

Chapter LXV.—Administration of the Sacraments.

But we, after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized [illuminated] person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended the prayers, we salute one another with a kiss.¹⁴¹ There is then brought to the president of the brethren¹⁴² bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. This word Amen answers in the Hebrew language to γένοιτο [so be it]. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.

¹⁴¹ The kiss of charity, the kiss of peace, or “the peace” (ἡ εἰρηνῆ), was enjoined by the Apostle Paul in his Epistles to the Corinthians, Thessalonians, and Romans, and thence passed into a common Christian usage. It was continued in the Western Church, under regulations to prevent its abuse, until the thirteenth century. Stanley remarks (*Corinthians*, i. 414), “It is still continued in the worship of the Coptic Church.”

¹⁴² τῷ προεστῶτι τῶν ἀδελφῶν. This expression may quite legitimately be translated, “to that one of the brethren who was presiding.”

Chapter LXVI.—Of the Eucharist.

And this food is called among us Εὐχαριστία¹⁴³ [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh.¹⁴⁴ For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, “This do ye in remembrance of Me,¹⁴⁵ this is My body;” and that, after the same manner, having taken the cup and given thanks, He said, “This is My blood;” and gave it to them alone. Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn.

¹⁴³ Literally, thanksgiving. See Matt. xxvi. 27.

¹⁴⁴ This passage is claimed alike by Calvinists, Lutherans, and Romanists; and, indeed, the language is so inexact, that each party may plausibly maintain that their own opinion is advocated by it. [But the same might be said of the words of our Lord himself; and, if such widely separated Christians can all adopt this passage, who can be sorry?] The expression, “the prayer of His word,” or of the word we have from Him, seems to signify the prayer pronounced over the elements, in imitation of our Lord’s thanksgiving before breaking the bread. [I must dissent from the opinion that the language is “inexact:” he expresses himself naturally as one who believes it is bread, but yet not “common bread.” So Gelasius, Bishop of Rome (A.D. 490), “By the sacraments we are made partakers of the divine nature, and yet the substance and nature of bread and wine do not cease to be in them,” etc. [See original in *Bingham’s Antiquities*, book xv. cap. 5. See Chryost., *Epist. ad. Caesarium*, tom. iii. p. 753. Ed. Migne.) Those desirous to pursue this inquiry will find the Patristic authorities in *Historia Transubstantionis Papalis*, etc., *Edidit* F. Meyrick, Oxford, 1858. The famous tractate of Ratranin (A. D. 840) was published at Oxford, 1838, with the homily of Aelfric (A. D. 960) in a cheap edition.]

¹⁴⁵ Luke xxii. 19.

Chapter LXVII.—Weekly Worship of the Christians.

And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the Maker of all through His Son Jesus Christ, and through the Holy Ghost. And on the day called Sunday,¹⁴⁶ all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability,¹⁴⁷ and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given,¹⁴⁸ and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration.

¹⁴⁶ τη του Ηλιου λεγομενη ημερα.

¹⁴⁷ οση δυναμις αυτω.—a phrase over which there has been much contention, but which seems to admit of no other meaning than that given above. [No need of any “contention.” Langus renders, *Pro virili sud*, and Grabe illustrates by reference to *Apost. Const., lib. viii. cap. 12. Our own learned translators render the same phrase (cap. xiii., above) “to the utmost of our power.” Some say this favours extemporary prayers, and others object. Oh! what matter either way? We all sing hymns, “according to our ability.”]*

¹⁴⁸ Or, of the eucharistic elements.

Excerpt from Athenagoras the Athenian **A Plea For the Christians** (written around 180)

To the Emperors Marcus Aurelius Anoninus and Lucius Aurelius Commodus, conquerors of Armenia and Sarmatia, and more than all, philosophers.

Chapter III.—Charges Brought Against the Christians.

Three things are alleged against us: atheism, Thyestean feasts,⁹ Oedipodean intercourse. But if these charges are true, spare no class: proceed at once against our crimes; destroy us root and branch, with our wives and children, if any Christian¹⁰ is found to live like the brutes. And yet even the brutes do not touch the flesh of their own kind; and they pair by a law of nature, and only at the regular season, not from simple wantonness; they also recognise those from whom they receive benefits. If any one, therefore, is more savage than the brutes, what punishment that he can endure shall be deemed adequate to such offences? But, if these things are only idle tales and empty slanders, originating in the fact that virtue is opposed by its very nature to vice, and that contraries war against one another by a divine law (and you are yourselves witnesses that no such iniquities are committed by us, for you forbid informations to be laid against us), it remains for you to make inquiry concerning our life, our opinions, our loyalty and obedience to you and your house and government, and thus at length to grant to us the same rights (we ask nothing more) as to those who persecute us. For we shall then conquer them, unhesitatingly surrendering, as we now do, our very lives for the truth's sake.

