



The Greek Qabalah

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Preface

Simply beginning my research of the Greek Qabalah proved rewarding right from the start. This is a project that has been slowly put together over several years as I've found interesting tid-bits when surfing the net; usually looking for something else. Add to this my general dissatisfaction when first coming across what has proved to be the incomplete work of Aleister Crowley, transliterating the letters and words of the Greek language into a numerically listed compendium that in the format presented was almost completely worthless. And even calling it the 'Greek Qabalah' either was almost a joke, or in itself simply a scratch start to a project that he never really even began.

As my research began in earnest, I also began returning the letters in Crowley's work back to their original Greek, only to discover that only one of the ancient Gnostic documents was actually written in Greek; the rest being in Coptic, generally. And I decided to discount these, even though a Qabalah is utterly dependent on 'holy' or 'praeternatural' scriptures to have any authenticity. Still, one is at least enough, but I would discover there's a world to itself, simply in the alphabet and the ideas that were being incorporated from the measure of the planets in our solar system along with the geometry that forms the basis in number of our Western culture. And for that matter, these numbers are incorporated to some degree, in the [Apocalypse of John](#), which was written long before the Jews thought of putting a Qabalah together. Yes, I've discovered that the Greeks invented the Qabalah and the Jews merely adopted it into their own brilliant system. Even the Jewish alphabet is derived from the same Phoenician source as that of the Greeks.

This led me to the very superficial Christian Qabalah as demonstrated in an old and originally anonymously published work called [The Canon](#) (today credited to William Stirling), which though loaded with a lot of information, really shows the lack of depth inherent in this Qabalah, due to the many liberties this Qabalist took in his analysis and the unclear writing style. However, it does base itself on the Greek alphabet and Gnosticism as the mystical precursor to Christianity shows a connection to the very same antiquity that the first book of the Torah connects to in a different manner. The first book of course, is the principle source of the Hebrew Qabalah and must really be connected intrinsically to the half that [Liber AL vel Legis](#) teaches us the Jews have (cf. [The Alchemical Half of the Jews & the Rose Cross of Thelema](#)). And of course, the Hebrew Qabalah as it's proliferated through Christian Hermeticism and into modern Occult Theology, presents a science of the mind and Soul (especially as found in Thelemic doctrine) that builds upon all the ancient sources and holds them to a living tradition of Gnosis.

Continuing, I also pulled everything I could on the Greek alphabet from the Internet, which in itself became an etymological study. These alphabet charts, pronunciation guides and history; et al, are copied directly into this work from several reference sources, but especially, Wikipedia. Also, I came upon some Christian sites that numerically corollated principle ideas in the early Roman church in an effort to build a very shallow and incomplete justification for accepting contemporary Christian dogma. But I feel that the presentation of these symbols and computations pertinent in that I recall the statement of Marcelo Motta claimin in his [Letter to a Brazilian Mason](#), that Thelema is the restoration of the true Christianity. Certainly, the mystery of the Eucharist supports his assertion to some degree.

Discovering Aleister Crowley's Tarot translated into Greek by R. Leo Gillis was a numinous find, which as much as the one surviving Greco-Gnostic fragment, adds to at least a small amount of additional legitimacy for a Greek Qabalah. Of course tying this completely in with the Thelemic canon, we really do have a need for this as the two keywords for Thelemites, Thelema and Agape (both equaling of course, 93) are integral to understanding this philosophical system. The Greek used

in such rites as the Gnostic Mass and the Star Ruby becomes significant and I decided to work a Qabalistic analysis of these rites; being also fortunate to find an analysis of the Bornless Ritual already on the web.

So overall, this work is really but a compendium based on a variety of sources and simply collated into one place that a more complete Greek Qabalah might be studied and practically applied by those exploring the philosophical and magickal-mystical system called Thelema. It's current is inherently Gnostic, yet it comes to correct that which was destroyed when the Great White Brotherhood was betrayed long-ago, by materialistic science (Cf. [Schools of Magick](#)). This science was really founded by the Greeks, through whatever reformulation of knowledge that is yet, more ancient to the Greeks in their time as they are now, to our time.¹

In this, I have added some of my own insights where applicable; building a bridge between that which is Greek and that which is applicable to both Thelema and the [Starry Gnosis](#), which is really of course, not without precedent as Liber AL vel Legis inaugurates the idea when it proclaims the word of the law to be Thelema. And of course, I've maintained by fidelity with Qabalistic formulae, procedures and traditions. However, the author of [The Canon](#) regularly used a qabalistic technique that I did not know about and only but stumbled upon in my research to understand many of the assumptions made in what is actually a poorly written treatise. This is the "Rule of Colel," which states that *"one digit can be added to, or subtracted from, the gematria value of a word without affecting its value. This seems to modern ears to be a cheat, however the cabalists explained the rule by pointing out that for them 'One' was not a number - the Monad symbolises the Divinity and could come and go as 'He' pleased, adding nothing and taking nothing away."*

It is said to have possibly been derived from the Hebrew word כָּלֵל (KLL), which means to make perfect or whole, but which phonetically at least, sounds like the English word 'Kill.' The Hebrew word has a value of 80 which not only has a brilliant connection with the English Qabalah (cf. [Liber 805](#)), but also brings immediately to mind, the verse for [Liber AL vel Legis](#):

AL I.46: "Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen." In the English Qabalah, we find that 80 gives us the letter P, which is the English transliteration of the Hebrew Peh; having the value of 80. As well, P is the 17th new letter found in AL, by which we can use AIQ BKR to reduce to 8; being the infinity symbol and fulfilling yet that much more of the verse from AL. Also, the fact that the word 'Night' is also equal to 80 allows us a poetic connection to the word Kill. The word Kill in the EQ comes to 508, which reduces to 13; a number of death, being the number of the day the Templars were martyred and as well, a ThRShRQ of 31, the key to AL.

80 is of course, 8 x 10 with 8 being the value of the Hebrew words אָבָה (ABH 'to will') and אֲהִיבָה (AHB 'Desired, Beloved'). This easily recalls Ra-Hoor-Khuit speaking in Liber AL:

AL III.46: "I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!"

Killing is a triumph of the will over one's enemies, which fulfills the first of these words connected to the number 8. An earlier verse takes care of the next word I've listed:

¹ An explication of the this can be found in the Introduction to the present work.

AL III.22: "The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know."

The desired or beloved is always the "object of worship," which can be phonetically pulled apart to say 'war ship'; Ra-Hoor-Khuit being a god of war and vengeance. This is the force and energy given us in this Aeon of Horus. And with all this in mind, the coel has much to support its continued use. Indeed it is argued in a book currently in print also entitled: Greek Qabalah, by Kieren Barry, that the Greek Qabalah is the original. This makes complete sense considering the origin of the Isrealites first finds settlement in the area of what is now Greece; possibly led there by the de-throned Epytian Pharoah, Akhenaten; who may also be Moses and Oedipus. And of course, the present work with the same title, is deeply endebedted to it forbear.

As Kieren Barry points out, "Numerous sects and schools arose from the mixture of cultures in Alexandria during this syncretic era of Graeco-Roman rule. Among their teachings early in the Current Era, can be discerned the origins of the Herew Qabalah, resulting from a merger of Hebrew mysticism and Greek Neoplatonism." What this means is the the already existent and shamanic tradition of apocalyptic writing was now to be merged with the number system that was coming from Greek influence over the region of Judea. As a matter of fact, the Jewish reference to this system as 'gematria' is really derived from the Greek 'geometry.' And it was at this point, as Barry points out, that "Even the oldenst books, including the five-volume Pentateuch attributed to Moses...show traces of maor revision during this period."

This is quite profound! The number synchronicities written into the Hebrew holy books were put there intentionally by man; long after the books were originally written. By rewriting the text to conform to the points they wanted to make, everything became intentional. For that matter, even the New Testament books were written in this way; though later edited at the Council of Nicea. This is all in stark contrast to the Holy Books of Thelema, which obviously contain (at least in Liber AL vel Legis) the only existing non-edited praeter-human communication.

AYMFN

"A complete Dictionary of all sacred and important words and phrases given in the Books of the Gnosis and other important writings both in the Greek and the Coptic."

-- from The Curriculum of A. A. :

Introduction

Do what thou wilt shall be the whole of the Law.

The Hebrew Qabalah evolves out of an ancient shamanistic tradition of the ancient Israelites; called the Merkabah (Chariot) Tradition. The ancient Gnosis was yet common knowledge and survives in fragments found in the ancient Pseudepigrapha and Apocrypha and based on the Chaldean Book of Numbers along with books of the Torah; especially the Book of Genesis, which connects it to the non-canonical texts mentioned above. The history revealed in these texts provides context for the various apocalypses recorded most famously in the Revelation of John, but more authentically in the Book of Daniel. And as related in The Origin of 666, the Hebrew Book of Numbers has its own import; connecting especially to the Starry Gnosis and building a cultural and theological system that adds to the breadth and depth of the Jewish religion today.

In his own book entitled Greek Qabalah, Kieren Bary addresses the Merkabah/Apocalyptic origins of Gnosticism as he writes on the history of the Gnostics and Gnosticism:

Startin out as a sect on the fringes of Hellenistic Judaism, the Gnostics believed that the Jewish creator-god of the material world, Yahweh or Jehovah, was in fact an evil demiurge. The real spiritual god resided elsewhere, beyond the Kosmos. The true soul, increasingly represented by the figure of Jesus, could ascent above the material plane and journey through the heavenly realms controlled by various powers, angels, and planets to experience the nature of the higher god. The first century C.E. Jewish phase is generally known as Sethian gnosticism, since its adherents believed they were descended from Seth, the third son of Adam. The later phase is known as Valentinian Gnosticism, after Valentinus of Alexandria (110- 175 C.E.), who was responsible for a major synthesis of Gnostic theory in the second century C.E. Other prominent Gnostics of the second century included Basilides, Marcion, and Marcus. In the first century, Simon Magus, whose prominence is indicated by his appearance in the New Testament, played a major role.

The Western Mystery Tradition has stripped much of the cultural and some of the dogmatic elements from the Qabalah, which unfortunately includes much of the Merkabah Tradition. This is however remembered by Dee & Kelly with their Enochian working and of the modern movements in the West, only Aleister Crowley and the Thelemic movement has carried this yet, forward. We must count out the Golden Dawn, though it has made Enochiana integral to its system, they've used it a much different way than did Crowley and the ancient Merkabah. The fact that much of the ancient Gnostic Tradition survives in documents written in Greek, the Revelation of John connecting to the Merkabah gives us good reason to use the Greek language and gives it its own cultural and dogmatic elements; responsible even for the corruption known as the Christian and especially the Catholic Tradition (Roman as well as the several Orthodox and Greek Orthodox traditions).

The Gnostic Doctrine includes an ontology of the creation of the Universe that starts with a series of emanations from the Godhead, which is also called the Monad, which in itself is also considered an emanation of that which Qabalistically would be called NOT. Yet the nature of this ONE is complex as it also has an inner being, called the Ennoea (Thought), Charis (Grace), or Sige (Greek Σιγή, Silence) creating a duality. Other names for this first of Aeons would be: Aion teleos (The Perfect Aeon), Bythos (Depth or profundity, Greek Βυθός), Proarkhe (Before the Beginning, Greek πρόαρχή) and the Arkhe

(The Beginning, Greek ἡ ἀρχή). This and the subsequent emanations from it are called aeons by the ancient Gnostics and are not necessarily measures of time, but would be equivalent to the planetary gods of the ancient Gnosis as related so eloquently in The Secret Doctrine of Madame Helena Petrovna Blavatsky and as well, the angels and archangels of the Judeo-Christian Tradition.

In much the same fashion as the Sefirot of the Tree-of-Life in the Hebrew Qabalah emanate from the first and then from each consecutive Sefira, this first of aeons conceives the second aeon, which is really one of two; coupled into male and female pairs called syzygies. For the doctrinal system of Valentinus, this continues to thirty aeons overall, equivalent to the number of Enochian Aethyrs, comprising a complete picture of the Universe; known as the Pleroma or 'Region of Light.' These aeons are as follows:

First generation:

Bythos (The Depth) and *Sige* (The Silence)

Second generation:

Caen (Power) and *Akhana* (Immensity)

Third generation, emanated from Caen and Akhana:

Nous (Nus, Mind) and *Aletheia* (Veritas, Truth)

Fourth generation, emanated from Nous and Aletheia:

Sermo (the Word) and *Vita* (the Drive)

Fifth generation, emanated from Sermo and Vita:

Anthropos (Mankind) and *Ecclesia* (Civilization/ Community)

Sixth generation:

Emanated from Sermo and Vita:

Bythios (Profound) and *Mixis* (Mixture)

Ageratos (Ageless) and *Henosis* (Unification)

Autophyes (Growth) and *Hedone* (Pleasure)

Acinetos (Immovable) and *Syncrasis* (Commixture)

Monogenes (Common origin) and *Macaria* (Destined death)

Emanated from Anthropos and Ecclesia:

Paracletus (Comforter) and *Pistis* (Faith)

Patricas (Paternal) and *Elpis* (Hope)

Metricos (Maternal) and *Agape* (Love)

Ainos (Praise) and *Synesis* (Intelligence)

Ecclesiasticus (Son of Ecclesia) and *Macariotes* (Blessedness)

Theletus (Perfect) and *Sophia* (Wisdom)

The doctrinal system of Ptolomy and Colorbasus are slightly different. In this system, the Logos is created when Anthropos learns to speak and is connected to the Gnostic Jesus, called the Christ and himself the prototypical or archetypal and perfected human being as was the Adam Kadmon to the Hebrews. The first four generations comprise what is known as the Tetrad and the eight generations (two for the seventh) are known as the Ogdoad; both figuring into the qabalistic mathematics of the ancient Gnostics. And of course, the Ogdoad would then be the Pleroma or fullness of the Valentinian doctrine. These aeons follow:

First generation:

Bythos (the One) and *Sige* (Silence, Charis, Ennoea, etc.)

Second generation (conceived by the One):

Caen (Power) and *Akhana* (Love)

Third generation, emanated from Caen and Akhana:

Ennoae (Thought) and *Theleisis* (Will)

Fourth generation, emanated from Caen and Akhana:

Nous (Nus, Mind) and *Aletheia* (Veritas, Truth)

Fifth generation, emanated from Nouse and Aletheia:

Anthropos (Homo, Man) and *Ecclesia* (Church)

Sixth generation, emanated from Anthropos and Ecclesia:

Logos (Word) and *Zoe*(Life)

Seventh generation:

Emanated from Logos and Zoe:

Bythios (Profound) and *Mixis* (Mixture)

Ageratos (Ageless) and *Henosis* (Unification)

Autophyes (Growth) and *Hedone* (Pleasure)

Acinetos (Immovable) and *Syncrasis* (Commixture)

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Theletos (Perfect) and *Sophia* (Wisdom)

The order in which the generations of Anthropos and Ecclesia and that of Logos and Zoe are listed is somewhat controversial as there exist different accounts in Gnostic literature. Yet, Logos and Zoe may also possibly be an evolved version of the first generation; the Monad. If we then consider them an inner and outer voice of a monad, we would get a total of 32 aeons, clearly suggesting an equivalence to the total paths of the Tree-of-Life. In this case, the Tetrad would consist of the Supernal Triad as well as Chesed, which is the King/Jupiter and the highest point of human attainment. The fifth generation would then be attributed to Geburah and the Sixth appropriately enough to Tiphareth; the Autogenes or the Christ.

However, though we could then say the next 11 sets or 22 aeons then could be fit to the twenty-two lesser paths of the Tree. But we've then lost any direct attributions for the seventh, eighth, ninth and tenth sefirot. Getting a little creative, we could say that this is the entirety of the fallen region of darkness under the control of the Demiurge, which is generated by Sophia, whom we would have to be equal with the thirty-second path on the Tree; creating a false throne in Kether and/or Yesod; the latter of which would then also connect to the 'nightside' of the Tree-of-Life and hence to Da'ath in the Abyss. To better understand this, we need to understand the story of Sophia and her creation of the Demiurge.

Because of her creation, Sophia ultimately becomes responsible for the creation of the material world, as created by the Demiurge. The story goes that Sophia tried to create an image of herself to imitate the invisible or unseen god, which in Hebrew Qabalah, we know as the Ain Soph. And as Kether is in Malkuth and Malkuth is in Kether—but in a different manner, so this story represents a corruption of the

true nature of the Tree-of-Life. Yet, in this account of the aeons, the Monad created from the NOT is called Barbelo and the other Monad is called the Autogenes; showing the great diversity amongst various Gnostic texts; in this case, The Hypostasis of the Archons.

The ugly and imperfect creature she generated was a lion-faced serpent with eyes of fire, named Yaldabaoth. And horrified by her creation, she cast him out of the Pleroma and hid him in a thick cloud as she became ashamed of him. Yaldabaoth then becomes the first of the archon or ruler to reign over the material Universe also known as CHAOS² that he would create by stealing Sophia's power and trapping her in the cloud with him. And as he and all the subsequent archons he would begin to create by giving to substance a little bit of what is now his power, were androgynous in nature, he would create twelve more archons, seven heavens and an Abyss. These are: Athoth, Harmas, Kalila-Oumbri, Yabel, Adonaiou (or Sabaoth), Cain, Abel, Abrisene, Yobel, Armoupieel, Melceir-Adonein and Belias; yet there also remains some confusion as to these names in the various texts. Seven archons would rule these heavens and five would rule the Abyss with three hundred sixty five serving angels, which interestingly enough corresponds to the number of days in a year.

In one version of this story, the first son of Yaldabaoth is called Eee-a-o, which is also Yao or IAO and what in other places is known as the god of the Gnostics (Cf. my article: The Origin of IAO). Indeed, the word itself (Yao) means Lordship. And considering some of the names of the other archons, there is Sabaoth, which means Deity and Adonaios, which means Kingship. From this we might consider yet a greater diversity within the Gnostic communities. Some would eschew this world, adopting an ascetic perspective on the nature of life. But others would embrace the world along more tantric-oriented lines in which case, the archons would not be evil at all.

In this light, the twelve archons represent our specific solar system in this Universe of solar systems and Sophia's progeny are the progeny of her namesake, Wisdom. Indeed, seven of these twelve would be the rulers of the seven heavens as delineated by the seven sacred planets of the Starry Gnosis. And so that we continue with our theogony, the second son of Yaldabaoth was named 'Eloai,' notably equivocating to the Elohim (the creative power) of Genesis. The Hebrew Qabalah teaches us that the Elohim is "two united masculine and feminine Potencies, co-equal and co-eternal, conjoined in everlasting union for the maintenance of the Universe—the great Father and Mother of nature, into whom the Eternal One conforms himself before the Universe can subsist."³

Therefore, that darkness, the cloud containing Yaldabaoth remains formless and void until the Deity itself informs it; separating the waters or the androgyny into its dualistic nature. And yet Yaldabaoth is said to be the Demiurge or false god. We could equivocate this to the egregore in Thelema, or the Blind Creature of Slime mentioned in Liber AL vel Legis or even Choronzon as Guardian of the Abyss. Another approach would be to compare this darkness to the Ain Soph which Madame Blavatsky shows was also known in ancient Greece:

As in the oldest Grecian Cosmogony, differing widely from the later mythology, Eros is the third person in the primeval trinity: Chaos, Gaea, Eros: answering to the Kabalistic En-Soph (for Chaos is Space, [*Chaino*], "void") the Boundless All, Shekinah and the Ancient of Days, or the Holy Ghost; so Fohat is one thing in the yet unmanifested Universe and another in the phenomenal and Cosmic World. In the latter, he is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. But in the unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or Love. Fohat has naught to do with Kosmos yet, since Kosmos is not born, and the gods still sleep in the bosom of "Father-Mother." He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative power in virtue of whose action the Noumenon of all future phenomena divides, so to speak, but to reunite in a

² Complementing his version of the Pleroma and really being the dark cloud he was hidden in; perhaps also known as the N.O.X. and hence the unconscious matter of the Supramental Yoga and that may also possibly be the Dark Matter concerning contemporary physicists.

³ From The Secret Doctrine, by Madame Helena Petrovna Blavatsky.

mystic supersensuous act, and emit the creative ray. When the “Divine Son” breaks forth, then Fohat becomes the propelling force, the active Power which causes the One to become Two and Three — on the Cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine. We find an echo of this primeval teaching in early Greek mythology. Erebus and Nux are born out of Chaos, and, under the action of Eros, give birth in their turn to Aether and Hemera, the light of the superior and the light of the inferior or terrestrial regions. Darkness generates light. See in the Puranas Brahma’s “Will” or desire to create; and in the Phoenician Cosmogony of Sanchoniathon the doctrine that Desire, [*pothos*], is the principle of creation.

Fohat is closely related to the “one life.” From the Unknown One, the Infinite totality, the manifested one, or the periodical, Manvantaric Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiurgos or the creative Logos of the Western Kabalists, and the four-faced Brahma of the Hindu religion. In its totality, viewed from the standpoint of manifested Divine Thought in the esoteric doctrine, it represents the Hosts of the higher creative Dhyana Chohans. Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Adi-Buddha — the One Supreme and eternal — manifests itself as Avalokiteshvara (or manifested Iswara), which is the Osiris of the Egyptians, the Ahura-Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosopher, the Logos of the Platonists, and the Atman of the Vedantins.⁴ By the action of the manifested Wisdom, or Mahat, represented by these innumerable centres of spiritual Energy in the Kosmos, the reflection of the Universal Mind, which is Cosmic Ideation and the intellectual Force accompanying such ideation, becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of Akasa, acts upon manifested substance or the One Element, as declared above, and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System. The Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centres. Such is the teaching of the trans-Himalayan Esotericism. Every philosophy, however, has its own way of dividing these principles. Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles — on an immense scale — that of a living Force created by will, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity — the forces he acts upon being cosmic, human and terrestrial, and exercising their influence on all those planes respectively. On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out, in the formation of things — from the planetary system down to the glow-worm and simple daisy — the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing. He is, metaphysically, the objectivised thought of the gods; the “Word made flesh,” on a lower scale, and the messenger of Cosmic and human ideations: the active force in Universal Life. In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid,⁵ and the preserving fourth.

Love is the law, love under will.

⁴ HPB Footnote: Mr. Subba Row seems to identify him with, and to call him, the Logos. (See his four lectures on the “Bhagavadgita” in the Theosophist.)

⁵ HPB Footnote: In 1882 the President of the Theosophical Society, Col. Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. “Force,” “Energy,” may be a better name for it, so long as European Science knows so little about its true nature; yet matter it is, as much as Ether is matter, since it is as atomic, though several removes from the latter. It seems ridiculous to argue that because a thing is imponderable to Science, therefore it cannot be called matter. Electricity is “immaterial” in the sense that its molecules are not subject to perception and experiment; yet it may be — and Occultism says it is — atomic; therefore it is matter. But even supposing it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force — where is that Force or that Energy which can be thought of without thinking of matter? Maxwell, a mathematician and one of the greatest authorities upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely. “If we accept the hypothesis that the elementary substances are composed of atoms we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity.” (Helmholtz, *Faraday Lecture*, 1881). We will go further than that, and assert that Electricity is not only Substance but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world according to the eternal Law of Karma.

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The Greek Religion

For a Neoplatonist equivalent to Genesis, we can craft the following story from the writings of Plato, in his work, Timaeus, which basically crafts the idea of Chaos coming to form:

Before that time they were all without proportion or measure; fire, water, earth and air bore some traces of their proper measure, but were in the disorganized state to be expected of anything which God has not touched, and his first step when he set about reducing them to order was to give them a definite pattern of shape and number... God then took the fabric and cut it down the middle into two strips, which he placed crosswise at their middle points to form a shape like the letter X; he then bent the ends round to form a circle and fastened them to each other opposite the point at which the strips crossed, to make two circles, one inner and one outer. And he endowed them with uniform motion in the same place, and named the movement of the outer circle after the nature of the Same, of the inner after the nature of the Different. The circle of the Same he caused to revolve from left to right, and the circle of the Different from right to left on an axis inclined to it; and he made the master revolution that of the Same. For he left the circle of the Same whole and undivided, but split the inner circle six times to make seven unequal circles, whose intervals were double and triple, three of each; and he made these circles revolve in contrary circles relative to each other.

It should be obvious here that a descriptive account of the planets and the zodiac being formed from Chaos has been presented. This is consistent with the ancient knowledge that HPB has preserved and all ancient cultures generally acknowledged. Not only did Greece inherit its mystical wisdom from Egypt and the Egyptian Mystery Schools; Plato having studied there as well as more than several Greek philosophers, but the wisdom of the ancient Greeks has influenced Europe and is at the heart of the founding philosophy of the United States of America. Though Bishop Irenaeus and the Constantinian Roman Catholic Church, along with its inquisition, attempted to eradicate all traces of this, the re-emergence of Greek thought is itself also responsible for the Renaissance. William Stirling notes in his seminal work, The Canon:

The Gospel itself is indisputably as much a Greek as a Hebrew creation. It is written in Greek, and was first established among Hellenized peoples, and wherever it was accepted in succeeding generations, it brought with it the ideas of Greece. As there is no reason to doubt the assertions of the Greek historians, as to the indebtedness of their nation to the Egyptians for instruction in the arts and sciences, there has clearly been, through the Greeks, a direct communication of Egyptian ideas to the Hellenized portions of the world, to which we ourselves belong.

Greek theology was communicated in symbols and parables that was an important part of its literature. A priestly class, organized into guilds, was trained in all the arts, as all arts; music, literature, painting, et al, were wholly dedicated to spiritual principles. To produce such work, they were trained in the use of these symbols and parables and even the art of myth-making, by which the scriptures would be written. William Stirling writes of this:

A myth or parable, in their hands, subtly conveyed a hidden truth, by means of a more or less obvious fiction; but it has come to pass, that the crude and childish lie on its surface is ignorantly believed for the whole truth, instead of being recognized, as the mere clue to its inner meaning. All theology is composed in this way, and her two-fold utterances must be read with a double mind. Thus, when we read in the Scriptures of the Church, or in the saintly legends, a fiction showing more than ordinary exuberance of fancy, we may be sure, that our attention is being specially arrested. When miraculous events are related of the gods, or when they are depicted in marvellous shapes, the author gives us to understand, that something uncommon is being conveyed. When singular and unearthly beasts are described, such as Behemoth and Leviathan, the unicorn, or the phoenix, it is intended, that we should search deeply into their meaning: for such are some of the artifices, by which the ancients at once concealed and explained their hidden mysteries.

The problem for us of course is that those original documents were edited, corrupted and subsequently purged by the Council of Nicea. And we can't depend on today, what is called the New Testament for any reliable comprehension of this ancient religion. The only credible documents would then be the Gnostic documents. However, most that have survived time are in Coptic, with the exception of the Gospel of Thomas, which survives in Greek and the controversial Apocalypse of John, which itself was not always included as a part of the canon and actually fits in better with other non-canonic works.

As our knowledge of Egyptology to this day, remains quite facile, we have no way of assessing how this great depth found in the Greek culture could have originated in Egypt. Yet, apparently it did. Certainly as is well-known, the Egyptians had a profound understanding of the celestial lights and obviously their measures. This was inherited from earlier cultures that informed Egypt to the point that it seems this culture matured almost overnight, rising out of an amalgam of warring tribes; one deity conquering another and being absorbed into the conquering culture. Describing this situation, William Stirling quotes Plato (*italics added here*):

Although we have, unfortunately, no direct evidence of how the mysterious people of Egypt actually made use of their numbers, it would appear that their numerical system formed a part of the dogma in those laws, referred to by Plato as having been ten thousand years old, and was perpetuated, as one of the bases of religion and art by all subsequent peoples. The words of Plato are: *"Long ago they appeared to recognize the very principle of which we are now speaking—that their young citizens must be habituated to forms and strains of virtue. These they fixed, and exhibited patterns of them in their temples; and no painter or artist is allowed to innovate upon them, or to leave the traditional forms, or invent new ones. To this day no alteration is allowed, either in those arts or in music, at all. And you will find that their works of art are painted or moulded in the same forms that they had ten thousand years ago (this is literally true, and no exaggeration), their ancient paintings and sculptures are not a whit better, or worse than the work of to-day, but are made with just the same skill."* ("Laws," 656. Jowett's translation, vol. v., p. 226).

William Stirling shows at great length how the orbits and sizes of planets were incorporated by a complex set of mathematics into the naming of various Greek gods and goddesses as well as other sound tenets hidden in the sayings and responses of Socrates in his philosophical dialogues. Indeed, the ancient geometry was so important that one was not worthy to enter the halls of Plato's school of philosophy without first having this knowledge. Indeed, Plato wrote over the door of his academy: "Let None Ignorant of Geometry Enter Here." This proves to be a very important component in the instruction of the secrets of nature and would carry into the Occult tradition to the present day. As William Stirling relates:

The creed of the philosophers, however, was never openly avowed in the popular religion, but was concealed in the parables of which the old theology was composed. For the old priests never scrupled to believe that history and philosophy "sufficed but for the chosen few," while the populace were carefully instigated to the practice of morality by being instructed in that kind of fiction which, in this country, emanates from Exeter Hall.

Strabo admirably expresses the attitude of an educated man to the religion of his day. He says, "The great mass of women and common people cannot be induced by mere force of reason to devote themselves to piety, virtue, and honesty; superstition must therefore be employed, and even this is insufficient without the aid of the marvelous and the terrible. For what are the thunderbolts, the ægis, the trident, the torches, the dragons, the barbed thyrses, the arms of the gods, and all the paraphernalia of antique theology, but fables employed by the founders of states as bugbears to frighten timorous minds?" (Strabo's "Geography," bk. i., ch. ii, § 8).⁶ Again, the difference between Moses, and Linus, Musæus, Orpheus, and Pherecydes, is well defined by Origen, who says, that the Greek poets "display little concern for those readers who are to peruse them at once unaided, but have composed their philosophy (as you term it) *for those who are unable to comprehend its metaphorical and allegorical signification*. Whereas Moses, like a distinguished orator, who meditates some figure of rhetoric, and who carefully introduces in every part a *language of twofold meaning*, has done this in his five books; neither affording, in the portion which relates to morals, any handle to his Jewish subjects for committing evil; nor yet giving to the few individuals who were endowed with greater wisdom, and *who were capable of investigating his meaning*, a treatise devoid of material for speculation. (Origen "Against Celsus," bk. i., ch. xviii). That is to say, the Hebrew delivered his fictions in the guise of moral precepts, while the pagan Greeks were not so particular.

Several passages in Liber AL vel Legis support this attitude:

AL I.31: "For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones."

⁶ Stirling's footnote: Cicero, who was an Augur as well as an Advocate, did not seem to have taken his duties very seriously, for he is reported to have said that he could never understand how two Augurs could look each other in the face without laughing.

AL II.17: "Hear me, ye people of sighing!
The sorrows of pain and regret
Are left to the dead and the dying,
The folk that not know me as yet."

AL II.18: "These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk."

AL II.19: "Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us."

AL II.21: "We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake."

AL II.25: "Ye are against the people, O my chosen!"

AL II.45: "There is death for the dogs."

AL II.48: "Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler."

AL II.58: "Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty."

AL III.17: "Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms."

AL III.18: "Mercy let be off: damn them who pity! Kill and torture; spare not; be upon them!"

AL III.57: "Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!"

And for that matter, the Qabalistic tradition of the Hebrews, retaining it's knowledge from the general populace and only handing the knowledge down from oldest son to oldest son in succeeding generations. As contemporary Christianity, Islam and Judaism as well as those other curse religions of AL, have shown us, the profanation of such wisdom can be quite destructive.

It is interesting to note also that AL uses two Greek words to convey the essence of its message; delivered by a praeterhuman intelligence who is relaying the message of three Egyptian gods and goddesses. If for no other reason, this is why the Greek Qabalah is of integral importance to the living Gnosis called $\Theta\epsilon\lambda\epsilon\mu\alpha$.

The Greek religion then includes much more than a god or gods and goddesses to worship and pray to. But it was a living science and philosophical speculation into nature and the Earth's relationship with the skies or heavens above. It was as much the knowledge it took to build the great temples and buildings of the ancient world as it was to pry into the nature of the mind and soul in the human being. Further, the speculation into the origin of our race and the history of the world, as well as the sophistications of an enlightened culture; all was incorporated into a complex structure that would simply be beyond the average intelligence.

To fully understand the religion, one really needs to be familiar with Pythagorean philosophy and the work of the Pre-Socratic and neo-Pythagorean philosophers as well as the Gnostic philosophers that often enough were at odds with each other. The Pistis Sophia is a central document for the Gnostics as much as the study of Geometry was integral to the Greek religion and indeed represented to all ancient cultures, a study into the mysteries of nature herself. The chief geometric shape was the Vesica Piscis; but all geometric shapes were investigated, as William Stirling writes:

Besides the Vesica Piscis the old philosophers and freemasons were accustomed to use as symbols all the plane geometrical figures. The Pythagorean emblem, the Pentalpha, or five-pointed star, and the Hexalpha, or Solomon's Seal, have been used in the church from time immemorial as symbols of Christ and the Trinity, and have a variety of emblematic associations. The Hexagon was the common symbol of the Masonic Cube or Cubical Stone, while the Triangle, and Square had each their use as geometrical symbols. The Cross has also been from the remotest times a potent mystical emblem among all ancient peoples. Crosses were generally of three kinds, the Tau Cross, the upright or Jerusalem Cross, and the Saltire or diagonal Cross, and each had its peculiar significance.

The fact that a superstitious system was given to the general populace had no consequences in the ancient world as we weren't living in the 'age of the common man.' The ruling class ruled without consequence from the public; at least not as directly as it is today. Though still, the average intelligence has not evolved and peasants still act as blindly as they always have. So today, these

superstitions affect our politics and cultural development. And our measuring rod for all these elements is much wider. For that reason, though Occultists are a lot more accessible, what they have to say simply passes by glazed eyes or can be shown in a popular context, such as the movie, *Star Wars*; completely unnoticed by the public.

A different destiny however, was intended for the United States of America; the Founding fathers having established an active Freemasonry throughout the states, of which, the principal interest is geometry. In his major work The Republic, Plato says: “You must in the utmost possible manner direct the citizens of your beautiful city on no account to fail to apply themselves to geometry.” However, the ignorant leaders from the Puritanical sect prevalent in this country, have cleverly destroyed this.

The Greek Alphabet

(Ελληνικό αλφάβητο)



Origin

The Greek alphabet has been in continuous use for the past 2,750 years or so since about 750 BC. It was developed from the Canaanite/Phoenician alphabet and the order and names of the letters are derived from Phoenician. The original Canaanite meanings of the letter names were lost when the alphabet was adapted for Greek. For example, **alpha** comes for the Canaanite **aleph** (ox) and **beta** from **beth** (house).

At first, there were a number of different versions of the alphabet used in various different Greek cities. These local alphabets, known as **epichoric**, can be divided into three groups: green, blue and red. The blue group developed into the modern Greek alphabet, while the red group developed into the Etruscan alphabet, other alphabets of ancient Italy and eventually the Latin alphabet.

By the early 4th century BC, the **epichoric** alphabets were replaced by the eastern Ionic alphabet. The capital letters of the modern Greek alphabet are almost identical to those of the Ionic alphabet. The minuscule or lower case letters first appeared sometime after 800 AD and developed from the Byzantine minuscule script, which developed from cursive writing.

History of the Greek Alphabet

Direction of writing: Originally written horizontal lines either from right to left or alternating from right to left and left to right (boustrophedon/**βουστροφηδόν**). Around 500 BC the direction of writing changed to horizontal lines running from left to right.

Diacritics to represent stress and breathings were added to the alphabet in around 200 BC. In 1982 the diacritics representing breathings, which were not widely used after 1976, were officially abolished by presidential decree.

The most notable change in the Greek alphabet, compared to its predecessor, the Phoenician alphabet, is the introduction of written vowels, without which Greek — unlike Phoenician — would be unintelligible. In fact most alphabets that contain vowels are derived ultimately from Greek, although there are exceptions (Hangul, Orkhon script, Ge'ez alphabet, Indic alphabets, and Old Hungarian script). The first vowels were alpha, epsilon, iota, omicron, and upsilon (copied from waw), modifications of either glides or breathing marks, which were mostly superfluous in Greek. In eastern Greek, which lacked breaths entirely, the letter eta was also used for a long e, and eventually the letter omega was introduced for a long o. Vowels were originally not used in Semitic alphabets, but even in the very old

Ugaritic alphabet *matres lectionis* were used, i.e. consonant signs were used to denote vowels. Greek also introduced three new consonants, appended to the end of the alphabet as they were developed. These consonants made up for the lack of aspirates in Phoenician. In west Greek, actually, chi was used for /ks/ and psi for /k^h/ — hence the value of our letter x, derived from chi. Over the middle ages these aspirates disappeared, so now theta, phi, and chi stand for /θ/, /f/, and /x/. The origin of those letters is disputed.

The letter san was used at variance with sigma, and by classical times the latter won out, san disappearing from the alphabet. The letters waw (later called digamma) and qoppa disappeared, too, the former only needed for the western dialects and the latter never really needed at all. These lived on in the Ionic numeral system, however, which consisted of writing a series of letters with precise numerical values. Sampi (apparently in a rare local glyph form from Ionia) was introduced at the end - to stand for 900. Thousands were written using a mark at the upper left ('A for 1000, etc).

Originally there were several variants of the Greek alphabet, most importantly western (Chalcidian) and eastern (Ionic) Greek; the former gave rise to the Old Italic alphabet and thence to the Latin alphabet. Athens took the Ionic script to be its standard in 403 BCE, and shortly thereafter the other versions disappeared. By then Greek was always written left to right, but originally it had been written right to left (with asymmetrical characters flipped), and in-between written either way - or, most likely, *boustrophedon*, so that the lines alternate direction.

During the Middle Ages, the Greek scripts underwent changes paralleling those of the Roman alphabet: while the old forms were retained as a monumental script, uncial and eventually minuscule hands came to dominate. The letter σ is even written ς at the ends of words, paralleling the use of the long and short s at the time. Aristophanes of Byzantium also introduced the process of accenting Greek letters for easier pronunciation.

Because Greek minuscules arose at a (much) later date, no historic minuscule actually exists for *san*. Minuscule forms for the other letters were only used numerically. For number 6, modern Greeks use an old digraph called stigma (Ϛ, ϛ) instead of digamma or use στ if it is not available. For 90 they use modern z-shaped qoppa forms: Ϡ, ϡ (Note that some web browser/font combinations will show the other qoppa here).

In the Marcosian system of the Magickian Marcus (a disciple of Valentinus), the importance of the Greek alphabet is highlighted to show the sophistication of the Gnostic cosmology. Bishop Irenaeus leaves us with this account:

They affirm that these eighteen Aeons are strikingly indicated by the first two letters of Jesus' name [ΙΗΣΟΥΣ], namely *Iota* [=10] and *Eta* [=8]. And, in like manner, they assert that the ten Aeons are pointed out by the letter *Iota* [=10], which begins His name; while, for the same reason, they tell us the Saviour said, "Not one *Iota*, or only tittle, shall pass away until all be fulfilled." [Mark 5:31]... This Marcus then... declares that the infinitely exalted Tetrads descended to him in the form of a woman... and expounded to him alone its own nature, and the origin of all things, which it had never before revealed to gods or men. Moreover, the Tetrads, explaining these things to him more fully, said:- I wish now to show thee Truth [Altheia] herself; for I have brought her down from the dwellings above, that thou mayest see her without a veil, and understand her beauty—that thou mayest also hear her speaking, and admire her wisdom. Behold then, her head on high, *Alpha* and *Omega*; her neck, *Beta* and *Psi*; her shoulders with her hands, *Gamma* and *Chi*; her breast, *Delta* and *Phi*, her diaphragm, *Epsilon* and *Upsilon*; her back, *Zeta* and *Tau*; her belly, *Eta* and *Sigma*; her thighs, *Theta* and *Rho*; her knees, *Iota* and *Pi*; her legs, *Kappa* and *Omicron*; her ankles *Lambda* and *Xi*; her feet *Mu* and *Nu*. Such is the body of Truth, according to this magician, such the figure of the element, such the character of the letter...

