Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof.
5 καὶ εἶς ἐκ τῶν προσβυτέρων λέγει μοι· Μὴ κλαίει· ἤδη ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰουδα, ἡ βία Δαυὶδ, ἀνοίξαι τὸ βιβλίον καὶ τὰς ἐπτὰς σφραγίδας αὐτοῦ.

56 And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth.
6 And he came, and he took it out of the right hand of him that sat on the throne.

7 And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.

8 And when he had taken the book, he opened the seals thereof: for the Lamb was slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation.

9 And made them to be unto our God a kingdom and priests; and they reign upon earth.

10 And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands:

11 And I saw, and I heard a voice of many angels round about the throne, saying with a great voice,

12 And I heard every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, saying, 'Amen. And the elders fell down and worshipped.'
And I saw, and behold, a white horse; and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.

And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and to kill and to slay, to burn with fire; and if any man shall not worship the image of the beast, nor receive the mark of his name, he also shall be slain.

And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt thou not.

And when he opened the first seal, I heard the voice of the first living creature saying, Come. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand.

And when he opened the second seal, I heard the second living creature saying, Come.

And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a golden crown: and he that sat upon him called with a loud voice, Go forth unto the four parts of the earth, and EXERCISE THE POWER WHICH IS GIVETH THEE.

8 And when he opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a pale horse: and he that sat thereon had a bow; and there was given unto him a great sword.

9 And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt thou not.

10 And I saw, and behold, a pale horse: and he that sat thereon had a bow; and there was given unto him a great sword.

11 And I saw, and behold, a white horse; and he that sat thereon had a bow; and there was given unto him a golden crown: and he that sat upon him called with a loud voice, Go forth unto the four parts of the earth, and EXERCISE THE POWER WHICH IS GIVETH THEE.

12 And I saw, and behold, a white horse: and he that sat thereon had a golden crown: and he that sat upon him called with a loud voice, Go forth unto the four parts of the earth, and Exercise the Power Which Giveth Thee.
And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood;

12 καὶ εἶδον ὅτε ἤρησε τὴν σφογνὴν τὴν ἔκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἡλίος μέλας ἐγένετο ώς σάκκος τρίχης, καὶ ἡ σελήνη ὀλθὴ ἐγένετο ὡς αἷμα,

13 and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind.

13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἐπέσαν εἰς τὴν γῆν, ὡς συκή βάλλουσα τοὺς ὀλύνθους αὐτῆς, ὑπὸ ἅνεμου μεγάλου σεισμοῦ,

14 And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.

14 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον, καὶ πᾶς ὅρκος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκκινήθησαν·

15 And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains;

15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστάνες καὶ οἱ χιλάρχαι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ ἐλευθεροί ἐκρυψαν ἐκ τοῦ θαλάσσι τῆς τής ἐσπεριαί καὶ τῆς τάς πέτρας τῶν ὅρθων,

16 and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

16 καὶ λέγουσιν τοῖς ὄρεσι καὶ ταῖς πέτρασι· Πέσατε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ὄρθων,

17 for the great day of their wrath is come; and who is able to stand?

17 διί ἠλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθήναι;

Chapter Seven

1 After his I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree.

1 Μετὰ τούτῳ εἶδον τέσσαρας ἄγγελους ἔστώτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἄνέμους τῆς γῆς, ὥσα μὴ πνεύμα ἄνεμος ἐπὶ τῇ γῇς μὴτε ἐπὶ τῆς ἐνίσχυσις μήτε ἐπὶ πᾶν δέντρον.

2 And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea,

2 καὶ εἶδον ἄλλον ἄγγελον ἀναβάνοντα ἀπὸ ἀνατολής ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζωῆς, καὶ ἔκραζε φωνῆ meγάλη ἐπὶ τοὺς τέσσαραν ἄγγελους, οἷς ἐδόθη ἀυτοῖς ἀδικήσῃ τὴν γῆν καὶ τὴν ἔθνασσαν,

3 saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.

3 λέγων· Μὴ ἀδικήσῃς τὴν γῆν μὴτε τὴν θάλασσαν μὴτε τὰ δέντρα ἄρχως οὗ σφραγίσαμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

4 And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel:

4 καὶ ἔκουσα τὸν ἄριθμὸν τῶν σφραγισμένων· ἔκατον τεσσαράκοντα τέσσαρας χιλιάδες σφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ·

5 Of the tribe of Judah were sealed twelve thousand:

5 ἐκ φυλῆς Ἰουδαία δώδεκα χιλιάδες σφραγισμένοι, ἐκ φυλῆς Ρουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γαδ δώδεκα χιλιάδες,
7:6 Of the tribe of Asher twelve thousand;
Of the tribe of Naphtali twelve thousand;
Of the tribe of Manasseh twelve thousand;
6 ἐκ φυλῆς Ἀσηρ δώδεκα χιλιάδες, ἐκ φυλῆς Ναφθαληίμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες,

7:7 Of the tribe of Simeon twelve thousand;
Of the tribe of Levi twelve thousand;
Of the tribe of Issachar twelve thousand;
7 ἐκ φυλῆς Σιμών δώδεκα χιλιάδες, ἐκ φυλῆς Λευί δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσσαχαρ δώδεκα χιλιάδες,

7:8 Of the tribe of Zebulun twelve thousand;
Of the tribe of Joseph twelve thousand;
Of the tribe of Benjamin were sealed twelve thousand.
8 ἐκ φυλῆς Ζαβουλῶν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσσαχαρ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμίν δώδεκα χιλιάδες ἐσφαραγισμένοι.

7:9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;
9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θυλής πολύς ὃς ἁρπαγμένοι οὐδὲς ἐξὸν τό, ἐκ παντὸς ξένους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἔστινται ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ άρνίου, περιβεβλημένους στολάς λευκάς, καὶ φοίνικες ἐν ταῖς χερσίν αὐτῶν·

7:10 and they cry with a great voice, saying,
Salvation unto our God who sitteth on the throne, and unto the Lamb.
10 καὶ κράζουσι φωνῇ μεγάλῃ λέγοντες· Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ.

7:11 And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God,
11 καὶ πάντες οἱ άγγελοί εἰσήκουσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπανεν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσκύνησαν τῷ Θεῷ

7:12 saying,
Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.
12 λέγοντες· Ἀμήν· ή εὐλογία καὶ ή δόξα καὶ ή σοφία καὶ ή εὐχαριστία καὶ ή τιμή καὶ ή δύναμις καὶ ή ἴσχυς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· Ἀμήν.

7:13 And one of the elders answered, saying unto me, These that are arrayed in white robes, who are they, and whence came they?
13 Καὶ ἐπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσὶ καὶ πόθεν ἡλίκιον;

7:14 And I say unto him, My lord, thou knowest. And he said to me, These are they that come of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.
14 καὶ εἶρηκα αὐτῷ· Κύριε μοι, εἰ σοὶ ὁδίδας; καὶ εἶπε μοι· Οὗτοι εἰσὶν οἱ ἐρχόμενοι έκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυνον τὰς στολὰς αὐτῶν καὶ ἑλέεικαν αὐτὰς ἐν τῷ άματι τοῦ άρνίου.

7:15 Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them.
15 διὸ τοῦτο εἰσὶν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὶς ἐν τῷ ναῷ αὐτοῦ. καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπὶ αὐτοῦ.
They shall hunger no more, neither shall they thirst any more; neither shall the sun strike upon them, nor any heat:

for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

part of the ships was destroyed.

and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

there followed thunders, and voices, and lightnings, and an earthquake.

And the first sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth: and the third part of the earth became blood;

and there died the third part of the creatures which were in the sea, even they that had life: and the third part of the ships was destroyed.

Chapter Eight

And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour.

And I saw the seven angels that stand before God; and there were given unto them seven trumpets.

And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne.

And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.

And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

and there died the third part of the creatures which were in the sea, even they that had life: and the third part of the ships was destroyed.

And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.

And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;
And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; 10 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth.

And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

Chapter Nine

And I saw, and I heard an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for the third part of it, and the night in like manner.

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

And I saw, and I heard an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for the third part of it, and the night in like manner.

And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads.
And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them.

6 καὶ ἐὰν τὰς ἁμέρας ἐκείναις ζήτησοσιν οἱ ἀνθρώποι τοῦ θανάτου καὶ οὐ μὴ εὑρήσουσιν αὐτὸν, καὶ ἐπιθυμήσουσιν ἀποθεανεῖν, καὶ φεύγεται ἀπ' αὐτῶν ὁ θάνατος.

7 And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men’s faces.

7 καὶ τὰ ὀμοτρόπατα τῶν ἀκριβῶν ὄμοιο ἦπος ήποιμισμένος εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὄμοιοι χρυσῆς, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων.

8 And they had hair as the hair of women, and their teeth were as teeth of lions.

8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ οὐδόνες αὐτῶν ὡς λεόντων ἤσαν,

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war.

9 καὶ εἶχον χαλκάς ὡς χαλκάς σιδηρῶν, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἄρμάτων ἱππῶν πολλῶν τριγόνων εἰς πόλεμον.

9:10 And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months.

10 καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίων καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἔχουσιν ἔχουσιν τοῦ ἀδικήσα τοὺς ἀνθρώπους μῆνας πέντε.

9:11 They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon.

11 ἔχουσι βασιλέα ἐπ' αὐτῶν τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῶν Ἐβραίστι Ἀβαδδών, ἐν δὲ τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

9:12 The first Woe is past: behold, there come yet two Woes hereafter.

12 Ἡ ὠάι ἡ μία ἀπῆλθεν· ἵδιο ἔρχονται ἐτί δύο ὠάι μετὰ ταῦτα.

9:13 And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God,

13 Καὶ ὁ ἐκ τῶν ἄγγελων ἔσχάλησε· καὶ ἢκουσα φωνήν μιᾶν ἐκ τῶν τεσσάρων κερατῶν τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,

9:14 one saying to the sixth angel that had one trumpet, Loose the four angels that are bound at the great river Euphrates.

14 λέγοντος τῷ ἑκτῳ ἄγγελῳ· ὁ ἔχων τὴν σάλπιγγα, λύσον τοὺς τέσσαρας ἄγγελους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Ἐὐφράτη.

9:15 And the four angels were loosed, that had been prepared for the hour and day and month and year, that they should kill the third part of men.

15 καὶ ὠλύσθησαν οἱ τέσσαρες ἄγγελοι οἱ ήτοιμασμένοι εἰς τὴν ὄραν καὶ εἰς τὴν ἡμέραν καὶ μῆνα καὶ ἔνιαυτὸν, ἢν ἠποκείμενοι τῷ τρίτῳ τῶν ἀνθρώπων.

9:16 And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them.

16 καὶ ὁ ἄριθμὸς τῶν στρατευμάτων τοῦ ἱπποῦ δύο μυριάδες μυριάδων· ἢκουσα τὸν ἄριθμὸν αὐτῶν.
And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone: and the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone.

17 καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπὶ αὐτῶν, ἔχοντας θύρακας πυρίνους καὶ θαυματώνους καὶ θεωρίωνος καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θείον.

By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths.

18 ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἄνθρωπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευμένου ἐκ τῶν στομάτων αὐτῶν.

For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they hurt.

19 ἢ γὰρ ἔξουσια τῶν ἰππῶν ἐν τῷ στόματι αὐτῶν ἐστὶ καὶ ἐν ταῖς οὐράῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὁμοίαι δέσποντες, ἔχουσαν κεφαλάς, καὶ ἐν αὐταῖς ἄδικοισι.

And the rest of mankind, who were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk.

20 καὶ οἱ λοιποὶ τῶν ἄνθρωπων, οἱ οὕτως ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐ μετενόησαν ἐκ τῶν ἐργῶν τῶν χειρῶν αὐτῶν, ἣν μὴ προσκυνήσωσι τὰ δαμασκον καὶ τὰ εἰδώλια τὰ χρυσὰ καὶ τὰ ἄργυρα καὶ τὰ χάλκια καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὕτε βλέπειν δύναται οὕτε ἥκουσιν οὕτε περιπατέων,

and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὕτε ἐκ τῶν φαρμακείων αὐτῶν οὕτε ἐκ τῆς πορνείας αὐτῶν οὕτε ἐκ τῶν κλεμμάτων αὐτῶν.

Chapter Ten

And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire;

1 Καὶ ἔδωκεν ἄλλον ἄγγελον ἵππον ἀσπασμένον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἱρίς ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρὸς.

And he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth;

2 καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλίον ἄνευμημένον. καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιόν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices.

3 καὶ ἔκραξεν φωνῇ μεγάλῃ ὡς περ λέων δυνάτας. καὶ ὡς ἔκραξεν, ἔλαλησαν αἱ ἑπτὰ βρονταὶ τὰς έκεινας φωνάς.

And when the seven thunders uttered their voices, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not.

4 καὶ ὡς ἔλαλησαν αἱ ἑπτὰ βρονταὶ, ἔμελλον γράψειν. καὶ ἤκουσα φωνῆν ἐκ τοῦ οὐρανοῦ λέγουσαν· Σφαράγισον αἱ ἔλαλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ αὐτὰ γράψης.
10:5 And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, 5 And 

10:6, and sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer: 6 and 

10:7 but in the days of the voice of the seventh angel, when he is about to sound, then is finished they mystery of God, according to the good tidings which he declared to his servants the prophets. 7 And 

10:8 And the voice which I heard from heaven, I heard it again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. 8 And 

10:9 And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. 9 And 

10:10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. 10 And 

10:11 καὶ ἐλαβον τὸ βιβλίον ἐκ τῆς χειρὸς τοῦ ἄγγελου καὶ κατέφαγαν αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι. 11 And 

10:11 And they say unto me, Thou must prophesy again over many peoples and nations and tongues and kings, 11 And 

Chapter Eleven

11:1 And there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. 1 And 

11:2 And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. 2 And 

11:3 And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 3 And 

10:5 And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, 5 Kαι δ ἄγγελος ἐνέφυλεν παρὰ τοὺς αἰῶνας τῶν αἰῶνων, δὲ ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἦσσαν.
And if any man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed.

5 καὶ εἶ τις αὐτῶς θελεῖ διδυστήσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροῦς αὐτῶν· καὶ εἶ τις θέλησε αὐτοὺς διδυστῆσαι, οὕτω δὲ αὐτῶν ἀποκτανθήσεται.

These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire.

6 οὕτω έξοσιν ἐξοσιάν τοῦ οὐρανοῦ κλεῖσαι, ἵνα μὴ ὑπετέθη βρέχη τῆς ἡμέρας τῆς προφητείας αὐτῶν, καὶ έξοσιάν ἐξοσιάν ἐπὶ τῶν ὕδατων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξῃ τὴν γῆν ἐν πάσῃ πληγῇ, ὅσαίς ἦν θελῆσαι.

And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them.

7 καὶ ἔτσι τελέσοις τὴν μαρτύριον αὐτῶν, τὸ θηρῖον τὸ ἀναβιάζον ἐκ τῆς ἀβύσσου ποιήσει μετὰ αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτοὺς.

And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.

8 καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἢτες καλεῖται πνευματικῶς Σόδομα καὶ Λήγυπτος, ὅπου καὶ ὁ Κύριος αὐτῶν ἑστὰρφωθή.

And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb.

9 καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλώσσων καὶ ἔθνων τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμίσι, καὶ τὰ πτώματα αὐτῶν ὡς ἀφήσουσι τεθῆναι εἰς μνήμα.

And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χάρουσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται καὶ δῶρα πέμψουσιν ἄλληλοις· ὅτι οὕτω οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them.

11 καὶ μετὰ τῆς ἡμέρας καὶ ἡμίσι, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσήλθεν εἰς αὐτοὺς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτοὺς.

And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them.

12 καὶ ἤκουσα φωνήν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς· Ἀνάβητε ὑμεῖς· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

13 Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἐπεσε, καὶ ἀπεκτάνθησαν
And the second Woe is past: behold, the third Woe cometh quickly.
14 'H ouai h deietera apelthen ouai h trity ioudi erchetai tachy.

And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdowm of our Lord, and of his Christ: and he shall reign for ever and ever.
15 Kai o erboimos angelas esaplitse: kai egenontos phonai megalaiv en tiv ouraniv legousan: Egeneto h basileia toiv kosemov toiv Kuriov hymwn kai toiv Xristov auotov, kai basileias eis toous aiwnas twn aiwnon.

And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshipped God,
16 kai ol eikosi tesvarceis presubiteteroi oii enupinon ton tronon toiv Theo, oii katahtetai eti toous thronous auton, epesan eti ta prósopata auton kai prosekunhsan tiv Theow

saying,
We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign.
17 légeteis: Euxaristoumen sou, Kúrie o Theos, o pantokrátop, o wv kai o hyn kai o erkhmenos, òti eulypesas tiv dúnamin sou tiv megálhn kai ébasileuvas,

And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.
18 kai ta ethi báthos ethen, kai ethen h érgi sou kai o kairos twn ethinwn krihtetai kai dounai ton misin ton doulous sou ton profrhmatas kai ton agios ton phoiboméno ton dûnam sou, tois mikrois kai tois megalois, kai diaphéirai tois diaphérontas tiv ghn.

And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.
19 Kai hýgnh o naós toiv Theo kai ethen tiv ouraniv, kai òphise kai kairotos tis diafhtikis Kuriov en tiv nati auton, kai egenontos dastrapai kai phonai kai brontai kai seismos kai xálaxa megálh.

Chapter Twelve

And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;
1 Kai semivn megá wphthi en tiv ouraniv, gene periexebelmeni tivn ōlon, kai h selhny upokato twn podwn authe, kai eti tis kefalh authe stéfanos diásteron diódexa,

and she was the child; and she crieth out, travailing in birth, and in pain to be delivered.
2 kai en gastri ekousa kai ekrapen wðinwusa kai bássanizomén nh kteivn.

And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems.
3 kai òphise állo semivn en tiv ouraniv, kai idou drákon xoros megas, ekous kefalhias etpta kai kérrata deka, kai eti tás kefalhá autóu etpta diadýmatas,

And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her
child.

4 And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne.

5 And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

6 And the woman was given a double wing of a great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the accuser of our brethren.

7 And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels;

8 And they prevailed not, neither was their place found any more in heaven.

9 And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him.

10 And I heard a great voice in heaven, saying, Now is come salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night.

11 And I heard a great voice, as of a trumpet, saying, If any man shall worship the beast and his image, and receive his mark in his right hand, or in his forehead, the same shall drink of the wine of the wrath of God.

12 There is none other horn that shall rise to abase this horn: but it shall have one as it was, according to his shape, even to the horn from whose head four principal horns shall come out.

13 And as for the rest of the horns that were in this kingdom, which were less than these, and were weaker, they were broken; and there was none to help them.

14 Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down into you, having great wrath, knowing that he hath but a short time.

15 And when the dragon saw that he was cast down to the earth, he persecuted the woman that brought forth the man child.
the serpent. 14 καὶ ἔδοθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἄντω τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἐρήμον εἰς τὸν τόπον αὐτῆς, ὅπως τρέφηται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἤμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως.

12:15 And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream.

15 καὶ ἔβαλεν ὁ ὄρας ἐκ τοῦ στόματος αὐτοῦ ὅπισω τῆς γυναικὸς ὑδάρῳ ὡς ποταμόν, ἵνα αὐτὴν ποιμασσάσκειν ποιήσῃ.

12:16 And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth.

16 καὶ ἔβοηθησαν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπετα τὸν ποταμόν ὅν ἔβαλεν ὁ ὄρας ἐκ τοῦ στόματος αὐτοῦ.

12:17 And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus:

17 καὶ ὄργησεν ὁ ὄρας ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιήσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν περιοῦντος τὰς ἐντολάς τοῦ Θεοῦ καὶ ἔχοντων τὴν μαρτυρίαν ἡσοῦ.

Chapter Thirteen

13:1 and he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns, and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy.

1 Καὶ ἔστησεν ἐπὶ τὴν ἄμμον τῆς θαλάσσης· καὶ ἔδωκεν ἐκ τῆς θαλάσσης θηρίον ἀναβάνον, ἑχον κέρατα δέκα καὶ κεφαλάς ἔττα, καὶ ἔπι τῶν κράτων αὐτοῦ δέκα διαδήματα, καὶ ἔπι τὰς κεφαλάς αὐτοῦ ὄνομα βλασφημίας.

