

“On Christ and Antichrist” and “On the End of the World”

by Hippolytus

On Christ and Antichrist

1. As it was your desire, my beloved brother Theophilus, to be thoroughly informed on those topics which I put summarily before you, I have thought it right to set these matters of inquiry clearly forth to your view, drawing largely from the Holy Scriptures themselves as from a holy fountain, in order that you may not only have the pleasure of hearing them on the testimony of men, but may also be able, by surveying them in the light of (divine) authority, to glorify God in all. For this will be as a sure supply furnished you by us for your journey in this present life, so that by ready argument applying things ill understood and apprehended by most, you may sow them in the ground of your heart, as in a rich and clean soil. By these, too, you will be able to silence those who oppose and gainsay the word of salvation. Only see that you do not give these things over to unbelieving and blasphemous tongues, for that is no common danger. But impart them to pious and faithful men, who desire to live holily and righteously with fear. For it is not to no purpose that the blessed apostle exhorts Timothy, and says, O Timothy, keep that which is committed to your trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith. And again, You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard of me in many exhortations, commit to faithful men, who shall be able to teach others also. If, then, the blessed (apostle) delivered these things with a pious caution, which could be easily known by all, as he perceived in the spirit that all men have not faith, 2 Thessalonians 3:2 how much greater will be our danger, if, rashly and without thought, we commit the revelations of God to profane and unworthy men?

2. For as the blessed prophets were made, so to speak, eyes for us, they foresaw through faith the mysteries of the word, and became ministers of these things also to succeeding generations, not only reporting the past, but also announcing I the present and the future, so that the prophet might not appear to be one only for the time being, but might also predict the future for all generations, and so be reckoned a (true) prophet. For these fathers were furnished with the Spirit, and largely honoured by the Word Himself; and just as it is with instruments of music. so had they the Word always, like the plectrum, in union with them, and when moved by Him the prophets announced what God willed. For they spoke not of their own power (let there be no mistake as to that), neither did they declare what pleased themselves. But First of all they were endowed with wisdom by the Word, and then again were rightly instructed in the future by means of visions. And then, when thus themselves fully convinced, they spoke those things which were revealed by God to them alone, and concealed from all others. For with what reason should the prophet be called a prophet, unless he in spirit foresaw the future? For if the prophet spoke of any chance event, he would not be a prophet then in speaking of things which were under the eye of all. But one who sets forth in detail things yet to be, was rightly judged a prophet.

Wherefore prophets were with good reason called from the very first seers. 1 Samuel 9:9 And hence we, too, who are rightly instructed in what was declared aforetime by them, speak not of our own capacity. For we do not attempt to made any change one way or another among ourselves in the words that were spoken of old by them, but we make the Scriptures in which these are written public, and read them to those who can believe rightly; for that is a common benefit for both parties: for him who speaks, in holding in memory and setting forth correctly things uttered of old; and for him who hears, in giving attention to the things spoken. Since, then, in this there is a work assigned to both parties together, viz., to him who speaks, that he speak forth faithfully without regard to risk, and to him who hears, that he hear and receive in faith that which is spoken, I beseech you to strive together with me in prayer to God.

3. Do you wish then to know in what manner the Word of God, who was again the Son of God, as He was of old the Word, communicated His revelations to the blessed prophets in former times? Well, as the Word shows His compassion and His denial of all respect of persons by all the saints, He enlightens them and adapts them to that which is advantageous for us, like a skilful physician, understanding the weakness of men. And the ignorant He loves to teach, and the erring He turns again to His own true way. And by those who live by faith He is easily found; and to those of pure eye and holy heart, who desire to knock at the door, He opens immediately. For He casts away none of His servants as unworthy of the divine mysteries. He does not esteem the rich man more highly than the poor, nor does He despise the poor man for his poverty. He does not disdain the barbarian, nor does He set the eunuch aside as no man. He does not hate the female on account of the woman's act of disobedience in the beginning, nor does He reject the male on account of the man's transgression. But He seeks all, and desires to save all, wishing to make all the children of God, and calling all the saints unto one perfect man. For there is also one Son (or Servant) of God, by whom we too, receiving the regeneration through the Holy Spirit, desire to come all unto one perfect and heavenly man. Ephesians 4:13

4. For whereas the Word of God was without flesh, He took upon Himself the holy flesh by the Holy Virgin, and prepared a robe which He wove for Himself, like a bridegroom, in the sufferings of the cross, in order that by uniting His own power with our mortal body, and by mixing the incorruptible with the corruptible, and the strong with the weak, He might save perishing man. The web-beam, therefore, is the passion of the Lord upon the cross, and the warp on it is the power of the Holy Spirit, and the woof is the holy flesh wrought (woven) by the Spirit, and the thread is the grace which by the love of Christ binds and unites the two in one, and the combs or (rods) are the Word; and the workers are the patriarchs and prophets who weave the fair, long, perfect tunic for Christ; and the Word passing through these, like the combs or (rods), completes through them that which His Father wills.

5. But as time now presses for the consideration of the question immediately in hand, and as what has been already said in the introduction with regard to the glory of God, may suffice, it is proper that we take the Holy Scriptures themselves in hand, and find out from them what, and of what manner, the coming of Antichrist is; on what occasion and at what time that implores one shall be revealed; and whence and from what tribe (he shall come); and what his name is, which is indicated by the number in the Scripture; and how he shall work error among the people, gathering them from the ends of the earth; and (how) he shall stir up tribulation and persecution against the saints; and how he shall glorify

himself as God; and what his end shall be; and how the sudden appearing of the Lord shall be revealed from heaven; and what the conflagration of the whole world shall be; and what the glorious and heavenly kingdom of the saints is to be, when they reign together with Christ; and what the punishment of the wicked by fire.

6. Now, as our Lord Jesus Christ, who is also God, was prophesied of under the figure of a lion, on account of His royalty and glory, in the same way have the Scriptures also aforetime spoken of Antichrist as a lion, on account of his tyranny and violence. For the deceiver seeks to liken himself in all things to the Son of God. Christ is a lion, so Antichrist is also a lion; Christ is a king, John 18:37 so Antichrist is also a king. The Saviour was manifested as a lamb; John 1:29 so he too, in like manner, will appear as a lamb, though within he is a wolf. The Saviour came into the World in the circumcision, and he will come in the same manner. The Lord sent apostles among all the nations, and he in like manner will send false apostles. The Saviour gathered together the sheep that were scattered abroad, and he in like manner will bring together a people that is scattered abroad. The Lord gave a seal to those who believed on Him, and he will give one like manner. The Saviour appeared in the form of man, and he too will come in the form of a man. The Saviour raised up and showed His holy flesh like a temple, John 2:19 and he will raise a temple of stone in Jerusalem. And his seductive arts we shall exhibit in what follows. But for the present let us turn to the question in hand.

7. Now the blessed Jacob speaks to the following effect in his benedictions, testifying prophetically of our Lord and Saviour: Judah, let your brethren praise you: your hand shall be on the neck of your enemies; your father's children shall bow down before you. Judah is a lion's cub: from the shoot, my son, you are gone up: he stooped down, he couched as a lion, and as a lion's cub; who shall rouse him up? A ruler shall not depart from Judah, nor a leader from his thighs, until he come for whom it is reserved; and he shall be the expectation of the nations. Binding his ass to a vine, and his ass's colt to the vine tendril; he shall wash his garment in wine, and his clothes in the blood of the grapes. His eyes shall be gladsome as with wine, and his teeth shall be whiter than milk.

8. Knowing, then, as I do, how to explain these things in detail, I deem it right at present to quote the words themselves. But since the expressions themselves urge us to speak of them. I shall not omit to do so. For these are truly divine and glorious things, and things well calculated to benefit the soul. The prophet, in using the expression, a lion's cub, means him who sprang from Judah and David according to the flesh, who was not made indeed of the seed of David, but was conceived by the (power of the) Holy Ghost, and came forth from the holy shoot of earth. For Isaiah says, There shall come forth a rod out of the root of Jesse, and a flower shall grow up out of it. Isaiah 11:1 That which is called by Isaiah a flower, Jacob calls a shoot. For first he shot forth, and then he flourished in the world. And the expression, he stooped down, he couched as a lion, and as a lion's cub, refers to the three days' sleep (death, couching) of Christ; as also Isaiah says, How is faithful Sion become an harlot! It was full of judgment; in which righteousness lodged (couched); but now murderers. Isaiah 1:21 And David says to the same effect, I laid me down (couched) and slept; I awoke: for the Lord will sustain me; in which words he points to the fact of his sleep and rising again. And Jacob says, Who shall rouse him up? And that is just what David

and Paul both refer to, as when Paul says, and God the Father, who raised Him from the dead. Galatians 1:1

9. And in saying, A ruler shall not depart from Judah, nor a leader from his thighs, until he come for whom it is reserved; and he shall be the expectation of the nations, he referred the fulfilment (of that prophecy) to Christ. For He is our expectation. For we expect Him, (and) by faith we behold Him as He comes from heaven with power.

10. Binding his ass to a vine: that means that He unites His people of the circumcision with His own calling (vocation). For He was the vine. John 15:1 And his ass's colt to the vine-tendril: that denotes the people of the Gentiles, as He calls the circumcision and the uncircumcision unto one faith.

11. He shall wash his garment in wine, that is, according to that voice of His Father which came down by the Holy Ghost at the Jordan. And his clothes in the blood of the grape. In the blood of what grape, then, but just His own flesh, which hung upon the tree like a cluster of grapes?— from whose side also flowed two streams, of blood and water, in which the nations are washed and purified, which (nations) He may be supposed to have as a robe about Him.

12. His eyes gladsome with wine. And what are the eyes of Christ but the blessed prophets, who foresaw in the Spirit, and announced beforehand, the sufferings that were to befall Him, and rejoiced in seeing Him in power with spiritual eyes, being furnished (for their vocation) by the word Himself and His grace?

13. And in saying, And his teeth (shall be) whiter than milk, he referred to the commandments that proceed from the holy mouth of Christ, and which are pure (purify) as milk.

14. Thus did the Scriptures preach before-time of this lion and lion's cub. And in like manner also we find it written regarding Antichrist. For Moses speaks thus: Dan is a lion's cub, and he shall leap from Bashan. Deuteronomy 33:22 But that no one may err by supposing that this is said of the Saviour, let him attend carefully to the matter. Dan, he says, is a lion's cub; and in naming the tribe of Dan, he declared clearly the tribe from which Antichrist is destined to spring. For as Christ springs from the tribe of Judah, so Antichrist is to spring from the tribe of Dan. And that the case stands thus, we see also from the words of Jacob: Let Dan be a serpent, lying upon the ground, biting the horse's heel. Genesis 49:17 What, then, is meant by the serpent but Antichrist, that deceiver who is mentioned in Genesis, Genesis 3:1 who deceived Eve and supplanted Adam (πτερνι'σας, bruised Adam's heel)? But since it is necessary to prove this assertion by sufficient testimony, we shall not shrink from the task.

15. That it is in reality out of the tribe of Dan, then, that that tyrant and king, that dread judge, that son of the devil, is destined to spring and arise, the prophet testifies when he says, Dan shall judge his people, as (he is) also one tribe in Israel. Genesis 49:16 But some one may say that this refers to Samson, who sprang from the tribe of Dan, and judged the people twenty years. Well, the prophecy had its partial fulfilment in Samson, but its complete fulfilment is reserved for Antichrist. For Jeremiah also speaks to this effect: From Dan we are to hear the sound of the swiftness of his horses: the whole land

trembled at the sound of the neighing, of the driving of his horses. Jeremiah 8:16 And another prophet says: He shall gather together all his strength, from the east even to the west. They whom he calls, and they whom he calls not, shall go with him. He shall make the sea white with the sails of his ships, and the plain black with the shields of his armaments. And whosoever shall oppose him in war shall fall by the sword. That these things, then, are said of no one else but that tyrant, and shameless one, and adversary of God, we shall show in what follows.