When the Tetrads had spoken these things, Truth looked at him opened her mouth, and uttered a word. That word was a name, and the name is this one that we now speak of, viz. Christ Jesus. When she had uttered this name, she at once relapsed into silence. And as Marcus waited in the expectation that she would say something more, the Tetrads again came forward and said:-

Thou has reckoned as contemptible that word which thou hast heard from the mouth of Truth. This which thou knowest and seemest to possess, is not an ancient name. For thou possesseth the sound of it merely, whilst thou are ignorant of its power. For Jesus [IHCOYΣ] is a name arithmetically symbolical, consisting of six letters, and is known by all those that belong to the called. Know then that the twenty-four letters which you possess are symbolical emanations of the three powers that contain the centre number of elements above. For you are to reckon thus—that the nine mute letters [Β, Γ, Δ, Θ, Κ, Π, Τ, Φ, Χ] are the images of [the Aeons] Pater and Aletheia [Father and Truth], because they are without voice, that is, of such a nature as cannot be uttered or pronounced. But the semi-vowels [Ζ, Α, Μ, Ν, Ξ, Ι, Σ Ψ] represent [the Aeons] Logos and Zoe [Word and Life], because they are, as it were, midway between the consonants and the vowels, partaking of the nature of both. The vowels, again, are representative of [the Aeons] Anthropos and Ecclesia [Man and Church], inasmuch as a voice proceeding from the Anthropos [man] gave being to them all; for the sound the voice imparted to them form. Thus, then, Logos and Zoe possessed eight [of these letters]; Anthropos and Ecclesia seven; and Pater and Aletheia nine. But since the number allotted to each was unequal, He who existed in the Garden came down, having been specially sent by Him from whom He was separated, for the rectification of what had taken place...and the three sets were rendered alike in point of number, all becoming Ogdoads; which three, when brought together, constitute the number twenty-four [8+8=8]...These [three elements or Ogdoads] were endowed by the three powers [Pater, Anthropos, and Logos] with a resemblance to Him who is invisible. And he says that those letters which we call double [Ζ, Ξ, Ψ, = δζ, κζ, πζ] are the images of these elements.

He asserts that the fruit of this arrangement and analogy has been manifested in the likeness of an image, namely Him [Jesus] who, after six days, ascended into the mountain along with three others, and then became one of six (the sixth) [Moses and Elias being added to the company described in Mark 9:2 and Matthew 17:7, namely Peter, James and John], in which character He descended, and was contained in the Hebrew domad, since He was the illustrious Ogdoad [because *Christ*, ΖΡΕΙΣΤΟΣ, has eight letters], and contained in himself the entire number of the elements, which the descent of the dove (who is Alpha and Omega) made clearly manifest, when He became baptized; for the number of the dove is eight hundred and one [*dove*, ΠΕΠΙ-ΣΤΕΡΑ = 801 = 1 + 800 = Α + Ο]. And for this reason did Moses declare that man was formed on the sixth day; and then again, according to this arrangement, it was on the sixth day, which is the preparation, that the last man appeared, for the regeneration of the first. Of this arrangement, both the beginning and the end were formed a third sixth hour, at which He was nailed to the tree. For that perfect being Nous [Mind], knowing that the number six had the power both of formation and regeneration, declared to the children of light, that regeneration which has been wrought out by Him who appeared as Epimetheus [ζ = 6] in regard to that number. Whence he also declares it is the double letters [Ζ, Ξ, Ψ = δζ, κζ, πζ] contain the *Epimetheus* number; for this *Epimetheus*, when joined to the twenty-four elements, completed the name of the thirty letters.

Consider this present *Epimetheus*...Him who was formed after the original *Epimetheus*...who, by His own power and wisdom, through means of that which he had produced by Himself, gave life to this world, consisting of seven powers...And the first heaven indeed pronounces *Alpha*, the next to the *Epsilon*, the third *Eta*, the fourth, which is also in the midst of the seven, utters the sound of *Iota*, the

fifth *Omicron*, the sixth *Upsilon*, the seventh, which is also fourth from the middle, utters the elements *Omega*...Hence also it comes to pass, that when the soul is involved in difficulties and distress, for its own relief it calls out, "Oh" (Ω), in honor of the letter in question, so that its cognate soul above may recognize its distress, and send down to it relief.

The Greek Qabalah incorporates the following techniques in its system of exegesis:


1. Counting the number of letters in words, this would then be related to the significance of the numbers themselves; such as the various geometric shapes or the number of sacred planets.
2. Examining the symbolism of the letters themselves, per the various attributions to each of the letters of the alphabet.
3. Isopsephy: The Greek term for Gematria
4. Arithmology: Words or letters being reduced by various processes until they fit in the primary decad or Tetraktys as described herein.
5. Pythmenes: The Greek AIQ BKR or Qabalah of the Nine Chambers.
6. Grammatical Groupings: The initial grouping of letters into their various types, such as double letters, aspirates or vowels, consonants and the like before applying other qabalistic techniques of exegesis.
7. Notarichon: A Greek word used also in the Hebrew Qabalah

The Complete Greek Alphabet Including Obsolete Letters

order# greek number LETTER CAPITAL-small	I.P.A. Pronunc. Standard Erasmic	pronounced as in the word... (english or other)	Letter Name in greek in english	examples of words: greek-[modern greek pronunciation] english-[english pronunciation] <i>or vice versa, according to the order of chronological appearance or the word</i>		
1) α´= 1 A α transliteration: a	[a] vowel open front unrounded	<i>latin: amo french: ami similar to english: father</i>	άλφα [ˈalfa] alpha [ˈælfə]	άτομον = undividable/individual [ˈatomon] atom [ˈætəm]	ανάλυσις [aˈnalisis] analysis [əˈnæləsis]	αστρονομία [astronoˈmia] astronomy [əˈstronəmi]
2) β´= 2 B β transliteration: b	[v] consonant voiced labiodental fricative erasmic [b]	vote	βήτα [ˈvita] beta [ˈbitə] U.S. [ˈbeɪtə]	βασικό [vasiˈko] basic [ˈbeɪsɪk]	βυζάντιον [viˈzandio n] byzantium <i>latin:</i> [biˈzantium]	Byron (the poet) [ˈbʰairən] Βύρων [ˈvɪron]
3) γ´= 3 Γ γ transliteration: g	[ɣ] consonant voiced velar fricative erasmic [g]	close to gh <i>not existing in english</i>	γάμ(μ)α [ˈɣama] gamma [ˈgæmə]	γαλαξίας [ɣalaˈksias] galaxy [ˈgæləksɪ]	γιγάντιο [jiˈɣandio] gigantic [dʒ aɪˈgæntɪk]	γραφικό [ɣrafiˈko] graphic [ˈgræfɪk]
	[j] semiphone palatal approximant before [i] [e]	yes [jes]		γεωμετρία [jeomeˈtria] geometry [dʒiˈomɛtri]	γιγάντιο [jiˈɣandio] gigantic [dʒ aɪˈgæntɪk]	γυμναστής [jimnaˈstis] gymnast [ˈdʒɪmnæst]
	[ŋ] consonant velar nasal only in middle of composed words	anger		<i>this sound is called άγμα</i> [ˈaɣma]	εγκυκλοπαίδεια [eŋˈɣlikoˈpeɪdia] encyclopa(e)dia [ɪnˈsaɪkləˈpɪdiə]	εν = in κύκλος = cycle παιδεία = education <i>from: παις, παιδί</i> = child
4) δ´= 4 Δ δ transliteration: d	[ð] consonant voiced dental fricative erasmic [d]	this but not thin	δέλτα [ˈdelta] delta [ˈdeltə]	δημοκρατία [ðimokraˈtia] democracy [diˈmokrəsi]	διδασκτικό [ðidaktiˈko] didactic [diˈdæktɪk]	δράμα [ˈdraɪma] drama [ˈdramə]
5) ε´= 5 E ε transliteration: e	[e] vowel close-mid front unrounded	ten	έψιλον <i>literally=</i> e light [ˈɛpsilon] epsilon [epˈsailən] U.S. [ˈɛpsilon]	<ελληνικόν erasmic: [helliniˈkon] ελληνικό [eliniˈko] hellenic [heˈlinɪk]	εγώ [eˈɣo] ego [ˈɛɣəu] U.S. [ˈigəu]	εθνικό [eθniˈko] ethnic [ˈeθnik]

was 6th at earlier alphabet versions ζ´= 6 or στ´= 6 F	was pronounced /v/	comes from Indoeuropean /w/	δίγαμμα [ˈdiɣama] digamma or βαυ /ˈvaυ/ waw or vau	Indoeuropean hypothetical root: *werg- in old ancient greek, retained: ΦΕΡΓΟΝ in ancient and modern greek, dropped: έργον english: work german: Werk		
6) ζ´= 7 Ζ ζ transliteration: z	[z] consonant voiced alveolar fricative erasmic [zd] or [dz]	zoo	ζήτα [ˈzita] zeta [ˈzitə] U.S. [ˈzeitə]	ζώο = animal [ˈzoo] zoo [zu]	ζωδιακό [zoðiaˈko] zodiac [ˈzɔðiæk]	ζήλος [ˈzilos] zeal [zil]
7) η´= 8 Η η transliteration: e	[i] vowel front close unrounded erasmic [ɛ:] (e long)	Greece	ήτα pre-classical times: [hɛ:ta] after classical times: [ɛ:ta] after hellenistic times: [ˈita] eta [ˈitə] - U.S. [ˈeitə]		ηχώ [iˈxo] echo [ˈɛkɔ]	ηλεκτρικό [ilektriˈko] electric [iˈlektrik]
8) θ´= 9 Θ θ transliteration: th	[θ] consonant voiceless dental fricative	thin but <i>not</i> this	θήτα [ˈθita] theta [ˈθitə] U.S. [ˈθeitə]	θεωρία [θeoˈria] theory [ˈθiəri]	θέατρο [ˈθeatro] theatre [ˈθiɛtə(r)]	θέσις pl. θέσεις = position [ˈθesis] - [ˈθesis] thesis - theses [ˈθisis] - [ˈθisiz]
9) ι´= 10 Ι ι transliteration: i	[i] vowel close front unrounded	Greece	(γ)ιώτα [ˈjota] iota [aiˈɔtə]	ιδέα [iˈðea] idea [aiˈdiɛ]	ΐων [ˈion] ion [ˈaiɛn]	ΐον =going (anc.gr.) [iˈon] ion [ˈaiɛn]
	rarely [j] semiphone palatal approximant	yes [jes]		but: καρδιά [karˈðja] =heart καρδιακό [karðiaˈko] cardiac [ˈkardiæk]	διαβολικό [ðjavoliˈko] diabolic [ðaiɔˈbolik]	
10) κ´= 20 Κ κ transliteration: c rarely k	[k] consonant voiceless velar plosive	car	κάπ(π)α [ˈkapa] kappa [ˈkæpə]	κόσμος [ˈkozmos] cosmos [ˈkozmos]	καταστροφή [katastroˈfi] catastrophe [kəˈtæstrɔˈfi]	κατάλογος [kaˈtalogos] catalogue [ˈkætɔlog]
	IPA symbol: [c] [kʌ] palatalized variation	cute		κύκλος=circle [ˈkʌiklos] cycle [ˈsaikl]	κέντρο [ˈkʌendro] centre [ˈsentə(r)]	κινητικό [kʌˈinitiˈko] kinetik [kʌˈinetik] >cinema

11) λ´= 30 Λ λ transliteration: l	[l] consonant alveolar lateral approximant non- fricative	love	λάμβδα λάβδα λάμδα [ˈlamða] lambda [ˈlæmdə]	<ήλιον [ˈilion] helium [ˈhiliəm]	λογικό [lojˈko] logic(al) [ˈlodʒik]	λεξικόν [lɛksɪˈkon] lexicon [ˈlɛksɪkən]
	IPA symbol: [λ] [lʌ] palatalized variation	italian tagliatelle	ήλιος = sun [ˈilios] (mod.gr.) [ˈhelios] (erasmic)	ελαία (anc.gr.) = olive [eˈlea] erasmic: [eˈlaia] ελιά (mod.gr.) [eˈlʌ]		
12) μ´= 40 Μ μ transliteration: m	[m] consonant bilabial nasal	mother	μυ μι [mi] mu [mʌ] or [mʲu]	μελωδία [meloˈdia] melody [ˈmeledi]	μανία [maˈnia] mania [ˈmeiniə]	μέθοδος [ˈmethodos] method [ˈmethəd]
13) ν´= 50 Ν ν transliteration: n	[n] consonant alveolar nasal	none	νυ νι [ni] nu [nʌ] U.S. [nu]	νοσταλγία [nostalˈjia] nostalgia [noˈstældʒiə]	νέον=new [ˈneon] neon [ˈnion]	ναυτικό [naftiˈko] nautical [ˈnɔːtikl]
	IPA symbol: [ɲ] [nʌ] palatalized variation	new italian bagno		e.g. word for 9 is εννέα [eˈnea] or εννιά [eˈnʌ]		
14) ξ´=60 Ξ ξ transliteration: x	[ks] double consonant	sex	ξι [ksi] xi [ksai]	ξυλόφωνο [ksiˈlofono] xylophone [ˈzailɔfɔn]	ξενοφοβία [ksenofoˈvia] xenophobia [ˈzenɔˈfoʊbiə]	persian: Khshayarsha Xerxes Ξέρξης [ˈksɛrksɪs]
15) ο´=70 Ο ο transliteration: o	[o] vowel close-mid back rounded	log	όμικρον literally= o small [ˈomikron] omikron [ɔuˈmaikrɔn] U.S. [ˈomikron]	Ολυμπιακό [olɪmbiaˈko] Olympic [ɔˈlɪmpɪk]	οκτάγωνο [oˈktayono] octagon [oktəˈgɔn]	όζω =I give out smell ozone [ˈɔuzɔn] όζον [ˈozon]
16) π´= 80 Π π transliteration: p	[p] consonant voiceless bilabial plosive	para with NO aspiration	πι [pi] pi [pai]	πολιτικό [politiˈko] political [pɔˈlitɪkl]	πανόραμα [paˈnorama] panorama [ˈpænɔˈramɔ]	πρόβλημα [ˈprovlɪma] problem [ˈprɒbləm]
early alphabets M	[s]	sex	σαν [san] san	San was used in some ancient cities to represent /s/ as a Sigma variation. Soon it faded out, and Sigma Σ took over. Its name probably derives from the Northsemitic (Phoenician) letter: šādhē which sounded like /ts/.		

early alphabets 	[k]	car	κόππα [ˈkɔpa] koppa	♀ ΟΡΗ ΚΟΡΗ κόρη=daughter [ˈkɔri] kore (eng.)=archaic statue of girl	♀ ΟΡΙΝΘΟΣ ΚΟΡΙΝΘΟΣ [ˈkɔrinθos] Corinth (the city)	♀ ΥΡΙΟΣ [kyrios] ΚΥΡΙΟΣ κύριος [ˈkʰirios] =lord,main,principle
17) ρ´= 100 Ρ ρ transliteration: r	[r] consonant alveolar trill	arrow spanish accent	ρο [ro] rho [rɔu]	ρητορικό [ritɔriˈko] rheˈtorical [riˈtɔrik]	ρυθμός [riθˈmos] rhythm [ˈriðm]	ραψωδία [rapsoˈdia] rhapsody [ˈræpsɔdi]
18) σ´= 200 Σ σ ς (as final small) transliteration: s	[s] consonant voiceless alveolar fricative or [z] voiced alveolar fricative before /v,γ,δ,m/	sex	σίγμα [ˈsiɣma] sigma [ˈsiɣmθ]	στατικό [statiˈko] static [ˈstætik]	σεισμικό [sizmiˈko] seismic [ˈsaizmik]	σαρκασμός [sarkazˈmos] sarcasm [ˈsəkæzm]
19) τ´= 300 Τ τ transliteration: t	[t] consonant voiceless alveolar plosive	tea	ταυ [taf] tau [tau]	τεχνική [texniˈkʰi] technique [tekˈnik]	τηλε- + - φωνο telephone [ˈtelɛfɔn] τηλέφωνο [tiˈlɛfono]	τραγωδία [tragoˈdia] tragedy [ˈtrædʒədi]
20) υ´= 400 Υ υ transliteration: y	[i] vowel close front unrounded erasmic [y] close front rounded	Greece erasmic y: as in french: tu german: ü	ύψιλον literally= i light [ˈipsilon] upsilon [jɥpˈsailɔn] U.S. [ˈjupsilon]	ε υπόθεσις erasmic: [hyˈpothesis] mod.gr.[iˈpothesis] hypothesis [ˈhʰaiˈpoθɛsis]	ε υπνωτικό [ipnotiˈko] hypnotic [hipˈnotik]	ε ύμνος [ˈimnos] hymn [him]
	[f] or [v] when after a vowel			CHECK AY,EY.HY COMBINATIONS and YI as well as OY		
21) φ´= 500 Φ φ transliteration: ph in french: f	[f] consonant voiceless labiodental fricative	fast	φι [fi] phi [fai]	φαντασία [fandaˈsia] phantasy fantasy [fæntəsi]	φιλοσοφία [filosoˈfia] philosophy [fiˈlosɔfi]	φωνητικό [fonitiˈko] phonetic [fɔˈnetik]

22) χ´= 600 Χ χ transliteration: ch or k	[x] consonant voiceless velar fricative	spanish: junta scottish: Loch (rough kh)	χι [xʰi] chi [kai]	χορός=dance [xo`ros] chorus [`kɔrɔs]	χαρακτήρ χαρακτήρας [xara`ktiras] character [`kæriktɔr]	χάρισμα [`xarizma] charisma [kɔ`rizmɔ]	
	IPA symbol ç [xʰ] palatalized variation	humour		humour [`hʌumɔ(r)] χιούμορ [`xʌumor]	χιλιόγραμμα [xʰi`lioiɣramo] kilogram(me) [`kilɔgræm]	χίλια =thousand [`xʰilʰa] kilo...	
23) ψ´= 700 Ψ ψ transliteration: ps	[ps] double consonant		lips	ψι [psi] psi [psai]	ψυχή = soul [psi`xʰi] psyche [`saiɰi]	ψαλμός [psal`mos] psalm [sam]	ψευδώνυμο [psev`donimo] pseudonym [`sjudɔnim]
24) ω´= 800 Ω ω transliteration: o	[o] vowel close-mid back rounded erasmic [o:] (o long)	pot	ωμέγα literally= o great [o`mega] omega [`ɔumigɔ] U.S. [ɔu`megɔ]	ωκεανός [okʰea`nos] ocean [`ɔuʃn]	ωδή [o`di] ode [ɔud]	Ωρίων [o`rion] Orion [ɔ`raiɔn]	
obsolete symbol rotated Pi ϗ = 900	σαμπι [sa`mbi]	In few ancient greek cities, the double sigma ΣΣ was represented as a T . This gradually took the form of a rotated Pi Π : ϗ, and in the byzantine times it took the name σαμπι or σαμπεί from: «ως αν πει» → (=as though -it was- Pi) [san`pi] → [sam`pi] [sam`bi]. Sampi represents the number 900.					

The Obsolete Letters

Ɔ Ɔ Digamma

Μ Μ_{San}

Ϟ Ϟ Qoppa

Ϡ ϡ Sampi

Ɔ Ɔ **Digamma** (upper case *Ɔ*, lower case *Ɔ*) is an archaic letter of the Greek alphabet, used primarily as a Greek numeral. The letter had the phonetic value w. Its original name is unknown, but was probably Ɔαυ (wau). It was later called 'digamma' (double gamma) because of its shape. It is attested in archaic and dialectal ancient Greek inscriptions, and is occasionally used as a symbol in later Greek mathematical texts.

It is also used as the Greek numeral 6. In ancient usage, the numeral had the same form as the letter. However, in medieval and modern usage, the numeral has normally been written in the graphic form of a stigma (Ϛ, ϛ), which was originally a ligature of sigma and tau, or even as the sequence στ or ΣΤ. Digamma, like Y, derives from the Phoenician letter Waw, and in its turn gave rise to the Roman letter F.

The sound [w] in Greek

The sound [w] existed in Mycenaean Greek, as attested in Linear B and archaic Greek inscriptions using digamma. It is also confirmed by the Hittite name of Troy, Wilusa, corresponding to the Greek name *Wilion. The sound was lost at various times in various dialects, mostly before the classical period.

In Ionic, [w] had probably disappeared before Homer's epics were written down (7th century BC), but its former presence can be detected in many cases because its omission left the meter defective. An example is the word ἄναξ (king) found in the Iliad, which would originally have been [wanaks]. Also οἶνος (wine) was used in the meter where a word starting with a consonant would be expected. Further evidence coupled with cognate-analysis shows that οἶνος was earlier [woinos] (cf. Latin *vinum* and English "wine").

Ϟ Ϟ **Qoppa** is an obsolete letter of the Greek alphabet and has a numeric value of 90. It has been attested in Linear B glyphs and in early Aeolic and Boeotian scripts. Greek dropped the sound, a labial-velar plosive, it represented in the post-Mycenaean era, and the letter survived for a few more centuries in certain dialects before becoming altogether extinct by pre-Classical times. There are two very different glyphs for qoppa: "archaic Qoppa" (Ϟ Ϟ) used to write words and "Numeric Qoppa" (Ϡ ϡ) used in modern Greek legal documentation.

Qoppa was also adopted into the early Cyrillic alphabet, as koppa (Ϛ, ϛ).

Μ Μ **San** (uppercase Μ, lowercase μ) was a letter of the Greek alphabet, appearing between Pi and Qoppa in alphabetical order, corresponding in position although not in name to the Phoenician tsade. It usually had a phonemic value of /s/, but eventually became disused in favour of sigma. The latest attested use is in the 6th century BC. It was also used in Arcado-Cypriot as [ts], replacing a previous labio-velar before a front vowel, where other dialects replaced it with Tau.

Ϡ ϡ **Sampi** (Upper case Ϡ, lower case ϡ) is an obsolete letter of the Greek alphabet and has a numeric value of 900. The name "sampi" seems to come from [o]sàn pî: "like pi." Another name formerly used for this archaic letter was **Disigma** because of the phoneme it represented, a /ss/ or /ks/.

Table of Derivations

The Greek letters and their derivations are as follows (pronunciations transcribed using the International Phonetic Alphabet):

Letter	Name		Pronunciation			Corresponding Phoenician letter	Transliteration ²	
	Greek	English	archaic	classical	modern		ancient	modern
Α α	ἄλφα	Alpha	[a] [a:]	[a] [a:]	[a]	𐤀 'Aleph	a	
Β β	βῆτα	Beta	[b]	[b]	[v]	𐤁 Beth	b	v
Γ γ	γάμμα	Gamma	[g]	[g]	[ɣ] before [e] or [i]; [ɣ] otherwise	𐤂 Gimel	g	gh, g, y
Δ δ	δέλτα	Delta	[d]	[d]	[ð]	𐤃 Daleth	d	d, dh
Ε ε	ἔψιλόν	Epsilon	[e]	[e]	[e]	𐤄 He	e	
Ϝ (ϝ) ¹ Ϟ	ἜϜου ?	Digamma	[w]	–	–	𐤅 Waw	w	–
Ζ ζ	ζῆτα	Zeta	[zd]	[zd], later [z:]	[z]	𐤆 Zayin	z	
Η η	ἦτα	Eta	[h]	[ɛ:]	[i]	𐤇 Heth	e, ē	i
Θ θ	θῆτα	Theta	[tʰ]	[tʰ]	[θ]	𐤈 Teth	th	
Ι ι	ἰώτα	Iota	[i] [i:]	[i] [i:]	[i], [i]	𐤉 Yodh	i	
Κ κ	κάπτα	Kappa	[k]	[k]	[c] before [e] or [i]; [k] otherwise	𐤊 Kaph	k	k
Λ λ	λάμβδα	Lambda	[l]	[l]	[l]	𐤋 Lamedh	l	
Μ μ	μῦ	Mu	[m]	[m]	[m]	𐤌 Mem	m	
Ν ν	νῦ	Nu	[n]	[n]	[n]	𐤍 Nun	n	
Ξ ξ	ξῖ	Xi	[ks]	[ks]	[ks]	𐤎 Samekh	x	x, ks
Ο ο	ὀμκρόν	Omicron	[o]	[o]	[o]	𐤏 'Ayin	o	
Π π	πί	Pi	[p]	[p]	[p]	𐤐 Pe	p	
Ϻ ϻ ₁		San	[z]	–	–	𐤑 Tsade	s	–
Ϙ (ϙ) ¹ Ϛ		Qoppa	[k]	–	–	𐤒 Qoph	q	–
Ρ ρ	ῥῶ	Rho	[r], [r]	[r], [r]	[r]	𐤓 Resh	r (ῥ: rh)	r
Σ σ ς (final)	σίγμα	Sigma	[s]	[s]	[s]	𐤔 Shin	s, ss (between vowels)	s
Τ τ	ταῦ	Tau	[t]	[t]	[t]	𐤕 Taw	t	
Υ υ	ὑψιλόν	Upsilon	[u] [u:]	[y] [y:]	[i]	from 𐤅 Waw	u, y (between consonants)	y, v, f
Φ φ	φῖ	Phi	[pʰ]	[pʰ]	[f]	origin disputed (see text)	ph	f
Χ χ	χῖ	Chi	[ks]	[kʰ]	[c] before [e] or [i]; [x] otherwise		ch	ch, kh
Ψ ψ	ψῖ	Psi	–	[ps]	[ps]		ps	
Ω ω	ὦμέγα	Omega	–	[ɔ:]	[o]		o, ô	o
Ϻ ¹ ϻ		Sampi	[ss] [ks]	–	ss, x		–	

Attributions and Pronunciation of the Greek Alphabet

Greek alphabet - Classical Attic pronunciation

Α α	Β β	Γ γ	Δ δ	Ε ε	Ζ ζ	Η η	Θ θ	Ι ι	Κ κ	Λ λ	Μ μ
ἄλφα	βῆτα	γάμμα	δέλτα	ἔψιλόν	ζῆτα	ῆτα	θῆτα	ἰῶτα	κάππα	λάμβδα	μῦ
alpha	beta	gamma	delta	epsilon	zeta	eta	theta	iota	kappa	lambda	mu
a	b	g	d	e	z	ē	th	i	k	l	m
[a, a:]	[b]	[g]	[d]	[e]	[zd/dz]	[ɛ:]	[tʰ]	[i, i:]	[k]	[l]	[m]
Ν ν	Ξ ξ	Ο ο	Π π	Ρ ρ	Σ σ ζ	Τ τ	Υ υ	Φ φ	Χ χ	Ψ ψ	Ω ω
νῦ	ξεί	ὀμικρόν	πεῖ	ῥῶ	σίγμα	ταῦ	ὑπίλον	φεῖ	χεῖ	ψεῖ	ὠμέγα
nu	xi	omikron	pi	rho	sigma	tau	upsilon	phi	chi	psi	omega
n	ks, x	o	p	r, rh	s	t	u, y	ph	kh, ch	ps	ō
[n]	[ks]	[o]	[p]	[r]	[s, z]	[t]	[y, y:]	[pʰ]	[kʰ]	[ps]	[ɔ:]

Note

- Σ = [z] before voiced consonants
- The letter sigma has a special form which is used when it appears at the end of a word.

Diphthongs

αι	αι/αι	ει	η/ηι	οι	ω/ωι	υι	αυ	ευ	ηυ	ου
ai	ai	ei	ēi	oi	ōi	ui/yi	au	eu	ēu	ou
[a:i]	[aj]	[e:]	[ɛ:j]	[o:]	[ɔ:j]	[y:]	[aw/a:w]	[ew]	[ɛ:w]	[o:/u:]

Consonant combinations

μπ	γκ	τσ	ντ
mp	gk	ts	nt
[b]	[g]	[ts]	[d]

Special symbols

ϗ	ς
kai	stigma
&	[st]

Greek alphabet - Modern pronunciation

Α α Β β Γ γ Δ δ Ε ε Ζ ζ Η η Θ θ Ι ι Κ κ Λ λ Μ μ

άλφα	βήτα	γάμα	δέλτα	έψιλον	ζήτα	ήτα	θήτα	γιώτα	κάπα	λάμδα	μι
alfa	vita	gama	theta	epsilon	zita	ita	thita	yiota	kapa	lamtha	mi
a	b	g, y	d	ē	z	ē	th	i	k	l	m
[a]	[v]	[ɣ, ɣ̞]	[ð]	[e]	[z]	[i]	[θ]	[i]	[k, c]	[l, λ]	[m]

Ν ν Ξ ξ Ο ο Π π Ρ ρ Σ σ ς Τ τ Υ υ Φ φ Χ χ Ψ ψ Ω ω

νι	ξι	όμικρον	πι	ρο	σίγμα	ταυ	ύψιλον	φι	χι	ψι	ωμέγα
ni	xi	omikron	pi	ro	sigma	taf	ipsilon	fi	hi	psi	omega
n	ks, x	o	p	r, rh	s	t	u, y	ph	kh, ch	ps	ō
[n]	[ks]	[o]	[p]	[r]	[s]	[t]	[i]	[f]	[χ, ç]	[ps]	[o]

Notes

- **Γ** = [ɣ] before back vowels [a, o, u].
Before front vowels [e, i], it is pronounced [j] and transliterated **y**
- **Κ** = [k] before back vowels [a, o, u], and [c] before front vowels [e, i]
- **Λ** = [λ] before an unstressed **i** followed by another vowel, e.g. λιώμα [λόμα]
- **Ν** = [ɲ] before an unstressed **i** followed by another vowel, e.g. νιώθω [νίοθο]
- When the sound [i] is preceded by a voiced consonant and followed by another vowel, it becomes [j], e.g. διάκος [ðjákos]. When it is preceded by a voiceless consonant and followed by another vowel it is pronounced as [ç], e.g. φωτιά [fotçá]. In both cases it is not stressed.
- **Σ** = [z] before voiced consonants
- **Χ** = [χ] before back vowels [a, o, u], and [ç] before front vowels [e, i]

Diphthongs

αι	ει / ηι	οι	υι	αυ	ευ	ου
ai	ei	oi	ui/yi	au	eu	ou
[ɛ]	[i]	[i]	[i]	[av/af]	[ev/ef]	[u]

Consonant combinations

ντ	μπ	γγ	γκ	τσ	ντ	τζ
nt	mp	gg	gk	ts	nt	tz
[d, nd]	[b, mb]	[g, ŋg, ŋɣ]	[g, ŋg, ŋɣ]	[ts]	[d, nd]	[dz, ndz]
ντζ	κζ	σλ	ντζ	γχ		
ntz	kz	sl	ntz	gh		
[ndz]	[gz]	[zl]	[ndz]	[ŋχ]		

Notes

- **αυ** = [av] before vowels and voiced consonants; [af] elsewhere.
- **ευ** = [ev] before vowels and voiced consonants; [ef] elsewhere.
- **ηυ** = [iv] before vowels and voiced consonants; [if] elsewhere.
- **ντ** = [nd] in the middle of words; [d] at the beginning.
- **μπ** = [mb] in the middle of words; [b] at the beginning.
- **γγ** & **γκ** = [ŋg] in the middle of words; [g] at the beginning, unless followed by [i] or [e], when they are [ŋɣ] in the middle of words and [ɣ] at the beginning.
- A dieresis is used to indicate that vowels are pronounced separately, e.g. *Αἴτις* [aití]. However, when the first of the two letters is stressed, the dieresis sign is not necessary, e.g. *γαῖδαρος* [gáid̥aros]
- When **κ, π, τ, ξ, ψ** and **τσ:** are preceded by a word that ends in **ν** they become voiced and the final N turns into the corresponding nasal sound, e.g. *τον πατέρα* [tombatéra]

The 7 Greek Vowels & the Planets

The ancient Greek grammarians believed the seven vowels contained pneuma (spirit or essence) or the "breath of life" because the sound of each vowel could be sustained as long as one had breath in his lungs. There are three types of vowels: long (Η and Ω), dual (Α, Ι, and Υ), and short (Ε and Ο).

Uncial uppercase	Minuscule lowercase	Name	Pronunciation	Comments
Α	α	Alpha αλφα	like the a in f ather like the a in ba t	The Greeks classified the two different a sounds as long and short.
Ε	ε	Epsilon επιλον	like the e in be t	ehhh
Η	η	Eta ητα	like the e in the y	"Aaayy" (long a) as said by the "Fonz" on the old TV show Happy Days
Ι	ι	Iota ιωτα	like the i in ma chine like the i in si t	the Greek long Ι is the English long E
Ο	ο	Omicron ομικρον	like the o in ro t	short o, has kind of an "ahhh" sound
Υ	υ	Upsilon υπιλον	like the oo in de ja vu like the u in u niverse	youoooo
Ω	ω	Omega ομεγα	like the o in no	ohhh

These vowels were associated with the seven planets; each planet representing one of the seven principal gods. This was originally deduced by Hippocrates in his arithmological treatise, On Sevens, which was later appended by Aristotle as he also then added the musical notes to this symbolism. In his book Metaphysics, Aristotle says:

There are seven vowels, seven strings to the scale, seven Pleiades...and seven heroes who attacked Thebes...[The Pythagoreans] also assert that xi, psi and zeta are concords...because there are only three double consonants, and ...there are three concords...And they point out that the interval from alpha to omega in the alphabet is equal to that from the lowest note of a flute to the highest, whose number [twenty-four] is equal to that of the whole syste of the universe.

These seven vowels with their seven planetary and divine attributions were then connected to seven Gnostic Heavens. This suggests the Merkabah Tradition as being a part of the Gnostic culture, which makes sense as Gnosticism itself is as much Jewish as it is a Greek movement. The Hellenistic Jews may even be those Israelites or high class Egyptians (of the caste of Joseph) that were ultimately expelled as followers of Akhenaten. The attributions for the vowels are as follows:

<i>Greek Letter</i>	<i>Gnostic Heaven</i>	<i>Planet</i>	<i>God or Goddesses</i>
<i>A</i>	<i>First</i>	<i>Moon</i>	<i>Selene or Hecate</i>
<i>E</i>	<i>Second</i>	<i>Mercury</i>	<i>Hermes</i>
<i>H</i>	<i>Third</i>	<i>Venus</i>	<i>Aphrodite</i>
<i>I</i>	<i>Fourth</i>	<i>Sun</i>	<i>Helios</i>
<i>O</i>	<i>Fifth</i>	<i>Mars</i>	<i>Ares</i>
<i>Ψ</i>	<i>Sixth</i>	<i>Jupiter</i>	<i>Zeus</i>
<i>Ω</i>	<i>Seventh</i>	<i>Saturn</i>	<i>Chronos</i>

The Seven Greek Diphthongs

A diphthong is two vowels that combine to make a single sound. The second vowel of a diphthong is always an iota (ι) or an upsilon (υ). In all other vowel combinations, the vowels are pronounced separately.

diphthong	pronunciation
αι	"eye" as in aisle
ει	"ay" as in freight
οι	"oi" as in foil
υι	"we" as in sweet
αυ	"ow" as in kraut or "av" as in avenge
ευ	"you" as in feud or "ev" as in ever
ου	"oo" as in group

The 8 Semi-Vowel Consonants

The semi vowels are divided into two groups, single and double sound consonants. These letters have properties like the vowels because their sound can be sustained by a hum, purr, or a hiss. Virtually every single Greek word ends with a vowel or the following five pure-sound, semi-vowel consonants.

The 5 pure semi-vowel consonants

Uncial uppercase	Minuscule lowercase	Name	Pronunciation	Comments	
Λ	λ	Lamda λαμδα	like the l in lamb		
Μ	μ	Mu μυ	like the m in me		
Ν	ν	Nu νυ	like the n in new		
Ρ	ρ	Rho ρω	like the r in more	pronounced "hrrr" with a hard h before the r - but the r can also be trilled	
Σ	σ ς	Sigma σιγμα	like the s in sing	σ	regular sigma used anywhere but the end of a word
				ς	final sigma is only used at the end of a word

The 3 Semi-Vowel Double Consonants

Some Greek words end with a ξ (ks) or a ψ (ps) but since the final sound in these double consonants is an "s" the final letter is still considered to be an "s."

Uncial uppercase	Minuscule lowercase	Name	Pronunciation	Comments
Ζ	ζ	Zeta ζητα	like the "dz" in cords or adz	zeta (dzeta) is a double consonant
Ξ	ξ	Xi ξι	like the "ks" sound in tacks or tax	xi (ksee) is a double consonant
Ψ	ψ	Psi ψι	like the "ps" in lips	psi is a double consonant

The 9 Mute Consonants

These letters are classified as mute because they can only be uttered for an instant ... their sound can not be sustained. They are divided into three subgroups. The **aspirates** Θ, Φ, and Χ contain a small amount of breath or spirit because they possess the "h" sound (th, ph, ch). The **intermediates** Β, Γ, and Δ have even less spirit because the "a" sound they emit lasts for just an instant. The **inspirates** Κ, Π, and Τ have no spirit at all because the sound of these letters have no vowel to help them "speak" ... only a short, explosive, mute burst of air. Some foreign proper names (like Gog and Magog) end in mute consonants.

Uncial uppercase	Minuscule lowercase	Name	Pronunciation	Comments
Β	β	Beta βητα	like the b in bat	the first consonant and second source name for the word <i>alpha-bet</i>
Γ	γ	Gamma γαμμα	like the g in god	the double gamma "γγ" has an "ng" sound, like in king or triangle .
Δ	δ	Delta δελτα	like the d in devil	
Θ	θ	Theta θητα	like the th in theology	
Κ	κ	Kappa καππα	like the k in kill	
Π	π	Pi πι	like the p in peek	
Τ	τ	Tau ταυ	like the t in taught	
Φ	φ	Phi φι	like the f in phone	
Χ	χ	Chi (Khee) χι	like the ch in loch	a guttural German "kh" sound like Aachen never like the ch in chap

Greek Breathing Marks

Any Greek word that begins with a vowel is always accompanied by a little raised comma called a breathing mark. If the tail of the comma is to the right, the vowel is pronounced with an h-sound, which is called a ***rough breathing***. If the tail is to the left, there is no h-sound, which is called a ***smooth breathing***.

Example: ἁρματία The Greek word for sin (harmatia) is pronounced "har-ma-tee-a"

Rule of Thumb Pronunciation Guide

To pronounce a Greek word,

- First, identify all the vowels in the word
- Then, identify pairs of vowels that form diphthongs
- Next, count each diphthong as one syllable, and every other vowel as another syllable
- The total number of vowel sounds is the number of syllables in the word.
- If the word begins with a vowel, look for the rough or smooth breathing mark
- Pronounce the word syllable by syllable. A syllable begins with any consonant or combination of consonants that can begin a Greek word. A syllable ends with a vowel or with one of the five semi-vowel consonants (λ, μ, ν, ρ, σ) that can end a Greek word.
- If the word has an accent mark, pronounce the whole word and stress the accented syllable.