13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.

2 καὶ τὸ θηρίον ἐδώκεν ἐκ τῆς θαλάσσης ἄγιον, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος, καὶ ἔδωκεν αὐτῷ ὁ ὄρας τὴν δύναμιν αὐτοῦ καὶ τὸν θηρίον αὐτοῦ καὶ ἔξουσιαν μεγάλην.

13:3 And I saw one of his heads as though it had been smitten unto death: and his death-stroke was healed: and the whole earth wondered after the beast;

3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἔσχατην εἰς θάνατον. καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπευθή, καὶ ἐθαύμασαν ὅλη ἡ γῆ ὅπισω τοῦ θηρίου.

13:4 and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? And who is able to war with him?

4 καὶ προσκύνησαν τῷ δράκοντι τῷ διδόκοτι τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσκύνησαν τῷ θηρίῳ λέγοντες· Τίς ὄμοιος τῷ θηρίῳ; τίς δύναται πολεμᾶται μετ’ αὐτοῦ;

13:5 and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months.

5 καὶ ἔδωκεν αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίαν· καὶ ἔδωκεν αὐτῷ ἐξουσία πόλεμον ποιήσαι μῆνας τεσσαράκοντα δύο.

13:6 And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, even them that dwell in the heaven.
And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation.

And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain.

And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast; and cause that as many as should not worship the image of the beast should be killed.

And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed.
13:16 And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead;
16 καὶ ποιεῖ πάντας τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλούσιους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δουλους, ἵνα δώσουσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τῶν μετώπων αὐτῶν,

13:17 and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name.
17 καὶ ἵνα μὴ τίς δύνηται ἀγοράσαι ἢ πωλήσαι εἰ μὴ ὁ ἐχών τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἄριθμον τοῦ ὄνομας αὐτοῦ.

13:18 Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six.
18 Ὡδὲ ἢ σοφία ἔστιν· ὁ ἐχὼν νοῦν ψηφισάτω τὸν ἄριθμον τοῦ θηρίου· ἄριθμός γάρ ἀνθρώπου ἔστιν· καὶ ὁ ἄριθμὸς αὐτοῦ χξς'.

Chapter Fourteen

14:1 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on his foreheads.
1 Καὶ ἰδοὺ τὸ ἄριστον ἐστικός ἐπὶ τὸ ὄρος Ζιών, καὶ μετ' αὐτοῦ ἐκατὸν τεσσαράκοντα τέσσαρας χιλιάδας, ἐχοσᾶτο τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps:
2 καὶ ἤκουσα φωνήν ἐκ τοῦ οὐρανοῦ ὡς φωνῆν υδάτων πολλών καὶ ὡς φωνῆν βροντῆς μεγάλης· καὶ ἤ φωνήν ἦν ἤκουσα, ὡς καθαρωδιῶν καθαριζόντων ἐν ταῖς καθαρίαις αὐτῶν.

14:3 and they sang as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth.
3 καὶ ἤδοουν ὃδεν καὶ πνεύμα τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων χιλιάδων καὶ τῶν πρεσβυτέρων· καὶ οὐδές ἐδύνατο μαθεῖν τὴν ὃδεν εἰ μὴ αἱ ἐκατὸν τεσσαράκοντα τέσσαρας χιλιάδας, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.

14:4 These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be the firstfruits unto God and unto the Lamb.
4 οὗτοι εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γὰρ εἰσίν. οὗτοι εἰσίν οἱ ἀκολουθοῦντες τῷ ἄρνῳ δύον ἐν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρηγῇ τῷ Θεῷ καὶ τῷ ἄρνῳ·

14:5 And in their mouth was found no lie: they are without blemish.
5 καὶ οὗ ἐυρέθη ψεύδος ἐν τῷ στόματι αὐτῶν· ἁμαρτοῦς γὰρ εἰσίν.

14:6 And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people;
6 Καὶ ἦδον ἄλλον ἄγγελον πετάμενον ἐν μεσουρανήματι, ἤχοντα εὐαγγέλιον αἰῶνιον εὐαγγελίσατε ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φύλην καὶ γλώσσαν καὶ λαὸν,
14:7 And he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

7 

And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication.

8 And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth the mark of his name.

8 And he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

14:8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication.

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9 And he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

14:9 And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth the mark of his name.

9 And he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

14:10 He also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

10 and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.

11 and worship him that made the heaven and the earth and sea and fountains of waters.

12 Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

13 And I heard the voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

14 And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand sharp sickle.

14 And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe.

15 And he that sat on the cloud cast his sickle upon the earth, and the earth was reaped.

16 And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

16 And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

17 Another angel came out from the temple which is in heaven, he also having a sharp sickle.
And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

15:14 And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great winepress, of the wrath of God.

15:15 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

Chapter Fifteen

15:1 And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, which are the last, for in them is finished the wrath of God.

15:2 And I saw as it were a sea of glass mingled with fire; and them that came forth victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God.

15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages.

15:4 Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

15:5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened:

15:6 And there came out from the temple the seven angels that had the seven plagues, arrayed with precious stone, pure and bright, and girt about their breasts with golden girdles.

15:7 And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever.
7 And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

16:1 And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.
16:2 And the first went, and poured out his bowl into the earth; and it became a noisome and grievous sore upon the men that had the mark of the beast, and that worshipped his image.
16:3 And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, even the things that were in the sea.
16:4 And the third poured out his bowl into the rivers and the fountains of the waters; and it became blood.
16:5 And I heard the angel of the waters saying, Righteous art thou, who art and who wast, thou Holy One, because thou didst thus judge:
16:6 for they poured out the blood of the saints and the prophets, and blood hast thou given them to drink: they are worthy.
16:7 And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgments.
16:8 And the fourth poured out his bowl upon the sun; and it was given unto it to scorch men with fire.
16:9 And men were scorched men with great heat: and they blasphemed the name of God who hath the power over these plagues; and they repented not to give him glory.
16:10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain,
10 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done:

11 And they blasphemed God because of their pains and their sores; and they repented not of their works.

12 And every island fled away, and the mountains were not found.

13 And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs:

14 For they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty.

15 (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walked naked, and they see his shame.)

16 And they gathered them together into the place which is called in Hebrew Har-magedon.

17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done:

18 And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty.

19 And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And great hail, every stone about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.
Chapter Seventeen

17:1 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters:
17:2 with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication.

17:3 And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

17:4 And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

17:5 and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

17:6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder.

17:7 And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

17:8 The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, and shall come.

17:9 Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth:

17:10 and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he
cometh, he must continue a little while.
10 καὶ βασιλεὺς ἐπτά ἔστην οἱ πέντε ἐπεσαν, ὁ εἰς ἐστιν, ὁ ἄλλος οὕτω ἦλθε, καὶ ὅταν ἔλθη, ὅλον αὐτὸν δεῖ μείναι.

17:11 And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition.
11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστι, καὶ αὐτὸς ὅγδοος ἔστι, καὶ ἐκ τῶν ἐπτά ἔστι, καὶ εἰς ἀπώλειαν ὑπάγει.

17:12 And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour.
12 καὶ τὰ δέκα κέρατα ἡ γάτη βασιλεὺς ἔστιν, οἵτινες βασιλεύαν οὕτω ἔλαβον, ἀλλ' ἔξουσίαν ὡς βασιλεῖς μίαν ὧραν λαμβάνουσι μετ' τοῦ θηρίου.

17:13 These have one mind, and they give their power and authority unto the beast.
13 οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ ἔξουσίαν αὐτῶν τῷ θηρίῳ διδάσκουν.

17:14 These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful.
14 οὗτοι μετὰ τοῦ θηρίου πολέμουσι, καὶ τὸ θηρίον νικησει αὐτούς, ὅτι κύριος κυρίων ἔστι καὶ βασιλεύς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοί καὶ ἐκλεκτοί καὶ πιστοί.

17:15 And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.
15 Καὶ λέγει μοι· Τὰ ὑδάτα ἡ γάτη, οὐ γὰρ πόρνη κἀκεῖνη, λαοὶ καὶ ὄχλοι εἰκεί καὶ θυσία καὶ γλῶσσαι.

17:16 And he saith unto me, And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire.
16 καὶ τὰ δέκα κέρατα ἡ γάτη καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἥρμιστον ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.

17:17 For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished.
17 ὅ γὰρ Θεὸς ἐξοικον ἐεὶ τὰς κυριότατας αὐτῶν ποιήσαι τὴν γνώμην αὐτοῦ, καὶ ποιήσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἀχρι τελεσθῶσιν οἱ λόγοι τοῦ Θεοῦ.

17:18 And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.
18 καὶ ἡ γυνὴ ἡν εἰς ἐστιν ἡ πόλις ἡ μεγάλη ἡ ἔξουσία βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

Chapter Eighteen

18:1 After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory.
1 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἔξουσίαν μεγάλην, καὶ ἡ γῆ ἐφοίτηθε ἐκ τῆς δόξης αὐτοῦ.

18:2 And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird.
2 καὶ ἔκραξεν ἐν ἰσχυρῇ φωνῇ λέγων· Ἐπεσεν, ἔπεσε Βαβυλῶν ἡ μεγάλη, καὶ ἔγένετο κατοικητήριον
For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness.

And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues:

And the kings of the earth, who committed fornication and lived wantonly with her, shall weep and lament over her, for niv the merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble;
καὶ κοκκίνου, καὶ πάν ξύλον θύλον καὶ πάν σκεῦος ἐλεφάντινον καὶ πάν σκεῦος ἐκ ξύλου τιμωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,

18:13 and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and merchandise of horses and chariots and slaves; and souls of men.
13 καὶ κινάμοιον καὶ ἄμωμον καὶ θυμίαμα, καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἔλασον καὶ σεμίδαλιν καὶ σίτον καὶ κτήνη καὶ πρόβατα, καὶ ἰππων καὶ ῥεδίων καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.

18:14 And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and men shall find them no more at all.
14 καὶ ἡ ὅπωρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπώλετο ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὕτη εὑρήσεις.

18:15 The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning:
15 οἱ ἐμποροὶ τούτων, οἱ πλουτισμαστὲς ἀπ’ αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς κλαίοντες καὶ πενθοῦντες,

18:16 saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl!
16 λέγοντες· Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυρόν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμῆ καὶ μαργαρίταις, ὅτι μιὰ ὑπὸ ἡρμημωθή ὁ τοσοῦτος πλοῦτος.

18:17 for in an hour so great riches is made desolate. And every shipmaster, and every one that saileth any wither, and mariners, and as many as gain their living by sea, stood afar off,
17 καὶ πᾶς κυμανθήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων, καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν,

18:18 and cried out as they looked upon the smoke of her burning, saying, What city is like the great city?
18 καὶ ξεκραζὼν βλέποντες τὸν κατανόν τῆς πυρίσσεως αὐτῆς, λέγοντες· Τίς ὅμοια τῇ πόλει τῇ μεγάλῃ;

18:19 And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein all that had their ships in the sea were made rich by reason of her costliness! for in one hour is she made desolate.
19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἐκραζὼν κλαίοντες καὶ πενθοῦντες, λέγοντες· Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ἡ ἐπιλύσθησαν πάντες οἱ ἐχοντες τὰ πλοία ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς· ὅτι μιὰ ὑπὸ ἡρμημωθή.

18:20 Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her.
20 Εὐφράνου ἐπ’ αὐτῆ, οὐρανέ, καὶ οἱ ἄγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφηταὶ, ὅτι ἐκρινεν ὁ Θεὸς τὸ κρῆμα υμῶν ἐξ αὐτῆς.

18:21 And a strong angel took up a stone as it were a great millstone and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all.
21 Καὶ ἤρεν εἰς ἄγγελος ἱσχυρὸς λίθον ὡς μύλον μέγαν καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγον· Οὕτως ὁρμήσατε βληθῆσατε Βαβυλῶν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι.

18:22 And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a
mill shall be heard no more at all in thee;
22 καὶ φωνὴ κύθρωσιν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκούσῃ ἐν σοὶ ἕτη, καὶ πᾶς τεχνὴς πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἕτη, καὶ φωνὴ μύλου οὐ μὴ ἀκούσῃ ἐν σοὶ ἕτη.

18:23 and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived.
23 καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἕτη, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκοοῦσθη ἐν σοὶ ἕτη· ὅτι οἱ ἐμποροὶ σου ἦσαν οἱ μεγατάντες τῆς γῆς, ὅτι ἐν τῇ φαινακείᾳ σου ἐπέλεησαν πάντα τά ἐθνη.

18:24 And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.
24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἄγιων εὑρέθη καὶ πάντων τῶν ἔφαγμένων ἐπὶ τῆς γῆς.

Chapter Nineteen
19:1 After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God:
1 Ἀναμετοίκησαν ἡ θυσία τῆς λάχης πολλοί ἐν τῷ οὐρανῷ ἐγέρθησαν· Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ Θεοῦ ἡμῶν,

19:2 for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand.
2 ὅτι ἐλήμφηναι καὶ δίκαιαι οἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἅτις διέφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

19:3 And a second time they say, Hallelujah. And her smoke goeth up for ever and ever.
3 καὶ δεύτερον εἴρηκαν· Ἀλληλούϊα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰῶνων.

19:4 And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah.
4 καὶ ἐπέσαν οἱ ἐκατοκτόνοι καὶ τέσσαρες προσβυτεροὶ καὶ τὰ τέσσαρα ζώα καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες· Ἀμήν, Ἀλληλούϊα.

19:5 And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great.
5 καὶ φωνὴ ἐπὶ τοῦ θρόνου ἐξῆλθε λέγουσα· Αἴνετε τὸν Θεὸν ἡμῶν πάντες οἱ δούλοι αὐτοῦ καὶ οἱ φοβοῦμενοι αὐτὸν, οἱ μικροὶ καὶ οἱ μεγάλοι.

19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth.
6 Καὶ ἤκουσα οὓς φωνῆν ἰχθύν πολλοῖς καὶ ὀὓς φωνῆν ύδάτων πολλοῖς καὶ ὐς ψωμὺν βροντῶν ἵππων, λεγόντων· Ἀλληλούϊα, ὅτι ἔβασανεν Κύριος ὁ Θεὸς ὁ παντοκράτωρ.

19:7 Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. 7 χαίρωμεν καὶ ἁγιάζωμεθα καὶ δώμεν τὴν δῶμαν αὐτῶ, ὅτι ἔλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἠποθανείσαν ἑαυτὴν.

19:8 And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints.
8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρὸν· τὸ γάμρ βύσσινον τὰ δικαιώματα τῶν ἄγιων ἑστὶ.
And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God.

9 Καὶ λέγει μοι: Γράψον, μακάριοι οἱ εἰς τῷ δεῖπνῳ τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι: Οὕτω οἱ λόγοι ἀληθινοὶ τοῦ Θεοῦ εἰσί.

10 And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy.

11 καὶ ἔδωκεν τῷ παπαθῶν τῷ πόδι του σαφώς καὶ λέγει μοι· Ὅρα μή σύνδοι σοῦ εἴμι καὶ τῶν διδάσκοντι σου τῶν ἔχοντος τὴν μαρτυρίαν Ἰησοῦ· τῷ Θεῷ προσκύνησον· ὡς καὶ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τῷ πνεύμα τῆς προφητείας.

12 And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war.

13 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly:

14 And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure.

15 And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty.

16 And he hath on his garment and on his thigh a name written, KINGS OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come and be gathered together unto the great supper of God:

18 that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.
And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.

19: And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.

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19: And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone:

20: And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone:

20: And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone:

20: And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone:

And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years,

21: And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years,

21: And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years,

21: And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years,

...
And when the thousand years are finished, Satan shall be loosed out of his prison, 7 and was put into a prison and sins were kept in them until the thousand years were finished. 8 When the thousand years are ended, he shall be loosed from the prison and shall go out and deceive the nations which are in the four corners of the earth, Gog and Magog, even the number of whom is as the sand of the sea. 9 And they went out from the midst of the camp, and they took their places on the east, the north, the west, and the south and fought against the city and against the nations. 10 And fire came down out of heaven and devoured them and was cast into the lake of fire. 11 And they were not found written in the book of life: and the number of them as the sand of the sea. 12 And death and Hades were cast into the lake of fire. This is the second death, death which has been destroyed. 13 And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. 14 And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. 15 And if any was not found written in the book of life, he was cast into the lake of fire.

Chapter Twenty-One

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. 1 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

And I saw the holy city, new Jerusalem, coming down out of heaven of God, made ready as a bride adorned for her husband. 2 And I saw the holy city, new Jerusalem, coming down out of heaven of God, made ready as a bride adorned for her husband.
And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God:

3 and thereon, which are κρύσταλλοι, three gates.

4 and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

5 And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

6 He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

7 And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God:

8 and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

9 And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God:

10 And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

11 And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

12 And God said, Behold, I make all things new. And he saith, Write: for these words are faithful and true.

13 And he sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true.

14 But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

15 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will show thee the bride, the wife of the Lamb.

16 And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God,

17 having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal:

18 having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel:

19 on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates.
13 And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

14 And the wall thereof was of jasper: and the cities which were Jerusalem, were pure gold as glass.

15 The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

16 The fifth, sardonyx; the sixth, sardius; the seventh, chrysoclaire; the eighth, beryl; the ninth, topazes; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

17 And the twelve gates were twelve pearls; each one of them was like unto the door of heaven: and there was no city like unto it.

18 And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof.

19 And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof.

20 And he measured the city, and the gates thereof, and the foundations thereof. And was written, The city is foursquare: and he measured the city, and the gates thereof, and the foundations thereof.

21 And the breadth thereof, and the length thereof, was according to the measure of a man, that is, of an angel.

22 And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel.

23 And he measured the breadth thereof, and the length thereof, was according to the measure of a man, that is, of an angel.

24 And the gates thereof shall in no wise be shut by day (for there shall be no night there):

25 And the gates thereof shall in no wise be shut by day (for there shall be no night there):
25 καὶ οἱ προφητεῖς οὗ μὴ κλείσθωσιν ἡμέρας: νῦν γὰρ οὐκ ἔσται ἐκεῖ·

21:26 and they shall bring the glory and the honor of the nations into it:

26 καὶ οὗτοι τῇ δόξῃ καὶ τῇ τιμῇ τῶν ἐθνῶν εἰς αὐτήν.

21:27 and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

27 καὶ οὐ μὴ εἴσελήθη εἰς αὐτὴν πάντα κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεύδος, εἴ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.

Chapter Twenty-Two

1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb,

2 Καὶ ἔδειξέ· μοι ποταμὸν ὑδάτως λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου.

2:2 in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκέθεν ἡμῖν ὃς ἐστιν ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἐκάστου ἀποδίδον τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ἡμῖν εἰς θεραπείαν τῶν ἐθνῶν.

2:3 And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him;

3 καὶ πᾶν κατάθεμα οὐκ ἔσται ἄτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ

2:4 and they shall see his face; and his name shall be on their foreheads.

4 καὶ δοθοῦνται τὸ πρόσωπον αὐτοῦ, καὶ τὸ όνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

2:5 And there shall be night no more: and they need no light of lamp, neither light of sun: for the Lord God shall give them light: and they shall reign for ever and ever.

5 καὶ νυσίς οὐκ ἐσται ἀτι· καὶ οὗ χρεία λύχνου καὶ φωτὸς ἥλιου, ὅτι Κύριος ὁ Θεὸς φωτεινὸς αὐτοῦ, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰῶνων.

2:6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angels to show unto his servants the things which must shortly come to pass.

6 Καὶ λέγει μοι: Οὕτωι οἱ λόγοι πιστοὶ καὶ αληθινοὶ, καὶ οὗ Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπεστάλη τὸν ἄγγελον αὐτοῦ δέξῃ τοῖς δούλοις αὐτοῦ ὁ δὲ γενέσθαι ἐν τῷ ἡμείᾳ.

2:7 And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

7 καὶ ἰδοὺ ἔρχομαι ταχύ. μακάριος οὖν τοῖς λόγοις τῆς προφητείας τοῦ βιβλίου τούτου.

2:8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things.

