

St. Irenaeus of Lyons: Concerning Antichrist, Judgment, & Kingdom of Heaven



St. Irenaeus of Lyons (2nd century AD - c. AD 202), important Patristic Father, known chiefly for his writings: *Against Heresies* and *The Demonstration of the Apostolic Preaching*, he was undisputedly the most important theologian and defender of the faith in the second century. In his youth he knew Polycarp. He is also the first Church Father to make full use of the Apostolic writings as Scripture.

Icon source: <http://theinnerkingdom.wordpress.com/2010/03/15/the-faith-is-the-same-by-st-irenaeus-of-lyons/>

St. Irenaeus of Lyons:
Against Heresies (Book V),
Chapters XXV - XXX. Concerning the Antichrist.

Chapters XXXIV - XXXVI: Concerning the Judgment and the Kingdom of Heaven.

Roberts A, & Donaldson J, (Editors), Ante-Nicene Fathers, Vol. I, Irenaeus: "Against Heresies," Book V: Chapters XXV-XXX, and XXXIV - XXXVI, Hendrickson Publishers Peabody, MA, 1994, pp . 553-560 and 563-567.

Also on web at <http://www.ccel.org/ccel/schaff/anfo1.toc.html>

[Note: Footnotes included at position in text]

Chapter XXV.—The fraud, pride, and tyrannical kingdom of Antichrist, as described by Daniel and Paul.

1. And not only by the particulars already mentioned, but also by means of the events which shall occur in the time of Antichrist is it shown that he, being an apostate and a robber, is anxious to be adored as God; and that, although a mere slave, he wishes himself to be proclaimed as a king. For he (Antichrist) being endued with all the power of the devil, shall come, not as a righteous king, nor as a legitimate king, [i.e., one] in subjection to God, but an impious, unjust, and lawless one; as an apostate, iniquitous and murderous; as a robber, concentrating in himself [all] satanic apostasy, and setting aside idols to persuade [men] that he himself is God, raising up himself as the only idol, having in himself the multifarious errors of the other idols. This he does, in order that they who do [now] worship the devil by means of many abominations, may serve himself by this one idol, of whom the apostle thus speaks in the second Epistle to the Thessalonians: "Unless there shall come a failing away first, and the man of sin shall be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself as if he were God." The apostle therefore clearly points out his apostasy, and that he is lifted up above all that is called God, or that is worshipped—that is, above every idol—for these are indeed so

called by men, but are not [really] gods; and that he will endeavour in a tyrannical manner to set himself forth as God.

2. Moreover, he (the apostle) has also pointed out this which I have shown in many ways, that the temple in Jerusalem was made by the direction of the true God. For the apostle himself, speaking in his own person, distinctly called it the temple of God. Now I have shown in the third book, that no one is termed God by the apostles when speaking for themselves, except Him who truly is God, the Father of our Lord, by whose directions the temple which is at Jerusalem was constructed for those purposes which I have already mentioned; in which [temple] the enemy shall sit, endeavouring to show himself as Christ, as the Lord also declares: “But when ye shall see the abomination of desolation, which has been spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let those who are in Judea flee into the mountains; and he who is upon the house-top, let him not come down to take anything out of his house: for there shall then be great hardship, such as has not been from the beginning of the world until now, nor ever shall be.”⁴⁶⁶⁴

⁴⁶⁶⁴ [Matt. xxiv. 15, 21.](#)

3. Daniel too, looking forward to the end of the last kingdom, i.e., the ten last kings, amongst whom the kingdom of those men shall be partitioned, and upon whom the son of perdition shall come, declares that ten horns shall spring from the beast, and that another little horn shall arise in the midst of them, and that three of the former shall be rooted up before his face. He says: “And, behold, eyes were in this horn as the eyes of a man, and a mouth speaking great things, and his look was more stout than his fellows. I was looking, and this horn made war against the saints, and prevailed against them, until the Ancient of days came and gave judgment to the saints of the most high God, and the time came, and the saints obtained the kingdom.”⁴⁶⁶⁵

⁴⁶⁶⁵ [Dan. vii. 8,](#) etc.

Then, further on, in the interpretation of the vision, there was said to him: “The fourth beast shall be the fourth kingdom upon earth, which shall excel all other kingdoms, and devour the whole earth, and tread it down, and cut it in pieces. And its ten horns are ten kings which shall arise; and after them shall arise another, who shall surpass in evil deeds all that were before

[554](#)

him, and shall overthrow three kings; and he shall speak words against the

most high God, and wear out the saints of the most high God, and shall purpose to change times and laws; and [everything] shall be given into his hand until a time of times and a half time,”⁴⁶⁶⁶

⁴⁶⁶⁶ [Dan. vii. 23](#), etc.

that is, for three years and six months, during which time, when he comes, he shall reign over the earth. Of whom also the Apostle Paul again, speaking in the second [Epistle] to the Thessalonians, and at the same time proclaiming the cause of his advent, thus says: “And then shall the wicked one be revealed, whom the Lord Jesus shall slay with the spirit of His mouth, and destroy by the presence of His coming; whose coming [i.e., the wicked one’s] is after the working of Satan, in all power, and signs, and portents of lies, and with all deceivableness of wickedness for those who perish; because they did not receive the love of the truth, that they might be saved. And therefore God will send them the working of error, that they may believe a lie; that they all may be judged who did not believe the truth, but gave consent to iniquity,”⁴⁶⁶⁷

⁴⁶⁶⁷ [2 Thess. ii. 8](#).

4. The Lord also spoke as follows to those who did not believe in Him: “I have come in my Father’s name, and ye have not received Me: when another shall come in his own name, him ye will receive,”⁴⁶⁶⁸

⁴⁶⁶⁸ [John v. 43](#).

calling Antichrist “the other,” because he is alienated from the Lord. This is also the unjust judge, whom the Lord mentioned as one “who feared not God, neither regarded man,”⁴⁶⁶⁹

⁴⁶⁶⁹ [Luke xviii. 2](#), etc.

to whom the widow fled in her forgetfulness of God,—that is, the earthly Jerusalem,—to be avenged of her adversary. Which also he shall do in the time of his kingdom: he shall remove his kingdom into that [city], and shall sit in the temple of God, leading astray those who worship him, as if he were Christ. To this purpose Daniel says again: “And he shall desolate the holy place; and sin has been given for a sacrifice,⁴⁶⁷⁰

⁴⁶⁷⁰ This may refer to Antiochus Epiphanes, Antichrist’s prototype, who offered swine upon the altar in the temple at Jerusalem. The LXX. version has, ἐδόθη ἐπὶ τὴν θυσίαν ἁμαρτία, i.e., sin has been given against (or, upon) the sacrifice.

and righteousness been cast away in the earth, and he has been active (*fecit*), and gone on prosperously.”⁴⁶⁷¹

⁴⁶⁷¹ [Dan. viii. 12](#).