16. But Isaiah also speaks thus: And it shall come to pass, that when the Lord has performed His whole work upon Mount Zion and on Jerusalem, He will punish (visit) the stout mind, the king of Assyria, and the greatness (height) of the glory of his eyes. For he said, By my strength will I do it, and by the wisdom of my understanding I will remove the bounds of the peoples, and will rob them of their strength: and I will make the inhabited cities tremble, and will gather the whole world in my hand like a nest, and I will lift it up like eggs that are left. And there is no one that shall escape or gainsay me, and open the mouth and chatter. Shall the axe boast itself without him that hews therewith? Or shall the saw magnify itself without him that shakes (draws) it? As if one should raise a rod or a staff, and the staff should lift itself up: and not thus. But the Lord shall send dishonour unto your honour; and into your glory a burning fire shall burn. And the light of Israel shall be a fire, and shall sanctify him in flame, and shall consume the forest like grass.

17. And again he says in another place: How has the exactor ceased, and how has the oppressor ceased! God has broken the yoke of the rulers of sinners, He who smote the people in wrath, and with an incurable stroke: He that strikes the people with an incurable stroke, which He did not spare. He ceased (rested) confidently: the whole earth shouts with rejoicing. The trees of Lebanon rejoiced at you, and the cedar of Lebanon, (saying), Since you are laid down, no feller has come up against us. Hell from beneath is moved at meeting you: all the mighty ones, the rulers of the earth, are gathered together — the lords from their thrones. All the kings of the nations, all they shall answer together, and shall say, And you, too, art taken as we; and you are reckoned among us. Your pomp is brought down to earth, your great rejoicing: they will spread decay under you; and the worm shall be your covering. How are you fallen from heaven, O Lucifer, son of the morning! He is cast down to the ground who sends off to all the nations. And you said in your mind, I will ascend into heaven, I will set my throne above the stars of heaven: I will sit down upon the lofty mountains towards the north: I will ascend above the clouds: I will be like the Most High. Yet now you shall be brought down to hell, and to the foundations of the earth! They that see you shall wonder at you, and shall say, This is the man that excited the earth, that did shake kings, that made the whole world a wilderness, and destroyed the cities, that released not those in prison. All the kings of the earth did lie in honour, every one in his own house; but you shall be cast out on the mountains like a loathsome carcass, with many who fall, pierced through with the sword, and going down to hell. As a garment stained with blood is not pure, so neither shall you be comely (or clean); because you have destroyed my land, and slain my people. You shall not abide, enduring for ever, a wicked seed. Prepare your children for slaughter, for the sins of your father, that they rise not, neither possess my land. Isaiah 14:4-21

18. Ezekiel also speaks of him to the same effect, thus: Thus says the Lord God, Because your heart is lifted up, and you have said, I am God, I sit in the seat of God, in the midst of the sea; yet are you a man, and not God, (though) you have set your heart as the heart of God. Are you wiser than Daniel? Have the wise not instructed you in their wisdom? With your wisdom or with your understanding have you gotten you power, and gold and silver in your treasures? By your great wisdom and by your traffic have you increased your power? Your heart is lifted up in your power. Therefore thus says the Lord God: Because you have set your heart as the heart of God: behold, therefore I will bring strangers upon you, plagues from the nations: and they shall draw their swords against you, and against the beauty of your wisdom; and they shall level your beauty to destruction; and they shall bring you down; and you shall die by the death of the wounded in the midst of the sea. Will you yet say before them that slay you, I am God? But you are a man, and no God, in the hand of them that wound you. You shall die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, says the Lord. Ezekiel 28:2-10

19. These words then being thus presented, let us observe somewhat in detail what Daniel says in his visions. For in distinguishing the kingdoms that are to rise after these things, he showed also the coming of Antichrist in the last times, and the consummation of the whole world. In expounding the vision of Nebuchadnezzar, then, he speaks thus: You, O king, saw, and behold a great image standing before your face: the head of which was of fine gold, its arms and shoulders of silver, its belly and its thighs of brass, and its legs of iron, (and) its feet part of iron and part of clay. You saw, then, till that a stone was cut out without hands, and smote the image upon the feet that were of iron and clay, and broke them to an end. Then were the clay, the iron, the brass, the silver, (and) the gold broken, and became like the chaff from the summer threshing-floor; and the strength (fullness) of the wind carried them away, and there was no place found for them. And the stone that smote the image became a great mountain, and filled the whole earth. Daniel 2:31-35

20. Now if we set Daniel's own visions also side by side with this, we shall have one exposition to give of the two together, and shall (be able to) show how concordant with each other they are, and how true. For he speaks thus: I Daniel saw, and behold the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first (was) like a lioness, and had wings as of an eagle. I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold a second beast like to a bear, and it was made stand on one part, and it had three ribs in the mouth of it. I beheld, and lo a beast like a leopard, and it had upon the back of it four wings of a fowl, and the beast had four heads. After this I saw, and behold a fourth beast, dreadful and terrible, and strong exceedingly; it had iron teeth and claws of brass, which devoured and broke in pieces, and it stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns. I considered its horns, and behold there came up among them another little horn, and before it there were three of the first horns plucked up by the roots; and behold in this horn were eyes like the eyes of man, and a mouth speaking great things. Daniel 7:2-8

21. I beheld till the thrones were set, and the Ancient of days did sit: and His garment was white as snow, and the hair of His head like pure wool: His throne was a flame of fire, His wheels were a burning

fire. A stream of fire flowed before Him. Thousand thousands ministered unto Him, and ten thousand times ten thousand stood around Him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spoke, till the beast was slain and perished, and his body given to the burning of fire. And the dominion of the other beasts was taken away. Daniel 7:9-12

22. I saw in the night vision, and, behold, one like the Son of man was coming with the clouds of heaven, and came to the Ancient of days, and was brought near before Him. And there was given Him dominion, and honour, and the kingdom; and all peoples, tribes, and tongues shall serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom shall not be destroyed. Daniel 7:13-14

23. Now since these things, spoken as they are with a mystical meaning, may seem to some hard to understand, we shall keep back nothing fitted to impart an intelligent apprehension of them to those who are possessed of a sound mind. He said, then, that a lioness came up from the sea, and by that he meant the kingdom of the Babylonians in the world, which also was the head of gold on the image. In saying that it had wings as of an eagle, he meant that Nebuchadnezzar the king was lifted up and was exalted against God. Then he says, the wings thereof were plucked, that is to say, his glory was destroyed; for he was driven out of his kingdom. And the words, a man's heart was given to it, and it was made stand upon the feet as a man, refer to the fact that he repented and recognised himself to be only a man, and gave the glory to God.

24. Then, after the lioness, he sees a second beast like a bear, and that denoted the Persians. For after the Babylonians, the Persians held the sovereign power. And in saying that there were three ribs in the mouth of it, he pointed to three nations, viz., the Persians, and the Medes, and the Babylonians; which were also represented on the image by the silver after the gold. Then (there was) the third beast, a leopard, which meant the Greeks. For after the Persians, Alexander of Macedon obtained the sovereign power on subverting Darius, as is also shown by the brass on the image. And in saying that it had four wings of a fowl, he taught us most clearly how the kingdom of Alexander was partitioned. For in speaking of four heads, he made mention of four kings, viz., those who arose out of that (kingdom). For Alexander, when dying, partitioned out his kingdom into four divisions.

25. Then he says: A fourth beast, dreadful and terrible; it had iron teeth and claws of brass. And who are these but the Romans? Which (kingdom) is meant by the iron — the kingdom which is now established; for the legs of that (image) were of iron. And after this, what remains, beloved, but the toes of the feet of the image, in which part is iron and part clay, mixed together? And mystically by the toes of the feet he meant the kings who are to arise from among them; as Daniel also says (in the words), I considered the beast, and lo there were ten horns behind it, among which shall rise another (horn), an offshoot, and shall pluck up by the roots the three (that were) before it. And under this was signified none other than Antichrist, who is also himself to raise the kingdom of the Jews. He says that three horns are plucked up by the root by him, viz., the three kings of Egypt, and Libya, and Ethiopia, whom he cuts off in the array of battle. And he, after gaining terrible power over all, being nevertheless a tyrant, shall stir up tribulation and persecution against men, exalting himself against them. For Daniel says: I considered

the horn, and behold that horn made war with the saints, and prevailed against them, till the beast was slain and perished, and its body was given to the burning of fire.

26. After a little space the stone Daniel 2:34, 45 will come from heaven which smites the image and breaks it in pieces, and subverts all the kingdoms, and gives the kingdom to the saints of the Most High. This is the stone which becomes a great mountain, and fills the whole earth, of which Daniel says: I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and was brought near before Him. And there was given Him dominion, and glory, and a kingdom; and all peoples, tribes, and languages shall serve Him: and His dominion is an everlasting dominion, which shall not pass away, and His kingdom shall not be destroyed. Daniel 7:13-14 He showed all power given by the Father to the Son, Matthew 28:18 who is ordained Lord of things in heaven, and things on earth, and things under the earth, and Judge of all: Philippians 2:10 of things in heaven, because He was born, the Word of God, before all (ages); and of things on earth, because He became man in the midst of men, to re-create our Adam through Himself; and of things under the earth, because He was also reckoned among the dead, preaching the Gospel to the souls of the saints, 1 Peter 3:19 (and) by death overcoming death.

27. As these things, then, are in the future, and as the ten toes of the image are equivalent to (so many) democracies, and the ten horns of the fourth beast are distributed over ten kingdoms, let us look at the subject a little more closely, and consider these matters as in the clear light of a personal survey.

28. The golden head of the image and the lioness denoted the Babylonians; the shoulders and arms of silver, and the bear, represented the Persians and Medes; the belly and thighs of brass, and the leopard, meant the Greeks, who held the sovereignty from Alexander's time; the legs of iron, and the beast dreadful and terrible, expressed the Romans, who hold the sovereignty at present; the toes of the feet which were part clay and part iron, and the ten horns, were emblems of the kingdoms that are yet to rise; the other little horn that grows up among them meant the Antichrist in their midst; the stone that smites the earth and brings judgment upon the world was Christ.

29. These things, beloved, we impart to you with fear, and yet readily, on account of the love of Christ, which surpasses all. For if the blessed prophets who preceded us did not choose to proclaim these things, though they knew them, openly and boldly, lest they should disquiet the souls of men, but recounted them mystically in parables and dark sayings, speaking thus, Here is the mind which has wisdom, Revelation 17:9 how much greater risk shall we run in venturing to declare openly things spoken by them in obscure terms! Let us look, therefore, at the things which are to befall this unclean harlot in the last days; and (let us consider) what and what manner of tribulation is destined to visit her in the wrath of God before the judgment as an earnest of her doom.

30. Come, then, O blessed Isaiah; arise, tell us clearly what you prophesied with respect to the mighty Babylon. For you spoke also of Jerusalem, and your word is accomplished. For you spoke boldly and openly: Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate as overthrown by many strangers. The daughter of Sion shall be left as a

cottage in a vineyard, and as a lodge in a garden of cucumbers, as a besieged city. Isaiah 1:7-8 What then? Are not these things come to pass? Are not the things announced by you fulfilled? Is not their country, Judea, desolate? Is not the holy place burned with fire? Are not their walls cast down? Are not their cities destroyed? Their land, do not strangers devour it? Do not the Romans rule the country? And indeed these impious people hated you, and did saw you asunder, and they crucified Christ. You are dead in the world, but you live in Christ.