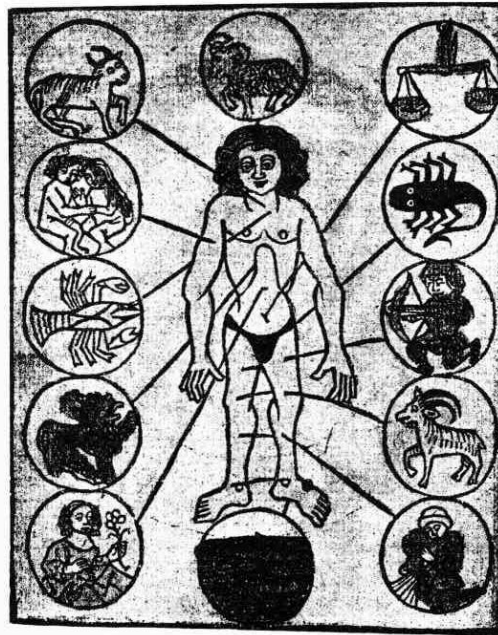
Problems of Greek-English Transliteration

The decision of how to spell a foreign word in English so that its native pronunciation is preserved is called ***transliteration***. This is very difficult to do in English because English text does not produce phonetic results. For example, the letters in the words grove, move, and love all end with "ove," but the pronunciation of each word is very different. A lot of double vowels and dashes have to be used in order to approximate the sound of a Greek word. The internet involves even more complications because people do not have adequate Greek fonts installed on their browsers and operating systems.

The Greek Alphabet, the Elements & the Zodiac

The Greeks also distributed the 24 letters of their alphabet to the members of the human body. The five vowels, A E I O Y, and the consonants ϖ and η are attributed to the seven planets. The consonants, Β Χ Δ Φ Γ Λ Μ Ν Π Ρ Σ Τ are attributed to the twelve signs of the Zodiac, with these four, Κ Θ Ξ Ζ, being attributed to the four traditional Greek elements, and Υ attributed to the element of Spirit, called the Spirit of the World.

Manilius the Roman astrologer, attributed the signs of the Zodiac to specific parts of the human body; a practice that remains a part of contemporary Astrology. This same Astrologer also attributed two of the 24 letters to each of the 12 signs that correspond to the body, shown below as preserved by Irenaeus.



THE MICROCOSM ACCORDING TO THE ASTROLOGERS.

According to Manilius

Head	Τ
Neck	ϝ
Arms and Shoulders	ΙΙ
Breast	Ϛ
Shoulder-blade	δ
Flank	ϙ
Buttocks	ϛ
Groin	ϙ
Thighs	ϙ
Knees	ϙ
Legs	ϙ
Feet	ϙ

According to Irenaeus

Head	Α Ω
Neck	Β Ψ
Shoulders	Γ Χ
Breast	Δ Φ
Diaphragm	Ε Υ
Belly	Ζ Τ
Genetalia	Η Σ
Thighs	Θ Ρ
Knees	Ι Π
Shins	Κ Ο
Ankles	Λ Ξ
Feet	Μ Ν

Bishop Irenaeus of course, was an enemy of the Gnostics and the first acting Inquisitor of the emerging Roman Catholic Church of Emperor Constantine. His systematic destruction of “non-canonic” books led to a great hiding that have led to modern day finds at Qumram and Nag Hammadi. But of course, other writings and wisdom survived the purging and time. The Greek religion would actually continue along its own lines as it had; flowering in occult or underground fashion, ultimately, through the Middle Ages and into Hermetic and Contemporary Magick circles; all the time growing and developing. New Gnosis has come from this with a large body of Hermetic literature culminating in ‘great works’ that include the writings of Eliphas Levi, the research of Sir Isaac Newton and the works of Dr. John Dee and Edward Kelly. And in modern times, Madame Helena Petrovna Blavatsky and Sir Aleister Crowley have continued to reveal the ancient wisdom as they also built upon it.

Returning to the ancient Greeks, their inquiry into the building blocks of the material universe still sits at the core of our physical sciences. For a whole period of time, this materialism betrayed the spirituality of the Great White Brotherhood and its Greek heritage, but that is being corrected by contemporary physicists. The Greeks recognized four elements and determined that all things were built in combination of these in a story well told in Occult literature. Of course, the Aethyr or fifth element has had some controversy as post-Einsteinian physicists have been unable to contradict Newton’s research into this. And today, we can argue that Dark Matter and Dark Energy may have a very real connection to this (cf. [Scientific Proof of Levi’s Aethyr](#) and [Testing the Night of Pan](#)). The Aethyr as a spiritual quintessence sits at the root of the four elements, which comes to both Greece by way of the Chaldeans (as it did for the Jews) in the name of Adam, the primordial or archetypal ‘first man.’ In Greece the name of the four elements were connected to the four cardinal directions (as it is today), which then could be corresponded to the letters of the name ‘Adam.’ Kieren Barry writes in his [Greek Qabalah](#):

The alchemist Zosimus of Panopolis provides us with an example of acrostic or notarichon when writing about Adam, the first man, explaining how the four elements and the four cardinal points correspond with the four letters A—Δ—A—M: The first man, who amongst us is called Thoth, has been called ADAM by the Chaldeans, the Parthians, the Medes and the Hebrews, a name taken from the language of angels. Moreover, those people named him thus for the symbolic value of the four letters, that is, the four elements, which correspond to the cardinal directions of the whole of the sphere. In effect, the letter A in his name designates the East [anatole] and the Air [aer]. The letter D stands for the setting sun in the West [dusis], which goes down by reason of its weight. The letter M corresponds to midday [mesemria, South] the fire of the burning which produces the maturation of bodes, the fourth zone and the middle zone...Therefore the carnal Adam is named Thoth as regards his external shape; as for the man who dwells within Adam—the spiritual man—he has both a proper name and a common name. His proper name is still unknown to me today; indeed, only Nicotheus the Hidden knew these things. As for his common name, it is Phos [ΦΩΣ; light fire].

This common name, Phos (phosphorus—light), is astounding as it really shows us that the ancients understood that the true nature of humanity is light (LVX: cf. [Liber Vox Viva Voce vel Video](#) and Dr. Maurice Bucke’s Cosmic Consciousness). This is also hinted at in the biblical tale of the ‘transfiguration’ and has [Scientific Confirmation](#) in the modern world.

More than these letters, the words for the five elements in ancient Greek used altogether, only five consonants, P, Δ, Π, Γ & Θ, which are assembled in the following chart:

Greek Letter	Greek Word	Element	Qualities	Greek God	Platonic Solid
Γ	γη	Earth	Cold & Dry	Hades	Cube
Δ	υδωρ	Water	Cold & Wet	Chronos	Icosahedron
Θ	αιθηρ	Ether	All	Zeus	Dodecahedron
Π	πυρ	Fire	Hot & Dry	Ares	Tetrahedron
Ρ	αηρ	Air	Hot & Wet	Dionysus	Octahedron

Kieren Barry also points out that as the Jews have no vowels in their alphabet, the name Adam has only three letters (אָדָם), so that in the second century, the Rabbi Yohanan when using the Greek method of notarichon (Greek transliteration), found in the letters, the initials for the words after, Adam, and marah (Hebrew transliteration), which translate as dust, blood, and gall. The fascinating difference here is that if Christianity would have taken more from the Greeks instead of installing the Hebrew into its religious formation, humanity would have been seen as possessing the divine elements and this primordial light. Instead, there is the saying “earth to earth and dust to dust,” which denigrates the human soul.

After the five consonants are removed from the Greek alphabet, and noting that the seven vowels were used for the planetary attributions, we are left with twelve remaining consonants, which can be readily applied to the Zodiac. Indeed, Kieren Barry surmises that the zodiacal attributions to the Hebrew alphabet as taught in the Sepher Yetzirah was “probably first made by the Greeks, although no evidence of this has survived.” He then shows how the letters are correlated in their natural order with the natural order of the zodiacal constellations.

Aries	B
Taurus	Z
Gemini	K
Cancer	Λ
Leo	M
Virgo	N
Libra	Ξ
Scorpio	Σ
Sagittarius	T
Capricorn	Φ
Aquarius	X
Pisces	Ψ

Consulting the wisdom of the [Starry Gnosis](#), the fact that the Tau (Cross) is attributed to Sagittarius is quite significant. In my article, [Gnostic Cycles](#), it is shown that we are in the Manifestation of Sagittarius; though in the Astrological Age of Pisces. But specifically quoting from my article, [Sacred Space](#), we not only see a validation of this lettering sequence, but a lead showing that the ancient Greeks were probably very aware of this...

On the other side of the Earth, just as the last vestiges of the Egyptian empire had become but a memory preserved within Greek culture, the Mayan culture was poised to emerge; for them, the discovery of precession, simultaneously re-discovered by the Greeks. This would prove the North Star as a ‘false god,’ equivocated as the ‘demiurge’ by the emerging Gnostic movement in Mediterranean culture. But it was in Mayan culture that this was expressed with greater clarity as the focal point moved to the dark rift in the Milky Way Galaxy that was calculated to be the galactic center and birth canal of the Earth.

This center was not only located in the constellation of Sagittarius, who’s symbol in this manifestation is the cross, but was a part of a complex of three crosses. The rift itself forms a cross with the ecliptic, which was known as the ‘Black Road of the Lord’ to the ancient Mayans. A lesser constellation, known as the ‘Thieves Cross’ is near it at the bottom of the rift and Aquila, the Eagle constellation, known to the Mayans as the Hawk, with wings spread in the shape of a cross at the top of the rift. Note that in New Testament symbolism, there are also three crosses with one of them holding a thief. Even, we might say that as a large part of the first aeon of this manifestation was stolen by the Black Lodge and now avenged of course, by the Hawk-Headed Mystical lord, we draw out an interpretation of these symbols that came to be at the start of this Manifestation.

The picture of Jesus’ crucifixion on Golgotha, with his cross accompanied by two surrounding crosses; one holding a thief can be no coincidence. The man on the other cross taunts Jesus in what could be said to be an hawkish manner, which would make perfect sense; considering the nature of parable and symbolism. And so as the Age of Pisces begins, these Greeks having come to despise the North Star (Yahweh) as being the false center or false god; the Δεμουργος. They came to this conclusion because

the star was seen to move from its fixed position; losing its status as immovable. Yet still today, it is the principal star for navigators on the seven seas. And though nothing seems to be extant in the literature, the Greeks must have also discovered the black hole that sits at the center of our galaxy; naming it the Pleroma.

Angels and Magickal Names Ascribed to the Greek Alphabet⁷

Greek Letter		24 Elders or Angels	Magical Name of the Letter	
A	α	Achael	ΑΚΡΑΜΜΑΧΑΜΑΡΙ	Akrammachamari
B	β	Banuel	ΒΟΥΛΟΜΕΝΤΟΡΕΒ	Boulomentoreb
Γ	γ	Ganuel	ΓΕΝΙΟΜΟΥΘΙΓ	Geniomouthig
Δ	δ	Dedael	ΔΗΜΟΓΕΝΗΔ	Demogened
E	ε	Eptiel	ΕΝΚΥΚΛΙΕ	Enkyklie
Z	ζ	Zartiel	ΖΗΝΟΒΙΩΘΙΖ	Zenobiothiz
H	η	Ethael	ΗΣΚΘΩΡΗ	Eskothore
Θ	θ	Thathiel	ΘΩΘΟΥΘΩΘ	Thothouthoth
I	ι	Iochael	ΙΑΕΟΥΘΩΘ	laeuoi
K	κ	Kardiel	ΚΟΡΚΟΟΥΝΟΩΚ	Korkoounook
Λ	λ	Labtiel	ΛΟΥΛΟΕΝΗΛ	Louloenel
M	μ	Merael	ΜΟΡΟΘΟΗΠΙΝΑΜ	Morothoepnam
N	ν	Nerael	ΝΕΡΞΙΑΡΞΙΝ	Nerxiarxin
Ξ	ξ	Xiphiel	ΞΟΝΟΦΟΗΝΖΞ	Xonophoenax
O	ο	Oupiel	ΟΡΝΕΟΦΑΟ	Orneophao
Π	π	Pirael	ΠΥΡΟΒΑΡΥΠ	Pyrobaryp
P	ρ	Rael	ΡΕΡΟΥΤΟΗΡ	Reroutoer
Σ	σς	Seroael	ΣΕΣΕΝΜΕΝΟΥΠΙΕΣ	Sesenmenoures
T	τ	Tauriel	ΤΑΥΡΟΠΛΙΤ	Tauropolit
Υ	υ	Umnael	ΥΠΕΦΕΝΟΥΡΥ	Ypphenoury
Φ	φ	Philopael	ΦΙΜΕΜΑΜΕΦ	Phimimameph
X	χ	Christuel	ΧΕΝΝΕΟΦΕΟΧ	Chenneopheoch
Ψ	ψ	Psilaphael	ΨΥΧΟΜΠΟΙΑΨ	Psychompoiaps
Ω	ω	Olithiel	ΩΡΙΩΝ	Orion

⁷ Compare to Liber CCXXXI

Greek Numerology

The Attic Greek Akrophonic Numerals

I	Γ	Δ	H	X	M
1	5	10	100	1000	10000

This system of numeration is called Attic because it was widely used by the Athenian Greeks in the province of Attica. It is also known as Herodianic because of the Greek historian Herodotus who wrote "... the Greek people were taught their letters from the Phoenicians and adopted them with some alterations for their own speech. They refer to their letters as Phoenician-things [phoinikeia] because the Phoenicians introduced them"

(Histories written circa 450 BC).

The numerals are called "acrophonic" (*akro* meaning "topmost" and *phone* meaning "voice") because the initial sound of each letter-numeral had the same initial sound of the first letter of the Greek word that stood for the number in question. The letter-numeral for "5" in the top table is the old Attic Greek symbol for pi (Π).

Name of the Greek Letter	The Greek Letter Symbol	The Name of the Greek Number	The Number
Iota	I	Iota	1
Pi	Π	Pente	5
Delta	Δ	Deka	10
Eta	H	Hekaton	100
Chi	X	Chilioi	1,000
Mu	M	Myrioi	10,000

The Alpha-Numeric Greek Alphabet

Alpha	Beta	Gamma	Delta	Epsilon	Zeta	Eta	Theta
Α α	Β β	Γ γ	Δ δ	Ε ε	Ζ ζ	Η η	Θ θ
1	2	3	4	5	7	8	9
Iota	Kappa	Lambda	Mu	Nu	Xi	Omicron	Pi
Ι ι	Κ κ	Λ λ	Μ μ	Ν ν	Ξ ξ	Ο ο	Π π
10	20	30	40	50	60	70	80
Rho	Sigma	Tau	Upsilon	Phi	Chi	Psi	Omega
Ρ ρ	Σ σ ς	Τ τ	Υ υ	Φ φ	Χ χ	Ψ ψ	Ω ω
100	200	300	400	500	600	700	800

Isopsephy (*iso* meaning "equal" and *psephos* meaning pebble") is the name for the practice of Gematria in the Greek Qabalah. Interestingly enough, the early Greeks used pebbles, arranged in patterns such as the Tetraktys, to learn arithmetic and geometry and a Greek synonym for the word 'pebbles' is 'kalkuli', which is the origin of the English word 'calculate.'

The Greek alphabet having only 24 letters required three more letters to represent the missing numbers 6, 90, and 900. They obtained these by going back to an earlier version of their alphabet; using the archaic letters digamma, koppa, and sampi from previous alphabets.

The Three Missing Numbers (6, 90, 900)

Digamma	Stigma	Koppa	Sampi
Ϝ	Ϛ	Ϟ	Ϡ
6	6	90	900

Digamma: Numeral "6" ... The above table shows that the Greeks had two letters for the number "6." The first is the old Semetic letter F (vau) which was called *di-gamma* (two-gammas) by the Greeks because it looked like two superimposed capital Gammas (Γ Γ) of different sizes. Since the isopsephia value of Gamma is "3" it made logical sense that the value of "two Gammas" (3+3) or (3x2) should be "6." The Digamma became obsolete soon after Athens adopted the Ionic alphabet in 403 B.C.

Stigma: Numeral "6" ... Another sign for Digamma is the Sigma-Tau ligature called Stigma which is made from combining the letters Sigma and Tau (ΣΤ) together. The Stigma looks very similar to a lowercase "ς" (final-Sigma) but they are definitely two different signs. The reason why Stigma had the numerical value of "6" was probably because the product of the **root-numbers** of Sigma (200 = 2) and Tau (300 = 3) were equal to "6."

Koppa and Sampi: ... When the Ionic Alphabet was invented the obsolete letters Koppa and Sampi were reintroduced exclusively as symbols for the numbers "90" and "900."

The Potencies of the Greek Numerals

Numerology was very much a part of the ancient world. Specifically, numbers were an essential component to names; especially the names of the gods, which were also then connected to the ‘measures of the Universe.’ The Greek word ONOMA (a name), yields 231, and TO ONOMA, the name, is numerically equivalent to 601. 231 of course is the number of the Holy Tarot (the adding of the numbers of the Atus) of which an important Thelemic holy book is also attributed. The Tarot is a collection of names for that matter. And 601 at least hints of 61, Ain by the Jews.

AL I.46: "Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen."

The number 601 is the radius of the circle of the zodiac contained in the Holy Oblation⁸, an important symbol that was placed on an altar or holy table and is equivalent by Greek Isopsophy to ΚΟΣΜΟΣ, which actually equals 600 and needs to add the colel to attain equivalence. Stirling writes in The Canon:

We are told, that “the first imposers of names were philosophers,” and legislators. By legislators, we suppose he means the men who formulated the Law, as the Jews use the expression, when applied to the five books of Moses, which constitute the exposition of the rule or Canon. And it is said, “Naming is an art, and has artificers;” and again, “he, who by syllables and letters imitates the nature of things, if he gives all that is appropriate, will produce a good image, or in other words, a name.” At another time Socrates is made to say, "By the dog of Egypt, I have not a bad notion, which came into my head only this moment; I believe that the primæval givers of names were undoubtedly like too many of our modern philosophers, who in the search after the nature of things are always getting dizzy, from constantly going round and round, and then they imagine, that the world is going round and round, and moving in all directions; and this appearance, which arises out of their own internal condition, they suppose to be a reality of nature; they think there is nothing stable or permanent, but only flux and motion, and that the world is always full of every sort of motions and change. The consideration of the names I mentioned has led me into making this reflection. . . . Perhaps you did not observe, that in the names, which have been just cited, the motion, or flux, or generation of things is most assuredly indicated."

What follows is a list of important Greek terms and two Hebrew (Messiah) that figure prominently in the Gnostic system.

Holy Name	English Translation	ISO Value
ΙΗΣΟΥΣ	Jesus	888
ΧΡΙΣΤΟΣ	Christ	1,480
ΛΟΓΟΣ	Logos	373
מָשִׁיחַ	Messiah	358
יהוה	Yaweh	26
ΖΕΥΣ	Zeus	612
ΜΙΘΡΑΣ	Mithras	360
ΑΒΡΑΞΑΣ	Abraxas	365.
ΠΛΗΡΩΜΑ	Pleroma	1,159
ΔΗΜΙΟΥΡΓΟΣ	Demiurge	905

The key number 1,480 represents an important measure of the cosmos upon which the Gnostics built their doctrinal science. Plato divided the Universe into three parts called the Empyrion or ‘dwelling of the blessed,’ which was beyond the immense heavens or Aethyr; and the Stoicia, which I believe would be the Earth, material universe or a place of uncertainty and doubt. This I am gleaning from the word, which I have not been able to find in translation, but may also be equivalent to the Hebrew ‘Assiah.’

⁸ We will cover the Holy Oblation later in the present work. But also, cf. [The Origin of 666](#).

'EMPIYPEION	760
'AIΘHP	128
ΣΤΟΙΧΕΙΑ	1,196
	—
	2,084

2,084 is then the numeration of all that exists apart from God or Θεός, who is beyond the Empyrion and equal to 284 that when added to 2,084 yields 2,368; the value of the Tetrad, as it adds a fourth part to the Universe, which then is separate from the Deity; providing the rationale for the Deity not being connected to the material world. From another point of view, this could be said to be symbolic of the Holy Trinity; being one in three.

'EMPIYPEION	760
'AIΘHP	128
	—
	888

The highest two regions, giving us 888 gives a strong hint about where the alphabet originates and suggests that the Greek alphabet is indeed a holy alphabet. In the above Jesus is representing one who comes beyond the heavens in the realm of the blessed.

ΘΕΟΣ	284
ΣΤΟΙΧΕΙΑ	1,196
	—
	1,480

1,480 is the value of the word Christos and also being the side of a square inscribed inside the Zodiac and representing the idea of God in man, which has been said to be the principal revelation of the Piscean Age and incorporated into the mystery of the Eucharist. It would seem that Liber AL vel Legis suggests this numer may also be a key.

AL III.47: "This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it."

In order to elucidate this, we'll refer to The Canon:

Again, the sum of 760 and 128 is 888, and 1,196 + 284 = 1,480, so that from the names of the four divisions of the universe there are produced the numbers which, as will now be shown, determined the names of the great gods of antiquity, and thus labelled them as personifications of specific parts of the cosmic system.

It has already been explained that the value of the name Christos, 1,480, being the side of a square inscribed within the Zodiac or fixed stars, gives the measure of his body, extended in the form of a cross throughout the whole universe. Surrounded thus by the twelve signs, he represents the Messiah, or periodic Divinity, connected with the cycle of the great precessional period of 25,816 years. A month of this great year is 2,151 years (1225, 816 = 2,151), and it is supposed that the ancients accepted the particular sign, in which the sun rose at the vernal equinox, during this cycle, as the symbol of the Messiah. It is thought to be on this account that the Egyptians worshipped the black and white bulls, Apis and Mnevis, as emblems of the Deity, when the sun was in Taurus, while the Greeks probably called their Zeus, 'AMMΩΝ (Ammon), and gave him the head of a ram, when the sun entered the sign Aries.⁹

⁹ The Age of Aries and Taurus, each being a Platonic month of 2,151 years, approx. At each of these times, new religions were started. We are now of course, still in Pisces with the next Age of Aquarius due to start at the Vernal Equinox of 2597ev; cf. [Gnostic Cycles](#). What is interesting here is that the start of the Piscean Age was as

The cross layed over the circle of the Universe or Zodiac is the “line drawn” and the “circle squared.” Its “failure” is in the name Jesus who on the one hand has been bastardized in the present day into an egregore of the Black Lodge as he’s been anthropomorphosized into a false god and his message, now all but lost. The other problem is that in equaling 888, we are at Hod and not Tiphareth on the Tree-of-Life, which would then give us the number 666.

If the Greek numerals from one to ten be arranged so as to correspond to the Qabalistic Sefirot and their numerical values computed, we find that ΕΙΣ 215, ΔΥΟ, 474. ΤΡΕΙΣ, 615, yield 1,304, which is one less than the length of a vesica which will contain a circle having a circumference of 2,368 (the value of the Tetrad noted above), and this triad represents the three sefirot of the Macrocosm. The next six numerals are ΤΕΤΡΑΣ, 906, ΠΕΝΤΕ, 440, ἙΞ, 65, ἙΠΤΑ, 386, ὈΚΤΩ, 1,100, and ἘΝΝΕΑ, 111—the sum of the numbers being 3,098—and if this be taken as the perimeter of a cubical stone, or hexagon, the perimeter of its upper face would be 2,065, the mean number between 2,083, the side of the Holy Oblation, and 2,046, the diameter of Saturn’s orbit; it is consequently an appropriate number for the Microcosm who personates the Zodiac and seven planets.

ΔΕΚΑ, the tenth numeral, has the value of 30; denoting the distance from the Earth to the Moon, measured by the earth’s diameter. As it represents sublunary world—the cosmic counterpart of the Microcosmos, we can perhaps even a measure of the Thirty Aethyrs as applied against the Tree-of-Life. Again, if the numbers of the second and third persons of the Triad be added together, their sum is 3,128, which is the width of two circles 2,083 in diameter, formed into a vesica. And thus are represented the two circles of the ecliptic, and the equator on a celestial sphere.

Madame Blavatsky writes in The Secret Doctrine:

Marcus narrates how the "Supreme Tetrad came down unto me (him) from the region which cannot be seen nor named, *in a female form, because the world would have been unable to bear her appearing under a male figure,*" and revealed to him "the generation of the universe, *untold before to either* gods or men."

This first sentence already contains a double meaning. Why should a female figure be more easily borne or listened to by the world than a male figure? On the very face of it this appears nonsensical. Withal it is quite simple and clear to one who is acquainted with the mystery-language. *Esoteric Philosophy*, or the Secret Wisdom, was symbolized by a female form, while a male figure stood for the *Unveiled* mystery. Hence, the world not being ready to receive, could not bear it, and the Revelation of Marcus had to be given allegorically. Then he writes:

"When first the Inconceivable, the Beingless and Sexless (the Kabalistic Ain-Soph) began to be in labour (*i.e.*, when the hour of manifesting Itself had struck) and desired that Its Ineffable should be born (the first LOGOS, or AEon, or Aion), and its invisible should be clothed with form, its mouth opened and uttered the word like unto itself. This word (logos) manifested itself in the form of the Invisible One. The uttering of the (ineffable) name (through the word) came to pass in this manner. He (the Supreme Logos) uttered the first word of his name, which is a *syllable of four letters*. Then the second syllable was added, *also of four letters*. Then the third, composed of *ten* letters; and after this the fourth, which contains *twelve* letters. The whole name consists thus of *thirty letters* and of *four syllables*. Each letter has its own accent and way of writing, but neither understands nor ever beholds that form of the whole Name, -- no; not even the power of the letter that stands next to Itself (to the Beingless and the Inconceivable.) All these sounds when united are the collective Beingless, unbegotten AEon, and *these* are the Angels that are ever beholding the face of the Father (the Logos, the "second God," who stands next God, "the Inconceivable," according to Philo).

This is as plain as ancient esoteric secrecy would make it. It is as Kabalistic, but less veiled than the Zohar in which the mystic names or attributes are also four syllabled, twelve, forty-two, and even seventy-two syllabled words! The *Tetrad* shows to Marcus the TRUTH in the shape of a naked woman, and letters every limb of that figure, calling her head [[omega]], her neck [[psi]], shoulders and hands [[gamma]], and [[chi]], etc., etc. In this Sephira is easily recognised, the Crown (*Kether*) or head being numbered *one*; the brain or Chochmah, 2; the heart, or Intelligence (Binah), 3; and the other seven Sephiroth representing the limbs of the body. The Sephirothal Tree is the Universe, and Adam Kadmon represents it in the West as Brahma represents it in India.

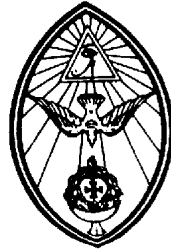
highly anticipated as is the start of the Aquarian Age and a major overlap in the human psyche exists now as in then; a time of being ‘in-between.’

The goddess Isis is the key to the Mysteries; especially as revealed in the Chemical Wedding of Christian Rosencreutz, so the Vesica Piscis is at the heart of the symbolism of this Age of Pisces. And it then leads us into the next section of the present work.

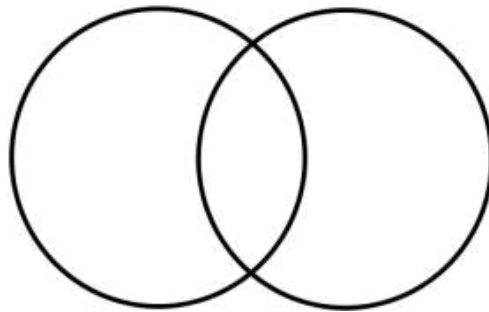


Qabalistic Essays

The Vesica Piscis



The **Vesica Piscis** is created from the intersection of two circles; known as the Pythagorean "measure of the fish" and symbolized the intersection of the material world of the spiritual world and had the following symbolic representations:



1. The joining of God and Goddess to create the Magickal Childe,¹⁰ which is the manifestation of immense power and energy. In the ancient world, the deity or creative source was represented by a circle; usually with a dot in the middle and today seen in the symbol of the Sun. This represented a divine being with no beginning and no end; the Alpha and Omega. By adding a second sphere, the emanation of the one expressing itself as a duality is represented; giving us male and female, god and goddess. And by overlapping these two spheres, the god and goddess created a divine offspring; Magickal.

If we consider that the first two books of Liber AL vel Legis represent the god and goddess and that the third book does not so much represent a deity as it does energy, then we see the secret of the O.T.O. in giving energy as described by Crowley in his experiments on Aeosopus Island. The following quote from the third chapter makes this point.

AL III.17: "Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms."

This seems to be the secret of the word of the Aeon; Abrahadabra as it is a frenzied trance; referred to in AL as both a spell and a reward. In other words, acting without lust of result.

AL III.1: "Abrahadabra! the reward of Ra Hoor Khut."

AL III.2: "There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!"

¹⁰ This creative process being symbolized in the O.T.O. lamien shown at the top of the page.



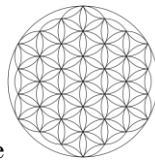
2. A symbol for Jesus Christ; a fish

Interestingly enough, Jesus was portrayed as an epheminate character; indicating or suggesting a hermaphroditic character, which itself has mystical significance in the ancient world. The term comes from Hermaphroditus ("Ερμάφροδίτος), the son of Hermes and Aphrodite in Greek mythology, who was born a very handsome boy and later transformed into an androgynous being by a forced union with the nymph, Salmacis in a bathing pool.

In this we see the beauty of Jesus as a character easy to love with the pool symbolizing a baptism.

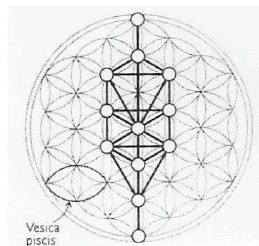
3. The vagina or womb of the female goddess

It is this that is considered the gate to life and the mystery of sexual Magick. Therefore, this is a symbol of the goddess Isis who is at the beginning and the end of all things. The beginning of course is the birth and the ending, symbolically representing the 'petite mort' of sexual orgasm and the corresponding deflation of the penis.



4. The basic motif in the Flower of Life

The Flower of Life is a geometrical figure composed of multiple evenly-spaced, Vesica Pisces, that are arranged so that they form a flower-like pattern with a sixfold pattern, suggesting the hexagon and hence, Tiphareth, where the Christos is attained. Interestingly enough, the pattern is quite recursive as the center of each circle is on the circumference of six surrounding circles. In the ancient world, it depicted the form of space and time and hence all sentient beings in what we might today refer to as a hologram (cf. [Liber Vox Viva Voce vel Video](#) and its [Scientific Confirmation](#)). And of course, note the vagina is often referred to as a flower.



5. An overlay of the Tree of Life

6. A geometrical description of square roots and harmonic proportions

7. The formative power of polygons

The problem with the Vesica Piscis today is not only does it represent the feminine in our patriarchal-oriented religions, but it represents the vagina in a culture over-ridden with sexual taboos. Is it no wonder that as Christianity has come to dominate American

Freemasonry, that the Masons themselves have lost touch with their own teachings? William Stirling writes eloquently on this:

It is known both to freemasons and architects that the mystical figure called the Vesica Piscis, so popular in the Middle Ages, and generally placed as the first proposition of Euclid, was a symbol applied by the masons in planning their temples. Albert Dürer, Serlio, and other architectural writers depict the Vesica in their works, but presumably because an unspeakable mystery attached to it these authors make no reference to it. Thomas Kerrich, a freemason and principal librarian of the University of Cambridge, read a paper upon this mystical figure before the Society of Antiquaries on January 10th, 1820. He illustrated his remarks with many diagrams illustrating its use by the ancient masons, and piously concludes by saying, "I would by no means indulge in conjectures as to the reference these figures might possibly have to the most sacred mysteries of religion."¹¹ Dr. Oliver, ("Discrep." p. 109) speaking of the Vesica, says, "This mysterious figure Vesica Piscis possessed an unbounded influence on the details of sacred architecture; and it constituted the great and enduring secret of our ancient brethren. The plans of religious buildings were determined by its use; and the proportions of length and height were dependent on it alone."¹² Mr. Clarkson (Introductory Essay to Billings' "Temple Church") considered that the elementary letters of the primitive language were derived from the same mystical symbol. He says that it was known to Plato and "his masters in the Egyptian colleges," and was to the old builders "an archetype of ideal beauty."

Over and over in William Stirling's work, Greek words are evaluated in relation to the geometric shape, the Rhombus. This also is generated within the Vesica Piscis as shown below.

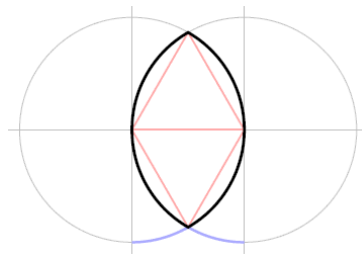


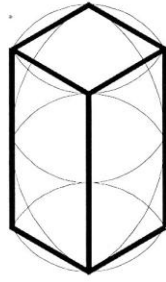
FIG. 1.—THE VESICA PISCIS

This clearly heralds from what was the Matriarchal Age, where the goddess was recognized and worshiped; holding power and significance and using the Vesica Pisces to identify her. The Holy Ghost of the Greek religion corresponds with the Shekinah or Bride of the Hebrew Qabalah and is connected with the lower astral world wherein the four elements hold their discourse. In this the goddess has always represented the receptive and reproductive principles in human propagation. TO ΠΝΕΥΜΑ ἍΓΙΟΝ (the Holy Ghost) has the value of 1,080, which is the number of miles in the moon's radius. She is also said to represent the sacred planet, the Moon that was receptive of the solar rays. And for that matter, the sublunary world is the lower astral; under the influence of the moon's rays, which but are a reflection of the Sun.

TO ἍΓΙΟΝ ΤΟ ΠΝΕΥΜΑ, adds to 1,450: and if *coel* is deducted from each word, the remainder is 1,446, which is the side of a square fit inside the orbit of Saturn; again, the "circle squared." Saturn being time, which is integrally connected to space and matter, shows the material nature of the goddess, which is why she has also been called 'the Soul of the World' (ψυχή του κόσμου) by Plato. The Bride in the Apocalypse of John is equivocated to the 'Heavenly City' or 'the new Jerusalem,' is also representative of the Holy Ghost, and 710 (Πνεῦμα Ἅγιον), which is the value of the Greek letter Psi spelled in full and equivocated with the Trident as shown below.

¹¹ William Stirling's Footnote: The west is the feminine end of a Christian church, and the western gables of Gothic cathedrals are often lighted by a rose-window, or one in the shape of the Vesica Piscis, as at Dunblane.

¹² William Stirling's Footnote: See also the article in Gwilt's "Encyclopædia of Architecture" (1876), p. 968.



DOUBLE CUBE

The diagram of the Tree-of-Life, superimposed onto a 'Double Cube' will also precisely enclose a Vesica with a length and breadth with the proportion of 26 to 15. These ten qabalistic sefirot housing the four worlds of the Qabalah represent the mystical deity IHVH, whose numerical value is 26. The number 15 then goes to the most secret of Arcanum as it represents the Devil Atu in the Holy Tarot. ΕΚΚΛΗΣΙΑ, 294 the Church, who was called the Spouse of Christ, which reduced to 15, the Devil Atu of the Holy Tarot and is numerically equivalent to ΡΟΔΟΝ, a rose, the emblem of the Rosicrucians, and was regarded by them as the antithesis of the Cross. Here we have the big secret expressed in the Wake World by Crowley as the secret knowledge of all ancient initiates: The Devil is the Savior of the world. It seems no wonder that women became viewed by the church as being inherently unclean and evil; being of the world, which was ruled by Satan. William Stirling provides us with a fascinating account of the Vesica Piscis in an old Chaldean legend:

After declaring that writings were preserved at Babylon containing "a history of the heavens and the sea" for fifteen myriads of years, he says, that in those ancient times the Chaldeans lived *without rule and order*, when "there made its appearance from a part of the Eruthrean sea, which bordered upon Babylonia, an animal endowed with reason, who was called Oannes. According to the accounts of Apollodorus the whole body of the animal was like that of a fish; and had under a fish's head another head, and also feet below, similar to those of a man, subjoined to the fish's tail. His voice, too, and language was articulate and human; and there was a representation of him to be seen in the time of Berosos. This Being, in the day-time, used to converse with men; but took no food at that season; and he gave them an insight into letters and science, and every kind of art. He taught them to construct houses, to found temples, to compile laws, and explained to them the principles of geometrical knowledge. He made them distinguish the seeds of the earth. . . . When the sun set it was the custom of this Being to plunge again into the sea, and abide all the night in the deep." (Bryant, "Myth." vol. iv., p. 129). Apollodorus called this animal Μυσαρος, 1,011...and if two intersecting circles, 1,011 in circumference, be inclosed in a greater vesica, the latter will be inclosed in a square contained within the orbit of Saturn... The Rabbis pretended that the mystery of the name IHVH (translated Jehovah in the English version of the Scriptures) lay in its proper pronunciation, and no pious Jew ever attempts to utter it, the High Priest alone being privileged to pronounce it once a year, in the Holy of Holies of the temple. Much philosophy may be extracted from the combination of these four Hebrew letters, which need not be discussed here, but it may be mentioned that the numerical values of the two Greek names of the Deity, ΖΕΥΣ (Zeus), 612 and ΑΠΟΛΛΩΝ (Apollo), 1,061, bear the proportion of 26:15 to each other, and the numbers, produced from the two spellings of the name Dionysos are in the same ratio to one another. It is also probable that this ratio was used as a means of expressing one number by another. For example, the word ΠΟΛΙΣ, a city, used as the name of the Bride in the Apocalypse, has the value of 390, and a vesica 390 broad is 676 long, and 676 is the square of 26, therefore the Greek word for a city may be taken to be equivalent to 26 IHVH, the Tetragrammaton...If the Greek numerals from one to ten be arranged so as to correspond to the cabalistic steps and their numerical values computed, we find that ΕΙΣ 215, ΔΥΟ, 474. ΤΡΕΙΣ, 615, yield 1,304, which is one less than the length of a vesica which will contain a circle having a circumference of 2,368, and this triad represents the three steps of the Macrocosm...The next six numerals are ΤΕΤΡΑΣ, 906, ΠΕΝΤΕ, 440, ΞΕ, 65, ΞΙΤΑ, 386, ΟΚΤΩ, 1,100, and ΉΝΝΕΑ, 111—the sum of the numbers being 3,098—and if this be taken as the perimeter of a cubical stone, or hexagon, the perimeter of its upper face would be 2,065, the mean number between 2,083, the side of the Holy Oblation, and 2,046, the diameter of Saturn's orbit; it is consequently an appropriate number for the Microcosm who personates the Zodiac and seven planets...ΔΕΚΑ, the tenth numeral, has the value of 30, and this number denoting the distance from the earth to the moon, measured by the earth's diameter, symbolizes the sublunary world—the cosmic counterpart of the Bride. Again, if the numbers of the second and third persons of the Triad be added together, their sum is 3,128, which is the width of two circles 2,083 in diameter, formed into a vesica. And thus are represented the two circles of the ecliptic, and the equator on a celestial sphere.

IAO

As the old pagan cults were breaking up, in the pre-Christian period, the Mithraic religion was competing against Christianity for supremacy. These people recognized a principal deity named of IAO in contrast with those who were working at popularizing the Christos. With the so-called conversion of Constantine, IAO was all but completely forgotten as a superstitious version of the Christian religion was canonized; effectively killing off both religions and spiritual authenticity in general. Though this has always been the way with the general populace; itself being an uneducated mob.

