

give no heed to him who falsely promised things not his own, when he said, "All these will I give thee, if, falling down, thou wilt worship me." For he himself confesses that to adore him, and to do his will, is to fall from the glory of God. And in what thing either pleasant or good can that man who has fallen participate? Or what else can such a person hope for or expect, except death? For death is next neighbour to him who has fallen. Hence also it follows that he will not give what he has promised. For how can he make grants to him who has fallen? Moreover, since God rules over men and him too, and without the will of our Father in heaven not even a sparrow falls to the ground,¹ it follows that his declaration, "All these things are delivered unto me, and to whomsoever I will I give them," proceeds from him when puffed up with pride. For the creation is not subjected to his power, since indeed he is himself but one among created things. Nor shall he give away the rule over men to men; but both all other things, and all human affairs, are arranged according to God the Father's disposal. Besides, the Lord declares that "the devil is a liar from the beginning, and the truth is not in him."² If then he be a liar, and the truth be not in him, he certainly did not speak truth, but a lie, when he said, "For all these things are delivered to me, and to whomsoever I will I give them."³

CHAP. XXIII. — THE DEVIL IS WELL PRACTISED IN FALSEHOOD, BY WHICH ADAM HAVING BEEN LED ASTRAY, SINNED ON THE SIXTH DAY OF THE CREATION, IN WHICH DAY ALSO HE HAS BEEN RENEWED BY CHRIST.

1. He had indeed been already accustomed to lie against God, for the purpose of leading men astray. For at the beginning, when God had given to man a variety of things for food, while He commanded him not to eat of one tree only, as the Scripture tells us that God said to Adam: "From every tree which is in the garden thou shalt eat food; but from the tree of knowledge of good and evil, from this ye shall not eat: for in the day that ye shall eat of it, ye shall die by death;"⁴ he then, lying against the Lord, tempted man, as the Scripture says that the serpent said to the woman: "Has God indeed said this, Ye shall not eat from every tree of the garden?"⁵ And when she had exposed the falsehood, and simply related the command, as He had said, "From every tree of the garden we shall eat; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest

ye die:"⁶ when he had [thus] learned from the woman the command of God, having brought his cunning into play, he finally deceived her by a falsehood, saying, "Ye shall not die by death; for God knew that in the day ye shall eat of it your eyes shall be opened, and ye shall be as gods, knowing good and evil."⁷ In the first place, then, in the garden of God he disputed about God, as if God was not there, for he was ignorant of the greatness of God; and then, in the next place, after he had learned from the woman that God had said that they should die if they tasted the aforesaid tree, opening his mouth, he uttered the third falsehood, "Ye shall not die by death." But that God was true, and the serpent a liar, was proved by the result, death having passed upon them who had eaten. For along with the fruit they did also fall under the power of death, because they did eat in disobedience; and disobedience to God entails death. Wherefore, as they became forfeit to death, from that [moment] they were handed over to it.

2. Thus, then, in the day that they did eat, in the same did they die, and became death's debtors, since it was one day of the creation. For it is said, "There was made in the evening, and there was made in the morning, one day." Now in this same day that they did eat, in that also did they die. But according to the cycle and progress of the days, after which one is termed first, another second, and another third, if anybody seeks diligently to learn upon what day out of the seven it was that Adam died, he will find it by examining the dispensation of the Lord. For by summing up in Himself the whole human race from the beginning to the end, He has also summed up its death. From this it is clear that the Lord suffered death, in obedience to His Father, upon that day on which Adam died while he disobeyed God. Now he died on the same day in which he did eat. For God said, "In that day on which ye shall eat of it, ye shall die by death." The Lord, therefore, recapitulating in Himself this day, underwent His sufferings upon the day preceding the Sabbath, that is, the sixth day of the creation, on which day man was created; thus granting him a second creation by means of His passion, which is that [creation] out of death. And there are some, again, who relegate the death of Adam to the thousandth year; for since "a day of the Lord is as a thousand years,"⁸ he did not overstep the thousand years, but died within them, thus bearing out the sentence of his sin. Whether, therefore, with respect to disobedience, which is death; whether

¹ Matt. x. 29.

² John viii. 44.

³ Luke iv. 6.

⁴ Gen. ii. 16, 17.

⁵ Gen. iii. 1.

⁶ Gen. iii. 2, 3.

⁷ Gen. iii. 4.

⁸ 2 Pet. iii. 8.

[we consider] that, on account of that, they were delivered over to death, and made debtors to it; whether with respect to [the fact that on] one and the same day on which they ate they also died (for it is one day of the creation); whether [we regard this point], that, with respect to this cycle of days, they died on the day in which they did also eat, that is, the day of the preparation, which is termed "the pure supper," that is, the sixth day of the feast, which the Lord also exhibited when He suffered on that day; or whether [we reflect] that he (Adam) did not overstep the thousand years, but died within their limit,—it follows that, in regard to all these significations, God is indeed true. For they died who tasted of the tree; and the serpent is proved a liar and a murderer, as the Lord said of him: "For he is a murderer from the beginning, and the truth is not in him."¹

CHAP. XXIV.—OF THE CONSTANT FALSEHOOD OF THE DEVIL, AND OF THE POWERS AND GOVERNMENTS OF THE WORLD, WHICH WE OUGHT TO OBEY, INASMUCH AS THEY ARE APPOINTED OF GOD, NOT OF THE DEVIL.

1. As therefore the devil lied at the beginning, so did he also in the end, when he said, "All these are delivered unto me, and to whomsoever I will I give them."² For it is not he who has appointed the kingdoms of this world, but God; for "the heart of the king is in the hand of God."³ And the Word also says by Solomon, "By me kings do reign, and princes administer justice. By me chiefs are raised up, and by me kings rule the earth."⁴ Paul the apostle also says upon this same subject: "Be ye subject to all the higher powers; for there is no power but of God: now those which are have been ordained of God."⁵ And again, in reference to them he says, "For he beareth not the sword in vain; for he is the minister of God, the avenger for wrath to him who does evil."⁶ Now, that he spake these words, not in regard to angelical powers, nor of invisible rulers—as some venture to expound the passage—but of those of actual human authorities, [he shows when] he says, "For this cause pay ye tribute also: for they are God's ministers, doing service for this very thing."⁷ This also the Lord confirmed, when He did not do what He was tempted to by the devil; but He gave directions that tribute should be paid to the tax-gatherers for Himself and Peter;⁸ because "they are

the ministers of God, serving for this very thing."

2. For since man, by departing from God, reached such a pitch of fury as even to look upon his brother as his enemy, and engaged without fear in every kind of restless conduct, and murder, and avarice; God imposed upon mankind the fear of man, as they did not acknowledge the fear of God, in order that, being subjected to the authority of men, and kept under restraint by their laws, they might attain to some degree of justice, and exercise mutual forbearance through dread of the sword suspended full in their view, as the apostle says: "For he beareth not the sword in vain; for he is the minister of God, the avenger for wrath upon him who does evil." And for this reason too, magistrates themselves, having laws as a clothing of righteousness whenever they act in a just and legitimate manner, shall not be called in question for their conduct, nor be liable to punishment. But whatsoever they do to the subversion of justice, iniquitously, and impiously, and illegally, and tyrannically, in these things shall they also perish; for the just judgment of God comes equally upon all, and in no case is defective. Earthly rule, therefore, has been appointed by God for the benefit of nations,⁹ and not by the devil, who is never at rest at all, nay, who does not love to see even nations conducting themselves after a quiet manner, so that under the fear of human rule, men may not eat each other up like fishes; but that, by means of the establishment of laws, they may keep down an excess of wickedness among the nations. And considered from this point of view, those who exact tribute from us are "God's ministers, serving for this very purpose."

3. As, then, "the powers that be are ordained of God," it is clear that the devil lied when he said, "These are delivered unto me; and to whomsoever I will, I give them." For by the law of the same Being as calls men into existence are kings also appointed, adapted for those men who are at the time placed under their government. Some of these [rulers] are given for the correction and the benefit of their subjects, and for the preservation of justice; but others, for the purposes of fear and punishment and rebuke: others, as [the subjects] deserve it, are for deception, disgrace, and pride; while the just judgment of God, as I have observed already, passes equally upon all. The devil, however, as he is the apostate angel, can only go to this length, as he did at the beginning, [namely] to deceive and lead astray the mind of man into disobeying the commandments of God, and grad-

¹ John viii. 44.

² Matt. iv. 9; Luke iv. 6.

³ Prov. xxi. 1.

⁴ Prov. viii. 15.

⁵ Rom. xiii. 1.

⁶ Rom. xiii. 4.

⁷ Rom. xiii. 6.

⁸ Matt. xvii. 27.

⁹ [Well says Benjamin Franklin: "He who shall introduce into public affairs the principles of primitive Christianity will change the face of the world." See Bancroft, *Hist. U.S.*, vol. ix. p. 492.]

ually to darken the hearts of those who would endeavour to serve him, to the forgetting of the true God, but to the adoration of himself as God.

4. Just as if any one, being an apostate, and seizing in a hostile manner another man's territory, should harass the inhabitants of it, in order that he might claim for himself the glory of a king among those ignorant of his apostasy and robbery; so likewise also the devil, being one among those angels who are placed over the spirit of the air, as the Apostle Paul has declared in his Epistle to the Ephesians,¹ becoming envious of man, was rendered an apostate from the divine law: for envy is a thing foreign to God. And as his apostasy was exposed by man, and man became the [means of] searching out his thoughts (*et examinatio sententiæ ejus, homo factus est*), he has set himself to this with greater and greater determination, in opposition to man, envying his life, and wishing to involve him in his own apostate power. The Word of God, however, the Maker of all things, conquering him by means of human nature, and showing him to be an apostate, has, on the contrary, put him under the power of man. For He says, "Behold, I confer upon you the power of treading upon serpents and scorpions, and upon all the power of the enemy,"² in order that, as he obtained dominion over man by apostasy, so again his apostasy might be deprived of power by means of man turning back again to God.