31. Which of you, then, shall I esteem more than you? Yet Jeremiah, too, is stoned. But if I should esteem Jeremiah most, yet Daniel too has his testimony. Daniel, I commend you above all; yet John too gives no false witness. With how many mouths and tongues would I praise you; or rather the Word who spoke in you! You died with Christ; and you will live with Christ. Hear and rejoice; behold the things announced by you have been fulfilled in their time. For you saw these things yourselves first, and then you proclaimed them to all generations. You ministered the oracles of God to all generations. You prophets were called, that you might be able to save all. For then is one a prophet indeed, when, having announced beforetime things about to be, he can afterwards show that they have actually happened. You were the disciples of a good Master. These words I address to you as if alive, and with propriety. For you hold already the crown of life and immortality which is laid up for you in heaven. 2 Timothy 4:8

32. Speak with me, O blessed Daniel. Give me full assurance, I beseech you. You prophesy concerning the lioness in Babylon; Daniel 7:4 for you were a captive there. You have unfolded the future regarding the bear; for you were still in the world, and saw the things come to pass. Then you speak to me of the leopard; and whence can you know this, for you are already gone to your rest? Who instructed you to announce these things, but He who formed you in (from) your mother's womb? Jeremiah 1:5 That is God, you say. You have spoken indeed, and that not falsely. The leopard has arisen; the he-goat has come; he has smitten the ram; he has broken his horns in pieces; he has stamped upon him with his feet. He has been exalted by his fall; (the) four horns have come up from under that one. Daniel 8:2-8 Rejoice, blessed Daniel! You have not been in error: all these things have come to pass.

33. After this again you have told me of the beast dreadful and terrible. It had iron teeth and claws of brass: it devoured and broke in pieces, and stamped the residue with the feet of it. Daniel 7:6 Already the iron rules; already it subdues and breaks all in pieces; already it brings all the unwilling into subjection; already we see these things ourselves. Now we glorify God, being instructed by you.

34. But as the task before us was to speak of the harlot, be with us, O blessed Isaiah. Let us mark what you say about Babylon. Come down, sit upon the ground, O virgin daughter of Babylon; sit, O daughter of the Chaldeans; you shall no longer be called tender and delicate. Take the millstone, grind meal, draw aside your veil, shave the grey hairs, make bare the legs, pass over the rivers. Your shame shall be uncovered, your reproach shall be seen: I will take justice of you, I will no more give you over to men. As for your Redeemer, (He is) the Lord of hosts, the Holy One of Israel is his name. Sit in compunction, get into darkness, O daughter of the Chaldeans: you shall no longer be called the strength of the kingdom.

35. I was angry with my people; I have polluted mine inheritance, I have given them into your hand: and you showed them no mercy; but upon the ancient (the elders) you have very heavily laid your yoke. And you said, I shall be a princess for ever: you did not lay these things to your heart, neither remembered your latter end. Therefore hear now this, you who is delicate; who sits, who is confident, who says in your heart, I am, and there is none else; I shall not sit as a widow, neither shall I know the loss of children. But now these two things shall come upon you in one day, widowhood and the loss of children: they shall come upon you suddenly in your sorcery, in the strength of your enchantments mightily, in the hope of your fornication. For you have said, I am, and there is none else. And your fornication shall be your shame, because you have said in your heart, I am. And destruction shall come upon you, and you shall not know it. (And there shall be) a pit, and you shall fall into it; and misery shall fall upon you, and you shall not be able to be made clean; and destruction shall come upon you, and you shall not know it. Stand now with your enchantments, and with the multitude of your sorceries, which you have learned from your youth; if so be you shall be able to be profited. You are wearied in your counsels. Let the astrologers of the heavens stand and save you; let the star-gazers announce to you what shall come upon you. Behold, they shall all be as sticks for the fire; so shall they be burned, and they shall not deliver their soul from the flame. Because you have coals of fire, sit upon them; so shall it be for your help. You are wearied with change from your youth. Man has gone astray (each one) by himself; and there shall be no salvation for you. Isaiah 47:1-15 These things does Isaiah prophesy for you. Let us see now whether John has spoken to the same effect.

36. For he sees, when in the isle Patmos, a revelation of awful mysteries, which he recounts freely, and makes known to others. Tell me, blessed John, apostle and disciple of the Lord, what did you see and hear concerning Babylon? Arise, and speak; for it sent you also into banishment. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto you the judgment of the great whore that sits upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. And he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stone, and pearls, having a golden cup in her hand, full of abominations and filthiness of the fornication of the earth. Upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.

37. 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 great admiration. And the angel said to me, Wherefore did you marvel? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and the ten horns. The beast that you saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder (whose name was not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet shall be.

38. And here is the mind that has wisdom. The seven heads are seven mountains, on which the woman sits. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he comes, he must continue a short space. And the beast that was and is not, (even he is the eighth,) and is of the seven, and goes into perdition. And the ten horns which you saw are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful.

39. And he says to me, The waters which you saw, where the whore sits, are peoples, and multitudes, and nations, and tongues. And the ten horns which you saw, and the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God has put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which you saw is that great city, which reigns over the kings of the earth.

40. After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and has become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have grown rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues: for her sins did cleave even unto heaven, and God has remembered her iniquities.

41. Reward her even as she rewarded (you), and double unto her double, according to her works: in the cup which she has filled, fill to her double. How much she has glorified herself, and lived deliciously, so much torment and sorrow give her: for she says in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judges her. And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas! That great city Babylon, that mighty city! For in one hour is your judgment come. And the merchants of the earth shall weep and mourn over her; for no man shall buy their merchandise any more. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and spices, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and goats, and horses, and chariots, and slaves (bodies), and souls of men. And the fruits that your soul lusted after are departed from you, and all things which were dainty and goodly have perished from you, and you shall find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas! That

great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches has come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried, when they saw the smoke of her burning, saying, What city is like this great city? And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! That great city, wherein were made rich all that had ships in the sea by reason of her fatness! for in one hour is she made desolate.

42. Rejoice over her, you heaven, and you angels, and apostles, and prophets; for God has avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more at all in you; and no craftsman, of whatsoever craft he be, shall be found any more in you; and the sound of a millstone shall be heard no more at all in you; and the light of a candle shall shine no more at all in you; and the voice of the bridegroom and of the bride shall be heard no more at all in you: for your merchants were the great men of the earth; for by your sorceries were all nations deceived. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth. Revelation 17, Revelation 18

43. With respect, then, to the particular judgment in the torments that are to come upon it in the last times by the hand of the tyrants who shall arise then, the clearest statement has been given in these passages. But it becomes us further diligently to examine and set forth the period at which these things shall come to pass, and how the little horn shall spring up in their midst. For when the legs of iron have issued in the feet and toes, according to the similitude of the image and that of the terrible beast, as has been shown in the above, (then shall be the time) when the iron and the clay shall be mingled together. Now Daniel will set forth this subject to us. For he says, And one week will make a covenant with many, and it shall be that in the midst (half) of the week my sacrifice and oblation shall cease. Daniel 9:27 By one week, therefore, he meant the last week which is to be at the end of the whole world of which week the two prophets Enoch and Elias will take up the half. For they will preach 1, 260 days clothed in sackcloth, proclaiming repentance to the people and to all the nations.

44. For as two advents of our Lord and Saviour are indicated in the Scriptures, the one being His first advent in the flesh, which took place without honour by reason of His being set at nought, as Isaiah spoke of Him aforetime, saying, We saw Him, and He had no form nor comeliness, but His form was despised (and) rejected (lit. = deficient) above all men; a man smitten and familiar with bearing infirmity, (for His face was turned away); He was despised, and esteemed not. Isaiah 53:2-5 But His second advent is announced as glorious, when He shall come from heaven with the host of angels, and the glory of His Father, as the prophet says, You shall see the King in glory; Isaiah 33:17 and, I saw one like the Son of man coming with the clouds of heaven; and he came to the Ancient of days, and he was brought to Him. And there were given Him dominion, and honour, and glory, and the kingdom; all tribes and languages shall serve Him: His dominion is an everlasting dominion, which shall not pass away. Thus also two forerunners were indicated. The first was John the son of Zacharias, who appeared in all things a forerunner and herald of our Saviour, preaching of the heavenly light that had appeared in the world. He first fulfilled the course of forerunner, and that from his mother's womb, being conceived by Elisabeth,

in order that to those, too, who are children from their mother's womb he might declare the new birth that was to take place for their sakes by the Holy Ghost and the Virgin.

45. He, on hearing the salutation addressed to Elisabeth, leaped with joy in his mother's womb, recognising God the Word conceived in the womb of the Virgin. Thereafter he came forward preaching in the wilderness, proclaiming the baptism of repentance to the people, (and thus) announcing prophetically salvation to the nations living in the wilderness of the world. After this, at the Jordan, seeing the Saviour with his own eye, he points Him out, and says, Behold the Lamb of God, that takes away the sin of the world! He also first preached to those in Hades, becoming a forerunner there when he was put to death by Herod, that there too he might intimate that the Saviour would descend to ransom the souls of the saints from the hand of death.

46. But since the Saviour was the beginning of the resurrection of all men, it was meet that the Lord alone should rise from the dead, by whom too the judgment is to enter for the whole world, that they who have wrestled worthily may be also crowned worthily by Him, by the illustrious Arbiter, to wit, who Himself first accomplished the course, and was received into the heavens, and was set down on the right hand of God the Father, and is to be manifested again at the end of the world as Judge. It is a matter of course that His forerunners must appear first, as He says by Malachi and the angel, I will send to you Elias the Tishbite before the day of the Lord, the great and notable day, comes; and he shall turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, lest I come and smite the earth utterly. These, then, shall come and proclaim the manifestation of Christ that is to be from heaven; and they shall also perform signs and wonders, in order that men may be put to shame and turned to repentance for their surpassing wickedness and impiety.

47. For John says, And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. That is the half of the week whereof Daniel spoke. These are the two olive trees and the two candlesticks standing before the Lord of the earth. And if any man will hurt them, fire will proceed out of their mouth, and devour their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters, to turn them to blood, and to smite the earth with all plagues as often as they will. And when they shall have finished their course and their testimony, what says the prophet? the beast that ascends out of the bottomless pit shall make war against them, and shall overcome them, and kill them, because they will not give glory to Antichrist. For this is meant by the little horn that grows up. He, being now elated in heart, begins to exalt himself, and to glorify himself as God, persecuting the saints and blaspheming Christ, even as Daniel says, I considered the horn, and, behold, in the horn were eyes like the eyes of man, and a mouth speaking great things; and he opened his mouth to blaspheme God. And that horn made war against the saints, and prevailed against them until the beast was slain, and perished, and his body was given to be burned.

48. But as it is incumbent on us to discuss this matter of the beast more exactly, and in particular the question how the Holy Spirit has also mystically indicated his name by means of a number, we shall proceed to state more clearly what bears upon him. John then speaks thus: And I beheld another beast

coming up out of the earth; and he had two horns, like a lamb, and he spoke as a dragon. And he exercised all the power of the first beast before him; and he made the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he did great wonders, so that he makes fire come down from heaven on the earth in the sight of men, and deceives them that dwell on the earth by means of those miracles which he had power 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 which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead; and that no man might buy or sell, save he that had the mark, the name of the beast, or the number of his name. Here is wisdom. Let him that has understanding count the number of the beast; for it is the number of a man, and his number is six hundred threescore and six.