8 Καὶ προσεόρθησα διὰ τῶν παραδόν ταῦτα. καὶ ἔσπερ εἴδος καὶ ἔβλεψα, ἐπειδʼ αὐτοὶ προσκυνήσαντο τοῖς παραδόν τοῦ ἀγγέλου τοῦ δεικνυόντος μοι ταῦτα.

2:9 And he saith unto me. See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God.
9 καὶ λέγει μοι: Ἄρα μή’ σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηροῦντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον.

22:10 And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand.

10 Καὶ λέγει μοι: Μή σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς γὰρ ἐγγὺς ἔστιν.

22:11 He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still.

11 ὁ ἁθικὸς ἁθικότερον ἔστιν, καὶ ὁ βυπαρός βυπαρευθέντω ἔστιν, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔστι, καὶ ὁ ἁγιός ἀγιασθῆτω ἔστι.

22:12 Behold, I come quickly; and my reward is with me, to render to each man according as his work is.

12 Τοῦ ἔρχομαι ταχύ, καὶ ὁ μισθὸς μου μετ’ ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον ἔσται αὐτοῦ.

22:13 I am the Alpha and the Omega, the first and the last, the beginning and the end.

13 ἔγῳ τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἐσχατος, ἠρχὴ καὶ τέλος.

22:14 Blessed are they that wash their robes, that they may have the right to come to the tree of life, and my enter in by the gates into the city.

14 Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτῶν, ἵνα ἔσται ἡ ἔξοδια αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοὺς πυλῆσιν εἰσέλθωσιν εἰς τὴν πόλιν.

22:15 Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

15 ἔξω οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φανεῖς καὶ οἱ εἰδολολάτραι καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ἔφοδος.

22:16 I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

16 Ἔγὼ Ἡσυχός ἔσχησα μοι τὸν ἁγιόλον μου μαρτυρήσας ὑμῖν ταῦτα ἐπὶ τὰς ἐκκλησίας. ἔγω εἰμί ἡ ἑτερα καὶ τὸ γένος Δαυὶ, ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωίδος.

22:17 And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will take the water of life freely.

17 Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν: Ἐρχομαι καὶ ὁ ἄκουσών εἰπάτω: Ἐρχομαι. καὶ ὁ διψῶν ἐρχόμεθα, καὶ ὁ θέλων λαβέται ὕδωρ ζωῆς δωρεάν.

22:18 I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book:

18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἄκουοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπὶ ταῦτα, ἔπιθησαι ὁ Θεὸς ἐπὶ αὐτῶν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·

22:19 and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.

19 καὶ ἐὰν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφέλετ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἀγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.


20 Λέγει οἱ μαρτυρῶν ταῦτα: Ναὶ ἔρχομαι ταχύ. Ἄμην, ναὶ ἔρχομαι, Κύριε Ἡσυχό.

22:21 The grace of the Lord Jesus be with the saints. Amen.
21 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων· ἀμήν.
These are the [secret] words [which] the living Jesus [spoke], and Judas, who is (called) Thomas, [wrote down] (Cf. NHC II, 32: 10-12).

(1) And he said, ["Whoever finds the interpretation of th[ese] words will not taste [death]" (Cf. NHC II, 32: 12-14)

(2) [Jesus says,] “Let him who see[ks] not cease [seeking until] he finds and when he finds, [he will be astounded, and] having been [astoun]ded, he will reign and having reigned, he will re[st]” (Cf. NHC II, 32: 14-19)

(3) Jesus says, “[If] those who draw on you [say to you, ‘Behold, the kingdom (is) in the heav[en,’] the birds of the heav[en will be (there) before you. But if they say that it is under the earth, the fishes of the se[as will enter before you]. And the king[dom of God] is within you [and outside of you]. Whoever knows [himself], will fin[d it] [and when you] know yourselves, [you will realise that you are the [sons] of the li[ving] Father. [But if you will not] know yourselves, [you are] in [poverty] and you are pov[erty]” (Cf. NHC II, 32: 19 - 33: 5).

(4) [Jesus says,] “A man full of days will not hesitate to ask a ch[ild of seven da]ys about the place of [life and he will live.] For many (that are) fi[rst] will be [last and] the last will be first and they [will have eternal life]” (Cf. NHC II, 33: 5-10).

(5) Jesus says, "[Now what is before your face, and [that which is hidden] from you will be reveal[ed to you. For there] is nothing hidden which will not [be made] manifest and (nothing) buried which will not [be raised up]" (Cf. NHC II, 33: 10-14; A Funeral Shroud from Oxyrhynchus).

(6) [His disciples] ask him [and s]ay, "How [shall we] fast [and how shall] we [pray] and how [shall we give alms, and] what shall [we] observe [when we sup?]” Jesus says, "[Do not lie and what you] hate do not do. [For all things will be full of?] truth before heaven. For there is nothing] hidden which will not be (made) known" (Cf. NHC II, 33: 14-23).
POxy 654, 40-42: (7) "Happy is [he who does not do these things. For all] will be made manifest before the Father who is [in heaven]" (Cf. NHC II, 33: 23-28).

Papyrus Oxyrhynchus 1

1-4: (26) and then you will see in order to cast out the splinter which (is) in the eye of your brother.” (Cf. NHC II, 38: 12-17)

4-11: (27) Said Jesus: "If you do not fast to the world, you will not find the kingdom of God; and if you do not make the sabbath a sabbath, you will not see the Father.” (Cf. NHC II, 38: 17-20)

11-21: (28) Jesus said: "I stood in the midst of the world, and I appeared to them in flesh, and I found them all drunken, and I found not one thirsting among them, and pained is my soul over the sons of men, for they are blind in their heart and do [not] see .." (Cf. NHC II, 38: 20-31)

22: (29) ["... this poverty.
(Cf. NHC II, 38: 31 - 39: 2)

23-30: (30) [Jesus says,] "Where there are [three gods, they are gods. And when one is all alone [to him] elf, I am with hi[m]. Ta[k]e up the stone, and there you will find me; split the wood, and I am there." (Cf. NHC II, 39: 3-5 + NHC II, 46: 26-28)
30-35: (31) Jesus says, "It is not acceptable for a prophet (to be) in his own homeland, nor does a physician work cures on those who know him."

(Cf. NHC II, 39: 5-7)

36-41: (32) Jesus said: "A city built on the top of a high [m]ountain and made fast can neither fall nor be hidden."

(Cf. NHC II, 39: 7-10)

41-42: (33a) Jesus says, "[What] you will hear with your one ear, that .. "

(Cf. NHC II, 39: 10-12)

### Papyrus Oxyrhynchus 655

**POxy 655, Fragment D (logion 24)**

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
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<tbody>
<tr>
<td>[[ ][ ][ ][ ][ ][ ][ ][ ][ ][ ]</td>
<td>If light is in a man of light, it shines in all the world; but if it is not, (then) it is darkness.</td>
</tr>
</tbody>
</table>

*Cf. NHC II, 38: 3-10:* His disciples said, "Show us the pace where you are, for it is necessary for us to seek it." He said to them, "Whoever has ears let him hear. *Within a man of light there is light and he lights the whole world. When he does not shine, there is darkness.*"

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### POxy 655, 1-17, Fragment A; B - left column (logion 36)

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
</tr>
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</table>
you, what do you lack?)

Who of you can add to this stature?

He will [give you your clothing."

Cf. NHC II, 39:24-27: (36) Jesus said, "Take no thought from morning until evening and from evening until morning for what you shall put on."

N.B.: The lacunae marked with *) indicate the combination of fragments A and B.

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
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<tbody>
<tr>
<td>ΜΩΝ ἈΡΟΥϹΙΝ ΔΥ</td>
<td>His disciples say to him,</td>
</tr>
<tr>
<td>ΤΩ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ</td>
<td>&quot;When will you be revealed to us and when shall we see you?&quot; He says,</td>
</tr>
</tbody>
</table>
| ΠΟΤΕ ΗΜΕΝ ΕΜΦΑ | "When you take off your clothes and are not ashamed [...]"
| ΗΝΚ ΕϹΕΙ ΚΑΙ ΠΟΤΕ | "When you take off your clothes and are not ashamed [...]"
| Ω ΩΟΜΕΘΑ ΑΡΓΕΙ | "When you take off your clothes and are not ashamed [...]"
| ΟΤΑΝ ΕΚΑΙ ΧΟΘΕ ΚΑΙ | "When you take off your clothes and are not ashamed [...]"
| ΜΗ ΔΙΧΥΝΘΗΤΕ | "When you take off your clothes and are not ashamed [...]

Cf. NHC II, 39:27 - 40:2: (37) His disciples said, "When will you be revealed to us and when will we see you?" Jesus said, "When you take off your clothing without being ashamed, and take your clothes and put them under your feet as the little children and tread on them, then [you shall behold] the Son of the Living (One) and you shall not fear."

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
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<tbody>
<tr>
<td>Θ[</td>
<td>[Jesus] sa[ys, &quot;]O</td>
</tr>
<tr>
<td>Α[</td>
<td>[ften have you desired</td>
</tr>
<tr>
<td>Τ[</td>
<td>to hear] the[se wo]</td>
</tr>
<tr>
<td>Γ[</td>
<td>r[ds I am saying to you,]</td>
</tr>
<tr>
<td>ΚΑ[</td>
<td>and[do you have no other from who]</td>
</tr>
<tr>
<td>Ν[</td>
<td>m [to hear them.</td>
</tr>
<tr>
<td>ΚΑ[</td>
<td>There will be]</td>
</tr>
<tr>
<td>ΗΜ[</td>
<td>da[ys when you se]</td>
</tr>
<tr>
<td>Κ[</td>
<td>e[k me and you will not]</td>
</tr>
</tbody>
</table>
| Κ[               | [find me."
reconstructions of Fitzmyer and Layton.

**POxy 655, 39-51, Fragment B - right column (logion 39)**

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
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<tbody>
<tr>
<td>ει[</td>
<td>... receiv[ed the keys]</td>
</tr>
<tr>
<td>THC</td>
<td>of [knowledge and have]</td>
</tr>
<tr>
<td>ΚΠΨ[</td>
<td>hid[den them; neither have they]</td>
</tr>
<tr>
<td>ΕΧΑ[</td>
<td>enter[ed nor permit]</td>
</tr>
<tr>
<td>ΕΕΠ[</td>
<td>ted those wo ]</td>
</tr>
<tr>
<td>ΚΑΝ[</td>
<td>would [enter.]</td>
</tr>
<tr>
<td>ΑΕΓΕΙ[</td>
<td>But [you] become wi]</td>
</tr>
<tr>
<td>ΜΟ[</td>
<td>se a[s the serpents and]</td>
</tr>
<tr>
<td>ΚΕΠΑΙ[</td>
<td>guil[less as the do]</td>
</tr>
</tbody>
</table>
| ΠΔ[    | v[es."

Cf. NHC II, 40:7-13: (39) Jesus said, "The Pharisees and the Scribes have *received* the keys of knowledge, they have *hidden* them. They did not *enter*, and they did not *let* those (enter) who wished.

But you become wise as serpents and *innocent* as doves."

**POxy 655, Fragment E**

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
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</thead>
<tbody>
<tr>
<td>[----].ΚΟ[----]</td>
<td>?</td>
</tr>
</tbody>
</table>

Fragment E seems to relate to fragment D. They are both fragments that come from the bottom of a column.

**POxy 655, Fragment F**

<table>
<thead>
<tr>
<th>Text</th>
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<tbody>
<tr>
<td>[----]. . . [----]</td>
<td>?</td>
</tr>
<tr>
<td>[----]. Α[----]</td>
<td></td>
</tr>
<tr>
<td>[----]. . . [----]</td>
<td></td>
</tr>
</tbody>
</table>

**POxy 655, Fragment G**

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
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</thead>
<tbody>
<tr>
<td>[----]. . . [----]</td>
<td>?</td>
</tr>
<tr>
<td>[----]Κ. [----]</td>
<td></td>
</tr>
<tr>
<td>[----]ΑΝ [----]</td>
<td></td>
</tr>
<tr>
<td>[----]. . . [----]</td>
<td></td>
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</tbody>
</table>

**POxy 655, Fragment H**

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
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<tr>
<td>[----]. . . [----]</td>
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<tr>
<td>[----]Ε[----]</td>
<td></td>
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<tr>
<td>[----]. . . [----]</td>
<td></td>
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</table>

Fragments F, G and H appear in the *editio princeps*, but are now lost.
A Funeral Shroud from Oxyrhynchus

The text below found on a linen fragment from Oxyrhynchus is an interesting parallel with logion 5 of the Gospel of Thomas. It was probably used as a funeral or burial shroud. It was acquired in 1953 by Mr. R. Rémondon from a local antiquarian and dated 5th or 6th century by H-Ch. Puech.

Jesus said, "Nothing is buried, which will not be raised."

Logion 5 of the Gospel of Thomas (Papyrus Oxyrhynchus 654, 27-31):

\[ \lambda\varepsilon\gamma\varepsilon\iota\iota\omicron\upsilon\varepsilon\upsilon \ \varsigma \ \omicron\upsilon \ \kappa\alpha\upsilon \ \alpha\nu\phi\kappa\alpha\lambda\gamma\nu\phi\iota\sigma\iota \ \varepsilon\tau\iota\nu \ \kappa\rho\upiota\iota\pi\omicron\omicron \ \omega\omicron \ \phi\alpha\mu\nu\epsilon \]

Jesus said, "Nothing is buried, which will not be raised."

(Poxy 654, 27-31: (5) Jesus says, "K[now what is be]fore your face, and [that which is hidden] from you will be reveal[ed to you. For there i]s nothing hidden which will not [be made] mani[fest] and (nothing) buried which will not [be raised up]" (Cf. NHC II, 33: 10-14).
New light on the Narcissus myth: P.Oxy. LXIX 4711

One of the most interesting of the new literary fragments published in Volume LXIX of The Oxyrhynchus Papyri is a set of brief mythological narratives in Greek elegiac couplets. The subjects are Narcissus, Adonis, and Asteria (the nymph who became the island of Delos). Each of the three fragmentary narratives features metamorphosis prominently, and the editor, W.B. Henry, has suggested that the fragment may belong to the Metamorphoses by Parthenius of Nicaea. G.O. Hutchinson, â€˜The Metamorphosis of Metamorphosis: P. Oxy. 4711 and Ovidâ€™, Zeitschrift fÄ¼r Papyrologie und Epigraphik 155 (2006), 71â€“84, considers the attribution plausible.

Of particular interest is the poetâ€™s treatment of the Narcissus story, poetic accounts of which are very rare. The myth is first attested around the turn of the first century AD. It turns up famously in Ovidâ€™s Latin epic, the Metamorphoses (3.339â€“510). There is also a less well-known Greek account in a collection of stories in prose (IΠΠÎ³μιμÎ³ÏÏ) composed by one Conon about the same time, and preserved in epitome form. If our version is by Parthenius, it has a special importance. Parthenius came to Rome after being captured in the third Mithridatic War, perhaps in 73 BC. He was a very influential figure among the poets of the time, and Ovid would almost certainly have read his account of the myth before composing his own.

Here are a reconstructed text and English translation of the fragment; for images of the papyrus, click here. The order of the two sides (â‡“*, with the papyrus fibres running vertically, and â‡†*, with the papyrus fibres running horizontally) is not known. Conjectural supplements are enclosed in square brackets in the Greek; 'Á´ indicates an addition above the line, â€˜ a corrupt word. Dots indicate uncertainly read or (in gaps) missing letters.

(ADONIS concluded)
... laughter-loving†...
... wheeling (?)‡...
... alternately
A care to Cypris, and below to Persephone.§
And his name to a river…
And with his deathless blood there bloomed a lovely plant.

(ASTERIA)
Daughter of Coeus and Phoebe the Titaness,
Leto’s dear sister was Asteria.
And Zeus desired her; Coeus’ daughter fled from him,
First as a bird above the airy clouds;
Second, she jumped determinedly into mid-sea
And flew just like a ship among the waves.  

And Cronus’ son placed under her pillars for roots
When he begot fair Artemis with Phoebus

1 A common epithet of Aphrodite.
2 Perhaps of the boar that killed Adonis on a hunt (Ovid, *Metamorphoses* 10.710-16).
3 Adonis spent part of the year with Cypris (= Aphrodite) and part with Persephone (so e.g. Pseudo-Apollodorus 3.14.4).
4 Adonis gave his name to the river of Byblos.
5 Similarly Ovid, *Metamorphoses* 10.735 *flos de sanguine concolor ortus*, â€” a flower of the same colour grew from his blood.
6 A quail (so Pseudo-Apollodorus 1.4.1).
7 Asteria became a floating island for a time. She was fixed to the spot (as Delos) when she became the birthplace of Artemis and Apollo, children of Zeus and Leto. Compare e.g. Callimachus, *Hymn* 4.51-4.
8 Zeus.

â†’  

... god-like ...

... ...

He had a cruel heart, and hated all of them,
Till he conceived a love for his own form:
He wailed, seeing his face, delightful as a dream,
Within a spring; he wept for his beauty.
Then the boy shed his blood and give it to the earth
... to bear

The new version of the Narcissus story is much more concise than Ovid’s. Ovid devotes many verses to the nymph Echo, who in her unrequited love for Narcissus wastes away until only an echo remains: she can only repeat what others say. There is no trace of her either in the papyrus text or in Conon’s account. There, Narcissus is a young boy and his lovers are all male. Ovid also distinguishes himself from the other two authors by having Narcissus, like Echo, simply waste away. His body mysteriously disappears, and when the nymphs come to collect it, they find the flower in its place. In Conon’s version, as in the new papyrus, the boy kills himself. It is his blood that produces the narcissus flower. (In
In this respect, the story resembles that of Adonis, told on the other side of the papyrus fragment. In the light of the new evidence, it seems that Ovid may well have been the first to give the myth its now familiar form.

http://answering-islam.org/Green/barnabas.htm

an old Greek fragment of text:

There is a solitary fragment of a Greek version of the Gospel of Barnabas to be found in a museum in Athens, which is all that remains of a copy which was burnt:

βαρνάβας ὁ ἀπόστολος ἔφη ἐν ὁμίλλαις πονηραῖς ἀθλιωτέρος ὁ νικήσας διότι ἀπέρχεται πλέον ἔχων τῆς ἁμαρτίας

(Rahim, p. 43)

The problem with this evidence is that the text on this fragment is not the text of the Gospel of Barnabas! Here is a translation of the text from the fragment.

Barnabas the Apostle said that in evil contests the victor is more wretched because he departs with more of the sin.[20]

This sentence bears no resemblance to any sentence in the Gospel of Barnabas. The fragment is from a different book altogether. Therefore this fragment does not provide any evidence for the antiquity of the Gospel of Barnabas. Again Rahim's scholarship is found wanting.
Bibliography of Extant Gnostic Texts
Of Qabalistic Significance

The Revelation of John

The Apocalypse of Paul

The First Apocalypse of James

The Second Apocalypse of James

The Apocalypse of Peter

The Paraphrase of Shem

The Apocryphon of John
Christian Errata

The Calculation of Strato

Anus and Gold have the same numerical value: I once discovered this while casually calculating.

The Musa Puerilis of Strato of Sardis, epigram XII, 6.

The Greek word proktos (πρωκτός = 1570) means "anus" and Chrusos (χρυσός = 1570) means "gold."

Theta - Helios (318), the Sun

The gematria value of the Greek word Theta (ΘΗΤΑ = 9+8+300+1) is 318 units. The gematria value of the Greek word Helios (ΗΛΙΟΣ = 8+30+10+70+200), meaning the "Sun," is also equal to 318 units (see the diagram above). The isopsephia, gematria, and solar symbolism shared by the letter θ (theta) with the sign and gematria value of the Sun (helios) is truly amazing:

The Magic Square of the Sun

<table>
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<tr>
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<th>1</th>
<th>35</th>
<th>34</th>
<th>3</th>
<th>32</th>
<th>6</th>
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<td>5</td>
<td>36</td>
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</table>

The earliest Christians were converted pagans. One of the arguments the early Church used to convert pagans to Christianity was that Jesus Christ had more solar attributes than any other god. His face was even reputed to shine like the sun (Matt 17:2). Examining the metaphorical logic of equating Jesus with Helios the Sun, one has to ask ... is there any kind of logical reason or secret knowledge that the early Gnostic Christians were aware of to make these kind of comparisons? Is there some kind of a link between the raised Jesus (8880) and the Magic Square of the Sun whose number is 666? The "magic square of the sun," was one of the most important symbols used to represent the sun in antiquity because of all the symbolism it possessed involving the perfect number "6." There are six sides to a cube, the numbers 1, 2, an 3, when added or multiplied together are equal to "6," and the sum of all
the numbers from 1 to 36 arranged in a 6x6 magic square are equal to the number "666." The square is "magic" because the sum of any row, column, or diagonal is equal to the number "111." After the Church became the state religion of the Roman empire, possessing the diagram below could get you burned at the stake!

