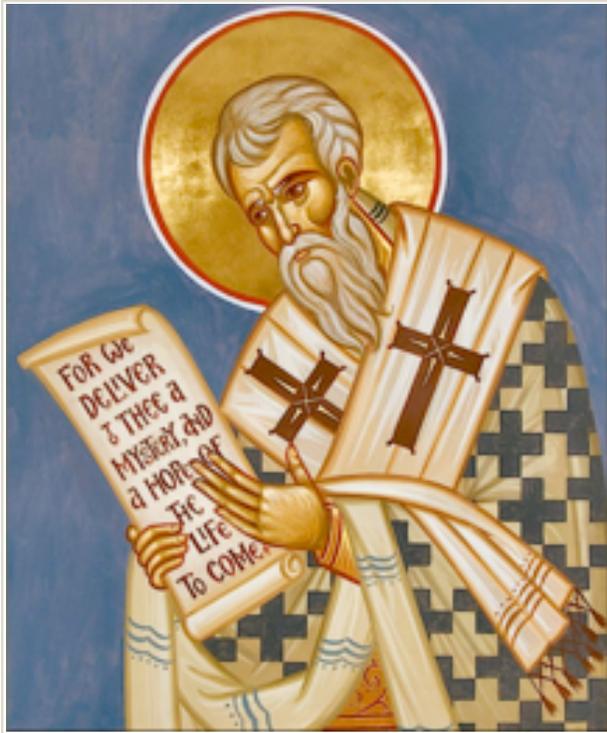


St. Cyril of Jerusalem: The Second Coming and the Antichrist



St. Cyril of Jerusalem, A.D. 313 - 386, commemorated March 18, a highly regarded Patristic Father in the Orthodox Church, was an important Bishop of Jerusalem. He delivered a deservedly famous set of 23 Catechetical Lectures for instruction in the faith, 18 of these for those preparing for baptism, and 5 for those preparing for their first communion

Photo source: Google Images

St. Cyril of Jerusalem:

CATECHETICAL LECTURE XV:

“ON THE CLAUSE, ‘AND SHALL COME IN GLORY TO JUDGE THE QUICK AND THE DEAD; OF WHOSE KINGDOM THERE SHALL BE NO END,’

in Schaff P, & Wace, H, Nicene and Post-Nicene Fathers, Second

Series, Vol 7, Cyril of Jerusalem and Gregory Nazianzen,
Hendrickson Publishers, Peabody, MA 1994, pp. 104-114.

[Note: Footnotes included at position in text]

Source: <http://www.ccel.org/ccel/schaff/npnf207.ii.xix.html>

Daniel vii. 9–14

I beheld till thrones were placed, and one that was ancient of days did sit, and then, I saw in a vision of the night, and behold one like unto the Son of Man came with the clouds of heaven, &c.

1. We preach not one advent only of Christ, but a second also, far more glorious than the former. For the former gave a view of His patience; but the latter brings with it the crown of a divine kingdom. For all things, for the most part, are twofold in our Lord Jesus Christ: a twofold generation; one, of God, before the ages; and one, of a Virgin, at the close of the ages: His descents twofold; one, the unobserved, *like rain on a fleece*¹⁸¹¹

¹⁸¹¹ [Ps. lxxii. 6](#). See xii. 9; and § 10, below.

; and a second His open coming, which is to be. In His former advent, He was wrapped in swaddling clothes in the manger; in His second, He *covereth Himself with light as with a garment*¹⁸¹²

¹⁸¹² [Ps. civ. 2](#).

. In His first coming, *He endured the Cross, despising shame*¹⁸¹³

¹⁸¹³ [Heb. xii. 2](#).

; in His second, He comes attended by a host of Angels, receiving glory¹⁸¹⁴

¹⁸¹⁴ Cyril's contrast of the two Advents seems to be partly borrowed from Justin M. (*Apol.* i. 52; *Tryph.* 110). See also Tertullian (*Adv. Judæos*, c. 14); Hippolytus (*De Antichristo*, 44).

. We rest not then upon His first advent only, but look also for His second. And as at His first coming we said, *Blessed is He that cometh in the Name of the Lord*¹⁸¹⁵

¹⁸¹⁵ [Matt. xxi. 9; xxiii. 39](#).

, so will we repeat the same at His second coming; that when with Angels we meet our Master, we may worship Him and say, *Blessed is He that cometh in the Name of the Lord*. The Saviour comes, not to be judged again, but to judge them who judged Him; He who before held His peace when judged¹⁸¹⁶

1816 [Ib. xxvi. 63.](#)

, shall remind the transgressors who did those daring deeds at the Cross, and shall say, *These things hast thou done, and I kept silence*¹⁸¹⁷

1817 [Ps. I. 21.](#)

. Then, He came because of a divine dispensation, teaching men with persuasion; but this time they will of necessity have Him for their King, even though they wish it not.

2. And concerning these two comings, Malachi the Prophet says, *And the Lord whom ye seek shall suddenly come to His temple*¹⁸¹⁸

1818 [Mal. iii. 1–3.](#)

; behold one coming. And again of the second coming he says, *And the Messenger of the covenant whom ye delight in. Behold, He cometh, saith*¹⁸¹⁹

1819 The Benedictine Editor by omitting λέγει, obtains the sense, *He cometh, even the Lord Almighty*. But λέγει is supported by the mss. of Cyril, as well as by the Septuagint and Hebrew.

the Lord Almighty. But who shall abide the day of His coming? or who shall stand when He appeareth? Because He cometh in like a refiner's fire, and like fullers' herb; and He shall sit as a refiner and purifier. And immediately after the Saviour Himself says, *And I will draw near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulteresses, and against those who swear falsely in My Name*¹⁸²⁰

1820 [Mal. iii. 5.](#)

, and the rest. For this cause Paul warning us beforehand says, *If any man buildeth on the foundation gold, and silver, and precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed in fire*¹⁸²¹

1821 [1 Cor. iii. 12.](#)

. Paul also knew these two comings, when writing to Titus and saying, *The grace of God hath appeared which bringeth salvation unto all men, instructing us that, denying ungodliness and worldly lusts, we should live soberly, and godly, and righteously in this present world; looking for the blessed hope, and appearing of the glory of the great God and our Saviour Jesus Christ*¹⁸²²

1822 [Titus ii. 11.](#) The Benedictine Editor adopts τοῦ Σωτήρος instead of ἡ σωτήριος against the authority of the best mss. of Cyril.

. Thou seest how he spoke of a first, for which he gives thanks; and of a second, to which we look forward. Therefore the words also of the Faith which we are announcing were just now delivered thus¹⁸²³

1823 νῦν παρεδόθη. Cyril means that at the beginning of this present Lecture he had delivered to the Catechumens those articles of the Creed which he was going to explain. Compare Cat. xviii. 21, where we see that Cyril first announces (ἐπαγγέλλω) the words which the learners repeat after him (ἀπαγγέλλω).

The clause, Whose Kingdom shall have no end, was not contained in the original form of the Creed of Nicæa, a.d. 325, but its substance is found in many earlier writings. Compare Justin M. (*Tryph.* § 46: καὶ αὐτοῦ ἐστὶν ἡ αἰώνιος βασιλεία); *Const. Apost.* vii. 41; the Eusebian Confessions 1st and 4th Antioch, and the Macrostich, a.d. 341, 342, 344. Bp. Bull asserts that the Creed of Jerusalem, containing this clause, was no other than the ancient Eastern Creed, first directed against the Gnostics of the Sub-Apostolic age (*Judicium Eccl. Cathol.* vi. 16).

; that we believe in Him, who also ascended into the heavens, and sat
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down on the right hand of the Father, and shall come in glory to judge quick and dead; whose kingdom shall have no end.

3. Our Lord Jesus Christ, then, comes from heaven; and He comes with glory at the end of this world, in the last day. For of this world there is to be an end, and this created world is to be re-made anew¹⁸²⁴

1824 The Benedictine Editor suggests that Cyril “is refuting those who said that the Universe was to perish utterly, an opinion which seems to be somehow imputed to Origen by Methodius, or Proclus, in Epiphanius (*Hæres.* lxiv. 31, 32).” On Origen’s much controverted opinions concerning the beginning and end of the world, see Huet. *Origeniana*, II. 4–6: and Bp. Westcott, *Dictionary of Christian Biography*, “Origen,” pp. 137, 138.