CHAP. XXV. — THE FRAUD, PRIDE, AND TYRANNICAL KINGDOM OF ANTICHRIST, AS DESCRIBED BY DANIEL AND PAUL.

1. And not only by the particulars already mentioned, but also by means of the events which shall occur in the time of Antichrist is it shown that he, being an apostate and a robber, is anxious to be adored as God; and that, although a mere slave, he wishes himself to be proclaimed as a king. For he (Antichrist) being endued with all the power of the devil, shall come, not as a righteous king, nor as a legitimate king, [i.e., one] in subjection to God, but an impious, unjust, and lawless one; as an apostate, iniquitous and murderous; as a robber, concentrating in himself [all] satanic apostasy, and setting aside idols to persuade [men] that he himself is God, raising up himself as the only idol, having in himself the multifarious errors of the other idols. This he does, in order that they who do [now] worship the devil by means of many abominations, may serve himself by this one idol, of whom the apostle thus speaks in the second Epistle to the Thessalonians: "Unless there shall come a falling away first, and the

man of sin shall be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself as if he were God." The apostle therefore clearly points out his apostasy, and that he is lifted up above all that is called God, or that is worshipped — that is, above every idol — for these are indeed so called by men, but are not [really] gods; and that he will endeavour in a tyrannical manner to set himself forth as God.

2. Moreover, he (the apostle) has also pointed out this which I have shown in many ways, that the temple in Jerusalem was made by the direction of the true God. For the apostle himself, speaking in his own person, distinctly called it the temple of God. Now I have shown in the third book, that no one is termed God by the apostles when speaking for themselves, except Him who truly is God, the Father of our Lord, by whose directions the temple which is at Jerusalem was constructed for those purposes which I have already mentioned; in which [temple] the enemy shall sit, endeavouring to show himself as Christ, as the Lord also declares: "But when ye shall see the abomination of desolation, which has been spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let those who are in Judea flee into the mountains; and he who is upon the house-top, let him not come down to take anything out of his house: for there shall then be great hardship, such as has not been from the beginning of the world until now, nor ever shall be."³

3. Daniel too, looking forward to the end of the last kingdom, i.e., the ten last kings, amongst whom the kingdom of those men shall be partitioned, and upon whom the son of perdition shall come, declares that ten horns shall spring from the beast, and that another little horn shall arise in the midst of them, and that three of the former shall be rooted up before his face. He says: "And, behold, eyes were in this horn as the eyes of a man, and a mouth speaking great things, and his look was more stout than his fellows. I was looking, and this horn made war against the saints, and prevailed against them, until the Ancient of days came and gave judgment to the saints of the most high God, and the time came, and the saints obtained the kingdom."⁴ Then, further on, in the interpretation of the vision, there was said to him: "The fourth beast shall be the fourth kingdom upon earth, which shall excel all other kingdoms, and devour the whole earth, and tread it down, and cut it in pieces. And its ten horns are ten kings which shall arise; and after them shall arise another, who shall surpass in evil deeds all that were be-

¹ Eph. ii. 2.

² Luke x. 19.

³ Matt. xxiv. 15, 21.

⁴ Dan. vii. 8, etc.

fore him, and shall overthrow three kings; and he shall speak words against the most high God, and wear out the saints of the most high God, and shall purpose to change times and laws; and [everything] shall be given into his hand until a time of times and a half time,"¹ that is, for three years and six months, during which time, when he comes, he shall reign over the earth. Of whom also the Apostle Paul again, speaking in the second [Epistle] to the Thessalonians, and at the same time proclaiming the cause of his advent, thus says: "And then shall the wicked one be revealed, whom the Lord Jesus shall slay with the spirit of His mouth, and destroy by the presence of His coming; whose coming [i.e., the wicked one's] is after the working of Satan, in all power, and signs, and portents of lies, and with all deceivableness of wickedness for those who perish; because they did not receive the love of the truth, that they might be saved. And therefore God will send them the working of error, that they may believe a lie; that they all may be judged who did not believe the truth, but gave consent to iniquity."²

4. The Lord also spoke as follows to those who did not believe in Him: "I have come in my Father's name, and ye have not received Me: when another shall come in his own name, him ye will receive,"³ calling Antichrist "the other," because he is alienated from the Lord. This is also the unjust judge, whom the Lord mentioned as one "who feared not God, neither regarded man,"⁴ to whom the widow fled in her forgetfulness of God, — that is, the earthly Jerusalem, — to be avenged of her adversary. Which also he shall do in the time of his kingdom: he shall remove his kingdom into that [city], and shall sit in the temple of God, leading astray those who worship him, as if he were Christ. To this purpose Daniel says again: "And he shall desolate the holy place; and sin has been given for a sacrifice,⁵ and righteousness been cast away in the earth, and he has been active (*fecit*), and gone on prosperously."⁶ And the angel Gabriel, when explaining his vision, states with regard to this person: "And towards the end of their kingdom a king of a most fierce countenance shall arise, one understanding [dark] questions, and exceedingly powerful, full of wonders; and he shall corrupt, direct, influence (*faciet*), and put strong men down, the holy people likewise; and his yoke shall be directed as a wreath [round their neck]; deceit shall be

in his hand, and he shall be lifted up in his heart: he shall also ruin many by deceit, and lead many to perdition, bruising them in his hand like eggs."⁷ And then he points out the time that his tyranny shall last, during which the saints shall be put to flight, they who offer a pure sacrifice unto God: "And in the midst of the week," he says, "the sacrifice and the libation shall be taken away, and the abomination of desolation [shall be brought] into the temple: even unto the consummation of the time shall the desolation be complete."⁸ Now three years and six months constitute the half-week.

5. From all these passages are revealed to us, not merely the particulars of the apostasy, and [the doings] of him who concentrates in himself every satanic error, but also, that there is one and the same God the Father, who was declared by the prophets, but made manifest by Christ. For if what Daniel prophesied concerning the end has been confirmed by the Lord, when He said, "When ye shall see the abomination of desolation, which has been spoken of by Daniel the prophet"⁹ (and the angel Gabriel gave the interpretation of the visions to Daniel, and he is the archangel of the Creator (*Demiurgi*), who also proclaimed to Mary the visible coming and the incarnation of Christ), then one and the same God is most manifestly pointed out, who sent the prophets, and made promise¹⁰ of the Son, and called us into His knowledge.

CHAP. XXVI. — JOHN AND DANIEL HAVE PREDICTED THE DISSOLUTION AND DESOLATION OF THE ROMAN EMPIRE, WHICH SHALL PRECEDE THE END OF THE WORLD AND THE ETERNAL KINGDOM OF CHRIST. THE Gnostics ARE REFUTED, THOSE TOOLS OF SATAN, WHO INVENT ANOTHER FATHER DIFFERENT FROM THE CREATOR.

1. In a still clearer light has John, in the Apocalypse, indicated to the Lord's disciples what shall happen in the last times, and concerning the ten kings who shall then arise, among whom the empire which now rules [the earth] shall be partitioned. He teaches us what the ten horns shall be which were seen by Daniel, telling us that thus it had been said to him: "And the ten horns which thou sawest are ten kings, who have received no kingdom as yet, but shall receive power as if kings one hour with the beast. These have one mind, and give their strength and power to the beast. These shall make war with the Lamb, and the Lamb shall overcome them, because He is the Lord of lords and the King of kings."¹¹ It is manifest, therefore, that

¹ Dan. vii. 23, etc.

² 2 Thess. ii. 8.

³ John v. 43.

⁴ Luke xviii. 2, etc.

⁵ This may refer to Antiochus Epiphanes, Antichrist's prototype, who offered swine upon the altar in the temple at Jerusalem. The LXX. version has, ἐδόθη ἐπὶ τὴν θυσίαν ἀμαρτία, i.e., sin has been given against (or, ὑπὸν) the sacrifice.

⁶ Dan. viii. 12.

⁷ Dan. viii. 23, etc.

⁸ Dan. ix. 27.

⁹ Matt. xxiv. 15.

¹⁰ The MSS. have "præmisit," but Harvey suggests "promisit," which we have adopted.