49. By the beast, then, coming up out of the earth, he means the kingdom of Antichrist; and by the two horns he means him and the false prophet after him. And in speaking of the horns being like a lamb, he means that he will make himself like the Son of God, and set himself forward as king. And the terms, he spoke like a dragon, mean that he is a deceiver, and not truthful. And the words, he exercised all the power of the first beast before him, and caused the earth and them which dwell therein to worship the first beast, whose deadly wound was healed, signify that, after the manner of the law of Augustus, by whom the empire of Rome was established, he too will rule and govern, sanctioning everything by it, and taking greater glory to himself. For this is the fourth beast, whose head was wounded and healed again, in its being broken up or even dishonoured, and partitioned into four crowns; and he then (Antichrist) shall with knavish skill heal it, as it were, and restore it. For this is what is meant by the prophet when he says, He will give life unto the image, and the image of the beast will speak. For he will act with vigour again, and prove strong by reason of the laws established by him; and he will cause all those who will not worship the image of the beast to be put to death. Here the faith and the patience of the saints will appear, for he says: And he will cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead; that no man might buy or sell, save he that had the mark, the name of the beast, or the number of his name. For, being full of guile, and exalting himself against the servants of God, with the wish to afflict them and persecute them out of the world, because they give not glory to him, he will order incense-pans to be set up by all everywhere, that no man among the saints may be able to buy or sell without first sacrificing; for this is what is meant by the mark received upon the right hand. And the word — in their forehead — indicates that all are crowned, and put on a crown of fire, and not of life, but of death. For in this wise, too, did Antiochus Epiphanes the king of Syria, the descendant of Alexander of Macedon, devise measures against the Jews. He, too, in the exaltation of his heart, issued a decree in those times, that all should set up shrines before their doors, and sacrifice, and that they should march in procession to the honour of Dionysus, waving chaplets of ivy; and that those who refused obedience should be put to death by strangulation and torture. But he also met his due recompense at the hand of the Lord, the righteous Judge and all-searching God; for he died eaten up of worms. And if one desires to inquire into that more accurately, he will find it recorded in the books of the Maccabees.

50. But now we shall speak of what is before us. For such measures will he, too, devise, seeking to afflict the saints in every way. For the prophet and apostle says: Here is wisdom, Let him that has understanding count the number of the beast; for it is the number of a man, and his number is six hundred threescore and six. With respect to his name, it is not in our power to explain it exactly, as the blessed John understood it and was instructed about it, but only to give a conjectural account of it; for when he appears, the blessed one will show us what we seek to know. Yet as far as our doubtful apprehension of the matter goes, we may speak. Many names indeed we find, the letters of which are the equivalent of this number: such as, for instance, the word Titan, an ancient and notable name; or Evanthas, for it too makes up the same number; and many others which might be found. But, as we have already said, the wound of the first beast was healed, and he (the second beast) was to make the image speak, that is to say, he should be powerful; and it is manifest to all that those who at present still hold the power are Latins. If, then, we take the name as the name of a single man, it becomes Latinus. Wherefore we ought neither to give it out as if this were certainly his name, nor again ignore the fact that he may not be otherwise designated. But having the mystery of God in our heart, we ought in fear to keep faithfully what has been told us by the blessed prophets, in order that when those things come to pass, we may be prepared for them, and not deceived. For when the times advance, he too, of whom these things are said, will be manifested.

51. But not to confine ourselves to these words and arguments alone, for the purpose of convincing those who love to study the oracles of God, we shall demonstrate the matter by many other proofs. For Daniel says, And these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. Ammon and Moab are the children born to Lot by his daughters, and their race survives even now. And Isaiah says: And they shall fly in the boats of strangers, plundering the sea together, and (they shall spoil) them of the east: and they shall lay hands upon Moab first; and the children of Ammon shall first obey them.

52. In those times, then, he shall arise and meet them. And when he has overmastered three horns out of the ten in the array of war, and has rooted these out, viz., Egypt, and Libya, and Ethiopia, and has got their spoils and trappings, and has brought the remaining horns which suffer into subjection, he will begin to be lifted up in heart, and to exalt himself against God as master of the whole world. And his first expedition will be against Tyre and Berytus, and the circumjacent territory. For by storming these cities first he will strike terror into the others, as Isaiah says, Be ashamed, O Sidon; the sea has spoken, even the strength of the sea has spoken, saying, I travailed not, nor brought forth children; neither did I nurse up young men, nor bring up virgins. But when the report comes to Egypt, pain shall seize them for Tyre.

53. These things, then, shall be in the future, beloved; and when the three horns are cut off, he will begin to show himself as God, as Ezekiel has said aforetime: Because your heart has been lifted up, and you have said, I am God. And to the like effect Isaiah says: For you have said in your heart, I will ascend into heaven, I will exalt my throne above the stars of heaven: I will be like the Most High. Yet now you shall be brought down to hell (Hades), to the foundations of the earth. In like manner also Ezekiel: Will you yet say to those who slay you, I am God? But you (shall be) a man, and no God.

54. As his tribe, then, and his manifestation, and his destruction, have been set forth in these words, and as his name has also been indicated mystically, let us look also at his action. For he will call together all the people to himself, out of every country of the dispersion, making them his own, as though they were his own children, and promising to restore their country, and establish again their kingdom and nation, in order that he may be worshipped by them as God, as the prophet says: He will collect his whole kingdom, from the rising of the sun even to its setting: they whom he summons and they whom he does not summon shall march with him. And Jeremiah speaks of him thus in a parable: The partridge cried, (and) gathered what he did not hatch, making himself riches without judgment: in the midst of his days they shall leave him, and at his end he shall be a fool.

55. It will not be detrimental, therefore, to the course of our present argument, if we explain the art of that creature, and show that the prophet has not spoken without a purpose in using the parable (or similitude) of the creature. For as the partridge is a vainglorious creature, when it sees near at hand the nest of another partridge with young in it, and with the parent-bird away on the wing in quest of food, it imitates the cry of the other bird, and calls the young to itself; and they, taking it to be their own parent, run to it. And it delights itself proudly in the alien pullets as in its own. But when the real parent-bird returns, and calls them with its own familiar cry, the young recognise it, and forsake the deceiver, and betake themselves to the real parent. This thing, then, the prophet has adopted as a simile, applying it in a similar manner to Antichrist. For he will allure mankind to himself, wishing to gain possession of those who are not his own, and promising deliverance to all, while he is unable to save himself.

56. He then, having gathered to himself the unbelieving everywhere throughout the world, comes at their call to persecute the saints, their enemies and antagonists, as the apostle and evangelist says: There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city, who came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubles me, I will avenge her.

57. By the unrighteous judge, who fears not God, neither regards man, he means without doubt Antichrist, as he is a son of the devil and a vessel of Satan. For when he has the power, he will begin to exalt himself against God, neither in truth fearing God, nor regarding the Son of God, who is the Judge of all. And in saying that there was a widow in the city, he refers to Jerusalem itself, which is a widow indeed, forsaken of her perfect, heavenly spouse, God. She calls Him her adversary, and not her Saviour; for she does not understand that which was said by the prophet Jeremiah: Because they obeyed not the truth, a spirit of error shall speak then to this people and to Jerusalem. And Isaiah also to the like effect: Forasmuch as the people refuses to drink the water of Siloam that goes softly, but chooses to have Rasin and Romeliah's son as king over you: therefore, lo, the Lord brings up upon you the water of the river, strong and full, even the king of Assyria. By the king he means metaphorically Antichrist, as also another prophet says: And this man shall be the peace from me, when the Assyrian shall come up into your land, and when he shall tread in your mountains.

58. And in like manner Moses, knowing beforehand that the people would reject and disown the true Saviour of the world, and take part with error, and choose an earthly king, and set the heavenly King at nought, says: Is not this laid up in store with me, and sealed up among my treasures? In the day of vengeance I will recompense (them), and in the time when their foot shall slide. They did slide, therefore, in all things, as they were found to be in harmony with the truth in nothing: neither as concerns the law, because they became transgressors; nor as concerns the prophets, because they cut off even the prophets themselves; nor as concerns the voice of the Gospels, because they crucified the Saviour Himself; nor in believing the apostles, because they persecuted them. At all times they showed themselves enemies and betrayers of the truth, and were found to be haters of God, and not lovers of Him; and such they shall be then when they find opportunity: for, rousing themselves against the servants of God, they will seek to obtain vengeance by the hand of a mortal man. And he, being puffed up with pride by their subserviency, will begin to dispatch missives against the saints, commanding to cut them all off everywhere, on the ground of their refusal to reverence and worship him as God, according to the word of Esaias: Woe to the wings of the vessels of the land, beyond the rivers of Ethiopia: (woe to him) who sends sureties by the sea, and letters of papyrus (upon the water; for nimble messengers will go) to a nation anxious and expectant, and a people strange and bitter against them; a nation hopeless and trodden down.

59. But we who hope for the Son of God are persecuted and trodden down by those unbelievers. For the wings of the vessels are the churches; and the sea is the world, in which the Church is set, like a ship tossed in the deep, but not destroyed; for she has with her the skilled Pilot, Christ. And she bears in her midst also the trophy (which is erected) over death; for she carries with her the cross of the Lord. For her prow is the east, and her stern is the west, and her hold is the south, and her tillers are the two Testaments; and the ropes that stretch around her are the love of Christ, which binds the Church; and the net which she bears with her is the layer of the regeneration which renews the believing, whence too are these glories. As the wind the Spirit from heaven is present, by whom those who believe are sealed: she has also anchors of iron accompanying her, viz., the holy commandments of Christ Himself, which are strong as iron. She has also mariners on the right and on the left, assessors like the holy angels, by whom the Church is always governed and defended. The ladder in her leading up to the sailyard is an emblem of the passion of Christ, which brings the faithful to the ascent of heaven. And the top-sails aloft upon the yard are the company of prophets, martyrs, and apostles, who have entered into their rest in the kingdom of Christ.

60. Now, concerning the tribulation of the persecution which is to fall upon the Church from the adversary, John also speaks thus: And I saw a great and wondrous sign in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child, cries, travailing in birth, and pained to be delivered. And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who is to rule all the nations: and the child was caught up unto God and to His throne. And the woman fled into the wilderness, where she has the place prepared of God, that they should feed her there a thousand two hundred and threescore days. And then when the dragon saw it, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of the great

eagle, that she might fly into the wilderness, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast (out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and opened her mouth, and swallowed up the flood which the dragon cast) out of his mouth. And the dragon was angry with the woman, and went to make war with the saints of her seed, which keep the commandments of God, and have the testimony of Jesus.

61. By the woman then clothed with the sun, he meant most manifestly the Church, endued with the Father's word, whose brightness is above the sun. And by the moon under her feet he referred to her being adorned, like the moon, with heavenly glory. And the words, upon her head a crown of twelve stars, refer to the twelve apostles by whom the Church was founded. And those, she, being with child, cries, travailing in birth, and pained to be delivered, mean that the Church will not cease to bear from her heart the Word that is persecuted by the unbelieving in the world. And she brought forth, he says, a man-child, who is to rule all the nations; by which is meant that the Church, always bringing forth Christ, the perfect man-child of God, who is declared to be God and man, becomes the instructor of all the nations. And the words, her child was caught up unto God and to His throne, signify that he who is always born of her is a heavenly king, and not an earthly; even as David also declared of old when he said, The Lord said to my Lord, Sit at my right hand, until I make Your enemies Your footstool. And the dragon, he says, saw and persecuted the woman which brought forth the man-child. And to the woman were given two wings of the great eagle, that she might fly into the wilderness, where she is nourished for a time, and times, and half a time, from the face of the serpent. That refers to the one thousand two hundred and threescore days (the half of the week) during which the tyrant is to reign and persecute the Church, which flees from city to city, and seeks concealment in the wilderness among the mountains, possessed of no other defense than the two wings of the great eagle, that is to say, the faith of Jesus Christ, who, in stretching forth His holy hands on the holy tree, unfolded two wings, the right and the left, and called to Him all who believed upon Him, and covered them as a hen her chickens. For by the mouth of Malachi also He speaks thus: And unto you that fear my name shall the Sun of righteousness arise with healing in His wings.

62. The Lord also says, When you shall see the abomination of desolation stand in the holy place (whoever reads, let him understand), then let them which be in Judea flee into the mountains, and let him which is on the housetop not come down to take his clothes; neither let him which is in the field return back to take anything out of his house. And woe unto them that are with child, and to them that give suck, in those days! For then shall be great tribulation, such as was not since the beginning of the world. And except those days should be shortened, there should no flesh be saved. And Daniel says, And they shall place the abomination of desolation a thousand two hundred and ninety days. Blessed is he that waits, and comes to the thousand two hundred and ninety-five days.