. For since corruption, *and theft, and adultery*, and every sort of sins *have been poured forth over the earth, and blood has been mingled with blood*¹⁸²⁵

[1825](#) [Hos. iv. 2.](#)

in the world, therefore, that this wondrous dwelling-place may not remain filled with iniquity, this world passeth away, that the fairer world may be made manifest. And wouldest thou receive the proof of this out of the words of Scripture? Listen to Esaias, saying, *And the heaven shall be rolled together as a scroll; and all the stars shall fall, as leaves from a vine, and as leaves fall from a fig-tree*¹⁸²⁶

[1826](#) [Is. xxxiv. 4.](#)

. The Gospel also says, *The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven*¹⁸²⁷

[1827](#) [Matt. xxiv. 29.](#)

. Let us not sorrow, as if we alone died; the stars also shall die; but perhaps rise again. And the Lord rolleth up the heavens, not that He may destroy them, but that He may raise them up again more beautiful. Hear David the Prophet saying, *Thou, Lord, in the beginning didst lay the*

*foundations of the earth, and the heavens are the work of Thy hands; they shall perish, but Thou remainest*¹⁸²⁸

¹⁸²⁸ [Ps. cii. 25, 26](#); [Heb. i. 10–12](#).

. But some one will say, Behold, he says plainly that *they shall perish*. Hear in what sense he says, *they shall perish*; it is plain from what follows; *And they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed*. For as a man is said to “perish,” according to that which is written, *Behold, how the righteous perisheth, and no man layeth it to heart*¹⁸²⁹

¹⁸²⁹ [Is. lvii. 1](#).

, and this, though the resurrection is looked for; so we look for a resurrection, as it were, of the heavens also. *The sun shall be turned into darkness, and the moon into blood*¹⁸³⁰

¹⁸³⁰ [Joel ii. 31](#).

. Here let converts from the Manichees gain instruction, and no longer make those lights their gods; nor impiously think, that this sun which shall be darkened is Christ¹⁸³¹

¹⁸³¹ Cat. vi. 13; xi. 21.

. And again hear the Lord saying, *Heaven and earth shall pass away, but My words shall not pass away*¹⁸³²

¹⁸³² [Matt. xxiv. 35](#).

; for the creatures are not as precious as the Master’s words.

4. The things then which are seen shall pass away, and there shall come the things which are looked for, things fairer than the present; but as to the time let no one be curious. For *it is not for you*, He says, *to know times or seasons, which the Father hath put in His own power*¹⁸³³

¹⁸³³ [Acts i. 7](#).

. And venture not thou to declare when these things shall be, nor on the other hand supinely slumber. For he saith, *Watch, for in such an hour as ye expect not the Son of Man cometh*¹⁸³⁴

¹⁸³⁴ [Matt. xxiv. 42, 44](#); [Ib. v. 3](#).

. But since it was needful for us to know the signs of the end, and since we are looking for Christ, therefore, that we may not die deceived and be led astray by that false Antichrist, the Apostles, moved by the divine will, address themselves by a providential arrangement to the True Teacher, and say, *Tell us, when shall these things be, and what shall be the sign of Thy coming, and of the end of the world*¹⁸³⁵

¹⁸³⁵ [Ib. vv. 3 and 4](#).

? We look for Thee to come again, but *Satan transforms himself into an*

Angel of light; put us therefore on our guard, that we may not worship another instead of Thee. And He, opening His divine and blessed mouth, says, *Take heed that no man mislead you*. Do you also, my hearers, as seeing Him now with the eyes of your mind, hear Him saying the same things to you; *Take heed that no man mislead you*. And this word exhorts you all to give heed to what is spoken; for it is not a history of things gone by, but a prophecy of things future, and which will surely come. Not that we prophesy, for we are unworthy; but that the things which are written will be set before you, and the signs declared. Observe thou, which of them have already come to pass, and which yet remain; and make thyself safe.

5. *Take heed that no man mislead you: for many shall come in My name, saying, I am Christ, and shall mislead many*. This has happened in part: for already Simon Magus has said this, and Menander¹⁸³⁶

¹⁸³⁶ Cat. vi. 14, 16.

, and some others of the godless leaders of heresy; and others will say it in our days, or after us.

6. A second sign. *And ye shall hear of wars and rumours of wars*¹⁸³⁷

¹⁸³⁷ [Matt. xxiv. 6](#). The war with Sapor II., King of Persia, which broke out immediately on the death of Constantine, and continued throughout the reign of Constantius, was raging fiercely at the date of these Lectures, the great battle of Singara being fought in the year 348 a.d.

. Is there then at this time war between Persians and Romans for Mesopotamia, or no? Does nation rise up against nation and kingdom against kingdom, or no? *And there shall be famines and pesti*

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lences and earthquakes in divers places. These things have already come to pass; and again, *And fearful sights from heaven, and mighty storms*¹⁸³⁸

¹⁸³⁸ [Luke xxi. 11](#). Jerome in the *Chronicon* mentions a great earthquake in 346 a.d., by which Dyrrachium was destroyed, and Rome and other cities of Italy greatly injured (Ben. Ed.).

Cyril substitutes χεῖμῶνες for σημεῖα, the better reading in [Luke xxi. 11](#).

. *Watch therefore, He says; for ye know not at what hour your Lord doth come*¹⁸³⁹

¹⁸³⁹ [Matt. xxiv. 42](#).

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7. But we seek our own sign of His coming; we Churchmen seek a sign proper to the Church¹⁸⁴⁰

¹⁸⁴⁰ ἐκκλησιαστικός, when applied to persons, means either, as here, an orthodox member of the Church in contrast to a heretic, pagan, or Jew (Origen, *in Job* xx. 6), or more particularly a Cleric as opposed to a layman (Cat. xvii. 10).

. And the Saviour says, *And then shall many be offended, and shall betray one another, and shall hate one another*¹⁸⁴¹

¹⁸⁴¹ [Matt. xxiv. 10.](#)

. If thou hear that bishops advance against bishops, and clergy against clergy, and laity against laity even unto blood, be not troubled¹⁸⁴²

¹⁸⁴² “S. Cyril here describes the state of the Church, when orthodoxy was for a while trodden under foot, its maintainers persecuted, and the varieties of Arianism, which took its place, were quarreling for the ascendancy. Gibbon quotes two passages, one from a pagan historian of the day, another from a Father of the Church, which fully bear out S. Cyril’s words. What made the state of things still more deplorable, was the defection of some of the orthodox party, as Marcellus, into opposite errors: while the subsequent secessions of Apollinaris and Lucifer show what lurking disorders there were within it at the time when S. Cyril wrote. (Vid. *infr.* 9.) The passages referred to are as follows: ‘The Christian Religion,’ says Ammianus, ‘in itself plain and simple, he (Constantius) confounded by the dotage of superstition. Instead of reconciling the parties by the weight of his authority, he cherished and propagated, by vain disputes, the differences which his vain curiosity had excited. The highways were covered with troops of Bishops, galloping from every side to the assemblies, which they called synods; and while they laboured to reduce the whole sect to their own particular opinions, the public establishment of the posts was almost ruined by their hasty and repeated journeys.’ *Hist.* xxi. 16. S. Hilary of Poitiers thus speaks of Asia Minor, the chief seat of the Arian troubles: ‘It is a thing equally deplorable and dangerous, that there are as many creeds as opinions among men, as many doctrines as inclinations, and as many sources of blasphemy as there are faults among us; because we make creeds arbitrarily, and explain them as arbitrarily. The Homousion is rejected and received and explained away by successive synods. The partial or total resemblance of the Father and of the Son is a subject of dispute for these unhappy divines. Every year, nay, every moon, we make new creeds to describe invisible mysteries. We repent of what we have done, we defend those who repent, we anathematize those whom we defended. We condemn either the doctrine of others in ourselves, or our own in that of others; and reciprocally tearing one another to pieces, we have been the cause of each other’s ruin,’ *ad Constant.* ii. 4, 5. Gibbon’s translations are used, which, though diffuse, are faithful in their matter. What a contrast do these descriptions present to Athanasius’ uniform declaration, that the whole question was really settled at Nicæa, and no other synod or debate was necessary!”—(R.W.C.). Compare, for example, the account of the seditions in Antioch and in Constantinople, in Socrates, *Eccles. Hist.* i. 24; i., 12–14, and Athanas. *Hist. Arianorum*, passim.

; for it has been written before. Heed not the things now happening, but the things which are written; and even though I who teach thee perish, thou shalt not also perish with me; nay, even a hearer may become better than his teacher, and he who came last may be first, since even those about the eleventh hour the Master receives. If among Apostles there was found treason, dost thou wonder that hatred of brethren is found among bishops? But the sign concerns not only rulers, but the people also; for He says, *And because iniquity shall abound, the love of the many shall wax cold*¹⁸⁴³

¹⁸⁴³ [Matt. xxiv. 12.](#)

. Will any then among those present boast that he entertains friendship unfeigned towards his neighbour? Do not the lips often kiss, and the countenance smile, and the eyes brighten forsooth, while the heart is planning guile, and the man is plotting mischief with words of peace?