The numerical value of $IA\Omega$ is 811 in Greek and 29 in the English Qabalah; together, adding to 840, which if divided by 10 (Malkuth) yields 84. The Greek name of the tenth Sefira (Malkuth) on the Tree-of-Life is Βασίλει; equal to 48 and a ThRShRQ of 84. ΣΑΒΑΩΘ is intoned along with $IA\Omega$ in the Gnostic Mass; celebrated by Thelemites. It is originally a Hebrew word that translates as means 'armies' and has the value of 1,013, which is equal to Προτόγονος, the Orphic name of the the primordial or archetypal first man; the Adam Kadmon of the Hebrew Qabalah and of course, fallen into Malkuth. The names IAO ΣΑΒΑΟΘH yield 1,824, which is the measure of an equilateral cross or Tau whose limbs are 912 ($1,824/2= 912$); 912 being the product of 48×35 . If we add the colel to 35, we get 36 or 6 squared; the number of Isis in the EQ. Kieren Barry writes in the Greek Qabalah:

The seven-voweled name of AEHIOYW Also appears in Grek and Coptic magical papyri in conjunction with the oft-invoked Jewish god, IAO or IEOU. This derived from the Greek attempt to write what they called the *tetragrammaton*, or four-lettered name used by the Jews for their supreme deity, IHVH (יהוה) or Yahweh, wrongly rendered in Elizabethan English as "Jehovah." Due to the fact that it was compiled entirely of the mystic vowels, the name IAO readily lent itself to symbolic analysis. The letter iota, being the middle of the seven vowels, could be seen as representing the Sun or God of Light, while the last two letters, *alpha* and *omega*, signified the beginning and the end. In the Gnostic text known as the *Pistic Sophia*, Jesus gives the following analysis of the name $IA\Omega$ to his disciples:

This is its interpretation: Iota, the Universe came out; Alpha, they will turn them; Omega, will become the completion of all completions.

The iota references the ALL; taking into account the colloquial use of the letter name as a term. Blavatsky writes of IAO in The Secret Doctrine:

"Bright Space, Son of Dark Space," corresponds to the Ray dropped at the first thrill of the new Dawn into the great Cosmic depths, from which it re-emerges differentiated as "Oeaoohoo, the Younger" (the "new LIFE"), to become to the end of the Life-Cycle the Germ of all things. He is "the Incorporeal Man who contains in himself the Divine Idea," the generator of Light and Life, to use an expression of Philo Judaeus. He is called the "Blazing Dragon of Wisdom," because, first, he is that which the Greek philosophers called the Logos, the Verum of the Thought Divine; and secondly, because in Esoteric Philosophy this first manifestation, begin the synthesis or the aggregate of Universal Wisdom, Oeaoohoo, the "Son of the Sun," contains in himself the Seven Creative Hosts (The Sephiroth), and is thus the essence of manifested Wisdom. **"He who bathes in the light of Oeaoohoo will never be deceived by the veil of Maya."**

As I continue my reading, Stanza 4, Verse 4 presents the following:

4. THIS WAS THE ARMY OF THE VOICE, THE DIVINE MOTHER OF THE SEVEN, THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, THE SECOND, THE THIRD, THE FOURTH, THE FIFTH, THE SIXTH, AND THE SEVENTH OF THE SEVEN. THESE "SPARKS" ARE CALLED SPHERES, TRIANGLES, CUBES, LINES AND MODELLERS; FOR THUS STAND THE ETERNAL NIDANA--THE OI-HA-HOU--THE PERMUTATION OF OEAHOHO.

Blavatsky's footnote to OEAOHOO: The literal signification of the word is, among the Eastern Occultists of the North, a circular wind, whirlwind; but in this instance, it is a term to denote the ceaseless and eternal Cosmic Motion or rather the Force that moves it, which Force is tacitly accepted as the Deity, but never named. It is the eternal Karana, the ever-acting Cause. [See Chhandogya

Upanishad, Chap. 1, Section XIII, V. 1-3. The three verses give, in cryptic language, the complete outline of all that is there summarized in the first paragraph.] And in Blavatsky's commentary to the second sentence of the verse, she writes:

Next we see Cosmic Matter scattering and forming itself into Elements; grouped into the mystic Four within the fifth Element--Ether, the "lining" of Akasha, the Anima Mundi, or Mother of Cosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Sphere"--why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law--not only in the primordial, but also in the manifested matter of our phenomenal plane--by which Nature correlates her geometrical forms, and later, also, her compound elements, and in which also there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature. (It is the knowledge of this law the permits and helps the Arhat to perform his Siddhis, or various phenomena, such as the disintegration of matter, the transport of objects from one place to another, etc.) That which seems rest is only the change of one form into another, the change of substance going hand in hand with that of form--as we are taught in Occult physics, which thus seem to have anticipated the discover of the "conservation of matter" by a considerable time. Says the ancient Commenatary (These are ancient Commentaries attached with modern Glossaries to the STANZAS, for the Commentaries in their symbolical language are usually as difficult to understand as the STANZAS themselves.) to STANZA 4: ***The Mother is the fiery Fish of Life. She scatters her spawn and the Breath [Moon] heats and quickens it. The grains {of spawn} are soon attracted to each other and form the curds in the Ocean [of Space]. The larger lumps coalesce and receive new spawn--in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which teh effect only when not interfered with by teh others. After which, Law No. * * * comes into operation. Mtion [the Breath] becomes the whirlwind and sets them into rotation.*** (In a polimical scientific work, the *Modern Genesis* (p. 48), the Rev. W.B. Slaughter, criticizing the position assumed by the astronomers, asks: "It is to be regretted that the advocates of this [nebular] theory have not entered more largely into the discussion of it [the origin of rotary motion]. No one condescends to give us the rational of it. How does the process of cooling and contracting the mass impart to it a rotatory motion." [Quoted by Winchell, *World-Life*, p. 94] The question is amply treated in the Addendum. It is not materialistic Science that can ever solve it. "***Motion is eternal in the unmanifested and periodical in the manifest,***" says an Occult teaching. It is "***when heat caused by the descents of Flame into primordial matter causes its particles to move, which motion becomes the Whirlwind.***" A drop of liquid assumes a pheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for Physical Science, at any rate.

One can only imagine that from this very ancient text, the pre-Socratics got such ideas as influenced Pythagorus. And per the "heat caused by descents of Flame into primordial matter," It is strongly recommend that one reads the Golden Chain of Homer and just as interesting as found in the Blavatsky's commentary, the "fiery Fish of Life." It's as if this ancient commentary is commenting on the Piscean formula that would be adopted by the Gnostics at the onsets of the Piscean Age. This commentary starts off with a bang:

[THE OI-HA-HOU,] WHICH IS DARKNESS, THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA SVABHAVAT, THE O (The x, the unknown quantity,):

As per the preceding verse in her tome, the "OI-HA-HOU" is seemingly phonetically written quite similarly to way we pronounce it in such Thelemic rites as the Star Ruby and the Gnostic Mass. Also here, the "BOUNDLESS, OR THE NO-NUMBER" seems indicative of the NOT in the English Qabalah and again, seemingly reflective of the N.O.X., with the "O" being "x, the unknown quantity," of course, the allusion to AL is uncanny:

AL II.32: "Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise."

In the second volume of Blavatsky's Isis Unveiled, we find the following:

He shows us, on the testimony of the *Agrouchada Parikshai*, which he freely translates as "the *Book of Spirits*" (Pitris), that centuries before our era the *initiates* of the temple chose a Superior Council, presided over by the Brahm-atma or supreme chief of all these *Initiates*. That this pontificate, which could be exercised only by a Brahman who had reached the age of eighty years;* that the Brahm-atma was sole guardian of the mystic formula, *resume* of every science, contained in the three mysterious letters,

A

U M

which signify *creation, conservation, and transformation*. He alone could expound its meaning in the presence of the initiates of the third and supreme degree. Whomsoever among these initiates revealed to a profane a single one of the truths, even the smallest of the secrets entrusted to his care, was put to death. He who received the confidence had to share his fate. "Finally, to crown this able system," says Jacolliot, "there existed a word still more superior to the mysterious monosyllable -- **A U M**, and which rendered him who came into the possession of its key nearly the equal of Brahma himself. The Brahm-atma alone possessed this key, and transmitted it in a sealed casket to his successor.

The Apostle Peter was never in Rome and that his real name was Simon bar Jonas, whom Jesus renamed Peter, the 'Rock', which was a synonym for 'Perfect.' Continuing in the second volume of HPB's Isis Unveiled:

The very apostolic designation *Peter* is from the Mysteries. The hierophant or supreme pontiff bore the Chaldean title *Peter*, or interpreter. The names Phtah, Peth'r, the residence of Balaam, Patara, and Patras, the names of oracle-cities, *pateres* or *pateras* and, perhaps, Buddha,¹³ all come from the same root. Jesus says: "Upon this *petra* I will build my Church, and the gates, or rulers of Hades, shall not prevail against it"; meaning by *petra* the rock-temple, and by metaphor, the Christian Mysteries; the adversaries to which were the old mystery-gods of the underworld, who were worshipped in the rites of Isis, Adonis, Atys, Sabazius, Dionysus, and the Eleusinia. No *apostle* Peter was ever at Rome; but the Pope, seizing the sceptre of the *Pontifex Maximus*, the keys of Janus and Kubele, and adorning his Christian head with the cap of the *Magna Mater*, copied from that of the tiara of Brahm-atma, the Supreme Pontiff of the Initiates of old India, became the successor of the Pagan high priest, the real Peter-Roma, or *Petroma*.¹⁴

Blavatsky is making an argument to show that all the mysteries, including the Egyptian, that lead to the Christian mysteries had their origin in India...

Recently the mass of cumulative evidence has been re-inforced to an extent which leaves little, if any, room for further controversy. A conclusive opinion is furnished by too many scholars to doubt the fact that India was the *Alma-Mater*, not only of the civilization, arts, and sciences, but also of all the great religions of antiquity; Judaism, and hence Christianity, included. Herder places the cradle of humanity in India, and shows Moses as a clever and relatively *modern* compiler of the ancient Brahmanical traditions: "The river which encircles the country (India) is the sacred Ganges, which all Asia considers as the paradisaical river. There, also, is the biblical Gihon, which is none else but the Indus. The Arabs call it so unto this day, and the names of the countries watered by it are yet existing among the Hindus." Jacolliot claims to have translated every ancient palm-leaf manuscript which he had the fortune of being allowed by the Brahmans of the pagodas to see. In one of his translations, we found passages which reveal to us the *undoubted origin of the keys* of St. Peter, and account for the subsequent adoption of the symbol by their Holinesses, the Popes of Rome.

¹³ HPB's Footnote: E. Pococke gives the variations of the name Buddha as: Bud'ha, Buddha, Booddha, Butta, Pout, Pote, Pto, Pte, Phthe, Phtha, Phut, etc., etc. See "India in Greece," Note, Appendix, 397.

¹⁴ HPB's Footnote: The tiara of the Pope is also a perfect copy of that of the Dalai-Lama of Thibet.

However, the Petrine doctrine was Jewish in origin and not Pauline, though it was the Pauline form of Christianity that would come to be called Orthodox while the Roman church used the name of Peter, the 'Rock' for its authority and indeed, for the perfection of its Pope, who could speak 'Ex Cathedra.' In The Petrine Gospel, we read:

THE EARLY CHURCH was born in Jerusalem on the day of Pentecost. Virtually all its members were practicing Jews first led by the apostles Peter, James and John and, later, by James, the brother of Jesus. Because all the members held their possessions in common and abstained from work, they became known as Ebionites (Aramaic for "Poor Ones"). They remained in Jerusalem until the first revolt and the siege by the Roman general, Vespasian (66 CE). They then fled to Pella, across the Jordan, and remained there for generations. Meanwhile, they regarded themselves as the preeminent authority for the "church" and engaged in missionary and counter-missionary activities throughout the Middle East, Africa and Europe.

Peter, James and John were very close to Jesus from the beginning of his ministry. Of course, the siblings of Jesus were with him from his early childhood. Together, the early disciples and siblings believed that they were the only ones who truly perceived who Jesus really was:

1. They were convinced that Jesus was the natural son of Joseph and Mary. In fact, it was through Joseph that Jesus had descended from King David (Matthew 1:1-17; Luke 3:23-38). They knew that Jesus had left his work as a carpenter soon after the age of 30, following his decision to visit his cousin, John the Baptist, who was ministering at the Jordan River (Luke 3:16, 21-23).
2. They witnessed Jesus' baptism at the Jordan and the subsequent descent of the Spirit as a dove upon him. They believed that the Spirit was an ethereal and heavenly angelic power who came down as the Christ (Messiah = Anointed) to possess Jesus, the earthly man. Possessed by Christ (possessional Christology), Jesus then began his prophetic ministry.
3. They believed that when Jesus incurred the wrath of the Jews for his blasphemy and of the Romans for treason, he was condemned and taken to Calvary. At Calvary they believed that Christ immediately left Jesus and returned safely to heaven. It was the prophetic man, Jesus alone, who suffered, died and was buried in the tomb.
4. They believed that on the third day the man, Jesus, was "spiritually" raised from the dead. Forty days later, after a number of "spiritual" appearances, Jesus' soul was taken to heaven.
5. They believed that the resurrection and ascension of Jesus signified that the kingdom of heaven indeed had already come. All that God promised had already occurred. This was fully confirmed on Pentecost when the Spirit descended upon the believers, just as it had upon Jesus at the Jordan. In fact, they thought that "they were already spiritual, even perfect, that in baptism they had been raised from eternal death to eternal life. When they died, their body would lie a-mouldering in the grave, but their soul would go marching on."

In firmly maintaining their convictions, the Jerusalem believers sent Peter and John to Samaria to baptize Philip's converts with the Holy Spirit (Acts 8:14-17). It was here that Peter encountered Simon Magus, the reputed founder of Gnostic Christianity. Later, the believers sent Peter and other Jerusalem agents to Antioch, Galatia and elsewhere to confront Paul and his mission. Also, they commissioned Silas to accompany Paul to Thessalonica in order to monitor his ministry. Because of their possessional Christology, the Petrine/Ebionite believers did everything possible to preserve the traditional Jewish concept of the promised Messiah — probably even conspiring in Paul's eventual arrest, imprisonment and martyrdom.

The Christian mysteries then centers itself on the idea that a divine descent possesses one with the ability to perceive that which is beyond the material world and manifesting a relationship with this divinity within the material body. The idea of god in man (Tiphareth) becomes the essential teaching and revelation as demonstrated through the ceremony of the Eucharist. Regarding the perversion of the ancient mysteries, HPB notes with probably one of the clearest statements I've ever read on the matter:

But, if the knowledge of the occult powers of nature opens the spiritual sight of man, enlarges his intellectual faculties, and leads him unerringly to a profounder veneration for the Creator, on the other hand ignorance, dogmatic narrow-mindedness, and a childish fear of looking to the bottom of things, invariably leads to fetish-worship and superstition...Origen, Clemens Alexandrinus, Chalcidius, Methodius, and Maimonides, on the authority of the *Targum* of Jerusalem, the orthodox and greatest authority of the Jews, held that the first two words in the book of *Genesis* -- B-RASIT, mean *Wisdom*, or the *Principle*.

And that the idea of these words meaning "*in the beginning*" was never shared but by the profane, who were not allowed to penetrate any deeper into the esoteric sense of the sentence. Beausobre, and after him Godfrey Higgins, have demonstrated the fact. "All things," says the *Kabala*, "are derived from one great Principle, and this principle is the *unknown* and *invisible* God. From Him a substantial power immediately proceeds, which is the *image of God*, and the source of all subsequent emanations.

This second principle sends forth, by the *energy* (or *will* and *force*) of emanation, other natures, which are more or less perfect, according to their different degrees of distance, in the scale of emanation, from the First Source of existence, and which constitute different worlds, or orders of being, all united to the eternal power from which they proceed. **Matter is nothing more than the most remote effect of the emanative energy** of the Deity. The material world receives its form from the immediate agency of powers far beneath the First Source of Being

The preceding quote perfectly illustrates the idea that understanding duality as a teaching of the White School of Magick, we learn that the physical manifestation is just as real as the spiritual; it descends from the spiritual source of being and is not in itself Maya or illusion. Only our perception of it creates the Maya; but in comprehending the spirit, we must be able to see this. HPB continues...

... Beausobre makes St. Augustine the Manichean say thus: 'And if by *Rasit* we understand the *active Principle* of the creation, instead of its *beginning*, in such a case we will clearly perceive that Moses never meant to say that heaven and earth were the first works of God. He only said that God created heaven and earth *through the Principle*, who is His Son. It is not the *time* he points to, but to the immediate author of the creation.' Angels, according to Augustine, were created *before* the firmament, and according to the esoteric interpretation, the heaven and earth were created after that, evolving from the *second* Principle or the Logos -- the creative Deity.

"The word *principle*," says Beausobre, "does not mean that the heaven and earth were created before anything else, for, to begin with, the *angels* were created before that; but that God did everything through His Wisdom, which is His *Verbum*, and which the Christian *Bible* named the *Beginning*," thus adopting the exoteric meaning of the word abandoned to the multitudes. The *Kabala* -- the Oriental as well as the Jewish -- shows that a number of *emanations* (the Jewish Sephiroth) issued from the *First* Principle, the chief of which was *Wisdom*. This Wisdom is the Logos of Philo, and Michael, the chief of the Gnostic Eons; it is the Ormazd of the Persians; *Minerva*, goddess of wisdom, of the Greeks, who emanated from the head of Jupiter; and the second Person of the Christian Trinity. The early Fathers of the Church had not much to exert their imagination; they found a ready-made doctrine that had existed in every theogony for thousands of years before the Christian era. Their trinity is but the trio of Sephiroth, the first three kabalistic *lights* of which Moses Nachmanides says, that "*they have never been seen by any one*; there is not any defect in them, nor any disunion." The first eternal number is the Father, or the Chaldean primeval, invisible, and incomprehensible *chaos*, out of which proceeded the *Intelligible* one. The Egyptian Phtah, or "the *Principle of Light* -- not the light itself, and the Principle of Life, though himself *no* life." The *Wisdom* by which the Father created the heavens is the *Son*, or the kabalistic androgynous Adam Kadmon. The Son is at once the male *Ra*, or Light of Wisdom, Prudence or *Intelligence*, Sephira, the female part of Himself; while from this dual being proceeds the third emanation, the Binah or Reason, the second Intelligence -- the Holy Ghost of the Christians. Therefore, strictly speaking, there is a TETRAKTIS or quaternary, consisting of the Unintelligible First monad, and its triple emanation, which properly constitute our Trinity.

How then avoid perceiving at once, that had not the Christians purposely disfigured in their interpretation and translation the Mosaic *Genesis* to fit their own views, their religion, with its present dogmas, would have been impossible? The word Rasit, once taught in its new sense of the *Principle* and not the *Beginning*, and the anathematized doctrine of emanations accepted, the position of the second trinitarian personage becomes untenable. For, if the angels are the *first* divine emanations from the Divine Substance, and were in existence *before* the Second Principle, then the anthropomorphized *Son* is at best an emanation like themselves, and cannot be God *hypostatically* any more than our visible works are ourselves. That these metaphysical subtleties never entered into the head of the honest-minded, sincere Paul, is evident; as it is furthermore evident, that like all learned Jews he was well acquainted with the doctrine of emanations and never thought of corrupting it. How can any one imagine that Paul identified the *Son* with the *Father*, when he tells us that God made Jesus "a *little lower* than the angels" (*Hebrews* ii. 9), and a *little higher* than Moses! "For this MAN was counted worthy of more glory than Moses" (*Hebrews* iii. 3). Of whatever, or how many forgeries, interlined later in the *Acts*, the Fathers are guilty we know not; but that Paul never considered Christ more than a man "full of the Spirit of God" is but too evident: "In the *arche* was the *Logos*, and the Logos was adnate to the Theos."

Wisdom, the first emanation of En-Soph; the Protogonos, the Hypostasis; the Adam Kadmon of the kabalist, the Brahma of the Hindu; the Logos of Plato, and the "*Beginning*" of St. John -- is the Rasit -- ראשית, of the *Book of Genesis*. If rightly interpreted it overturns, as we have remarked, the whole elaborate system of Christian theology, for it proves that behind the *creative* Deity, there was a HIGHER god; a planner, an architect; and that the former was but His executive agent -- a simple POWER!

This last paragraph explains the Gnostic viewpoint on the Demiurge in contrast with the Pleroma.

How then avoid perceiving at once, that had not the Christians purposely disfigured in their interpretation and translation the Mosaic *Genesis* to fit their own views, their religion, with its present dogmas, would have been impossible? The word *Rasit*, once taught in its new sense of the *Principle* and not the *Beginning*, and the anathematized doctrine of emanations accepted, the position of the second trinitarian personage becomes untenable. For, if the angels are the *first* divine emanations from the Divine Substance, and were in existence *before* the Second Principle, then the anthropomorphized *Son* is at best an emanation like themselves, and cannot be God *hypostatically* any more than our visible works are ourselves. That these metaphysical subtleties never entered into the head of the honest-minded, sincere Paul, is evident; as it is furthermore evident, that like all learned Jews he was well acquainted with the doctrine of emanations and never thought of corrupting it. How can any one imagine that Paul identified the *Son* with the *Father*, when he tells us that God made Jesus "a *little lower* than the angels" (*Hebrews* ii. 9), and a *little higher* than Moses! "For this MAN was counted worthy of more glory than Moses" (*Hebrews* iii. 3). Of whatever, or how many forgeries, interlined later in the *Acts*, the Fathers are guilty we know not; but that Paul never considered Christ more than a man "full of the Spirit of God" is but too evident: "In the *arche* was the *Logos*, and the Logos was adnate to the Theos."

The anthropomorphized Jesus is something I don't believe the original Gnostics ever intended to come to be. It seems rather that this was their Adam Kadmon, an allegorical hypostasis (the underlying or essential part of anything as distinguished from attributes; substance, essence, or essential principle). The perversion of the mysteries happens when these mysteries are given to the profane. This is why as Blavatsky says over and over again, Plato and the mystery schools, the Qabalistic Jews, the Brahmin, the Egyptian priests and so many others, kept these mysteries a secret.

Blavatsky has quite a bit to say on Peter (PTR); the connection of this phrase to Qabalism as well as to ancient Egypt and India. For the first time, she mentions Jesus as a Nazar (set apart) and that Paul (hated by Simon PTR) was a part of the Greek Mystery Schools.

Another proof that Paul belonged to the circle of the "Initiates" lies in the following fact. The apostle had his head shorn at Cencrea (where Lucius, *Apulcius*, was initiated) because "he had a vow." The *nazars* -- or set apart -- as we see in the Jewish Scriptures, had to cut their hair which they wore long, and which "no razor touched" at any other time, and sacrifice it on the altar of initiation. And the nazars were a class of Chaldean theurgists. We will show further that Jesus belonged to this class.

The tradition of 'revelation' exists, clearly, at this time; and has its roots in Hinduism, with the Book of Revelation, credited to the Apostle John, actually being written by a Jewish Qabalist.

This expression, master-builder, used only *once* in the whole *Bible*, and by Paul, may be considered as a whole revelation. In the Mysteries, the third part of the sacred rites was called *Epopteia*, or revelation, reception into the secrets. In substance it means that stage of divine clairvoyance when everything pertaining to this earth disappears, and earthly sight is paralyzed, and the soul is united free and pure with its Spirit, or God. But the real significance of the word is "overseeing," from [[*optomai*]] -- *I see myself*. In Sanscrit the word *evapto* has the same meaning, as well as *to obtain*¹⁵. The word *epopteia* is a compound one, from [[*Epi*]] -- upon, and [[*optomai*]] -- to look, or an overseer, an inspector -- also used for a master-builder.

As Professor Wilder happily suggests: "In the Oriental countries the designation פִּתְרֵן , Peter (in Phoenician and Chaldaic, an interpreter) appears to have been the title of this personage (the hierophant). . . . There is in these facts some reminder of the peculiar circumstances of the Mosaic Law . . . and also of the claim of the Pope to be the successor of Peter, the hierophant or interpreter of the Christian religion."*

* "Introd. to Eleus. and Bacchic Mysteries," p. x. Had we not trustworthy kabalistic tradition to rely upon, we might be, perhaps, forced to question whether the authorship of the Revelation is to be ascribed to the apostle of that name. He seems to be termed John the Theologist.

¹⁵ HPB Footnote: In its most extensive meaning, the Sanscrit word has the same literal sense as the Greek term; both imply "revelation," by no human agent, but through the "receiving of the sacred drink." In India the initiated received the "Soma," sacred drink, which helped to liberate his soul from the body; and in the Eleusinian Mysteries it was the sacred drink offered at the Epopteia. The Grecian Mysteries are wholly derived from the Brahmanical Vedic rites, and the latter from the ante-vedic religious Mysteries -- primitive Buddhist philosophy.

An inscription found on the coffin of Queen Mentuhept, of the eleventh dynasty (2250 B.C.), now proved to have been transcribed from the seventeenth chapter of the *Book of the Dead* (dating not later than 4500 B.C.), is more than suggestive. This monumental text contains a group of hieroglyphics, which, when interpreted, read thus:

PTR. RF. SU.
Peter- ref- SU.

This word, **PTR**, was partially interpreted, owing to another word similarly written in another group of hieroglyphics, on a stele, the sign used for it being an opened eye. Bunsen mentions as another explanation of **PTR** -- "to show." "It appears to me," he remarks, "that our **PTR** is literally the old Aramaic and Hebrew 'Patar,' which occurs in the history of Joseph as the specific word for *interpreting*; whence also *Pitrum* is the term for interpretation of a text, a dream."

In a manuscript of the first century, a combination of the Demotic and Greek texts, and most probably one of the few which miraculously escaped the Christian vandalism of the second and third centuries, when all such precious manuscripts were burned as magical, we find occurring in several places a phrase, which, perhaps, may throw some light upon this question. One of the principal heroes of the manuscript, who is constantly referred to as "the Judean Illuminator" or Initiate, [[*Teleiotes*]], is made to communicate but with his *Patar*; the latter being written in Chaldaic characters. Once the latter word is coupled with the name *Shimeon*. Several times, the "Illuminator," who rarely breaks his contemplative solitude, is shown inhabiting a [[*Krupte*]] (cave), and teaching the multitudes of eager scholars standing outside, not orally, but through this *Patar*. The latter receives the words of wisdom by applying his ear to a circular hole in a partition which conceals the teacher from the listeners, and then conveys them, with explanations and glossaries, to the crowd. This, with a slight change, was the method used by Pythagoras, who, as we know, never allowed his neophytes to see him during the years of probation, but instructed them from behind a curtain in his cave.

Exploring further, this Papal claim to **PTR** and its connotations to a spiritual hierarchy, we find this most interesting paragraph in Blavatsky's writing:

Moreover, in Book I., of the Hindu *Genesis*, or *Book of Creation of Manu*, the *Pitris* are called the *lunar* ancestors of the human race. They belong to a race of beings different from ourselves, and cannot properly be called "human spirits" in the sense in which the spiritualists use this term. This is what is said of them:

"Then they (the gods) created the Jackshas, the Rakshasas, the Pisatshas, the Gandarbas and the Apsaras, and the Asuras, the Nagas, the Sarpas and the Suparnas,** and the Pitris -- *lunar ancestors of the human race*" (See *Institutes of Manu*, Book I., sloka 37, where the Pitris are termed "progenitors of mankind").

The Pitris are a distinct race of spirits belonging to the mythological hierarchy or rather to the kabalistical nomenclature, and must be included with the good genii, the daemons of the Greeks, or the inferior gods of the invisible world; and when a fakir attributes his phenomena to the Pitris, he means only what the ancient philosophers and theurgists meant when they maintained that all the "miracles" were obtained through the intervention of the gods, or the good and bad daemons, who control the powers of nature, the *elementals*, who are subordinate to the power of him "who knows." A ghost or human phantom would be termed by a fakir *palit*, or *chutna*, as that of a female human spirit *pichhalpai*, not *pitris*. True, *pitara* means (plural) fathers, ancestors; and *pitra-i* is a kinsman; but these words are used in quite a different sense from that of the Pitris invoked in the mantras.

The etymological connection seems obvious; but certainly, for the Qabalists (and in light of the intimate connection between the Qabalah and the Book of Genesis), these Pitris, are the Watcher Gods; the ones called Annunaki and Nephilim. They provide such miracles as praeternatural communication (production of Apocalypses) as much as they bestow other abilities akin to the lower astral or elemental plane.

ON THE IDENTITY AND DIFFERENCES OF THE INCARNATING POWERS.

THE Progenitors of Man, called in India "Fathers," Pitara or Pitris, are the creators of our bodies and lower principles. They are ourselves, as the *first personalities*, and *we are they*. Primeval man would be "the bone of their bone and the flesh of their flesh," if they had body and flesh. As stated, they were "*lunar* Beings."

The Endowers of man with his conscious, immortal EGO, are the "Solar Angels" -- whether so regarded metaphorically or literally. The mysteries of the Conscious EGO or human Soul are great. The esoteric name of these "Solar Angels" is, literally, the "Lords" (*Nath*) of "persevering ceaseless devotion" (*pranidhana*). Therefore they of the *fifth* principle (*Manas*) seem to be

connected with, or to have originated the system of the Yogis who make of *pranidhana* their *fifth* observance (see *Yoga Shastra*, II., 32.) It has already been explained why the trans-Himalayan Occultists regard them as evidently identical with those who in India are termed *Kumaras*, *Agnishwattas*, and the *Barhishads*.

The involutory pattern at this center point breeds its own perfection. It is the becoming and manifested-being identifying with the spark of Spirit from which it truly originates and takes to a great height of which the Secret Chiefs belong. Because of this differentiation, the ONE has become more conscious of itself; what the A.'.A.'. refers to as becoming 'fully human' as it harnesses that Gnosis in each differentiated aspect. The Sun is the star of our solar system. And yet stars are constantly being made; we each being a solar system unto ourselves.

How precise and true is Plato's expression, how profound and philosophical his remark on the (human) soul or EGO, when he defined it as "a compound of the *same* and the *other*." And yet how little this hint has been understood, since the world took it to mean that the soul was the breath of God, of Jehovah. It is "the *same* and the *other*," as the great Initiate-Philosopher said; for the EGO (the "Higher Self" when merged with and in the Divine Monad) is Man, and yet the *same* as the "OTHER," the Angel in him incarnated, as the same with the universal MAHAT.

And so we each have this higher nature the is 'the other', by the very nature of our differentiation. There is the Nephesh or soul that clings to the unconscious, even shamanistic plane of the Moon and that has its own karma. The exploration of the Nightside of the Tree involves this and its primal and creative faculties of the evolutionary furnace. And then there is the other; that higher nature and EGO (positively framed in contrast with the teachings of the Yellow and the Black schools of Magick) that is the compound of the Nephesh in its developed structure and connected to its starry nature, which is of the same mind as the ONE; being of the same substance. This H.G.A. is then the thinker, the one behind the stream-of-consciousness that is our minds. It is the generator of thoughts and the generator of dreams. From this emerges the Gnostic Dialogue that is so eloquently expressed in Liber LXV.

The great classics and philosophers felt this truth, when saying that "*there must be something within us which produces our thoughts. Something very subtle; it is a breath; it is fire; it is ether; it is quintessence; it is a slender likeness; it is an intellection; it is a number; it is harmony. . . .*" (*Voltaire*).

THEIR FATHERS WERE THE SELF-BORN. THE SELF-BORN, THE CHHAYA FROM THE BRILLIANT BODIES OF THE LORDS, THE FATHERS, THE SONS OF TWILIGHT

The "shadows," or *Chhayas*, are called the sons of the "self-born," as the latter name is applied to all the gods and Beings born through the WILL, whether of Deity or Adept. The *Homunculi* of Paracelsus would, perhaps, be also given this name, though the latter process is on a far more material plane. The name "Sons of Twilight" shows that the "Self-born" progenitors of our doctrine are identical with the Pitris of the Brahmanical system, as the title is a reference to their mode of birth, these Pitris being stated to have issued from Brahma's "body of twilight." (*See the Puranas.*)

Thelemic doctrine teaches that the Adept obtains the capacity to choose the nature of his or her next incarnation. These fathers or Pitris can be said to be the eldest Initiates or Secret Chiefs; existing with human perfection, yet without the necessity of physical bodies.

"The Sons of Fire" — because they are the first Beings (in the Secret Doctrine they are called "Minds"), evolved from Primordial Fire. "The Lord is a consuming Fire" (Deuteronomy iv. 24); "The Lord (Christos) shall be revealed with his mighty angels in flaming fire" (2 Thessal. i. 7, 8). The Holy Ghost descended on the Apostles like "cloven tongues of fire," (Acts ii. v. 3); Vishnu will return on *Kalki*, the White Horse, as the last Avatar amid fire and flames; and *Sosiosh* will be brought down equally on a White Horse in a "tornado of fire." "And I saw heaven open and behold a white horse, and he that sat upon him . . . is called the Word of God," (Rev. xix. 13) amid flaming Fire. Fire is AEther in its purest form, and hence is not regarded as matter, but it is the unity of AEther — the second manifested deity — in its universality. But there are two "Fires" and a distinction is made between them in the Occult teachings. The first, or the purely *Formless and invisible* Fire concealed in the *Central Spiritual Sun*, is spoken of as "triple" (metaphysically); while the Fire of the manifested Kosmos is Septenary, throughout both

the Universe and our Solar System. "The fire or knowledge burns up all action on the plane of illusion," says the commentary. "Therefore, those who have acquired it and are emancipated, are called 'Fires.'" Speaking of the **seven** senses symbolised as **Hotris**, priests, the Brahmana says in **Anugita**: "Thus these **seven** (senses, smell and taste, and colour, and sound, etc., etc.) are the causes of emancipation;" and the commentator adds: "It is from these seven from which the Self is to be emancipated. 'I' (am here devoid of qualities) must mean the Self, not the Brahmana who speaks." ("**Sacred Books of the East**," ed. by Max Muller, Vol. VIII., 278.)

The Secret Chiefs are then ones who maintain the chain of causation (Nidana), which is why their hidden wisdom is passed on to humanity through lineages and schools of thought. As Blavatsky relates below, this chain of causation, which we might call Dharma is IAO.

This was the Army of the Voice — the Divine Septenary. The sparks of the seven are subject to, and the servants of, the first, second, third, fourth, fifth, sixth, and the seventh of the seven (**a**). These ("**sparks**") are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana — the Oi-Ha-Hou (**the permutation of Oeahoo**) (**b**).

(**a**) This Sloka gives again a brief analysis of the Hierarchies of the Dhyana Chohans, called Devas (gods) in India, or the conscious intelligent powers in Nature. To this Hierarchy correspond the actual types into which humanity may be divided; for humanity, as a whole, is in reality a materialized though as yet imperfect expression thereof. The "army of the Voice" is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the cause — Divine Thought...The "Army of the Voice," is the prototype of the "Host of the Logos," or the "word" of the Sepher Jezirah, called in the Secret Doctrine "the One Number issued from No-Number" — the One Eternal Principle. The esoteric theogony begins with the One, manifested, therefore not eternal in its presence and being, if eternal in its essence; the number of the numbers and numbered — the latter proceeding from the Voice, the feminine Vach, Satarupa "of the hundred forms," or Nature. It is from this number 10, or creative nature, the Mother (the occult cypher, or "nought," ever procreating and multiplying in union with the Unit "1," one, or the Spirit of Life), that the whole Universe proceeded.

(**b**) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature. That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time.

The examination of nature by the ancients interpreted through Gnosticism shows the Earth to be separate, even an aberration by an errant creator god, the Demiurge. The origin of this becomes corroborated with the discovery of the fact that the North Star does move and that indeed the center of the Milky Way Galaxy is not the Sun, but a black hole, as discussed elsewhere in this work. This is addressed in a less allegorical manner in the Secret Doctrine:

The Occult Doctrine rejects the hypothesis born out of the Nebular Theory, that the (seven) great planets have evolved from the Sun's central mass, not of this our visible Sun, at any rate. The first condensation of Cosmic matter of course took place about a central nucleus, its parent Sun; but our sun, it is taught, merely detached itself earlier than all the others, as the rotating mass contracted, and is their elder, bigger brother therefore, not their father. The eight Adityas, "the gods," are all formed from the eternal substance (Cometary matter* — the Mother) or the "World-Stuff" which is both the fifth and the sixth cosmic Principle, the Upadhi or basis of the Universal Soul, just as in man, the Microcosm, Manas (the Mind-Principle, or the human Soul) is the Upadhi of Buddhi (the divine Soul).

* This Essence of Cometary matter, Occult Science teaches, is totally different from any of the chemical or physical characteristics with which modern science is acquainted. It is homogeneous in its primitive form beyond the Solar Systems, and differentiates entirely once it crosses the boundaries of our Earth's region, vitiated by the atmospheres of the planets and the already compound matter of the interplanetary stuff, heterogeneous only in our manifested world.

This Demiurge in the Gnostic myth, robs the Archon Sophia, who illicitly created 'him', of her energy and power in order to create this separate plane of existence. Again, The Secret Doctrine addresses this without the veiled symbolism.

There is a whole poem on the pregenetic battles fought by the growing planets before the final formation of Kosmos, thus accounting for the seemingly disturbed position of the systems of several planets, the plane of the satellites of some (of Neptune and Uranus, for instance, of which the ancients knew nothing, it is said) being tilted over, thus giving them an

appearance of retrograde motion. These planets are called the warriors, the Architects, and are accepted by the Roman Church as the leaders of the heavenly Hosts, thus showing the same traditions. Having evolved from Cosmic Space, and before the final formation of the primaries and the annulation of the planetary nebula, the Sun, we are taught, drew into the depths of its mass all the Cosmic vitality he could, threatening to engulf his weaker “brothers” before the law of attraction and repulsion was finally adjusted; after which he began feeding on “The Mother’s refuse and sweat”; in other words, on those portions of Ether (the “breath of the Universal Soul”) of the existence and constitution of which science is as yet absolutely ignorant. A theory of this kind having been propounded by Sir William Grove (see “*Correlation of the Physical Forces*,” 1843, p. 81; and “*Address to the British Association*, 1866”), who theorized that the systems “are gradually changing by atmospheric additions or subtractions, or by accretions and diminutions arising from nebular substances” . . . and again that “the Sun may condense gaseous matter as it travels in Space and so heat may be produced” — the archaic teaching seems scientific enough, even in this age. Mr. W. Mattieu Williams suggested that the diffused matter or Ether which is the recipient of the heat radiations of the Universe is thereby drawn into the depths of the solar mass. Expelling thence the previously condensed and thermally exhausted Ether, it becomes compressed and gives up its heat, to be in turn itself driven out in a rarified and cooled state, to absorb a fresh supply of heat, which he supposes to be in this way taken up by the Ether, and again concentrated and redistributed by the Suns of the Universe.

This is about as close an approximation to the Occult teachings as Science ever imagined; for Occultism explains it by “the dead breath” given back by Marttanda and his feeding on the “sweat and refuse” of “Mother Space.” What could affect Neptune,¹⁶ Saturn and Jupiter, but little, would have killed such comparatively small “Houses” as Mercury, Venus and Mars. As Uranus was not known before the end of the eighteenth century, the name of the fourth planet mentioned in the allegory must remain to us, so far, a mystery.