¹¹ Rev. xvii. 12, etc.

of these [potentates], he who is to come shall slay three, and subject the remainder to his power, and that he shall be himself the eighth among them. And they shall lay Babylon waste, and burn her with fire, and shall give their kingdom to the beast, and put the Church to flight. After that they shall be destroyed by the coming of our Lord. For that the kingdom must be divided, and thus come to ruin, the Lord [declares when He] says: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand." ¹ It must be, therefore, that the kingdom, the city, and the house be divided into ten; and for this reason He has already foreshadowed the partition and division [which shall take place]. Daniel also says particularly, that the end of the fourth kingdom consists in the toes of the image seen by Nebuchadnezzar, upon which came the stone cut out without hands; and as he does himself say: "The feet were indeed the one part iron, the other part clay, until the stone was cut out without hands, and struck the image upon the iron and clay feet, and dashed them into pieces, even to the end." ² Then afterwards, when interpreting this, he says: "And as thou sawest the feet and the toes, partly indeed of clay, and partly of iron, the kingdom shall be divided, and there shall be in it a root of iron, as thou sawest iron mixed with baked clay. And the toes were indeed the one part iron, but the other part clay." ³ The ten toes, therefore, are these ten kings, among whom the kingdom shall be partitioned, of whom some indeed shall be strong and active, or energetic; others, again, shall be sluggish and useless, and shall not agree; as also Daniel says: "Some part of the kingdom shall be strong, and part shall be broken from it. As thou sawest the iron mixed with the baked clay, there shall be minglings among the human race, but no cohesion one with the other, just as iron cannot be welded on to pottery ware." ⁴ And since an end shall take place, he says: "And in the days of these kings shall the God of heaven raise up a kingdom which shall never decay, and His kingdom shall not be left to another people. It shall break in pieces and shatter all kingdoms, and shall itself be exalted for ever. As thou sawest that the stone was cut without hands from the mountain, and brake in pieces the baked clay, the iron, the brass, the silver, and the gold, God has pointed out to the king what shall come to pass after these things; and the dream is true, and the interpretation trustworthy." ⁵

2. If therefore the great God showed future

things by Daniel, and confirmed them by His Son; and if Christ is the stone which is cut out without hands, who shall destroy temporal kingdoms, and introduce an eternal one, which is the resurrection of the just; as he declares, "The God of heaven shall raise up a kingdom which shall never be destroyed," — let those thus confuted come to their senses, who reject the Creator (*Demiurgum*), and do not agree that the prophets were sent beforehand from the same Father from whom also the Lord came, but who assert that prophecies originated from diverse powers. For those things which have been predicted by the Creator alike through all the prophets has Christ fulfilled in the end, ministering to His Father's will, and completing His dispensations with regard to the human race. Let those persons, therefore, who blaspheme the Creator, either by openly expressed words, such as the disciples of Marcion, or by a perversion of the sense [of Scripture], as those of Valentinus and all the Gnostics falsely so called, be recognised as agents of Satan by all those who worship God; through whose agency Satan now, and not before, has been seen to speak against God, even Him who has prepared eternal fire for every kind of apostasy. For he did not venture to blaspheme his Lord openly of himself; as also in the beginning he led man astray through the instrumentality of the serpent, concealing himself as it were from God. Truly has Justin remarked: ⁶ That before the Lord's appearance Satan never dared to blaspheme God, inasmuch as he did not yet know his own sentence, because it was contained in parables and allegories; but that after the Lord's appearance, when he had clearly ascertained from the words of Christ and His apostles that eternal fire has been prepared for him as he apostatized from God of his own free-will, and likewise for all who unrepentant continue in the apostasy, he now blasphemes, by means of such men, the Lord who brings judgment [upon him] as being already condemned, and imputes the guilt of his apostasy to his Maker, not to his own voluntary disposition. Just as it is with those who break the laws, when punishment overtakes them: they throw the blame upon those who frame the laws, but not upon themselves. In like manner do those men, filled with a satanic spirit, bring innumerable accusations against our Creator, who has both given to us the spirit of life, and established a law adapted for all; and they will not admit that the judgment of God is just. Wherefore also they set about imagining some other Father who neither cares about nor exercises a providence

¹ Matt. xii. 25.

² Dan. ii. 33, 34.

³ Dan. ii. 41, 42.

⁴ Dan. ii. 42, 43.

⁵ Dan. ii. 44, 45.

⁶ The Greek text is here preserved by Eusebius, *Hist. Eccl.*, iv. 18; but we are not told from what work of Justin Martyr it is extracted. The work is now lost. An ancient catena continues the Greek for several lines further.

over our affairs, nay, one who even approves of all sins.

CHAP. XXVII. — THE FUTURE JUDGMENT BY CHRIST. COMMUNION WITH AND SEPARATION FROM THE DIVINE BEING. THE ETERNAL PUNISHMENT OF UNBELIEVERS.

1. If the Father, then, does not exercise judgment, [it follows] that judgment does not belong to Him, or that He consents to all those actions which take place; and if He does not judge, all persons will be equal, and accounted in the same condition. The advent of Christ will therefore be without an object, yea, absurd, inasmuch as [in that case] He exercises no judicial power. For "He came to divide a man against his father, and the daughter against the mother, and the daughter-in-law against the mother-in-law;"¹ and when two are in one bed, to take the one, and to leave the other; and of two women grinding at the mill, to take one and leave the other:² [also] at the time of the end, to order the reapers to collect first the tares together, and bind them in bundles, and burn them with unquenchable fire, but to gather up the wheat into the barn;³ and to call the lambs into the kingdom prepared for them, but to send the goats into everlasting fire, which has been prepared by His Father for the devil and his angels.⁴ And why is this? Has the Word come for the ruin and for the resurrection of many? For the ruin, certainly, of those who do not believe Him, to whom also He has threatened a greater damnation in the judgment-day than that of Sodom and Gomorrah;⁵ but for the resurrection of believers, and those who do the will of His Father in heaven. If then the advent of the Son comes indeed alike to all, but is for the purpose of judging, and separating the believing from the unbelieving, since, as those who believe do His will agreeably to their own choice, and as, [also] agreeably to their own choice, the disobedient do not consent to His doctrine; it is manifest that His Father has made all in a like condition, each person having a choice of his own, and a free understanding; and that He has regard to all things, and exercises a providence over all, "making His sun to rise upon the evil and on the good, and sending rain upon the just and unjust."⁶

2. And to as many as continue in their love towards God, does He grant communion with Him. But communion with God is life and light, and the enjoyment of all the benefits which He has in store. But on as many as,

according to their own choice, depart from God. He inflicts that separation from Himself which they have chosen of their own accord. But separation from God is death, and separation from light is darkness; and separation from God consists in the loss of all the benefits which He has in store. Those, therefore, who cast away by apostasy these forementioned things, being in fact destitute of all good, do experience every kind of punishment. God, however, does not punish them immediately of Himself, but that punishment falls upon them because they are destitute of all that is good. Now, good things are eternal and without end with God, and therefore the loss of these is also eternal and never-ending. It is in this matter just as occurs in the case of a flood of light: those who have blinded themselves, or have been blinded by others, are for ever deprived of the enjoyment of light. It is not, [however], that the light has inflicted upon them the penalty of blindness, but it is that the blindness itself has brought calamity upon them: and therefore the Lord declared, "He that believeth in Me is not condemned,"⁷ that is, is not separated from God, for he is united to God through faith. On the other hand, He says, "He that believeth not is condemned already, because he has not believed in the name of the only-begotten Son of God;" that is, he separated himself from God of his own accord. "For this is the condemnation, that light is come into this world, and men have loved darkness rather than light. For every one who doeth evil hateth the light, and cometh not to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that he has wrought them in God."

CHAP. XXVIII. — THE DISTINCTION TO BE MADE BETWEEN THE RIGHTEOUS AND THE WICKED. THE FUTURE APOSTASY IN THE TIME OF ANTI-CHRIST, AND THE END OF THE WORLD.

1. Inasmuch, then, as in this world (*αιώνι*) some persons betake themselves to the light, and by faith unite themselves with God, but others shun the light, and separate themselves from God, the Word of God comes preparing a fit habitation for both. For those indeed who are in the light, that they may derive enjoyment from it, and from the good things contained in it; but for those in darkness, that they may partake in its calamities. And on this account He says, that those upon the right hand are called into the kingdom of heaven, but that those on the left He will send into eternal fire; for they have deprived themselves of all good.

2. And for this reason the apostle says: "Be-

¹ Matt. x. 25.

² Luke xvii. 34.

³ Matt. xiii. 30.

⁴ Matt. xxv. 33, etc.

⁵ Luke x. 12.

⁶ Matt. v. 45.

⁷ John iii. 18, 21.

cause they received not the love of God, that they might be saved, therefore God shall also send them the operation of error, that they may believe a lie, that they all may be judged who have not believed the truth, but consented to unrighteousness."¹ For when he (Antichrist) is come, and of his own accord concentrates in his own person the apostasy, and accomplishes whatever he shall do according to his own will and choice, sitting also in the temple of God, so that his dupes may adore him as the Christ; wherefore also shall he deservedly "be cast into the lake of fire:"² [this will happen according to divine appointment], God by His prescience foreseeing all this, and at the proper time sending such a man, "that they may believe a lie, that they all may be judged who did not believe the truth, but consented to unrighteousness;" whose coming John has thus described in the Apocalypse: "And the beast which I had seen was like unto a leopard, and his feet as of a bear, and his mouth as the mouth of a lion; and the dragon conferred his own power upon him, and his throne, and great might. And one of his heads was as it were slain unto death; and his deadly wound was healed, and all the world wondered after the beast. And they worshipped the dragon because he gave power to the beast; and they worshipped the beast, saying, Who is like unto this beast, and who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemy and power was given to him during forty and two months. And he opened his mouth for blasphemy against God, to blaspheme His name and His tabernacle, and those who dwell in heaven. And power was given him over every tribe, and people, and tongue, and nation. And all who dwell upon the earth worshipped him, [every one] whose name was not written in the book of the Lamb slain from the foundation of the world. If any one have ears, let him hear. If any one shall lead into captivity, he shall go into captivity. If any shall slay with the sword, he must be slain with the sword. Here is the endurance and the faith of the saints."³ After this he likewise describes his armour-bearer, whom he also terms a false prophet: "He spake as a dragon, and exercised all the power of the first beast in his sight, and caused the earth, and those that dwell therein, to adore the first beast, whose deadly wound was healed. And he shall perform great wonders, so that he can even cause fire to descend from heaven upon the earth in the sight of men, and he shall lead the inhabitants of the earth astray."⁴

Let no one imagine that he performs these wonders by divine power, but by the working of magic. And we must not be surprised if, since the demons and apostate spirits are at his service, he through their means performs wonders, by which he leads the inhabitants of the earth astray. John says further: "And he shall order an image of the beast to be made, and he shall give breath to the image, so that the image shall speak; and he shall cause those to be slain who will not adore it." He says also: "And he will cause a mark [to be put] in the forehead and in the right hand, that no one may be able to buy or sell, unless he who has the mark of the name of the beast or the number of his name; and the number is six hundred and sixty-six,"⁵ that is, six times a hundred, six times ten, and six units. [He gives this] as a summing up of the whole of that apostasy which has taken place during six thousand years.