8. Thou hast this sign also: *And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come*¹⁸⁴⁴

¹⁸⁴⁴ [Matt. xxiv. 14.](#)

. And as we see, nearly the whole world is now filled with the doctrine of Christ.

9. And what comes to pass after this? He says next, *When therefore ye see the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the Holy Place, let him that readeth understand*¹⁸⁴⁵

¹⁸⁴⁵ [Ib. v. 15.](#)

. And again, *Then if any man shall say unto you, Lo, here is the Christ, or, Lo, there; believe it not*¹⁸⁴⁶

¹⁸⁴⁶ [Ib. v. 23.](#)

. Hatred of the brethren makes room next for Antichrist; for the devil prepares beforehand the divisions among the people, that he who is to come may be acceptable to them. But God forbid that any of Christ's servants here, or elsewhere, should run over to the enemy! Writing concerning this matter, the Apostle Paul gave a manifest sign, saying, *For that day shall not come, except there came first the falling away, and the man of sin be revealed, the son of perdition, who opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, shewing himself that he is God. Remember ye not that when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of iniquity doth already work, only there is one that restraineth now, until he be taken out of the way. And then shall the lawless one be revealed, whom the Lord Jesus shall slay with the breath 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 deceit of unrighteousness for them that are perishing*¹⁸⁴⁷

¹⁸⁴⁷ [2 Thess. ii. 3–10.](#)

. Thus wrote Paul, and now is the falling away. For men have fallen away from the right faith¹⁸⁴⁸

1848 The prediction was supposed by earlier Fathers to refer to a personal Antichrist whom they expected to come speedily. See Justin M. (*Tryph.* § 110: ὁ τῆς ἀποστασίας ἄνθρωπος; *ib.* § 32: “He who is to speak blasphemous and daring things against the Most High is already at the doors.” Iren. *Hær.* V. 25. Cyril in this passage regards the heresies of his time as the apostasy in general, but looks also for a personal Antichrist: (§§ 11, 12).

; and some preach the identity of the Son with the Father¹⁸⁴⁹

1849 υἱοπατορία . On this contemptuous name for Sabellianism, see Cat. iv. 8; xi. 16. The Third (Eusebian) Confession, or Third of Antioch, a.d. 341, anathematizes any who hold the doctrines of Marcellus of Ancyra or Sabellius, or Paul of Samosata (Athan. *de Synodis*, § 24 note 10, p. 462, in this Series, and Mr. Robertson’s *Prolegomena*, p. xlv.). In the *Ecthesis*, or *Statement of Faith*, § 2, Athanasius writes: “Neither do we hold a Son-Father, as do the Sabellians, calling Him of one but (*a sole and?*) not the same essence, and thus destroying the existence of the Son.” As to Marcellus, see Athanasius, *Hist. Arian.* § 6 (p. 271), and the letter of Julius in the *Apologia c. Arian.* § 32 (p. 116): also notes 3, 4 on § 27 below.

, and others dare to say that Christ

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was brought into being out of nothing¹⁸⁵⁰

1850 See Athanasius, *De Synod.* § 15: “Arius and those with him thought and professed thus: ‘God made the Son out of nothing, and called Him His Son:’” and *Expos. Fidei*, § 2: “We do not regard as a creature, or thing made, or as made out of nothing, God the Creator of all, the Son of God, the true Being from the true Being, the Alone from the Alone, inasmuch as the like glory and power was eternally and conjointly begotten of the Father.” The 4th (Eusebian) Confession, or 4th of Antioch, a.d. 342, ends thus: “Those who say that the Son was from nothing,....the Catholic Church regards as aliens.”

. And formerly the heretics were manifest; but now the Church is filled with heretics in disguise¹⁸⁵¹

1851 Athan. *Adversus Arianos, Or.* i. 1: “One heresy and that the last which has now risen as forerunner of Antichrist, the Arian as it is called, considering that other heresies, her elder sisters, have been openly proscribed, in her craft and cunning affects to array herself in Scripture language, like her father the devil, and is forcing her way back into the Church’s paradise, &c.” The supposed date of this Oration is 8 or 10 years later than that of Cyril’s Lectures.

. For men have fallen away from the truth, and *have itching ears*¹⁸⁵²

¹⁸⁵² 2 Tim. iv. 3.

. Is it a plausible discourse? all listen to it gladly. Is it a word of correction? all turn away from it. Most have departed from right words, and rather choose the evil, than desire the good¹⁸⁵³

1853 A reading supported by the best mss. and approved by the Benedictine Editor gives a different sense, “and rather choose to seem than resolve to be,” inverting the proverb “esse quam videri.”

. This therefore is *the falling away*, and the enemy is soon to be looked

for: and meanwhile he has in part begun to send forth his own forerunners¹⁸⁵⁴

¹⁸⁵⁴ In the passage quoted above in note 5 the Arian heresy is called a “forerunner” (πρόδρομος) of Antichrist.

, that he may then come prepared upon the prey. Look therefore to thyself, O man, and make safe thy soul. The Church now charges thee before the Living God; she declares to thee the things concerning Antichrist before they arrive. Whether they will happen in thy time we know not, or whether they will happen after thee we know not; but it is well that, knowing these things, thou shouldest make thyself secure beforehand.

10. The true Christ, the Only-begotten Son of God, comes no more from the earth. If any come making false shows¹⁸⁵⁵

¹⁸⁵⁵ φαντασιοκοπῶν, a rare word, rendered “frantic” in [Ecclus. iv. 30](#): its more precise meaning seems to be “making a false show,” which is here applied to a false Christ, and again in § 14 to the father of lies who makes a vain show of false miracles.

in the wilderness, go not forth; if they say, *Lo, here is the Christ, Lo, there, believe it not*¹⁸⁵⁶

¹⁸⁵⁶ [Matt. xxiv. 23](#).

. Look no longer downwards and to the earth; for the Lord descends from heaven; not alone as before, but with many, escorted by tens of thousands of Angels; nor secretly as the dew on the fleece¹⁸⁵⁷

¹⁸⁵⁷ [Ps. lxxii. 6](#). Cf. § 1, note 1.

; but shining forth openly as the lightning. For He hath said Himself, *As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be*¹⁸⁵⁸

¹⁸⁵⁸ [Matt. xxiv. 27](#).

; and again, *And they shall see the Son of Man coming upon the clouds with power and great glory, and He shall send forth His Angels with a great trumpet*¹⁸⁵⁹

¹⁸⁵⁹ [Matt. xxiv. v. 30](#).

; and the rest.

11. But as, when formerly He was to take man’s nature, and God was expected to be born of a Virgin, the devil created prejudice against this, by craftily preparing among idol-worshippers¹⁸⁶⁰

¹⁸⁶⁰ ἐν εἰδωλολατρείᾳ may mean either “in idol-worship,” or “among idolaters,” the abstract being used for the concrete, as in [Rom. iii. 30](#): δικαιώσει περιτομήν.

fables of false gods, begetting and begotten of women, that, the falsehood having come first, the truth, as he supposed, might be disbelieved; so now, since the true Christ is to come a second time, the adversary, taking

occasion by¹⁸⁶¹

¹⁸⁶¹ ἐφόδιον, “provision for a journey,” is here equivalent in meaning to ἀφορμή, “a starting point,” or “favourable occasion.”

the expectation of the simple, and especially of them of the circumcision, brings in a certain man who is a magician¹⁸⁶²

¹⁸⁶² Antichrist is described by Hippolytus (*De Christo et Antichristo*, § 57, as “a son of the devil, and a vessel of Satan,” who will rule and govern “after the manner of the law of Augustus, by whom the Roman empire was established, sanctioning everything thereby.” Cf. Iren. *Hær.* V. 30, § 3; Dictionary of Christian Biography, *Antichrist*: “The sharp precision with which St. Paul had pointed to ‘*the* man of sin,’ ‘*the* lawless one,’ ‘*the* adversary,’ ‘*the* son of perdition,’ led men to dwell on that thought rather than on the many ψευδόχριστοι of whom Christ Himself had spoken.”

, and most expert in sorceries and enchantments of beguiling craftiness; who shall seize for himself the power of the Roman empire, and shall falsely style himself Christ; by this name of Christ deceiving the Jews, who are looking for the Anointed¹⁸⁶³

¹⁸⁶³ τὸν Ἠλειμμένον, Aquila’s rendering of משיח, adopted by the Jews in preference to τὸν Χριστόν, from hatred of the name Christ or Christian. Hippolytus, *ubi supra*, § 6: “The Saviour came into the world in the Circumcision, and he (Antichrist) will come in the same manner:” ib. § 14: “As Christ springs from the tribe of Judah, so Antichrist is to spring from the tribe of Dan.” This expectation was grounded by Hippolytus on [Gen. xlix. 17](#).