63. And the blessed Apostle Paul, writing to the Thessalonians, says: Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together at it, that you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letters as from us, as that the day of the Lord is at hand. Let no man deceive you by any means; for (that day shall not come) except there

come the falling away first, and that man of sin be revealed, the son of perdition, who opposes and exalts himself above all that is called God, or that is worshipped: so that he sits in the temple of God, showing himself that he is God. Do you not remember that when I was yet with you, I told you these things? And now you know what withholds, that he might be revealed in his time. For the mystery of iniquity does already work; only he who now lets (will let), until he be taken out of the way. And then shall that wicked be revealed, whom the Lord Jesus shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: (even him) whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. And Esaias says, Let the wicked be cut off, that he behold not the glory of the Lord.

64. These things, then, being to come to pass, beloved, and the one week being divided into two parts, and the abomination of desolation being manifested then, and the two prophets and forerunners of the Lord having finished their course, and the whole world finally approaching the consummation, what remains but the coming of our Lord and Saviour Jesus Christ from heaven, for whom we have looked in hope? Who shall bring the conflagration and just judgment upon all who have refused to believe in Him. For the Lord says, And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draws near. And there shall not a hair of your head perish. For as the lightning comes out of the east, and shines even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together. Now the fall took place in paradise; for Adam fell there. And He says again, Then shall the Son of man send His angels, and they shall gather together His elect from the four winds of heaven. And David also, in announcing prophetically the judgment and coming of the Lord, says, His going forth is from the end of the heaven, and His circuit unto the end of the heaven: and there is no one hid from the heat thereof. By the heat he means the conflagration. And Esaias speaks thus: Come, my people, enter into your chamber, (and) shut your door: hide yourself as it were for a little moment, until the indignation of the Lord be overpast. And Paul in like manner: For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth of God in unrighteousness.

65. Moreover, concerning the resurrection and the kingdom of the saints, Daniel says, And many of them that sleep in the dust of the earth shall arise, some to everlasting life, (and some to shame and everlasting contempt). Esaias says, The dead men shall arise, and they that are in their tombs shall awake; for the dew from you is healing to them. The Lord says, Many in that day shall hear the voice of the Son of God, and they that hear shall live. And the prophet says, Awake, you that sleep, and arise from the dead, and Christ shall give you light. And John says, Blessed and holy is he that has part in the first resurrection: on such the second death has no power. For the second death is the lake of fire that burns. And again the Lord says, Then shall the righteous shine forth as the sun shines in his glory. And to the saints He will say, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. But what says He to the wicked? Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels, which my Father has prepared. And John says, Without are

dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever makes and loves a lie; for your part is in the hell of fire. And in like manner also Esaias: And they shall go forth and look upon the carcasses of the men that have transgressed against me. And their worm shall not die, neither shall their fire be quenched; and they shall be for a spectacle to all flesh.

66. Concerning the resurrection of the righteous, Paul also speaks thus in writing to the Thessalonians: We would not have you to be ignorant concerning them which are asleep, that you sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive (and) remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice and trump of God, and the dead in Christ shall rise first. Then we which are alive (and) remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.

67. These things, then, I have set shortly before you, O Theophilus, drawing them from Scripture itself, in order that, maintaining in faith what is written, and anticipating the things that are to be, you may keep yourself void of offense both toward God and toward men, looking for that blessed hope and appearing of our God and Saviour, when, having raised the saints among us, He will rejoice with them, glorifying the Father. To Him be the glory unto the endless ages of the ages. Amen.

On the End of the World

A discourse by the most blessed Hippolytus, bishop and martyr, on the end of the world, and on Antichrist, and on the second coming of our lord Jesus Christ.

1

Since, then, the blessed prophets have been eyes to us, setting forth for our behoof the clear declaration of things secret, both through life, and through declaration, and through inspiration of the Holy Spirit, and discoursing, too, of things not yet come to pass, in this way also to all generations they have pictured forth the grandest subjects for contemplation and for action. Thus, too, they preached of the advent of God in the flesh to the world, His advent by the spotless and God-bearing Mary in the way of birth and growth, and the manner of His life and conversation with men, and His manifestation by baptism, and the new birth that was to be to all men, and the regeneration by the layer; and the multitude of His miracles, and His blessed passion on the cross, and the insults which He bore at the hands of the Jews, and His burial, and His descent to Hades, and His ascent again, and redemption of the spirits that were of old, and the destruction of death, and His life-giving awaking from the dead, and His re-creation of the whole world, and His assumption and return to heaven, and His reception of the Spirit, of which the apostles were deemed worthy, and again the second coming, that is destined to declare all things. For as being designated seers, they of necessity signified and spoke of these things beforetime.

2

Hence, too, they indicated the day of the consummation to us, and signified beforehand the day of the apostate that is to appear and deceive men at the last times, and the beginning and end of his kingdom, and the advent of the Judge, and the life of the righteous, and the punishment of the sinners, in order that we all, bearing these things in mind day by day and hour by hour, as children of the Church, might know that not one jot nor one tittle of these things shall fail, Matthew 5:18 as the Saviour's own word announced. Let all of you, then, of necessity, open the eyes of your hearts and the ears of your soul, and receive the word which we are about to speak. For I shall unfold to you today a narration full of horror and fear, to wit, the account of the consummation, and in particular, of the seduction of the whole world by the enemy and devil; and after these things, the second coming of our Lord Jesus Christ.

3

Where, then, you friends of Christ, shall I begin? And with what shall I make my commencement, or what shall I expound? And what witness shall I adduce for the things spoken? But let us take those (viz., the prophets) with whom we began this discourse, and adduce them as credible witnesses, to confirm our exposition of the matters discussed; and after them the teaching, or rather the prophecy, of the apostles, (so as to see) how throughout the whole world they herald the day of the consummation. Since these, then, have also shown beforetime things not yet come to pass, and have declared the devices and deceits of wicked men, who are destined to be made manifest, come and let us bring forward Isaiah as our first witness, inasmuch as he instructs us in the times of the consummation. What,

then, does he say? Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence: the daughter of Zion shall be left as a cottage in a vineyard, and as a lodge in a garden of cucumbers, as a besieged city. Isaiah 1:7 You see, beloved, the prophet's illumination, whereby he announced that time so many generations before. For it is not of the Jews that he spoke this word of old, nor of the city of Zion, but of the Church. For all the prophets have declared Sion to be the bride brought from the nations.

4

Wherefore let us direct our discourse to a second witness. And of what sort is this one? Listen to Osea, as he speaks thus grandly: In those days the Lord shall bring on a burning wind from the desert against them, and shall make their veins dry, and shall make their springs desolate; and all their goodly vessels shall be spoiled. Because they rose up against God, they shall fall by the sword, and their women with child shall be ripped up. Hosea 13:15 And what else is this burning wind from the east, than the Antichrist that is to destroy and dry up the veins of the waters and the fruits of the trees in his times, because men set their hearts on his works? For which reason he shall indeed destroy them, and they shall serve him in his pollution.

5

Mark the agreement of prophet with prophet. Acquaint yourself also with another prophet who expresses himself in like manner. For Amos prophesied of the same things in a manner quite in accordance: Thus says the Lord, Forasmuch therefore as you have beaten the poor with the fist, and taken choice gifts from him: you have built houses, but you shall not dwell in them: you have planted pleasant vineyards, but you shall not drink wine of them. For I know your manifold transgressions, in trampling justice beneath your foot, and taking a bribe, and turning aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time, for it is an evil time. Learn, beloved, the wickedness of the men of that time, how they spoil houses and fields, and take even justice from the just; for when these things come to pass, you may know that it is the end. For this reason are you instructed in the wisdom of the prophet, and the revelation that is to be in those days. And all the prophets, as we bare already said, have clearly signified the things that are to come to pass in the last times, just as they also have declared things of old.

6

But not to expend our argument entirely in going over the words of all the prophets, after citing one other, let us revert to the matter in hand. What is it, then, that Micah says in his prophecy? Thus says the Lord concerning the prophets that make my people err, that bite with their teeth, and cry to him, Peace; and if it was not put into their mouth, they prepared war against him. Therefore night shall be unto you, that you shall not have a vision; and it shall be dark unto you, that you shall not divine; and the sun shall not go down over the prophets, and the day shall be dark over them. And the seers shall be ashamed, and the diviners confounded. Micah 3:5-7 These things we have recounted beforehand, in order that you may know the pain that is to be in the last times, and the perturbation, and the manner of life on the part of all men toward each other, and their envy, and hate, and strife, and the negligence of the shepherds toward the sheep, and the unruly disposition of the people toward the priests.

7

Wherefore all shall walk after their own will. And the children will lay hands on their parents. The wife will give up her own husband to death, and the husband will bring his own wife to judgment like a criminal. Masters will lord it over their servants savagely, and servants will assume an unruly demeanour toward their masters. None will reverence the grey hairs of the elderly, and none will have pity upon the comeliness of the youthful. The temples of God will be like houses, and there will be overturnings of the churches everywhere. The Scriptures will be despised, and everywhere they will sing the songs of the adversary. Fornications, and adulteries, and perjuries will fill the land; sorceries, and incantations, and divinations will follow after these with all force and zeal. And, on the whole, from among those who profess to be Christians will rise up then false prophets, false apostles, impostors, mischief-makers, evil-doers, liars against each other, adulterers, fornicators, robbers, grasping, perjured, mendacious, hating each other. The shepherds will be like wolves; the priests will embrace falsehood; the monks will lust after the things of the world; the rich will assume hardness of heart; the rulers will not help the poor; the powerful will cast off all pity; the judges will remove justice from the just, and, blinded with bribes, they will call in unrighteousness.

8

And what am I to say with respect to men, when the very elements themselves will disown their order? There will be earthquakes in every city, and plagues in every country; and monstrous thunderings and frightful lightnings will burn up both houses and fields. Storms of winds will disturb both sea and land excessively; and there will be unfruitfulness on the earth, and a roaring in the sea, and an intolerable agitation on account of souls and the destruction of men. There will be signs in the sun, and signs in the moon, deflections in the stars, distresses of nations, intemperateness in the atmosphere, discharges of hail upon the face of the earth, winters of excessive severity, different frosts, inexorable scorching winds, unexpected thunderings, unlooked-for conflagrations; and in general, lamentation and mourning in the whole earth, without consolation. For, because iniquity shall abound, the love of many shall wax cold. Matthew 21:12 By reason of the agitation and confusion of all these, the Lord of the universe cries in the Gospel, saying, Take heed that you be not deceived; for many shall come in my name, saying, I am Christ, and the time draws near: go not therefore after them. But when you shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not yet by and by. Luke 21:8-9 Let us observe the word of the Saviour, how He always admonished us with a view to our security: Take heed that you be not deceived: for many shall come in my name, saying, I am Christ.

9

Now after He was taken up again to the Father, there arose some, saying, I am Christ, like Simon Magus and the rest, whose names we have not time at present to mention. Wherefore also in the last day of the consummation, it must needs be that false Christs will arise again, saying, I am Christ, and they will deceive many. And multitudes of men will run from the east even to the west, and from the north even to the sea, saying, Where is Christ here? Where is Christ there? But being possessed of a vain conceit, and failing to read the Scriptures carefully, and not being of an upright mind, they will seek for a name

which they shall be unable to find. For these things must first be; and thus the son of perdition — that is to say, the devil— must be seen.

10

And the apostles, who speak of God, in establishing the truth of the advent of the Lord Jesus Christ, have each of them indicated the appearing of these abominable and ruin-working men, and have openly announced their lawless deeds. First of all Peter, the rock of the faith, whom Christ our God called blessed, the teacher of the Church, the first disciple, he who has the keys of the kingdom, has instructed us to this effect: Know this first, children, that there shall come in the last days scoffers, walking after their own lusts. And there shall be false teachers among you, who privily shall bring in damnable heresies. After him, John the theologian, and the beloved of Christ, in harmony with him, cries, The children of the devil are manifest; 1 John 3:10 and even now are there many antichrists; 1 John 2:18 but go not after them. Luke 21:8 Believe not every spirit, because many false prophets are gone out into the world. 1 John 4:1 And then Jude, the brother of James, speaks in like manner: In the last times there shall be mockers, walking after their own ungodly lusts. There be they who, without fear, feed themselves. You have observed the concord of the theologians and apostles, and the harmony of their doctrine.