3. For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: "Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works."⁶ This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years;⁷ and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year.

4. And therefore throughout all time, man, having been moulded at the beginning by the hands of God, that is, of the Son and of the Spirit, is made after the image and likeness of God: the chaff, indeed, which is the apostasy, being cast away; but the wheat, that is, those who bring forth fruit to God in faith, being gathered into the barn. And for this cause tribulation is necessary for those who are saved, that having been after a manner broken up, and rendered fine, and sprinkled over by the patience of the Word of God, and set on fire [for purification], they may be fitted for the royal banquet. As a certain man of ours said, when he was condemned to the wild beasts because of his testimony with respect to God: "I am the wheat of Christ, and am ground by the teeth of the wild beasts, that I may be found the pure bread of God."⁸

⁵ Rev. xiii. 14, etc.

⁶ Gen. ii. 2.

⁷ 2 Pet. iii. 8.

⁸ This is quoted from the Epistle of Ignatius to the Romans, ch. iv. It is found in the two Greek recensions of his works, and also in the Syriac. See pp. 75 and 103 of this volume. The Latin translation is here followed: the Greek of Ignatius would give "the wheat of God," and omits "of God" towards the end, as quoted by Eusebius.

¹ 2 Thess. ii. 10-12.

² Rev. xix. 20.

³ Rev. xiii. 2, etc.

⁴ Rev. xiii. 11, etc.

CHAP. XXIX. — ALL THINGS HAVE BEEN CREATED FOR THE SERVICE OF MAN. THE DECEITS, WICKEDNESS, AND APOSTATE POWER OF ANTICHRIST. THIS WAS PREFIGURED AT THE DELUGE, AS AFTERWARDS BY THE PERSECUTION OF SHADRACH, MESHACH, AND ABEDNEGO.

1. In the previous books I have set forth the causes for which God permitted these things to be made, and have pointed out that all such have been created for the benefit of that human nature which is saved, ripening for immortality that which is [possessed] of its own free will and its own power, and preparing and rendering it more adapted for eternal subjection to God. And therefore the creation is suited to [the wants of] man; for man was not made for its sake, but creation for the sake of man. Those nations, however, who did not of themselves raise up their eyes unto heaven, nor returned thanks to their Maker, nor wished to behold the light of truth, but who were like blind mice concealed in the depths of ignorance, the word justly reckons "as waste water from a sink, and as the turning-weight of a balance — in fact, as nothing;"¹ so far useful and serviceable to the just, as stubble conduces towards the growth of the wheat, and its straw, by means of combustion, serves for working gold. And therefore, when in the end the Church shall be suddenly caught up from this, it is said, "There shall be tribulation such as has not been since the beginning, neither shall be."² For this is the last contest of the righteous, in which, when they overcome, they are crowned with incorruption.

2. And there is therefore in this beast, when he comes, a recapitulation made of all sorts of iniquity and of every deceit, in order that all apostate power, flowing into and being shut up in him, may be sent into the furnace of fire. Fittingly, therefore, shall his name possess the number six hundred and sixty-six, since he sums up in his own person all the commixture of wickedness which took place previous to the deluge, due to the apostasy of the angels. For Noah was six hundred years old when the deluge came upon the earth, sweeping away the rebellious world, for the sake of that most infamous generation which lived in the times of Noah. And [Antichrist] also sums up every error of devised idols since the flood, together with the slaying of the prophets and the cutting off of the just. For that image which was set up by Nebuchadnezzar had indeed a height of sixty cubits, while the breadth was six cubits; on account of which Ananias, Azarias, and Misaël, when they did not worship it, were cast into a furnace of fire, pointing out prophetically, by

what happened to them, the wrath against the righteous which shall arise towards the [time of the] end. For that image, taken as a whole, was a prefiguring of this man's coming, decreeing that he should undoubtedly himself alone be worshipped by all men. Thus, then, the six hundred years of Noah, in whose time the deluge occurred because of the apostasy, and the number of the cubits of the image for which these just men were sent into the fiery furnace, do indicate the number of the name of that man in whom is concentrated the whole apostasy of six thousand years, and unrighteousness, and wickedness, and false prophecy, and deception; for which things' sake a cataclysm of fire shall also come [upon the earth].

CHAP. XXX. — ALTHOUGH CERTAIN AS TO THE NUMBER OF THE NAME OF ANTICHRIST, YET WE SHOULD COME TO NO RASH CONCLUSIONS AS TO THE NAME ITSELF, BECAUSE THIS NUMBER IS CAPABLE OF BEING FITTED TO MANY NAMES. REASONS FOR THIS POINT BEING RESERVED BY THE HOLY SPIRIT. ANTICHRIST'S REIGN AND DEATH.

1. Such, then, being the state of the case, and this number being found in all the most approved and ancient copies³ [of the Apocalypse], and those men who saw John face to face bearing their testimony [to it]; while reason also leads us to conclude that the number of the name of the beast, [if reckoned] according to the Greek mode of calculation by the [value of] the letters contained in it, will amount to six hundred and sixty and six; that is, the number of tens shall be equal to that of the hundreds, and the number of hundreds equal to that of the units (for that number which [expresses] the digit six being adhered to throughout, indicates the recapitulations of that apostasy, taken in its full extent, which occurred at the beginning, during the intermediate periods, and which shall take place at the end), — I do not know how it is that some have erred following the ordinary mode of speech, and have vitiated the middle number in the name, deducting the amount of fifty from it, so that instead of six decads they will have it that there is but one. [I am inclined to think that this occurred through the fault of the copyists, as is wont to happen, since numbers also are expressed by letters; so that the Greek letter which expresses the number sixty was easily expanded into the letter Iota of the Greeks.]⁴ Others then received this read-

³ ἐν πᾶσι τοῖς σπουδαίοις καὶ ἀρχαίοις ἀντιγράφοις. This passage is interesting, as showing how very soon the autographs of the New Testament must have perished, and various readings crept into the mss. of the canonical books.

⁴ That is, Ζ into ΕΙ, according to Harvey, who considers the whole of this clause as an evident interpolation. It does not occur in the Greek here preserved by Eusebius (*Hist. Eccl.*, v. 8).

¹ Isa. xl. 15.

² Matt. xxiv. 21.

ing without examination; some in their simplicity, and upon their own responsibility, making use of this number expressing one decad; while some, in their inexperience, have ventured to seek out a name which should contain the erroneous and spurious number. Now, as regards those who have done this in simplicity, and without evil intent, we are at liberty to assume that pardon will be granted them by God. But as for those who, for the sake of vainglory, lay it down for certain that names containing the spurious number are to be accepted, and affirm that this name, hit upon by themselves, is that of him who is to come; such persons shall not come forth without loss, because they have led into error both themselves and those who confided in them. Now, in the first place, it is loss to wander from the truth, and to imagine that as being the case which is not; then again, as there shall be no light punishment [inflicted] upon him who either adds or subtracts anything from the Scripture,¹ under that such a person must necessarily fall. Moreover, another danger, by no means trifling, shall overtake those who falsely presume that they know the name of Antichrist. For if these men assume one [number], when this [Antichrist] shall come having another, they will be easily led away by him, as supposing him not to be the expected one, who must be guarded against.

2. These men, therefore, ought to learn [what really is the state of the case], and go back to the true number of the name, that they be not reckoned among false prophets. But, knowing the sure number declared by Scripture, that is, six hundred sixty and six, let them await, in the first place, the division of the kingdom into ten; then, in the next place, when these kings are reigning, and beginning to set their affairs in order, and advance their kingdom, [let them learn] to acknowledge that he who shall come claiming the kingdom for himself, and shall terrify those men of whom we have been speaking, having a name containing the aforesaid number, is truly the abomination of desolation. This, too, the apostle affirms: "When they shall say, Peace and safety, then sudden destruction shall come upon them."² And Jeremiah does not merely point out his sudden coming, but he even indicates the tribe from which he shall come, where he says, "We shall hear the voice of his swift horses from Dan; the whole earth shall be moved by the voice of the neighing of his galloping horses: he shall also come and devour the earth, and the fulness thereof, the city also, and they that dwell therein."³ This, too, is the reason that this tribe is not reckoned

in the Apocalypse along with those which are saved.⁴

3. It is therefore more certain, and less hazardous, to await the fulfilment of the prophecy, than to be making surmises, and casting about for any names that may present themselves, inasmuch as many names can be found possessing the number mentioned; and the same question will, after all, remain unsolved. For if there are many names found possessing this number, it will be asked which among them shall the coming man bear. It is not through a want of names containing the number of that name that I say this, but on account of the fear of God, and zeal for the truth: for the name *Evanthas* (EYAN-ΘΑΣ) contains the required number, but I make no allegation regarding it. Then also *Lateinos* (ΛΑΤΕΙΝΟΣ) has the number six hundred and sixty-six; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule:⁵ I will not, however, make any boast over this [coincidence]. *Teitan* too, (TEITAN, the first syllable being written with the two Greek vowels ε and ι), among all the names which are found among us, is rather worthy of credit. For it has in itself the predicted number, and is composed of six letters, each syllable containing three letters; and [the word itself] is ancient, and removed from ordinary use; for among our kings we find none bearing this name Titan, nor have any of the idols which are worshipped in public among the Greeks and barbarians this appellation. Among many persons, too, this name is accounted divine, so that even the sun is termed "Titan" by those who do now possess [the rule]. This word, too, contains a certain outward appearance of vengeance, and of one inflicting merited punishment because he (Antichrist) pretends that he vindicates the oppressed.⁶ And besides this, it is an ancient name, one worthy of credit, of royal dignity, and still further, a name belonging to a tyrant. Inasmuch, then, as this name "Titan" has so much to recommend it, there is a strong degree of probability, that from among the many [names suggested], we infer, that perchance he who is to come shall be called "Titan." We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time

¹ Rev. xxii. 19.