, and seducing those of the Gentiles by his magical illusions.

12. But this aforesaid Antichrist is to come when the times of the Roman empire shall have been fulfilled, and the end of the world is now drawing near¹⁸⁶⁴

¹⁸⁶⁴ The fourth kingdom in the prophecy of Daniel ([vii. 7, 23](#)) was generally understood by early Christian writers to be the Roman Empire; and its dissolution was to be speedily followed by the end of the world. See § 13 below; Irenæus, V. 26; and Hippolytus, *ubi supra*, §§ 19, 28.

. There shall rise up together ten kings of the Romans, reigning in different parts perhaps, but all about the same time; and after these an eleventh, the Antichrist, who by his magical craft shall seize upon the Roman power; and of the kings who reigned before him, *three he shall humble*¹⁸⁶⁵

¹⁸⁶⁵ [Dan. vii. 24](#): *and he shall put down three kings* (R.V.).

, and the remaining seven he shall keep in subjection to himself. At first indeed he will put on a show of mildness (as though he were a learned and discreet person), and of soberness and benevolence¹⁸⁶⁶

¹⁸⁶⁶ The Jerusalem Editor quotes as from Hippolytus a similar description of Antichrist (§ 23): “In his first steps he will be gentle, loveable, quiet, pious, pacific, hating injustice, detesting gifts, not allowing idolatry, &c.” But the treatise is a forgery of unknown date, apparently much later

than Cyril.

: and by the lying

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signs and wonders of his magical deceit¹⁸⁶⁷

¹⁸⁶⁷ Iren. V. 28, § 2: "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."

having beguiled the Jews, as though he were the expected Christ, he shall afterwards be characterized by all kinds of crimes of inhumanity and lawlessness, so as to outdo all unrighteous and ungodly men who have gone before him; displaying against all men, but especially against us Christians, a spirit murderous and most cruel, merciless and crafty¹⁸⁶⁸

¹⁸⁶⁸ Iren. V. 25, § 4: "He shall remove his kingdom into that city (Jerusalem), and shall sit in the Temple of God, leading astray those who worship him as if he were Christ."

According to the genuine treatise of Hippolytus Antichrist was to restore the kingdom of the Jews (*De Antichristo*, § 25), to collect the Jews 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 (§ 54), and he will lead them on to persecute the saints, i.e. the Christians (§ 56). Compare the elaborate description of Antichrist and his cruelty in Lactantius, *Div. Inst.* vii. 17; *Epit.* § 71.

. And after perpetrating such things for three years and six months only, he shall be destroyed by the glorious second advent from heaven of the only-begotten Son of God, our Lord and Saviour Jesus, the true Christ, who shall slay Antichrist *with the breath of His mouth*¹⁸⁶⁹

¹⁸⁶⁹ [2 Thess ii. 8](#). Cf. Iren. V. 25, § 3: Hippol. § 64.

, and shall deliver him over to the fire of hell.

13. Now these things we teach, not of our own invention, but having learned them out of the divine Scriptures used in the Church¹⁸⁷⁰

¹⁸⁷⁰ ἐκκλησιαζομένων. Cf. Cat. iv. 35, 36, where Cyril distinguishes the Scriptures ἃς καὶ ἐν Ἐκκλησίᾳ μετὰ παρρησίας ἀναγινώσκομεν from ὅσα ἐν Ἐκκλησίαις μὴ ἀναγινώσκειται.

, and chiefly from the prophecy of Daniel just now read; as Gabriel also the Archangel interpreted it, speaking thus: *The fourth beast shall be a fourth kingdom upon earth, which shall surpass all kingdoms*¹⁸⁷¹

¹⁸⁷¹ [Dan. vii. 23](#): (R.V.) *shall be diverse from all the kingdoms*.

. And that this kingdom is that of the Romans, has been the tradition of the Church's interpreters. For as the first kingdom which became renowned was that of the Assyrians, and the second, that of the Medes and Persians together, and after these, that of the Macedonians was the third, so the fourth kingdom now is that of the Romans¹⁸⁷²

¹⁸⁷² Irenæus (V. 26) identifies the fourth kingdom with "the empire which now rules."

Hippolytus, *de Antichristo*, § 25: “A fourth beast dreadful and terrible: it had iron teeth and claws of brass. And who are these but the Romans?”

. Then Gabriel goes on to interpret, saying, *His ten horns are ten kings that shall arise; and another king shall rise up after them, who shall surpass in wickedness all who were before him*¹⁸⁷³

¹⁸⁷³ [Dan. vii. 24.](#)

; (he says, not only the ten, but also all who have been before him;) *and he shall subdue three kings*; manifestly out of the ten former kings: but it is plain that by subduing three of these ten, he will become the eighth king; *and he shall speak words against the Most High*¹⁸⁷⁴

¹⁸⁷⁴ [Dan. v. 25.](#) Dean Church compares [Rev. xvii. 11](#): *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.* See also Iren. V. 26, § 1.

. A blasphemer the man is and lawless, not having received the kingdom from his fathers, but having usurped the power by means of sorcery.

14. And who is this, and from what sort of working? Interpret to us, O Paul. *Whose coming, he says, is after the working of Satan, with all power and signs and lying wonders*¹⁸⁷⁵

¹⁸⁷⁵ [2 Thess. ii. 9.](#) Lactantius (a.d. 300 *circ.*), *Div. Inst.* vii. 17: “that king...will also be a prophet of lies; and he will constitute and call himself God, and will order himself to be worshipped as the Son of God; and power will be given him to do signs and wonders, by the sight of which he may entice men to adore him.” Cf. *Epitome*, lxxi.

; implying, that Satan has used him as an instrument, working in his own person through him; for knowing that his judgment shall now no longer have respite, he wages war no more by his ministers, as is his wont, but henceforth by himself more openly¹⁸⁷⁶

¹⁸⁷⁶ “Vid. Iren. *Hær* V. 26, 2” (R.W.C.). The passage is quoted by Eusebius (*Eccl. Hist.* iv. 18), from a lost work of Justin M. *Against Marcion*: “Justin well said that before the coming of the Lord Satan never dared to blaspheme God, as not yet knowing his own condemnation, because it was started by the prophets in parables and allegories. But after our Lord’s advent having learnt plainly from His words and those of the Apostles that everlasting fire is prepared for him,...he by means of such men as these blasphemes the Lord who brings the judgment upon him, as being already condemned.”

S. Cyril seems to expect that Antichrist will be an incarnation of Satan, as did Hippolytus (*de Antichr.* § 6): “The Saviour appeared in the form of man, and he too will come in the form of a man.”

. *And with all signs and lying wonders*; for the father of falsehood will make a show¹⁸⁷⁷

¹⁸⁷⁷ φαντασιοκοπεῖ. See above, § 10, note 9, and the equivalent phrase in § 17: σημείων και

τεράτων φαντασίας ἐδείκνυον.

of the works of falsehood, that the multitudes may think that they see a dead man raised, who is not raised, and lame men walking, and blind men seeing, when the cure has not been wrought.

15. And again he says, *Who opposeth and exalteth himself against all that is called God, or that is worshipped; (against every God; Antichrist forsooth will abhor the idols,) so that he seateth himself in the temple of God*¹⁸⁷⁸

¹⁸⁷⁸ [2 Thess. ii. 4.](#)

. What temple then? He means, the Temple of the Jews which has been destroyed. For God forbid that it should be the one in which we are! Why say we this? That we may not be supposed to favour ourselves. For if he comes to the Jews as Christ, and desires to be worshipped by the Jews, he will make great account of the Temple, that he may more completely beguile them; making it supposed that he is the man of the race of David, who shall build up the Temple which was erected by Solomon¹⁸⁷⁹

¹⁸⁷⁹ See § 12, notes 3, 4, and Hippolytus, *ubi supra*: “The Saviour raised up and shewed His holy flesh like a temple; and he will raise a temple of stone in Jerusalem.” “Cyril wrote this before Julian’s attempt to rebuild the Jewish Temple” (R.W.C.).

. And Antichrist will come at the time when there shall not be left one stone upon another in the Temple of the Jews, according to the doom pronounced by our Saviour¹⁸⁸⁰

¹⁸⁸⁰ [Matt. xxiv. 2.](#) Cyril refers the whole prophecy to the time of Christ’s second coming at the end of the world, not regarding the destruction of Jerusalem and its Temple by Titus as fulfilling any part of the prediction.

; for when, either

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decay of time, or demolition ensuing on pretence of new buildings, or from any other causes, shall have overthrown all the stones, I mean not merely of the outer circuit, but of the inner shrine also, where the Cherubim were, then shall he come *with all signs and lying wonders*, exalting himself against all idols; at first indeed making a pretence of benevolence, but afterwards displaying his relentless temper, and that chiefly against the Saints of God. For he says, *I beheld, and the same horn made war with the saints*¹⁸⁸¹

¹⁸⁸¹ [Dan. vii. 21.](#) Here again Cyril follows Hippolytus, § 25: “And under this (horn) was signified none other than Antichrist.