Excerpt from Irenaeus **Against Heresies**, Book I (written around 180)

Chapter XXVIII.—Doctrines of Tatian, the Encratites, and Others.

1. Many offshoots of numerous heresies have already been formed from those heretics we have described. This arises from the fact that numbers of them—indeed, we may say all—desire themselves to be teachers, and to break off from the particular heresy in which they have been involved. Forming one set of doctrines out of a totally different system of opinions, and then again others from others, they insist upon teaching something new, declaring themselves the inventors of any sort of opinion which they may have been able to call into existence. To give an example: Springing from Saturninus and Marcion, those who are called Encratites (self-controlled) preached against marriage, thus setting aside the original creation of God, and indirectly blaming Him who made the male and female for the propagation of the human race. Some of those reckoned among them have also introduced abstinence from animal food, thus proving themselves ungrateful to God, who formed all things. They deny, too, the salvation of him who was first created. It is but lately, however, that this opinion has been invented among them. A certain man named Tatian first introduced the blasphemy. He was a hearer of Justin's, and as long as he continued with him he expressed no such views; but after his martyrdom he separated from the Church, and, excited and puffed up by the thought of being a teacher, as if he were superior to others, he composed his own peculiar type of doctrine. He invented a system of certain invisible Aeons, like the followers of Valentinus; while, like Marcion and Saturninus, he declared that marriage was nothing else than corruption and fornication.³⁰⁸ But his denial of Adam's salvation was an opinion due entirely to himself.

2. Others, again, following upon Basilides and Carpocrates, have introduced promiscuous intercourse and a plurality of wives, and are indifferent about eating meats sacrificed to idols, maintaining that God does not greatly regard such matters. But why continue? For it is an impracticable attempt to mention all those who, in one way or another, have fallen away from the truth.

⁹ [See cap. xxxi. Our Lord was "perfect man," yet our author resents the idea of eating the flesh of one's own kind as worse than brutal. As to the Eucharist the inference is plain.]

¹⁰ Thus Otto; others read, "if any one of men."

³⁰⁸ [The whole casuistical system of the Trent divines, *De Matrimonio*, proceeds on this principle: marriage is licensed evil.]

Chapter II.—The Heretics Follow Neither Scripture Nor Tradition.

1. When, however, they are confuted from the Scriptures, they turn round and accuse these same Scriptures, as if they were not correct, nor of authority, and [assert] that they are ambiguous, and that the truth cannot be extracted from them by those who are ignorant of tradition. For [they allege] that the truth was not delivered by means of written documents, but *vivâ voce*: wherefore also Paul declared, “But we speak wisdom among those that are perfect, but not the wisdom of this world.”⁴ And this wisdom each one of them alleges to be the fiction of his own inventing, forsooth; so that, according to their idea, the truth properly resides at one time in Valentinus, at another in Marcion, at another in Cerinthus, then afterwards in Basilides, or has even been indifferently in any other opponent,⁵ who could speak nothing pertaining to salvation. For every one of these men, being altogether of a perverse disposition, depraving the system of truth, is not ashamed to preach himself.

2. But, again, when we refer them to that tradition which originates from the apostles, [and] which is preserved by means of the succession of presbyters in the Churches, they object to tradition, saying that they themselves are wiser not merely than the presbyters, but even than the apostles, because they have discovered the unadulterated truth. For [they maintain] that the apostles intermingled the things of the law with the words of the Saviour; and that not the apostles alone, but even the Lord Himself, spoke as at one time from the Demiurge, at another from the intermediate place, and yet again from the Pleroma, but that they themselves, indubitably, unsulliedly, and purely, have knowledge of the hidden mystery: this is, indeed, to blaspheme their Creator after a most impudent manner! It comes to this, therefore, that these men do now consent neither to Scripture nor to tradition.

⁴ 1 Cor. ii. 6.

⁵ This is Harvey’s rendering of the old Latin, *in illo qui contra disputat*.

THE “BAD GUYS”

CERINTHUS (died c. 100) *Gnostic heretic*

Probably born in Egypt and reared a Jew, Cerinthus was leader of a group of Christians who had Gnostic tendencies. He apparently believed that the world was created not by God, but by a lesser being (called the Demiurge) or by angels, one of whom gave the Law to the Jews. Cerinthus also taught that Jesus was an ordinary man, upon whom “the Christ” descended at his baptism. This divine power revealed the transcendent and unknown God. This “Christ” abandoned Jesus before his crucifixion.