When the risen Jesus (8880) is superimposed over the 6x6 gridwork of the Magic Square of the Sun some amazing things happen.

- The circled numbers on the magic square form the Greek letter “X” which is the “sign” of Christ.
- The circumference of each circle by calculation is 1480 units, the exact gematria value of the title Christ (Χριστός = 1480)!
- The sum of all the numbers in the field of the magic square of the sun (666) added to the sum of the numbers in the twelve Christ circles (222) is equal to the number of Jesus (888)!
- Finally, the diagonal of each square that holds a Christ circle by calculation is “666” units!!

From De Numerorum Mysteriis as quoted by Stirling:

…that the number 666 is not only the number of the Beast's name, but also the number of God, that is, it is a number which God hath pleased to name and reveal to men, that by counting of this number, they might find out that other number, which it pleased not God expressly to name in this place, but rather mystically to conceal, etc.

By counting the number 666 as directed in the Apocalypse of John, we could in the process repeatedly presented by Stirling, take the circumference of a circle 666 in diameter and get a circumference of 2,093, which is also the diagonal of a square whose sides are 1,480, which is the value of the word Christos.
Appendix

Gnostic Philosophers & Teachers

Apollonius of Tyana

Apollonius of Tyana (Greek: Ἀπολλώνιος ὁ Τυανεύς; ca. 15?–ca. 100? AD[2]) was a Greek Neopythagorean philosopher and teacher. He hailed from the town of Tyana in the Roman province of Cappadocia in Asia Minor. Apollonius’s dates are uncertain. His primary biographer, Philostratus the Elder (c.170–247 CE) places him c. 3 BCE to 97 CE.[3] Others agree that he was roughly a contemporary of Jesus of Nazareth. Charles P. Eells (Life and Times of Apollonius, 1923, p. 3) states that his date of birth was three years before Jesus, whose date of birth is also uncertain. However, Philostratus, in his Life of Apollonius of Tyana, places him staying in the court of King Vardanes I of Parthia for a while, who ruled between c.40–47 CE. Apollonius began a five year silence at about the age of 20, and after the completion of this silence travelled to Mesopotamia and Iran. Philostratus also mentions emperors Nero, Vespasian, Titus, Domitian, and Nerva at various points throughout Apollonius’ life. Given this information, a timeline of roughly the years 15–98 CE can be established for his adult life. After his death his name remained famous among philosophers and occultists. In a “novelistic invention”[4] inserted in the Historia Augusta, Aurelian, at the siege of Tyana in 272, was said to have experienced a visionary dream in which Aurelian claimed to have seen Apollonius speak to him, beseeching him to spare the city of his birth. In part, Aurelian said that Apollonius told him "Aurelian, if you desire to rule, abstain from the blood of the innocent! Aurelian, if you will conquer, be merciful!"

Sources
By far the most detailed source is the Life of Apollonius of Tyana, a lengthy, novelistic biography written by the sophist Philostratus at the request of empress Julia Domna. She took her own life in 217 CE,[4] and he completed it after her death, between 217 and 238 CE. Philostratus’ account shaped the image of Apollonius for posterity and still dominates discussions about him in our times. To some extent it is a valuable source because it contains data from older writings which were available to Philostratus but disappeared later on. There are strong indications that Philostratus fabricated many of the stories and dialogues in his biography. [citation needed] On the other hand, some excerpts and letters are preserved which provide us with a more accurate picture of the historical Apollonius. Among these works are an excerpt (preserved by Eusebius) from On sacrifices, paraphrased selections from Moirogenes’ and Maximus’ works (preserved in Philostratus’ work) and certain letters like #8, 10, 23, 26, 58, etc. He may really have written some of these works, along with the no-longer extant Biography of Pythagoras.[5] Some modern scholars challenge the credibility of Philostratus’ work.[6] Some scholars dismiss most of it as pure invention (invented either by Philostratus or by his sources).[2] Philostratus’ chronology, for instance, is often questioned.[citation needed] According to him, Apollonius lived from ca. 3 BC to about 97 CE, while many contend that he was born more than four decades later and died more than two decades later, perhaps around 120 CE.[3]

One of the essential sources Philostratus claimed to know are the “memoirs” (or “diary”) of Damis, an acolyte and companion of Apollonius. Some scholars believe the notebooks of Damis were an invention of Philostratus,[citation needed] while others think it was a real book forged by someone else and used by Philostratus. It has been claimed to be a literary fake.[9] Philostratus describes Apollonius as a wandering teacher of philosophy and miracle worker who was active in Italy, Spain and Ethiopia and even travelled to Mesopotamia, Arabia and India. In particular, he tells lengthy stories of Apollonius entering the city of Rome in disregard of emperor Nero’s ban on philosophers, and later on being summoned, as a defendant, to the court of emperor Domitian, where he defied the emperor in blunt terms. The latter charge had regarded the foretelling of a certain plague, to which Apollonius attributed to his prayer to Heracles and not to any sorcery on his part, arguing "[what wizard] would dedicate his personal achievement to a god?"[10]

Apollonius was also a known figure in the medieval Islamic world[11] as described later in this article. Apollonius may have never left the Greek East.[citation needed] Many who? contend that he never came to Western Europe and was virtually unknown there till the third century AD when empress Julia Domna,
who was herself an Easterner, decided to popularize him and his teachings in Rome. For that purpose she commissioned Philostratus to write the biography, where Apollonius is exalted as a fearless sage with supernatural powers, even greater than Pythagoras. Philostratus implies that upon his death, Apollonius of Tyana underwent heavenly assumption. Subsequently Apollonius was worshipped by Julia’s son emperor Caracalla and possibly also by her grand-nephew emperor Severus Alexander. At least two biographical sources earlier than Philostratus are lost: a book by emperor Hadrian’s secretary Maximus of Aegaeae describing Apollonius’ activities in the city of Aegaeae in Cilicia, and a biography by a certain Moiragenes, as well as others.

**Historical facts**
Little can be derived from sources other than Philostratus. Hence if we dismiss Philostratus’ colorful stories as fiction, the figure of the historical Apollonius appears to be rather shadowy. As James Francis put it, "the most that can be said...is that Apollonius appears to have been a wandering ascetic/philosopher/wonderworker of a type common to the eastern part of the early empire." What we can safely assume is that he was indeed a Pythagorean and as such, in conformity with the Pythagorean tradition, opposed animal sacrifice, and lived on a frugal, strictly vegetarian diet. He seems to have spent his entire life in the cities of his native Asia Minor and of northern Syria, in particular his home town of Tyana, Ephesus, Aegae, and Antioch. As for his philosophical convictions, we have an interesting, probably authentic fragment of one of his writings (On sacrifices) where he expresses his view that God, who is the most beautiful being, cannot be influenced by prayers or sacrifices and has no wish to be worshipped by humans, but can be reached by a spiritual procedure involving nous, because he himself is pure nous and nous is also the greatest faculty of mankind. The life of Apollonius of Tyana is often compared to that of Jesus of Nazareth.

**Extra-sensory perception**
Philostratus implies on one occasion that Apollonius had extra-sensory perception (Book VIII, Chapter XXVI). When emperor Domitian was murdered on September 18, 96 AD, Apollonius was said to have witnessed the event in Ephesus "about midday" on the day it happened in Rome, and told those present "Take heart, gentlemen, for the tyrant has been slain this day...". The words that Philostratus attributes to him would make equal sense, however, if Apollonius had been informed that the emperor would be killed at noon on Sept. 18th. Both Philostratus and renowned historian Cassius Dio report this incident, probably on the basis of an oral tradition. Both state that the philosopher welcomed the deed as a praiseworthy tyrannicide.

**Journey to India**
Philostratus devoted two and a half of the eight books of his Life of Apollonius (1.19–3.58) to the description of a journey of his hero to India. According to Philostratus' Life, en route to the Far East, Apollonius reached Hierapolis Bambyle (Manbij) in Syria (not Nineveh, as some scholars believed), where he met Damis, a native of that city who became his lifelong companion. Pythagoras, whom the Neo-Pythagoreans regarded as an exemplary sage, was believed to have travelled to India. Hence such a feat made Apollonius look like a good Pythagorean who spared no pains in his efforts to discover the sources of oriental piety and wisdom. As some details in Philostratus’ account of the Indian adventure seem incompatible with known facts, modern scholars are inclined to dismiss the whole story as a fanciful fabrication, but not all of them rule out the possibility that the Tyanean actually did visit India.

On the other hand, there seemed to be independent evidence showing that Apollonius was known in India. In two Sanskrit texts quoted by Sanskritist Vidhushekhar Bhattacharya in 1943 he appears as "Apalfūṇya", in one of them together with Damis (called "Damiśa"). There it is claimed that Apollonius and Damis were Western yogis who held wrong Buddhist views, but later on were converted to the correct Advaita philosophy. Classical philologists believed that these Indian sources derived their information from a Sanskrit translation of Philostratus’ work (which would have been a most uncommon and amazing occurrence), or even considered the possibility that it was really an independent confirmation of the historicity of the journey to India. Only in 1995 were the passages in the Sanskrit texts proven to be interpolations by a modern (late 19th century) forger.

**Writings**
Several writings and many letters have been ascribed to Apollonius, but some of them are lost; others have only been preserved in parts or fragments of disputed authenticity. Porphry and Iamblichus refer to a biography of Pythagoras by Apollonius, which has not survived; it is also mentioned in the Suda.[26] Apollonius wrote a treatise On sacrifices, of which only a short, probably authentic fragment has come down to us.[27]

Philostratus’ Life and the anthology assembled by John Stobaeus contain purported letters of Apollonius. Some of them are cited in full, others only partially. There is also an independently transmitted collection of letters preserved in medieval manuscripts. It is difficult to determine what is authentic and what not. Some of the letters may have been forgeries or literary exercises assembled in collections which were already circulated in the 2nd century AD.[citation needed] It has been asserted that Philostratus himself forged a considerable part of the letters he inserted into his work; others were older forgeries available to him.[28]

Impact

Antiquity
In the second century the satirist Lucian of Samosata was a sharp critic of Neo-Pythagoreanism. After 180 AD he wrote a pamphlet where he attacked Alexander of Abonoteichus, a student of one of Apollonius’ students, as a charlatan, and suggested that the whole school was based on fraud.[29] From this we can infer that Apollonius really had students and that his school survived at least till Lucian’s time. One of Philostratus’ foremost aims was to oppose this view; although he related various miraculous feats of Apollonius, he emphasized at the same time that his hero was not a magician, but a serious philosopher and a champion of traditional Greek values.[30]

When emperor Aurelian conducted his military campaign against the Palmyrene Empire, he captured Tyana in 272 AD. According to the Historia Augusta he abstained from destroying the city after having a vision of Apollonius admonishing him to spare the innocent citizens.[31]

In Philostratus’ description of Apollonius’ life and deeds there are a number of similarities with the life and especially the claimed miracles of Jesus. Perhaps this parallel was intentional, but the original aim was hardly to present Apollonius as a rival of Jesus. However, in the late third century Porphry, an anti-Christian Neoplatonic philosopher, claimed in his treatise Against the Christians that the miracles of Jesus were not unique, and mentioned Apollonius as a non-Christian who had accomplished similar achievements. Around 300, Roman authorities used the fame of Apollonius in their struggle to wipe out Christianity. Hierocles, one of the main instigators of the persecution of Christians in 303, wrote a pamphlet where he argued that Apollonius exceeded Christ as a wonder-worker and yet wasn’t worshipped as a god, and that the cultured biographers of Apollonius were more trustworthy than the uneducated apostles. This attempt to make Apollonius a hero of the anti-Christian movement provoked sharp replies from bishop Eusebius of Caesarea and from Lactantius.[32] Eusebius wrote an extant reply to the pamphlet of Hierocles, where he claimed that Philostratus was a fabulist and that Apollonius was a sorcerer in league with demons. This started a debate on the relative merits of Jesus and Apollonius that has gone on in different forms into modern times.

In Late Antiquity talismans made by Apollonius appeared in several cities of the Eastern Roman Empire, as if they were sent from heaven. They were magical figures and columns erected in public places, meant to protect the cities from afflictions. The great popularity of these talismans was a challenge to the Christians. Some Byzantine authors condemned them as sorcery and the work of demons, others admitted that such magic was beneficial; none of them claimed that it didn’t work.[33]

In the Western Roman Empire, Sidonius Apollinaris was a Christian admirer of Apollonius in the 5th century. He produced a Latin translation of Philostratus’ Life, which is lost.[34]

Islamic world and Baha’i
Apollonius was a known figure in the medieval Islamic world. In the Arabic literature he appears as Balīnūs (or Balīnās or Abūlūniyūs). Arabic-speaking occultists dubbed him “Lord of the talismans” (Ṣūḥīb al-ṭilāsmaṭ) and related stories about his achievements as a talisman-maker. They appreciated him as a master of alchemy and a transmitter of Hermetic knowledge. Some occult writings circulated under his name; among them were:[11]
- the Kitāb Sirr al-ḥāliqā (Book on the Secret of Creation), also named Kitāb al-ʿīlal (Book of the Causes)
• the Risāla fī taḏīr ar-rūḥānīyyāt fī l-murakkabāt (Treatise on the influence of the spiritual beings on the composite things)
• al-Mudẖal al-kabīr ilā risālatāt al-ṭalāsīm (Great introduction to the treatise on the talismans)
• the Kitāb ṭalāsīm Balīnās al-akbar (Great book of Balinas’ talismans)
• the Kitāb Abūlīs al-hakīm (Book of the sage Ablus)

Medieval alchemist Jabir ibn Hayyān’s Book of Stones According to the Opinion of Balīnās contains an exposition and analysis of views expressed in Arabic occult works attributed to Apollonius. There were also medieval Latin and vernacular translations of Arabic books attributed to “Balinus”. The Tablet of Wisdom written by Bahā’u’lláh, the founder of the Bahā’ī Faith, names “Balinus” (Apollonius) as a great philosopher, who "surpassed everyone else in the diffusion of arts and sciences and soared unto the loftiest heights of humility and supplication."[23]

Modern era
In Europe, there has been great interest in Apollonius since the beginning of the 16th century, but the traditional ecclesiastical viewpoint still prevailed. Till the Age of Enlightenment the Tyanean was usually treated as a demonic magician and a great enemy of the Church who collaborated with the devil and tried to overthrow Christianity.[35] On the other hand, several advocates of Enlightenment, deism and anti-Church positions saw him as an early forerunner of their own ethical and religious ideas, a proponent of a universal, non-denominational religion compatible with Reason. In 1680, Charles Blount, a radical English deist, published the first English translation of the first two books of Philostratus' Life with an anti-Church introduction. Voltaire praised Apollonius. As in Late Antiquity, comparisons between Apollonius and Christ became commonplace in the 17th and 18th centuries in the context of polemic about Christianity.[32] In the Marquis de Sade’s "Dialogue Between a Priest and a Dying Man", the Dying Man compares Jesus to Apollonius as a false prophet. Some Theosophists, notably C.W. Leadbeater, Alice A. Bailey, and Benjamin Creme, have maintained that Apollonius of Tyana was the reincarnation of the being they call the Master Jesus. In the 20th century, Ezra Pound evoked Apollonius in his later Cantos as a figure associated with sun-worship and a messianic rival to Christ. Pound identifies him as Aryan within an anti-semitic mythology, and celebrates his solar worship and aversion to ancient Jewish animal sacrifice. In the Gerald Messadić’s "The man who became god", Apollonius appears as a wandering philosopher and magician of about the same age as Jesus. The two of them supposedly met. French author Maurice Magre also wrote about Apollonius in his little known book Magicians,Seers, and Mystics.

References
2. For the chronology see Maria Dzielska: Apollonius of Tyana in Legend and History, Rome 1986, pp. 30–38.
3. Dzielska, 32
14. Cassius Dio 77.18.4; see on this Dzielska pp. 56, 59–60.
15. Historia Augusta, Vita Alexandri 29.2; the credibility of this information is doubted by Dzielska p. 174.
18. Dzielska pp. 51–79.
19. Dzielska pp. 139–141.
20. Cassius Dio 67.18; Philostratus, Vita Apollonii 8.26–27. See also Dzielska pp. 30–32, 41.
23. Bhattacharya (1943) 1989, pp. LXXII–LXXV.
31. Historia Augusta, Vita Aureliani 24.2-9; 25.1.
32. Dzielska pp. 15, 98-103, 153-157, 162.
38. Dzielska pp. 193-204.
39. Dzielska pp. 204-209.
Bardaisan

Bardaisan (Syriac: ܒܪܕܝܨܢ, *Bardā-Islān*; 154–222; also Latinized as Bardesanes) was a Syriac gnostic, founder of the Bardaisanites, and an outstanding scientist, scholar, astrologer, philosopher and poet, also renowned for his knowledge of India, on which he wrote a book, now lost. [1]

Biography

Bardaisan was born on 11 July 154 (164?), in Edessa, a metropolis in Osroene, of wealthy Parthian parents. To indicate the city of his birth his parents called him "Son of the Daisan", the river on which Edessa is situated. On account of his foreign extraction he is sometimes referred to as "the Parthian" (by Sextus Julius Africanus), or "the Babylonian" (by Porphyrius); and, on account of his later important activity in Armenia, "the Armenian", (by Hippolytus of Rome), while Ephraim the Syrian calls him "philosopher of the Arameans" (Syriac: ܦܝܠܘܣܘܦܐ ܕܐܪܡܝܐ, *Filosofā d-Aramayē*). His pagan parents, Nuhama and Nah'siram, must have been people of rank, for their son was educated with the crown-prince of the Osrhoenic kingdom, at the court of Abgar Manu VIII. Sextus Julius Africanus says that he saw Bardaisan, with bow and arrow, mark the outline of a boy's face with his arrows on a shield which the boy held.

Owing to political disturbances in Edessa, Bardaisan and his parents moved for a while to Hierapolis (Mabug), a strong centre of paganism. Here the boy was brought up in the house of a heathen priest Anuduzbar. In this school, no doubt, he learnt all the intricacies of Babylonian astrology, a training which permanently influenced his mind and proved the bane of his later life. At the age of twenty-five he happened to hear the homilies of Hystaspes, the Bishop of Edessa, received instruction, was baptized, and even admitted to the dioconate or the priesthood. "Priesthood", however, may merely imply that he ranked as one of the college of presbyters, for he remained in the world, had a son called Harmonius, and when Abgar IX, the friend of his youth, ascended the throne (179) he took his place at court. He was clearly no ascetic, but dressed in finery "with berylls and caftan", according to Ephraim the Syrian. According to tradition, during his youth he shared the education of a royal prince who afterwards became King of Edessa, perhaps Abgar X bar Manu (reigned Osroene 202-217). He is said to have converted the prince to Christianity, and may have had an important share in Christianizing the city.

Epiphanius of Salamis and Barhebraeus assert that he was first an orthodox Christian and afterwards an adherent of Valentinus.

Perhaps owing to the persecutions under Caracalla, Bardaisan for a time retreated into Armenia, and is said to have there preached Christianity with indifferent success, and also to have composed a history of the Armenian kings.