; and again elsewhere, *there shall be a time of trouble, such as never was since there was a nation upon earth, even to that same time*¹⁸⁸²

¹⁸⁸² [lb. xii. 1.](#)

. Dreadful is that beast, a mighty dragon, unconquerable by man, ready to devour; concerning whom though we have more things to speak out of the divine Scriptures, yet we will content ourselves at present with thus much, in order to keep within compass.

16. For this cause the Lord knowing the greatness of the adversary grants indulgence to the godly, saying, *Then let them which be in Judæa flee to the mountains*¹⁸⁸³

¹⁸⁸³ [Matt. xxiv. 16.](#)

. But if any man is conscious that he is very stout-hearted, to encounter Satan, let him stand (for I do not despair of the Church's nerves), and let him say, *Who shall separate us from the love of Christ and the rest*¹⁸⁸⁴

¹⁸⁸⁴ [Rom. viii. 35.](#)

? But, let those of us who are fearful provide for our own safety; and those who are of a good courage, stand fast: *for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be*¹⁸⁸⁵

¹⁸⁸⁵ [Matt. xxiv. 21.](#)

. But thanks be to God who hath confined the greatness of that tribulation to a few days; for He says, *But for the elect's sake those days shall be shortened*¹⁸⁸⁶

¹⁸⁸⁶ [lb. v. 22.](#)

; and Antichrist shall reign for three years and a half only. We speak not from apocryphal books, but from Daniel; for he says, *And they shall be given into his hand until a time and times and half a time*¹⁸⁸⁷

¹⁸⁸⁷ [Dan. vii. 25.](#) By "apocryphal" books Cyril probably means all such as were not allowed to be read in the public service of the Church: see Cat. iv. 33, note 3; and Bp. Westcott's note on the various meanings of the word ἀπόκρυφος, *Hist. of the Canon*, P. III. c. 1. That the Apocalypse of St. John is included under this term by Cyril, appears probable from the following reasons suggested by the Benedictine Editor. (1) It is not mentioned in the list of the Canonical Scriptures in iv. 36. (2) The earlier writers whom Cyril follows in this Lecture, Irenæus, *Hær.* V., 26, § 1, and Hippolytus, *De Antichristo*, § 34, combine the testimony of the Apocalypse with that of Daniel. The omission in Cyril therefore cannot have been accidental.

. *A time* is the one year in which his coming shall for a while have increase; and *the times* are the remaining two years of iniquity, making up the sum of the three years; and *the half a time* is the six months. And again in another place Daniel says the same thing, *And he sware by Him that liveth for ever that it shall be for a time, and times, and half a time*¹⁸⁸⁸

¹⁸⁸⁸ [Dan. xii. 7.](#)

. And some peradventure have referred what follows also to this; namely, a

*thousand two hundred and ninety days*¹⁸⁸⁹

¹⁸⁸⁹ [lb. v. 11.](#)

; and this, *Blessed is he that endureth and cometh to the thousand three hundred and five and thirty days*¹⁸⁹⁰

¹⁸⁹⁰ [lb. v. 12.](#)

. For this cause we must hide ourselves and flee; for perhaps *we shall not have gone over the cities of Israel, till the Son of Man be come*¹⁸⁹¹

¹⁸⁹¹ [Matt. x. 23.](#)

17. Who then is the blessed man, that shall at that time devoutly witness for Christ? For I say that the Martyrs of that time excel all martyrs. For the Martyrs hitherto have wrestled with men only; but in the time of Antichrist they shall do battle with Satan in his own person¹⁸⁹²

¹⁸⁹² αὐτοπροσώπως . See above, § 14, note 2. Some mss. read ἀντιπροσώπως, “face to face,” as in xii. 32, ἀντιπρόσωπος.

. And former persecuting kings only put to death; they did not pretend to raise the dead, nor did they make false shows¹⁸⁹³

¹⁸⁹³ See above, § 14, note 3.

of signs and wonders. But in his time there shall be the evil inducement both of fear and of deceit, *so that if it be possible the very elect shall be deceived*¹⁸⁹⁴

¹⁸⁹⁴ [Matt. xxiv. 24.](#)

. Let it never enter into the heart of any then alive to ask, “What did Christ more? For by what power does this man work these things? Were it not God’s will, He would not have allowed them.” The Apostle warns thee, and says beforehand, *And for this cause God shall send them a working of error; (send, that is, shall allow to happen;)* not that they might make excuse, but *that they might be condemned*¹⁸⁹⁵

¹⁸⁹⁵ [2 Thess. ii. 11, 12:](#) (R.V.) *That they all might be judged.* Cyril has κατακριθῶσι

. Wherefore? *They*, he says, *who believed not the truth*, that is, the true Christ, *but had pleasure in unrighteousness*, that is, in Antichrist. But as in the persecutions which happen from time to time, so also then God will permit these things, not because He wants power to hinder them, but because according to His wont He will through patience crown His own champions like as He did His Prophets and Apostles; to the end that having toiled for a little while they may inherit the eternal kingdom of heaven, according to that which Daniel says, *And at that time thy people shall be delivered, every one that shall be found written in the book* (manifestly, the

book of life); *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 they that be wise shall shine as the brightness of the firmament; and of the many righteous*¹⁸⁹⁶

¹⁸⁹⁶ [Dan. xii. 1, 2](#): (R.V.) *they that turn many to righteousness*. Cyril follows the rendering of the Septuagint, ἀπὸ τῶν δικαίων τῶν πολλῶν, which gives no proper construction.
, *as the stars for ever and ever*.

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18. Guard thyself then, O man; thou hast the signs of Antichrist; and remember them not only thyself, but impart them also freely to all. If thou hast a child according to the flesh, admonish him of this now; if thou hast begotten one through catechizing¹⁸⁹⁷

¹⁸⁹⁷ Compare [1 Cor. iv. 15](#): *I begat you through the gospel*. Clem. Alex. *Strom.* iii. c. 15: τῷ διὰ τῆς ἀληθοῦς κατηχήσεως γεννήσαντι κείται τις μισθός.

, put him also on his guard, lest he receive the false one as the True. For *the mystery of iniquity doth already work*¹⁸⁹⁸

¹⁸⁹⁸ [2 Thess. ii. 7](#).

. I fear these wars of the nations¹⁸⁹⁹

¹⁸⁹⁹ See above, §§ 6, 7.

; I fear the schisms of the Churches; I fear the mutual hatred of the brethren. But enough on this subject; only God forbid that it should be fulfilled in our days; nevertheless, let us be on our guard. And thus much concerning Antichrist.

19. But let us wait and look for the Lord's coming upon the clouds from heaven. Then shall Angelic trumpets sound; *the dead in Christ shall rise first*¹⁹⁰⁰

¹⁹⁰⁰ [1 Thes. iv. 16](#).

,—the godly persons who are alive shall be caught up in the clouds, receiving as the reward of their labours more than human honour, inasmuch as theirs was a more than human strife; according as the Apostle Paul writes, saying, *For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the 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*¹⁹⁰¹

¹⁹⁰¹ [ib. vv. 16, 17](#).

20. This coming of the Lord, and the end of the world, were known to the

Preacher; who says, *Rejoice, O young man, in thy youth, and the rest*¹⁹⁰²
1902 [Eccles. xi. 9.](#) The Preacher's description of old age and death is interpreted by Cyril of the end of the world, as it had been a century before by Gregory Thaumaturgus, in his paraphrase of the book.

; *Therefore remove anger*¹⁹⁰³

1903 [Ib. v. 10:](#) (R.V.) *sorrow. Marg. Or, vexation, Or, provocation.*

*from thy heart, and put away evil from thy flesh;...and remember thy Creator...or ever the evil days come*¹⁹⁰⁴

1904 [Ib. xii. 1.](#)

,....*or ever the sun, and the light, and the moon, and the stars be darkened*¹⁹⁰⁵

1905 [Ib. v. 2.](#)

,....*and they that look out of the windows be darkened*¹⁹⁰⁶

1906 [Ib. v. 3.](#)

; (signifying the faculty of sight;) *or ever the silver cord be loosed;* (meaning the assemblage of the stars, for their appearance is like silver;) *and the flower of gold be broken*¹⁹⁰⁷

1907 [Ib. v. 6.](#) According to the usual interpretation death is here represented by the breaking of a chain and the lamp which hangs from it. Cf. Delitzsch, and *Speaker's Commentary*, in loc. for other interpretations.