² 1 Thess. v. 3.

³ Jer. viii. 16.

⁴ Rev. vii. 5-7. [The Danites (though not all) corrupted the Hebrew church and the Levitical priesthood, by image-worship, (Judg. xviii.), and forfeited the blessings of the old covenant.]

⁵ [A very pregnant passage, as has often been noted. But let us imitate the pious reticence with which this section concludes.]

⁶ Massuet here quotes Cicero and Ovid in proof of the sun being termed *Titan*. The Titans waged war against the gods, to avenge themselves upon Saturn.

since, but almost in our day, towards the end of Domitian's reign.

4. But he indicates the number of the name now, that when this man comes we may avoid him, being aware who he is: the name, however, is suppressed, because it is not worthy of being proclaimed by the Holy Spirit. For if it had been declared by Him, he (Antichrist) might perhaps continue for a long period. But now as "he was, and is not, and shall ascend out of the abyss, and goes into perdition,"¹ as one who has no existence; so neither has his name been declared, for the name of that which does not exist is not proclaimed. But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that "many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob."²

CHAP. XXXI. — THE PRESERVATION OF OUR BODIES IS CONFIRMED BY THE RESURRECTION AND ASCENSION OF CHRIST: THE SOULS OF THE SAINTS DURING THE INTERMEDIATE PERIOD ARE IN A STATE OF EXPECTATION OF THAT TIME WHEN THEY SHALL RECEIVE THEIR PERFECT AND CONSUMMATED GLORY.

1. Since, again, some who are reckoned among the orthodox go beyond the pre-arranged plan for the exaltation of the just, and are ignorant of the methods by which they are disciplined beforehand for incorruption, they thus entertain heretical opinions. For the heretics, despising the handiwork of God, and not admitting the salvation of their flesh, while they also treat the promise of God contemptuously, and pass beyond God altogether in the sentiments they form, affirm that immediately upon their death they shall pass above the heavens and the Demiurge, and go to the Mother (Achamoth) or to that Father whom they have feigned. Those persons, therefore, who disallow a resurrection affecting the whole man (*universam reprobant resurrectionem*), and as far as in them lies remove it from the midst [of the Christian scheme], how can they be wondered at, if again they know nothing as to the plan of the resurrection? For they do not choose to understand, that if these things are as they say, the Lord Himself, in whom they profess to believe, did not rise again upon the third day; but

immediately upon His expiring on the cross, undoubtedly departed on high, leaving His body to the earth. But the case was, that for three days He dwelt in the place where the dead were, as the prophet says concerning Him: "And the Lord remembered His dead saints who slept formerly in the land of sepulture; and He descended to them, to rescue and save them."³ And the Lord Himself says, "As Jonas remained three days and three nights in the whale's belly, so shall the Son of man be in the heart of the earth."⁴ Then also the apostle says, "But when He ascended, what is it but that He also descended into the lower parts of the earth?"⁵ This, too, David says when prophesying of Him, "And thou hast delivered my soul from the nethermost hell;"⁶ and on His rising again the third day, He said to Mary, who was the first to see and to worship Him, "Touch Me not, for I have not yet ascended to the Father; but go to the disciples, and say unto them, I ascend unto My Father, and unto your Father."⁷

2. If, then, the Lord observed the law of the dead, that He might become the first-begotten from the dead, and tarried until the third day "in the lower parts of the earth;"⁸ then afterwards rising in the flesh, so that He even showed the print of the nails to His disciples,⁹ He thus ascended to the Father;— [if all these things occurred, I say], how must these men not be put to confusion, who allege that "the lower parts" refer to this world of ours, but that their inner man, leaving the body here, ascends into the super-celestial place? For as the Lord "went away in the midst of the shadow of death,"¹⁰ where the souls of the dead were, yet afterwards arose in the body, and after the resurrection was taken up [into heaven], it is manifest that the souls of His disciples also, upon whose account the Lord underwent these things, shall go away into the invisible place allotted to them by God, and there remain until the resurrection, awaiting that event; then receiving their bodies, and rising in their entirety, that is bodily, just as the Lord arose, they shall come thus into the presence of God. "For no disciple is above the Master, but every one that is perfect shall be as his Master."¹¹ As our Master, therefore, did not at once depart, taking flight [to heaven], but awaited the time of His resurrection prescribed by the Father, which had been also shown forth through Jonas, and rising again after three days was taken up [to heaven],

¹ Rev. xvii. 8.

² Matt. viii. 11.

³ See the note, book iii. xx. 4.

⁴ Matt. xi. 40.

⁵ Eph. iv. 9.

⁶ Ps. lxxxvi. 23.

⁷ John xx. 17.

⁸ Eph. iv. 9.

⁹ John xx. 20, 27.

¹⁰ Ps. xxiii. 4.

¹¹ Luke vi. 40.

so ought we also to await the time of our resurrection prescribed by God and foretold by the prophets, and so, rising, be taken up, as many as the Lord shall account worthy of this [privilege].¹

CHAP. XXXII. — IN THAT FLESH IN WHICH THE SAINTS HAVE SUFFERED SO MANY AFFLICTIONS, THEY SHALL RECEIVE THE FRUITS OF THEIR LABOURS; ESPECIALLY SINCE ALL CREATION WAITS FOR THIS, AND GOD PROMISES IT TO ABRAHAM AND HIS SEED.

1. Inasmuch, therefore, as the opinions of certain [orthodox persons] are derived from heretical discourses, they are both ignorant of God's dispensations, and of the mystery of the resurrection of the just, and of the [earthly] kingdom which is the commencement of incorruption, by means of which kingdom those who shall be worthy are accustomed gradually to partake of the divine nature (*capere Deum*²); and it is necessary to tell them respecting those things, that it behoves the righteous first to receive the promise of the inheritance which God promised to the fathers, and to reign in it, when they rise again to behold God in this creation which is renovated, and that the judgment should take place afterwards. For it is just that in that very creation in which they toiled or were afflicted, being proved in every way by suffering, they should receive the reward of their suffering; and that in the creation in which they were slain because of their love to God, in that they should be revived again; and that in the creation in which they endured servitude, in that they should reign. For God is rich in all things, and all things are His. It is fitting, therefore, that the creation itself, being restored to its primeval condition, should without restraint be under the dominion of the righteous; and the apostle has made this plain in the Epistle to the Romans, when he thus speaks: "For the expectation of the creature waiteth for the manifestation of the sons of God. For the creature has been subjected to vanity, not willingly, but by reason of him who hath subjected the same in hope; since the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the sons of God."³

2. Thus, then, the promise of God, which He gave to Abraham, remains steadfast. For thus He said: "Lift up thine eyes, and look from this place where now thou art, towards the north

and south, and east and west. For all the earth which thou seest, I will give to thee and to thy seed, even for ever."⁴ And again He says, "Arise, and go through the length and breadth of the land, since I will give it unto thee;"⁵ and [yet] he did not receive an inheritance in it, not even a footstep, but was always a stranger and a pilgrim therein.⁶ And upon the death of Sarah his wife, when the Hittites were willing to bestow upon him a place where he might bury her, he declined it as a gift, but bought the burying-place (giving for it four hundred talents of silver) from Ephron the son of Zohar the Hittite.⁷ Thus did he await patiently the promise of God, and was unwilling to appear to receive from men, what God had promised to give him, when He said again to him as follows: "I will give this land to thy seed, from the river of Egypt even unto the great river Euphrates."⁸ If, then, God promised him the inheritance of the land, yet he did not receive it during all the time of his sojourn there, it must be, that together with his seed, that is, those who fear God and believe in Him, he shall receive it at the resurrection of the just. For his seed is the Church, which receives the adoption to God through the Lord, as John the Baptist said: "For God is able from the stones to raise up children to Abraham."⁹ Thus also the apostle says in the Epistle to the Galatians: "But ye, brethren, as Isaac was, are the children of the promise."¹⁰ And again, in the same Epistle, he plainly declares that they who have believed in Christ do receive Christ, the promise to Abraham thus saying, "The promises were spoken to Abraham, and to his seed. Now He does not say, And of seeds, as if [He spake] of many, but as of one, And to thy seed, which is Christ."¹¹ And again, confirming his former words, he says, "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith are the children of Abraham. But the Scripture, foreseeing that God would justify the heathen through faith, declared to Abraham beforehand, That in thee shall all nations be blessed. So then they which are of faith shall be blessed with faithful Abraham."¹² Thus, then, they who are of faith shall be blessed with faithful Abraham, and these are the children of Abraham. Now God made promise of the earth to Abraham and his seed; yet neither Abraham nor his seed, that is, those who are justified by faith, do now receive any

¹ The five following chapters were omitted in the earlier editions, but added by Feuarentius. Most MSS., too, did not contain them. It is probable that the scribes of the middle ages rejected them on account of their inculcating millenarian notions, which had been long extinct in the Church. Quotations from these five chapters have been collected by Harvey from Syriac and Armenian MSS. lately come to light.