Bardaisan tried to create a synthesis of Christian and occult beliefs, in a way similar to Origen. As a gnostic, he certainly denied the resurrection of the body; and so far as we can judge by the obscure quotations from his hymns furnished by Ephrem he explained the origin of the world by a process of emanation from the supreme God whom he called the Father of the living. He and his Bardaisan movement were considered heretic by the Christians, and he was subjected to critical hymn, particularly by Ephrem:

> And if he thinks he has said the last thing
> He has reached heathenism,
> O Bar-Daisan,
> Son of the River Daisan,
> Whose mind is liquid like his name!
> (St. Ephraim of Syria, Translated by A. S. Duncan Jones, 1904)

- According to Sozomen's Ecclesiastical history, "Harmonius, his son, was deeply versed in Grecian erudition, and was the first to subdue his native tongue to meters and musical laws; these verses he delivered to the choirs"

His acceptance of Christianity was perfectly sincere; and later stories, that he left the Catholic Church and joined the Valentinian Gnostics out of disappointed ambition, do not deserve much credit. His royal friend became (probably after 202, i.e. after his visit and honourable reception at Rome) the first Christian king; and both king and philosopher laboured to create the first Christian State. Bardaisan showed great literary activity against Marcion and Valentinus, the Gnostics of the day. Bardaisan mixed his Babylonian pseudo-astronomy with Christian dogma and originated a Christian sect, which was vigorously combated by St. Ephrem. The Romans under Caracalla, taking advantage of the anti-Christian faction in Edessa,
captured Abgar IX and sent him in chains to Rome. Thus the Osrhoenic kingdom, after 353 years' existence, came to an end. Though he was urged by a friend of Caracalla to apostatize, Bardaisan stood firm, saying that he feared not death, as he would in any event have to undergo it, even though he should now submit to the emperor. At the age of sixty-three he was forced to take refuge in the fortress of Ani in Armenia and tried to spread the Gospel there, but with little success. He died at the age of sixty-eight, either at Ani or at Edessa. According to Michael the Syrian, Bardaisan had besides Harmonius two other sons, called Abgarun and Hasdu.

Encounter with religious men from India

Porphyry states that on one occasion at Edessa, Bardaisan interviewed an Indian deputation of holy men (designated as Σαρμαναίοι, Sramanas) who had been sent to the Roman emperor Elagabalus or another Severan dynasty Roman Emperor, and questioned them as to the nature of Indian religion. The encounter is described in Porphyry De abstin., iv, 17 and Stobaeus (Eccles., iii, 56, 141):

"For the polity of the Indians being distributed into many parts, there is one tribe among them of men divinely wise, whom the Greeks are accustomed to call Gymnosophists. But of these there are two sects, over one of which the Bramins preside, but over the other the Samanaeans. The race of the Bramins, however, receive divine wisdom of this kind by succession, in the same manner as the priesthood. But the Samanaeans are elected, and consist of those who wish to possess divine knowledge. And the particulars respecting them are the following, as the Babylonian Bardaisan narrates, who lived in the times of our fathers, and was familiar with those Indians who, together with Damadamis, were sent to Caesar. All the Bramins originate from one stock; for all of them are derived from one father and one mother. But the Samanaeans are not the offspring of one family, being, as we have said, collected from every nation of Indians."

See also

- Buddhism and the Roman world

Writings

Bardaisan apparently was a voluminous author. Though nearly all his works have perished, we find notices of the following:

- Dialogues against Marcion and Valentinus.[3]
- Dialogue "Against Fate" addressed to an Antoninus. Whether this Antoninus is merely a friend of Bardaisan or a Roman emperor and, in the latter case, which of the Antonini is meant, is matter of controversy. It is also uncertain whether this dialogue is identical with "The Book of the Laws of the Countries", of which later on.[4]
- A "Book of Psalms", 150 in number, in imitation of David's Psalter.[5]. These psalms became famous in the history of Edessa; their words and melodies lived for generations on the lips of the people. Only when St. Ephrem composed hymns in the same pentasyllabic metre and had them sung to the same tunes as the psalms of Bardaisan, did the latter gradually lost favour. We probably possess a few of Bardaisan's hymns in the Gnostic Acts of Thomas; the "Hymn on the Soul"; the "Espousals of Wisdom"; the consecratory prayer at Baptism and at Holy Communion. Of these only the "Hymn on the Soul" is generally acknowledged to be by Bardesanes, the authorship of the others is doubtful. Though marred by many obscurities, the beauty of this hymn on the soul is striking. The soul is sent from its heavenly home to the earth, symbolized by Egypt, to obtain the pearl of great price. In Egypt it forgets for a while its royal parentage and glorious destiny. It is reminded thereof by a letter from home, succeeds in snatching a raiment of light, it returns to receive its rank and glory in the kingdom of its father.
- Astrologico-theological treatises, in which his peculiar tenets were expounded. They are referred to by St. Ephrem, and amongst them was a treatise on light and darkness. A fragment of an astronomical work by Bardaisan was preserved by George, Bishop of the Arab tribes, and republished by Nau.[6]
- A "History of Armenia". Moses of Chorene[7] states that Bardaisan, "having taken refuge in the fortress of Ani, read there the temple records in which also the deeds of kings were chronicled; to these he added the events of his own time. He wrote all in Syriac, but his book was afterwards
translated into Greek”. Though the correctness of this statement is not quite above suspicion, it probably has a foundation in fact.

- "An Account of India”. Bardaisan obtained his information from the Indian Sramana (wandering monks) ambassadors to the Roman Emperor Heliogabalus. A few extracts are preserved by Porphyry and Stobaeus[8]. "Book of the Laws of the Countries”. This famous dialogue, the oldest remnant not only of Bardaisanite learning, but even of Syriac literature, if we except the version of Holy Writ, is not by Bardaisan himself, but by a certain Philip, his disciple. The main speaker, however, in the dialogue is Bardaisan, and we have no reason to doubt that what is put in his mouth correctly represents his teaching. Excerpts of this work are extant in Greek in Eusebius[9] and in Caesarius[10]; in Latin in the "Recognitions” of Pseudo-Clement[11]. A complete Syriac text was first published from a sixth- or seventh-century manuscript in the British Museum by William Cureton, in his Spicilegium Syriacum (London, 1855), and by Nau. It is disputed whether the original was in Syriac or in Greek; Nau is decided and rightly in favour of the former. Against a questioning disciple called Abida, Bardaisan seeks to show that man's actions are not entirely necessitated by Fate, as the outcome of stellar combinations. From the fact that the same laws, customs and manners often prevail amongst all persons living in a certain district, or though locally scattered living under the same traditions, Bardaisan endeavours to show that the position of the stars at the birth of individuals can have but little to do with their subsequent conduct, hence the title “Book of the Laws of the Countries.”

Doctrine
Various opinions have been formed as to the real doctrine of Bardesanes. As early as Hippolytus (Philosop., VI, 50) his doctrine was described as a variety of Valentinianism, the most popular form of Gnosticism. Adolf Hilgenfeld in 1864 defended this view, based mainly on extracts from St. Ephrem, who devoted his life to combating Bardaisanism in Edessa. The strong and fervent expressions of St. Ephrem against the Bardaisanites of his day are not a fair criterion of the doctrine of their master. The extraordinary veneration of his own countrymen, the very reserved and half-respectful allusion to him in the early Fathers, and above all the "Book of the Laws of the Countries” suggest a milder view of Bardaisan's aberrations. He cannot be called a Gnostic in the proper sense of the word. Like the Early Christians, he believed in an Almighty God, Creator of heaven and earth, whose will is absolute, and to whom all things are subject. God endowed man with freedom of will to work out his salvation and allowed the world to be a mixture of good and evil, light and darkness. All things, even those which we now consider inanimate, have a measure of liberty. In all of them the light has to overcome the darkness. After six thousand years this earth shall have an end, and a world without evil shall take its place.

However, Bardaisan also thought the sun, moon and planets were living beings, to whom, under God, the government of this world was largely entrusted; and though man was free, he was strongly influenced for good or evil by the constellations. Bardaisan's catechism must have been a strange mixture of Christian doctrine and references to the signs of the Zodiac. Misled by the fact that "spirit” is feminine in Syriac, he seems to have held erroneous views on the Trinity. He apparently denied the Resurrection of the Body, but thought Christ's body was endowed with incorruptibility as with a special gift.

Bardaisanite school
The followers of Bardaisan of Mesopotamia, the Bardaisanites were a sect of the 2nd century, deemed heretical by the Catholic Church, who added other notions into their beliefs. Even Bardaisan's son, Harmonius, strayed farther from the path of orthodoxy. Educated at Athens, he added to the Chaldee astrology of his father Greek ideas concerning the soul, the birth and destruction of bodies and a sort of metempsychosis.

A certain Marinus, a follower of Bardaisan and a dualist, who is refuted in the "Dialogue of Adamantius”, held the doctrine of a twofold primeval being; for the devil, according to him is not created by God. He was also a Docetist, as he denied Christ's birth of a woman. Bardaisan's form of gnosticism influenced Manicheaism.

According to St. Ephrem, the Bardaisanites of his day were given to many puerilities and obscenities. Sun and Moon were considered male and female principles, and the ideas of heaven amongst the Bardaisanites were not without an admixture of sensuality.
St. Ephrem's zealous efforts to suppress this powerful heresy were not entirely successful. Rabbula, Bishop of Edessa in 431-432, found it flourishing everywhere. Its existence in the seventh century is attested by Jacob of Edessa; in the eighth by George, Bishop of the Arab tribes; in the tenth by the historian Masudi; and even in the twelfth by Shashrastani. Bardaisanism seems to have devolved first into Valentinianism and then into common Manichaeism. The last-named writer states: "The followers of Daisan believe in two elements, light and darkness. The light causes the good, deliberately and with free will; the darkness causes the evil, but by force of nature and necessity. They believe that light is a living thing, possessing knowledge, might, perception and understanding; and from it movement and life take their source; but that darkness is dead, ignorant, feeble, rigid and soulless, without activity and discrimination; and they hold that the evil within them is the outcome of their nature and is done without their co-operation."

Notes
1. ↑ Edesa; Parthian Period, University of Evansville [1]
2. ↑ Porphyry "On abstinence from animal food" Book IV, Paragraphs 17&18.
3. ↑ Theodoretus, Haer. fab., I, xxii; Eusebius of Caesarea, Church History, IV, xxx, 3.
4. ↑ Eusebius, Historia Ecclesiastica, IV, xxx, 2; Epiphanius, Haer., LVI, I; Theodoretus, Haer. fab., I, xxii.
9. ↑ Praeparatio Evangelica, VI, x, 6 sqq.
11. ↑ IX, 19sqq.

Sources and external links
- An hymn against Bar Daisan
- The Book of the Laws of Diverse Countries, by a disciple of Bar Daisan
- This article incorporates text from the Encyclopædia Britannica, Eleventh Edition, a publication now in the public domain.
- This article incorporates text from the public-domain Catholic Encyclopedia of 1913, Bardesanes and Bardesanites
- One of the chapters of Mani's lost Book of Secrets concerned Bar Daisan, according to the list of its contents given by the tenth-century Islamic writer Ibn al-Nadim in his encyclopedia [2].
- This article incorporates content from the 1728 Cyclopaedia, a publication in the public domain. [3]
Basilides

Basilides (early 2nd century) was an early Christian religious teacher in Alexandria, Egypt. He apparently wrote twenty-four books on the Gospel and promoted a dualism influenced by Zoroastrianism. His followers formed a Gnostic sect, the Basilideans. Historians know of Basilides and his teachings only through the writings of his detractors, Agrippa Castor, Irenæus, Clement of Alexandria, and Hippolytus of Rome. It is impossible to determine how reliable these hostile accounts are. Basilides was a pupil of an alleged interpreter of St. Peter, Glauclias by name, and taught at Alexandria during the reign of Hadrian (117–138). He may have been previously a disciple of Menander at Antioch, together with Saturnilus. The Acta Archelai state that for a time he taught among the Persians. He composed twenty-four books on the Gospel, which, according to Clement of Alexandria were entitled Exegetics. Some fragments, preserved by Clement and in the Acta Archelai, supplement the knowledge of Basilides furnished by his opponents. The oldest refutation of the teachings of Basilides, by Agrippa Castor, is lost, and we are dependent upon the later accounts of Irenæus, Clement of Alexandria, and Hippolytus of Rome, who in his Philosophumena, gives a presentation entirely different from the other sources. It either rests on corrupt accounts, or, more probably, on those of a later, post-Basilidian phase of the system. Hippolytus describes a monistic system, in which Hellenic, or rather Stoic, conceptions stand in the foreground, whereas the genuine Basilides is an Oriental through and through, who stands in closer relationship to Zoroaster than to Aristotle.

Theological system
Main article: Basilideans
Basilides assumed the existence of two principles, not derivable from each other: Light and Darkness. These had existed for a long time side by side, without knowing anything of each other. At the head of the "kingdom of light" stands "the uncreated, unnamable God." From him divine life unfolds in successive steps. Seven such revelations form the first Ogdoad,[1] from which issued the rest of the spirit-world, till three hundred and sixty-five spirit-realms had originated. These are comprised under the mystic name Abrasax, whose numerical value answers to the number of the heavens and days. When Light and Darkness first perceived each other, the Light had only looked and then turned away; but the Darkness, seized with a longing for light, now interferes. A struggle of the principles commences, in which originated our system of the world as copy of the last stage of the spirit-world, having an Archon and angel at its head. The earthly life is only a moment of the general purification-process which now takes place to deliver the world of light from darkness. Hence everything which is bad and evil in this system of the world becomes intelligible when regarded in its proper relations. Gradually the rays of light find their way through the mineral kingdom, vegetable kingdom, and animal kingdom. Man has two souls in his breast, of which the rational soul tries to master the material or animal. For the consummation of the process an intervention from above is necessary, however. The Christian idea of the manifestation of God in Jesus Christ is the historical fact which Basilides subjects to his general thoughts. God's "Mind" (Nous) descended upon Jesus as dove at the Jordan, and he proclaimed salvation to the Jews, the chosen people of the Archon. The Spirit of God is the redeemer, not the crucified one: Jesus suffered only as man (or was it Simon of Cyrene?), whose light-nature was also contaminated through the matter of evil. But the belief in the redemption which came from above lifts man beyond himself to a higher degree of existence. How far the individual can attain it depends on the degree of pure entanglement in former degrees of the spirit-world. In the perfected spirit-world the place will be assigned to each which belongs to him according to the degree of his faith.

Popularity
Although Basilides is mentioned by all the Roman Catholic Church Fathers as one of the chiefs of Gnosticism, the system of Valentinus seems to have been much more popular and wider spread, as was also Marcionism. Hence, though anti-Gnostic literature is abundant, we know of only one patristic work, which had for its express purpose the refutation of Basilides, and this work is no longer extant. Eusebius[2]
says: "There has come down to us a most powerful refutation of Basilides by Agrippa Castor, one of the most renowned writers of that day, which shows the terrible imposture of the man." With the exception of a few phrases given by Eusebius we know nothing of this Agrippa and his work.

Writings
Nearly all the writings of Basilides have perished, but the names of three of his works and some fragments have come down to us.

- A Gospel Commentary in twenty-four books. Fragments of this Commentary have come down to us (in Stromata, IV, 12-81, sqq.; Acta Arch., lv; probably also in Origen, Commentary on Romans V, i).
- Hymns. Origen in a note on Job, xxi, 1 sqq., speaks of "Odes" of Basilides.
- Other fragments are known through the work of Clement of Alexandria:
  - The Octet of Subsistent Entities (Fragment A)
  - The Uniqueness of the World (Fragment B)
  - Election Naturally Entails Faith and Virtue (Fragment C)
  - The State of Virtue (Fragment D)
  - The Elect Transcend the World (Fragment E)
  - Reincarnation (Fragment F)
  - Human Suffering and the Goodness of Providence (Fragment G)
  - Forgivable Sins (Fragment H)
Cerinthus

Cerinthus (c. 100 AD) was a gnostic and to some, an early Christian, who was prominent as a "heresiarch" in the view of the early Church Fathers. Contrary to proto-orthodox Christianity, Cerinthus's school followed the Jewish law, used the Gospel according to the Hebrews, denied that the Supreme God had made the physical world, and denied the divinity of Jesus. In Cerinthus' interpretation, the Christ came to Jesus at baptism, guided him in his ministry, but left him at the crucifixion. He taught that Jesus would establish a thousand-year reign of sensuous pleasure after the Second Coming but before the General Resurrection, a view that was declared heretical by the Council of Nicaea. Cerinthus used a version of the gospel of Matthew as scripture. Cerinthus taught at a time when Christianity's relation to Judaism and to Greek philosophy had not yet been clearly defined. In his association with the Jewish law and his modest assessment of Jesus, he was similar to the Ebionites and to other Jewish Christians. In defining the world's creator as the demiurge, he matched Greek dualism philosophy and anticipated the Gnostics. His description of Christ as a bodiless spirit that dwelled temporarily in the man Jesus matches the later Gnosticism of Valentinus. Early Christian tradition describes Cerinthus as a contemporary to and opponent of John the Evangelist, who wrote the Gospel of John against him. All we know about Cerinthus comes from the writing of his theological opponents.

Biography

The date of his birth and his death are unknown. In the Roman province of Asia he founded a school and gathered disciples. None of Cerinthus' actual writings seem to have survived, and it is unlikely that any were ever widely disseminated. As is the usual case, we can interpret his teachings only through what his more orthodox enemies reported. By the time we have the most detailed accounting of Cerinthus' teachings, from Epiphanius in the 4th century, the accounts are all second- and third-hand hearsay and not reliable, as the Catholic Encyclopedia (1910) notes.

Beliefs

The earliest surviving account of Cerinthus is that in Irenæus' refutation of Gnosticism, Adversus haereses, which was written about 170 AD. According to Irenæus, Cerinthus, a man educated in the wisdom of the Egyptians, claimed angelic inspiration.

Scripture

Prior to Irenæus, various Christian communities commonly used one gospel over the others. Cerinthus used a version of the Gospel of Matthew, the most Jewish of the fourcanonical gospels. Unlike Marcion, another heretic associated with Gnosticism, Cerinthus honored Jewish scripture and the God of the Old Testament.

Creation

He taught that the visible world and heavens were not made by the supreme being, but by a lesser power (Demiurge) distinct from him. Not Jehovah but the angels have both made the world and given the law. These creator-angels were ignorant of the existence of the Supreme God. His use of the term demiurge (literally, craftsman) for the creator fits Greek philosophy, which dominated the learned environment of the eastern Mediterranean. Unlike true Gnostics that followed him, Cerinthus taught that the demiurge was good, more like Philo's logos than Valentinus's evil god.

Jesus

Cerinthus distinguished between the man Jesus and the Christ. He denied the supernatural birth of Jesus, making him the son of Joseph and Mary, and distinguishing him from Christ, who descended upon him at baptism and left him again at his crucifixion. Cerinthus is also said to have taught that Jesus will be raised from the dead at the Last Day, when all men will rise with Him.
In describing Jesus as a natural-born man, Cerinthus agreed with the Jewish Christian Ebionites. In portraying Christ as a spirit that came from heaven, undertook its divine task in the material world, and then returned, he anticipates the fully developed Gnosticism of Valentinus and others.

**Jewish law**
See also: Biblical law in Christianity
Cerinthus taught his followers to obey the Jewish law to attain salvation, also known as Legalism (theology). This view contradicted the Council of Jerusalem (c. 50 AD), at which Paul of Tarsus had successfully established the understanding that Christians did not need to be circumcised (in other words—become Jewish) to attain salvation. The Apostles in Jerusalem had been proclaiming that circumcision and the following of Torah laws should be continued after converting to believe in Yeshua (Jesus). After listening to Paul and Barnabas, the Jerusalem Council proclaimed that after a person converts they need to follow only 4 requirements (see Acts 15:29). Various other Jewish Christian groups, like Cerinthians, followed the Jewish law and opposed Pauline Christianity.

**Eschatology**
Cerinthus believed that Christ would establish a 1,000-year earthly kingdom prior to the general resurrection and the spiritual kingdom of God in heaven. This belief, premillennialism, was common among early Christians[4], as it is a literal interpretation of Revelation 20:1-6. The Council of Nicea and Augustine of Hippo both opposed this belief, and it came to be considered heretical.

**Christian opponents**
According to Irenaeus, Polycarp told the story that John the Evangelist, in particular, is said to have so detested Cerinthus that he once fled a bathhouse when he found out Cerinthus was inside, yelling "Let us flee, lest the building fall down; for Cerinthus, the enemy of the truth, is inside!"[5] One tradition maintains that John wrote his gospel to counter Cerinthus's heresy.
Irenaeus opposed Gnosticism, including the teachings of Cerinthus, in Against Heresies. Epiphanius of Salamis documented many heresies and heretics, Cerinthus among them, in his Panarion.

**Works attributed to Cerinthus**
Cerinthus may be the alleged recipient of the Apocryphon of James (codex I, text 2 of the Nag Hammadi library), although the name written is largely illegible. A second- or third-century heretical Christian sect (later dubbed the Alogi) alleged Cerinthus was the true author of the Gospel of John and Book of Revelation. According to Catholic Encyclopedia: Caius: "Additional light has been thrown on the character of Caius's dialogue against Proclus by Gwynne's publication of some fragments from the work of Hippolytus "Contra Caium" (Hermaethena, VI, p. 397 sq.); from these it seems clear that Caius maintained that the Apocalypse of John was a work of the Gnostic Cerinthus."