τὸ ἀνθέμιον τοῦ χρυσιῦ (Sept.), by which Cyril understood camomile (ἀνθεμίς), more probably meant a pattern of flowers embossed on the vessel of gold: *vid.* Xenoph. *Anab.* V. 4, § 32: ἐστιγμένους ἀνθέμια, "damasked with *flowers*."

; (thus veiling the mention of the golden sun; for the camomile is a well-known plant, having many ray-like leaves shooting out round it;) *and they shall rise up at the voice of the sparrow, yea, they shall look away from the height, and terrors shall be in the way*¹⁹⁰⁸

1908 [Eccles. xii. 5.](#) Cyril means rightly that the aged shrink from a giddy height, and from imaginary dangers of the road. For *the voice of the sparrow*, see below, § 21, note 4.

. What shall they see? *Then shall they see the Son of man coming on the clouds of heaven; and they shall mourn tribe by tribe*¹⁹⁰⁹

1909 [Matt. xxiv. 30;](#) [Zech. xii. 12.](#)

. And what shall come to pass when the Lord is come? *The almond tree shall blossom, and the grasshopper shall grow heavy, and the caper-berry shall be scattered abroad*¹⁹¹⁰

1910 [Eccles. xii. 5.](#)

. And as the interpreters say, the blossoming almond signifies the departure of winter; and our bodies shall then after the winter blossom with a heavenly flower¹⁹¹¹

1911 "Dr. Thomson (*The Land and the Book*, p. 319) says of the almond tree, "It is the

type of old age, whose hair is white” (Speaker’s Commentary).

. *And the grasshopper shall grow in substance* (that means the winged soul clothing itself with the body)¹⁹¹²

¹⁹¹² The step, once as active as a *grasshopper*, or locust, shall grow heavy and slow. For other interpretations see Delitzsch.

,) *and the caper-berry shall be scattered abroad* (that is, the transgressors who are like thorns shall be scattered)¹⁹¹³

¹⁹¹³ *The caper-berry* (κάππαρις) *shall fail*, i.e. no longer stimulate appetite. But διασχεδασθήσεται (Sept. Cyril) means that the old man shall be like a caper-berry which when fully ripe bursts it husks and scatters its seeds: so R.V. (Margin); *The caper-berry shall burst*. Greg. Thaum. *Metaphr. Eccles.* “The transgressors are cast out of the way, like a black and despicable caper-plant.”

).

21. Thou seest how they all foretell the coming of the Lord. Thou seest how they know *the voice of the sparrow*. Let us know what sort of voice this is. *For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God*¹⁹¹⁴

¹⁹¹⁴ [1 Thes. ii. 16.](#)

. The Archangel shall make proclamation and say to all, *Arise to meet the Lord*¹⁹¹⁵

¹⁹¹⁵ Compare the spurious *Apocalypse of John*: “And at the voice of the bird every plant shall arise; that is, At the voice of the Archangel all the human race shall arise” (English Trs. *Ante-Nic. Libr.* p. 496). According to the Talmud the meaning is, “Even a bird awakes him” (Delitzsch).

. And fearful will be that descent of our Master. David says, *God shall manifestly come, even our God, and shall not keep silence; a fire shall burn before Him, and a fierce tempest round about Him, and the rest*¹⁹¹⁶

¹⁹¹⁶ [Ps. l. 3.](#)

. The Son of Man shall come to the Father, according to the Scripture which was just now read, *on the clouds of heaven, drawn by a stream of fire*¹⁹¹⁷

¹⁹¹⁷ [Dan. vii. 13, 10.](#)

, which is to make trial of men. Then if any man’s works are of gold, he shall be made brighter; if any man’s course of life be like stubble, and unsubstantial, it shall be burnt up by the fire¹⁹¹⁸

¹⁹¹⁸ [1 Cor. iii. 12, 13.](#) On ἀνυπόστατον, see Index. On δοκιμαστικόν, compare *The Teaching of the Apostles*, § 16: “Then all created mankind shall come to the fire of testing (δοκιμασίας), and many shall be offended and perish.”

. And the Father *shall sit*, having *His garment white as snow, and the*

*hair of His head like pure wool*¹⁹¹⁹

¹⁹¹⁹ [Dan. vii. 9.](#)

. But this is spoken after the manner of men; wherefore? Because He is the King of those who

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have not been defiled with sins; *for*, He says, *I will make your sins white as snow, and as wool*¹⁹²⁰

¹⁹²⁰ [Is. i. 18.](#)

, which is an emblem of forgiveness of sins, or of sinlessness itself. But the Lord who shall come from heaven on the clouds, is He who ascended on the clouds; for He Himself hath said, *And they shall see the Son of Man coming on the clouds of heaven, with power and great glory*¹⁹²¹

¹⁹²¹ [Matt. xxiv. 30.](#)

22. But what is the sign of His coming? lest a hostile power dare to counterfeit it. *And then shall appear*, He says, *the sign of the Son of Man in heaven*¹⁹²²

¹⁹²² [Ib.](#)

. Now Christ's own true sign is the Cross; a sign of a luminous Cross shall go before the King¹⁹²³

¹⁹²³ Cat. xiii. 4. In the letter to Constantius, three or four years later than this Lecture, Cyril treats the appearance at that time of a luminous Cross in the sky as a fulfilment of [Matt. xxiv. 30](#): but he there adds (*Ep. ad Constantium*, § 6) that our Lord's prediction "was both fulfilled at that present time, and shall again be fulfilled more largely." On the opinion that "the sign of the Son of Man in heaven" should be the Cross, see Suicer, *Thesaurus*, Σταυρός. It is not improbable that the earliest trace of this interpretation is found in *The Teaching of the Apostles*, § 16: "Then shall appear the signs of the Truth: the first the sign of a (cross) spreading out (ἐκπετάσεως) in heaven."

, plainly declaring Him who was formerly crucified: that the Jews who before *pierced Him* and plotted against Him, when they see it, may *mourn tribe by tribe*¹⁹²⁴

¹⁹²⁴ [Zech. xii. 12.](#)

, saying, "This is He who was buffeted, this is He whose face they spat on, this is He whom they bound with chains, this is He whom of old they crucified, and set at nought"¹⁹²⁵

¹⁹²⁵ Cf. Barnab. *Epist.* c. vii.: "For they shall see Him in that day wearing the long scarlet robes about His flesh, and shall say, Is not this He, whom once we crucified, and set at nought, and spat upon (*al.* and pierced, and mocked)?"

. Whither, they will say, shall we flee from the face of Thy wrath?" But the

Angel hosts shall encompass them, so that they shall not be able to flee anywhere. The sign of the Cross shall be a terror to His foes; but joy to His friends who have believed in Him, or preached Him, or suffered for His sake. Who then is the happy man, who shall then be found a friend of Christ? That King, so great and glorious, attended by the Angel-guards, the partner of the Father's throne, will not despise His own servants. For that His Elect may not be confused with His foes, *He shall send forth His Angels with a great trumpet, and they shall gather together His elect from the four winds*¹⁹²⁶

¹⁹²⁶ [Matt. xxiv. 31.](#)

. He despised not Lot, who was but one; how then shall He despise many righteous? *Come, ye blessed of My Father*¹⁹²⁷

¹⁹²⁷ [Ib. xxv. 34.](#)

, will He say to them who shall then ride on chariots of clouds, and be assembled by Angels.

23. But some one present will say, "I am a poor man," or again, "I shall perhaps be found at that time sick in bed;" or, "I am but a woman, and I shall be taken at the mill: shall we then be despised?" Be of good courage, O man; the Judge is no respecter of persons; *He will not judge according to a man's appearance, nor reprove according to his speech*¹⁹²⁸

¹⁹²⁸ [Is. xi. 3:](#) (R.V.) *He shall not judge after the sight of his eyes, nor reprove after the hearing of his ears.*

. He honours not the learned before the simple, nor the rich before the needy. Though thou be in the field, the Angels shall take thee; think not that He will take the landowners, and leave thee the husbandman. Though thou be a slave, though thou be poor, be not any whit distressed; He who *took the form of a servant*¹⁹²⁹

¹⁹²⁹ [Phil. ii. 7.](#)

despises not servants. Though thou be lying sick in bed, yet it is written, *Then shall two be in one bed; the one shall be taken, and the other left*¹⁹³⁰

¹⁹³⁰ [Luke xvii. 34.](#)

. Though thou be of compulsion put to grind, whether thou be man or woman¹⁹³¹

¹⁹³¹ [Ib. v. 35.](#)

; though thou be in fetters¹⁹³²

¹⁹³² The Jerusalem ms. (A) alone has the true reading πέδας, which is confirmed by πεπεδημένους in the quotation following, instead of παιδας, which is quite inappropriate, and evidently an itacism.