11

Finally, hear Paul as he speaks boldly, and mark how clearly he discovers these: Beware of evil workers, beware of the concision. Philippians 3:2 Beware lest any man spoil you through philosophy and vain deceit. Colossians 2:8 See that you walk circumspectly, because the days are evil. Ephesians 5:15-16 In fine then, what man shall have any excuse who hears these things in the Church from prophets and apostles, and from the Lord Himself, and yet will give no heed to the care of his soul, and to the time of the consummation, and to that approaching hour when we shall have to stand at the judgment-seat of Christ?

12

But having now done with this account of the consummation, we shall turn our exposition to those matters which fall to be stated by us next in order. I adduce, therefore, a witness altogether worthy of credit — namely, the prophet Daniel, who interpreted the vision of Nebuchadnezzar, and from the beginning of the kings down to their end indicated the right way to those who seek to walk therein — to wit, the manifestation of the truth. For what says the prophet? He presignified the matter clearly to Nebuchadnezzar in the following terms: You, O king, saw, and beheld a great image standing before you, whose head was of gold, its arms and shoulders of silver, its belly and thighs of brass, its legs of iron, its feet part of iron and part of clay. You saw till a stone was cut out without hand; and it smote the image upon its feet, which were part of iron and part of clay, and broke them to pieces. Then was the clay, and the iron, and the brass, and the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floor; and the stone that smote the image became a great mountain, and filled the whole earth. Daniel 2:31-35

13

Wherefore, bringing the visions of Daniel into conjunction with these, we shall make one narrative of the two, and show how true and consistent were the things seen in vision by the prophet with those which Nebuchadnezzar saw beforehand. For the prophet speaks thus: I Daniel saw, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lioness, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given it. And behold a second beast, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo a third beast, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads. After this I saw, and behold a fourth beast, dreadful and terrible, and strong exceedingly; its great iron teeth and its claws of brass devoured and broke in pieces, and it stamped the residue with the feet of it: and it was diverse exceedingly from all the beasts that were before it; and it had ten horns. I considered its horns, and, behold, there came up among them a little horn, and before it there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. Daniel 7:2-8

14

Now, since these things which are thus spoken mystically by the prophet seem to all to be hard to understand, we shall conceal none of them from those who are possessed of sound mind. By mentioning the first beast, namely the lioness that comes up out of the sea, Daniel means the kingdom of the Babylonians which was set up in the world; and that same is also the golden head of this image. And by speaking of its wings like an eagle, he shows that king Nebuchadnezzar was elevated and exalted himself against God. Then he says that its wings were plucked out, and means by this that his glory was subverted: for he was driven from his kingdom. And in stating that a man's heart was given it, and it was made to stand upon the feet like a man, he means that he repented, and acknowledged that he was himself but a man, and gave the glory to God. Lo, I have thus unfolded the similitude of the first beast.

15

Then after the lioness, the prophet sees a second beast like a bear, which denoted the Persians; for after the Babylonians the Persians had the sovereignty. And in saying, I saw three ribs in the mouth of it, he referred to three nations, the Persians, Medes, and Babylonians, which were also expressed by the silver that came after the gold in the image. Behold, we have explained the second beast too. Then the third was the leopard, by which were meant the Greeks. For after the Persians, Alexander king of the Macedonians held the sovereignty, when he had destroyed Darius; and this is expressed by the brass in the image. And in speaking of four wings of a fowl, and four heads in the beast, he showed most clearly how the kingdom of Alexander was divided into four parts. For it had four heads — namely, the four kings that rose out of it. For on his death-bed Alexander divided his kingdom into four parts. Behold, we have discussed the third also.

16

Next he tells us of the fourth beast, dreadful and terrible; its teeth were of iron, and its claws of brass. And what is meant by these but the kingdom of the Romans, which also is meant by the iron, by which it will crush all the seats of empire that were before it, and will lord it over the whole earth? After this, then, what is left for us to interpret of all that the prophet saw, but the toes of the image, in which part was of iron and part of clay, mingled together in one? For by the ten toes of the image he meant figuratively the ten kings who sprang out of it, as Daniel also interpreted the matter. For he says, I considered the beast, namely the fourth; and behold ten horns after it, among which another horn arose like an offshoot; and it will pluck up by the root three of those before it. And by this offshoot horn none other is signified than the Antichrist that is to restore the kingdom of the Jews. And the three horns which are to be rooted out by it signify three kings, namely those of Egypt, Libya, and Ethiopia, whom he will destroy in the array of war; and when he has vanquished them all, being a savage tyrant, he will raise tribulation and persecution against the saints, exalting himself against them.

17

You see how Daniel interpreted to Nebuchadnezzar the dominion of the kingdoms; you see how he explained the form of the image in all its parts; you have observed how he indicated prophetically the meaning of the coming up of the four beasts out of the sea. It remains that we open up to you the things done by the Antichrist in particular; and, as far as in our power, declare to you by means of the Scriptures and the prophets, his wandering over the whole earth, and his lawless advent.

18

As the Lord Jesus Christ made His sojourn with us in the flesh (which He received) from the holy, immaculate Virgin, and took to Himself the tribe of Judah, and came forth from it, the Scripture declared His royal lineage in the word of Jacob, when in his benediction he addressed himself to his son in these terms: Judah, you are he whom your brethren shall praise: your hands shall be on the neck of your enemies; your father's children shall bow down before you. Judah is a lion's cub; from a sprout, my son, you are gone up: he stooped down, he couched as a lion, and as a lion's cub: who shall rouse him up? A ruler shall not depart from Judah, nor a leader from his thighs, until what is in store for him shall come, and he is the expectation of the nations. Genesis 49:8-10 Mark these words of Jacob which were spoken to Judah, and are fulfilled in the Lord. To the same effect, moreover, does the patriarch express himself regarding Antichrist. Wherefore, as he prophesied with respect to Judah, so did he also with respect to his son Dan. For Judah was his fourth son; and Dan, again, was his seventh son. And what, then, did he say of him? Let Dan be a serpent sitting by the way, that bites the horse's heel? Genesis 49:17 And what serpent was there but the deceiver from the beginning, he who is named in Genesis, he who deceived Eve, and bruised Adam in the heel?

19

But seeing now that we must make proof of what is alleged at greater length, we shall not shrink from the task. For it is certain that he is destined to spring from the tribe of Dan, and to range himself in opposition like a princely tyrant, a terrible judge and accuser, as the prophet testifies when he says, Dan shall judge his people, as one tribe in Israel. Genesis 49:16 But some one may say that this was meant of

Samson, who sprang from the tribe of Dan, and judged his people for twenty years. That, however, was only partially made good in the case of Samson; but this shall be fulfilled completely in the case of Antichrist. For Jeremiah, too, speaks in this manner: From Dan we shall hear the sound of the sharpness of his horses; at the sound of the neighing of his horses the whole land trembled. Jeremiah 8:16 And again, Moses says: Dan is a lion's cub, and he shall leap from Bashan. Deuteronomy 33:22 And that no one may fall into the mistake of thinking that this is spoken of the Saviour, let him attend to this. Dan, says he, is a lion's cub; and by thus naming the tribe of Dan as the one whence the accuser is destined to spring, he made the matter in hand quite clear. For as Christ is born of the tribe of Judah, so Antichrist shall be born of the tribe of Dan. And as our Lord and Saviour Jesus Christ, the Son of God, was spoken of in prophecy as a lion on account of His royalty and glory, in the same manner also has the Scripture prophetically described the accuser as a lion, on account of his tyranny and violence.

20

For in every respect that deceiver seeks to make himself appear like the Son of God. Christ is a lion, and Antichrist is a lion. Christ is King of things celestial and things terrestrial, and Antichrist will be king upon earth. The Saviour was manifested as a lamb; and he, too, will appear as a lamb, while he is a wolf within. The Saviour was circumcised, and he in like manner will appear in circumcision. The Saviour sent the apostles unto all the nations, and he in like manner will send false apostles. Christ gathered together the dispersed sheep, and he in like manner will gather together the dispersed people of the Hebrews. Christ gave to those who believed on Him the honourable and life-giving cross, and he in like manner will give his own sign. Christ appeared in the form of man, and he in like manner will come forth in the form of man. Christ arose from among the Hebrews, and he will spring from among the Jews. Christ displayed His flesh like a temple, and raised it up on the third day; and he too will raise up again the temple of stone in Jerusalem. And these deceits fabricated by him will become quite intelligible to those who listen to us attentively, from what shall be set forth next in order.

21

For through the Scriptures we are instructed in two advents of the Christ and Saviour. And the first after the flesh was in humiliation, because He was manifested in lowly estate. So then His second advent is declared to be in glory; for He comes from heaven with power, and angels, and the glory of His Father. His first advent had John the Baptist as its forerunner; and His second, in which He is to come in glory, will exhibit Enoch, and Elias, and John the Divine. Behold, too, the Lord's kindness to man; how even in the last times He shows His care for mortals, and pities them. For He will not leave us even then without prophets, but will send them to us for our instruction and assurance, and to make us give heed to the advent of the adversary, as He intimated also of old in this Daniel. For he says, I shall make a covenant of one week, and in the midst of the week my sacrifice and libation will be removed. For by one week he indicates the showing forth of the seven years which shall be in the last times. And the half of the week the two prophets, along with John, will take for the purpose of proclaiming to all the world the advent of Antichrist, that is to say, for a thousand two hundred and sixty days clothed in sackcloth; Revelation 11:3 and they will work signs and wonders with the object of making men ashamed and repentant, even by these means, on account of their surpassing lawlessness and impiety. And if any man will hurt them, fire will proceed out of their mouth, and devour their enemies. These have power to shut heaven, that it

rain not in the days of the advent of Antichrist, and to turn waters into blood, and to smite the earth with all plagues as often as they will. And when they have proclaimed all these things they will fall on the sword, cut off by the accuser. And they will fulfil their testimony, as Daniel also says; for he foresaw that the beast that came up out of the abyss would make war with them, namely with Enoch, Elias, and John, and would overcome them, and kill them, because of their refusal to give glory to the accuser. that is the little horn that sprang up. And he, being lifted up in heart, begins in the end to, exalt himself and glorify himself as God, persecuting the saints and blaspheming Christ.

22

But as, in accordance with the train of our discussion, we have been constrained to come to the matter of the days of the dominion of the adversary, it is necessary to state in the first place what concerns his nativity and growth; and then we must turn our discourse, as we have said before, to the expounding of this matter, viz., that in all respects the accuser and son of lawlessness is to make himself like our Saviour. Thus also the demonstration makes the matter clear to us. Since the Saviour of the world, with the purpose of saving the race of men, was born of the immaculate and virgin Mary, and in the form of the flesh trod the enemy under foot, in the exercise of the power of His own proper divinity; in the same manner also will the accuser come forth from an impure woman upon the earth, but shall be born of a virgin spuriously. For our God sojourned with us in the flesh, after that very flesh of ours which He made for Adam and all Adam's posterity, yet without sin. But the accuser, though he take up the flesh, will do it only in appearance; for how should we wear that flesh which he did not make himself, but against which he wars daily? And it is my opinion, beloved, that he will assume this phenomenal kind of flesh as an instrument. For this reason also is he to be born of a virgin, as if a spirit, and then to the rest he will be manifested as flesh. For as to a virgin bearing, this we have known only in the case of the all-holy Virgin, who bore the Saviour verily clothed in flesh. For Moses says, Every male that opens the womb shall be called holy unto the Lord. This is by no means the case with him; but as the adversary will not open the womb, so neither will he take to himself real flesh, and be circumcised as Christ was circumcised. And even as Christ chose His apostles, so will he too assume a whole people of disciples like himself in wickedness.