Some scholars believe that certain passages in John’s writings may have been directed against Cerinthus (see John 1:1–3, 14; 1 John 4:1–3). C. HICKS & M. WINTER

Basilides (Βασιλείδης) was an early Gnostic religious teacher in Alexandria, Egypt[1] who taught from 117-138 AD, and was a pupil of either Menander, or an alleged interpreter of St. Peter named Glaucias, although modern scholarship rejects Glaucias. The *Acts of the Disputation with Manes* state that for a time he taught among the Persians. He is believed to have written over two dozen books of commentary on the Christian Gospel (now all lost) entitled *Exegetica* making him one of the earliest Gospel commentators. Only fragments of his works are preserved that supplement the knowledge furnished by his opponents.

The followers of Basilides, the **Basilidians**, formed a movement that persisted for at least two centuries after him—St. Epiphanius of Salamis, at the end of the 4th century, recognized a persistent Basilidian Gnosis in Egypt. It is probable, however, that the school melded into the main stream of Gnosticism by the latter half of the 2nd century. *From Wikipedia*

Valentinus (also spelled **Valentinius**) (c.100 - c.160) was the best known and for a time most successful early Christian gnostic theologian. He founded his school in Rome. According to Tertullian, Valentinus was a candidate for bishop but started his own group when another was chosen.

Valentinus produced a variety of writings, but only fragments survive, largely those embedded in refuted quotations in the works of his opponents, not enough to reconstruct his system except in broad outline. His doctrine is known to us only in the developed and modified form given to it by his disciples. He taught that there were three kinds of people, the spiritual, psychical, and material; and that only those of a spiritual nature (his own followers) received the *gnosis* (knowledge) that allowed them to return to the divine Pleroma, while those of a psychic nature (ordinary Christians) would attain a lesser form of salvation, and that those of a material nature (pagans and Jews) were doomed to perish.

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

ONE OF THE WORST OF THE “BAD GUYS”

MARCION (second century)

Prominent heretic of the second century

Marcion was a native of Sinope in Pontus, where his father was said to have been bishop and to have excommunicated his son from the church for immorality. In subsequent years he was reportedly a wealthy shipowner. Around 140 he arrived in Rome, where he became a disciple of the heretic Cerdo. In the next few years he worked out a theological system of his own and soon outshone his teacher. From Rome he organized the propagation of his views. He was successful in gaining a large following throughout the empire. This group became a major threat to the Christian faith and provoked a wide response among Christian scholars who refuted the wrong notions of Marcionism.

At the heart of Marcion's theology is a dualistic notion of God. The God of the Old Testament and the God of the New are not the same. The God of the Old Testament is the cause of the world and of evil. He is legal-minded, violent, vindictive. The religion of this God is oriented around laws and demands. The God of Jesus Christ, however, is the opposite. He is the forgiving and saving God. He is “unknown” except that he is revealed in Jesus. And in Jesus he is revealed as pure love and mercy. The religion of this God is oriented around love. It is the purpose of Jesus and his love to overthrow the God of the Old Testament and the religion of law.

According to Marcion, Paul was the only one who really understood the difference between the two religions. He was the one who had received his revelation not from man, but directly from God. His understanding was clearly set forth in the antithesis between law and grace. Consequently Marcion developed a canon of scripture that consisted of ten of the Epistles of Paul (he either rejected the pastoral epistles or did not know of their existence) and an altered form of Luke (because he was the friend and companion of Paul). Marcion also rejected the humanity of Jesus. Jesus was a mere appearance (the docetic heresy). He appeared as a full grown man in the fifteenth year of Tiberius.

In reaction to Marcion, the orthodox Christians set forth the true canon of Scripture. (Irenaeus, for example, is the first one to cite Matthew, Mark, Luke, and John as comprising the four Gospels of the received tradition.) They also produced “rules of faith,” which are brief summaries of orthodox doctrine; and they appealed to apostolic tradition and apostolic succession as the only reliable source through which the truth has been preserved and handed down in the church. By the end of the second century Marcionism had lost its strength as a movement. R.E.WEBBER

Chapter XX.—Those Pastors are to Be Heard to Whom the Apostles Committed the Churches, Possessing One and the Same Doctrine of Salvation; The Heretics, on the Other Hand, are to Be Avoided. We Must Think Soberly with Regard to the Mysteries of the Faith.