The “Breath” of all the “seven” is said to be Bhaskara (light-making), because they (the planets) were all comets and suns in their origin. They evolve into Manvantaric life from primaeva Chaos (now the noumenon of irresolvable nebulae) by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary, “Thus the Sons of Light clothed themselves in the fabric of Darkness.” They are called allegorically “the Heavenly Snails,” on account of their (to us) formless intelligences inhabiting unseen their starry and planetary homes, and, so to speak, carrying them as the snails do along with themselves in their revolution. The doctrine of a common origin for all the heavenly bodies and planets, was, as we see, inculcated by the Archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. Heat (the Breath), attraction and repulsion — the three great factors of Motion — are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a “Night of Brahma,” during which eternal matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns — passing gradually into objectivity gaseous, radiant, cosmic, the one “Whirlwind” (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths — the Dhyana Chohans.

Finally, it is in the Pistis Sophia that Jesus gives to his disciples a qabalistic interpretation of IAO; considered to be the Greek interpretation of the Hebrew name for God: Yahweh.

Referring specifically to IAO, he details the letters in the following manner:

I = Iota = Because the Universe hath gone forth

A = Alpha = Because it will turn itself back again

O = Omega = Because the completion of all the completeness will take place



¹⁶ HPB Footnote: When we speak of Neptune it is not as an Occultist but as a European. The true Eastern Occultist will maintain that, whereas there are many yet undiscovered planets in our system, Neptune does not belong to it, his apparent connection with our sun and the influence of the latter upon Neptune notwithstanding. This connection is *mayavic*, imaginary, they say.

Notes on Pi

Pi (Π) is one of the most ancient numbers in antiquity. It denotes the number of times that a circle's diameter will fit around the circle. The number cannot be calculated to perfect precision; going on ad infinitum, without even a pattern emerging. And it's considered a transcendental number in that it can't be expressed as a finite series in any of the operations of arithmetic or algebra.

Considered indescribable and impossible to locate, it was/is seen as a transcendental number. Though modern physics finds its prevalence in nature; particularly in the lights of the Moon and Sun, as well as the double helix of the DNA, which revolves around it and therefore connects it with the ancient symbol of the Cadeucus. Indeed all natural phenomena and all objects of nature are involved with it; a very special number indeed. Madame Blavatsky writes in The Secret Doctrine:

The Circle was with every nation the symbol of the Unknown — “Boundless Space,” the abstract garb of an ever present abstraction — the Incognisable Deity. It represents limitless Time in Eternity. The Zeroana Akerne is also the “Boundless Circle of the Unknown Time,” from which Circle issues the radiant light — the Universal Sun, or Ormazd — and the latter is identical with Kronos, in his AEolian form, that of a Circle. For the circle is Sar, and Saros, or cycle, and was the Babylonian god whose circular horizon was the visible symbol of the invisible, while the sun was the one Circle from which proceeded the Cosmic orbs, and of which he was considered the leader. Zero-ana, is the Chakra or circle of Vishnu, the mysterious emblem which is, according to the definition of a mystic, “a curve of such a nature that as to any, the least possible part thereof, if the curve be protracted either way it will proceed and finally re-enter upon itself, and form one and the same curve — or that which we call the circle.” No better definition could thus be given of the natural symbol and the evident nature of Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyan Chohans, or the Rishis, the primitive seven, and the nine, without, and ten, including, their synthetical unit; from which it steps into Man...while the trans-Himalayan Chakra has inscribed within it

 (triangle, first line, cube, second line, and a pentacle with a dot in the centre thus: , and some other

variations), the Kabalistic circle of the Elohim reveals, when the letters of the word אלהים (Alhim or Elohim) are numerically read, the famous numerals 13514, or by anagram 31415 — the astronomical [[pi]] (pi) number, or the hidden meaning of Dhyan-Buddhas, of the Gebers, the Geborim, the Kabeiri, and the Elohim, all signifying “great men,” “Titans,” “Heavenly Men,” and, on earth, “the giants.”¹⁷

Besides showing the circle and the curves of nature found in all organic forms, Π also becomes involved in the Platonically perfect forms of the human intellect; including the triangle, the square and the Pentagram. It even becomes connected with the most sacred of numbers, seven, as detailed in the Blavatsky quote below.

“The Three, the One, the Four, the One, the Five” (in their totality — twice seven) represent 31415 — the numerical hierarchy of the Dhyan-Chohans of various orders, and of the inner or circumscribed world.† When placed on the boundary of the great circle of “Pass not,” called also the Dhyanipasa, the “rope of the Angels,” the “rope” that hedges off the phenomenal from the noumenal Kosmos, (not falling within the range of our present objective consciousness); this number, when not enlarged by permutation and expansion, is ever 31415 anagrammatically and Kabalistically, being both the number of the circle and the mystic Svastica, the twice seven once more; for whatever way the two sets of figures are counted, when added separately, one figure after another, whether crossways, from right or from left, they will always yield fourteen. Mathematically they represent the well-known calculation, namely, that the ratio of the diameter to the circumference of a circle is as 1 to 3.1415, or the value of the [[pi]] (pi), as this ratio is called — the symbol [[pi]] being always used in mathematical formulae to express it. This set of figures must have the same meaning, since the 1 : 314,159, and then again 1 : 3 : 1,415,927 are worked out in the secret calculations to express the various cycles and ages of the “first born,” or 311,040,000,000,000 with fractions, and yield the same 13,415 by a process we are not concerned with at present. And it may be shown that Mr. Ralston Skinner, author of *The Source of Measures*, reads the Hebrew word Alhim in the same number values, by omitting, as said, the ciphers and by permutation — 13,514: since א (a) is 1 : ל (l) is 3 (or 30); ה (h) is 5; י (i) 1 for 10; and מ (m) is 4 (40), and anagrammatically — 31,415 as explained by him.

Thus, while in the metaphysical world, the circle with the one central Point in it has no number, and is called Anupadaka (parentless and numberless) — viz., it can fall under no calculation, — in the manifested world the mundane Egg or Circle is

¹⁷ These “giants” are of course, the Nephilim of which the Enochian literature is concerned.

circumscribed within the groups called the Line, the Triangle, the Pentacle, the second Line and the Cube (or 13514); and when the Point having generated a Line, thus becomes a diameter which stands for the androgynous Logos, then the figures become 31415, or a triangle, a line, a cube, the second line, and a pentacle. "When the Son separates from the Mother he becomes the Father," the diameter standing for Nature, or the feminine principle. Therefore it is said: "In the world of being, the one Point fructifies the Line — the Virgin Matrix of Kosmos (the egg-shaped zero) — and the immaculate Mother gives birth to the form that combines all forms." Prajapati is called the first procreating male, and "his Mother's husband." This gives the key-note to all the later divine sons from immaculate mothers. It is greatly corroborated by the significant fact that Anna (the name of the Mother of the Virgin Mary) now represented by the Roman Catholic church as having given birth to her daughter in an immaculate way ("Mary conceived without sin"), is derived from the Chaldean Ana, heaven, or Astral Light, Anima Mundi; whence Anaitia, Devi-durga, the wife of Siva, is also called Annapurna, and Kanya, the Virgin; "Uma-Kanya" being her esoteric name, and meaning the "Virgin of light," Astral Light in one of its multitudinous aspects.

Obviously Π is also connected with the Vesica Piscis as the egg-shaped "Virgin Matrix of Kosmos," which as the "Virgin of light" and representing the astral light; even the night side of the Tree-of-Life, takes us to the Abyss where Π becomes...

...an impassible barrier between the personal Ego and the impersonal Self, the Noumenon and Parent-Source of the former. Hence the allegory. They circumscribe the manifested world of matter within the Ring "Pass-Not." This world is the symbol (objective) of the One divided into the many, on the planes of Illusion, of Adi (the "First") or of Eka (the "One"); and this One is the collective aggregate, or totality, of the principal Creators or Architects of this visible universe....Astronomically, the "Ring Pass-Not" that the Lipika trace around the Triangle, the First One, the Cube, the Second One, and the Pentacle to circumscribe these figures, is thus shown to contain the symbol of 31415 again, or the coefficient constantly used in mathematical tables (the value of $[[\pi]]$, pi), the geometrical figures standing here for numerical figures.

Regarding the idea of the Dhyani Chohans. First, Blavatsky quotes "a very learned admirer of Jewish Esotericism:"

The *Kabbalah* says expressly that Elohim is a "general abstraction," what we call in mathematics "a constant co-efficient," or a "general function," entering into all construction, not particular; that is, by the general ratio 1 to 31415, the [Astro-Dhyanic and] Elohimic figures.

Blavatsky goes on to say:

To our spiritual perceptions, however, and to our inner spiritual eye, the Elohim, or Dhyanis, are no more an abstraction than our soul and spirit are to us. Reject the one and you reject the other, since that which is the *surviving Entity in us*, is partly the direct emanation from, and partly those celestial Entities *themselves*.

This sets up the whole idea of the 'Sons of God' from which the themes of the Anunaki and Nephilim and later of course, the Enochiana would gain great credence. HPB then continues briefly along this line:

...some of their [the Jews] great prophets and seers like Daniel and Ezekiel--Enoch belonging to a far distant race, as a generic character, and not to any nation but all--they knew little of, nor would they deal with, the real divine Occultism; their national character being averse to anything which had no direct bearing upon their own ethnical, tribal and individual benefits--witness their own prophets, and the curses thundered by them against the "stiff-necked race." But even the Kabbalah plainly shows the direct relation between the Sephiroth, or Elohim, and men.

Greek Metaphysics

Pythagorus sits at the head of the table when all the great Greek names that belong to so many brilliant philosophers are credited with shaping Western culture. All the pre-Socratic philosophers still hold a torch to Socrates, Plato and Aristotle, who would not only come later, but could not have developed their own insights without the wisdom that Pythagorus first laid down. Even in his time, he drew from a common knowledge that itself was yet more ancient. But certainly for us, he is first and foremost amongst the natural philosophers imposing his geometry on nature and drawing form out of chaos; something Plato would build upon later on.

Iamblichus, author of The Theology of Arithmetic, in his biography of Pythagorus, quotes the brilliant philosopher as having declared that “number is the ruler of forms and ideas, and the cause of gods and demons.” In his book, Iamblichus connects the gods to numbers as follows:

The Monad: Zeus

Chaos: Prometheus

The Dyad: Isis (Justice), Rhea (Nature) and Erato (the muse of Love)

The Triad: Prudence and Hecate (goddess of the Moon)

The Tetrad: Herakles (the four elements and the four seasons)

The Pentad: Nemesis (providence), Aphrodite (Justice) and Pallas (the Aethyr; being the fifth element of Spirit or Essence)

The Hexad: The Universe (Κοσμος enumerating to 600) as also the muse Thaleia (abundance)

The Heptad: Athena (the “virgin” prime number, chance); note that seven is also the most sacred of numbers, which may be why it is referred to as in the parenthesis above.

The Octad: The muse Euterpe (delight)

The Ennead: Oceanus, Prometheus, Hephaestus, Hera and Hyperion.

Indeed, it is of this that the Theosophist founder, Madame Helena Blavatsky would show how the ancient Greeks used number to describe the formulation of the Universe. Stanza 3, Verse 7 in her great tome: The Secret Doctrine goes as follows:

BEHOLD, OH LANOO! THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY: BRIGHT SPACE SON OF DARK SPACE, WHICH EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO THE YOUNGER, THE [“Whom thou knowest now as Kwan-Shai-Yin”¹⁸]. HE SHINES FORTH AS THE SON; HE IS THE BLAZING DIVINE DRAGON OF WISDOM; THE [ONE] IS [FOUR], AND [FOUR] TAKES TO ITSELF [THREE], AND THE UNION PRODUCES THE [SEVEN], IN WHOM ARE THE SEVEN WHICH BECOME THE [THIRTY]¹⁹, THE HOSTS AND THE MULTITUDES. BEHOLD HIM LIFTING THE VEIL AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE, AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES, AND TURNS THE UPPER INTO A SHORELESS SEA OF FIRE, AND THE ONE MANIFESTED INTO THE GREAT WATERS.

¹⁸ HPB notes Kwan-Shai-Yin to be equivalent to the Gnostic Sophia (Wisdom) and the Goddess of Mercy, which as also called the ‘Divine Voice’. She was the ‘Mother’ of the Ogdoad, the Holy Ghost and ‘Creator’ of all; HPB noting tha the earliest manifestation of the Logos was said to be female throughout the ancient world. And in all probability this is a remnant left over from the matriarchal ages; this mother being the mother of the seven planetary powers that are the first principle gods to have emerged from the One.

¹⁹ Thirty is the number of Aethyrs in the Enochian Universe or ‘multitude’. We’ll see this number further on in the present work.

But seven, the Heptad was the most sacred of numbers to the ancient Greeks (and to all the ancients for that matter). Reading in Blavatsky's Secret Doctrine this morning, Stanza 3, Verse 5:

THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO IS ONE.

OEAOHOO is rendered "Father-Mother of the Gods" in the Commentaries, or the SIX IN ONE, or the Septenary Root from which all proceeds. All depends upon the accent given to these seven vowels, which may be pronounced ONE, three, or even seven syllables, by adding an "e" after the "o". This mystic name is given out, because with a thorough mastery of the triple pronunciation it remains for ever ineffectual.

WE must not close this Part on the Symbolism of Archaic History, without an attempt to explain the perpetual recurrence of this truly mystic number in every scripture known to the Orientalists. As every religion, from the oldest to the latest, claims its presence, and explains it on its own grounds agreeably with its own special dogmas, this is no easy task. We can, therefore, do no better or more explanatory work than to give a bird's-eye view of all. These sacred numbers (3, 4, 7) are the sacred numbers of **Light, Life, and Union** -- especially in this present manvantara, our Life-cycle; of which number seven is the special representative, or the **Factor** number. This has now to be demonstrated.

Light, Life, Love & Liberty are the central tenets of Thelemic philosophy. Though, we should include also the concept of Union (even as a formula) in its science and doctrine. Nuit addresses this directly in AL:I.29 -- "**For I am divided for love's sake, for the chance of union.**"

As the numbers are listed above, and taking them in their respective order, the number 7 is that, which is attributed to the idea of Union. Light & Life are the formulary ingredients for this union; Light representing the divine and Life representing the Material, in much the same way that the phosphorylation holds into the cells of our bodies and the DNA structure within them. It might even be said that the Light (L.V.X.) is the blood that is poured into the Cup of Babalon -- the Earth or material existence.

If one happened to ask a Brahmin learned in the Upanishads -- so full of the secret wisdom of old, why "he, of whom seven forefathers have drunk the juice of the moon-plant, is *trisuparna*," as Bopaveda is credited with saying; and why the Somapa Pitris should be worshipped by the Brahmin *trisuparna* -- very few could answer the question; or, if they knew, they would still less satisfy one's curiosity. Let us, then, hold to what the old Esoteric doctrine teaches.

"When the first 'Seven' appeared on earth, they threw the seed of everything that grows on the land into the soil. First came three, and four were added to these as soon as stone was transformed into plant. Then came the second 'Seven,' who, guiding the Jivas of the plants, produced the middle (intermediate) natures between plant and moving living animal. The third 'Seven' evolved their Chhayas. . . . The fifth 'Seven' imprisoned their ESSENCE. . . . Thus man became a Saptaparna." (Commentary.)

The shamanistic and visionary qualities are given through the Moon; also of Babalon; who then is intimately connected with Yesod as she is a Guardian of the Abyss. This adds yet particular importance to the study of the Nightside of the Tree.

AL I.16: "**For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.**"

Such is the name given in Occult phraseology to man. It means as shown elsewhere, a seven-leaved plant, and the name has a great significance in the Buddhist legends. So it had, also, under disguise, in the Greek "myths." The T, or (**tau**), formed from the figure 7, and the Greek letter Γ (**gamma**), was (**see § "Cross and Circle"**) the symbol of life, and of life eternal: of earthly life, because Γ (**gamma**) is the symbol of the Earth (**gaia**) (Hence the Initiates in Greece called the **Tau I**, son of **gaia**, "sprung from earth," like **Tityos** in Odyssey 7, 324.); and of "life eternal," because the figure 7 is the symbol of the same life **linked with divine life**, the double glyph expressed in geometrical figures being: -- a triangle and a quaternary, the symbol of **septenary MAN**.

The 'big secret' of the Alchemists was/is precisely this; the Union of the Spiritual and Material; the matrix to hold both is the Ruach. This is the nature of the key to immortality. But what is just as fascinating is the Tau; of great importance to the A.'.A.'. as the Probationer is taught, is that it is a combined glyph of 7 (Babalon) and Eternal Life (Gamma/Gaia), which is itself expressed in material terms. The very word, philosophy (philo-sophos; lover of wisdom) is a term coined by Pythagorus. Aristotle wrote in his philosophical treatise, Metaphysics:

Pythagoreans applied themselves to mathematics, and were the first to develop this science; and through studying it, they came to believe that its principles are the principles of everything. And since numbers are by nature first among these principles, and they fancied that they could detect in numbers, to a greater extent than in fire and earth and water, many analogues of what is and comes into being—such and such a property being Justice, and such and such Soul or Mind, another

Opportunity and similarly, more or less, with all the rest—and since they saw further that the properties and ratios of the musical scales are based on numbers, and since it seemed clear that all other things in nature weremodelled upon numbers, and that numbers are the ultimate things in the whole physical universe, they assumed the elements of number to be elements of everything and the whole universe to be a proportion or number.

Repeating a quote from The Secret Doctrine; used in the above lecture on Pi...

"The Three, the One, the Four, the One, the Five" (in their totality--Twice Seven) represent 31415--the numerical Hierarchy of the Dhyana Chohans of various orders, and the inner or circumscribed world...this number, when not enlarged by permutation and expansion, is ever 31415, anagrammatically and Kabbalistically, being both the number of the Circle and the mystic Svastika, the "Twice Seven" once more; for whatever way the two sets of figures are counted, when added separately, one figure after another, whether crossways from right or from left, they will always yield fourteen. Mathematically they represent the well-known mathematical formula, namely the radius of the diameter of a circle to the circumference...(pi)...And it may be shown that Mr. Ralston Skinner, the author of the Source of measures, reads the Hebrew word Alhim in the same number values--by omitting, as usual, the ciphers, and by permutation--13514; since [aleph] (a) is 1; [lamed] (l) is 3(30); [heh] (h) is 5; [yod] (i) is 1(10); and [mem] (m) is 4(40); and anagrammatically--31415, as explained by him.

Thus, while in the metaphysical world, the Circle with the one central Point in it has no number, and is called Anupadaka--parentless and numberless, for it can fall under no calculation,--in the manifested world, the Mundane Egg or Circle is circumscribed within the groups called the Line, the Triangle, the Pentagon, the second Line and the Square (or 13514); and when the Point has generated a Line, and thus becomes a diameter which stands for the androgynous Logos, then the figures become 31415, or a triangle, a line, a square, a second line, and a pentagon. "When the Son separates from the Mother he becomes the Father," the diameter standing for Nature, or the feminine principle. Therefore it is said: "In the World of Being, the One Point fructifies the Line, the Virgin Matrix of Kosmos [the egg-shaped zero], and the immaculate Mother gives birth to the Form that combines all forms." Prajapati is called the first procreating male, and "his mother's husband." (We find the same expression in Egypt. Mout signifies, for one thing, "Mother," and shows the character assigned to her in the triad of the country. She was no less the mother than the wife of Ammon, one of the principal titles of the god being "the husband of his mother." The goddess Mout, or Mut, is addressed as "Our Lady," the "Queen of Heaven" and "of the Earth," thus "sharing these titles with the other mother goddesses, Isis, Hathor, etc." [Maspero]). This gives the key-note to all the later "Divine Sons" from "Immaculate Mothers."

This of course, is reminiscent of Crowley's essay on the Formula of Alhim:

"ALHIM", (Elohim) is the exoteric word for Gods.<<"Gods" are the Forces of Nature; their "Names" are the Laws of Nature. Thus They are eternal, omnipotent, omnipresent and so on; and thus their "Wills" are immutable and absolute.>> It is the masculine plural of a feminine noun, but its nature is principally feminine.<> It is a perfect hieroglyph of the number 5. This should be studied in "A Note on Genesis" (Equinox I, II).

The Elements are all represented, as in Tetragrammaton, but there is no development from one into the others. They are, as it were, thrown together --- untamed, only sympathising by virtue of their wild and stormy but elastically resistless energy. The Central letter is "He" --- the letter of breath --- and represents Spirit. The first letter "Aleph" is the natural letter of Air, and the Final "Mem" is the natural letter of Water. Together, "Aleph" and "Mem" make "Am" --- the mother within whose womb the Cosmos is conceived. But "Yod" is not the natural letter of Fire. Its juxtaposition with "He" sanctifies that fire to the "Yod" of Tetragrammaton. Similarly we find "Lamed" for Earth, where we should expect Tau --- in order to emphasize the influence of Venus, who rules Libra.

"ALHIM", therefore, represents rather the formula of Consecration than that of a complete ceremony. It is the breath of benediction, yet so potent that it can give life to clay and light to darkness.

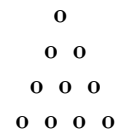
In consecrating a weapon, "Aleph" is the whirling force of the thunderbolt, the lightning which flames out of the East even into the West. This is the gift of the wielding of the thunderbolt of Zeus or Indra, the god of Air. "Lamed" is the Ox-goad, the driving force; and it is also the Balance, representing the truth and love of the Magician. It is the loving care which he bestows upon perfecting his instruments, and the equilibration of that fierce force which initiates the ceremony.

"Yod" is the creative energy--the procreative power: and yet "Yod" is the solitude and silence of the hermitage into which the Magician has shut himself. "Mem" is the letter of water, and it is the Mem final, whose long flat lines suggest the Sea at Peace; not the ordinary (initial and medial) Mem whose hieroglyph is a wave. And then, in the Centre of all, broods Spirit, which combines the mildness of the Lamb with the horns of the Ram, and is the letter of Bacchus or "Christ".

After the magician has created his instrument, and balanced it truly, and filled it with the lightnings of his Will, then is the weapon laid away to rest; and in this Silence, a true Consecration comes.

Together, we have an expansion on this formula connecting Crowley's note that the gods are the creative expression of the laws of nature with the mathematical or geometrical expression of the same in Blavatsky's essay. Before the Tree-of-Life, incorporated into a Qabalah that

would come to be more than sixteen hundred years after Pythagorus, there was the Tetraktys; the Decad being particularly sacred and depicted as a four-tiered triangle with ten dots:



The four tiers would be equivalent to the four worlds symbolized by the Tetragrammaton on the Tree-of-Life and of course the ten dots equivocate to the ten Sefirot. Kieren Barry writes in his book, The Greek Qabalah:

The triangular representation of the decad in the *tetraktys* probably had its origins in the arrangement of pebbles used to study mathematics, as well as in the fact that the first letter in the Greek word for the decad (ΔEKA , *deka*) was itself a triangle, and was used in the Herodian numerical system as a symbol for the number ten.

Note also that Delta (D) is also the fourth letter of the Greek alphabet with of course, a value of four attributed to it. Indeed, in his work, Kieren Barry clearly proves that the Greek Qabalah is the origin for the Jewish Qabalah. We certainly know that the first Monotheist, Akhenaten (who was probably also Moses) after being ousted by the Egyptian priesthood, would settle down in the area of Greece, which today is the place of origin for the Hellenistic Jews.

As to the nature of the human soul, the letter X or Chi starts us off as it is used by Proclus in his commentary on Plato, to describe the nature of the construction of the soul. First, the X becomes surrounded by a circle, but it also has the same features as the Tau. The Tau being the fount of the universe and the X taking that shape with a value of 6 and showing a duality by shape, gives us $2 \times 6 = 12$; the Zodiac or Universe. But of course the use of the X in representing the soul gives us an interesting parallel with Liber AL vel Legis:

AL III.22: "The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know."

The ordeal of the soul or the dark night of the soul; this is a major prelude to enlightenment. The soul itself was called the psyche (ΨYXH) and described as a tetrad; not too dissimilar to the four worlds of the Hebrew Qabalah. The first and last letter of this word form the word 'Life' (ΨH). The $\Psi = 700$, which can be reduced by 'Pythmenes' or in Hebrew AIQ BKR (the Qabalah of the nine chambers) to 7; giving us the letter Z and ZH is the Greek word 'live.' If we also take all three 7s (Z, O, $\Psi = 7, 70, 700$); the first letter, Z, is said to show the Soul as a geometrical intellect; perhaps relating to the sacredness of the number seven overall and representing the first form of Life (zoe). The omicron as a circle in the middle of the three letters shows the origination of the soul from the ineffable and the final letter as 700, suggests the spherical nature of the soul. This also has an interesting connection with Liber AL vel Legis:

AL I.60: "My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me."

The letter psi (Ψ) being one of the letters of the tetrad ($\Psi\Upsilon\chi\eta$) and working the numbers in sets of three suggests $3 \times 4 = 12$, which is the Zodiac of 12 spheres. This can also be done with the next letter in the word; giving us (Δ , M, Y = 4, 40, 400) with the Y indicating duality. It's position between the two spheres of Ψ and χ , shows it to be the intermediary between two intellects; the psi being the intellectual sphere as the chi is an aspirate letter and indicative of the "self-moved quality of the Soul."

The last letter in the Greek word for soul is eta or H. It is said to represent the procession of the Soul towards the cube ($2 \times 2 \times 2$), which could be interpreted as taking on 3-dimensional existence.

Metaphysical Structure of the Greek Alphabet

The total value of the 24 letters is 3,999, so the body to which they are assigned may be according to Stirling, symbolically expressed by the three measures 2,093, 1,480 (ΧΗΡΙΣΤΟΣ/Christos) and 426 whose sum is 3,999 and which also reduces to 30 by AIQ BKR. Mention is made in the “Golden Legend” of an early rite practised at the dedication of a church. The letters of the alphabet were inscribed on the floor in the form of a cross, which was no doubt an obscure way of indicating the body of the Microcosm.

Unfortunately, Stirling uses a fraction to validate 2093; producing a numerical result of $209\frac{3}{10}$, which makes no Qabalistic sense whatsoever. However, the Hebrew word AIN if transliterated to Greek holds the same value; 61. Spell that Alpha-Iota-Nu and add up the full spellings of these three letters, we get 2093. 1480 is the measure of the side of a square fit within the sphere of the Zodiac and the number 426 is the side of a square enclosed by a rhombus whose sides are 671, the numerical equivalent of Adonai the Bride, or third person of the Triad; as well as the number of Liber Pyramidos (Gate).

The circle suggested by the AIN with its automatic reflection being Kether or the first person of the triad, then includes the next two emanations as a square and a rhombus. This completes the Supernal Triad. We are then presented with an analysis of what we might call the Ethical Triad; keyed by the number 1480, which is also the value of Christos (ΧΡΙΣΤΟΣ) and having a direct link from the first triad. Add to this the value of the name of Jesus (ΙΗΣΟΥΣ) or 888 gives us 2368.

Hermes adds to 353, or one less than the number of days in the lunar year, which of course could be rectified by adding the Colel. 353 is also the diameter of a circle whose circumference is 1,110, which is the numerical value of the name Microprosopos, the second person of the cabalistic triad and if divided by ten, The Fool Atu and Kether on the Tree-of-Life. And from `ERMAOIS, another spelling of the name, the number 426 is obtained, which is also the length of the side of a square contained within a rhombus whose sides are 671; the numerical equivalent of Adonai. Irenaeus in his preservation of the Gnostic heresies writes:

Adonai sometimes means “unnameable” and “admirable,” and sometimes with a double Delta and an aspiration (*Haddonai*) it means “He who separates the earth from the water so that the water cannot rise up against it.” Similarly *Sabaoth* with Omega in the last syllable [ΣΑΒΑΩΘ] means “voluntary,” while with Omicron [ΣΑΒΑΟΘ] it means “first heaven.” Just so, *Iaoth* with Omega [ΙΑΩΘ] means “fixed measure,” while with Omicron [ΙΑΟΘ] it means “He who puts evils to flight.”

The symbolical association of the body with letters, the elements of words and their application forms the origin of the once proliferate art of Rhetoric; put out of practice in the U.S. with the decline of our educational system. This has happened at the hands of those Puritans operating the Yellow Press. William Stirling writes in The Canon:

Plato, however, has made the old manner of oratorical composition the subject of discussion in the “Phaedrus.” Socrates is there made to say, after inquiring whether the sentences in a speech are written in any express order, “but this, at least, I think you will allow that every speech ought to be put together like a living creature, with a body of its own, so as neither to be without head nor without feet, but to have both middle and extremities;” and again, “All great arts require a subtle and speculative research into the law of nature. . . . But do you think it possible rightly to understand the nature of the soul, without understanding the nature of the universe?”

From its derivation the second of the seven sciences seems to have meant what the Hebrews called Cabala, or Tradition, the word ῥητορικῆ, 616, coming from ῥητορ, 516, an unwritten or oral law. Thus the traditional laws of Lycurgus were called ῥητορικῆ, 511; and Rhetoric may be taken to mean the unwritten law or canon of speech which supplied the means of effecting an exact analogy between a set oration and the order of the universe—the conformity of any work to that order making it “canonical.” It is probably due to the objections of the Puritans that the art of Rhetoric is no longer taught, and that the methods of its former professors have passed into oblivion.

The number arrived at from the phase A καὶ Ω is 832, which is the value of φαλλός +1 and Κτεῖς is equal to 535. 832 is also the value of the pyramid formed by the Hebrew words for the first four Sefirot on the Tree-of-Life (KThR+ChKMH+BNH+ChSD). The Greek translation of ‘The Moon’ is Η ΣΕΛΗΝΗ and has the numerical value of 309, from which we can see the obvious reference to 93; 309 being the numerical value of the diagonal of a square enclosed within the sun’s orbit; and a rhombus 309 broad is 535 long, which is the value of ΚΤΕΙΣ; a word used for the womb by the Greeks. And 309 is 1/7 of the Moon’s diameter; suggesting the seven sacred planets that come through the sublunary or lower astral world. And of course seven times 309 is equal to 2163.

418 is the gematria value of the Greek words ‘Το Μὲ’, (which means ‘The Not’²⁰), as well as being the value of the magical word Abrahadabra. And even more interesting is the chant of NUIT in Liber AL vel Legis:

AL I.53: "This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!"

AL I.62: "At all my meetings with you shall the priestess say-and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple-To me! To me! calling forth the flame of the hearts of all in her love-chant."

AL I.63: "Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!"

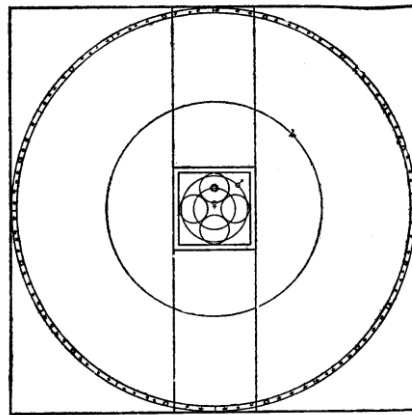
The Ionic Greek alphabet incorporates factors of "10" in its structure because the first group of 8 letters represents ones (monads = 1-9)²¹, the next group of 8 letters represents tens (decads = 10-80), and the last group of 8 letters represents hundreds (hecatads = 100-800). The symbolism of the "8-8-8" pattern of numbers in the Greek alphabet and the number "888", which was the value of Jesus (ΙΗΣΟΥΣ = 888) demonstrates qabalistic influences incorporated into the work of the ancient Christian Gnostics. This certainly lends credence to the idea that Jesus is the Logos or Word; words being comprised of alphabetical letters.

Also it is important to note that for the Gnostics, Jesus was the Adam Kadmon; replacing the original as Jehovah was seen as the Demiurgos, a false god. In Hebrew the word ThORA, the law, and ThROA, the gate (Key to Liber Pyramidos) and Adonai spelled in full, each have the gematric value of 671. This is equivalent to the Greek words, ΠΑΡΑΔΕΙΣΟΣ (Paradeisos) and Ο ΚΟΣΜΟΣ Α, 670+1 = 671 (the article ‘O’ being included with the noun

²⁰ NOT is the key to [Liber AL vel Legis](#) and an important part of the justification for [Liber 805](#) as the solution to the riddle of the ‘order and value’.

²¹ Noting that the number 6 is not represented in the alphabet.

and the A following it suggesting the Alpha & the Omega)²². Noting again that as mentioned in [The Origin of 666](#), the ancient Egyptian vehicle to the stars being the Pyramid, and the fact that Liber Pyramidos, sub figura 671 is the Neophyte Initiation ritual of the A.'.A.'. Removing the two extraneous letters, we find the word ΚΟΣΜΟΣ, valued at 600, which requires the use of one of the most important symbols; both of Christianity and Thelema in order to understand it's significance. The Vesica Piscis, which if measuring to 600 units broad would then be 1,040 long; this being the radius of the sphere of the Zodiac and included in the Table of Holy Oblation—a significant early Christian symbol whose dimensions reflect symbolically the ancient City of Jerusalem and the orbs of the seven sacred planets.²³



The Vesica Pisces is often shown as a fish, even today and symbolizing the Age of Pisces. And as noted in [The Canon](#), “Bryant, quoting from Eusebius, refers to a very singular fish, which, described in the language of hyperbole, is probably no other than the Vesica piscis. Eusebius copied his account of it from Berossus, a priest of Belus, and a native of Babylonia, who lived in the time of Alexander the Great.” Adding to the significance of this, the author of the Canon states:

After declaring that writings were preserved at Babylon containing “a history of the heavens and the sea” for fifteen myriads of years, he says, that in those ancient times the Chaldeans lived *without rule and order*, when “there made its appearance from a part of the Eruthrean sea, which bordered upon Babylonia, an animal endowed with reason, who was called Oannes. According to the accounts of Apollodorus the whole body of the animal was like that of a fish; and had under a fish’s head another head, and also feet below, similar to those of a man, subjoined to the fish’s tail. His voice, too, and language was articulate and human; and there was a representation of him to be seen in the time of Berossus. This Being, in the day-time, used to converse with men; but took no food at that season; and he gave them an insight into letters and science, and every kind of art. He taught them to construct houses, to found temples, to compile laws, and explained to them the principles of geometrical knowledge. He made them distinguish the seeds of the earth. . . . When the sun set it was the custom of this Being to plunge again into the sea, and abide all the night in the deep.” (Bryant, “Myth.” vol. iv., p. 129).

ΜΑΚΡΟ- ΚΟΣΜΟΣ (Macrocosmos), 831, was the name given to the Father, or the first three Sefirot forming the upper triad of the Cabala (Kether+Chokmah+Binah). These three steps form a triangle or pyramid with the word ΠΥΡΑΜΙΣ, a pyramid or triangle, also valued at 831, just

²² For orthographic simplification, the Greek letter Omega is usually substituted with an Omicron.

²³ Note the several vesicas formed at the center of the Table.

as is the word ΦΑΛΛΟΣ (Phallos), 831; representing one part of the solar-phallic mystery. 831 is also the numeration of the name of the Rites of Eleusis: YE KYE. For the other half, the author of The Canon writes:

The Hebrew Qabalah teaches that the secret and now forgotten pronunciation of the name of God, IHVH (translated Jehovah in the English version of the Scriptures) would give one the power to destroy the Universe: the High Priest alone having once been privileged to pronounce it only once a year, in the Holy of Holies of the temple. The two Greek names of the Deity, ZEYΣ,²⁴ 612 and ΑΠΟΛΛΩΝ,²⁵ 1,061, bear the proportional relation of 26:15 to each other, and the numbers, produced from the two spellings of the name Dionysos are in the same ratio to one another. It is also probable that this ratio was used as a means of expressing one number by another. For example, the word ΠΟΛΙΣ (Polis), a city, used as the name of the Bride in the Apocalypse, has the value of 390, and a vesica 390 broad is 676 long, and 676 is the square of 26, therefore the Greek word for a city may be taken to be equivalent to IHVH, the Tetragrammaton, which also equals 26. And of course, 390 is ten times 39; the ThRShRQ of 93, being further explained by the English Qabalah and out of the Holy Books of Thelema as the 'Pregnant Goddess' Obol (390).

AL I.60: "My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me."

ΓΝΩΣΙΣ (the Gnosis) and ΣΤΑΥΡΟΣ a cross, both come to 1,271 connecting the Gnosis with the cross or Tau; a symbol of major importance in all the ancient religions of the world; 1,271 also reducing the 11 by AIQ BKR (the number of Magick and all those "who are of us"; according to Liber AL vel Legis. Motta writes in his commentary to this verse:

US, therefore, indicates "those who belong to the Sun, who use the Force of AUD, and who are of the Woman "that jetteth out the milk of the stars from her paps"—the Milky Way, our particular Galaxy.

Galaxias in Greek means 'milky' and adds to 306; equal to the word 'starry' in the EQ and explained even further by the Hebrew Qabalah with the אב הורסמימ, Father of Mercy and אב הורסמנ Merciful Father, as well as אהשח, Virago, meaning a woman or wife—hence bride or even the daughter sitting on the throne of the mother and awakening the eld of the King. Madame Helen Petrovna Blavatsky writes of the Tau in The Secret Doctrine:

The T or Ta), formed from the figure 7, and the Greek letter Γ (*gamma*), was the symbol of life, and of life eternal: of earthly life, because Γ (*gamma*) is the symbol of the Earth (*gaia*) (Hence the Initiates in Greece called the *Tau I*, son of *gaia*, "sprung from earth," like *Tityos* in Odyssey 7, 324.); and of "life eternal," because the figure 7 is the symbol of the same life *linked with divine life*, the double glyph expressed in geometrical figures being: -- a triangle and a quaternary, the symbol of *septenary* MAN.

TEAETAI, 651, one of the names applied to the Greek mysteries, yields the same number as ΕΠΙΣΤΗΜΗ, science, and 651 is the diameter of a circle 2,046 in circumference, and 2,046 is the diameter of Saturn's orbit, measured by the diameter of the sun. Therefore both the mystic rites and science of the Greek religion signified the knowledge of the cosmos, with even 651 reducing by AIQ BKR down to 12; the number of constellations in the Zodiac. The significance of Saturn is discussed in my article: [Gnostic Cycles](#) and quoted here:

Nuit is attributed to Binah of which the planet Saturn is also attributed. And Saturn is in the position of the sixth orbit and holds three principal rings about it, suggesting the nature of the Supernal Triad. Three, six and nine with zero become important numbers and go to the points of the triangle as shown above. There's an amazing amount that can be gleaned from this if one takes the time to consider it. Most notably or at least initially, the circle and symbol of the Sun is 360 degrees with 9 planets orbiting about it. Nine is Yesod, six is Tiphareth and three is Binah; these are the principal Initiations in the A.'.A.'. system and pertain to the three veils on the Tree-of-Life; Qesheth, Paroketh and the Abyss.

²⁴ Zeus, King of the Gods.

²⁵ Apollo, the Sun God

To continue with the theme, the author of The Canon remarks:

The numerical value of the name ἈΛΗΘΕΙΑ, Truth, is 64, and the sum of the numbers from 1 to 64 is 2,080, the side of the Holy Oblation. Therefore to the Greeks Truth meant the whole cosmic system, accurately and truly delineated. This idea seems also to have been transferred to the Christian Virgin, for ΜΑΡΙΑΜ has the value of 192, which is the width of the two intersecting circles, which form a vesica 64 wide.