² Or, "gradually to comprehend God."

³ Rom. viii. 19, etc.

⁴ Gen. xiii. 13, 14.

⁵ Gen. xiii. 17.

⁶ Acts vii. 5; Heb. xi. 13.

⁷ Gen. xxiii. 11.

⁸ Gen. xv. 13.

⁹ Luke iii. 8.

¹⁰ Gal. iv. 28.

¹¹ Gal. iii. 16.

¹² Gal. iii. 6, etc.

inheritance in it ; but they shall receive it at the resurrection of the just. For God is true and faithful ; and on this account He said, "Blessed are the meek, for they shall inherit the earth."¹

CHAP. XXXIII. — FURTHER PROOFS OF THE SAME PROPOSITION, DRAWN FROM THE PROMISES MADE BY CHRIST, WHEN HE DECLARED THAT HE WOULD DRINK OF THE FRUIT OF THE VINE WITH HIS DISCIPLES IN HIS FATHER'S KINGDOM, WHILE AT THE SAME TIME HE PROMISED TO REWARD THEM AN HUNDRED-FOLD, AND TO MAKE THEM PARTAKE OF BANQUETS. THE BLESSING PRO-NOUNCED BY JACOB HAD POINTED OUT THIS ALREADY, AS PAPIAS AND THE ELDERS HAVE INTERPRETED IT.

1. For this reason, when about to undergo His sufferings, that He might declare to Abraham and those with him the glad tidings of the inheritance being thrown open, [Christ], after He had given thanks while holding the cup, and had drunk of it, and given it to the disciples, said to them : "Drink ye all of it : this is My blood of the new covenant, which shall be shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of this vine, until that day when I will drink it new with you in my Father's kingdom."² Thus, then, He will Himself renew the inheritance of the earth, and will re-organize the mystery of the glory of [His] sons ; as David says, "He who hath renewed the face of the earth."³ He promised to drink of the fruit of the vine with His disciples, thus indicating both these points : the inheritance of the earth in which the new fruit of the vine is drunk, and the resurrection of His disciples in the flesh. For the new flesh which rises again is the same which also received the new cup. And He cannot by any means be understood as drinking of the fruit of the vine when settled down with his [disciples] above in a super-celestial place ; nor, again, are they who drink it devoid of flesh, for to drink of that which flows from the vine pertains to flesh, and not spirit.

2. And for this reason the Lord declared, "When thou makest a dinner or a supper, do not call thy friends, nor thy neighbours, nor thy kinsfolk, lest they ask thee in return, and so repay thee. But call the lame, the blind, and the poor, and thou shalt be blessed, since they cannot recompense thee, but a recompense shall be made thee at the resurrection of the just."⁴ And again He says, "Whosoever shall have left lands, or houses, or parents, or brethren, or children because of Me, he shall receive in this

world an hundred-fold, and in that to come he shall inherit eternal life."⁵ For what are the hundred-fold [rewards] in this world, the entertainments given to the poor, and the suppers for which a return is made? These are [to take place] in the times of the kingdom, that is, upon the seventh day, which has been sanctified, in which God rested from all the works which He created, which is the true Sabbath of the righteous, which they shall not be engaged in any earthly occupation ; but shall have a table at hand prepared for them by God, supplying them with all sorts of dishes.

3. The blessing of Isaac with which he blessed his younger son Jacob has the same meaning, when he says, "Behold, the smell of my son is as the smell of a full field which the Lord has blessed."⁶ But "the field is the world."⁷ And therefore he added, "God give to thee of the dew of heaven, and of the fatness of the earth, plenty of corn and wine. And let the nations serve thee, and kings bow down to thee ; and be thou lord over thy brother, and thy father's sons shall bow down to thee : cursed shall be he who shall curse thee, and blessed shall be he who shall bless thee."⁸ If any one, then, does not accept these things as referring to the appointed kingdom, he must fall into much contradiction and contrariety, as is the case with the Jews, who are involved in absolute perplexity. For not only did not the nations in this life serve this Jacob ; but even after he had received the blessing, he himself going forth [from his home], served his uncle Laban the Syrian for twenty years ;⁹ and not only was he not made lord of his brother, but he did himself bow down before his brother Esau, upon his return from Mesopotamia to his father, and offered many gifts to him.¹⁰ Moreover, in what way did he inherit much corn and wine here, he who emigrated to Egypt because of the famine which possessed the land in which he was dwelling, and became subject to Pharaoh, who was then ruling over Egypt? The predicted blessing, therefore, belongs unquestionably to the times of the kingdom, when the righteous shall bear rule upon their rising from the dead ;¹¹ when also the creation, having been renovated and set free, shall fructify with an abundance of all kinds of food, from the dew of heaven, and from the fertility of the earth : as the elders who saw John, the disciple of the Lord, related that they had heard

⁵ Matt. xix. 29; Luke xviii. 29, 30.

⁶ Gen. xxvii. 27, etc.

⁷ Matt. xiii. 38.

⁸ Gen. xxvii. 28, 29.

⁹ Gen. xxxi. 41.

¹⁰ Gen. xxxiii. 3.

¹¹ From this to the end of the section there is an Armenian version extant, to be found in the *Spicil. Solesm.* i. p. 1, edited by M. Pitra, Paris 1852, and which was taken by him from an Armenian MS. in the Mechitarist Library at Venice, described as being of the twelfth century.

¹ Matt. v. 5.

² Matt. xxvi. 27.

³ Ps. civ. 30.

⁴ Luke xiv. 12, 13.

from him how the Lord used to teach in regard to these times, and say: The days will come, in which vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each true ¹ twig ten thousand shoots, and in each one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five and twenty metretes of wine. And when any one of the saints shall lay hold of a cluster,² another shall cry out, "I am a better cluster, take me; bless the Lord through me." In like manner [the Lord declared] that a grain of wheat would produce ten thousand ears, and that every ear should have ten thousand grains, and every grain would yield ten pounds (*quinque bilibres*) of clear, pure, fine flour; and that all other fruit-bearing trees,³ and seeds and grass, would produce in similar proportions (*secundum congruentiam iis consequentem*); and that all animals feeding [only] on the productions of the earth, should [in those days] become peaceful and harmonious among each other, and be in perfect subjection to man.

4. And these things are borne witness to in writing by Papias, the hearer of John, and a companion of Polycarp, in his fourth book; for there were five books compiled (*συντεταγμένα*) by him.⁴ And he says in addition, "Now these things are credible to believers." And he says that, "when the traitor Judas did not give credit to them, and put the question, 'How then can things about to bring forth so abundantly be wrought by the Lord?' the Lord declared, 'They who shall come to these [times] shall see.'" When prophesying of these times, therefore, Esaias says: "The wolf also shall feed with the lamb, and the leopard shall take his rest with the kid; the calf also, and the bull, and the lion shall eat together; and a little boy shall lead them. The ox and the bear shall feed together, and their young ones shall agree together; and the lion shall eat straw as well as the ox. And the infant boy shall thrust his hand into the asp's den, into the nest also of the adder's brood; and they shall do no harm, nor have power to hurt anything in my holy mountain." And again he says, in recapitulation, "Wolves and lambs shall then browse together, and the lion shall eat straw like the ox, and the serpent earth as if it were bread; and they shall neither hurt nor annoy anything in my holy mountain, saith the Lord."⁵ I am quite aware that some persons endeavour to refer these words to the case of savage men, both of different nations and various

habits, who come to believe, and when they have believed, act in harmony with the righteous. But although this is [true] now with regard to some men coming from various nations to the harmony of the faith, nevertheless in the resurrection of the just [the words shall also apply] to those animals mentioned. For God is rich in all things. And it is right that when the creation is restored, all the animals should obey and be in subjection to man, and revert to the food originally given by God (for they had been originally subjected in obedience to Adam), that is, the productions of the earth. But some other occasion, and not the present, is [to be sought] for showing that the lion shall [then] feed on straw. And this indicates the large size and rich quality of the fruits. For if that animal, the lion, feeds upon straw [at that period], of what a quality must the wheat itself be whose straw shall serve as suitable food for lions?

CHAP. XXXIV. — HE FORTIFIES HIS OPINIONS WITH REGARD TO THE TEMPORAL AND EARTHLY KINGDOM OF THE SAINTS AFTER THEIR RESURRECTION, BY THE VARIOUS TESTIMONIES OF ISAIAH, EZEKIEL, JEREMIAH, AND DANIEL; ALSO BY THE PARABLE OF THE SERVANT'S WATCHING, TO WHOM THE LORD PROMISED THAT HE WOULD MINISTER.