And the angel Gabriel, when explaining his vision, states with regard to this person: “And towards the end of their kingdom a king of a most fierce

countenance shall arise, one understanding [dark] questions, and exceedingly powerful, full of wonders; and he shall corrupt, direct, influence (*faciet*), and put strong men down, the holy people likewise; and his yoke shall be directed as a wreath [round their neck]; deceit shall be in his hand, and he shall be lifted up in his heart: he shall also ruin many by deceit, and lead many to perdition, bruising them in his hand like eggs.”⁴⁶⁷²

⁴⁶⁷² [Dan. viii. 23](#), etc.

And then he points out the time that his tyranny shall last, during which the saints shall be put to flight, they who offer a pure sacrifice unto God: “And in the midst of the week,” he says, “the sacrifice and the libation shall be taken away, and the abomination of desolation [shall be brought] into the temple: even unto the consummation of the time shall the desolation be complete.”⁴⁶⁷³

⁴⁶⁷³ [Dan. ix. 27](#).

Now three years and six months constitute the half-week.

5. From all these passages are revealed to us, not merely the particulars of the apostasy, and [the doings] of him who concentrates in himself every satanic error, but also, that there is one and the same God the Father, who was declared by the prophets, but made manifest by Christ. For if what Daniel prophesied concerning the end has been confirmed by the Lord, when He said, “When ye shall see the abomination of desolation, which has been spoken of by Daniel the prophet”⁴⁶⁷⁴

⁴⁶⁷⁴ [Matt. xxiv. 15](#).

(and the angel Gabriel gave the interpretation of the visions to Daniel, and he is the archangel of the Creator (*Demiurgi*), who also proclaimed to Mary the visible coming and the incarnation of Christ), then one and the same God is most manifestly pointed out, who sent the prophets, and made promise⁴⁶⁷⁵

⁴⁶⁷⁵ The mss. have “præmisit,” but Harvey suggests “promisit,” which we have adopted.

Chapter XXVI.—John and Daniel have predicted the dissolution and desolation of the Roman Empire, which shall precede the end of the world and the eternal kingdom of Christ. The Gnostics are refuted, those tools of Satan, who invent another Father different from the Creator.

1. In a still clearer light has John, in the Apocalypse, indicated to the Lord’s

disciples what shall happen in the last times, and concerning the ten kings who shall then arise, among whom the empire which now rules [the earth] shall be partitioned. He teaches us what the ten horns shall be which were seen by Daniel, telling us that thus it had been said to him: "And the ten horns which thou sawest are ten kings, who have received no kingdom as yet, but shall receive power as if kings one hour with the beast. These have one mind, and give their strength and power to the beast. These shall make war with the Lamb, and the Lamb shall overcome them, because He is the Lord of lords and the King of kings."⁴⁶⁷⁶

⁴⁶⁷⁶ [Rev. xvii. 12](#), etc.

It is manifest, therefore, that

⁵⁵⁵

of these [potentates], he who is to come shall slay three, and subject the remainder to his power, and that he shall be himself the eighth among them. And they shall lay Babylon waste, and burn her with fire, and shall give their kingdom to the beast, and put the Church to flight. After that they shall be destroyed by the coming of our Lord. For that the kingdom must be divided, and thus come to ruin, the Lord [declares when He] says: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand."⁴⁶⁷⁷

⁴⁶⁷⁷ [Matt. xii. 25](#).

It must be, therefore, that the kingdom, the city, and the house be divided into ten; and for this reason He has already foreshadowed the partition and division [which shall take place]. Daniel also says particularly, that the end of the fourth kingdom consists in the toes of the image seen by Nebuchadnezzar, upon which came the stone cut out without hands; and as he does himself say: "The feet were indeed the one part iron, the other part clay, until the stone was cut out without hands, and struck the image upon the iron and clay feet, and dashed them into pieces, even to the end."⁴⁶⁷⁸

⁴⁶⁷⁸ [Dan. ii. 33, 34](#).

Then afterwards, when interpreting this, he says: "And as thou sawest the feet and the toes, partly indeed of clay, and partly of iron, the kingdom shall be divided, and there shall be in it a root of iron, as thou sawest iron mixed with baked clay. And the toes were indeed the one part iron, but the other part clay."⁴⁶⁷⁹

⁴⁶⁷⁹ [Dan. ii. 41, 42](#).

The ten toes, therefore, are these ten kings, among whom the kingdom

shall be partitioned, of whom some indeed shall be strong and active, or energetic; others, again, shall be sluggish and useless, and shall not agree; as also Daniel says: "Some part of the kingdom shall be strong, and part shall be broken from it. As thou sawest the iron mixed with the baked clay, there shall be minglings among the human race, but no cohesion one with the other, just as iron cannot be welded on to pottery ware."⁴⁶⁸⁰

⁴⁶⁸⁰ [Dan. ii. 42, 43.](#)

And since an end shall take place, he says: "And in the days of these kings shall the God of heaven raise up a kingdom which shall never decay, and His kingdom shall not be left to another people. It shall break in pieces and shatter all kingdoms, and shall itself be exalted for ever. As thou sawest that the stone was cut without hands from the mountain, and brake in pieces the baked clay, the iron, the brass, the silver, and the gold, God has pointed out to the king what shall come to pass after these things; and the dream is true, and the interpretation trustworthy."⁴⁶⁸¹

⁴⁶⁸¹ [Dan. ii. 44, 45.](#)

2. If therefore the great God showed future things by Daniel, and confirmed them by His Son; and if Christ is the stone which is cut out without hands, who shall destroy temporal kingdoms, and introduce an eternal one, which is the resurrection of the just; as he declares, "The God of heaven shall raise up a kingdom which shall never be destroyed,"—let those thus confuted come to their senses, who reject the Creator (*Demiurgum*), and do not agree that the prophets were sent beforehand from the same Father from whom also the Lord came, but who assert that prophecies originated from diverse powers. For those things which have been predicted by the Creator alike through all the prophets has Christ fulfilled in the end, ministering to His Father's will, and completing His dispensations with regard to the human race. Let those persons, therefore, who blaspheme the Creator, either by openly expressed words, such as the disciples of Marcion, or by a perversion of the sense [of Scripture], as those of Valentinus and all the Gnostics falsely so called, be recognised as agents of Satan by all those who worship God; through whose agency Satan now, and not before, has been seen to speak against God, even Him who has prepared eternal fire for every kind of apostasy. For he did not venture to blaspheme his Lord openly of himself; as also in the beginning he led man astray through the instrumentality of the serpent, concealing himself as it were from God. Truly has Justin remarked:⁴⁶⁸²

4682 The Greek text is here preserved by Eusebius, *Hist. Eccl.*, iv. 18; but we are not told from what work of Justin Martyr it is extracted. The work is now lost. An ancient catena continues the Greek for several lines further.