23

Above all, moreover, he will love the nation of the Jews. And with all these he will work signs and terrible wonders, false wonders and not true, in order to deceive his impious equals. For if it were possible, he would seduce even the elect Matthew 24:24 from the love of Christ. But in his first steps he will be gentle, loveable, quiet, pious, pacific, hating injustice, detesting gifts, not allowing idolatry; loving, says he, the Scriptures, reverencing priests, honouring his elders, repudiating fornication, detesting adultery, giving no heed to slanders, not admitting oaths, kind to strangers, kind to the poor, compassionate. And then he will work wonders, cleansing lepers, raising paralytics, expelling demons, proclaiming things remote just as things present, raising the dead, helping widows, defending orphans, loving all, reconciling in love men who contend, and saying to such, Let not the sun go down upon your wrath; Ephesians 4:26 and he will not acquire gold, nor love silver, nor seek riches.

24

And all this he will do corruptly and deceitfully, and with the purpose of deluding all to make him king. For when the peoples and tribes see so great virtues and so great powers in him, they will all with one mind meet together to make him king. And above all others shall the nation of the Hebrews be dear to the tyrant himself, while they say one to another, Is there found indeed in our generation such a man, so good and just? That shall be the way with the race of the Jews pre-eminently, as I said before, who, thinking, as they do, that they shall behold the king himself in such power, will approach him to say, We all confide in you, and acknowledge you to be just upon the whole earth; we all hope to be saved by you; and by your mouth we have received just and incorruptible judgment.

25

And at first, indeed, that deceitful and lawless one, with crafty deceitfulness, will refuse such glory; but the men persisting, and holding by him, will declare him king. And thereafter he will be lifted up in heart, and he who was formerly gentle will become violent, and he who pursued love will become pitiless, and the humble in heart will become haughty and inhuman, and the hater of unrighteousness will persecute the righteous. Then, when he is elevated to his kingdom, he will marshal war; and in his wrath he will smite three mighty kings — those, namely, of Egypt, Libya, and Ethiopia. And after that he will build the temple in Jerusalem, and will restore it again speedily, and give it over to the Jews. And then he will be lifted up in heart against every man; yea, he will speak blasphemy also against God, thinking in his deceit that he shall be king upon the earth hereafter for ever; not knowing, miserable wretch, that his kingdom is to be quickly brought to nought, and that he will quickly have to meet the fire which is prepared for him, along with all who trust him and serve him. For when Daniel said, I shall make my covenant for one week, he indicated seven years; and the one half of the week is for the preaching of the prophets, and for the other half of the week — that is to say, for three years and a half — Antichrist will reign upon the earth. And after this his kingdom and his glory shall be taken away. Behold, you who love God, what manner of tribulation there shall rise in those days, such as has not been from the foundation of the world, no, nor ever shall be, except in those days alone. Then the lawless one, being lifted up in heart, will gather together his demons in man's form, and will abominate those who call him to the kingdom, and will pollute many souls.

26

For he will appoint princes over them from among the demons. And he will no longer seem to be pious, but altogether and in all things he will be harsh, severe, passionate, wrathful, terrible, inconstant, dread, morose, hateful, abominable, savage, vengeful, iniquitous. And, bent on casting the whole race of men into the pit of perdition, he will multiply false signs. For when all the people greet him with their acclamations at his displays, he will shout with a strong voice, so that the place shall be shaken in which the multitudes stand by him: You peoples, and tribes, and nations, acquaint yourselves with my mighty authority and power, and the strength of my kingdom. What prince is there so great as I am? What great God is there but I? Who will stand up against my authority? Under the eye of the spectators he will remove mountains from their places, he will walk on the sea with dry feet, he will bring down fire from heaven, he will turn the day into darkness and the night into day, he will turn the sun about wheresoever he pleases; and, in short, in presence of those who behold him, he will show all the

elements of earth and sea to be subject to him in the power of his specious manifestation. For if, while as yet he does not exhibit himself as the son of perdition, he raises and excites against us open war even to battles and slaughters, at that time when he shall come in his own proper person, and men shall see him as he is in reality, what machinations and deceits and delusions will he not bring into play, with the purpose of seducing all men, and leading them off from the way of truth, and from the gate of the kingdom?

27

Then, after all these things, the heavens will not give their dew, the clouds will not give their rain, the earth will refuse to yield its fruits, the sea shall be filled with stench, the rivers shall be dried up, the fish of the sea shall die, men shall perish of hunger and thirst; and father embracing son, and mother embracing daughter, will die together, and there will be none to bury them. But the whole earth will be filled with the stench arising from the dead bodies cast forth. And the sea, not receiving the floods of the rivers, will become like mire, and will be filled with an unlimited smell and stench. Then there will be a mighty pestilence upon the whole earth, and then, too, inconsolable lamentation, and measureless weeping, and unceasing mourning. Then men will deem those happy who are dead before them, and will say to them, Open your sepulchres, and take us miserable beings in; open your receptacles for the reception of your wretched kinsmen and acquaintances. Happy are you, in that you have not seen our days. Happy are you, in that you have not had to witness this painful life of ours, nor this irremediable pestilence, nor these straits that possess our souls.

28

Then that abominable one will send his commands throughout every government by the hand at once of demons and of visible men, who shall say, A mighty king has arisen upon the earth; come all to worship him; come all to see the strength of his kingdom: for, behold, he will give you grain; and he will bestow upon you wine, and great riches, and lofty honours. For the whole earth and sea obeys his command. Come all to him. And by reason of the scarcity of food, all will go to him and worship him; and he will put his mark on their right hand and on their forehead, that no one may put the sign of the honourable cross upon his forehead with his right hand; but his hand is bound. And from that time he shall not have power to seal any one of his members, but he shall be attached to the deceiver, and shall serve him; and in him there is no repentance. But such an one is lost at once to God and to men, and the deceiver will give them scanty food by reason of his abominable seal. And his seal upon the forehead and upon the right hand is the number, Six hundred threescore and six. Revelation 13:18 And I have an opinion as to this number, though I do not know the matter for certain; for many names have been found in this number when it is expressed in writing. Still we say that perhaps the scription of this same seal will give us the word I deny. For even in recent days, by means of his ministers — that is to say, the idolaters — that bitter adversary took up the word deny, when the lawless pressed upon the witnesses of Christ, with the adjuration, Deny your God, the crucified One.

29

Of such kind, in the time of that hater of all good, will be the seal, the tenor of which will be this: I deny the Maker of heaven and earth, I deny the baptism, I deny my (former) service, and attach myself to

you, and I believe in you. For this is what the prophets Enoch and Elias will preach: Believe not the enemy who is to come and be seen; for he is an adversary and corrupter and son of perdition, and deceives you; and for this reason he will kill you, and smite them with the sword. Behold the deceit of the enemy, know the machinations of the beguiler, how he seeks to darken the mind of men utterly. For he will show forth his demons brilliant like angels, and he will bring in hosts of the incorporeal without number. And in the presence of all he exhibits himself as taken up into heaven with trumpets and sounds, and the mighty shouting of those who hail him with indescribable hymns; the heir of darkness himself shining like light, and at one time soaring to the heavens, and at another descending to the earth with great glory, and again charging the demons, like angels, to execute his behests with much fear and trembling. Then will he send the cohorts of the demons among mountains and caves and dens of the earth, to track out those who have been concealed from his eyes, and to bring them forward to worship him. And those who yield to him he will seal with his seal; but those who refuse to submit to him he will consume with incomparable pains and bitterest torments and machinations, such as never have been, nor have reached the ear of man, nor have been seen by the eye of mortals.

30

Blessed shall they be who overcome the tyrant then. For they shall be set forth as more illustrious and loftier than the first witnesses; for the former witnesses overcame his minions only, but these overthrow and conquer the accuser himself, the son of perdition. With what eulogies and crowns, therefore, will they not be adorned by our King, Jesus Christ!

31

But let us revert to the matter in hand. When men have received the seal, then, and find neither food nor water, they will approach him with a voice of anguish, saying, Give us to eat and drink, for we all faint with hunger and all manner of straits; and bid the heavens yield us water, and drive off from us the beasts that devour men. Then will that crafty one make answer, mocking them with absolute inhumanity, and saying, The heavens refuse to give rain, the earth yields not again its fruits; whence then can I give you food? Then, on hearing the words of this deceiver, these miserable men will perceive that this is the wicked accuser, and will mourn in anguish, and weep vehemently, and beat their face with their hands, and tear their hair, and lacerate their cheeks with their nails, while they say to each other: Woe for the calamity! Woe for the bitter contract! Woe for the deceitful covenant! Woe for the mighty mischance! How have we been beguiled by the deceiver! How have we been joined to him! How have we been caught in his toils! How have we been taken in his abominable net! How have we heard the Scriptures, and understood them not! For truly those who are engrossed with the affairs of life, and with the lust of this world, will be easily brought over to the accuser then, and sealed by him.

32

But many who are hearers of the divine Scriptures, and have them in their hand, and keep them in mind with understanding, will escape his imposture. For they will see clearly through his insidious appearance and his deceitful imposture, and will flee from his hands, and betake themselves to the mountains, and hide themselves in the caves of the earth; and they will seek after the Friend of man with tears and a

contrite heart; and He will deliver them out of his toils, and with His right hand He will save those from his snares who in a worthy and righteous manner make their supplication to Him.

33

You see in what manner of fasting and prayer the saints will exercise themselves at that time. Observe, also, how hard the season and the times will be that are to come upon those in city and country alike. At that time they will be brought from the east even unto the west; and they will come up from the west even unto the east, and will weep greatly and wail vehemently. And when the day begins to dawn they will long for the night, in order that they may find rest from their labours; and when the night descends upon them, by reason of the continuous earthquakes and the tempests in the air, they will desire even to behold the light of the day, and will seek how they may hereafter meet a bitter death. At that time the whole earth will bewail the life of anguish, and the sea and air in like manner will bewail it; and the sun, too, will wail; and the wild beasts, together with the fowls, will wail; mountains and hills, and the trees of the plain, will wail on account of the race of man, because all have turned aside from the holy God, and obeyed the deceiver, and received the mark of that abominable one, the enemy of God, instead of the quickening cross of the Saviour.

34

And the churches, too, will wail with a mighty lamentation, because neither oblation nor incense is attended to, nor a service acceptable to God; but the sanctuaries of the churches will become like a garden-watcher's hut, and the holy body and blood of Christ will not be shown in those days. The public service of God shall be extinguished, psalmody shall cease, the reading of the Scriptures shall not be heard; but for men there shall be darkness, and lamentation on lamentation, and woe on woe. At that time silver and gold shall be cast out in the streets, and none shall gather them; but all things shall be held an offense. For all shall be eager to escape and to hide themselves, and they shall not be able anywhere to find concealment from the woes of the adversary; but as they carry his mark about them, they shall be readily recognised and declared to be his. Without there shall be fear, and within trembling, both by night and by day. In the street and in the houses there shall be the dead; in the streets and in the houses there shall be hunger and thirst; in the streets there shall be tumults, and in the houses lamentations. And beauty of countenance shall be withered, for their forms shall be like those of the dead; and the beauty of women shall fade, and the desire of all men shall vanish.

35

Notwithstanding, not even then will the merciful and benignant God leave the race of men without all comfort; but He will shorten even those days and the period of three years and a half, and He will curtail those times on account of the remnant of those who hide themselves in the mountains and caves, that the phalanx of all those saints fail not utterly. But these days shall run their course rapidly; and the kingdom of the deceiver and Antichrist shall be speedily removed. And then, in fine, in the glance of an eye shall the fashion of this world pass away, and the power of men shall be brought to nought, and all these visible things shall be destroyed.