1. Then, too, Isaiah himself has plainly declared that there shall be joy of this nature at the resurrection of the just, when he says: "The dead shall rise again; those, too, who are in the tombs shall arise, and those who are in the earth shall rejoice. For the dew from Thee is health to them."⁶ And this again Ezekiel also says: "Behold, I will open your tombs, and will bring you forth out of your graves; when I will draw my people from the sepulchres, and I will put breath in you, and ye shall live; and I will place you on your own land, and ye shall know that I am the LORD."⁷ And again the same speaks thus: "These things saith the LORD, I will gather Israel from all nations whither they have been driven, and I shall be sanctified in them in the sight of the sons of the nations: and they shall dwell in their own land, which I gave to my servant Jacob. And they shall dwell in it in peace; and they shall build houses, and plant vineyards, and dwell in hope, when I shall cause judgment to fall among all who have dishonoured them, among those who encircle them round about; and they shall know that I am the LORD their God, and the God of their fathers."⁸ Now I have shown a short time ago that the church is the seed of Abraham; and for this reason, that we may know that He who in the New Testament "raises up from the stones children unto

¹ This word "true" is not found in the Armenian.

² Or, following Arm. vers., "But if any one shall lay hold of an holy cluster."

³ The Arm. vers. is here followed; the old Latin reads, "Et reliqua autem poma."

⁴ [See pp. 151-154, this volume.]

⁵ Isa. xl. 6, etc.

⁶ Isa. xxvi. 19.

⁷ Ezek. xxxvii. 12, etc.

⁸ Ezek. xxviii. 25, 26.

Abraham,"¹ is He who will gather, according to the Old Testament, those that shall be saved from all the nations, Jeremiah says: "Behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, who led the children of Israel from the north, and from every region whither they had been driven; He will restore them to their own land which He gave to their fathers."²

2. That the whole creation shall, according to God's will, obtain a vast increase, that it may bring forth and sustain fruits such [as we have mentioned], Isaiah declares: "And there shall be upon every high mountain, and upon every prominent hill, water running everywhere in that day, when many shall perish, when walls shall fall. And the light of the moon shall be as the light of the sun, seven times that of the day, when He shall heal the anguish of His people, and do away with the pain of His stroke."³ Now "the pain of the stroke" means that inflicted at the beginning upon disobedient man in Adam, that is, death; which [stroke] the Lord will heal when He raises us from the dead, and restores the inheritance of the fathers, as Isaiah again says: "And thou shalt be confident in the LORD, and He will cause thee to pass over the whole earth, and feed thee with the inheritance of Jacob thy father."⁴ This is what the Lord declared: "Happy are those servants whom the Lord when He cometh shall find watching. Verily I say unto you, that He shall gird Himself, and make them to sit down [to meat], and will come forth and serve them. And if He shall come in the evening watch, and find them so, blessed are they, because He shall make them sit down, and minister to them; or if this be in the second, or it be in the third, blessed are they."⁵ Again John also says the very same in the Apocalypse: "Blessed and holy is he who has part in the first resurrection."⁶ Then, too, Isaiah has declared the time when these events shall occur; he says: "And I said, Lord, how long? Until the cities be wasted without inhabitant, and the houses be without men, and the earth be left a desert. And after these things the LORD shall remove us men far away (*longe nos faciet Deus homines*), and those who shall remain shall multiply upon the earth."⁷ Then Daniel also says this very thing: "And the kingdom and dominion, and the greatness of those under the heaven, is given to the saints of the Most High God, whose kingdom is everlasting, and all dominions shall serve and obey

Him."⁸ And lest the promise named should be understood as referring to this time, it was declared to the prophet: "And come thou, and stand in thy lot at the consummation of the days."⁹

3. Now, that the promises were not announced to the prophets and the fathers alone, but to the Churches united to these from the nations, whom also the Spirit terms "the islands" (both because they are established in the midst of turbulence, suffer the storm of blasphemies, exist as a harbour of safety to those in peril, and are the refuge of those who love the height [of heaven], and strive to avoid Bythus, that is, the depth of error), Jeremiah thus declares: "Hear the word of the LORD, ye nations, and declare it to the isles afar off; say ye, that the LORD will scatter Israel, He will gather him, and keep him, as one feeding his flock of sheep. For the Lord hath redeemed Jacob, and rescued him from the hand of one stronger than he. And they shall come and rejoice in Mount Zion, and shall come to what is good, and into a land of wheat, and wine, and fruits, of animals and of sheep; and their soul shall be as a tree bearing fruit, and they shall hunger no more. At that time also shall the virgins rejoice in the company of the young men: the old men, too, shall be glad, and I will turn their sorrow into joy; and I will make them exult, and will magnify them, and satiate the souls of the priests the sons of Levi; and my people shall be satiated with my goodness."¹⁰ Now, in the preceding book¹¹ I have shown that all the disciples of the Lord are Levites and priests, they who used in the temple to profane the Sabbath, but are blameless.¹² Promises of such a nature, therefore, do indicate in the clearest manner the feasting of that creation in the kingdom of the righteous, which God promises that He will Himself serve.

4. Then again, speaking of Jerusalem, and of Him reigning there, Isaiah declares, "Thus saith the LORD, Happy is he who hath seed in Zion, and servants in Jerusalem. Behold, a righteous king shall reign, and princes shall rule with judgment."¹³ And with regard to the foundation on which it shall be rebuilt, he says: "Behold, I will lay in order for thee a carbuncle stone, and sapphire for thy foundations; and I will lay thy ramparts with jasper, and thy gates with crystal, and thy wall with choice stones: and all thy children shall be taught of God, and great shall be the peace of thy children; and in righteousness shalt thou be built up."¹⁴ And yet again

¹ Matt. iii. 9.

² Jer. xxiii. 7, 6.

³ Isa. xxx. 25, 26.

⁴ Isa. lviii. 14.

⁵ Luke xii. 37, 38.

⁶ Rev. xx. 6.

⁷ Isa. vi. 11.

⁸ Dan. vii. 27.

⁹ Dan. xii. 13.

¹⁰ Jer. xxxi. 10, etc.

¹¹ See iv. 8, 3.

¹² Matt. xii. 5.

¹³ Isa. xxxi. 9, xxxii. 1.

¹⁴ Isa. liv. 11-14.

does he say the same thing: "Behold, I make Jerusalem a rejoicing, and my people [a joy]; for the voice of weeping shall be no more heard in her, nor the voice of crying. Also there shall not be there any immature [one], nor an old man who does not fulfil his time: for the youth shall be of a hundred years; and the sinner shall die a hundred years old, yet shall be accursed. And they shall build houses, and inhabit them themselves; and shall plant vineyards, and eat the fruit of them themselves, and shall drink wine. And they shall not build, and others inhabit; neither shall they prepare the vineyard, and others eat. For as the days of the tree of life shall be the days of the people in thee; for the works of their hands shall endure."¹

CHAP. XXXV. — HE CONTENDS THAT THESE TESTIMONIES ALREADY ALLEGED CANNOT BE UNDERSTOOD ALLEGORICALLY OF CELESTIAL BLESSINGS, BUT THAT THEY SHALL HAVE THEIR FULFILMENT AFTER THE COMING OF ANTICHRIST, AND THE RESURRECTION, IN THE TERRESTRIAL JERUSALEM. TO THE FORMER PROPHECIES HE SUBJOINS OTHERS DRAWN FROM ISAIAH, JEREMIAH, AND THE APOCALYPSE OF JOHN.

1. If, however, any shall endeavour to allegorize [prophecies] of this kind, they shall not be found consistent with themselves in all points, and shall be confuted by the teaching of the very expressions [in question]. For example: "When the cities" of the Gentiles "shall be desolate, so that they be not inhabited, and the houses so that there shall be no men in them, and the land shall be left desolate."² "For, behold," says Isaiah, "the day of the LORD cometh past remedy, full of fury and wrath, to lay waste the city of the earth, and to root sinners out of it."³ And again he says, "Let him be taken away, that he behold not the glory of God."⁴ And when these things are done, he says, "God will remove men far away, and those that are left shall multiply in the earth."⁵ "And they shall build houses, and shall inhabit them themselves: and plant vineyards, and eat of them themselves."⁶ For all these and other words were unquestionably spoken in reference to the resurrection of the just, which takes place after the coming of Antichrist, and the destruction of all nations under his rule; in [the times of] which [resurrection] the righteous shall reign in the earth, waxing stronger by the sight of the Lord: and through Him they shall become accustomed to partake in the glory of God the Father, and shall enjoy in the kingdom in-

tercourse and communion with the holy angels, and union with spiritual beings; and [with respect to] those whom the Lord shall find in the flesh, awaiting Him from heaven, and who have suffered tribulation, as well as escaped the hands of the Wicked one. For it is in reference to them that the prophet says: "And those that are left shall multiply upon the earth." And Jeremiah⁷ the prophet has pointed out, that as many believers as God has prepared for this purpose, to multiply those left upon earth, should both be under the rule of the saints to minister to this Jerusalem, and that [His] kingdom shall be in it, saying, "Look around Jerusalem towards the east, and behold the joy which comes to thee from God Himself. Behold, thy sons shall come whom thou hast sent forth: they shall come in a band from the east even unto the west, by the word of that Holy One, rejoicing in that splendour which is from thy God. O Jerusalem, put off thy robe of mourning and of affliction, and put on that beauty of eternal splendour from thy God. Gird thyself with the double garment of that righteousness proceeding from thy God; place the mitre of eternal glory upon thine head. For God will show thy glory to the whole earth under heaven. For thy name shall for ever be called by God Himself, the peace of righteousness and glory to him that worships God. Arise, Jerusalem, stand on high, and look towards the east, and behold thy sons from the rising of the sun, even to the west, by the word of that Holy One, rejoicing in the very remembrance of God. For the footmen have gone forth from thee, while they were drawn away by the enemy. God shall bring them in to thee, being borne with glory as the throne of a kingdom. For God has decreed that every high mountain shall be brought low, and the eternal hills, and that the valleys be filled, so that the surface of the earth be rendered smooth, that Israel, the glory of God, may walk in safety. The woods, too, shall make shady places, and every sweet-smelling tree shall be for Israel itself by the command of God. For God shall go before with joy in the light of His splendour, with the pity and righteousness which proceeds from Him."