That before the Lord's appearance Satan never dared to blaspheme God, inasmuch as he did not yet know his own sentence, because it was contained in parables and allegories; but that after the Lord's appearance, when he had clearly ascertained from the words of Christ and His apostles that eternal fire has been prepared for him as he apostatized from God of his own free-will, and likewise for all who unrepentant continue in the apostasy, he now blasphemes, by means of such men, the Lord who brings judgment [upon him] as being already condemned, and imputes the guilt of his apostasy to his Maker, not to his own voluntary disposition. Just as it is with those who break the laws, when punishment overtakes them: they throw the blame upon those who frame the laws, but not upon themselves. In like manner do those men, filled with a satanic spirit, bring innumerable accusations against our Creator, who has both given to us the spirit of life, and established a law adapted for all; and they will not admit that the judgment of God is just. Wherefore also they set about imagining some other Father who neither cares about nor exercises a providence

[556](#)

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



Chapter XXVII.—The future judgment by Christ. Communion with and separation from the divine being. The eternal punishment of unbelievers.

1. If the Father, then, does not exercise judgment, [it follows] that judgment does not belong to Him, or that He consents to all those actions which take place; and if He does not judge, all persons will be equal, and accounted in the same condition. The advent of Christ will therefore be without an object, yea, absurd, inasmuch as [in that case] He exercises no judicial power. For “He came to divide a man against his father, and the daughter against the mother, and the daughter-in-law against the mother-in-law;” [4683](#)

4683 [Matt. x. 25.](#)

and when two are in one bed, to take the one, and to leave the other; and of two women grinding at the mill, to take one and leave the other:4684

4684 [Luke xvii. 34.](#)

[also] at the time of the end, to order the reapers to collect first the tares together, and bind them in bundles, and burn them with unquenchable fire, but to gather up the wheat into the barn;4685

4685 [Matt. xiii. 30.](#)

and to call the lambs into the kingdom prepared for them, but to send the goats into everlasting fire, which has been prepared by His Father for the devil and his angels.4686

4686 [Matt. xxv. 33,](#) etc.

And why is this? Has the Word come for the ruin and for the resurrection of many? For the ruin, certainly, of those who do not believe Him, to whom also He has threatened a greater damnation in the judgment-day than that of Sodom and Gomorrah;4687

4687 [Luke x. 12.](#)

but for the resurrection of believers, and those who do the will of His Father in heaven. If then the advent of the Son comes indeed alike to all, but is for the purpose of judging, and separating the believing from the unbelieving, since, as those who believe do His will agreeably to their own choice, and as, [also] agreeably to their own choice, the disobedient do not consent to His doctrine; it is manifest that His Father has made all in a like condition, each person having a choice of his own, and a free understanding; and that He has regard to all things, and exercises a providence over all, "making His sun to rise upon the evil and on the good, and sending rain upon the just and unjust."4688

4688 [Matt. v. 45.](#)

2. And to as many as continue in their love towards God, does He grant communion with Him. But communion with God is life and light, and the enjoyment of all the benefits which He has in store. But on as many as, according to their own choice, depart from God, He inflicts that separation from Himself which they have chosen of their own accord. But separation from God is death, and separation from light is darkness; and separation from God consists in the loss of all the benefits which He has in store.

Those, therefore, who cast away by apostasy these forementioned things, being in fact destitute of all good, do experience every kind of punishment. God, however, does not punish them immediately of Himself, but that

punishment falls upon them because they are destitute of all that is good. Now, good things are eternal and without end with God, and therefore the loss of these is also eternal and never-ending. It is in this matter just as occurs in the case of a flood of light: those who have blinded themselves, or have been blinded by others, are for ever deprived of the enjoyment of light. It is not, [however], that the light has inflicted upon them the penalty of blindness, but it is that the blindness itself has brought calamity upon them: and therefore the Lord declared, “He that believeth in Me is not condemned,”⁴⁶⁸⁹

⁴⁶⁸⁹ [John iii. 18–21](#).

that is, is not separated from God, for he is united to God through faith. On the other hand, He says, “He that believeth not is condemned already, because he has not believed in the name of the only-begotten Son of God;” that is, he separated himself from God of his own accord. “For this is the condemnation, that light is come into this world, and men have loved darkness rather than light. For every one who doeth evil hateth the light, and cometh not to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that he has wrought them in God.

Chapter XXVIII.—The distinction to be made between the righteous and the wicked. The future apostasy in the time of Antichrist, and the end of the world.

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

2. And for this reason the apostle says: “Because

⁵⁵⁷

they received not the love of God, that they might be saved, therefore God shall also send them the operation of error, that they may believe a lie, that

they all may be judged who have not believed the truth, but consented to unrighteousness.”⁴⁶⁹⁰

⁴⁶⁹⁰ [2 Thess. ii. 10–12.](#)

For when he (Antichrist) is come, and of his own accord concentrates in his own person the apostasy, and accomplishes whatever he shall do according to his own will and choice, sitting also in the temple of God, so that his dupes may adore him as the Christ; wherefore also shall he deservedly “be cast into the lake of fire.”⁴⁶⁹¹

⁴⁶⁹¹ [Rev. xix. 20.](#)

[this will happen according to divine appointment], God by His prescience foreseeing all this, and at the proper time sending such a man, “that they may believe a lie, that they all may be judged who did not believe the truth, but consented to unrighteousness;” whose coming John has thus described in the Apocalypse: “And the beast which I had seen was like unto a leopard, and his feet as of a bear, and his mouth as the mouth of a lion; and the dragon conferred his own power upon him, and his throne, and great might. And one of his heads was as it were slain unto death; and his deadly wound was healed, and all the world wondered after the beast. And they worshipped the dragon because he gave power to the beast; and they worshipped the beast, saying, Who is like unto this beast, and who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemy and power was given to him during forty and two months. And he opened his mouth for blasphemy against God, to blaspheme His name and His tabernacle, and those who dwell in heaven. And power was given him over every tribe, and people, and tongue, and nation. And all who dwell upon the earth worshipped him, [every one] whose name was not written in the book of the Lamb slain from the foundation of the world. If any one have ears, let him hear. If any one shall lead into captivity, he shall go into captivity. If any shall slay with the sword, he must be slain with the sword. Here is the endurance and the faith of the saints.”⁴⁶⁹²

⁴⁶⁹² [Rev. xiii. 2,](#) etc.