And it was also the doctrine of the Gnostic Marcus that the soul of the visible universe consisted of seven powers, which glorify the Logos by uttering seven notes. “The first heaven sounds” Ἄλφα, and the one after that Ε, and the third Ἡτα, and the fourth, even that in the midst of the seven, the power of Ἰώτα, and the fifth Ο, and the sixth Υ, and the seventh and fourth from the central one, Ω.

And all the powers, when they are connected together in one, emit a sound and glorify that being from whom they have been projected” (“Ref” bk. vi., ch. xliii). It is noticeable, that in the text of Hippolytus some of the letters are written in full, while others are written with a single letter only. When these are added together, as they stand, they amount to 3,227, which is the length of an Ark having a width of 538, which is the side of a rhombus whose perimeter is 2,151, the number of years in the great month. And 3,223 is the width of an Ark containing the sun’s course measured on a terrestrial globe.

The first word to which he draws attention is ἘΠΙΣΤΗΜΗ, 651. It occurs several times in the course of the dialogue, and is used for knowledge, in the same way that Ἡ ΓΝΩΣΙΣ, 1,271, was afterwards used by the Christians. Clement of Alexandria says, “For real science (πιστήμη), which we affirm the Gnostic alone possesses, is a sure comprehension (κατάληψις, 1,270) leading up through true and sure reasons to the knowledge (γνώσις, 1,271) of the cause.” He refers to it again thus: “If then we are to give the etymology of πιστήμη, knowledge, its significance is to be derived from στάσις 911, placing”. The motion attributed by Plato to this word appears to be the motion of the universe, for 651 is the diameter of a circle, whose circumference is equal to the diameter of Saturn’s orbit, measured by the diameter of the sun (651 × 31/7 = 2,046). It is therefore, numerically, the name for cosmic science.

The value of the name ΑΠΟΛΛΩΝ, the Sun God is 1,061, seems to have an interesting counterpart in the name of Zeus (valuing to 612), for a vesica 612 wide is 1,061 long; therefore each brother appears to be the complement of the other, and the sum of their names is 1,673, or 1 less (necessitating the use of the colel) than the side of a square whose diagonal is 2,368; connecting this again, with the Ethical Triad mentioned above and having the same value. Note at the apex of this triad is Tiphareth, of which the Sun is attributed.

Taking the entire Zodiac and adding all the names of each constellation in Greek and comparing this to the names of the Apostles in Greek, we get two numbers that are only different by a value of one; the colel. The Hebrew tribes were also said to represent the Zodiac; all of this being done purposely in order to heighten the symbolic effect for the mystic who uses the Qabalah to get that “Aha!” experience.

March	Ram	Κρίός	400	λ Πέτρος	755
April	Bull	Ταύρος	1071	α Ἰακωβος	1103
May	Twins	Διδύμοι	538	β Ἰωαννης	1069
June	Crab	Καρκίνος	471	χ Ἀνδρίας	361
July	Lion	Λίων	885	δ Φίλιππος	980
August	Virgin	Παρθένος	515	ε Βαρθολομα ος	603
September	Scales	Χηλαι	649	φ Μαθθαίος	340
October	Scorpion	Σκορπίος	750	γ Θωμας	1050
November	Archer	Τοξευτής	1343	η Ἰακωβος	1103
December	Goat	Ἄιγοςκερας	1209	ι Θαδδαίος	299
January	Waterman	Ἵδροχόος	1514	ς Σίμων	1100
February	Fishes	Ἰχθύες	<u>1224</u>	κ Ἰουδας Ἰσκαριωθ	<u>1835</u>
			10,569		10,598

Added together, these two numbers equal 21,167, which when divided by ten is approximately the length of a Platonic year or Astrological Age as accounted for in [Gnostic Cycles](#). Stirling gives a more detailed analysis of this:

Accordingly, when the Logos is stretched crosswise in the Zodiacal circle, so that the Ram occupies the vernal equinox, his hands and feet, extended to the four corners of the circumference, are in the signs of the Bull, the Lion, the Scorpion, and the Waterman—the four signs which correspond to the four beasts symbolizing the evangelists.

The names of the apostles analogous to these in the new cycle are, Ἰακωβος, Φίλιππος, Θώμας, and Σίμων. The name δώδεκα (twelve), so frequently applied to the disciples in the New Testament, very fitly expresses their true significance by the number 834, which is the side of a rhombus 1,446 long, or the side of the square contained in the orbit of Saturn, encircled by the twelve signs.

The number deduced from the twelve pagan names of the Zodiac, is the perimeter of a rhombus 2,642 wide, which is produced by two intersecting circles with a united width of 7,926, or the number of miles in the equatorial diameter of the earth.

Accordingly, the number 10,569 affords the means of correctly determining the distance of the twelve signs on a terrestrial globe.

The apostles, again, belonged to the theological system of the Gospel, which presents the mythos in the third manner (St. Clement), and on that account they set forth the measure of the sublunary world, the symbol of the third person of the Triad. For the sum of the twelve names is 10,598, or the circumference of the moon's orbit divided twice by twelve ($3,372 \times 31/7 = 10,597$).

The Greek Zodiac, therefore, may be said to denote the solar year, while the apostles of Messiah, 656, signify a lunar month, or lunar year.

Moreover, by the cabalistic process of transposition, the number 10,569 may become $10,596 + 1 = 10,597$ and is equal to $10,598 - 1 = 10,597$, therefore the great Greek Zodiac and the twelve disciples of Christos are analogous to one another.

ἸΗΣΟΥΣ (Jesus) yields the number 888, which is the length of a rhombus having a perimeter of 2,046, the diameter of Saturn's orbit. And a circle, whose circumference is 888 contains the square of the New Jerusalem.

Of the Apostles, two particularly stand out, Peter and Paul. The modern day Roman Catholic church is actually Pauline, who was never an Apostle. It turned against the Petrine philosophy...

Blavatsky in her tome, Isis Unveiled, gives a strong history of the significance of Peter:

He shows us, on the testimony of the *Agrouchada Parikshai*, which he freely translates as "the *Book of Spirits*" (Pitris), that centuries before our era the *initiates* of the temple chose a Superior Council, presided over by the Brahm-atma or supreme chief of all these *Initiates*. That this pontificate, which could be exercised only by a Brahman who had reached the age of eighty years;* that the Brahm-atma was sole guardian of the mystic formula, *resume* of every science, contained in the three mysterious letters,

A

U M

which signify *creation, conservation, and transformation*. He alone could expound its meaning in the presence of the initiates of the third and supreme degree. Whomsoever among these initiates revealed to a profane a single one of the truths, even the smallest of the secrets entrusted to his care, was put to death. He who received the confidence had to share his fate.

"Finally, to crown this able system," says Jacolliot, "there existed a word still more superior to the mysterious monosyllable -- **A U M**, and which rendered him who came into the possession of its key nearly the equal of Brahma himself. The Brahm-atma alone possessed this key, and transmitted it in a sealed casket to his successor.

The very apostolic designation *Peter* is from the Mysteries. The hierophant or supreme pontiff bore the Chaldean title *Peter*, or interpreter. The names Phtah, Peth'r, the residence of Balaam, Patara, and Patras, the names of oracle-cities, *pateres* or *pateras* and, perhaps, Buddha,²⁶ all come from the same root. Jesus says: "Upon this *petra* I will build my Church, and the gates, or rulers of Hades, shall not prevail against it"; meaning by *petra* the rock-temple, and by metaphor, the Christian Mysteries; the adversaries to which were the old mystery-gods of the underworld, who were worshipped in the rites of Isis, Adonis, Atys, Sabazius, Dionysus, and the Eleusinia. No *apostle* Peter was ever at Rome; but the Pope, seizing the sceptre of the *Pontifex Maximus*, the keys of Janus and Kubele, and adorning his Christian head with the cap of the *Magna Mater*, copied from that of the tiara of Brahm-atma, the Supreme Pontiff of the Initiates of old India, became the successor of the Pagan high priest, the real Peter-Roma, or *Petroma*.²⁷

²⁶ HPB Footnote: E. Pococke gives the variations of the name Buddha as: Bud'ha, Buddha, Booddha, Butta, Pout, Pote, Pto, Pte, Phte, Phtha, Phut, etc., etc. See "India in Greece," Note, Appendix, 397.

²⁷ HPB Footnote: The tiara of the Pope is also a perfect copy of that of the Dalai-Lama of Thibet.

Blavatsky has more on Peter (PTR); the connection of this phrase to Qabalism as well as to ancient Egypt and India. For the first time, she mentions Jesus as a Nazar (set apart) and that Paul (hated by Simon PTR) was a part of the Greek Mystery Schools.

Another proof that Paul belonged to the circle of the "Initiates" lies in the following fact. The apostle had his head shorn at Cenchrea (where Lucius, *Apulcius*, was initiated) because "he had a vow." The *nazars* -- or set apart -- as we see in the Jewish Scriptures, had to cut their hair which they wore long, and which "no razor touched" at any other time, and sacrifice it on the altar of initiation. And the nazars were a class of Chaldean theurgists. We will show further that Jesus belonged to this class.

The tradition of 'revelation' exists, clearly, at this time; and has its roots in Hinduism, with the Book of Revelation, credited to the Apostle John, actually being written by a Jewish Qabalist.

This expression, master-builder, used only *once* in the whole *Bible*, and by Paul, may be considered as a whole revelation. In the Mysteries, the third part of the sacred rites was called *Epopteia*, or revelation, reception into the secrets. In substance it means that stage of divine clairvoyance when everything pertaining to this earth disappears, and earthly sight is paralyzed, and the soul is united free and pure with its Spirit, or God. But the real significance of the word is "overseeing," from *[[optomai]]* -- *I see myself*. In Sanscrit the word *evapto* has the same meaning, as well as *to obtain*.* The word *epopteia* is a compound one, from *[[Epi]]* -- upon, and *[[optomai]]*-- to look, or an overseer, an inspector -- also used for a master-builder.

* In its most extensive meaning, the Sanscrit word has the same literal sense as the Greek term; both imply "revelation," by no human agent, but through the "receiving of the sacred drink." In India the initiated received the "Soma," sacred drink, which helped to liberate his soul from the body; and in the Eleusinian Mysteries it was the sacred drink offered at the *Epopteia*. The Grecian Mysteries are wholly derived from the Brahmanical Vedic rites, and the latter from the ante-vedic religious Mysteries -- primitive Buddhist philosophy.

Praeter-natural reception was a reality before the Roman Church denounced this ancient tradition as being of the Devil. In such a light, there is something to be said of the bravery of those like John Dee and Aleister Crowley.

As Professor Wilder happily suggests: "In the Oriental countries the designation פתַר , Peter (in Phoenician and Chaldaic, an interpreter) appears to have been the title of this personage (the hierophant). . . . There is in these facts some reminder of the peculiar circumstances of the Mosaic Law . . . and also of the claim of the Pope to be the successor of Peter, the hierophant or interpreter of the Christian religion."²⁸ An inscription found on the coffin of Queen Mentuhept, of the eleventh dynasty (2250 B.C.), now proved to have been transcribed from the seventeenth chapter of the *Book of the Dead* (dating not later than 4500 B.C.), is more than suggestive. This monumental text contains a group of hieroglyphics, which, when interpreted, read thus:

PTR. RF. SU.
Peter- ref- su.

This word, **PTR**, was partially interpreted, owing to another word similarly written in another group of hieroglyphics, on a stele, the sign used for it being an opened eye.* Bunsen mentions as another explanation of **PTR** -- "to show." "It appears to me," he remarks, "that our **PTR** is literally the old Aramaic and Hebrew 'Patar,' which occurs in the history of Joseph as the specific word for *interpreting*; whence also *Pitrum* is the term for interpretation of a text, a dream."

In a manuscript of the first century, a combination of the Demotic and Greek texts,*** and most probably one of the few which miraculously escaped the Christian vandalism of the second and third centuries, when all such precious manuscripts were burned as magical, we find occurring in several places a phrase, which, perhaps, may throw some light upon this question. One of the principal heroes of the manuscript, who is constantly referred to as "the Judean Illuminator" or Initiate, *[[Teleiotes]]*, is made to communicate but with his *Patar*; the latter being written in Chaldaic characters. Once the latter word is coupled with the name *Shimeon*. Several times, the "Illuminator," who rarely breaks his contemplative solitude, is shown inhabiting a *[[Krupte]]* (cave), and teaching the multitudes of eager scholars standing outside, not orally, but through this *Patar*. The latter receives the words of wisdom by applying his ear to a circular hole in a partition which conceals the teacher from the listeners, and then conveys them, with explanations and glossaries, to the crowd. This, with a slight change, was the method used by Pythagoras, who, as we know, never allowed his neophytes to see him during the years of probation, but instructed them from behind a curtain in his cave.

²⁸ HPB Footnote: "Introd. to Eleus. and Bacchic Mysteries," p. x. Had we not trustworthy kabalistic tradition to rely upon, we might be, perhaps, forced to question whether the authorship of the Revelation is to be ascribed to the apostle of that name. He seems to be termed John the Theologist.

Exploring further, this Papal claim to PTR and its connotations to a spiritual hierarchy, this morning I found the most interesting paragraph in Blavatsky's writing:

Moreover, in Book I., of the Hindu *Genesis*, or *Book of Creation of Manu*, the *Pitris* are called the *lunar* ancestors of the human race. They belong to a race of beings different from ourselves, and cannot properly be called "human spirits" in the sense in which the spiritualists use this term. This is what is said of them:

"Then they (the gods) created the Jackshas, the Rakshasas, the Pisatshas,* the Gandarbas** and the Apsaras, and the Asuras, the Nagas, the Sarpas and the Suparnas,*** and the Pitris -- *lunar ancestors of the human race*" (See *Institutes of Manu*, Book I., sloka 37, where the Pitris are termed "progenitors of mankind").

The Pitris are a distinct race of spirits belonging to the mythological hierarchy or rather to the kabalistical nomenclature, and must be included with the good genii, the daemons of the Greeks, or the inferior gods of the invisible world; and when a fakir attributes his phenomena to the Pitris, he means only what the ancient philosophers and theurgists meant when they maintained that all the "miracles" were obtained through the intervention of the gods, or the good and bad daemons, who control the powers of nature, the *elementals*, who are subordinate to the power of him "who knows." A ghost or human phantom would be termed by a fakir *palit*, or *chutna*, as that of a female human spirit *pichhalpai*, not *pitris*. True, *pitara* means (plural) fathers, ancestors; and *pitra-i* is a kinsman; but these words are used in quite a different sense from that of the Pitris invoked in the mantras.

The etymological connection seems obvious; but certainly, for the Qabalists (and in light of the intimate connection between the Qabalah and the Book of Genesis), these Pitris, are the Watcher Gods; the ones called Annunaki and Nephilim. They provide such miracles as praeternatural communication (production of Apocalypses) as much as they bestow other abilities akin to the lower astral or elemental plane.

In just such a case, we see the importance not only of John Dee and Edward Kelly's work, but also in Crowley's Liber 418 as the doctrinal cornerstone (PTR) of Thelema. And perhaps, the Genii of 231 can be said to belong to this class or race of beings.

In conclusion, bringing the the third person into consideration, William Stirling presents the following:

The Holy Ghost, the third person of the Christian Trinity, corresponds to the Bride of the Cabala, and properly personifies the sublunary world or four elements, and as the embodiment of the receptive and reproductive principle in generation, she symbolized the earth, the mother of all living creatures. Now, TO IINEYMA 'AGION (the Holy Ghost) has the value of 1,080, which is the number of miles in the moon's radius. She is thus also a personification of the moon, whom the ancients regarded as the wife or sister of the sun.

Again, IINEYMA 'AGION, without the article, yields (deducting *coel* from each name) 708... The number 708 is also the measure of a cross whose limbs are 354 long, the number of days in the lunar year. The name was also sometimes written TO 'AGION TO IINEYMA, which gives the number 1,450: and, if *coel* be deducted from each word, the remainder is 1,446, the side of a square contained within the orbit of Saturn. By this number she is manifested as an image of the whole material universe, and corresponds to the ψῦχή τοῦ κόσμου, the Soul of the World, described by Plato.

Symbols Attributed to Selected Letters of the Greek Alphabet

In his book, The Greek Qabalah, Kieren Barry writes of the symbols appended to the letters of the Greek alphabet:

In addition to the old pictorial symbolism inherited from the Egyptians, Mycenaeans, and Phoenicians, the letters of the alphabet were soon given new meanings and attributions by the Greeks. Almost from the moment they inherited the alphabet in the eighth century B.C.E., the Greeks used letters as symbols for various animate and inanimate objects, of which numbers were the most important. During the Classical, Hellenistic and Roman Ages, the letters of the Greek alphabet were associated with planets, stars, signs of the zodiac, musical notes, deities, angels, elements, parts of the human body, and numerous other objects and ideas.

As the attribution of numbers to the letters was the most important to the Greeks, the following attributions can be found:

A

Alpha as one is connected with the Monad (MONΑΣ); a word that equals 361, which was considered to represent the full circle. 360 coming back to the first degree (or even the appending of the zero) represents not only the spiral, but also the Ouroboros, a snake eating its own tail. In borrowing from an idea more clearly delineated in the Hebrew Qabalah, the Ain, NOT or nothing and zero, desiring to know itself, cast a reflection of itself; the Monad or one. Therefore, 1 is zero as zero is one; zero being the complete cycle and 1 being the All or unity.

B

Beta is connected with the number two and hence with the principle of duality; espoused by the Great White Brotherhood. This also explains why the Hebrew story of Beth, wherein God chooses this letter as the foundation upon which to build the Universe.

Γ

Gamma as the number three is connected with the Moon in that the Greeks saw it having three phases; full, dark or new and the two quarters, waxing and waning being considered identical. It is interesting that as a female symbol, today, we refer to a particular place in the woman's vagina as the 'G-Spot.'

Δ

Delta as four, represents the four elements. Even the symbol for these elements ($\nabla\nabla\triangle\triangle$) are the same shape as the letter. And as $1+2+3+4=10$, the letter is also representative of the Tetraktys (discussed above).

E

Epsilon represents Justice as it graphically depicts a beam-scale; but as the number five, it also represents the fifth element; ether with its initial letter being 'E' in one of its variant spellings (the other letter being 'A'). As five is also indicative of the Pentagram, the 'A' is particularly poignant in that it graphically depicts the Pentagram. And we could say the Aethyr as Spirit is then equivalent to the Monad.

Z

Zeta as seven is more difficult to arrive at. As the initial letter of the word ZOE (ΖΩΕ); meaning life, first, we certainly can understand why the name of Eve was given to the woman of Genesis who would birth life into the world. But if we take the letters corresponding to the numbers seven through ten, ΖΗΘΙ, we get the word 'ZETHI, which means 'live' or 'live long'. $7+8+9+10=34$, this by AIQ BKR, reduces to seven. The recursion suggests the cycle of nature and of life with 10 being the re-inauguration of that cycle; itself being the re-inauguration of the numbers 0-9 and the only ten numbers (or digits) we actually have.

H

Though we only have ten digits, it seems we must have once had twelve as the words eleven and twelve suggest something we've since forgotten. Eta as the number eight is also eight letters distant from Alpha, the Monad. That's because of the obsolete sixth letter; also called the "remarkable letter." With the eight principal Aeons emanating from the Bythos/Sige syzygy, this eight, Eta, represents the fullness that is the Pleroma. Adding all the letters, including the "remarkable" letter, we get thirty, that being the number of Aeons. Wikipedia gives us a bit more detail on this:

In the creation myth which the Gnostic early church father Valentinus taught the emanation of the Ogdoad takes form as follows: The ultimate conception of God, named the Ineffable Father and who has existed since before the beginning, is described as Depth or Profundity (Bythos). All around him exists a female power that has been named Silence (Sige). These two deities, Depth and Silence, become the cause, through a process of emanation, of the other archetypal beings or Aeons. The Aeons are always born in male-female pairs (as syzygies), each of which is in itself a divine principle but at the same time represents one aspect of the Ineffable Father, whom otherwise could not be described nor comprehended as he is beyond all names. The emanation takes place in the following manner: Depth-and-Silence gives birth to Mind-and-Truth (Nous and Aletheia), who gives birth to Word-and-Life (Logos and Zoë), who gives birth to Man-and-Church (Anthropos and Ecclesia). These aeonic pairs comprise the Fullness of Godhead (Pleroma), and the first eight Aeons that have been expounded here are the Valentinian Ogdoad.

Eta then is a most significant letter and which on a personal note has had great significance in the career of yours truly. For more on this, see [The Riddle Solved](#) and [Liber 805](#). Certainly it is worth quoting from Liber 805 here and leave the reader to his or her own analysis; but note though E or Epsilon is in the Greek alphabet, Eta is also transliterated as E sometimes, though mostly as H.

T=4; the Hebrew letter Tau is 400 and reduces to 4. The Universe Atu (Tau) is the four worlds of the QBL. Tau means cross, which is 4-armed. E=5; This letter transliterates to Aleph in the Hebrew. Aleph is the first, which follows the last (Tau or T) and which is before this letter in this order. E is energy in scientific formulae and since it has the same value as Heh in Hebrew, we have the H that is the first letter of this order. EQ on this formula: $E(5)=M(6/\text{Beast}) * C^2(4900/\text{Babalon})$ or 29,400 or 15, Devil Atu. And interestingly enough, E=5 in the Greek Qablah as well.

Adding to this significance, Eta in Greek is equivalent to Cheth in Phoenician and hence in the Hebrew Qabalah. This is the Chariot Atu, which is both the Merkabah and the Great Work as Cheth enumerates to 418!

Θ

The letter Theta graphically depicts a line or a dot within a circle and as such is a symbol of the Sun. Theta spelled in full (ΘHTA) equals 318, which is equal to the word Helios (ΗΛΙΟΣ), the Greek word for Sun; spelled in full. In the Hebrew Qabalah it is said that to see the face of God is to die and Theta was known as the "letter of death;" being also the initial letter of the word 'Thanatos,' meaning death. As the number 9, it represents the end of the cycle of numbers; death being an end. Nine is the three cubed of which by AIQ BKR, 318 reduces down to. And I think we can deduce here that as there are three triads on the Tree-of-Life, that without the tenth Sefira, there would be no life; death being the absence of life. This is as much an argument for the White School of Magick as to the sanctity of the manifested material Universe.

I

Iota represents the line and hence, the number one; giving it an affinity with Alpha. Its numerical designation being ten or one and zero (equivalent with the value of the Hebrew Yod; having the same transliteration into English) supports this designation. Iota (ΙΩΤΑ) when spelled in full equals 1111, which as a four digit number, shows the Monad in the four levels of existence.

K

As the eleventh letter, Kappa is the first letter of Kronos and is valued at twenty. $1+1=2$, and of course, twenty reduces down to. Kronos being the god of time is an indicator of the manifestation in duality.

Λ

Lambda as the twelfth number represents the Universe, as suggested by the twelve signs of the Zodiac. Its value is thirty, which is three times ten or the Tetraktys (and having the same basic shape as Delta). And from this we get what Plato called the primary sequence of numbers giving life to the Universe. (1, 2, 3, 4, 8, 9 & 27) The number 1 sits atop the letter with the even numbers going down its left leg as the odd numbers in this sequence go down its right leg, as shown below. These numbers are said to demonstrate the principles of “twice” (left leg) and “thrice” (right leg) or squaring and cubing. On the left, the two, being a line that when squared, becomes four; a plane and when cubed evolves into eight. On the right, the three is squared into a plane (9) and then cubed; giving us twenty-seven.

	1	
2		3
4		9
8		27

Μ

Mu is the thirteenth letter in the Greek alphabet; thirteen of course, representing the Unity and being a ThRShRQ of the key to AL (31). The Greek letter was derived from the Egyptian hieroglyph for water and appears in-between the Alpha & Omega; demonstrating the middle (meson). Note here that in Genesis, the waters were separated to create manifestation. As the number six in the English Qabalah, we find it at the center of the Tree-of-Life. Further, to show the nature of this dualistic Universe, while representing existence or manifestation, it also represents NOT!

Ξ

Xi is the first letter of Zeus; the god that throws lightning bolts and is valued at eighty, which is the Hebrew Letter Peh (and P in the English Qabalah) and attributed to the Tower Atu—itsself being struck by lightning.

Ο

As Delta represents the triangle and Iota, the line, so Omicron represents the circle. Its value is 90 or three cubed times ten. Ninety is the Star Atu and represents the complete human being as a god as the circle represents the fullness; the true nature of our divinity that was the Gnostic message.

Υ

Upsilon is valued at 500, which is five times 100; one-hundred representing the complete human being (100x100 or the Tree-of-Life within each Sefirot) and five representing the human being. It is the symbol of the crossroads or morality; a dilemma that each of us face in this Universe of contending forces. Kieran Barry writes: “The lower stem represents the early part of life, when the character is unformed; the right-hand branch, which is narrower and more difficult, is the path of virtue; and the broader, easier, left-hand branch represents vice.

Ψ

Psi spelled in full is 710, which is equivalent to Pneuma Hagion; the Holy Spirit. Its graphic representation is the Trident. To better understand this connection, we'll quote directly from [Liber 131 vel Tridens](#):

The trident is a real Magickal weapon and its powers are complex and hard hitting. With its power derived from the AUMGN going forth, the Trident directs and commands the way of the AUMGN; the spiritual content of our world, our reality in its unborn state.

Planetary, Zodiacal and ISO Correspondences of the Archons

Text		Chapter I	Gospel of Mary	Apocryphon of John			
Planet	Vowel			Names	Iso #	Attributes	Powers
Moon	A	Growth & Waning	Darkness	Athoth	89	Sheep	Goodness
Mercury	Ē	Evil Devices	Ignorance	Eloiou	516	Donkey	Foreknowledge
Venus	E	Desires	Desire	Astaphaios	1283	Hyena	Divinity
Sun	I	Arrogance	Death	Yao	811	7-headed Snake	Lordship
Mars	O	Violence	Flesh	Sabaoth	283	Dragon	Kingdom
Jupiter	Y	Greed	Folly	Adonin	185	Ape	Envy
Saturn	Ō	All Falsehood	Wrath	Sabbade	218	Fire	Understanding

	<i>ORIG WORLD</i>				<i>OPHITES (per Celsus per Origen)</i>	
Iso Values*	Names	ISO #	Names	Iso Values	Name	Iso #
Bridal Chamber, Palace					Michael	689
Hearth, House, Altar	Elaios	316	Jealousy	Sun, East, Helios	Souriel	815
To grow together	Astaphaios	1283	Sophia	To grow together	Raphael	637
Needle, Breast, To know	Yao	811	Lordship	Needle, Breast, To know	Gabriel	151
All, Whole, Entire	Sabaoth	283	Deity	All, Whole, Entire	Thauthabaoth	502
Cloak, The Master	Adonaios	406	Kingship	Eve	Erathaoth	186
Vengance, Impulse, Equilibrium, Jesus abbrev. I.H.S.					Onoel	225

PLANETARY RULER (Archons)	ISO#	GOSP EGYPT	ISO#	ISO Value
Yao	811	laoth	90	Pi
Eloaiou	586	Harmas	342	Pallas, Demigod
Astaphaios	1283	Galila	75	In nature
Sabaoth	283	Yobel	117	Beast, Mouth
Adonin	185	Adonaios	406	Eve, Perfection
Sabbade	218	Cain	81	lao
Sabbade	218	Abel	38	Madness
Adonin	185	Akiressina	600	World, Universe, Godhead, Swine
Sabaoth	283	Yubel	447	Female
Astaphaios	1283	Harmupiael	667	The Scarlet Woman
Eloaiou	586	Archir-Adonin	996	Joyous
Athoth	811	Belias	248	Sign, Omen, Great, Mighty

ORIGEN							OPHITES (per Irenaeus)
Iso Values	Name	Iso#	Iso Values	Attributes	Name	Iso#	Iso Values
None, nothing	Horaios	451	Marvel, Gentle, Kind	Lion	Astaphaeus	1111	Absolute Power, Tyranny
Life, Eve, Force, Power	Ailoaios	412	Splendor, Ray, Beam	Bull	Oreus	778	A Sound, Winged
Unborn, Mortal	Astaphaios	1283	To grow together	Snake	Eloeus	583	Woman
Dust, Eye, Image	Adonaios	406	Eve, Perfection	Eagle	Adoneus	733	Anubis, A Quest
Air, Winged	Sabaoth	283	Deity	Bear	Sabaoth	283	Deity
Spring, To speak the truth	lao	811	Needle, Breat, to Know	Dog	lao	811	Needle, Breast, To know
Deed, Action, Child	laldabaoth	128	Heart, Ether	Ass	laldabaoth	128	Heart, Ether

ZODIAC					
LETTER	SIGN	PLANETARY RULER	APOC JOHN	ISO#	Iso Value
1 M	Leo	Sun	Athoth	89	Bridal Chamber
2 N	Virgo	Mercury	Harmas	342	Pallas, Demigod
3 E	Libra	Venus	Kalila-oumbri	714	Congregation, Forerunner
4 Σ	Scorpio	Mars	label	48	Troop, Band
5 T	Sagittarius	Jupiter	Adonaios	406	Eve, Perfection
6 Πη	Capricorn	Saturn	Kain	81	Iao
7 Xη	Aquarius	Saturn	Abel	38	Madness
8 Πσ	Pisces	Jupiter	Abrisene	379	Shit
9 B	Aries	Mars	Iobel	117	Beast, Mouth
10 Z	Taurus	Venus	Armoupiel	736	Battle of the Gods
11 K	Gemini	Mercury	Melcheiradonein	986	Left, Heavenly, Dangerous
12 Λ	Cancer	Moon	Belias	251	Purity, Experience

Elements	
Letter	Element
Γ	Earth
Δ	Water
Tη	Ether
Π	Fire
P	Air

The Tarot in Greek Translation

Crowley writes in The Book of Thoth:

One may begin to suspect that the Tarot is not a mere straightforward representation of the Universe in the impersonal way of the system of the Yi King. The Tarot is beginning to look like Propaganda. It is as if the Secret Chiefs of the Great Order, which is the guardian of the destinies of the human race, had wished to put forward certain particular aspects of the Universe; to establish certain especial doctrines; to declare certain modes of working, proper to the existing political situations. They differ; somewhat as a literary composition differs from a dictionary.

The genius of R. Leo Gillis' translation is found in the sophisticated Qabalistic mathematics that he used to guide his choices. In his article on the subject, he presents the following summation:

The overall total of the Tarot is also a multiple of 418.

Major Arcana

The 22 Major Arcana sum to 156×93 . In Greek, the words Babalon and Thelema are equal to these numbers.

Court Cards

The four suits of the Court Cards sum to key numbers also.

Two of them sum to 2542, which is the value of the word Thelema spelled in full.

The Wands sum to a multiple of 93, and the Cups sum to a multiple of 418.

Sum of the Major Arcana names is $14,508 = 156 \times 93$.

Minor Arcana

Sum of the Wands is 6,116

Sum of the Cups is 4,994

Total of the Wands and the Cups = 11,110

Sum of the Swords is 4,334

Sum of the Disks is 6,776

Sum of the Swords and the Disks = 11,110

Total of the 36 Decan Cards = 22,220 = 101×220

There are a total of 220 letters used for these thirty-six cards.

All Small Card Suit totals are palindrome numbers.

Sum of the Wands is 2790 = 30×93

Sum of the Cups is 4180 = 10×418

Sum of the Swords is 2542 = Θελημα spelled in full.

Sum of the Disks is also 2542. Θελημα spelled in full is the value of the letter names Theta, Epsilon, Lambda, Eta, Mu, Alpha.

Sum of the Aces is 2632 = 56×47 .

General Isopsephia

Major Arcana = 14,508 = 156×93

Minor Arcana = 22,220 = 101×220

Court Cards = 12,054

Total of all cards = 51,414 = 123×418

Antux (Chariot) has the value of 811, the same as the Greek word IAO.

Syntaxis has the value of 1221, which is not only balanced in both directions, but is the result of 11×111 .

The Names of the Tarot Atus in Greek Translation

<u>Atu</u>	<u>Title</u>	<u>Greek Title</u>	<u>Value</u>	<u>Transliteration</u>
0	Fool <u>Maniakos</u> means a maniac; hence, a Fool.	Μανιακος	392	Maniakos
I	Magus <u>Magus</u> is from the original Greek.	Μαγος	314	Magus
II	Priestess <u>Ieria</u> means a <u>Priestess</u> .	Ιερια	126	Ieria
III	Empress <u>Anassa</u> means Queen or Lady.	Ανασσα	453	Anassa
IV	Emperor <u>Monarchos</u> means the 'one power' or the 'single source'.	Μοναρχος	1131	Monarchos
V	Hierophant <u>Ierophantes</u> means an initiating priest, or a mystical expounder.	Ιεροφαντησ	1244	Hierophantes
VI	Brothers The alternate name given by Crowley for this Atu is the <u>Brothers</u> . The Greek word <u>Kouretes</u> means young men or young warriors; divinities, coupled with Nymphs and Satyrs. Other meanings for the term refer to armed dancers who celebrated orgiastic rites, as well as meaning 'of prophecy'.	Κουρετησ	1103	Kouretes
VII	Chariot <u>Antux</u> means chariot.	Αντυξ	811	Antux
VIII	Adjustment <u>Syntaxis</u> means 'system': a putting together in order.	Συνταξισ	1221	Syntaxis
IX	Hermit <u>Eremites</u> means "out of the desert."	Ηρεμιτησ	671	Eremites

X	Fortune	Δαιμων	905	Daimon
	<u>Daimon</u> means the Divine Power; that power which controls the destiny of individuals, hence it also means one's destiny or fortune, what the gods ordain. The probable root of Daimon, or deity, is 'daio', which means 'to distribute destinies.'			
XI	Lust	Μανια	102	Mania
	<u>Mania</u> means the divine madness, the heat of passion.			
XII	Hanged Man	Λυτηρ	838	Luter
	<u>Luter</u> means one who looses, a deliverer; redeemer.			
XIII	Death	Καταστροφη	1006	Catastrophe
	<u>Catastrophe</u> means overturning, subjugation, reduction, return, end, close, or conclusion.			
XIV	Art	Χειμεια	671	Cheimeia
	<u>Cheimeia</u> means Alchemy.			
XV	Devil	Διαβολος	387	Diabolos
	<u>Diabolos</u> which means a slanderer or enemy; a devil.			
XVI	Tower	Τυρρις	1110	Turris
	<u>Turris</u> means a tower, especially a tower on a wall, a bastion, a walled city or a fortified house.			
XVII	Star	Γαλαξιασ	306	Galaxias
	<u>Galaxias</u> means 'milky'. This word appears in the phrase Galaxias kyklos (cycle or circle), the 'milky circle,' otherwise known as the Milky Way Galaxy.			
XVIII	Moon	Μηνη	106	Mene
	<u>Mene</u> means Moon.			
XIX	Sun	Ηλιος	318	Helios
	<u>Helios</u> Means Sun.			
XX	The Aeon	Αιων	861	Aion
	<u>Aion</u> means Aeon.			
XXI	The Universe	Παντα	432	Panta
	<u>Panta</u> means 'in every way, or on every side'.			

Wands

2	Dominion	Αρχη	709	Arche
3	Virtue	Αρετη	414	Arete
4	Completion	Πληρωμα	1059	Pleroma
5	Strife	Αγωνια	865	Agonia
6	Victory	Χαρμη	749	Charme
7	Valour	Τολμα	441	Tolma
8	Swiftness	Ταχυσ	1501	Tachus
9	Strength	Μενος	365	Menos
10	Oppression	Βια	13	Bia

Cups

2	Love	Ποθος	429	Pothos
3	Abundance	Ευπορια	666	Euporia
4	Luxury	Υπερβολη	695	Hyperbole
5	Disappointment	Παθος	360	Pathos
6	Pleasure	Χαρισ	911	Charis
7	Debauch	Μιασμα	292	Miasma
8	Indolence	Βλακεια	69	Blakeia
9	Happiness	Ευφορια	1086	Euphoria
10	Satiety	Πλησμονη	486	Plesmone

Swords

2	Peace	Ειρηνη	181	Eirene
3	Sorrow	Αλγος	304	Algos
4	Truce	Ανοχη	729	Anoche
5	Defeat	Ησσα	409	Hessa
6	Science	Μαθημα	99	Mathema
7	Futility	Φαυλοτησ	1509	Paulotes
8	Interference	Περιεργια	314	Periergia
9	Cruelty	Πικρος	480	Pikros
10	Ruin	Ατη	309	Ate

Disks

2	Change	Μεταλλαγη	418	Metallage
3	Work	Οργανον	344	Organon
4	Power	Κορυφη	1098	Koruphe
5	Worry	Σεισμος	725	Seismos
6	Success	Τελος	605	Telos
7	Failure	Ελλειψις	990	Ellipsis
8	Prudence	Προμηθιη	325	Promethie
9	Gain	Προσφορα	1121	Prosphora
10	Wealth	Πλουτος	1150	Ploutos

Court Cards

Knight of Wands	Αιδησ	223	Hades
Queen of Wands	Εστια	516	Hestia
Prince of Wands	Ηφαιστος	1289	Hephaistos
Princess Wands	Χιμαιρα	762	Chimera
Knight of Cups	Ποντος	770	Pontus
Queen of Cups	Τηθυσ	917	Tethys
Prince of Cups	Ποσειδεων	1224	Poseidon
Princess Cups	Αμφιτριτη	1269	Amphitrite
Knight of Swords	Τυφων	2050	Typhon
Queen of Swords	Δικη	42	Dike
Prince of Swords	Αιολος	381	Aeolus
Princess Swords	Αθηνα	69	Athena
Knight of Disks	Κρονος	510	Cronus
Queen of Disks	Ρηε	113	Rhea
Prince of Disks	Ιακχος	901	Iacchus
Princess Disks	Περσεφονη	1018	Persephone

In lieu of the four Elemental Weapons of Western Hermeticism, the four Platonic Solids attributed to the Elements are used for the names of the Aces.

Ace of Wands	Τετραεδρον	935	Tetrahedron
Ace of Cups	Εικοσαεδρον	535	Icosahedron
Ace of Swords	Οκταεδρον	620	Octahedron
Ace of Disks	Κυβον	542	Cube

A Note on the Apocalypse

In the Apocalypse of John, it would be quite reasonable to assume that the seven Greek vowels were viewed as the "Seven Spirits-of-God." This being said, a host of other misunderstandings involved in modern-day interpretation of the book have only added to the superstitious confusion that has infiltrated this obese remnant of the ancient Greek religion; today called Christianity. The book itself, has as much to do with astronomy as so many ancient biblical books and apocalypses themselves were recorded views of what were called the seven heavens. HPB alludes to this confusion when she writes:

Esoteric philosophy, however, teaches that **one third** [Whence the subsequent assertions of St. John's vision, referred to in his Apocalypse, about "the great red Dragon having seven heads and **ten** horns, and seven crowns upon his heads," whose "tail drew the **third part** of the stars of heaven and did cast them to the earth" (ch. xii.). **J** of the Dhyanis -- *i.e.*, the three classes of the **Arupa** Pitris, endowed with intelligence, "which is a formless breath, composed of **intellectual** not elementary substances" (see **Harivamsa**, 932) -- was simply **doomed by the law of Karma and evolution to be reborn** (or incarnated) on Earth [The verse "did cast them to the Earth," plainly shows its origin in the grandest and oldest allegory of the Aryan mystics, who, after the destruction of the Atlantean **giants** and **sorcerers**, concealed the truth -- **astronomical, physical, and divine**, as it is a page out of **pre-cosmic** theogony -- under various allegories. Its esoteric, true interpretation is a veritable Theodice of the "Fallen Angels," so called; the **willing** and the **unwilling**, the **creators** and those who **refused to create**, being now mixed up most perplexingly by Christian Catholics, who forget that their highest Archangel, St. Michael, who is shown to conquer (to master and to assimilate) the DRAGON OF WISDOM and of divine Self-sacrifice (now miscalled and calumniated as Satan), WAS THE FIRST TO REFUSE TO CREATE! This led to endless confusion. So little does Christian theology understand the paradoxical language of the East and its symbolism, that it even explains, in its **dead letter sense**, the Chinese Buddhist and Hindu exoteric rite of raising a noise during certain eclipses to scare away the "great red Dragon," which laid a plot to carry away the light! But here "Light" means esoteric Wisdom, and we have sufficiently explained the secret meaning of the terms **Dragon, Serpent**, etc., etc., all of which refer to Adepts and Initiates.]. Some of these were **Nirmanakayas** from other Manvantaras. Hence we see them, in all the Puranas, reappearing on this globe, in the **third Manvantara**, as Kings, Rishis and heroes (read Third Root-Race). This tenet, being too philosophical and metaphysical to be grasped by the multitudes, was, as already stated, disfigured by the priesthood for the purpose of preserving a hold over them through superstitious fear.