36

As these things, therefore, of which we have spoken before are in the future, beloved, when the one week is divided into parts, and the abomination of desolation has arisen then, and the forerunners of the Lord have finished their proper course, and the whole world, in fine, comes to the consummation, what remains but the manifestation of our Lord and Saviour Jesus Christ, the Son of God, from heaven, for whom we have hoped; who shall bring forth fire and all just judgment against those who have refused to believe in Him? For the Lord says, For as the lightning comes out of the east, and shines even unto the west, so shall also the coming of the Son of man be; for wheresoever the carcass is, there will the eagles be gathered together. Matthew 24:27-28 For the sign of the cross shall arise from the east even unto the west, in brightness exceeding that of the sun, and shall announce the advent and manifestation of the Judge, to give to every one according to his works. For concerning the general resurrection and the kingdom of the saints, Daniel says: And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And Isaiah says: The dead shall rise, and those in the tombs shall awake, and those in the earth shall rejoice. And our Lord says: Many in that day shall hear the voice of the Son of God, and they that hear shall live.

37

For at that time the trumpet shall sound, and awake those that sleep from the lowest parts of the earth, righteous and sinners alike. And every kindred, and tongue, and nation, and tribe shall be raised in the twinkling of an eye; and they shall stand upon the face of the earth, waiting for the coming of the righteous and terrible Judge, in fear and trembling unutterable. For the river of fire shall come forth in fury like an angry sea, and shall burn up mountains and hills, and shall make the sea vanish, and shall dissolve the atmosphere with its heat like wax. The stars of heaven shall fall, the sun shall be turned into darkness, and the moon into blood. The heaven shall be rolled together like a scroll: the whole earth shall be burnt up by reason of the deeds done in it, which men did corruptly, in fornications, in adulteries, and in lies and uncleanness, and in idolatries, and in murders, and in battles. For there shall be the new heaven and the new earth.

38

Then shall the holy angels run on their commission to gather together all the nations, whom that terrible voice of the trumpet shall awake out of sleep. And before the judgment-seat of Christ shall stand those who once were kings and rulers, chief priests and priests; and they shall give an account of their administration, and of the fold, whoever of them through their negligence have lost one sheep out of the flock. And then shall be brought forward soldiers who were not content with their provision, but oppressed widows and orphans and beggars. Then shall be arraigned the collectors of tribute, who despoil the poor man of more than is ordered, and who make real gold like adulterate, in order to mulct the needy, in fields and in houses and in the churches. Then shall rise up the lewd with shame, who have not kept their bed undefiled, but have been ensnared by all manner of fleshly beauty, and have gone in the way of their own lusts. Then shall rise up those who have not kept the love of the Lord, mute and gloomy, because they contemned the light commandment of the Saviour, which says, You shall love thy neighbour as yourself. Then they, too, shall weep who have possessed the unjust balance, and unjust weights and measures, and dry measures, as they wait for the righteous Judge.

39

And why should we add many words concerning those who are summoned before the bar? Then the righteous shall shine forth like the sun, while the wicked shall be shown to be mute and gloomy. For both the righteous and the wicked shall be raised incorruptible: the righteous, to be honoured eternally, and to taste immortal joys; and the wicked, to be punished in judgment eternally. Each ponders the question as to what answer he shall give to the righteous Judge for his deeds, whether good or bad. With all men each one's actions shall environ him, whether he be good or evil. For the powers of the heavens shall be shaken, and fear and trembling shall consume all things, both heaven and earth and things under the earth. And every tongue shall confess Him openly, and shall confess Him who comes to judge righteous judgment, the mighty God and Maker of all things. Then with fear and astonishment shall come angels, thrones, powers, principalities, dominions, and the cherubim and seraphim with their many eyes and six wings, all crying aloud with a mighty voice, Holy, holy, holy is the Lord of hosts, omnipotent; the heaven and the earth are full of Your glory. And the King of kings and Lord of lords, the Judge who accepts no man's person, and the Jurist who distributes justice to every man, shall be revealed upon His dread and lofty throne; and all the flesh of mortals shall see His face with great fear and trembling, both the righteous and the sinner.

40

Then shall the son of perdition be brought forward, to wit, the accuser, with his demons and with his servants, by angels stern and inexorable. And they shall be given over to the fire that is never quenched, and to the worm that never sleeps, and to the outer darkness. For the people of the Hebrews shall see Him in human form, as He appeared to them when He came by the holy Virgin in the flesh, and as they crucified Him. And He will show them the prints of the nails in His hands and feet, and His side pierced with the spear, and His head crowned with thorns, and His honourable cross. And once for all shall the people of the Hebrews see all these things, and they shall mourn and weep, as the prophet exclaims, They shall look on Him whom they have pierced; and there shall be none to help them or to pity them, because they repented not, neither turned aside from the wicked way. And these shall go away into everlasting punishment with the demons and the accuser.

41

Then He shall gather together all nations, as the holy Gospel so strikingly declares. For what says Matthew the evangelist, or rather the Lord Himself, in the Gospel? When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divides his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Come, you prophets, who were cast out for my name's sake. Come, you patriarchs, who before my advent were obedient to me, and longed for my kingdom. Come, you apostles, who were my fellows in my sufferings in my incarnation, and suffered with me in the Gospel. Come, you martyrs, who confessed me before despots, and endured many

torments and pains. Come, you hierarchs, who did me sacred service blamelessly day and night, and made the oblation of my honourable body and blood daily.

42

Come, you saints, who disciplined yourselves in mountains and caves and dens of the earth, who honoured my name by continence and prayer and virginity. Come, you maidens, who desired my bride-chamber, and loved no other bridegroom than me, who by your testimony and habit of life were wedded to me, the immortal and incorruptible Bridegroom. Come, you friends of the poor and the stranger. Come, you who kept my love, as I am love. Come, you who possess peace, for I own that peace. Come, you blessed of my Father, inherit the kingdom prepared for you, you who esteemed not riches, you who had compassion on the poor, who aided the orphans, who helped the widows, who gave drink to the thirsty, who fed the hungry, who received strangers, who clothed the naked, who visited the sick, who comforted those in prison, who helped the blind, who kept the seal of the faith inviolate, who assembled yourselves together in the churches, who listened to my Scriptures, who longed for my words, who observed my law day and night, who endured hardness with me like good soldiers, seeking to please me, your heavenly King. Come, inherit the kingdom prepared for you from the foundation of the world. Behold, my kingdom is made ready; behold, paradise is opened; behold, my immortality is shown in its beauty. Come all, inherit the kingdom prepared for you from the foundation of the world.

43

Then shall the righteous answer, astonished at the mighty and wondrous fact that He, whom the hosts of angels cannot look upon openly, addresses them as friends, and shall cry out to Him, Lord, when saw we You an hungered, and fed You? Master, when saw we You thirsty, and gave You drink? You Terrible One, when saw we You naked, and clothed You? Immortal, when saw we You a stranger, and took You in? You Friend of man, when saw we You sick or in prison, and came unto You? You are the ever-living One. You are without beginning, like the Father, and co-eternal with the Spirit. You are He who made all things out of nothing. You are the prince of the angels. You are He at whom the depths tremble. You are He who is covered with light as with a garment. You are He who made us, and fashioned us of earth. You are He who formed things invisible. From Your presence the whole earth flees away, and how have we received hospitably Your kingly power and lordship?

44

Then shall the King of kings make answer again, and say to them, Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me. Inasmuch as you have received those of whom I have already spoken to you, and clothed them, and fed them, and gave them to drink, I mean the poor who are my members, you have done it unto me. But come into the kingdom prepared for you from the foundation of the world; enjoy for ever and ever that which is given you by my Father in heaven, and the holy and quickening Spirit. And what mouth then will be able to tell out those blessings which eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him?

45

You have heard of the ceaseless joy, you have heard of the immoveable kingdom, you have heard of the feast of blessings without end. Learn now, then, also the address of anguish with which the just Judge and the benignant God shall speak to those on the left hand in unmeasured anger and wrath, Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels. You have prepared these things for yourselves; take to yourselves also the enjoyment of them. Depart from me, you cursed, into the outer darkness, and into the unquenchable fire, prepared for the devil and his angels. I made you, and you gave yourselves to another. I am He who brought you forth from your mother's womb, and you rejected me. I am He who fashioned you of earth by my word of command, and you gave yourselves to another. I am He who nurtured you, and you served another. I ordained the earth and the sea for your maintenance and the bound of your life, and you listened not to my commandments. I made the light for you, that you might enjoy the day, and the night also, that you might have rest; and you vexed me, and set me at nought with your wicked words, and opened the door to the passions. Depart from me, you workers of iniquity. I know you not, I recognise you not: you made yourselves the workmen of another lord — namely, the devil. With him inherit the darkness, and the fire that is not quenched, and the worm that sleeps not, and the gnashing of teeth.

46

For I was an hungered, and you gave me no meat: I was thirsty, and you gave me no drink; I was a stranger, and you took me not in; naked, and you clothed me not; sick, and you visited me not: I was in prison, and you came not unto me. I made your ears that you might hear the Scriptures; and you prepared them for the songs of demons, and lyres, and jesting. I made your eyes that you might see the light of my commandments, and keep them; and you called in fornication and wantonness, and opened them to all other manner of uncleanness. I prepared your mouth for the utterance of adoration, and praise, and psalms, and spiritual odes, and for the exercise of continuous reading; and you fitted it to railing, and swearing, and blasphemies, while you sat and spoke evil of your neighbours. I made your hands that you might stretch them forth in prayers and supplications, and you put them forth to robberies, and murders, and the killing of each other. I ordained your feet to walk in the preparation of the Gospel of peace, both in the churches and the houses of my saints; and you taught them to run to adulteries, and fornications, and theatres, and dancings, and elevations.

47

At last the assembly is dissolved, the spectacle of this life ceases: its deceit and its semblance are passed away. Cleave to me, to whom every knee bows, of things in heaven, and things on earth, and things under the earth. For all who have been negligent, and have not shown pity in well-doing there, have nothing else due them than the unquenchable fire. For I am the friend of man, but yet also a righteous Judge to all. For I shall award the recompense according to desert; I shall give the reward to all, according to each man's labour; I shall make return to all, according to each man's conflict. I wish to have pity, but I see no oil in your vessels. I desire to have mercy, but you have passed through life entirely without mercy. I long to have compassion, but your lamps are dark by reason of your hardness of heart. Depart from me. For judgment is without mercy to him that has showed no mercy.

48

Then shall they also make answer to the dread Judge, who accepts no man's person: Lord, when saw we You an hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and ministered not unto You? Lord, do You know us not? You formed us, You fashioned us, You made us of four elements, You gave us spirit and soul. On You we believed; Your seal we received, Your baptism we obtained; we acknowledged You to be God, we knew You to be Creator; in You we wrought sights, through You we cast out demons, for You we mortified the flesh, for You we preserved virginity, for You we practised chastity, for You we became strangers on the earth; and You say, I know you not, depart from me! Then shall He make answer to them, and say, You acknowledged me as Lord, but you kept not my words. You were marked with the seal of my cross, but you deleted it by your hardness of heart. You obtained my baptism, but you observed not my commandments. You subdued your body to virginity, but you kept not mercy, but you did not cast the hatred of your brother out of your souls. For not every, one that says to me, Lord, Lord, shall be saved, but he that does my will. And these shall go away into everlasting punishment, but the righteous into life eternal.

49

Be faithful unto death, and I will give you the crown of life.

You have heard, beloved, the answer of the Lord; you have learned the sentence of the Judge; you have been given to understand what kind of awful scrutiny awaits us, and what day and what hour are before us. Let us therefore ponder this every day; let us meditate on this both day and night, both in the house, and by the way, and in the churches, that we may not stand forth at that dread and impartial judgment condemned, abased, and sad, but with purity of action, life, conversation, and confession; so that to us also the merciful and benignant God may say, Your faith has saved you, go in peace; and again, Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many, things: enter into the joy of your Lord. Which joy may it be ours to reach, by the grace and kindness of our Lord Jesus Christ, to whom pertain glory, honour, and adoration, with His Father, who is without beginning, and His holy, and good, and quickening Spirit, now and ever, and to the ages of the ages. Amen.