After this he likewise describes his armour-bearer, whom he also terms a false prophet: “He spake as a dragon, and exercised all the power of the first beast in his sight, and caused the earth, and those that dwell therein, to adore the first beast, whose deadly wound was healed. And he shall perform great wonders, so that he can even cause fire to descend from

heaven upon the earth in the sight of men, and he shall lead the inhabitants of the earth astray.”⁴⁶⁹³

⁴⁶⁹³ [Rev. xiii. 11](#), etc.

Let no one imagine that he performs these wonders by divine power, but by the working of magic. And we must not be surprised if, since the demons and apostate spirits are at his service, he through their means performs wonders, by which he leads the inhabitants of the earth astray. John says further: “And he shall order an image of the beast to be made, and he shall give breath to the image, so that the image shall speak; and he shall cause those to be slain who will not adore it.” He says also: “And he will cause a mark [to be put] in the forehead and in the right hand, that no one may be able to buy or sell, unless he who has the mark of the name of the beast or the number of his name; and the number is six hundred and sixty-six,”⁴⁶⁹⁴

⁴⁶⁹⁴ [Rev. xiii. 14](#), etc.

that is, six times a hundred, six times ten, and six units. [He gives this] as a summing up of the whole of that apostasy which has taken place during six thousand years.

3. For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: “Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works.”⁴⁶⁹⁵

⁴⁶⁹⁵ [Gen. ii. 2](#).

This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years;⁴⁶⁹⁶

⁴⁶⁹⁶ [2 Pet. iii. 8](#).

and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year.

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

wheat of Christ, and am ground by the teeth of the wild beasts, that I may be found the pure bread of God.”⁴⁶⁹⁷

⁴⁶⁹⁷ This is quoted from the Epistle of Ignatius to the Romans, ch. iv. It is found in the two Greek recensions of his works, and also in the Syriac. See pp. 75 and 103 of this volume. The Latin translation is here followed: the Greek of Ignatius would give “the wheat of God,” and omits “of God” towards the end, as quoted by Eusebius.

Chapter XXIX.—All things have been created for the service of man. The deceits, wickedness, and apostate power of Antichrist. This was prefigured at the deluge, as afterwards by the persecution of Shadrach, Meshach, and Abednego.

1. In the previous books I have set forth the causes for which God permitted these things to be made, and have pointed out that all such have been created for the benefit of that human nature which is saved, ripening for immortality that which is [possessed] of its own free will and its own power, and preparing and rendering it more adapted for eternal subjection to God. And therefore the creation is suited to [the wants of] man; for man was not made for its sake, but creation for the sake of man. Those nations however, who did not of themselves raise up their eyes unto heaven, nor returned thanks to their Maker, nor wished to behold the light of truth, but who were like blind mice concealed in the depths of ignorance, the word justly reckons “as waste water from a sink, and as the turning-weight of a balance—in fact, as nothing;”⁴⁶⁹⁸

⁴⁶⁹⁸ [Isa. xl. 15.](#)

so far useful and serviceable to the just, as stubble conduces towards the growth of the wheat, and its straw, by means of combustion, serves for working gold. And therefore, when in the end the Church shall be suddenly caught up from this, it is said, “There shall be tribulation such as has not been since the beginning, neither shall be.”⁴⁶⁹⁹

⁴⁶⁹⁹ [Matt. xxiv. 21.](#)

For this is the last contest of the righteous, in which, when they overcome they are crowned with incorruption.

2. And there is therefore in this beast, when he comes, a recapitulation made of all sorts of iniquity and of every deceit, in order that all apostate power, flowing into and being shut up in him, may be sent into the furnace of fire. Fittingly, therefore, shall his name possess the number six hundred and sixty-six, since he sums up in his own person all the commixture of

wickedness which took place previous to the deluge, due to the apostasy of the angels. For Noah was six hundred years old when the deluge came upon the earth, sweeping away the rebellious world, for the sake of that most infamous generation which lived in the times of Noah. And [Antichrist] also sums up every error of devised idols since the flood, together with the slaying of the prophets and the cutting off of the just. For that image which was set up by Nebuchadnezzar had indeed a height of sixty cubits, while the breadth was six cubits; on account of which Ananias, Azarias, and Misaël, when they did not worship it, were cast into a furnace of fire, pointing out prophetically, by what happened to them, the wrath against the righteous which shall arise towards the [time of the] end. For that image, taken as a whole, was a prefiguring of this man's coming, decreeing that he should undoubtedly himself alone be worshipped by all men. Thus, then, the six hundred years of Noah, in whose time the deluge occurred because of the apostasy, and the number of the cubits of the image for which these just men were sent into the fiery furnace, do indicate the number of the name of that man in whom is concentrated the whole apostasy of six thousand years, and unrighteousness, and wickedness, and false prophecy, and deception; for which things' sake a cataclysm of fire shall also come [upon the earth].



Chapter XXX.—Although certain as to the number of the name of Antichrist, yet we should come to no rash conclusions as to the name itself, because this number is capable of being fitted to many names. Reasons for this point being reserved by the Holy Spirit. Antichrist's reign and death.

1. Such, then, being the state of the case, and this number being found in all the most approved and ancient copies⁴⁷⁰⁰

⁴⁷⁰⁰ ἐν πᾶσι τοῖς σπουδαίοις καὶ ἀρχαίοις ἀντιγράφοις This passage is interesting, as showing how very soon the autographs of the New Testament must have perished, and various readings

crept into the mss. of the canonical books.