1. Now all these [heretics] are of much later date than the bishops to whom the apostles committed the Churches; which fact I have in the third book taken all pains to demonstrate. It follows, then, as a matter of course, that these heretics aforementioned, since they are blind to the truth, and deviate from the [right] way, will walk in various roads; and therefore the footsteps of their doctrine are scattered here and there without agreement or connection. But the path of those belonging to the Church circumscribes the whole world, as possessing the sure tradition from the apostles, and gives unto us to see that the faith of all is one and the same, since all receive one and the same God the Father, and believe in the same dispensation regarding the incarnation of the Son of God, and are cognizant of the same gift of the Spirit, and are conversant with the same commandments, and preserve the same form of ecclesiastical constitution,¹⁷¹ and expect the same advent of the Lord, and await the same salvation of the complete man, that is, of the soul and body. And undoubtedly the preaching of the Church is true and steadfast,¹⁷² in which one and the same way of salvation is shown throughout the whole world. For to her is entrusted the light of God; and therefore the “wisdom” of God, by means of which she saves all men, “is declared in [its] going forth; it uttereth [its voice] faithfully in the streets, is preached on the tops of the walls, and speaks continually in the gates of the city.”¹⁷³ For the Church preaches the truth everywhere, and she is the seven-branched candlestick which bears the light of Christ.

¹⁷¹ “Et eandem figuram ejus quae est erga ecclesiam ordinationis custodientibus.” Grabe supposes this refers to the ordained ministry of the Church, but Harvey thinks it refers more probably to its general constitution.

¹⁷² [He thus outlines the creed, and epitomizes “the faith once delivered to the saints,” as all that is requisite to salvation.]

¹⁷³ Prov. i. 20, 21.

2. Those, therefore, who desert the preaching of the Church, call in question the knowledge of the holy presbyters, not taking into consideration of how much greater consequence is a religious man, even in a private station, than a blasphemous and impudent sophist.¹⁷⁴ Now, such are all the heretics, and those who imagine that they have hit upon something more beyond the truth, so that by following those things already mentioned, proceeding on their way variously, in harmoniously, and foolishly, not keeping always to the same opinions with regard to the same things, as blind men are led by the blind, they shall deservedly fall into the ditch of ignorance lying in their path, ever seeking and never finding out the truth.¹⁷⁵ It behoves us, therefore, to avoid their doctrines, and to take careful heed lest we suffer any injury from them; but to flee to the Church, and be brought up in her bosom, and be nourished with the Lord's Scriptures. For the Church has been planted as a garden (*paradisus*) in this world; therefore says the Spirit of God, "Thou mayest freely eat from every tree of the garden,"¹⁷⁶ that is, Eat ye from every Scripture of the Lord; but ye shall not eat with an uplifted mind, nor touch any heretical discord. For these men do profess that they have themselves the knowledge of good and evil; and they set their own impious minds above the God who made them. They therefore form opinions on what is beyond the limits of the understanding. For this cause also the apostle says, "Be not wise beyond what it is fitting to be wise, but be wise prudently,"¹⁷⁷ that we be not east forth by eating of the "knowledge" of these men (that knowledge which knows more than it should do) from the paradise of life. Into this paradise the Lord has introduced those who obey His call, "summing up in Himself all things which are in heaven, and which are on earth;"¹⁷⁸ but the things in heaven are spiritual, while those on earth constitute the dispensation in human nature (*secundum hominem est dispositio*). These things, therefore, He recapitulated in Himself: by uniting man to the Spirit, and causing the Spirit to dwell in man, He is Himself made the head of the Spirit, and gives the Spirit to be the head of man: for through Him (the Spirit) we see, and hear, and speak.

¹⁷⁴ That is, the private Christian as contrasted with the sophist of the schools.

¹⁷⁵ 2 Tim. iii. 7.

¹⁷⁶ Gen. ii. 16.

¹⁷⁷ Rom. xii. 3.

¹⁷⁸ Eph. i. 10.

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 copies²⁵² [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.]²⁵³ Others then received this reading 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,²⁵⁴ 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.

²⁵² εν πασι τοις σπουδαιοις και αρχαιοις αντιγραφοις. 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.MSS; . of the canonical books.

²⁵³ That is, E 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).

²⁵⁴ Rev. xxii. 19.

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.”²⁵⁵ 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.”²⁵⁶ This, too, is the reason that this tribe is not reckoned in the Apocalypse along with those which are saved.²⁵⁷

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* (EUANQAS) contains the required number, but I make no allegation regarding it. Then also *Lateinos* (LATEINOS) 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.²⁵⁸ 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.²⁵⁹ 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 since, but almost in our day, towards the end of Domitian’s reign.

²⁵⁵ 1 Thess. v. 3.

²⁵⁶ Jer. viii. 16.

²⁵⁷ 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.]

²⁵⁸ [A very pregnant passage, as has often been noted. But let us imitate the pious reticence with which this section concludes.]

²⁵⁹ 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.

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,”²⁶⁰ 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.”²⁶¹

²⁶⁰ Rev. xvii. 8.

²⁶¹ Matt. viii. 11.