William Stirling debunks the mystery even further:

Victorinus, who was Bishop of Petau at the end of the third century, in a treatise on the Revelation, alluding to the number 666, speaks thus: "As they have reckoned from the Greek characters, as they find it among many to be TEITAN, for *Teitan* (666) has this number, which the Gentiles call Sol and Phoebus." This statement of the bishop explicitly connects the number 666 with the sun, and the statement in the text, that, "it is the number of a man," further associates it with the Ark of the sun, which contained the figure of the Microcosm.

In some early manuscripts of the Apocalypse the number 616 is substituted for 666. And 616 is the perimeter of a square, enclosed by the sun's orbit, so that both numbers record the same measure in a different way. When Eratosthenes took his observations for determining the circumference of the earth, he is said to have been informed that when a pit was dug at Syene in Egypt, the sun's rays at the summer solstice shone perpendicularly into it. This place was consequently considered by the Greeks to mark the northern tropic. Can it be a purely accidental coincidence, that the Greeks should have called the place which measured the sun's course in the ecliptic by a name which has the value of 666? Assuming that it was the custom to give names an appropriate number, and that it was known that the sun's orbit was contained in an ark whose internal length was 666 of its own diameters, it must be admitted that Syene, 666, was a very fitting name for a place which indicated the boundary of the sun's path.

Now the number deduced from $A \text{ και } \Omega$ is 832 ($\varphi\alpha\lambda\lambda\acute{o}\varsigma$). In the Apocalypse, where the statements occurs, it is written in some manuscripts, $\tau\acute{o} \text{ } \acute{\alpha}\lambda\phi\alpha, \text{ και } \tau\acute{o} \text{ } \acute{\omega}\mu\acute{\epsilon}\gamma\alpha$ ($902 + 31 + 1219 =$) 2152, or even $\text{ } \acute{\alpha}\lambda\phi\alpha \text{ και } \Omega$ ($532 + 31 + 800 =$) $1363 + 3 = 1366$ ($\varphi\alpha\lambda\lambda\acute{o}\varsigma \text{ κτείς}$), and $532 + 800 = 1332 \div 2 = 666$. Again, $A + \Omega = 800 = 801$, which Irenæus tells us is equivalent by Gematria to περιστέρα , the Dove or Holy Ghost, and 800 is the perimeter of the new Jerusalem ($200 \times 4 = 800$).

The divisions of the New Testament, according to St. Cyril, amount to 26, the number of the Tetragrammaton. He omits the Apocalypse just as other early canons are without the Epistle to the Hebrews. The authorship of the four versions of the life of Christ being attributed to persons typifying the four corner signs of the Zodiac, the Man, the Lion, the Bull, and the Eagle, the astronomical sense of the parable is disclosed. And the name εὐαγγέλιον , 577, the "good news," appears to have been chosen with the same mystical intention, for a Solomon's seal whose sides are 577.2 is enclosed by a circle 666 in diameter and 2,093 in circumference.

It has already been shown (pp. 56-57) that these numbers supply the key to the cosmic aspect of the Christian theology, and suggest the true nature of the Microcosmic Man personified in the Gospels by the Saviour.

Biblos, 314, the first word of the New Testament, has a similar meaning, since a vesica 314 wide is formed by two intersecting circles whose united width is 942, the diagonal of a square whose sides are 666. And both these names are indirectly equivalent to *Paradosis*, TRADITION, whose numerical value is 666.

The numbers 137 deduced from QBLH, Cabala, has the same import as 1480, for the square contained within the zodiac, if the sun's distance be taken at 10, is 136.9; and ZHR, Zohar, the name of the principal cabalistic treatise, yields 212, the diameter of a circle 666 in circumference.

Apocalypse of John

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ

The title of this controversial book is found on some of the earliest versions of this book in Greek: "The Apocalypse of John" (Ἀποκάλυψις Ἰωάννου); the word apocalypse meaning 'revelation' or 'the act of unveiling'. Later manuscript versions used the title: "The Apocalypse of the theologian" (Ἀποκάλυψις τοῦ Θεολόγου). Also of note, this book is not written in flawless Greek; its grammatical errors and stylistic abnormalities show that the author's first language is not Greek. Or it may mean that it was dictated by a praeter-human intelligence in the same way that Liber AL vel Legis was dictated. Most interesting is the fact that the twenty-two chapters numerate the same as the Hebrew alphabet and the Major Arcana of the Holy Tarot.

Chapter One

^{1:1}The Revelation of Jesus Christ, which God gave him to show unto his servants, *even* the things which must shortly come to pass: and he sent and signified *it* by his angel unto his servant John;

1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,

^{1:2}who bare witness of the word of God, and of the testimony of Jesus Christ, *even* of all things that he saw.

2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε.

^{1:3}Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand.

3 μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

^{1:4}John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne;

4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων, ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ,

^{1:5}and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood;

5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. Τῷ ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ,

^{1:6}and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion for ever and ever. Amen.

6 καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

^{1:7}Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

7 Ἴδου ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

^{1:8}I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty.

8 Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, λέγει Κύριος ὁ Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

^{1:9} I John, your brother and partaker with you in tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ Χριστῷ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ.

^{1:10} I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet
10 ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα φωνὴν ὀπίσω μου μεγάλην ὡς σάλπιγγος

^{1:11} saying, What thou seest, write in a book and send *it* to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

11 λεγούσης· Ὅ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

^{1:12} And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;

12 Καὶ ἐκεῖ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσαῖς,

^{1:13} and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

13 καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον υἱῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσοῦν·

^{1:14} And his head and his hair were white as white wool, *white* as snow; and his eyes were as a flame of fire;

14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιῶν, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός,

^{1:15} and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν,

^{1:16} And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

16 καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

^{1:17} And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,

17 Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός, καὶ ἔθηκε τὴν δεξιὰν αὐτοῦ χεῖρα ἐπ' ἐμὲ λέγων· Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος

^{1:18} and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

18 καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾄδου.

^{1:19}Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter;

19 γράψον οὖν ἃ εἶδες, καὶ ἃ εἰσὶ καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα·

^{1:20}the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

20 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ἧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσαῖς. οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶ, καὶ αἱ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσὶν.

Chapter Two

^{2:1}To the angel of the church in Ephesus write: These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks:

1 Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·

^{2:2}I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false;

2 οἶδα τὰ ἔργα σου καὶ τὸν κόπον σου καὶ τὴν ὑπομονὴν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς, καὶ ἐπίειρας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι, καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς·

^{2:3}and thou hast patience and didst bear for my name's sake, and hast not grown weary.

3 καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐ κεκοπίακας.

^{2:4}But I have *this* against thee, that thou didst leave thy first love.

4 ἀλλὰ ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφήκας.

^{2:5}Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent.

5 μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί σοι ταχύ καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσης.

^{2:6}But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

6 ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ.

^{2:7}He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

7 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ Θεοῦ μου.

^{2:8}And to the angel of the church in Smyrna write: These things saith the first and the last, who was dead, and lived *again*:

8 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον· τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν·

^{2:9}I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them that say they are Jews, and they art not, but are a synagogue of Satan.

9 οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν· ἀλλὰ πλούσιος εἶ· καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ σατανᾶ.

^{2:10}Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.

10 μηδέν φοβοῦ ἃ μέλλεις παθεῖν. ἰδοὺ δὴ μέλλει βαλεῖν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἔξετε θλίψιν ἡμέρας δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

^{2:11}He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

11 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν οὐ μὴ ἀδικηθῆ ἕκ τοῦ θανάτου τοῦ δευτέρου.

^{2:12}and to the angel of the church in Pergamum write: These things saith he that hath the sharp two-edged sword:

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·

^{2:13}I know where thou dwellest, *even* where Satan's throne is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth.

13 οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς· ὅπου ὁ θρόνος τοῦ σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ σατανᾶς κατοικεῖ.

^{2:14}But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication.

14 ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδαξε τὸν Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ καὶ φαγεῖν εἰδωλόθουτα καὶ πορνεῦσαι.

^{2:15}So hast thou also some that hold the teaching of the Nicolaitans in like manner.

15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν ὁμοίως.

^{2:16}Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth.

16 μετανόησον οὖν· εἰ δὲ μή, ἔρχομαί σοι ταχύ καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

^{2:17}He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

17 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

^{2:18}And to the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass:

18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·

^{2:19} I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first.

19 οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων.

^{2:20} But I have *this* against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols.

20 ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἀφεῖς τὴν γυναῖκα σου Ἰεζάβελ, ἣ λέγει ἐαυτὴν προφήτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἔμοῦς δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθουτα.

^{2:21} And I gave her time that she should repent; and she willeth not to repent of her fornication.

21 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

^{2:22} Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works.

22 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς,

^{2:23} And I will kill her children with death; and all the churches shall know that I am he that searcheth the reins and hearts: and I will give unto each one of you according to your works.

23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ, καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.

^{2:24} But to you I say, to the rest that are in Thyatira, as many as have not this teaching, who know not the deep things of Satan, as they are wont to say; I cast upon you none other burden.

24 ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ σατανᾶ, ὡς λέγουσιν· οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος·

^{2:25} Nevertheless that which ye have, hold fast till I come.

25 πλὴν ὃ ἔχετε κρατήσατε ἄχρις οὗ ἂν ἦξω.

^{2:26} And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations:

26 Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν,

^{2:27} and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father:

27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντριβήσεται, ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου,

^{2:28} and I will give him the morning star.

28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.

^{2:29} He that hath an ear, let him hear what the Spirit saith to the churches.

29 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

Chapter Three

^{3:1} And to the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead.

1 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ.

^{3:2} Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfected before my God.

2 γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθνήσκειν· οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ μου.

^{3:3} Remember therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee.

3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει καὶ μετανόησον. ἔὰν οὖν μὴ γρηγορήσης, ἦξω ἐπὶ σὲ ὡς κλέπτης, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἦξω ἐπὶ σέ.

^{3:4} But thou hast a few names in Sardis that did not defile their garments: and they shall walk with me in white; for they are worthy.

4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.

^{3:5} He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

5 Ὁ νικῶν οὕτω περιβαλεῖται ἐν ἱματίοις λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

^{3:6} He that hath an ear, let him hear what the Spirit saith to the churches.

6 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

^{3:7} And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth:

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν τοῦ Δαυὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίξει·

^{3:8} I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name.

8 οἶδά σου τὰ ἔργα· ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

^{3:9} Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

9 ἰδοὺ δίδωμι ἐκ τῆς συναγωγῆς τοῦ σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσιν, ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἦξουσι καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε.

^{3:10} Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that *hour* which is to come upon the whole world, to try them that dwell upon the earth.

10 ὅτι ἐτήρησάς τὸν λόγον τῆς ὑπομονῆς μου, καὶ ἐγὼ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

^{3:11} I come quickly: hold fast that which thou hast, that no one take thy crown.

11 ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

^{3:12} He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.

12 Ὁ νικῶν, ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλήμ, ἣ καταβαίνει ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

^{3:13} He that hath an ear, let him hear what the Spirit saith to the churches.

13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

^{3:14} And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· τάδε λέγει ὁ ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ·

^{3:15} I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

15 οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· ὄφελον ψυχρὸς ἢ ἢ ζεστός.

^{3:16} So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.

16 οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε ζεστός οὔτε ψυχρὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

^{3:17} Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked:

17 ὅτι λέγεις ὅτι πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδενὸς χρεῖαν ἔχω, - καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ὁ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός, -

^{3:18} I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see.

18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός σου, καὶ κολλύριον ἵνα ἐγχρίσῃ τοῦς ὀφθαλμούς σου ἵνα βλέπῃς.

^{3:19} As many as I love, I reprove and chasten: be zealous therefore, and repent.

19 ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον.

^{3:20} Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.

20 ἴδου ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐὰν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, καὶ εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.

^{3:21} He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.

21 Ὁ νικῶν, δώσω αὐτῷ καθίσει μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ.

^{3:22} He that hath an ear, let him hear what the Spirit saith to the churches.

22 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

[The nature of the churches and chakras are covered in the article entitled: [Liber Congregus Restituo.](#)]

Chapter Four

^{4:1}After these things I saw, and behold, a door opened in heaven, and the first voice that I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must come to pass hereafter.

1 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἀνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἦν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ λέγων· Ἀνάβα ὧδε καὶ δεῖξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.

^{4:2}Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne;

2 καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος,

^{4:3}and he that sat *was* to look upon like a jasper stone and a sardius: and *there was* a rainbow round about the throne, like an emerald to look upon.

3 ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου, ὁμοίως ὄρασις σμαραγδίνων.

^{4:4}And round about the throne *were* four and twenty thrones: and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold.

4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους τοὺς εἴκοσι τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

^{4:5}And out of the throne proceed lightnings and voices and thunders. And *there was* seven lamps of fire burning before the throne, which are the seven Spirits of God;

5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, ἃ εἰσὶ τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ·

^{4:6}and before the throne, as it were a sea of glass like a crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind.

6 καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνῃ, ὁμοία κρυστάλλῳ· καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν·

^{4:7}And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle.

7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ.

^{4:8}and the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying,

8 καὶ τὰ τέσσαρα ζῶα, ἐν καθ' ἓν αὐτῶν ἔχον ἀνά πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες· Ἅγιος ἅγιος ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

[The twenty-four thrones with twenty-four elders represent the letters in the Greek Alphabet. The seven lamps are representative of the seven sacred planets or spirits, i.e; the seven heavens of which this apocalypse seemingly portends to be revealing the seventh. Each of these elders were given a name starting with one of the letters of the alphabet:

Achael, Banuel, Ganuel, Dedael, Eptiel, Zartiel, Ethael, Thathiel, Iochael, Kardiel, Labtiel, Merael, Nerael, Xiphiel, Oupieel, Pirael, Rael, Seroael, Tauriel, Umneuel, Philopael, Christuel, Psilaphael, Olithuil.

The four cherubim found in the above verse are also found in Ezekiel and are named Alpha (the Bull), Leon (Greek for Lion), Phone (the Eagle; Greek for the word 'voice') and Aner (Greek for 'man'). And the seven spirits were considered archangels, named: Michael, Gabriel, Raphael, Suriel, Zetekiell, Solothiel and Anael.

Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come.]

^{4:9} And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him that liveth for ever and ever,

9 Καὶ ὅταν δῶσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

^{4:10} the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying,

10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες·

^{4:11} Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created.

11 Ἄξιός εἰ, ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

Chapter Five

^{5:1} And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals.

1 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ἔξωθεν, κατεσφραγισμένον σφραγῖσιν ἑπτὰ.

^{5:2} And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?

2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ· Τίς ἄξιός ἐστιν ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ;

^{5:3} And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon.

3 καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ οὔτε ἐπὶ τῆς γῆς οὔτε ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

^{5:4} And I wept much, because no one was found worthy to open the book, or to look thereon:

4 καὶ ἐγὼ ἔκλαιον πολὺ, ὅτι οὐδεὶς ἄξιός ἐβρέθη ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

^{5:5} and one of the elders saith unto me, Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof.

5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι· Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαυὶδ, ἀνοῖξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ.

^{5:6} And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον ἐστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, ἃ εἰσὶ τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ ἀποστελλόμενα εἰς πᾶσαν τὴν γῆν.

^{5:7} And he came, and he taketh *it* out of the right hand of him that sat on the throne.

7 καὶ ἦλθε καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

^{5:8} And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.

8 καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἄρνιου, ἔχοντες ἕκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσὶν αἱ προσευχαὶ τῶν ἁγίων·

^{5:9} And they sing a new song, saying,

Worthy art thou to take the book, and to open the seals thereof: for thou was slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and nation,

9 καὶ ᾄδουσιν ᾠδὴν καινὴν λέγοντες· Ἄξιός ἐστι λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,

^{5:10} and madest them *to be* unto our God a kingdom and priests; and they reign upon earth.

10 καὶ ἐποίησας αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

^{5:11} And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

11 καὶ εἶδον καὶ ἤκουσα ὡς φωνὴν ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων,

^{5:12} saying with a great voice,

Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might and honor, and glory, and blessing.

12 λέγοντες φωνῇ μεγάλῃ· Ἄξιόν ἐστι τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ τὸν πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

^{5:13} And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things are in them, heard I saying,

Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honor, and the glory, and the dominion, for ever and ever.

13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης ἐστί, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας· Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἄρνιῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

^{5:14} And the four living creatures said, Amen. And the elders fell down and worshipped.

14 καὶ τὰ τέσσαρα ζῶα ἔλεγον· Ἀμήν· καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.

Chapter Six

^{6:1} And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come.

1 Καὶ εἶδον ὅτι ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων· καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς φωνὴ βροντῆς· Ἔρχου.

^{6:2} And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

2 καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν καὶ ἵνα νικήσῃ.

^{6:3} And when he opened the second seal, I heard the second living creature saying, Come.

3 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος· Ἔρχου.

^{6:4} And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.

4 καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθήμενῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους σφάξωσι, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

^{6:5} And when he opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand.

5 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος· Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ·

^{6:6} And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt thou not.

6 καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν· Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

^{6:7} And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come.

7 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος· Ἔρχου.

^{6:8} And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

8 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ θάνατος, καὶ ὁ ᾄδης ἠκολούθει μετ' αὐτοῦ· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

^{6:9} And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held:

9 Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν τοῦ ἀρνίου ἣν εἶχον·

^{6:10} and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

10 καὶ ἔκραξαν φωνῇ μεγάλῃ λέγοντες· Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;

^{6:11} And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled *their course*.

11 και ἐδόθη αὐτοῖς ἑκάστῳ στολή λευκή, και ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρόν, ἕως πληρώσωσι και οἱ σύνδουλοι αὐτῶν και οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτείνεσθαι ὡς και αὐτοί.

^{6:12} And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood;

12 και εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην, και σεισμός μέγας ἐγένετο, και ὁ ἥλιος μέλας ἐγένετο ὡς σάκκος τρίχινος, και ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα,

^{6:13} and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind.

13 και οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλουσα τοὺς ὀλύνθους αὐτῆς, ὑπὸ ἀνέμου μεγάλου σειομένη,

^{6:14} And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.

14 και ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον, και πᾶν ὄρος και νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν·

^{6:15} And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains;

15 και οἱ βασιλεῖς τῆς γῆς και οἱ μεγιστᾶνες και οἱ χιλίαρχοι και οἱ πλούσιοι και οἱ ἰσχυροὶ και πᾶς δοῦλος και ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια και εἰς τὰς πέτρας τῶν ὄρεων,

^{6:16} and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

16 και λέγουσι τοῖς ὄρεσι και ταῖς πέτραις· Πέσατε ἐφ' ἡμᾶς και κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου και ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου,

^{6:17} for the great day of their wrath is come; and who is able to stand?

17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, και τίς δύναται σταθῆναι;

Chapter Seven

^{7:1} After his I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree.

1 Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον.

^{7:2} And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea,

2 και εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζῶντος, και ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν και τὴν θάλασσαν,

^{7:3} saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.

3 λέγων· Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

^{7:4} And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel:

4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων· ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἰῶν Ἰσραὴλ·

^{7:5} Of the tribe of Judah *were* sealed twelve thousand:

Of the tribe of Reuben twelve thousand;

Of the tribe of Gad twelve thousand;

5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ρουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,

^{7:6} Of the tribe of Asher twelve thousand;

Of the tribe of Naphtali twelve thousand;

Of the tribe of Manasseh twelve thousand;

6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλεὶμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες,

^{7:7} Of the tribe of Simeon twelve thousand;

Of the tribe of Levi twelve thousand;

Of the tribe of Issachar twelve thousand;

7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσσάχαρ δώδεκα χιλιάδες,

^{7:8} Of the tribe of Zebulun twelve thousand;

Of the tribe of Joseph twelve thousand;

Of the tribe of Benjamin *were* sealed twelve thousand.

8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμὴν δώδεκα χιλιάδες ἐσφραγισμένοι.

^{7:9} After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτας ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·

^{7:10} and they cry with a great voice, saying,

Salvation unto our God who sitteth on the throne, and unto the Lamb.

10 καὶ κράζουσι φωνῇ μεγάλῃ λέγοντες· Ἦ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ.

^{7:11} And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God,

11 καὶ πάντες οἱ ἄγγελοι εἰστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ Θεῷ

^{7:12} saying,

Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen.

12 λέγοντες· Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

^{7:13} And one of the elders answered, saying unto me, These that are arrayed in white robes, who are they, and whence came they?

13 Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσὶ καὶ πόθεν ἦλθον;

^{7:14} And I say unto him, My lord, thou knowest. And he said to me, These are they that come of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

14 καὶ εἶρηκα αὐτῶ· Κύριέ μου, σὺ οἶδας. καὶ εἶπέ μοι· Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου.

^{7:15} Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them.

15 διὰ τοῦτο εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ. καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς.

^{7:16} They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat:

^{7:17} for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

17 ὅτι τὸ ἀρνίον τὸ ἀνά μέσον τοῦ θρόνου ποιμαίνει αὐτούς, καὶ ὀδηγήσει αὐτούς ἐπὶ ζωῆς πηγῶν ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

Chapter Eight

^{8:1} And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour.

1 καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.

^{8:2} And I saw the seven angels that stand before God; and there were given unto them seven trumpets.

2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

^{8:3} And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne.

3 καὶ ἄλλος ἄγγελος ἦλθε καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

^{8:4} And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.

4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ.

^{8:5} And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

5 καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν εἰς τὴν γῆν. καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμός.

^{8:6} And the seven angels that had the seven trumpets prepared themselves to sound.

6 καὶ οἱ ἑπτὰ ἀγγελοὶ οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἠτοίμασαν αὐτοὺς ἵνα σαλπίσωσι.

^{8:7} And the first sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

7 καὶ ὁ πρῶτος ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

^{8:8} And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

8 Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν, καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα,

^{8:9} and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.

9 καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

^{8:10} And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters;

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.

^{8:11} and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ Ἄψινθος. καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

^{8:12} And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ τὸ τρίτον αὐτῆς μὴ φανῇ ἢ ἡμέρα, καὶ ἡ νύξ ὁμοίως.

^{8:13} And I saw, and I heard an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

13 Καὶ εἶδον καὶ ἤκουσα ἐνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ· Οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

Chapter Nine

^{9:1} And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss.

1 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε· καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου,

^{9:2} And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

2 καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου καιομένης, καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

^{9:3} And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power.

3 καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς·

^{9:4} And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads.

4 και ἔρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

^{9:5} And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man.

5 και ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· και ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.

^{9:6} And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them.

6 και ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον και οὐ μὴ εὕρῃσουσιν αὐτόν, και ἐπιθυμήσουσιν ἀποθανεῖν, και φεύξεται ἀπ' αὐτῶν ὁ θάνατος.

^{9:7} And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces.

7 και τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἠτοιμασμένοις εἰς πόλεμον, και ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσίῳ, και τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,

^{9:8} And they had hair as the hair of women, and their teeth were as *teeth* of lions.

8 και εἶχον τρίχας ὡς τρίχας γυναικῶν, και οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν,

^{9:9} And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war.

9 και εἶχον θώρακας ὡς θώρακας σιδηροῦς, και ἡ φωνὴ τῶν πτερυγῶν αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.

^{9:10} And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months.

10 και ἔχουσιν οὐράς ὁμοίας σκορπίοις και κέντρα, και ἐν ταῖς οὐραῖς αὐτῶν ἐξουσίαν ἔχουσι τοῦ ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

^{9:11} They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name Apollyon.

11 ἔχουσι βασιλέα ἐπ' αὐτῶν τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, ἐν δὲ τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

^{9:12} The first Woe is past: behold, there come yet two Woes hereafter.

12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα.

^{9:13} And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God,

13 και ὁ ἕκτος ἄγγελος ἐσάλπισε· και ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ,

^{9:14} one saying to the sixth angel that had one trumpet, Loose the four angels that are bound at the great river Euphrates.

14 λέγοντος τῷ ἕκτῳ ἀγγέλῳ· Ὁ ἔχων τὴν σάλπιγγα, λύσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

^{9:15} And the four angels were loosed, that had been prepared for the hour and day and month and year, that they should kill the third part of men.

15 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ εἰς τὴν ἡμέραν καὶ μῆνα καὶ ἑνιαυτόν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων.

^{9:16} And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them.

16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππου δύο μυριάδες μυριάδων· ἤκουσα τὸν ἀριθμὸν αὐτῶν.

^{9:17} And thus I saw the horses in the vision, and them that sat on them, having breastplates *as* of fire and of hyacinth and of brimstone: and the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone.

17 καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαι τῶν ἵππων ὡς κεφαλαι λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

^{9:18} By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths.

18 ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.

^{9:19} For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they hurt.

19 ἢ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστὶ καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραι αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι.

^{9:20} And the rest of mankind, who were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk:

20 καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια καὶ τὰ εἰδωλα τὰ χρυσοῦ καὶ τὰ ἀργυροῦ καὶ τὰ χαλκοῦ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται οὔτε ἀκούειν οὔτε περιπατεῖν,

^{9:21} and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

Chapter Ten

^{10:1} And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire;

1 καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἶρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός,

^{10:2} and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth;

2 καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλίον ἀνεωγμένον. καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

^{10:3} and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices.

3 καὶ ἔκραξε φωνῆ μεγάλη ὡσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

^{10:4} And when the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not.

4 Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ αὐτὰ γράψῃς.

^{10:5} And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, 5 καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρε τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν

^{10:6} and sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer:

6 καὶ ὡμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται,

^{10:7} but in the days of the voice of the seventh angel, when he is about to sound, then is finished they mystery of God, according to the good tidings which he declared to his servants the prophets.

7 ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοὺς δούλους αὐτοῦ τοὺς προφῆτας.

^{10:8} And the voice which I heard from heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth.

8 καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ καὶ λέγουσα· Ὑπάγε λάβε τὸ βιβλιδᾶριον τὸ ἀνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

^{10:9} And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

9 καὶ ἀπῆλθα πρὸς τὸν ἄγγελον, λέγων αὐτῷ δοῦναί μοι τὸ βιβλιδᾶριον. καὶ λέγει μοι· Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

^{10:10} And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter.

10 καὶ ἔλαβον τὸ βιβλίον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

^{10:11} And they say unto me, Thou must prophesy again over many peoples and nations and tongues and kings.

11 καὶ λέγουσί μοι· Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

Chapter Eleven

^{11:1} And there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein.

1 καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων· Ἐγειρε καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ·

^{11:2}And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months.

2 και τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσι, καὶ τὴν πόλιν τὴν ἅγιαν πατήσουσι μῆνας τεσσαράκοντα δύο.

^{11:3}And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

3 και δώσω τοῖς δυοὶ μάρτυσί μου, και προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἐξήκοντα, περιβεβλημένοι σάκκους.

^{11:4}These are the two olive trees and the two candlesticks, standing before the Lord of the earth.

4 οὗτοί εἰσιν αἱ δύο ἔλαιαι και αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἐστῶσαι.

^{11:5}And if any man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed.

5 και εἴ τις αὐτούς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν και κατεσθίει τοὺς ἐχθροὺς αὐτῶν· και εἴ τις θελήσει αὐτούς ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι.

^{11:6}These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire.

6 οὗτοι ἔχουσιν ἐξουσίαν τὸν οὐρανὸν κλεῖσαι, ἵνα μὴ ὑετὸς βρέχη τὰς ἡμέρας τῆς προφητείας αὐτῶν, και ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα και πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ, ὅσάκις ἐὰν θελήσωσι.

^{11:7}And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them.

7 και ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον και νικήσει αὐτούς και ἀποκτενεῖ αὐτούς.

^{11:8}And their dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.

8 και τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα και Αἴγυπτος, ὅπου και ὁ Κύριος αὐτῶν ἐσταυρώθη.

^{11:9}And from among the peoples and tribes and tongues and nations do *men* look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb.

9 και βλέπουσιν ἐκ τῶν λαῶν και φυλῶν και γλωσσῶν και ἔθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς και ἥμισυ, και τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήμα.

^{11:10}And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

10 και οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς, και εὐφρανθήσονται και δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφηταὶ ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

^{11:11}And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them.

11 και μετὰ τὰς τρεῖς ἡμέρας και ἥμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν εἰς αὐτούς, και ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, και φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

^{11:12} And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them.

12 και ἤκουσα φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς· Ἀνάβητε ὦδε. και ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, και ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

^{11:13} And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

13 Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐγένετο σεισμὸς μέγας, και τὸ δέκατον τῆς πόλεως ἔπεσε, και ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ, και οἱ λοιποὶ ἔμφοβοι ἐγένοντο και ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.

^{11:14} The second Woe is past: behold, the third Woe cometh quickly.

14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἡ οὐαὶ ἡ τρίτη ἰδοὺ ἔρχεται ταχύ.

^{11:15} And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign for ever and ever.

15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε· και ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγουσαι· Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ Κυρίου ἡμῶν και τοῦ Χριστοῦ αὐτοῦ, και βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

^{11:16} And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshipped God,

16 και οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, οἱ κάθηνται ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν και προσεκύνησαν τῷ Θεῷ

^{11:17} saying,

We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign.

17 λέγοντες· Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν και ὁ ἦν και ὁ ἐρχόμενος, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην και ἐβασίλευσας,

^{11:18} And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

18 και τὰ ἔθνη ὠργίσθησαν, και ἦλθεν ἡ ὀργὴ σου και ὁ καιρὸς τῶν ἐθνῶν κριθῆναι και δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις και τοῖς ἁγίοις τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς και τοῖς μεγάλοις, και διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

^{11:19} And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

19 Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ὁ ἐν τῷ οὐρανῷ, και ὤφθη ἡ κιβωτὸς τῆς διαθήκης Κυρίου ἐν τῷ ναῷ αὐτοῦ, και ἐγένοντο ἀστραπαὶ και φωναὶ και βρονταὶ και σεισμὸς και χάλαζα μεγάλη.

Chapter Twelve

^{12:1} And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;

1 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, και ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, και ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα,

^{12:2}and she was the child; and she crieth out, travailing in birth, and in pain to be delivered.

2 και ἐν γαστρὶ ἔχουσα καὶ ἔκραζεν ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

^{12:3}And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems.

3 καὶ ὠφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων πυρρὸς μέγας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα,

^{12:4}And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child.

4 καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα, ὅταν τέκη, τὸ τέκνον αὐτῆς καταφάγη.

^{12:5}And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne.

5 καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

^{12:6}And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

^{12:7}And there was war in heaven: Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels;

7 καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος· καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ,

^{12:8}And they prevailed not, neither was their place found any more in heaven.

8 καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὐρέθη αὐτῷ ἔτι ἐν τῷ οὐρανῷ.

^{12:9}And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him.

9 καὶ ἐβλήθη ὁ δράκων, ὁ ὄφις ὁ μέγας ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

^{12:10}And I heard a great voice in heaven, saying,

Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night.

10 καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν· Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατηγορὸς τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

^{12:11}And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.

11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

^{12:12}Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

12 διὰ τοῦτο εὐφραίνεσθε οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

^{12:13}And when the dragon saw that he was cast down to the earth, he persecuted the woman that brought forth the man *child*.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρην.

^{12:14}And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

14 καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπως τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφως.

^{12:15}And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream.

15 καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

^{12:16}And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth.

16 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

^{12:17}And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus:

17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἔχόντων τὴν μαρτυρίαν Ἰησοῦ.

Chapter Thirteen

^{13:1}and he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns, and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy.

1 Καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης· καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας.

^{13:2}And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.

2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην·

^{13:3}And *I saw* one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast;

3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον. καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη, καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου.

^{13:4}and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? And who is able to war with him?

4 καὶ προσεκύνησαν τῷ δράκοντι τῷ δεδωκότι τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες· Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται πολεμῆσαι μετ' αὐτοῦ;

^{13:5}and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months.

5 καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίαν· καὶ ἐδόθη αὐτῷ ἐξουσία πόλεμον ποιῆσαι μῆνας τεσσαράκοντα δύο.

^{13:6}And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that dwell in the heaven.

6 καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

^{13:7}And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation.

7 καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

^{13:8}And all that dwell on the earth shall worship him, *every one* whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain.

8 καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

^{13:9}If any man hath an ear, let him hear.

9 Εἴ τις ἔχει οὔς, ἀκουσάτω.

^{13:10}If any man *is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

10 εἴ τις εἰς αἰχμαλωσίαν ὑπάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτέννει, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι. Ὡδέ ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

^{13:11}And I saw another beast coming up out of the earth; and he had two horns like unto lamb, and he spake as a dragon.

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.

^{13:12}And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them dwell therein to worship the first beast, whose death-stroke was healed.

12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἔθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

^{13:13}And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men.

13 καὶ ποιεῖ σημεῖα μεγάλα, καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίῃ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

^{13:14} And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived.

14 και πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃς εἶχε τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε.

^{13:15} And it was given *unto him* to give breath to it, *even* to the image to the breast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed.

15 καὶ ἐδόθη αὐτῷ πνεῦμα δοῦναι τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ, ὅσοι ἐὰν μὴ προσκυνήσωσι τῇ εἰκόνι τοῦ θηρίου, ἵνα ἀποκτανθῶσι.

^{13:16} And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead;

16 καὶ ποιεῖ πάντας τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσουσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τῶν μετώπων αὐτῶν,

^{13:17} and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name.

17 καὶ ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

^{13:18} Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six.

18 Ὡδε ἡ σοφία ἐστίν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστί· καὶ ὁ ἀριθμὸς αὐτοῦ χξς'.

Chapter Fourteen

^{14:1} And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads.

1 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἐστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

^{14:2} And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was* as *the voice* of harpers harping with their harps:

2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ ἡ φωνὴ ἦν ἤκουσα, ὡς κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.

^{14:3} and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth.

3 καὶ ᾄδουσιν ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.

^{14:4} These are they that were not defiled with women; for they are virgins. These *are* they that follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits unto God and unto the Lamb.

4 οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν. οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ·

^{14:5} And in their mouth was found no lie: they are without blemish.

5 καὶ οὐχ εὐρέθη ψεῦδος ἐν τῷ στόματι αὐτῶν· ἄμωμοι γάρ εἰσιν.

^{14:6} And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people;

6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσει ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,

^{14:7} and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

7 λέγων ἐν φωνῇ μεγάλῃ· Φοβήθητε τὸν Κύριον καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὑδάτων.

^{14:8} And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication.

8 καὶ ἄλλος δεύτερος ἄγγελος ἠκολούθησε λέγων· Ἔπεσεν, ἔπεσε Βαβυλῶν ἡ μεγάλη, ἡ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα τὰ ἔθνη.

^{14:9} And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand,

9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ· Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει τὸ χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

^{14:10} he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου.

^{14:11} and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.

11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

^{14:12} Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

12 Ἔδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

^{14:13} And I heard the voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης· Γράψον· μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι. ναί, λέγει τὸ Πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

^{14:14} And I saw, and behold, a white cloud; and on the cloud *I saw* one sitting like unto a son of man, having on his head a golden crown, and in his hand sharp sickle.

14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθήμενος ὅμοιος υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

^{14:15} And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe.

15 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθήμενῳ ἐπὶ τῆς νεφέλης· Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

^{14:16} And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

^{14:17} Another angel came out from the temple which is in heaven, he also having a sharp sickle.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.

^{14:18} And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ λέγων· Πέμψον σου τὸ δρέπανον τὸ ὀξύ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἦκμασεν ἡ σταφυλὴ τῆς γῆς.

^{14:19} And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great *winepress*, of the wrath of God.

19 καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν μεγάλην.

^{14:20} And the winepress are trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

20 καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

Chapter Fifteen

^{15:1} And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

1 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἄγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.

^{15:2} And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God.

2 καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας τὰς κιθάρας τοῦ Θεοῦ.

^{15:3} And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages.

3 καὶ ᾄδουσι τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ Θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες· Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, Κύριε, ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν ἔθνων.

^{15:4}Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

4 τίς οὐ μὴ φοβηθῆ, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι ὁ μόνος ὄσιος, ὅτι πάντα τὰ ἔθνη ἤξουσι καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

^{15:5}And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened:

5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,

^{15:6}and there came out from the temple the seven angels that had the seven plagues, arrayed with *precious* stone, pure *and* bright, and girt about their breasts with golden girdles.

6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, οἱ ἦσαν ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσαῖς.

^{15:7}And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever.

7 καὶ ἐν ἓκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσαῖς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζώντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

^{15:8}And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

8 καὶ ἐγεμίσθη ὁ ναὸς ἐκ τοῦ καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ· 9 καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

Chapter Sixteen

^{16:1}And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις· Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.

^{16:2}And the first went, and poured out his bowl into the earth; and it became a noisome and grievous sore upon the men that had the mark of the beast, and that worshipped his image.

2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

^{16:3}And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, *even* the things that were in the sea.

3 Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ θαλάσῃ.

^{16:4}And the third poured out his bowl into the rivers and the fountains of the waters; and it became blood.

4 Καὶ ὁ τρίτος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.

^{16:5}And I heard the angel of the waters saying, Righteous art thou, who art and who wast, thou Holy One, because thou didst thus judge:

5 Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος· Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ ὄσιος ὅτι ταῦτα ἔκρινας·

^{16:6}for they poured out the blood of the saints and the prophets, and blood hast thou given them to drink: they are worthy.

6 ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πιεῖν· ἄξιοί εἰσι.

^{16:7} And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgments.
7 Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος· Ναί, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις σου.

^{16:8} And the fourth poured out his bowl upon the sun; and it was given unto it to scorch men with fire.
8 Καὶ ὁ τέταρτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι ἐν πυρὶ τοὺς ἀνθρώπους.