**References**
1. ^ See, in particular, Irenaeus, Adversus haereses, Book I, III and relative External links
2. ^ Irenaeus, Adversus Haereses, Book III, Chapter 11, Verse 1
3. ^ I: xxvi; III: ii, iii and xi; Book I and III - external links below
4. ^ "The most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgement. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius, and Lactantius, while Caius[8], Origen, Dionysius the Great[9], Eusebius (as afterwards Jerome and Augustin) opposed it." Philip Schaff, History of the Christian Church, Vol. 2 (Peabody, MA: Hendrickson, n.d.) 381.[1]
Iamblichus

Iamblichus, also known as Iamblichus Chalcidensis, (Ancient Greek: Ἰάμβλιχος, prob. fr. Syriac or Aramaic ya-mlku, "He is king", c. 245-c. 325) was an Assyrian Neoplatonist philosopher who determined the direction taken by later Neoplatonic philosophy, and perhaps western Paganism itself. He is perhaps best known for his compendium on Pythagorean philosophy.

Iamblichus' life

Iamblichus was the chief representative of Syrian Neoplatonism, though his influence spread over much of the ancient world. The events of his life and the details of his creed are very imperfectly known, but the main tenets of his belief can be worked out from extant writings. According to the Suda, and his biographer Eunapius, he was born at Chalcis (modern Qinnasrin) in Syria. He was the son of a rich and illustrious family, and he is said to have been the descendant of several priest-kings of Emesa. He initially studied under Anatolius of Laodicea, and later went on to study under Porphyry, a pupil of Plotinus, the founder of Neoplatonism. It was with Porphyry that he is known to have had a disagreement over the practice of theurgy, the criticisms of which Iamblichus responds to in his attributed De Mysteriis Aegyptiorum (On the Egyptian Mysteries).

Around 304, he returned to Syria to found his own school at Apameia (near Antioch), a city famous for its Neoplatonic philosophers. Here he designed a curriculum for studying Plato and Aristotle, and he wrote grand commentaries on the two that survive only in fragments. Still, for Iamblichus, Pythagoras was the supreme authority. He is known to have written the Collection of Pythagorean Doctrines, which, in ten books, comprised extracts from several ancient philosophers. Only the first four books, and fragments of the fifth, survive.

Iamblichus was said to be a man of great culture and learning and was renowned for his charity and self-denial. Many students gathered around him, and he lived with them in genial friendship. According to Fabricius, he died during the reign of Constantine, sometime before 333. Only a fraction of Iamblichus' books have survived, most of them having been destroyed during the Christianization of the Roman Empire. For our knowledge of his system, we are indebted partly to the fragments of writings preserved by Stobaeus and others. The notes of his successors, especially Proclus, as well as his five extant books and the sections of his great work on Pythagorean philosophy also reveal much of Iamblichus' system. Besides these, Proclus seems to have ascribed to him the authorship of the celebrated treatise Theurgia, or On the Egyptian Mysteries. However, the differences between this book and Iamblichus' other works in style and in some points of doctrine have led some to question whether Iamblichus was the actual author. Still, the treatise certainly originated from his school, and in its systematic attempt to give a speculative justification of the polytheistic cult practices of the day, it marks a turning-point in the history of thought where Iamblichus stood.

As a speculative theory, Neoplatonism had received its highest development from Plotinus. The modifications introduced by Iamblichus were the detailed elaboration of its formal divisions, the more systematic application of the Pythagorean number-symbolism, and, under the influence of Oriental systems, a thoroughly mythic interpretation of what Neoplatonism had formerly regarded as notional. Iamblichus introduced the idea of the soul's embodiment in matter, believing matter to be as divine as the rest of the cosmos. This was the most fundamental point of departure between his own ideas and those of his Neoplatonic predecessors, who believed that matter was a deficient concept.

It is most likely on this account that Iamblichus was looked upon with such extravagant veneration. Iamblichus was highly praised by those who followed his thought. By his contemporaries, Iamblichus was accredited with miraculous powers. The Roman emperor Julian, not content with Eunapius' more modest eulogy that he was inferior to Porphyry only in style, regarded Iamblichus as more than second to Plato, and claimed he would give all the gold of Lydia for one epistle of Iamblichus. During the revival of interest in his philosophy in the 15th and 16th centuries, the name of Iamblichus was scarcely mentioned without the epithet "divine" or "most divine".

Iamblichus' Cosmology
The Monad.
At the head of his system, Iamblichus placed the transcendent incommunicable "One", the monad, whose first principle is intellect, nous. Immediately after the absolute One, lamblichus introduced a second superexistent "One" to stand between it and 'the many' as the producer of intellect, or soul, psyche. This is the initial dyad. The first and highest One (nous), which Plotinus represented under the three stages of (objective) being, (subjective) life, and (realized) intellect, is distinguished by Iamblichus into spheres of intelligible and intellective, the latter sphere being the domain of thought, the former of the objects of thought. These three entities, the psyche, and the nous split into the intelligible and the intellective, form a triad.

The Dyad.
Between the two worlds, at once separating and uniting them, some scholars think there was inserted by lamblichus, as was afterwards by Proclus, a third sphere partaking of the nature of both. But this supposition depends on a merely conjectural emendation of the text. We read, however, that in the intellectual triad he assigned the third rank to the Demiurge. The Demiurge, the Platonic creator-god, is thus identified with the perfected nous, the intellectual triad being increased to a hebdomad. The identification of nous with the Demiurge is a significant moment in the Neoplatonic tradition and its adoption into and development within the Christian tradition. St. Augustine follows Plotinus by identifying nous, which bears the logos, with the creative principle. Whereas the Hellenes call that principle the Demiurge, Augustine identifies the activity and content of that principle as belonging to one of the three aspects of the Divine Trinity -- the Son, who is the Word (logos). Iamblichus and Plotinus commonly assert that nous produced nature by mediation of the intellect, so here the intelligible gods are followed by a triad of psychic gods.

The Triad.
The first of these "psychic gods" is incommunicable and supramundane, while the other two seem to be mundane, though rational. In the third class, or mundane gods, there is a still greater wealth of divinities, of various local position, function, and rank. Iamblichus wrote of gods, angels, demons and heroes, of twelve heavenly gods whose number is increased to thirty-six or three hundred and sixty, and of seventy-two other gods proceeding from them, of twenty-one chiefs and forty-two nature-gods, besides guardian divinities, of particular individuals and nations. The realm of divinities stretched from the original One down to material nature itself, where soul in fact descended into matter and became "embodied" as human beings. Basically, Iamblichus greatly multiplied the ranks of being and divine entities in the universe, the number at each level relating to various mathematical proportions. The world is thus peopled by a crowd of superhuman beings influencing natural events and possessing and communicating knowledge of the future, and who are all accessible to prayers and offerings.

The whole of Iamblichus's complex theory is ruled by a mathematical formalism of triad, hebdomad, etc., while the first principle is identified with the monad, dyad and triad; symbolic meanings being also assigned to the other numbers. The theorems of mathematics, he says, apply absolutely to all things, from things divine to original matter. But though he subjects all things to number, he holds elsewhere that numbers are independent existences, and occupy a middle place between the limited and unlimited.

Another difficulty of the system is the account given of nature. It is said to be bound by the indissoluble chains of necessity called fate, and is distinguished from divine things that are not subject to fate. Yet, being itself the result of higher powers becoming corporeal, a continual stream of elevating influence flows from them to it, interfering with its necessary laws and turning to good ends the imperfect and evil. Of evil no satisfactory account is given; it is said to have been generated accidentally in the conflict between the finite and the infinite.

Theurgy

Despite the complexities of the make-up of the divine cosmos, Iamblichus still had salvation as his final goal. The embodied soul was to return to divinity by performing certain rites, or theurgy, literally, 'divine-working'. Some translate this as "magic", but the modern vulgar connotations of the term do not exactly match what Iamblichus had in mind, which is more along the lines of religious ritual. Still, these acts did involve some of what would today be perceived as attempts at 'magic'.

Though the embodied souls are dominated by physical necessities, they are still divine and rational. This contains a conflict, being part of an immortal, divine nature, as well as genuinely part of a material, imperfect mortal domain. The personal soul, a kind of 'lost' embodied soul, has lost touch with its deeper, divine nature and has become self-alienated. In this conflict can perhaps be glimpsed Iamblichus' ideas about the origin of evil, though Iamblichus does not comment on this himself.

This was also the area where Iamblichus differed from his former master, Porphyry, who believed mental contemplation alone could bring salvation. Porphyry wrote a letter criticizing Iamblicus' ideas of theurgy, and it is to this letter that On the Egyptian Mysteries was written in response. Iamblichus' analysis was that the transcendent cannot be grasped with mental contemplation because the transcendent is supra-rational. Theurgy is a series of rituals and operations aimed at recovering the transcendent essence by retracing the divine 'signatures' through the layers of being. Education is important for comprehending the scheme of things as presented by Aristotle, Plato and Pythagoras but also by the Chaldaean Oracles. The theurgist works 'like with like': at the material level, with physical symbols and 'magic'; at the higher level, with mental and purely spiritual practices. Starting with correspondences of the divine in matter, the theurgist eventually reaches the level where the soul's inner divinity unites with God. Clearly [citation needed], Iamblichus meant for the masses of people to perform rituals that were more physical in nature, while the higher types, who were closest to the divine (and whose numbers were few), could reach the divine realm through contemplation.

Notes
3. ^ Plotinus also elucidates the equation of matter with nothing or non-being in his Enneads. Plotinus "Matter is therefore a non-existent" Ennead 2, Tractate 4 Section 16 which is to express the concept of idealism in connection with the nous or contemplative faculty within man.
4. O'Meara, Dominic J. *Pythagoras Revived: Mathematics and Philosophy in Late Antiquity*, Oxford University Press
Marcion of Sinope

Marcion (Μαρκίων) (ca. 85–160) was an Early Christian theologian who was excommunicated\(^1\) by the Christian church at Rome as a heretic. His teachings were influential during the 2nd century and a few centuries after, rivaling that of the Church of Rome. As he offered an alternative theology to the Canonical, Proto-orthodox, Trinitarian and Christological views of the Roman Church, the early Church Fathers denounced him sharply; their views dominate Christianity today. One of the greatest heretics in church history, he was condemned by all branches of what would become the orthodox Christian church, and was even supposedly called the first born of Satan by Polycarp.\(^2\)

Marcion is sometimes referred to as one of the gnostics, but from what assessment of his lost writings can be gleaned from his mainstream opponents, his teachings were quite different in nature.\(^3\) His canon included ten Pauline Epistles and one gospel\(^4\) called the Gospel of Marcion, plus a rejection of the whole Hebrew Bible, and did not include the rest of the books later incorporated into the canonical New Testament. He propounded a Christianity free from Jewish doctrines with Paul as the reliable source of authentic doctrine. Paul was, according to Marcion, the only apostle who had rightly understood the new message of salvation as delivered by Christ.\(^5\)

Life

Biographical information about Marcion stems mostly from writings of his detractors. Hippolytus says he was the son of the bishop of Sinope (modern Sinop, Turkey), in Pontus province. Rhodon and Tertullian described him as a ship owner.\(^6\) They further state\(^\text{citation needed}\) that he was excommunicated by his father for seducing a virgin. However, Bart D. Ehrman's Lost Christianities suggest that his seduction of a virgin was a metaphor for his corruption of the Christian Church, the Church being the virgin. Marcion had travelled to Rome about 142–143.\(^7\) In the next few years, Marcion worked out his theological system and attracted a large following. According to the Catholic Encyclopedia, Marcion was a consecrated bishop and was probably an assistant or suffragan of his father at Sinope.\(^6\) When conflicts with the bishops of Rome arose, Marcion began to organize his followers into a separate community. He was excommunicated by the Church of Rome around 144 and had a large donation of 200,000 sesterces returned. After his excommunication, he returned to Asia Minor where he continued to spread his message. He created a strong ecclesiastical organization resembling the Church of Rome, and put himself as bishop.

Teachings

Main article: Marcionism

Study of the Hebrew Scriptures and documents circulating in the early church (the New Testament canon had not yet been authoritatively delineated and closed) led Marcion to conclude that many of the teachings of Christ are incompatible with the actions of Yahweh, the God of the Old Testament. This lead to Marcion developing a dualist system of belief around the year 144.\(^8\) Marcion affirmed Jesus Christ as the saviour sent by God (the Heavenly Father), and Paul as his chief apostle. In contrast to the nascent Christian church, Marcion declared that Christianity was distinct from and in opposition to Judaism, a radical view given that Christianity was not yet established as a fully-fledged religion separate from and independent of Judaism. Not only did Marcion reject the entire Hebrew Bible, he also argued for the existence of two Gods: Yahweh, who created the material universe, and the Heavenly Father of the New Testament, of which Jesus Christ was the living incarnation. Yahweh was viewed as a lesser demiurge, who had created the earth, and whose law, the Mosaic covenant,
represented bare natural justice: i.e., an eye for an eye. Jesus was the living incarnation of a different God, a new God of compassion and love, sometimes called the Heavenly Father. The two Gods were thought of as having distinct personalities: Yahweh is petty, cruel and jealous, a tribal God who is only interested in the welfare of the Jews, while the Heavenly Father is a universal God who loves all of humanity, and looks upon His children with mercy and benevolence. This dual-God notion allowed Marcion to reconcile the apparent contradictions between the Old Testament and the tales of Jesus' life and ministry. Yahweh, according to Marcionite thinking, is a legalistic entity. After creating the world and humanity, Yahweh grew to hate mankind for its sin. The Old Testament God thus felt justified in punishing mankind by causing humans to suffer and, eventually, to die. In a strictly legal sense, this was a sound approach. The Heavenly Father showed Himself to be far more compassionate when He revealed Himself through His Son, Jesus Christ. The Heavenly Father showed His love for humanity by healing sickness and performing miracles. Finally, He offered His Son for crucifixion. By sacrificing Himself, Jesus, as the Heavenly Father made flesh, was paying the debt of sin that humanity owed to the old God. This sacrifice wiped humanity's slate clean, and allowed humanity to inherit eternal life.

Marcion's canon consisted of eleven books: the Gospel (of Marcion), and ten of Paul's epistles. All other epistles and gospels of the New Testament were rejected. Paul's epistles enjoy a prominent position in the Marcionite canon, since Paul is credited with correctly transmitting the universality of Jesus' message. Other authors' epistles were rejected since they seemed to suggest that Jesus had simply come to found a new sect within broader Judaism. Religious tribalism of this sort seemed to echo Yahwehism, and was thus regarded as a corruption of the Heavenly Father's teaching.

The Gospel of Marcion is based on the traditional Gospel of Luke, though the two books differ in a number of ways, with the Gospel of Marcion containing content which underpins Marcionite theology. The Gospel of Marcion is also shorter than Luke. Marcion also wrote The Antethesis which compares Yahweh with the Heavenly Father.

Legacy

Marcion was the first well-known heretic in the history of the early church. His alternative interpretation of the life and ministry of Jesus Christ helped to create the idea that certain theologies should be sanctioned as orthodox while others should be condemned as heresy. As a reaction to the Marcionite church's popularity, the orthodox church attempted to prescribe a set of beliefs that should be catholic (used here to mean 'universal'). The Marcionite heresy can thus be seen as a catalyst for the development of the unified, catholic and Judaism-derived form of Christianity that dominated political and social life in Europe until the Enlightenment.

The church that Marcion founded had expanded throughout the known world within his lifetime, and was a serious rival to the Catholic Church. Its adherents were strong enough in their convictions to have the church retain its expansive power for more than a century. It survived Christian controversy, and imperial disapproval, for several centuries more.

Marcion was the first Christian leader to propose and delineate a canon (a list of officially sanctioned religious works). In so doing, he established a particular way of looking at religious texts that persists in Christian thought today. After Marcion, Christians began to divide texts into those that aligned well with the 'measuring stick' ('canon' is the Greek translation of this phrase) of accepted theological thought, and those that promoted heresy. This essential dualism played a major role in finalizing the structure of the collection of works called the Bible. The initial impetus for the orthodox Christian project of canonization flowed from opposition to the 'false canonization' of Marcion.

The Gospel according to John, which argues vehemently for the notion of Jesus as being fully human and at the same time fully divine, can be seen as an attempt to discredit the Gnostic influences found in much of Marcion's thought and philosophy. Even orthodox scholars argue that John is different from the synoptic gospels, sometimes labeling John the 'spiritual gospel' since it concerns itself largely with the nature of Jesus' spirit. The gospel may have been written, in part, to dispel doubts about the dualistic nature of Jesus.

Polycarp from Smyrne called Marcion "the first born of Satan." His numerous critics also included Ephraim of Syria, Dionysius of Corinth, Theophilus of Antioch, Philip of Gortyna, Hippolytus and Rhodo in Rome, Bardesanes at Edessa, Clement of Alexandria, and Origen of Alexandria. Nevertheless, "not even Tertullian can find any strictures to pass on the morals of Marcion or his adherents."

Some ideas of Marcion's reappeared, with Manichaean developments, among the Bulgarian Bogomils of the 10th century and their Cathar heirs of southern France in the 13th century.
See also
- Gospel of Marcion

Notes
2. ^ Irenaeus, *Adversus haereses*, III.3.4.).
3. ^ Encyclopedia Britannica: Marcion: "In Marcion's own view, therefore, the founding of his church — to which he was first driven by opposition — amounts to a reformation of Christendom through a return to the gospel of Christ and to Paul; nothing was to be accepted beyond that. This of itself shows that it is a mistake to reckon Marcion among the Gnostics. A dualist he certainly was, but he was not a Gnostic."
5. ^ The 1911 Encyclopedia Britannica article on Marcion
6. ^ Catholic Encyclopedia
7. ^ Tertullian dates the beginning of Marcion's teachings 115 years after the Crucifixion, which he placed in AD 26–27 (*Adversus Marcionem*, xix).
8. ^ 115 years and 6 months from the Crucifixion, according to Tertullian's reckoning in *Adversus Marcionem*, xv
9. ^ Eusebius' Church History
10. ^ Evans 1972 p. ix
11. ^ And Polycarp himself replied to Marcion, who met him on one occasion, and said, “Dost thou know me?” “I do know thee, the first-born of Satan.” ([2], Irenaeus, *Adversus haereses*, III.3.4.).
12. ^ Evans 1972 p. xiv
Marcus (Marcosian)

Marcus was the founder of the Marcosian Gnostic sect in the second century AD. Marcus was a disciple of Valentinus, with whom his system mainly agrees. His doctrines are almost exclusively known to us through a long polemic in Adversus Haeresies, in which Irenaeus gives an account of his teaching and his school. Clement of Alexandria clearly knew of Marcus and actually used his number system, though without acknowledgement.

Teachings
His system tells of 30 aeons, divided into an Ogdoad, a Decad, and a Dodecad; of the fall and recovery of Sophia; of the future union of the spirits of the chosen seed with angels as their heavenly bridegrooms. What Marcus added to the teaching of his predecessors was a system of Isopsephy similar to that of the later Pythagoreans, about mysteries in numbers and names. Marcus found in Scripture and in Nature repeated examples of the occurrence of his mystical numbers, four, six, eight, ten, twelve, thirty.

Life
Marcus appears to have been an elder contemporary of Irenaeus, who speaks of him as though still living and teaching. Though we learn from Irenaeus that the Rhone district was a home to the followers of Marcus, it does not appear that Marcus was there himself, and the impression left is that Irenaeus knew the followers of Marcus by personal intercourse, Marcus only by his writings. We are told also of Marcus having seduced the wife of one of the deacons in Asia, and the most natural conclusion is that Asia Minor was the scene where Marcus made himself a teacher, probably before Irenaeus had left that district; that it was a leading bishop there who resisted Marcus; and that his doctrines passed into Gaul by means of the extensive intercourse well known to have then prevailed between the two countries. The use of Hebrew or Syriac names in the Marcosian school may lead us to ascribe to Marcus an Oriental origin.

Criticism
Irenaeus alleged that he abused the influence he acquired over "silly women" to draw money from them, and, it is said, even to gain from them sexual favors. He was accused of having used philtres and love charms, and at least one of his female disciples, Irenaeus claims, on returning to the Church confessed that body as well as mind had been "defiled" by him. However, it seems that most of his followers claimed to have been elevated by their knowledge and the redemption they had experienced.