, and sit beside the mill, yet He *who by His might bringeth out them*

*that are bound*¹⁹³³

¹⁹³³ [Ex. xi. 5.](#)

, will not overlook thee. He who brought forth Joseph out of slavery and prison to a kingdom, shall redeem thee also from thy afflictions into the kingdom of heaven. Only be of good cheer, only work, only strive earnestly; for nothing shall be lost. Every prayer of thine, every Psalm thou singest is recorded; every alms-deed, every fast is recorded; every marriage duly observed is recorded; continence¹⁹³⁴

¹⁹³⁴ Ἐγκράτεια. "Id est viduitas" (Ben. Ed.). This special reference of the word to widowhood is to some extent confirmed by [1 Cor. vii. 9](#): εἰ δὲ οὐκ ἐγκρατεύονται, and is rendered highly probable by Cyril's separate mention of marriage and virginity.

kept for God's sake is recorded; but the first crowns in the records are those of virginity and purity; and thou shalt shine as an Angel. But as thou hast gladly listened to the good things, so listen again without shrinking to the contrary. Every covetous deed of thine is recorded; thine every act of fornication is recorded, thine every false oath is recorded, every blasphemy, and sorcery, and theft, and murder. All these things are henceforth to be recorded, if thou do the same now after having been baptized; for thy former deeds are blotted out.

24. *When the Son of Man, He says, shall come in His glory, and all the Angels with Him*¹⁹³⁵

¹⁹³⁵ [Matt. xxv. 31.](#)

. Behold, O man, before what multitudes thou shalt come to judgment. Every race of mankind will then be present. Reckon, therefore, how many are the Roman nation; reckon how many the barbarian tribes now living, and how many have died within the last hundred years; reckon how many nations have been buried during the last thousand years; reckon all from Adam to this day. Great indeed is the multitude; but yet it is

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little, for the Angels are many more. They are *the ninety and nine sheep*, but mankind is the single *one*¹⁹³⁶

¹⁹³⁶ [Matt. xviii. 12](#); [Luke xv. 4](#). Ambrose, *Expos. in Luc.* VII. 210: "Rich is that shepherd of whose flock we are but the one hundredth part. Of Angels and Archangels, of Dominions, Powers, Thrones, and others He hath countless flocks, whom He hath left upon the mountains." Cf. Gregor, Nyss. *Contra Eunom. Or.* xii.

. For according to the extent of universal space, must we reckon the number of its inhabitants. The whole earth is but as a point in the midst of the one heaven, and yet contains so great a multitude; what a multitude

must the heaven which encircles it contain? And must not the heaven of heavens contain unimaginable numbers¹⁹³⁷

¹⁹³⁷ There is much variation in the reading and punctuation of this passage. I have followed the text adopted by the Jerusalem Editor with Codd. A. Roe. Casaub. and Grodecq, in preference to the Benedictine text, with which the Editor himself is dissatisfied.

? And it is written, *Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him*¹⁹³⁸

¹⁹³⁸ [Dan. vii. 10.](#)

; not that the multitude is only so great, but because the Prophet could not express more than these. So there will be present at the judgment in that day, God, the Father of all, Jesus Christ being seated with Him, and the Holy Ghost present with Them; and an angel's trumpet shall summon us all to bring our deeds with us. Ought we not then from this time forth to be sore troubled? Think it not a slight doom, O man, even apart from punishment, to be condemned in the presence of so many. Shall we not choose rather to die many deaths, than be condemned by friends?

25. Let us dread then, brethren, lest God condemn us; who needs not examination or proofs, to condemn. Say not, In the night I committed fornication, or wrought sorcery, or did any other thing, and there was no man by. Out of thine own conscience shalt thou be judged, thy *thoughts the meanwhile accusing or else excusing, in the day when God shall judge the secrets of men*¹⁹³⁹

¹⁹³⁹ [Rom. ii. 15, 16.](#)

. The terrible countenance of the Judge will force thee to speak the truth; or rather, even though thou speak not, it will convict thee. For thou shalt rise clothed with thine own sins, or else with thy righteous deeds. And this has the Judge Himself declared—for it is Christ who judges—for *neither doth the Father judge any man, but he hath given all judgment unto the Son*¹⁹⁴⁰

¹⁹⁴⁰ [John v. 22.](#)

, not divesting Himself of His power, but judging through the Son; the Son therefore judgeth by the will¹⁹⁴¹

¹⁹⁴¹ νεύματι. Cat. xi. 22.

of the Father; for the wills of the Father and of the Son are not different, but one and the same. What then says the Judge, as to whether thou shalt bear thy works, or no? *And before Him shall they gather all nations*¹⁹⁴²

¹⁹⁴² [Matt. xxv. 32.](#)

: (for in the presence of Christ *every knee must bow, of things in heaven, and things in earth, and things under the earth*¹⁹⁴³

1943 [Phil. ii. 10.](#)

:) *and He shall separate them one from another, as the shepherd divideth his sheep from the goats.* How does the shepherd make the separation? Does he examine out of a book which is a sheep and which a goat? or does he distinguish by their evident marks? Does not the wool show the sheep, and the hairy and rough skin the goat? In like manner, if thou hast been just now cleansed from thy sins, thy deeds shall be henceforth as pure wool; and thy robe shall remain unstained, and thou shalt ever say, *I have put off my coat, how shall I put it on*¹⁹⁴⁴

1944 [Cant. V. 3.](#) Compare Cat. iii. 7; xx. (Mystag. ii.) 2.

? By thy vesture shalt thou be known for a sheep. But if thou be found hairy, like Esau, who was rough with hair, and wicked in mind, who for food lost his birthright and sold his privilege, thou shalt be one of those on the left hand. But God forbid that any here present should be cast out from grace, or for evil deeds be found among the ranks of the sinners on the left hand!

26. Terrible in good truth is the judgment, and terrible the things announced. The kingdom of heaven is set before us, and everlasting fire is prepared. How then, some one will say, are we to escape the fire? And how to enter into the kingdom? *I was an hungered, He says, and ye gave Me meat.* Learn hence the way; there is here no need of allegory, but to fulfil what is said. *I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me*¹⁹⁴⁵

1945 [Matt. xxv. 35.](#)

. These things if thou do, thou shalt reign together with Him; but if thou do them not, thou shalt be condemned. At once then begin to do these works, and abide in the faith; lest, like the foolish virgins, tarrying to buy oil, thou be shut out. Be not confident because thou merely possessest the lamp, but constantly keep it burning. Let the light of thy good works shine before men¹⁹⁴⁶

1946 [Matt. v. 16.](#)

, and let not Christ be blasphemed on thy account. Wear thou a garment of incorruption¹⁹⁴⁷

1947 The prayer for the Catechumens in the *Apostolic Constitutions*, viii. 6, contains a petition that God would "vouchsafe to them the laver of regeneration, and the garment of incorruption, which is the true life."

, resplendent in good works; and whatever matter thou receivest from God to administer as a steward, administer profitably. Hast thou been put in trust with riches? Dispense them well. Hast thou been entrusted with the word of teaching? Be a good steward thereof. Canst thou attach the souls of the hearers¹⁹⁴⁸

¹⁹⁴⁸ προσθεῖναι. Cf. [Acts ii. 41](#): προσετέθησαν . According to some mss. the sentence would run thus: “Hast thou been entrusted with the word of teaching? Be a good steward of thy hearers’ souls. Hast thou power to rule (προσθῆναι)? Do this diligently.”

? Do this diligently.

¹¹³

There are many doors of good stewardship. Only let none of us be condemned and cast out; that we may with boldness meet Christ the Everlasting King, who reigns for ever. For He doth reign for ever, who shall be judge of quick and dead, because for quick and dead He died. And as Paul says, *For to this end Christ both died and lived again, that He might be Lord both of the dead and living*¹⁹⁴⁹

¹⁹⁴⁹ [Rom. xiv. 9](#).

27. And shouldest thou ever hear any say that the kingdom of Christ shall have an end, abhor the heresy; it is another head of the dragon, lately sprung up in . A certain one has dared to affirm, that after the end of the world Christ shall reign no longer¹⁹⁵⁰

¹⁹⁵⁰ Marcellus, Bishop of Ancyra, and his pupil Photinus, are anathematized in the Creed called Μακρόστιχος as holding that Christ first became “Son of God when He took our flesh from the Virgin....For they will have it that then Christ began His Kingdom, and that it will have an end after the consummation of all and the judgment. Such are the disciples of Marcellus and Scotinus of Galatian Ancyra, &c.” See Newman on Athanasius, *de Synodis*, § 26, (5), notes *a* and *b*. Compare the description of Marcellus in the Letter of the Oriental Bishops who had withdrawn from the Council of Sardica to Philippopolis (a.d. 344). “There has arisen in our days a certain Marcellus of Galatia, the most execrable pest of all heretics, who with sacrilegious mind, and impious mouth, and wicked argument seeks to set bounds to the perpetual, eternal, and timeless kingdom of our Lord Christ, saying that He began to reign four hundred years since, and shall end at the dissolution of the present world” (Hilar. Pictav. *Ex Opere Hist.* Fragm. iii.).