[of the Apocalypse], and those men who saw John face to face bearing their testimony [to it]; while reason also leads us to conclude that the number of the name of the beast, [if reckoned] according to the Greek mode of calculation by the [value of] the letters contained in it, will amount to six hundred and sixty and six; that is, the number of tens shall be equal to that of the hundreds, and the number of hundreds equal to that of the units (for that number which [expresses] the digit six being adhered to throughout, indicates the recapitulations of that apostasy, taken in its full extent, which occurred at the beginning, during the intermediate periods, and which shall take place at the end),—I do not know how it is that some have erred following the ordinary mode of speech, and have vitiated the middle number in the name, deducting the amount of fifty from it, so that instead of six decads they will have it that there is but one. [I am inclined to think that this occurred through the fault of the copyists, as is wont to happen, since numbers also are expressed by letters; so that the Greek letter which expresses the number sixty was easily expanded into the letter Iota of the Greeks.]⁴⁷⁰¹

⁴⁷⁰¹ That is, Ξ into EI, according to Harvey, who considers the whole of this clause as an evident interpolation. It does not occur in the Greek here preserved by Eusebius (*Hist. Eccl.*, v. 8).

Others then received this reading

⁵⁵⁹

without examination; some in their simplicity, and upon their own responsibility, making use of this number expressing one decad; while some, in their inexperience, have ventured to seek out a name which should contain the erroneous and spurious number. Now, as regards those who have done this in simplicity, and without evil intent, we are at liberty to assume that pardon will be granted them by God. But as for those who, for the sake of vainglory, lay it down for certain that names containing the spurious number are to be accepted, and affirm that this name, hit upon by themselves, is that of him who is to come; such persons shall not come forth without loss, because they have led into error both themselves and those who confided in them. Now, in the first place, it is loss to wander from the truth, and to imagine that as being the case which is not; then again, as there shall be no light punishment [inflicted] upon him who either adds or subtracts anything from the Scripture,⁴⁷⁰²

⁴⁷⁰² Rev. xxii. 19.

under that such a person must necessarily fall. Moreover, another danger, by no means trifling, shall overtake those who falsely presume that they know the name of Antichrist. For if these men assume one [number], when this [Antichrist] shall come having another, they will be easily led away by him, as supposing him not to be the expected one, who must be guarded against.

2. These men, therefore, ought to learn [what really is the state of the case], and go back to the true number of the name, that they be not reckoned among false prophets. But, knowing the sure number declared by Scripture, that is, six hundred sixty and six, let them await, in the first place, the division of the kingdom into ten; then, in the next place, when these kings are reigning, and beginning to set their affairs in order, and advance their kingdom, [let them learn] to acknowledge that he who shall come claiming the kingdom for himself, and shall terrify those men of whom we have been speaking, having a name containing the aforesaid number, is truly the abomination of desolation. This, too, the apostle affirms: "When they shall say, Peace and safety, then sudden destruction shall come upon them."⁴⁷⁰³

⁴⁷⁰³ [1 Thess. v. 3.](#)

And Jeremiah does not merely point out his sudden coming, but he even indicates the tribe from which he shall come, where he says, "We shall hear the voice of his swift horses from Dan; the whole earth shall be moved by the voice of the neighing of his galloping horses: he shall also come and devour the earth, and the fulness thereof, the city also, and they that dwell therein."⁴⁷⁰⁴

⁴⁷⁰⁴ [Jer. viii. 16.](#)

This, too, is the reason that this tribe is not reckoned in the Apocalypse along with those which are saved.⁴⁷⁰⁵

⁴⁷⁰⁵ [Rev. vii. 5–7.](#) [The Danites (though not all) corrupted the Hebrew church and the Levitical priesthood, by image-worship, ([Judg. xviii.](#)), and forfeited the blessings of the old covenant.]

3. It is therefore more certain, and less hazardous, to await the fulfilment of the prophecy, than to be making surmises, and casting about for any names that may present themselves, inasmuch as many names can be found possessing the number mentioned; and the same question will, after all, remain unsolved. For if there are many names found possessing this number, it will be asked which among them shall the coming man bear. It is not through a want of names containing the number of that name that I say this, but on account of the fear of God, and zeal for the truth: for the name

Evanthas (ΕΥΑΝΘΑΣ) contains the required number, but I make no allegation regarding it. Then also *Lateinos* (ΛΑΤΕΙΝΟΣ) has the number six hundred and sixty-six; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule:⁴⁷⁰⁶

⁴⁷⁰⁶ [A very pregnant passage, as has often been noted. But let us imitate the pious reticence with which this section concludes.]

I will not, however, make any boast over this [coincidence]. *Teitan* too, (TEITAN, the first syllable being written with the two Greek vowels ε and ι, among all the names which are found among us, is rather worthy of credit. For it has in itself the predicted number, and is composed of six letters, each syllable containing three letters; and [the word itself] is ancient, and removed from ordinary use; for among our kings we find none bearing this name Titan, nor have any of the idols which are worshipped in public among the Greeks and barbarians this appellation. Among many persons, too, this name is accounted divine, so that even the sun is termed “Titan” by those who do now possess [the rule]. This word, too, contains a certain outward appearance of vengeance, and of one inflicting merited punishment because he (Antichrist) pretends that he vindicates the oppressed.⁴⁷⁰⁷

⁴⁷⁰⁷ Massuet here quotes Cicero and Ovid in proof of the sun being termed *Titan*. The Titans waged war against the gods, to avenge themselves upon Saturn.

And besides this, it is an ancient name, one worthy of credit, of royal dignity, and still further, a name belonging to a tyrant. Inasmuch, then, as this name “Titan” has so much to recommend it, there is a strong degree of probability, that from among the many [names suggested], we infer, that perchance he who is to come shall be called “Titan.” We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time

560

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

4. But he indicates the number of the name now, that when this man comes we may avoid him, being aware who he is: the name, however, is suppressed, because it is not worthy of being proclaimed by the Holy Spirit. For if it had been declared by Him, he (Antichrist) might perhaps continue for a long period. But now as “he was, and is not, and shall ascend out of

the abyss, and goes into perdition,”⁴⁷⁰⁸

⁴⁷⁰⁸ [Rev. xvii. 8.](#)

as one who has no existence; so neither has his name been declared, for the name of that which does not exist is not proclaimed. But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that “many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob.”⁴⁷⁰⁹

Chapters XXXIV - XXXVI: Concerning the Judgment and the Kingdom of Heaven.

...
Chapter XXXIV.—He fortifies his opinions with regard to the temporal and earthly kingdom of the saints after their resurrection, by the various testimonies of Isaiah, Ezekiel, Jeremiah, and Daniel; also by the parable of the servants watching, to whom the Lord promised that He would minister.