Notes
1. ^ Irenaeus i. 13–21
2. ^ Clemens Stromata VI, xvi
Origen

Origen (Greek: Ὀριγένης Ὀριγένης, or Origen Adamantius, c. 185–254[1]) was an early Christian scholar, theologian, and one of the most distinguished of the early fathers of the Christian Church. According to tradition, he is held to have been an Egyptian[2] who taught in Alexandria, reviving the Catechetical School of Alexandria where Clement of Alexandria had taught.[citation needed] The patriarch of Alexandria at first supported Origen but later expelled him for being ordained without the patriarch's permission.[3] He relocated to Caesarea Maritima and died there after being tortured during a persecution.[4]

Using his knowledge of Hebrew, he produced a corrected Septuagint.[3] He wrote commentaries on most of the books of the Bible.[5] In De principiis (On First Principles), he articulated one of the first philosophical expositions of Christian doctrine.[5] He interpreted scripture allegorically and showed himself to be a Neo-Pythagorean, and Neo-Platonist.[2] Like Plotinus, he wrote that the soul passes through successive stages of incarnation before eventually reaching God.[5] He imagined even demons being reunited with God. For Origen, God was the First Principle, and Christ, the Logos, was subordinate to him.[5] His views of a hierarchical structure in the Trinity, the temporality of matter, "the fabulous preexistence of souls," and "the monstrous restoration which follows from it" were declared anathema in the 6th century.[6]

Etymology

His name, Ὀριγένης (Origenēs), is a form of a classical Greek name.[7] The initial part is uncertain (possibly from Ὠρός meaning the Egyptian god Horus or ὶρος meaning "mountain")). The second part is derived from γένος meaning "origin". Thus, his name would mean "born in the mountains" or "born of Horus."

Origen was also given the nickname Adamantios (Ἄδαμαντιος, from the negated root δαμάζω meaning "to tame"), which means "unconquerable-" or "unbreakable one".[7]

Early training

Origen was educated by his father, Leonides, who gave him a standard Hellenistic education, but also had him study the Christian Scriptures. In 202, Origen's father was killed in the outbreak of the persecution during the reign of Septimius Severus. Origen wished to follow in martyrdom, but was prevented only by his mother hiding his clothes. The death of Leonides left the family of nine impoverished when their property was confiscated. Origen, however, was taken under the protection of a woman of wealth and standing; but as her household already included a heretic named Paul, the strictly orthodox Origen seems to have remained with her only a short time. Since his father's teaching enabled him also to give elementary instruction, he revived, in 203, the Catechetical School of Alexandria, whose last teacher, Clement of Alexandria, was apparently driven out by the persecution. But the persecution still raged, and the young teacher unceasingly visited the prisoners, attended the courts, and comforted the condemned, himself preserved from harm as if by a miracle. His fame and the number of his pupils increased rapidly, so that Bishop Demetrius of Alexandria, made him restrict himself to instruction in Christian doctrine alone.

Origen, to be entirely independent, sold his library for a sum which netted him a daily income of 4 obols, on which he lived by exercising the utmost frugality. Teaching throughout the day, he devoted the greater part of the night to the study of the Bible and lived a life of rigid asceticism. Eusebius reported that Origen, following Matthew 19:12 literally, castrated himself.[8] This story was accepted during the Middle Ages and was cited by Abelard in his 12th century letters to Heloise.[9] Scholars within the past century have questioned this, surmising that this may have been a rumor circulated by his detractors.[10] The 1903 Catholic Encyclopedia does not report this.[11]

During the reign of emperor Caracalla, about 211-212, Origen paid a brief visit to Rome, but the relative laxity during the pontificate of Zephyrinus seems to have disillusioned him, and on his return to Alexandria he resumed his teaching with zeal increased by the contrast. But the school had far outgrown the strength of a single man; the catechumens pressed eagerly for elementary instruction, and the baptized sought for interpretation of the Bible. Under these circumstances, Origen entrusted the teaching of the catechumens to Heraclas, the brother of the martyr Plutarch, his first pupil.
His own interests became more and more centered in *exegesis*, and he accordingly studied *Hebrew*, though there is no certain knowledge concerning his instructor in that language. From about this period (212-213) dates Origen's acquaintance with *Ambrose of Alexandria*, whom he was instrumental in converting from *Valentianism* to orthodoxy. Later (about 218) Ambrose, a man of wealth, made a formal agreement with Origen to promulgate his writings, and all the subsequent works of Origen (except his sermons, which were not expressly prepared for publication) were dedicated to Ambrose. In 213 or 214, Origen visited Arabia at the request of the prefect, who wished to have an interview with him; and Origen accordingly spent a brief time in *Petra*, after which he returned to Alexandria. In the following year, a popular uprising at Alexandria caused Caracalla to let his soldiers plunder the city, shut the schools, and expel all foreigners. The latter measure caused Ambrose to take refuge in *Caesarea*, where he seems to have made his permanent home; and Origen, who felt that the turmoil hindered his activity as a teacher and imperilled his safety, left Egypt, apparently going with Ambrose to Caesarea, where he spent some time. Here, in conformity with local usage based on Jewish custom, Origen, though not ordained, preached and interpreted the Scriptures at the request of the bishops Alexander of Jerusalem and Theoctistus of Caesarea. When, however, the confusion in Alexandria subsided, Demetrius recalled Origen, probably in 216.

Of Origen's activity during the next decade little is known, but it was obviously devoted to teaching and writing. The latter was rendered the more easy for him by Ambrose, who provided him with more than seven stenographers to take dictation in relays, as many scribes to prepare long-hand copies, and a number of girls to multiply the copies. At the request of Ambrose, he now began a huge commentary on the Bible, beginning with John, and continuing with *Genesis*, *Psalms* 1-25, and *Lamentations*, besides brief exegeses of selected texts (forming the ten books of his *Stromateis*), two books on the resurrection, and the work *On First Principles*.

**Conflict with Demetrius and removal to Caesarea**

About 230, Origen entered on the fateful journey which was to compel him to give up his work at Alexandria and embittered the next years of his life. Sent to *Greece* on some ecclesiastical mission, he paid a visit to Caesarea, where he was heartily welcomed and was ordained a priest, that no further cause for criticism might be given Demetrius, who had strongly disapproved his preaching before ordination while at Caesarea. But Demetrius, taking this well-meant act as an infringement of his rights, was furious, for not only was Origen under his jurisdiction as bishop of Alexandria, but, if Eastern sources may be believed, Demetrius had been the first to introduce episcopal ordination in Egypt. The metropolitan accordingly convened a synod of bishops and presbyters which banished Origen from Alexandria, while a second synod declared his ordination invalid.
Origen accordingly fled from Alexandria in 231, and made his permanent home in Caesarea. A series of attacks on him seems to have emanated from Alexandria, whether for his self-castration (a capital crime in Roman law) or for alleged heterodoxy is unknown; but at all events these fulminations were heeded only at Rome, while Palestine, Phoenicia, Arabia, and Achaia paid no attention to them. At Alexandria, Heraclas became head of Origen's school, and shortly afterward, on the death of Demetrius, was consecrated bishop. At Caesarea, Origen was joyfully received, and was also the guest of Firmilian, bishop of Caesarea in Cappadocia, and of the empress-dowager, Julia Mamaea, at Antioch. The former also visited him at Caesarea, where Origen, deeply loved by his pupils, preached and taught dialectics, physics, ethics, and metaphysics; thus laying his foundation for the crowning theme of theology.

He accordingly sought to set forth all the science of the time from the Christian point of view, and to elevate Christianity to a theory of the Universe compatible with Hellenism. In 235, with the accession of Maximinus Thrax, a persecution raged; and for two years Origen is said, though on somewhat doubtful authority, to have remained concealed in the house of a certain Juliana in Caesarea of Cappadocia. Little is known of the last twenty years of Origen's life. He preached regularly on Wednesdays and Fridays, and later daily. He evidently, however, developed an extraordinary literary productivity, broken by occasional journeys; one of which, to Athens during some unknown year, was of sufficient length to allow him time for research.

After his return from Athens, he succeeded in converting Beryllus, bishop of Bostra, from his adoptionistic (i.e., belief that Jesus was born human and only became divine after his baptism) views to the orthodox faith; yet in these very years (about 240) probably occurred the attacks on Origen's own orthodoxy which compelled him to defend himself in writing to Pope Fabian and many bishops. Neither the source nor the object of these attacks is known, though the latter may have been connected with Novatianism (a strict refusal to accept Christians who had denied their faith under persecution).

After his conversion of Beryllus, however, his aid was frequently invoked against heresies. Thus, when the doctrine was promulgated in Arabia that the soul died and decayed with the body, being restored to life only at the resurrection (see soul sleep), appeal was made to Origen, who journeyed to Arabia, and by his preaching reclaimed the erring.

There was second outbreak of the Antonine Plague, which at its height in 251 to 266 took the lives of 5,000 a day in Rome. This time it was called the Plague of Cyprian. Emperor Gaius Messius Quintus Decius, believing the plague to be a product of magic, caused by the failure of Christians to recognize him as Divine, began Christian persecutions. This time Origen did not escape. He was tortured, pilloried, and bound hand and foot to the block for days without yielding. Though he did not die while being tortured, he died three years later due to injuries sustained at the age of 69. A later legend, recounted by Jerome and numerous itineraries place his death and burial at Tyre, but to this little value can be attached.

**Exegetical writings**

According to Epiphanius, Origen wrote about 6,000 works (i.e., rolls or chapters). A list was given by Eusebius in his lost *Life of Pamphilus*, which was apparently known to Jerome. These fall into four classes: textual criticism; exegesis; systematic, practical, and apologetic theology; and letters; besides certain spurious works.

By far the most important work of Origen on textual criticism was the Hexapla, a comparative study of various translations of the Old Testament. The full text of the Hexapla is no longer extant. Some portions were discovered in Milan indicating that at least some individual parts existed much longer than was previously thought. The Hexapla has been referred to by later manuscripts and authors, and represented the precursor to the parallel bible. The Tetrapla was an abbreviation of the Hexapla in which Origen placed only the translations (Aquila, Symmachus, Theodotion, and the Septuagint) in parallels.

He was likewise keenly conscious of the textual difficulties in the manuscripts of the New Testament, although he never wrote definitely on this subject. In his exegetical writings he frequently alludes to the variant readings, but his habit of making rough citations in his dictation, the verification being left to the scribes, renders it impossible to deduce his text from his commentaries. Eusebius in *Ecclesiastical History* strongly implies Origen disputed the authenticity of the Letters of Paul when he wrote that Paul did not write to all the churches that he taught and even to the ones he wrote he only sent a few lines. However, Origen's own writings refer often to the words of Paul.
The exegetical writings of Origen fall into three classes:

- Scholia, or brief summaries of the meaning of difficult passages
- Homilies
- "Books", or commentaries in the strict sense of the term.

Jerome states that there were scholia on Leviticus, Psalms i.-xv., Ecclesiastes, Isaiah, and part of John. The *Stromateis* were of a similar character, and the margin of *Codex Athous Laura*, 184, contains citations from this work on Rom. 9:23; I Cor. 6:14, 7:31, 34, 9:20-21, 10:9, besides a few other fragments.

Homilies on almost the entire Bible were prepared by Origen, these being taken down after his sixtieth year as he preached. It is not improbable that Origen gave no attention to supervising the publication of his homilies, for only by such a hypothesis can the numerous evidences of carelessness in diction be explained. The exegesis of the homilies was simpler than that of the scientific commentaries, but nevertheless demanded no mean degree of intelligence from the auditor. Origen's chief aim was the practical exposition of the text, verse by verse; and while in such barren books as Leviticus and Numbers he sought to allegorize, the wealth of material in the prophets seldom rendered it necessary for him to seek meanings deeper than the surface afforded. Whether the sermons were delivered in series, or the homilies on a single book were collected from various series, is unknown. The homilies preserved are on Genesis (17), Exodus (13), Leviticus (18), Numbers (28), Joshua (16), Judges (9), I Sam. (2), Psalms xxxvi-xxviii (9), Canticles (2), Isaiah (9), Jeremiah (7 Greek, 2 Latin, 12 Greek and Latin), Ezekiel (14), and Luke (39).

**Extant commentaries of Origen**

The object of Origen's commentaries was to give an exegesis that discriminated strictly against the incidental, unimportant historical significance, in favour of the deeper, hidden, spiritual truth. At the same time, he neglected neither philological nor geographical, historical nor antiquarian material, to all of which he devoted numerous excursuses.

In his commentary on John he constantly considered the exegesis of the Valentinian Heracleon (probably at the instance of Ambrose), and in many other places he implied or expressly cited Gnostic views and refuted them.

Unfortunately, only meagre fragments of the commentaries have survived. Besides the citations in the *Philocalia*, which include fragments of the third book of the commentary on Genesis, Ps. i, iv.1, the small commentary on Canticles, and the second book of the large commentary on the same, the twentieth book of the commentary on Ezekiel, and the commentary on Hosea, and of the commentary on John, only books i, ii, xiii, xx, xxviii, xxxii, and a fragment of xix. have been preserved. The commentary on Romans is extant only in the abbreviated version of Rufinus, though some Greek fragments also exist. The eight books preserved of the commentary on Matthew likewise seem to be either a brief reworking or a rough outline.

*Codex Vaticanus*, 1215, gives the division of the twenty-five books of the commentary on Ezekiel, and part of the arrangement of the commentary on Isaiah (beginnings of books VI, VIII, XVI; book X extends from Isa. viii.1 to ix.7; XI from ix.8 to x.11; XII, from x.12 to x.23; XIII from x.24 to xi.9; XIV from xi.10 to xii.6; XV from xiii.1 to xiii.16; XXI from xiv.1 to xiv.17; XXII from xiv.18 to xx.6; XXIII from xxi.1 to xxi.17; XXIV from xxii.1 to xxii.25; XXV from xxii.1 to xxii.25; XXVI from xxii.1 to xxii.25; XXVII from xxvii.1 to xxvii.15; XXVIII from xxvi.16 to xxvii.11a; XXIX from xxvii.11b to xxviii.29; and XXX treats of xxix.1 sqq.).

The *Codex Athous Laura*, 184, in like manner, gives the division of the fifteen books of the commentary on Romans (except XI and XII) and of the five books on Galatians, as well as the extent of the commentaries on Philippians and Corinthians (Romans I from 1:1 to 1:7; II from 1:8 to 1:25; III from 1:26 to 2:11; IV from 2:12 to 3:15; V from 3:16 to 3:31; VI from 4:1 to 5:7; VII from 5:8 to 5:16; VIII from 5:17 to 6:15; IX from 6:16 to 8:8; X from 8:9 to 8:39; XIII from 11:13 to 12:15; XIV from 12:16 to 14:10; XV from 14:11 to the end; Galatians I from 1:1 to 2:2; II from 2:3 to 3:4; III from 3:5 to 4:5; IV from 4:6 to 5:5; and V from 5:6 to 6:18; the commentary on Philippians extended to 4:1; and on Ephesians to 4:13).
Dogmatic, practical, and apologetic writings
Among the systematic, practical, and apologetic writings of Origen, mention should first be made of his work *On First Principles*, perhaps written for his more advanced pupils at Alexandria and probably composed between 212 and 215. It is extant only in the free translation of Rufinus, except for fragments of the third and fourth books preserved in the *Philokalia*, and smaller citations in Justinian's letter to Mennas.

In the first book the author considers God, the Logos, the Holy Ghost, reason, and the angels; in the second the world and man (including the incarnation of the Logos, the soul, free will, and eschatology); in the third, the doctrine of sin and redemption; and in the fourth, the Scriptures; the whole being concluded with a résumé of the entire system. The work is noteworthy as the first endeavor to present Christianity as a complete theory of the universe, and was designed to remove the difficulties felt by many Christians concerning the essential basis of their faith.

Earlier in date than this treatise were the two books on the resurrection (now lost, a fate which has also befallen two dialogues on the same theme) dedicated to Ambrose. After his removal to Caesarea, Origen wrote the works, still extant, *On Prayer, On Martyrdom*, and *Against Celsus*. The first of these was written shortly before 235 (or possibly before 230), and, after an introduction on the object, necessity, and advantage of prayer, ends with an exegesis of the Lord's Prayer, concluding with remarks on the position, place, and attitude to be assumed during prayer, as well as on the classes of prayer.

The persecution of Maximinus was the occasion of the composition of the *On Martyrdom*, which is preserved in the *Exhortation to Martyrdom*. In it, Origen warns against any trifling with idolatry and emphasizes the duty of suffering martyrdom manfully; while in the second part he explains the meaning of martyrdom. The eight books against Celsus, *Contra Celsum* (20) were written in 248 in reply to the polemic of the pagan philosopher against Christianity.

Eusebius had a collection of more than one hundred letters of Origen, and the list of Jerome speaks of several books of his epistles. Except for a few fragments, only a short letter to Gregory Thaumaturgus and the epistle to Sextus Julius Africanus (defending the authenticity of the Greek additions to the book of Daniel) have been preserved.

For forgeries of the writings of Origen made in his lifetime cf. Rufinus, *De adulteratione librorum Origenis*. The *Dialogus de recta in Deum fide*, the *Philosophumena* of Hippolytus of Rome, and the *Commentary on Job* by Julian of Halicarnassus have also been ascribed to him.

Philosophical and religious
Origen, trained in the school of Clement and by his father, was essentially a Platonist with occasional traces of Stoic philosophy. He was thus a pronounced idealist, regarding all things temporal and material as insignificant and indifferent, the only real and eternal things being comprised in the idea. He therefore regards as the purely ideal center of this spiritual and eternal world, God, the pure reason, whose creative powers call into being the world with matter as the necessary substratum.

Likewise Platonism is the doctrine that those spirits capable of knowing supreme reason, but imprisoned in the body in this world, will rise after death to divinity, being purified by fire. In his attempt to amalgamate the system evolved by Greek thought with Christianity, Origen found his predecessors in the Platonizing Philo of Alexandria and even in the Gnostics. His exegesis does not differ generally from that of Heracleon, but in the canon of the New Testament and in the tradition of the Church, Origen possessed a check which kept him from the excesses of Gnostic exegesis.

He was, indeed, a rigid adherent of the Bible, making no statement without adducing some Scriptural basis. To him the Bible was divinely inspired, as was proved both by the fulfilment of prophecy and by the immediate impression which the Scriptures made on those who read them. Since the divine Logos spoke in the Scriptures, they were an organic whole and on every occasion he combatted the Gnostic tenet of the inferiority of the Old Testament.

In his exegesis, Origen sought to discover the deeper meaning implied in the Scriptures. One of his chief methods was the translation of proper names, which enabled him, like Philo, to find a deep meaning even in every event of history (see hermeneutics), but at the same time he insisted on an exact grammatical interpretation of the text as the basis of all exegesis.

A strict adherent of the Church, Origen yet distinguished sharply between the ideal and the empirical Church, representing "a double church of men and angels", or, in Platonic phraseology, the lower church and its celestial ideal. The ideal Church alone was the Church of Christ, scattered over all the earth; the other provided also a shelter for sinners. Holding that the Church, as being in possession of the mysteries,
affords the only means of salvation, he was indifferent to her external organization, although he spoke sometimes of the office-bearers as the pillars of the Church, and of their heavy duties and responsibilities. More important to him was the idea borrowed from Plato of the grand division between the great human multitude, capable of sensual vision only, and those who know how to comprehend the hidden meaning of Scripture and the diverse mysteries, church organization being for the former only. It is doubtful whether Origen possessed an obligatory creed; at any rate, such a confession of faith was not a norm like the inspired word of Scripture. The reason, illumined by the divine Logos, which is able to search the secret depths of the divine nature, remains as the only source of knowledge.