2. Now all these things being such as they are, cannot be understood in reference to super-celestial matters; "for God," it is said, "will show to the whole earth that is under heaven thy glory." But in the times of the kingdom, the earth has been called again by Christ [to its pristine condition], and Jerusalem rebuilt after the pattern of the Jerusalem above, of which the prophet Isaiah says, "Behold, I have depicted thy walls upon my hands, and thou art always in

¹ Isa. lxxv. 18.

² Isa. vi. 11.

³ Isa. xlii. 9.

⁴ Isa. xxvi. 10.

⁵ Isa. vi. 12.

⁶ Isa. lxxv. 21.

⁷ The long quotation following is not found in Jeremiah, but in the apocryphal book of Baruch, chap. iv. 36, etc., and the whole of chap. v.

my sight." ¹ And the apostle, too, writing to the Galatians, says in like manner, "But the Jerusalem which is above is free, which is the mother of us all." ² He does not say this with any thought of an erratic Æon, or of any other power which departed from the Pleroma, or of Prunicus, but of the Jerusalem which has been delineated on [God's] hands. And in the Apocalypse John saw this new [Jerusalem] descending upon the new earth. ³ For after the times of the kingdom, he says, "I saw a great white throne, and Him who sat upon it, from whose face the earth fled away, and the heavens; and there was no more place for them." ⁴ And he sets forth, too, the things connected with the general resurrection and the judgment, mentioning "the dead, great and small." "The sea," he says, "gave up the dead which it had in it, and death and hell delivered up the dead that they contained; and the books were opened. Moreover," he says, "the book of life was opened, and the dead were judged out of those things that were written in the books, according to their works; and death and hell were sent into the lake of fire, the second death." ⁵ Now this is what is called Gehenna, which the Lord styled eternal fire. ⁶ "And if any one," it is said, "was not found written in the book of life, he was sent into the lake of fire." ⁷ And after this, he says, "I saw a new heaven and a new earth, for the first heaven and earth have passed away; also there was no more sea. And I saw the holy city, new Jerusalem, coming down from heaven, as a bride adorned for her husband." "And I heard," it is said, "a great voice from the throne, saying, Behold, the tabernacle of God is with men, and He will dwell with them; and they shall be His people, and God Himself shall be with them as their God. And He will wipe away every tear from their eyes; and death shall be no more, neither sorrow, nor crying, neither shall there be any more pain, because the former things have passed away." ⁸ Isaiah also declares the very same: "For there shall be a new heaven and a new earth; and there shall be no remembrance of the former, neither shall the heart think about them, but they shall find in it joy and exultation." ⁹ Now this is what has been said by the apostle: "For the fashion of this world passeth away." ¹⁰ To the same purpose did the Lord also declare, "Heaven and earth shall pass away." ¹¹ When these things, therefore, pass away above the earth,

John, the Lord's disciple, says that the new Jerusalem above shall [then] descend, as a bride adorned for her husband; and that this is the tabernacle of God, in which God will dwell with men. Of this Jerusalem the former one is an image — that Jerusalem of the former earth in which the righteous are disciplined beforehand for incorruption and prepared for salvation. And of this tabernacle Moses received the pattern in the mount; ¹² and nothing is capable of being allegorized, but all things are steadfast, and true, and substantial, having been made by God for righteous men's enjoyment. For as it is God truly who raises up man, so also does man truly rise from the dead, and not allegorically, as I have shown repeatedly. And as he rises actually, so also shall he be actually disciplined beforehand for incorruption, and shall go forwards and flourish in the times of the kingdom, in order that he may be capable of receiving the glory of the Father. Then, when all things are made new, he shall truly dwell in the city of God. For it is said, "He that sitteth on the throne said, Behold, I make all things new. And the Lord says, Write all this; for these words are faithful and true. And He said to me, They are done." ¹³ And this is the truth of the matter.

CHAP. XXXVI. — MEN SHALL BE ACTUALLY RAISED: THE WORLD SHALL NOT BE ANNIHILATED; BUT THERE SHALL BE VARIOUS MANSIONS FOR THE SAINTS, ACCORDING TO THE RANK ALLOTTED TO EACH INDIVIDUAL. ALL THINGS SHALL BE SUBJECT TO GOD THE FATHER, AND SO SHALL HE BE ALL IN ALL.

1. For since there are real men, so must there also be a real establishment (*plantationem*), that they vanish not away among non-existent things, but progress among those which have an actual existence. For neither is the substance nor the essence of the creation annihilated (for faithful and true is He who has established it), but "the *fashion* of the world passeth away;" ¹⁴ that is, those things among which transgression has occurred, since man has grown old in them. And therefore this [present] fashion has been formed temporary, God foreknowing all things; as I have pointed out in the preceding book, ¹⁵ and have also shown, as far as was possible, the cause of the creation of this world of temporal things. But when this [present] fashion [of things] passes away, and man has been renewed, and flourishes in an incorruptible state, so as to preclude the possibility of becoming old, [then] there shall be the new heaven and the new earth, in which the new man shall remain [con-

¹ Isa. xlix. 16.

² Gal. iv. 26.

³ Rev. xxi. 2.

⁴ Rev. xx. 11.

⁵ Rev. xx. 12-14.

⁶ Matt. xxv. 41.

⁷ Rev. xx. 15.

⁸ Rev. xxi. 1-4.

⁹ Isa lxxv. 17, 18.

¹⁰ 1 Cor. vii. 31

¹¹ Matt. xxvi. 35.

¹² Ex. xxv. 40.

¹³ Rev. xxi. 5, 6.

¹⁴ 1 Cor. vii. 31.

¹⁵ Lib. iv. 5, 6.

tinually], always holding fresh converse with God. And since (*or*, that) these things shall ever continue without end, Isaiah declares, "For as the new heavens and the new earth which I do make, continue in my sight, saith the LORD, so shall your seed and your name remain."¹ And as the presbyters say, Then those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of paradise, and others shall possess the splendour of the city; for everywhere the Saviour² shall be seen according as they who see Him shall be worthy.

2. [They say, moreover], that there is this distinction between the habitation of those who produce an hundred-fold, and that of those who produce sixty-fold, and that of those who produce thirty-fold: for the first will be taken up into the heavens, the second will dwell in paradise, the last will inhabit the city; and that it was on this account the Lord declared, "In My Father's house are many mansions."³ For all things belong to God, who supplies all with a suitable dwelling-place; even as His Word says, that a share is allotted to all by the Father, according as each person is or shall be worthy. And this is the couch on which the guests shall recline, having been invited to the wedding.⁴ The presbyters, the disciples of the apostles, affirm that this is the gradation and arrangement of those who are saved, and that they advance through steps of this nature; also that they ascend through the Spirit to the Son, and through the Son to the Father, and that in due time the Son will yield up His work to the Father, even as it is said by the apostle, "For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."⁵ For in the times of the kingdom, the righteous man who is upon the earth shall then forget to die. "But when He saith, All things shall be subdued unto Him, it is manifest that He is

excepted who did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him who put all things under Him, that God may be all in all."⁶

3. John, therefore, did distinctly foresee the first "resurrection of the just,"⁷ and the inheritance in the kingdom of the earth; and what the prophets have prophesied concerning it harmonize [with his vision]. For the Lord also taught these things, when He promised that He would have the mixed cup new with His disciples in the kingdom. The apostle, too, has confessed that the creation shall be free from the bondage of corruption, [so as to pass] into the liberty of the sons of God.⁸ And in all these things, and by them all, the same God the Father is manifested, who fashioned man, and gave promise of the inheritance of the earth to the fathers, who brought it (the creature) forth [from bondage] at the resurrection of the just, and fulfils the promises for the kingdom of His Son; subsequently bestowing in a paternal manner those things which neither the eye has seen, nor the ear has heard, nor has [thought concerning them] arisen within the heart of man.⁹ For there is the one Son, who accomplished His Father's will; and one human race also in which the mysteries of God are wrought, "which the angels desire to look into;"¹⁰ and they are not able to search out the wisdom of God, by means of which His handiwork, confirmed and incorporated with His Son, is brought to perfection; that His offspring, the First-begotten Word, should descend to the creature (*facturam*), that is, to what had been moulded (*plasma*), and that it should be contained by Him; and, on the other hand, the creature should contain the Word, and ascend to Him, passing beyond the angels, and be made after the image and likeness of God.¹¹

¹ Isa. lxvi. 22.

² Thus in a Greek fragment; in the Old Latin, *Deus*.

³ John xiv. 2.

⁴ Matt. xxii. 10.

⁵ 1 Cor. xx. 25, 26.

⁶ 1 Cor. xv. 27, 28.

⁷ Luke xiv. 14.

⁸ Rom. viii. 21.

⁹ 1 Cor. ii. 9; Isa. lxiv. 4.

¹⁰ 1 Pet. i. 12.

¹¹ Grabe and others suppose that some part of the work has been lost, so that the above was not its original conclusion.