1. Then, too, Isaiah himself has plainly declared that there shall be joy of this nature at the resurrection of the just, when he says: “The dead shall rise again; those, too, who are in the tombs shall arise, and those who are in the earth shall rejoice. For the dew from Thee is health to them.”⁴⁷⁴⁷

⁴⁷⁴⁷ [Isa. xxvi. 19.](#)

And this again Ezekiel also says: “Behold, I will open your tombs, and will bring you forth out of your graves; when I will draw my people from the sepulchres, and I will put breath in you, and ye shall live; and I will place you on your own land, and ye shall know that I am the Lord.”⁴⁷⁴⁸

⁴⁷⁴⁸ [Ezek. xxxvii. 12,](#) etc.

And again the same speaks thus: “These things saith the Lord, I will gather Israel from all nations whither they have been driven, and I shall be

sanctified in them in the sight of the sons of the nations: and they shall dwell in their own land, which I gave to my servant Jacob. And they shall dwell in it in peace; and they shall build houses, and plant vineyards, and dwell in hope, when I shall cause judgment to fall among all who have dishonoured them, among those who encircle them round about; and they shall know that I am the Lord their God, and the God of their fathers.”⁴⁷⁴⁹

⁴⁷⁴⁹ [Ezek. xxviii. 25, 26.](#)

Now I have shown a short time ago that the church is the seed of Abraham; and for this reason, that we may know that He who in the New Testament “raises up from the stones children unto

⁵⁶⁴

Abraham,”⁴⁷⁵⁰

⁴⁷⁵⁰ [Matt. iii. 9.](#)

is He who will gather, according to the Old Testament, those that shall be saved from all the nations, Jeremiah says: “Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, who led the children of Israel from the north, and from every region whither they had been driven; He will restore them to their own land which He gave to their fathers.”⁴⁷⁵¹

⁴⁷⁵¹ [Jer. xxiii. 6, 7.](#)

2. That the whole creation shall, according to God’s will, obtain a vast increase, that it may bring forth and sustain fruits such [as we have mentioned], Isaiah declares: “And there shall be upon every high mountain, and upon every prominent hill, water running everywhere in that day, when many shall perish, when walls shall fall. And the light of the moon shall be as the light of the sun, seven times that of the day, when He shall heal the anguish of His people, and do away with the pain of His stroke.”⁴⁷⁵²

⁴⁷⁵² [Isa. xxx. 25, 26.](#)

Now “the pain of the stroke” means that inflicted at the beginning upon disobedient man in Adam, that is, death; which [stroke] the Lord will heal when He raises us from the dead, and restores the inheritance of the fathers, as Isaiah again says: “And thou shall be confident in the Lord, and He will cause thee to pass over the whole earth, and feed thee with the inheritance of Jacob thy father.”⁴⁷⁵³

⁴⁷⁵³ [Isa. lviii. 14.](#)

This is what the Lord declared: “Happy are those servants whom the Lord when He cometh shall find watching. Verily I say unto you, that He shall gird Himself, and make them to sit down [to meat], and will come forth and

serve them. And if He shall come in the evening watch, and find them so, blessed are they, because He shall make them sit down, and minister to them; or if this be in the second, or it be in the third, blessed are they.”⁴⁷⁵⁴

⁴⁷⁵⁴ [Luke xii. 37, 38.](#)

Again John also says the very same in the Apocalypse: “Blessed and holy is he who has part in the first resurrection.”⁴⁷⁵⁵

⁴⁷⁵⁵ [Rev. xx. 6.](#)

Then, too, Isaiah has declared the time when these events shall occur; he says: “And I said, Lord, how long? Until the cities be wasted without inhabitant, and the houses be without men, and the earth be left a desert.

And after these things the Lord shall remove us men far away (*longe nos faciet Deus homines*), and those who shall remain shall multiply upon the earth.”⁴⁷⁵⁶

⁴⁷⁵⁶ [Isa. vi. 11.](#)

Then Daniel also says this very thing: “And the kingdom and dominion, and the greatness of those under the heaven, is given to the saints of the Most High God, whose kingdom is everlasting, and all dominions shall serve and obey Him.”⁴⁷⁵⁷

⁴⁷⁵⁷ [Dan. vii. 27.](#)

And lest the promise named should be understood as referring to this time, it was declared to the prophet: “And come thou, and stand in thy lot at the consummation of the days.”⁴⁷⁵⁸

⁴⁷⁵⁸ [Dan. xii. 13.](#)

3. Now, that the promises were not announced to the prophets and the fathers alone, but to the Churches united to these from the nations, whom also the Spirit terms “the islands” (both because they are established in the midst of turbulence, suffer the storm of blasphemies, exist as a harbour of safety to those in peril, and are the refuge of those who love the height [of heaven], and strive to avoid Bythus, that is, the depth of error), Jeremiah thus declares: “Hear the word of the Lord, ye nations, and declare it to the isles afar off; say ye, that the Lord will scatter Israel, He will gather him, and keep him, as one feeding his flock of sheep. For the Lord hath redeemed Jacob, and rescued him from the hand of one stronger than he. And they shall come and rejoice in Mount Zion, and shall come to what is good, and into a land of wheat, and wine, and fruits, of animals and of sheep; and their soul shall be as a tree bearing fruit, and they shall hunger no more. At that time also shall the virgins rejoice in the company of the young men: the old men, too, shall be glad, and I will turn their sorrow into joy; and I will make them exult, and will magnify them, and satiate the souls of the priests

the sons of Levi; and my people shall be satiated with my goodness.”⁴⁷⁵⁹

⁴⁷⁵⁹ [Jer. xxxi. 10](#), etc.

Now, in the preceding book⁴⁷⁶⁰

⁴⁷⁶⁰ See. iv. 8, 3.

I have shown that all the disciples of the Lord are Levites and priests, they who used in the temple to profane the Sabbath, but are blameless.⁴⁷⁶¹

⁴⁷⁶¹ [Matt. xii. 5](#).

Promises of such a nature, therefore, do indicate in the clearest manner the feasting of that creation in the kingdom of the righteous, which God promises that He will Himself serve.

4. Then again, speaking of Jerusalem, and of Him reigning there, Isaiah declares, “Thus saith the Lord, Happy is he who hath seed in Zion, and servants in Jerusalem. Behold, a righteous king shall reign, and princes shall rule with judgment.”⁴⁷⁶²

⁴⁷⁶² [Isa. xxxi. 9](#), [Isa. xxxii. 1](#).