Theological and dogmatic
Origen's conception of God is apophatic—God is a perfect unity, invisible and incorporeal, transcending all things material, and therefore inconceivable and incomprehensible. He is likewise changeless, and transcends space and time. But his power is limited by his goodness, justice, and wisdom; and, though entirely free from necessity, his goodness and omnipotence constrained him to reveal himself. This revelation, the external self-emanation of God, is expressed by Origen in various ways, the Logos being only one of many. Revelation was the first creation of God (cf. Prov. viii. 22), in order to afford creative mediation between God and the world, such mediation being necessary, because God, as changeless unity, could not be the source of a multitudinous creation. The Logos is the rational creative principle that permeates the universe. Since God eternally manifests himself, the Logos is likewise eternal. He forms a bridge between the created and uncreated, and only through him, as the visible representative of divine wisdom, can the inconceivable and incorporeal God be known. Creation came into existence only through the Logos, and God's nearest approach to the world is the command to create. While the Logos is substantially a unity, he comprehends a multiplicity of concepts, so that Origen terms him, in Platonic fashion, "essence of essences" and "idea of ideas". The defense of the unity of God against the Gnostics led Origen to maintain the subordination of the Logos to God, and the doctrine of the eternal generation is later. [citation needed] Origen distinctly emphasised the independence of the Logos as well as the distinction from the being and substance of God. The term "of the same substance with the Father" was not employed. He is merely an image, a reflex not to be compared with God; as one among other "gods", of course first in rank.

The Logos doctrine and cosmology
The activity of the Logos was conceived by Origen in Platonic fashion, as the world soul, wherein God manifested his omnipotence. His first creative act was the divine spirit, as an independent existence; and partial reflexes of the Logos were the created rational beings, who, as they had to revert to the perfect God as their background, must likewise be perfect; yet their perfection, unlike in kind with that of God, the Logos, and the divine spirit, had to be attained. The freedom of the will is an essential fact of the reason, notwithstanding the foreknowledge of God. The Logos, eternally creative, forms an endless series of finite, comprehensible worlds, which are mutually alternative. Combining the Stoic doctrine of a universe without beginning with the Biblical doctrine of the beginning and the end of the world, he conceived of the visible world as the stages of an eternal cosmic process, affording also an explanation of the diversity of human fortunes, rewards, and punishments. The material world, which at first had no place in this eternal spiritual progression, was due to the fall of the spirits from God, the first being the serpent, who was imprisoned in matter and body. The ultimate aim of God in the creation of matter out of nothing was not punishment, but the upraising of the fallen spirits. Man's accidental being is rooted in transitory matter, but his higher nature is formed in the image of the Creator. The soul is divided into the rational and the irrational, the latter being material and transitory, while the former, incorporeal and immaterial, possesses freedom of the will and the power to reascend to purer life. The strong ethical import of this cosmic process can not remain unnoticed. The return to original being through divine reason is the object of the entire cosmic process. Through the worlds which follow each other in eternal succession, the spirits are able to return to Paradise. God so ordered the universe that all individual acts work together toward one cosmic end which culminates in himself. Likewise as to Origen's anthropology, man conceived in the image of God is able by imitating God in good works to become like God, if he first recognizes his own weakness and trusts all to the divine goodness. He is aided by guardian angels, but more especially by the Logos who operates through saints and prophets in proportion to the constitution of these and man's capacity.
Christology

The culmination of this gradual revelation is the universal revelation of Christ. In Christ, God, hitherto manifest only as the Lord, appeared as the Father. The incarnation of the Logos, moreover, was necessary since otherwise he would not be intelligible to sensual man; but the indwelling of the Logos remained a mystery, which could be represented only by the analogy of his indwelling in the saints; nor could Origen fully explain it. He speaks of a "remarkable body", and in his opinion that the mortal body of Jesus was transformed by God into an ethereal and divine body, Origen approximated the Docetism that he otherwise abhorred. His concept of the soul of Jesus is likewise uncertain and wavering. He proposes the question whether it was not originally perfect with God but, emanating from him, at his command assumed a material body. As he conceived matter as merely the universal limit of created spirits, so would it be impossible to state in what form the two were combined. He dismissed the solution by referring it to the mystery of the divine governance of the universe. More logically did he declare the material nature of the world to be merely an episode in the spiritual process of development, whose end should be the annihilation of all matter and return to God, who should again be all in all. The doctrine of the resurrection of the body he upholds by the explanation that the Logos maintains the unity of man's existence by ever changing his body into new forms, thus preserving the unity and identity of personality in harmony with the tenet of an endless cosmic process. Origen's concept of the Logos allowed him to make no definite statement on the redemptive work of Jesus. Since sin was ultimately only negative as a lack of pure knowledge, the activity of Jesus was essentially example and instruction, and his human life was only incidental as contrasted with the immanent cosmic activity of the Logos. Origen regarded the death of Jesus as a sacrifice, paralleling it with other cases of self-sacrifice for the general good. On this, Origen's accord with the teachings of the Church was merely superficial.

Eschatology

His idealizing tendency to consider the spiritual alone as real, fundamental to his entire system, led him to combat the "rude" or "crude" Chiliasm (see Christian eschatology) of a sensual beyond. He denied the literal resurrection of physical bodies. Yet he constrained himself from breaking entirely with the distinct celestial hopes and representations of Paradise prevalent in the Church. He represents a progressive purification of souls, until, cleansed of all clouds of evil, they should know the truth and God as the Son knew him, see God face to face, and attain a full possession of the Holy Spirit and union with God. The means of attainment of this end were described by Origen in different ways, the most important of which was his Platonic concept of a purifying fire which should cleanse the world of evil and thus lead to cosmic renovation. By a further spiritualization Origen could call God himself this consuming fire. In proportion as the souls were freed from sin and ignorance, the material world was to pass away, until, after endless eons, at the final end, God should be all in all, and the worlds and spirits should return to a knowledge of God, in Greek this is called Apokatastasis.

Character

In Origen the Christian Church had its first theologian in the highest sense of the term. Attaining the pinnacle of human speculation, his teaching was not merely theoretical, but was also imbued with an
intense ethical power. To the multitude to whom his instruction was beyond grasp, he left mediating images and symbols, as well as the final goal of attainment. In Origen Christianity blended with the pagan philosophy in which lived the desire for truth and the longing after God. When he died, however, he left no pupil who could succeed him, nor was the church of his period able to become his heir, and thus, his knowledge was buried. Three centuries later his very name was stricken from the books of the Church; yet in the monasteries of the Greeks his influence still lived on, as the spiritual father of Greek monasticism.

Origen's influence on the later Church
For quite some time, Origen was counted as one of the most important church fathers and his works were widely used in the Church. His exegetical method was standard of the School of Alexandria and the Origenists were an important party in the 4th century debates on Arianism. Basil the Great and Gregory Nazianzen, e.g., compiled in their first monastery the Philokalia, a collection of Origen's work, though both of them did neither adopt Origenism nor use the Alexandrian allegoric exegesis.

Much later, Origen got into theological trouble with the Church because of some extreme views adopted by his followers, the Origenists, whose views were attributed to Origen. In the course of this controversy, some of his other teachings came up, which were not accepted by the general church consensus. Among these were the preexistence of souls, universal salvation and a hierarchical concept of the Trinity. These teachings, and some of his followers' more extreme views, were declared anathema by a local council in Constantinople 545, and then an ecumenical council (Fifth Ecumenical Council) pronounced "15 anathemas" against Origen in 553.[26]

The anathema against him in his person, declaring him (among others) a heretic, reads as follows:

If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinaris, Nestorius, Eutyches and Origen, as well as their impious writings, as also all other heretics already condemned and anathematized by the Holy Catholic and Apostolic Church, and by the aforesaid four Holy Synods and [if anyone does not equally anathematize] all those who have held and hold or who in their impiety persist in holding to the end the same opinion as those heretics just mentioned: let him be anathema.[27]

As a result of this condemnation, the writings of Origen supporting his teachings in these areas were destroyed. They were either outright destroyed, or they were translated with the appropriate adjustments to eliminate conflict with Orthodox Christianity (the "Holy Catholic and Apostolic Church" referred to in the council of 553, which at the time included both of what are now called the Catholic and Orthodox Churches). Therefore, little direct evidence remains to fully confirm or disprove Origen's support of the nine points of anathema against him.

Origen and a form of apocatastasis were condemned in 544 by the Patriarch Mennas of Constantinople and the condemnation was ratified in 553 by the Fifth Ecumenical Council. Many heteroclite views became associated with Origen, and the 15 anathemas against him attributed to the council condemn a form of apocatastasis along with the pre-existence of the soul, animism (a heterodox Christology), and a denial of real and lasting resurrection of the body.[28] Some authorities believe these anathemas belong to an earlier local synod.[29]

It should also be noted, the Fifth Ecumenical Council has been contested as being an official and authorized Ecumenical Council, as it was established not by the Pope, but the Emperor Justinian because of the Pope's resistance to it. It should also be noted that the Fifth Ecumenical Council addressed what was called "The Three Chapters"[22] and was against a form of Origenism which truly had nothing to do with Origen and Origenist views. In fact, Popes Vigilius, Pelagius I (556-61), Pelagius II (579-90), and Gregory the Great(590-604) were only aware the Fifth Council specifically dealt with the Three Chapters and make no mention of Origenism or Universalism, nor spoke as if they knew of its condemnation even though Gregory the Great was opposed to the belief of universalism.[30]

The Emperor Justinian chose the theory of eternal damnation over Apokatastasis and the underlying need for purification of all souls through multiple incarnations. [29]

The book Reincarnation in Christianity, by the theosophist Geddes MacGregor (1978) asserted that Origen believed in reincarnation. MacGregor is convinced that Origen believed in and taught about reincarnation but that his texts written about the subject have been destroyed. He admits that there is no extant proof for that position. The allegation was also repeated by Shirley MacLaine in her book Out On a Limb.
There is, however, no evidence that Origen believed in reincarnation. He wrote about the Greeks' transmigration of the soul, with which he did not agree. This can be confirmed from the extant writings of Origen. He was cognizant of the concept of transmigration (metensomatosis transformation, and loses what it once was, the human soul will not be what it was) from Greek philosophy, but it is repeatedly stated that this concept is no part of the Christian teaching or scripture. In his Comment on the Gospel of Matthew, which stems from a sixth century Latin translation, it is written: "In this place [when Jesus said Elijah was come and referred to John the Baptist] it does not appear to me that by Elijah the soul is spoken of, lest I fall into the doctrine of transmigration, which is foreign to the Church of God, and not handed down by the apostles, nor anywhere set forth in the scriptures" (ibid., 13:1:46).

Reluctantly he remains a father of the church, and this can be seen best in St. Jerome. See Catholic Encyclopedia. His thought on the Old Testament was an important link in the development of the medieval system of Typology.

References
9. The Love Letters of Abelard and Heloise, LETTER II
15. Shelley, p. 86.
17. Haer., lxiv.63
18. Ecclesiastical History. VI., xxxii. 3; Eng. transl., NPNF, 2 ser., i. 277
Celsus charged that Jesus was a deceptive magician who did miracles by a magic occult power not by a relationship with the divine. In the ancient world few doubted strange powers existed and were used. So-called magic and the miraculous was common place. See: The Greeks and the Irrational by E. R. Dodds

"Origen believes that all spirits will be finally rescued and glorified, each in the form of its individual life, in order to serve a new epoch of the world when sensuous matter disappears of itself." [1]
Valentinus (Gnostic)

Valentinus (also spelled Valentinus) (c. 100 - c. 160) was the best known and for a time most successful early Christian gnostic theologian. He founded his school in Rome. According to Tertullian, Valentinus was a candidate for bishop but started his own group when another was chosen. [1] Valentinus produced a variety of writings, but only fragments survive, not enough to reconstruct his system except in broad outline. [2] His doctrine is known to us only in the developed and modified form given to it by his disciples. [3] He taught that there were three kinds of people, the spiritual, psychical, and material; and that only those of a spiritual nature (his own followers) received the gnosis (knowledge) that allowed them to return to the divine Pleroma, while those of a psychic nature (ordinary Christians) would attain a lesser form of salvation, and that those of a material nature (pagans and Jews) were doomed to perish. [3][2]

Valentinus had a large following, the Valentinians. [2] It later divided into an Eastern and a Western or Italian branch. [2] The Marcosians belonged to the Western branch. [2]

Biography

Valentinus was born in Phrebonis in the Nile delta and educated in Alexandria, an important and metropolitan early Christian centre. There he may have heard the Christian philosopher Basilides and certainly became conversant with Hellenistic Middle Platonic philosophy and the culture of Hellenized Jews like the great Alexandrian Jewish allegorist and philosopher Philo Judaeus. Clement of Alexandria records that his followers said that Valentinus was a follower of Theudas and that Theudas in turn was a follower of St. Paul of Tarsus. [2] Valentinus said that Theudas imparted to him the secret wisdom that Paul publicly referred to in connection with his visionary encounter with the risen Christ (Romans 16:25; 1 Corinthians 2:7; 2 Corinthians 12:2-4; Acts 9:9-10), when he received the secret teaching from him. Such esoteric teachings were becoming downplayed in Rome after the mid-2nd century.

Valentinus taught first in Alexandria and went to Rome about 136 AD, during the pontificate of Pope Hyginus, and remained until the pontificate of Pope Anicetus. In Adversus Valentinianos, iv, Tertullian says:

> Valentinus had expected to become a bishop, because he was an able man both in genius and eloquence. Being indifferent, however, that another obtained the dignity by reason of a claim which confessorship had given him, he broke with the church of the true faith. Just like those (restless) spirits which, when roused by ambition, are usually inflamed with the desire of revenge, he applied himself with all his might to exterminating the truth; and finding the clue of a certain old opinion, he marked out a path for himself with the subtlety of a serpent.

According to a later tradition, he withdrew to Cyprus, where he continued to teach and draw adherents. He died probably about 160 or 161 AD.

While Valentinus was alive he made many disciples, and his system was the most widely diffused of all the forms of Gnosticism, although, as Tertullian remarked, it developed into several different versions, not all of which acknowledged their dependence on him ("they affect to disavow their name"). Among the more prominent disciples of Valentinus, who, however, did not slavishly follow their master in all his views, were Bardasanes, invariably linked to Valentinus in later references, as well as Heracleon, Ptolemy and Marcus. Many of the writings of these Gnostics, and a large number of excerpts from the writings of Valentinus, existed only in quotes displayed by their orthodox detractors, until 1945, when the cache of writings at Nag Hammadi revealed a Coptic version of the Gospel of Truth, which is the title of a text that, according to Irenaeus, was the same as the Gospel of Valentinus mentioned by Tertullian in his Adversus Valentinianos.

The Christian heresiologists also wrote details about the life of Valentinus, often scurrilous. As mentioned above, Tertullian claimed that Valentinus was a candidate for bishop, after which he turned to heresy in a fit of pique. Epiphanius wrote that Valentinus gave up the true faith after he had suffered a shipwreck in Cyprus and became insane. These descriptions can be reconciled, and are not impossible; but few scholars cite these accounts as other than rhetorical insults.

Valentinianism

Main article: Valentinianism
"Valentinianism" is the name for the school of gnostic philosophy tracing back to Valentinus. It was one of the major gnostic movements, having widespread following throughout the Roman Empire and provoking voluminous writings by Christian heresiologists. Notable Valentinians included Heracleon, Ptolemy, Florinus, Marcus and Axionicus.

Valentinus professed to have derived his ideas from Theodas or Theudas, a disciple of St. Paul. Valentinus drew freely on some books of the New Testament. Unlike a great number of other gnostic systems, which are expressly dualist, Valentinus developed a system that could be more monistic, albeit expressed in dualistic terms. [5]

Cosmology

Valentinian literature described the Primal Being or Bythos as the beginning of all things who, after ages of silence and contemplation, gave rise to other beings by a process of emanation. The first series of beings, the aeons, were thirty in number, representing fifteen syzygies or pairs sexually complementary. Through the error of Sophia, one of the lowest aeons, and the ignorance of Sakla, the lower world with its subjection to matter is brought into existence. Man, the highest being in the lower world, participates in both the psychic and the hylic (material) nature, and the work of redemption consists in freeing the higher, the spiritual, from its servitude to the lower. This was the word and mission of Christ and the Holy Spirit. Valentinus' Christology may have posited the existence of three redeeming beings, but Jesus while on Earth had a supernatural body which, for instance, "did not experience corruption" by defecating (Clement, Stromateis 3.59.3 translated B. Layton p. 239); there is also no mention of 1 Peter's nor any other account of Jesus's suffering in any Valentinian text. The Valentinian system was comprehensive, and was worked out to cover all phases of thought and action.

Valentinus was among the early Christians who attempted to align Christianity with Platonism, drawing dualist conceptions from the Platonic world of ideal forms (pleroma) and the lower world of phenomena (kenoma). Of the mid-2nd century thinkers and preachers who were declared heretical by Irenaeus and later mainstream Christians, only Marcion is as outstanding as a personality. The contemporary orthodox counter to Valentinus was Justin Martyr.

Trinity

In the fourth-century, Marcellus of Ancyra declared that the idea of the Godhead existing as three hypostases (hidden spiritual realities) came from Plato through the teachings of Valentinus. Valentinus is quoted as teaching that God is three and three prosopa (persons) called the Father, the Son and the Holy Spirit:

> Now with the heresy of the Ariomaniacs, which has corrupted the Church of God...These then teach three hypostases, just as Valentinus the heresiarch first invented in the book entitled by him 'On the Three Natures'. For he was the first to invent three hypostases and three persons of the Father, Son and Holy Spirit, and he is discovered to have filched this from Hermes and Plato. [6]

Since Valentinus had used the term hypostases, his name came up in the Ariano disputes in the fourth century. Marcellus of Ancyra, who was a staunch opponent of Arianism but also denounced the belief in God existing in three hypostases as heretical (and was later condemned for his views), attacked his opponents (On the Holy Church, 9) by linking them to Valentinus:

> "Valentinus, the leader of a sect, was the first to devise the notion of three subsistent entities (hypostases), in a work that he entitled On the Three Natures. For, he devised the notion of three subsistent entities and three persons — father, son, and holy spirit." [1]

It should be noted that Nag Hammadi library Sethian text such as Trimorphic Protennoia identify Gnosticism as professing Father, Son and feminine wisdom Sophia or as Professor John D Turner denotes, God the Father, Sophia the Mother, and Logos the Son.

Valentinus' detractors

Shortly after Valentinus' death, Irenaeus began his massive work Adversus Haereses with a highly-colored and negative view of Valentinus and his teachings that occupies most of his first book. A modern student, M. T. Riley, observes that Tertullian's Adversus Valentinianos retranslated some passages from Irenaeus, without adding original material [2]. Later, Epiphanius of Salamis discussed and dismissed him (Haer., XXXI). As with all the non-traditional early Christian writers, Valentinus has been known largely through quotations in the works of his detractors, though an Alexandrian follower also preserved some fragmentary sections as extended quotes. A Valentinian teacher Ptolemy refers to "apostolic tradition which we too have received by succession" in his Letter to Flora. Ptolemy is known only for this letter to
a wealthy gnostic lady named Flora, a letter itself only known by its full inclusion in Epiphanius' *Panarion*; it relates the gnostic view of the *Law of Moses*, and the situation of the *Demiurge* relative to this law. The possibility should not be ignored that the letter was composed by Epiphanius, in the manner of composed speeches that ancient historians put into the mouths of their protagonists, as a succinct way to sum up.

**The Gospel of Truth**


In this situation, a new field in Valentinian studies opened when the Nag Hammadi library was discovered in Egypt in 1945. Among the very mixed bag of works branded as gnostic was a series of writings which could very well be associated with Valentinus, particularly the Coptic text called the *Gospel of Truth* which bears the same title reported by Irenaeus as belonging to a text by Valentinus (*Adversus Haereses* 3.11.9). It is a declaration of the unknown name of the Father, possession of which enables the knower to penetrate the veil of ignorance that has separated all created beings from the Father, and declares Jesus Christ as Savior has revealed that name through a variety of modes laden with a language of abstract elements.

**Notes**

1. ^[Adversus Valentinianos 4](https://en.wikipedia.org/wiki/Adversus_Valentinianos)
3. ^[Irenaeus, *Adversus Haereses* i. 6](https://en.wikipedia.org/wiki/Irenaeus)
4. ^[Clement of Alexandria, *Stromateis*, book 7, chapter 17. "Likewise they allege that Valentinus was a hearer of Theudas. And he was the pupil of Paul."](https://en.wikipedia.org/wiki/Clement_of_Alexandria)
7. ^[Source: Logan 2000:95](https://en.wikipedia.org/wiki/A_H_B_Logan)

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- *Valentinus - A Gnostic for All Seasons* Excellent introductory essay by Stephan A. Hoeller (from the Gnosis Archive website).
- *Patristic Material on Valentinus* Complete collection of patristic sources mentioning Valentinus, including the works of Tertullian. Use the index search function to search the texts for specific references (again at the Gnosis Archive website).
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