; he has also dared to say, that the Word having come forth from the Father shall be again absorbed into the Father, and shall be no more¹⁹⁵¹

¹⁹⁵¹ “The person meant by Cyril, though he withholds the name, is Marcellus of Ancyra; who having written a book against the Arian Sophist Asterius to explain the Apostle’s statement concerning the subjection of the Son to the Father, was thought to be renewing the heresy of Paul of Samosata. On this account he was reproved by the Bishops at the Council of Jerusalem, a.d. 335, for holding false opinions, and being ordered to recant his opinions

promised to burn his book. Afterwards he applied to Constantine, by whom he was remitted to the Council of Constantinople, a.d. 336, and deposed by the Bishops. As however he was acquitted by the Councils of Rome, a.d. 342, and of Sardica, a.d. 347, it became a matter of dispute whether he was really heretical....From the fragments of his books transcribed by Eusebius, you may possibly acquit him of the Sabellian heresy and the confusion of the Father and the Son, but certainly not of the heresy concerning the end of Christ's kingdom, and the abandonment by the Word of the human nature which He assumed for our sake; so express are his words recorded by Eusebius in the beginning of the 2nd Book *Contra Marcellum*, pp. 50, 51." (Ben. Ed.) Cf. *Dict. Chr. Biogr.* "Eusebius of Cæsarea," p. 341; and note 3 on § 9 above.

; uttering such blasphemies to his own perdition. For he has not listened to the Lord, saying, The Son abideth for ever¹⁹⁵²

¹⁹⁵² [John viii. 25.](#)

. He has not listened to Gabriel, saying, And He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end¹⁹⁵³

¹⁹⁵³ [Luke i. 33.](#)

. Consider this text. Heretics of this day teach in disparagement of Christ, while Gabriel the Archangel taught the eternal abiding of the Saviour; whom then wilt thou rather believe? wilt thou not rather give credence to Gabriel? Listen to the testimony of Daniel in the text¹⁹⁵⁴

¹⁹⁵⁴ τὴν παροῦσαν.

; I saw in a vision of the night, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days....And to Him was given the honour, and the dominion, and the kingdom: and all peoples, tribes, and languages shall serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom shall not be destroyed¹⁹⁵⁵

¹⁹⁵⁵ [Dan. vii. 13, 14.](#)

. These things rather hold fast, these things believe, and cast away from thee the words of heresy; for thou hast heard most plainly of the endless kingdom of Christ.

28. The like doctrine thou has also in the interpretation of the *Stone, which was cut out of a mountain without hands, which is Christ according to the flesh*¹⁹⁵⁶

¹⁹⁵⁶ [Ib. ii. 45; Rom. ix. 5.](#)

; *And His kingdom shall not be left to another people.* David also says in one place, *Thy throne, O God, is for ever and ever*¹⁹⁵⁷

¹⁹⁵⁷ [Ps. xlv. 6.](#)

; and in another place, *Thou, Lord, in the beginning hast laid the foundations of the earth, &c., they shall perish, but Thou remainest, &c.; but*

*Thou art the same, and Thy years shall not fail*¹⁹⁵⁸

¹⁹⁵⁸ [lb. cii. 25–27.](#)

: words which Paul has interpreted of the Son¹⁹⁵⁹

¹⁹⁵⁹ [Heb. i. 10–12.](#)

29. And wouldest thou know how they who teach the contrary ran into such madness? They read wrongly that good word of the Apostle, *For He must reign, till He hath put all enemies under His feet*¹⁹⁶⁰

¹⁹⁶⁰ [1 Cor. xv. 25.](#)

; and they say, when His enemies shall have been put under His feet, He shall cease to reign, wrongly and foolishly alleging this. For He who is king before He has subdued His enemies, how shall He not the rather be king, after He has gotten the mastery over them.

30. They have also dared to say that the Scripture, *When all things shall be subjected unto Him, then shall the Son also Himself be subjected unto Him that subjected all things unto Him*¹⁹⁶¹

¹⁹⁶¹ [1 Cor. xv. 28.](#) Theodoret *Comment. in Epist. i. ad Cor.* xv. 28: “This passage the followers of Arius and Eunomius carry continually on their tongue, thinking in this way to disparage the dignity of the Only-begotten.”

,—that this Scripture shews that the Son also shall be absorbed into the Father. Shall ye then, O most impious of all men, ye the creatures of Christ, continue? and shall Christ perish, by whom both you and all things were made? Such a word is blasphemous. But further, how shall all things be made subject unto Him? By perishing, or by abiding? Shall then the other things, when subject to the Son abide, and shall the Son, when subject to the Father, not abide? For He shall be subjected, not because He shall then begin to do the Father’s will (for from eternity He *doth* always *those things that please Him*¹⁹⁶²

¹⁹⁶² [John viii. 29.](#)

), but because, then as before, He obeys the Father, yielding, not a forced obedience, but a self-chosen accordance; for He is not a servant, that He should be subjected by force, but a Son, that He should comply of His free choice and natural love.

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31. But let us examine them; what is the meaning of “until” or “as long as?” For with the very phrase will I close with them, and try to overthrow their error. Since they have dared to say that the words, *till He hath put His enemies under His feet*, shew that He Himself shall have an end, and have

presumed to set bounds to the eternal kingdom of Christ, and to bring to an end, as far as words go, His never-ending sovereignty, come then, let us read the like expressions in the Apostle: *Nevertheless, death reigned from Adam till Moses*¹⁹⁶³

¹⁹⁶³ [Rom. v. 14.](#) “ἄχρι from ἄκρος, as μέχρι from μήκος, μακρός” (L. and Sc.). It is not always possible to mark this distinction in translation: cf. Lobeck, *Phrynichus*, p. 14; Viger, *De Idiot. Gr.* p. 419.

. Did men then die up to that time, and did none die any more after Moses, or after the Law has there been no more death among men? Well then, thou seest that the word “unto” is not to limit time; but that Paul rather signified this,—“And yet, though Moses was a righteous and wonderful man, nevertheless the doom of death, which was uttered against Adam, reached even unto him, and them that came after him; and this, though they had not committed the like sins as Adam, by his disobedience in eating of the tree.”

32. Take again another similar text. *For until this day...when Moses is read, a veil lieth upon their heart*¹⁹⁶⁴

¹⁹⁶⁴ [2 Cor. iii. 14, 15.](#)

. Does *until this day* mean only “until Paul?” Is it not *until this day* present, and even to the end? And if Paul say to the Corinthians, *For we came even as far as unto you in preaching the Gospel of Christ, having hope when your faith increases to preach the Gospel in the regions beyond you*¹⁹⁶⁵

¹⁹⁶⁵ [Ib. x. 14, 15, 16.](#)

, thou seest manifestly that *as far as* implies not the end, but has something following it. In what *sense then shouldst thou remember that Scripture, till He hath put all enemies under His feet*¹⁹⁶⁶

¹⁹⁶⁶ [1 Cor. xv. 25.](#)

? According as Paul says in another place, *And exhort each other daily, while it is called to-day*¹⁹⁶⁷

¹⁹⁶⁷ [Heb. iii. 13.](#)

; meaning, “continually.” For as we may not speak of the “beginning of the days” of Christ, so neither suffer thou that any should ever speak of the end of His kingdom. For it is written, *His kingdom is an everlasting kingdom*¹⁹⁶⁸

¹⁹⁶⁸ [Dan. vii. 14, 27.](#)

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33. And though I have many more testimonies out of the divine Scriptures, concerning the kingdom of Christ which has no end for ever, I will be

content at present with those above mentioned, because the day is far spent. But thou, O hearer, worship only Him as thy King, and flee all heretical error. And if the grace of God permit us, the remaining Articles also of the Faith shall be in good time declared to you. And may the God of the whole world keep you all in safety, bearing in mind the signs of the end, and remaining unsubdued by Antichrist. Thou hast received the tokens of the Deceiver who is to come; thou hast received the proofs of the true Christ, who shall openly come down from heaven. Flee therefore the one, the False one; and look for the other, the True. Thou hast learnt the way, how in the judgment thou mayest be found among those on the right hand; guard *that which is committed to thee*¹⁹⁶⁹

¹⁹⁶⁹ [1 Tim. vi. 20.](#)

concerning Christ, and be conspicuous in good works, that thou mayest stand with a good confidence before the Judge, and inherit the kingdom of heaven:—Through whom, and with whom, be glory to God with the Holy Ghost, for ever and ever. Amen.