And with regard to the foundation on which it shall be rebuilt, he says: “Behold, I will lay in order for thee a carbuncle stone, and sapphire for thy foundations; and I will lay thy ramparts with jasper, and thy gates with crystal, and thy wall with choice stones: and all thy children shall be taught of God, and great shall be the peace of thy children; and in righteousness shalt thou be built up.”⁴⁷⁶³

⁴⁷⁶³ [Isa. liv. 11–14](#).

And yet again

⁵⁶⁵

does he say the same thing: “Behold, I make Jerusalem a rejoicing, and my people [a joy]; for the voice of weeping shall be no more heard in her, nor the voice of crying. Also there shall not be there any immature [one], nor an old man who does not fulfil his time: for the youth shall be of a hundred years; and the sinner shall die a hundred years old, yet shall be accursed. And they shall build houses, and inhabit them themselves; and shall plant vineyards, and eat the fruit of them themselves, and shall drink wine. And they shall not build, and others inhabit; neither shall they prepare the vineyard, and others eat. For as the days of the tree of life shall be the days of the people in thee; for the works of their hands shall endure.”⁴⁷⁶⁴

4

Chapter XXXV.—He contends that these testimonies already alleged cannot be understood allegorically of celestial blessings, but that they shall have their fulfilment after the coming of

Antichrist, and the resurrection, in the terrestrial Jerusalem. To the former prophecies he subjoins others drawn from Isaiah, Jeremiah, and the Apocalypse of John.

1. If, however, any shall endeavour to allegorize [prophecies] of this kind, they shall not be found consistent with themselves in all points, and shall be confuted by the teaching of the very expressions [in question]. For example: “When the cities” of the Gentiles “shall be desolate, so that they be not inhabited, and the houses so that there shall be no men in them and the land shall be left desolate.”⁴⁷⁶⁵

⁴⁷⁶⁵ [Isa. vi. 11.](#)

“For, behold,” says Isaiah, “the day of the Lord cometh past remedy, full of fury and wrath, to lay waste the city of the earth, and to root sinners out of it.”⁴⁷⁶⁶

⁴⁷⁶⁶ [Isa. xiii. 9.](#)

And again he says, “Let him be taken away, that he behold not the glory of God.”⁴⁷⁶⁷

⁴⁷⁶⁷ [Isa. xxvi. 10.](#)

And when these things are done, he says, “God will remove men far away, and those that are left shall multiply in the earth.”⁴⁷⁶⁸

⁴⁷⁶⁸ [Isa. vi. 12.](#)

“And they shall build houses, and shall inhabit them themselves: and plant vineyards, and eat of them themselves.”⁴⁷⁶⁹

⁴⁷⁶⁹ [Isa. lxxv. 21.](#)

For all these and other words were unquestionably spoken in reference to the resurrection of the just, which takes place after the coming of Antichrist, and the destruction of all nations under his rule; in [the times of] which [resurrection] the righteous shall reign in the earth, waxing stronger by the sight of the Lord: and through Him they shall become accustomed to partake in the glory of God the Father, and shall enjoy in the kingdom intercourse and communion with the holy angels, and union with spiritual beings; and [with respect to] those whom the Lord shall find in the flesh, awaiting Him from heaven, and who have suffered tribulation, as well as escaped the hands of the Wicked one. For it is in reference to them that the prophet says: “And those that are left shall multiply upon the earth,” And Jeremiah⁴⁷⁷⁰

⁴⁷⁷⁰ The long quotation following is not found in Jeremiah, but in the apocryphal book of [Baruch iv. 36](#), etc., and the whole of [Baruch v.](#)

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

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

[566](#)

my sight."⁴⁷⁷¹

⁴⁷⁷¹ [Isa. xlix. 16.](#)

And the apostle, too, writing to the Galatians, says in like manner, "But the Jerusalem which is above is free, which is the mother of us all."⁴⁷⁷²

4772 [Gal. iv. 26.](#)

He does not say this with any thought of an erratic Æon, or of any other power which departed from the Pleroma, or of Prunicus, but of the Jerusalem which has been delineated on [God's] hands. And in the Apocalypse John saw this new [Jerusalem] descending upon the new earth.⁴⁷⁷³

4773 [Rev. xxi. 2.](#)

For after the times of the kingdom, he says, "I saw a great white throne, and Him who sat upon it, from whose face the earth fled away, and the heavens; and there was no more place for them."⁴⁷⁷⁴

4774 [Rev. xx. 11.](#)

And he sets forth, too, the things connected with the general resurrection and the judgment, mentioning "the dead, great and small." "The sea," he says, "gave up the dead which it had in it, and death and hell delivered up the dead that they contained; and the books were opened. Moreover," he says, "the book of life was opened, and the dead were judged out of those things that were written in the books, according to their works; and death and hell were sent into the lake of fire, the second death."⁴⁷⁷⁵

4775 [Rev. xx. 12-14.](#)

Now this is what is called Gehenna, which the Lord styled eternal fire.⁴⁷⁷⁶

4776 [Matt. xxv. 41.](#)

"And if any one," it is said, "was not found written in the book of life, he was sent into the lake of fire."⁴⁷⁷⁷

4777 [Rev. xx. 15.](#)

And after this, he says, "I saw a new heaven and a new earth, for the first heaven and earth have passed away; also there was no more sea. And I saw the holy city, new Jerusalem, coming down from heaven, as a bride adorned for her husband." "And I heard," it is said, "a great voice from the throne, saying, Behold, the tabernacle of God is with men, and He will dwell with them; and they shall be His people, and God Himself shall be with them as their God. And He will wipe away every tear from their eyes; and death shall be no more, neither sorrow, nor crying, neither shall there be any more pain, because the former things have passed away."⁴⁷⁷⁸

4778 [Rev. xxi. 1-4.](#)

Isaiah also declares the very same: "For there shall be a new heaven and a new earth; and there shall be no remembrance of the former, neither shall the heart think about them, but they shall find in it joy and exultation."⁴⁷⁷⁹

4779 [Isa. lxv. 17, 18.](#)

Now this is what has been said by the apostle: "For the fashion of this world

passeth away.”⁴⁷⁸⁰

⁴⁷⁸⁰ [1 Cor. vii. 31.](#)

To the same purpose did the Lord also declare, “Heaven and earth shall pass away.”⁴⁷⁸¹

⁴⁷⁸¹ [Matt. xxvi. 35.](#)

When these things, therefore, pass away above the earth, John, the Lord’s disciple, says that the new Jerusalem above shall [then] descend, as a bride adorned for her husband; and that this is the tabernacle of God, in which God will dwell with men. Of this Jerusalem the former one is an image—that Jerusalem of the former earth in which the righteous are disciplined beforehand for incorruption and prepared for salvation. And of this tabernacle Moses received the pattern in the mount;⁴⁷⁸²

⁴⁷⁸² [Ex. xxv. 40.](#)

and nothing is capable of being allegorized, but all things are stedfast, and true, and substantial, having been made by God for righteous men’s enjoyment. For as it is God truly who raises up man, so also does man truly rise from the dead, and not allegorically, as I have shown repeatedly. And as he rises actually, so also shall he be actually disciplined beforehand for incorruption, and shall go forwards and flourish in the times of the kingdom, in order that he may be capable of receiving the glory of the Father. Then, when all things are made new, he shall truly dwell in the city of God. For it is said, “He that sitteth on the throne said, Behold, I make all things new. And the Lord says, Write all this; for these words are faithful and true. And He said to me, They are done.”⁴⁷⁸³

⁴⁷⁸³ [Rev. xxi. 5, 6.](#)

And this is the truth of the matter.



Chapter XXXVI.—Men shall be actually raised: the world shall not be annihilated; but there shall be various mansions for the saints, according to the rank allotted to each individual. All things shall be subject to God the Father, and so shall He be all in all.

1. For since there are real men, so must there also be a real establishment (*plantationem*), that they vanish not away among non-existent things, but progress among those which have an actual existence. For neither is the substance nor the essence of the creation annihilated (for faithful and true is He who has established it), but “the *fashion* of the world passeth away;”⁴⁷⁸⁴

⁴⁷⁸⁴ [1 Cor. vii. 31.](#)

that is, those things among which transgression has occurred, since man has grown old in them. And therefore this [present] fashion has been formed temporary, God foreknowing all things; as I have pointed out in the preceding book,⁴⁷⁸⁵

⁴⁷⁸⁵ Lib. iv. 5, 6.

and have also shown, as far as was possible, the cause of the creation of this world of temporal things. But when this [present] fashion [of things] passes away, and man has been renewed, and flourishes in an incorruptible state, so as to preclude the possibility of becoming old, [then] there shall be the new heaven and the new earth, in which the new man shall remain [continually],

⁵⁶⁷

always holding fresh converse with God. And since (*or*, that) these things shall ever continue without end, Isaiah declares, “For as the new heavens and the new earth which I do make, continue in my sight, saith the Lord, so shall your seed and your name remain.”⁴⁷⁸⁶

⁴⁷⁸⁶ [Isa. lxvi. 22.](#)

And as the presbyters say, Then those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of paradise, and others shall possess the splendour of the city; for everywhere the Saviour⁴⁷⁸⁷

⁴⁷⁸⁷ Thus in a Greek fragment; in the Old Latin, *Deus*.

shall be seen according as they who see Him shall be worthy.

2. [They say, moreover], that there is this distinction between the habitation of those who produce an hundred-fold, and that of those who produce sixty-fold, and that of those who produce thirty-fold: for the first will be taken up into the heavens, the second will dwell in paradise, the last will inhabit the city; and that was on this account the Lord declared, “In My Father’s house are many mansions.”⁴⁷⁸⁸

⁴⁷⁸⁸ [John xiv. 2.](#)

For all things belong to God, who supplies all with a suitable dwelling-place; even as His Word says, that a share is allotted to all by the Father, according as each person is or shall be worthy. And this is the couch on which the guests shall recline, having been invited to the wedding.⁴⁷⁸⁹

⁴⁷⁸⁹ [Matt. xxii. 10.](#)

The presbyters, the disciples of the apostles, affirm that this is the gradation and arrangement of those who are saved, and that they advance through steps of this nature; also that they ascend through the Spirit to the Son, and through the Son to the Father, and that in due time the Son will yield up His work to the Father, even as it is said by the apostle, “For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.”⁴⁷⁹⁰

⁴⁷⁹⁰ [1 Cor. xv. 25, 26.](#)

For in the times of the kingdom, the righteous man who is upon the earth shall then forget to die. “But when He saith, All things shall be subdued unto Him, it is manifest that He is excepted who did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him who put all things under Him, that God may be all in all.”⁴⁷⁹¹

⁴⁷⁹¹ [1 Cor. xv. 27, 28.](#)

3. John, therefore, did distinctly foresee the first “resurrection of the just,”⁴⁷⁹²

⁴⁷⁹² [Luke xiv. 14.](#)

and the inheritance in the kingdom of the earth; and what the prophets have prophesied concerning it harmonize [with his vision]. For the Lord also taught these things, when He promised that He would have the mixed cup new with His disciples in the kingdom. The apostle, too, has confessed that the creation shall be free from the bondage of corruption, [so as to pass] into the liberty of the sons of God.⁴⁷⁹³

⁴⁷⁹³ [Rom. viii. 21.](#)

And in all these things, and by them all, the same God the Father is manifested, who fashioned man, and gave promise of the inheritance of the earth to the fathers, who brought it (the creature) forth [from bondage] at the resurrection of the just, and fulfils the promises for the kingdom of His Son; subsequently bestowing in a paternal manner those things which neither the eye has seen, nor the ear has heard, nor has [thought concerning them] arisen within the heart of man,⁴⁷⁹⁴

⁴⁷⁹⁴ [1 Cor. ii. 9;](#) [Isa. lxiv. 4.](#)

For there is the one Son, who accomplished His Father's will; and one human race also in which the mysteries of God are wrought, "which the angels desire to look into;"⁴⁷⁹⁵

⁴⁷⁹⁵ [1 Pet. i. 12.](#)

and they are not able to search out the wisdom of God, by means of which His handiwork, confirmed and incorporated with His Son, is brought to perfection; that His offspring, the First-begotten Word, should descend to the creature (*facturam*), that is, to what had been moulded (*plasma*), and that it should be contained by Him; and, on the other hand, the creature should contain the Word, and ascend to Him, passing beyond the angels, and be made after the image and likeness of God.⁴⁷⁹⁶

⁴⁷⁹⁶ Grabe and others suppose that some part of the work has been lost, so that the above was not its original conclusion.

Source: <http://www.ccel.org/ccel/schaff/anf01.toc.html>