^{16:9} And men were scorched men with great heat: and they blasphemed the name of God who hath the power over these plagues; and they repented not to give him glory.
9 καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

^{16:10} And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain,
10 Καὶ ὁ πέμπτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου,

^{16:11} and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.
11 καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

^{16:12} And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that *come* from the sunrising.
12 Καὶ ὁ ἕκτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου.

^{16:13} And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs:
13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα, ὡς οἱ βάτραχοι·

^{16:14} for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty.
14 εἰσὶ γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.

^{16:15} (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walked naked, and they see his shame.)
15 Ἴδου ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.

^{16:16} And they gathered them together into the place which is called in Hebrew Har-magedon.
16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών.

^{16:17} And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done:
17 Καὶ ὁ ἕβδομος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἐκ τοῦ ναοῦ τοῦ οὐρανοῦ ἀπὸ τοῦ θρόνου λέγουσα· Γέγονε.

^{16:18}and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty.

18 καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμὸς οὕτω μέγας.

^{16:19}And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath.

19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν. καὶ ἡ Βαβυλῶν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

^{16:20}And every island fled away, and the mountains were not found.

20 καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὐρέθησαν.

^{16:21}And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

21 καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὕτη σφόδρα.

Chapter Seventeen

^{17:1}And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters;

1 καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων· Δεῦρο, δεῖξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης τῆς καθημένης ἐπὶ ὑδάτων πολλῶν,

^{17:2}with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication.

2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας.

^{17:3}And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

3 καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ τὸ θηρίον τὸ κόκκινον, γέμον ὀνόματα βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

^{17:4}And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication,

4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων, καὶ τὰ ἀκάθαρτα τῆς πορνείας τῆς γῆς,

^{17:5}and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, μυστήριον· Βαβυλῶν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

^{17:6}And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder.

6 καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα.

^{17:7} And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

7 Καὶ εἶπέ μοι ὁ ἄγγελος· Διατί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

^{17:8} The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come.

8 Τὸ θηρίον ὃ εἶδες, ἦν καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν, καὶ οὐκ ἔστι καὶ παρέσται.

^{17:9} Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: 9 Ὡδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ὄρη ἑπτὰ εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν,

^{17:10} and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while.

10 καὶ βασιλεῖς ἑπτὰ εἰσὶν· οἱ πέντε ἔπεσαν, ὁ εἷς ἐστίν, ὁ ἄλλος οὐπω ἦλθε, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μένειν.

^{17:11} And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition.

11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτὰ ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει.

^{17:12} And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour.

12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσὶν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου.

^{17:13} These have one mind, and they give their power and authority unto the beast.

13 οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόνασιν.

^{17:14} These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful.

14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶ καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

^{17:15} And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.

15 Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ καὶ ἔθνη καὶ γλῶσσαι.

^{17:16} And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire.

16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡρημωμένην ποιήσουσιν αὐτήν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτήν κατακαύσουσιν ἐν πυρὶ.

^{17:17}For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished.

17 ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῶσιν οἱ λόγοι τοῦ Θεοῦ.

^{17:18}And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

18 καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

Chapter Eighteen

^{18:1}After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory.

1 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ,

^{18:2}And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird.

2 καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων· Ἔπεσεν, ἔπεσε Βαβυλῶν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισμημένου·

^{18:3}For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness.

3 ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκαν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

^{18:4}And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues:

4 καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· Ἔξελθε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα ἐκ τῶν πληγῶν αὐτῆς μὴ λάβητε·

^{18:5}for her sins have reached even unto heaven, and God hath remembered her iniquities.

5 ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς.

^{18:6}Render unto her even as she rendered, and double *unto her* the double according to her works: in the cup which she mingled, mingle unto her double.

6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκε, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε κερᾶσατε αὐτῇ διπλοῦν.

^{18:7}How much soever she glorified herself, and waxed wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning.

7 ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμόν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, ὅτι κάθημαι καθὼς βασίλισσα καὶ χήρα οὐκ εἰμί καὶ πένθος οὐ μὴ ἴδω,

^{18:8}Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her.

8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνας αὐτήν.

^{18:9}And the kings of the earth, who committed fornication and lived wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning,
9 και κλαύσουσιν αὐτήν και κόψονται ἐπ' αὐτῆ οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες και στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

^{18:10}standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come.
10 ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες· Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη Βαβυλῶν, ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾶ ὥρᾳ ἦλθεν ἡ κρίσις σου.

^{18:11}And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more;
11 και οἱ ἔμποροι τῆς γῆς κλαίουσι και πενθοῦσιν ἐπ' αὐτῆ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

^{18:12}merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble;
12 γόμον χρυσοῦ και ἀργύρου και λίθου τιμίου και μαργαρίτου, και βυσσίνου και πορφύρας και σηρικοῦ και κοκκίνου, και πᾶν ξύλον θύϊνον και πᾶν σκεῦος ἐλεφάντινον και πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου και χαλκοῦ και σιδήρου και μαρμάρου,

^{18:13}and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and *merchandise* of horses and chariots and slaves; and souls of men.
13 και κινάμωμον και ἄμωμον και θυμιάματα, και μύρον και λίβανον και οἶνον και ἔλαιον και σεμίδαλιν και σῖτον και κτήνη και πρόβατα, και ἵππων και ῥεδῶν και σωμάτων, και ψυχὰς ἀνθρώπων.

^{18:14}And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them no more at all.
14 και ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπώλετο ἀπὸ σοῦ, και πάντα τὰ λιπαρὰ και τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σοῦ, και οὐκέτι οὐ μὴ αὐτὰ εὐρήσεις.

^{18:15}The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning;
15 οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς κλαίοντες και πενθοῦντες,

^{18:16}saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl!
16 λέγοντες· Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον και πορφυροῦν και κόκκινον, και κεχρυσωμένη ἐν χρυσίῳ και λίθῳ τιμίῳ και μαργαρίταις, ὅτι μιᾶ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος.

^{18:17}for in an hour so great riches is made desolate. And every shipmaster, and every one that saileth any wither, and mariners, and as many as gain their living by sea, stood afar off,
17 και πᾶς κυβερνήτης και πᾶς ὁ ἐπὶ τόπον πλέων, και ναῦται και ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν,

^{18:18}and cried out as they looked upon the smoke of her burning, saying, What *city* is like the great city?
18 και ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες· Τίς ὁμοία τῆ πόλει τῆ μεγάλῃ;

^{18:19} And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein all that had their ships in the sea were made rich by reason of her costliness! for in one hour is she made desolate.

19 και ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν και ἔκραζον κλαίοντες και πενθοῦντες, λέγοντες· Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ἧ̄ ἐπλοῦτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς· ὅτι μιᾷ ὥρᾳ ἠρημώθη.

^{18:20} Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her.

20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ, και οἱ ἅγιοι και οἱ ἀπόστολοι και οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

^{18:21} And a strong angel took up a stone as it were a great millstone and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all.

21 Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν και ἔβαλεν εἰς τὴν θάλασσαν λέγων· Οὕτως ὀρμήματι βληθήσεται Βαβυλῶν ἡ μεγάλη πόλις, και οὐ μὴ εὐρεθῆ̄ ἔτι.

^{18:22} And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a mill shall be heard no more at all in thee;

22 και φωνὴ κιθαρῳδῶν και μουσικῶν και αὐλητῶν και σαλπιστῶν οὐ μὴ ἀκουσθῆ̄ ἐν σοὶ ἔτι, και πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῆ̄ ἐν σοὶ ἔτι, και φωνὴ μύλου οὐ μὴ ἀκουσθῆ̄ ἐν σοὶ ἔτι,

^{18:23} and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived.

23 και φῶς λύχνου οὐ μὴ φανῆ̄ ἐν σοὶ ἔτι, και φωνὴ νυμφίου και νύμφης οὐ μὴ ἀκουσθῆ̄ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροὶ σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη,

^{18:24} And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

24 και ἐν αὐτῇ αἵματα προφητῶν και ἁγίων εὐρέθη και πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

Chapter Nineteen

^{19:1} After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God:

1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων· Ἀλληλοῦϊα· ἡ σωτηρία και ἡ δόξα και ἡ δύναμις τοῦ Θεοῦ ἡμῶν,

^{19:2} for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand.

2 ὅτι ἀληθινὰ και δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἣτις διέφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, και ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

^{19:3} And a second time they say, Hallelujah. And her smoke goeth up for ever and ever.

3 και δευτερον εἶρηκαν· Ἀλληλοῦϊα· και ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰῶνων.

^{19:4} And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah.

4 και ἔπεσαν οἱ εἴκοσι και τέσσαρες πρεσβύτεροι και τὰ τέσσαρα ζῶα και προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες· Ἀμήν, Ἀλληλοῦϊα.

^{19:5} And a voice came forth from the throne, saying,
Give praise to our God, all ye his servants, ye that fear him, the small and the great.
5 και φωνη̄ ἀπὸ τοῦ θρόνου ἐξῆλθε λέγουσα· Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ καὶ οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.

^{19:6} And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying,
Hallelujah: for the Lord our God, the Almighty, reigneth.
6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λεγόντων· Ἀλληλοῦϊα, ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ.

^{19:7} Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready.
7 χαίρωμεν καὶ ἀγαλλιώμεθα καὶ δῶμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν.

^{19:8} And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts of the saints.
8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρὸν· τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστί.

^{19:9} And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God.
9 Καὶ λέγει μοι· Γράψον, μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ Θεοῦ εἰσι.

^{19:10} And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy.
10 Καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι· Ὅρα μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.

^{19:11} And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteous he doth judge and make war.
11 Καὶ εἶδον τὸν οὐρανὸν ἀνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτόν, καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

^{19:12} And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written which no one knoweth but he himself.
12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὀνόματα γεγραμμένα, καὶ ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,

^{19:13} And he *is* arrayed in a garment sprinkled with blood: and his name is called The Word of God.
13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον ἐν αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ, ὁ Λόγος τοῦ Θεοῦ.

^{19:14} And the armies which are in heaven followed him upon white horses, clothed in fine linen, white *and* pure.
14 καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐπὶ ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρὸν.

^{19:15} And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty.

15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα δίστομος, ἵνα ἐν αὐτῇ πατάσῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος.

^{19:16} And he hath on his garment and on his thigh a name written, **KINGS OF KINGS, AND LORD OF LORDS.**

16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· βασιλεὺς βασιλέων καὶ κύριος κυρίων.

^{19:17} And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God;

17 Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν ἐν φωνῇ μεγάλῃ λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι· Δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ,

^{19:18} that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

18 ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων, καὶ μικρῶν τε καὶ μεγάλων.

^{19:19} And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.

19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

^{19:20} And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone:

20 καὶ ἐπιάσθη τὸ θηρίον καὶ ὁ μετ' αὐτοῦ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν θείῳ.

^{19:21} and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

Chapter Twenty

^{20:1} And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.

1 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

^{20:2} And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years,

2 καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶ Διάβολος καὶ ὁ Σατανᾶς ὁ πλανῶν οἰκουμένην, καὶ ἔδησεν αὐτὸν χίλια ἔτη,

^{20:3} and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

3 και ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισε καὶ ἐσφράγισε ἐπάνω αὐτοῦ, ἵνα μὴ πλανᾷ ἔτι τὰ ἔθνη, ἄχρι τελεσθῆ τὰ χίλια ἔτη· μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

^{20:4} And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years.

4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρῖμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὔτε τὴν εἰκόνα αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη·

^{20:5} The rest of the dead lived not until the thousand years should be finished. This is the first resurrection.

5 καὶ οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἕως τελεσθῆ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.

^{20:6} Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεῦτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

^{20:7} And when the thousand years are finished, Satan shall be loosed out of his prison,

7 Καὶ ὅταν τελεσθῆ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,

^{20:8} and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea.

8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.

^{20:9} And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them.

9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ καὶ κατέφαγεν αὐτούς·

^{20:10} And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.

10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ τοῦ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

^{20:11} And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them.

11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτῷ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς.

^{20:12} And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in the books, according to their works.

12 καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο βιβλίον ἠνοίχθη, ὃ ἐστὶ τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

^{20:13} And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works.

13 και ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾄδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

^{20:14} And death and Hades were cast into the lake of fire. This is the second death, *even* the lake of fire.

14 καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν.

^{20:15} And if any was not found written in the book of life, he was cast into the lake of fire.

15 καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

Chapter Twenty-One

^{21:1} And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

^{21:2} And I saw the holy city, new Jerusalem, coming down out of heaven of God, made ready as a bride adorned for her husband.

2 καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

^{21:3} And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God:

3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης· Ἴδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν ἔσται,

^{21:4} and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

4 καὶ ἐξαλείψει ἀπ' αὐτῶν ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον.

^{21:5} And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true.

5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ· Ἴδοὺ καινὰ ποιῶ πάντα. καὶ λέγει μοι· Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσι.

^{21:6} And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

6 καὶ εἶπέ μοι· Γέγονεν. ἐγὼ τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

^{21:7} He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

7 ὁ νικῶν, ἔσται αὐτῷ ταῦτα, καὶ ἔσομαι αὐτῷ Θεὸς καὶ αὐτὸς ἔσται μοι υἱός.

^{21:8} But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

8 τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ πόρνοις καὶ φαρμακοῖς καὶ εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσι τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ ἐν πυρὶ καὶ θείῳ, ὃ ἐστιν ὁ θάνατος ὁ δεύτερος.

^{21:9}And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will show thee the bride, the wife of the Lamb.
9 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχοντων τὰς ἑπτὰ φιάλας, τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἔσχατων, καὶ ἐλάλησε μετ' ἐμοῦ λέγων· Δεῦρο, δεῖξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ ἁρνίου.

^{21:10}And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God,
10 καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν. καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν Ἰερουσαλήμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ,

^{21:11}having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal:
11 ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·

^{21:12}having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel:
12 ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἔστιν ὀνόματα τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ.

^{21:13}on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates.
13 ἀπ' ἀνατολῶν πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς.

^{21:14}And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.
14 καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἁρνίου.

^{21:15}And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof.
15 Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.

^{21:16}And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal.
16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μήκος αὐτῆς ἴσον καὶ τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίου δώδεκα χιλιάδων· τὸ μήκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἔστί.

^{21:17}And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel.
17 καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἔστιν ἀγγέλου.

^{21:18}And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass.
18 καὶ ἦν ἡ ἐνδόμησις τοῦ τεύχους αὐτῆς ἰάσπις, καὶ ἡ πόλις χρυσίον καθαρὸν, ὅμοιον ὕαλῳ καθαρῷ.

^{21:19}The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
19 οἱ θεμέλιοι τοῦ τεύχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἰάσπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος σμάραγδος,

^{21:20} the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

20 ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἕνατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἑνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

^{21:21} And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass.

21 καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρίται· ἀνά εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαυγής.

^{21:22} And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστι, καὶ τὸ ἄρνιον.

^{21:23} And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof *is* the Lamb.

23 καὶ ἡ πόλις οὐ χρειαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης ἵνα φαίνωσιν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον.

^{21:24} And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it.

24 καὶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς, καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν,

^{21:25} And the gates thereof shall in no wise be shut by day (for there shall be no night there):

25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νύξ γὰρ οὐκ ἔσται ἐκεῖ·

^{21:26} and they shall bring the glory and the honor of the nations into it:

26 καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.

^{21:27} and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου.

Chapter Twenty-Two

^{22:1} And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb,

1 Καὶ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἁρνίου.

^{22:2} in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve *manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδούν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

^{22:3} And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him;

3 καὶ πᾶν κατάθεμα οὐκ ἔστι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἁρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ

22:4 and they shall see his face; and his name *shall be* on their foreheads.

4 και ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

22:5 And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

5 καὶ νύξ οὐκ ἔσται ἔτι, καὶ οὐ χρεῖα λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτιεῖ αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

22:6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angels to show unto his servants the things which must shortly come to pass.

6 Καὶ λέγει μοι· Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

22:7 And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

7 καὶ ἴδου ἔρχομαι ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

22:8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things.

8 Κἀγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

22:9 And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God.

9 καὶ λέγει μοι· Ὅρα μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον.

22:10 And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand.

10 Καὶ λέγει μοι· Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς γὰρ ἐγγύς ἐστιν.

22:11 He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still.

11 ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

22:12 Behold, I come quickly; and my reward is with me, to render to each man according as his work is.

12 Ἴδου ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον ἔσται αὐτοῦ.

22:13 I am the Alpha and the Omega, the first and the last, the beginning and the end.

13 ἐγὼ τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, ἀρχὴ καὶ τέλος.

22:14 Blessed are they that wash their robes, that they may have the right *to come* to the tree of life, and my enter in by the gates into the city.

14 Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

22:15 Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

15 ἔξω οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος.

^{22:16} I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός.

^{22:17} And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

17 Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν· Ἔρχου. καὶ ὁ ἀκούων εἰπάτω· Ἔρχου. καὶ ὁ διψῶν ἐρχέσθω, καὶ ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

^{22:18} I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book:

18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῆ ἑπὶ ταῦτα, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·

^{22:19} and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.

19 καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

^{22:20} He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

20 Λέγει ὁ μαρτυρῶν ταῦτα· Ναὶ ἔρχομαι ταχύ. Ἀμήν, ναὶ ἔρχου, Κύριε Ἰησοῦ.

^{22:21} The grace of the Lord Jesus be with the saints. Amen.

21 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων· ἀμήν.

Surviving Greek Fragments of the Gospel of Thomas

Papyrus Oxyrhynchus 654

ΟΙ ΤΟΙΟΙ ΟΙ ΛΟΓΟΙ ΟΙ
ΛΗCEN ΙΗΣC Ο ΖΩΝ Κ
ΚΑΙ ΘΩΜΑ ΚΑΙ ΕΙΠΕΝ

ΑΝ ΤΩΝ ΛΟΓΩΝ ΤΟΥΤ
ΟΥ ΜΗ ΓΕΥCΗΤΑΙ

ΜΗ ΠΑΥCΑCΘΩ Ο ΖΗ
ΕΥΡΗ ΚΑΙ ΟΤΑΝ ΕΥΡΗ
ΒΗΘΕΙC ΒΑCΙΛΕΥCΗ ΚΑ
ΗCΕΤΑΙ ΛΕΓΕΙ Ι

ΟΙ ΕΛΚΟΝΤΕC ΗΜΑC
Η ΒΑCΙΛΕΙΑ ΕΝ ΟΥΡΑ
ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡ
ΤΙ ΥΠΟ ΤΗΝ ΓΗΝ ΕCΤ
ΟΙ ΙΧΘΥΕC ΤΗC ΘΑΛΑ
ΤΕC ΥΜΑC ΚΑΙ Η ΒΑC
ΕΝΤΟC ΥΜΩΝ . CΤΙ
ΓΝΩ ΤΑΥΤΗΝ ΕΥΡΗ
ΕΔΥΤΟΥC ΓΝΩCΕCΘΑΙ
ΕCΤΕ ΤΟΥ ΠΑΤΡΟC ΤΟΥ Τ
ΓΝΩCΘΕ ΕΔΥΤΟΥC ΕΝ
ΚΑΙ ΥΜΕΙC ΕCΤΕ ΗΠΤΟ

ΟΥΚ ΑΠΟΚΝΗCΕΙ ΑΝΘ
ΡΩΝ ΕΠΕΡΩΤΗCΕ ΠΑ
ΡΩΝ ΠΕΡΙ ΤΟΥ ΤΟΠΟΥ ΤΗ
CΕΤΕ ΠΟΛΛΟΙ ΕCΟΝΤΑΙ Π
ΟΙ ΕCΧΑΤΟΙ ΠΡΩΤΟΙ ΚΑΙ
CΙΝ ΛΕΓΕΙ ΙΗΣC

ΘΕΝ ΤΗC ΟΨΕΩC CΟΥ ΚΑΙ
ΑΠΟ CΟΥ ΑΠΟΚΑΛΥΦΗCΕΤ
ΤΙΝ ΚΡΥΠΤΟΝ Ο ΟΥ ΦΑΝΕ
ΚΑΙ ΘΕΘΑΜΜΕΝΟΝ Ο Ο

ΕΤΑΖΟΥCΙΝ ΑΥΤΟΝ Ο
ΓΟΥCΙΝ ΠΩC ΝΗCΤΕΥ
ΜΕΘΑ ΚΑΙ ΠΩC
ΑΙ ΤΙ ΠΑΡΑΤΗΡΗC
Ν ΛΕΓΕΙ ΙΗΣC
ΕΙΤΑΙ ΜΗ ΠΟΙΕΙΤ
ΗC ΑΛΗΘΕΙΑC ΑΝ
Ν Δ . ΟΚΕΚΡ

POxy 654, 1-3: These are the [secret] words [which] the living Jesus [sp]oke, an[d Judas, who is] (called) Thomas, [wrote down] (*Cf.* NHC II, 32: 10-12).

POxy 654, 3-5: (1) And he said, ["Whoever finds the interpre]tation of th[ese] words will not taste [death]" (*Cf.* NHC II, 32: 12-14)

POxy 654, 5-9: (2) [Jesus says,] "Let him who see[ks] not cease [seeking unti]l he finds and when he finds, [he will be astounded, and] having been [astoun]ded, he will reign an[d having reigned], he will re[st]" (*Cf.* NHC II, 32: 14-19)

POxy 654, 9-21: (3) Je[sus] says, "[If] those who draw on you [say to you, 'Behold,] the kingdom (is) in the heav[en,'] the birds of the hea[ven will be (there) before you. But if they say th]at it is under the earth, the fishes of the se[a will enter before you]. And the king[dom of God] is within you [and outside (of you)]. Whoever] knows [himself], will fin[d] it [and when you] know yourselves, [you will realise that] you are the [sons] of the li[ving] Father. [But if you will not] know yourselves, [you are] in [poverty] and you are pov[erty]" (*Cf.* NHC II, 32: 19 - 33: 5).

POxy 654, 21-27: (4) [Jesus says,] "A ma[n full of d]ays will not hesitate to ask a ch[ild of seven da]ys about the place of [life and he will live.] For many (that are) fi[rst] will be [last and] the last will be first and they [will have eternal life]" (*Cf.* NHC II, 33: 5-10).

POxy 654, 27-31: (5) Jesus says, "K[now what is be]fore your face, and [that which is hidden] from you will be reveal[ed to you. For there i]s nothing hidden which will not [be made] mani[fest] and (nothing) buried which will not [be raised up]" (*Cf.* NHC II, 33: 10-14; [A Funeral Shroud from Oxyrhynchus](#)).

POxy 654, 31-40: (6) [His disciples] ask him [and s]ay, "How [shall we] fast [and how shall] we [pray] and how [shall we give alms, a]nd what shall [we] observe [when we sup?]" Jesus says, "[Do not lie and what] you [hate] do not do. [For all things will be full of(?)] truth be[fore heaven. For there is nothing] hidden [which will not be (made) known]" (*Cf.* NHC II, 33: 14-23).

ΚΑΡΨΙ . ΕΣΤΙΝ
Ω ΕΣΤ
ΙΝ

POxy 654, 40-42: (7) "Ha]ppy is [he who does not do these things. For all] will be made mani[fest before the Father who] is [in heaven]" (*Cf.* NHC II, 33: 23-28).

Papyrus Oxyrhynchus 1

[verso]

ΚΑΙ ΤΟΤΕ ΔΙΑΒΛΕΨΕΙΣ
ΕΚΒΑΛΕΙΝ ΤΟ ΚΑΡΦΟΣ
ΤΟ ΕΝ ΤΩ ΟΦΘΑΛΜΩ Ή
ΤΟΥ ΑΔΕΛΦΟΥ ΣΟΥ

ΛΕΓΕΙ
Ἦ ΕΑΝ ΜΗ ΝΗΣΤΕΥΧΗ
ΤΑΙ ΤΟΝ ΚΟΣΜΟΝ ΟΥ ΜΗ
ΕΥΡΗΤΑΙ ΤΗΝ ΒΑΣΙΛΕΙΑ
ΔΝ ΤΟΥ ΘΥ ΚΑΙ ΕΑΝ ΜΗ
ΣΑΒΒΑΤΙΣΧΤΕ ΤΟ ΣΑΒ Ή
ΒΑΤΟΝ ΟΥΚ ΟΨΕΣΤΕ ΤΟ
ΠΑΤΕΡ

ΛΕΓΕΙ Ἦ Ε[Σ]ΤΗΝ
ΕΝ ΜΕΣΩ ΤΟΥ ΚΟΣΜΟΥ
ΚΑΙ ΕΝ ΣΑΡΚΕΙ ΩΦΘΗΝ
ΑΥΤΟΙΣ ΚΑΙ ΕΥΡΟΝ ΠΑΝ
ΤΑΣ ΜΕΘΥΟΝΤΑΣ ΚΑΙ
ΟΥΔΕΝΑ ΕΥΡΟΝ ΔΕΙΨΩ
ΤΑ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΠΟ Ή
ΝΕΙ Η ΨΥΧΗ ΜΟΥ ΕΠΙ Ή
ΤΟΙΣ ΥΙΟΙΣ ΤΩΝ ΑΝΩΝ
ΟΤΙ ΤΥΦΛΟΙ ΕΙΣΙΝ ΤΗ ΚΑΡ
ΔΙΑ ΑΥΤΩ[Ν] ΚΑΪ .. ΒΛΕΪΣ
[verso breaks off here]

[recto]

..... [Τ]ΗΝ Πτωχία

[ΛΕΓ]ΕΙ [Ἦ ΟΠ]ΟΥ ΕΑΝ ΩΣΙΝ
[. . .]Ε[. .] . . ΘΕΟΙ ΚΑΙ
[. .]ΣΟ . Ε[. .] ΕΣΤΙΝ ΜΟΝΟΣ
[. .]ΤΩ ΕΓΩ ΕΙΜΙ ΜΕΤ ΑΥ
Τ[ΟΥ] ΕΓΕΙ[Ρ]ΟΝ ΤΟΝ ΛΙΘΟ
ΚΑΚΕΙ ΕΥΡΗΣΕΙΣ ΜΕ
ΣΧΙΣΟΝ ΤΟ ΞΥΛΟΝ ΚΑΓΩ
ΕΚΕΙ ΕΙΜΙ

[verso]

1-4: (26) and then you will see in order to cast out the splinter which (is) in the eye of your brother."
(*Cf.* NHC II, 38: 12-17)

4-11: (27) Said Jesus: "If you do not fast to the world, you will not find the kingdom of God; and if you do not make the sabbath a sabbath, you will not see the Father."
(*Cf.* NHC II, 38: 17-20)

11-21: (28) Jesus said: "I s[t]ood in the midst of the world, and I appeared to them in flesh, and I found them all drunken, and I found not one thirsting among them, and pained is my soul over the sons of men, for they are blind in their heart and do [not] se[e ..]"
(*Cf.* NHC II, 38: 20-31)

[recto]

22: (29) ["... th]is poverty."
(*Cf.* NHC II, 38: 31 - 39: 2)

23-30: (30) [Jesus sa]ys, "[Wh]ere there are [three g]o[ds, they ar]e gods. And when one is all alone [to him]self, I am with hi[m]. Ta[k]e up the ston[e], and there you will find me; split the wood, and I am there."
(*Cf.* NHC II, 39: 3-5 + NHC II, 46: 26-28)

ΛΕΓΕΙ Ἦ ΟΥ
 Κ ΕΣΤΙΝ ΔΕΚΤΟΣ ΠΡΟ
 ΦΗΤΗΣ ΕΝ ΤΗ ΠΡΩΤῃ ΔΥ
 Τ[Ο]Υ ΟΥΔΕ ΙΔΤΡΟΣ ΠΟΙΕΙ
 ΘΕΡΑΠΕΙΑΣ ΕΙΣ ΤΟΥΣ
 ΓΕΙΝΩΣΚΟΝΤΑΣ ΑΥΤῸ

30-35: (31) Jesus says, "It is not acceptable for a prophet (to be) in his own homeland, nor does a physician work cures on those who know him."
(Cf. NHC II, 39: 5-7)

ΛΕΓΕΙ Ἦ ΠΟΛΙΣ ΟΙΚΟΔΟ
 ΜΗΜΕΝΗ ΕΠ ΔΚΡΟΝ
 [Ο]ΡΟΥΣ ΥΨΗΛΟΥΣ ΚΑΙ ΕΣ
 ΤΗΡΙΓΜΕΝΗ ΟΥΤΕ ΠΕ
 [C]ΕΙΝ ΔΥΝΑΤΑΙ ΟΥΤΕ ΚΡΥ
 [B]ΗΝΑΙ

36-41: (32) Jesus said: "A city built on the top of a high [m]ountain and made fast can neither fa[l] nor be hi[dd]en."
(Cf. NHC II, 39: 7-10)

ΛΕΓΕΙ Ἦ ΔΚΟΥΕΙΣ
 [.]ΙΣΤΟΕ . . ΤΙΟΝ ΟΟΥ ΤῸ
[recto breaks off here]

41-42: (33a) J(esu)s says, "[What] you will hear [w]ith your one ear, tha[t ..]"
(Cf. NHC II, 39: 10-12)

Papyrus Oxyrhynchus 655 POxy 655, Fragment D (*logion 24*)

Text	Translation
ΙΤΙΝ	[If light i]s
ΙΩΤΕΙΝΩ	[in a man of l]ight,
ΙΟCΜΩ	[it shines in all the w]orld;
ΙΗ	[but if it is n]ot,[(then) it]
ΙCΤΙΝ	[(the world) i]s [in darkness.]
].].

Cf. NHC II, 38: 3-10: (24) His disciples said, "Show us the pace where you are, for it is necessary for us to seek it." He said to them, "Whoever has ears let him hear. *Within a man of **light** there is light and he lights the whole **world**. When he does not shine, there **is** darkness.*"

POxy 655, 1-17, Fragment A; B - left column (*logion 36*)

Text	Translation
[. . .]ΠΟ ΠΡΩΙ Ε[. . . .	[Jesus says, "Do not be solicit]
[. . . .]Ε ΔΦ ΕCΠ[. . . .	[ous f]rom morning un[til evening,]
[. . . .]ΡΩΙ ΜΗΤΕ [. . . .	[no]r from eve[ning]
[.]ΜΩΝ ΤΙ ΦΑ[	[until mo]rning either [for]
[.] ΤΗ CΤ[.	[y]our [sustenance], what [you will] ea
[.] ΤΙ ΕΝΔΥ[.	[t, or] for [your] clo
[. .]CΘC [. .]ΛΘ ΚΡΕΙ[.	[thing], what you [will] pu
[. .]ΕC [. . .] ΤΩΝ [. .	[t] on. [You] are worth [far]
ΝΩΝ ΔΤΙ[. . .]ΥΖΔ[.	more than [the lili]
	es whi[ch g]

ΝΕΙ ΟΥΔΕ Ν[. *.]ΕΙ .[
 ΕΝ ΕΧΟΝΤ[. *.]ΝΑ[.
 ΜΑ ΤΙ ΕΝ[. *.] ΚΑΙ
 ΥΜΕΙΣ ΤΙΣ ΔΝ ΠΡΟΘΗ
 ΕΠΙ ΤΗΝ ΕΙΛΙΚΙΔΝ
 ΥΜΩΝ ΔΥΤΟ[.]ΩΣΕΙ
 ΥΜΕΙΝ ΤΟ ΕΝΔΥΜΑ Υ
 ΜΩΝ ΛΕΓΟΥΣΙΝ ΔΥ

row but do not s[pi]n, a[nd]
 have n[o] clo[th]ing. And
 you, what do [you lack?]
 Who of you can add
 to this stature?
 He will [g]ive
 you your clothing."

Cf. NHC II, 39:24-27: (36) Jesus said, "Take no thought *from morning until evening and from evening until morning for what you shall put on.*"

N.B.: The lacunae marked with *) indicate the combination of fragments A and B.

POxy 655, 17-24, Fragment B - left column (*logion 37*)

Text	Translation
ΜΩΝ ΛΕΓΟΥΣΙΝ ΔΥ	His disciples
ΤΩ ΟΙ ΜΑΘΗΤΑΙ ΔΥΤΟΥ	say to him,
ΠΟΤΕ ΗΜΕΙΝ ΕΜΦΑ	"When will you be reveal
ΝΗC ΕCΕΙ ΚΑΙ ΠΟΤΕ	ed to us and when
CΕ ΟΨΟΜΕΘΑ ΛΕΓΕΙ	shall we see you?" He says,
ΟΤΑΝ ΕΚΔΥΧΘΕ ΚΑΙ	"When you take off your clothes and
ΜΗ ΔΙCΧΥΝΘΗΤΕ	are not ashamed [...]"

Cf. NHC II, 39:27 - 40:2: (37) *His disciples said, "When will you be revealed to us and when will we see you?" Jesus said, "When you take off your clothing without being ashamed,* and take your clothes and put them under your feet as the little children and tread on them, then [you shall behold] the Son of the Living (One) and you shall not fear."

POxy 655, 29-39, Fragment C (*logion 38*)

Text	Translation
Θ[
ΛΕ[	[Jesus] sa[ys, "]O
Ο[	[ften have you desired
ΤΑ[	to hear] the[se wo]
ΓΥ[	r[ds I am saying to you,]
ΚΑ[	an[d you have no other from who]
Ν .[	m [to hear them.
ΚΑ[	There will be]
ΗΜ[	da[ys when you se]
CΙ[	e[k me and you will not]
.	[find me."]

Cf. NHC II, 40:2-7: (38) Jesus said, "Many times have you desired to hear these words which I say to you, and you have no other from whom to hear them. There will be days that you will seek me (and) you will not find me."

N.B.: The first line of fragment C is considered to be part of the end of logion 36 according to the reconstructions of Fitzmyer and Layton.

POxy 655, 39-51, Fragment B - right column (*logion 39*)

Text	Translation
ΕΛ[	... re[ceived the keys]
ΤΗC [	of [knowledge and have]
ΚΡΥΨ[	hid[den them; neither have they]
ΕΙCΗΛ[	enter[ed nor permit
ΕΙCΕΡ[	ted those who]
ΚΑΝ[	would [enter.]
ΔΕ ΓΕΙ[	But [you] bec[ome wi]
ΜΟΙΩ[	se a[s the serpents and]
ΚΕΡΔΙ[	guil[eless as the do]
ΡΑ[	v[es.]"
....

Cf. NHC II, 40:7-13: (39) Jesus said, "The Pharisees and the Scribes have *received* the keys of knowledge, they have *hidden* them. They did not *enter*, and they did not *let* those (enter) who wished. *But* you become wise as serpents and *innocent* as doves."

POxy 655, Fragment E

Text	Translation
[---] .ΚΟ[---]	?

Fragment E seems to relate to fragment D. They are both fragments that come from the bottom of a column.

POxy 655, Fragment F

Text	Translation
[---] . . . [---]	
[---] . Δ [---]	?
[---] . . . [---]	

POxy 655, Fragment G

Text	Translation
[---] . . . [---]	
[---]Κ . [---]	
[---]ΔΝ [---]	?
[---] . . . [---]	

POxy 655, Fragment H

Text	Translation
[---] . . . [---]	
[---]Ε[---]	?
[---] . . . [---]	

Fragments F, G and H appear in the *editio princeps*, but are now lost.

A Funeral Shroud from Oxyrhynchus

The text below found on a linen fragment from Oxyrhynchus is an interesting parallel with logion 5 of the Gospel of Thomas. It was probably used as a funeral or burial shroud. It was acquired in 1953 by Mr. R. Rémondon from a local antiquarian and dated 5th or 6th century by H-Ch. Puech.

ΛΕΓΕΙ ΙΗΣΟΥΣ ΟΥΚ ΕΣΤΙΝ ΤΕΘΑΜΜΕ
ΝΟΝ Ο ΟΥΚ ΕΓΕΡΘΗΣΕΤΑΙ . †

Jesus said, "Nothing is buried, which will not be raised."

Logion 5 of the Gospel of Thomas (Papyrus Oxyrhynchus 654, 27-31):

λεγει ιησους
θεν της οψεως σου και
απο σου αποκαλυφθησεται
τιν κρυπτον ο ου φανε
και θεθαμμενον ο ο

POxy 654, 27-31: (5) Jesus says, "K[now what is be]fore your face, and [that which is hidden] from you will be reveal[ed to you. For there i]s nothing hidden which will not [be made] mani[fest] and (nothing) buried which will not [be raised up]" (*Cf.* NHC II, 33: 10-14).

New light on the Narcissus myth: P.Oxy. LXIX 4711

One of the most interesting of the new literary fragments published in Volume LXIX of *The Oxyrhynchus Papyri* is a set of brief mythological narratives in Greek elegiac couplets. The subjects are Narcissus, Adonis, and Asteria (the nymph who became the island of Delos). Each of the three fragmentary narratives features metamorphosis prominently, and the editor, W.B. Henry, has suggested that the fragment may belong to the *Metamorphoses* by Parthenius of Nicaea. G.O. Hutchinson, "The Metamorphosis of Metamorphosis: P. Oxy. 4711 and Ovid", *Zeitschrift für Papyrologie und Epigraphik* 155 (2006), 71–84, considers the attribution plausible.

Of particular interest is the poet's treatment of the Narcissus story, poetic accounts of which are very rare. The myth is first attested around the turn of the first century AD. It turns up famously in Ovid's Latin epic, the *Metamorphoses* (3.339–510). There is also a less well-known Greek account in a collection of stories in prose (Ἰστορίαι ἀμύμονος), composed by one Conon about the same time, and preserved in epitome form. If our version is by Parthenius, it has a special importance. Parthenius came to Rome after being captured in the third Mithridatic War, perhaps in 73 BC. He was a very influential figure among the poets of the time, and Ovid would almost certainly have read his account of the myth before composing his own.

Here are a reconstructed text and English translation of the fragment; for images of the papyrus, [click here](#). The order of the two sides (âˆ“+, with the papyrus fibres running vertically, and âˆ“+, with the papyrus fibres running horizontally) is not known. Conjectural supplements are enclosed in square brackets in the Greek; ^ indicates an addition above the line, â€ a corrupt word. Dots indicate uncertainly read or (in gaps) missing letters.

âˆ“+

φ|ιλομειδ|
] [] οσελιξ|
 ...] [] [] [] [] [] [] ... αμοιβαι|
 Κύπριδι βεβλέε[θαι.] νειόθι Φερσε[φόνη].
 5 οὐνομα δ' αὖ ποτ[α]μῶι γελε... π[
 αἵματι δ' ἀμβροσ[ί]ωι καλὸν ἔθαλλε φυτόν.

Κοίου καὶ Φοίβης Τιτη[νί]δος ἐκ[γε]γαυία
 Λητοῦς ἔσκε φίλ[η] κύγγον' ος' Ἀστ[ε]ρίη.
 τὴν δὲ Ζεὺς ποθέεσκεν, ἔφε[υ]γε δὲ Κοιογένεια,
 10 πρῶτα μὲν ἡερίων ὄρνις ὑπὲρ ν[ε]φέων,
 δε[υ]τέρον αὖ μεμαυία μέσῳ ἐνικ[ά]ππεσε πόντῳ,
 ἔ[π]τη δ' ἠύτε νηὺς εν[] [] [] []
 καὶ δὴ οἱ ἄρει Ζεὺς ὑπ[
 ε[ν] Φοίβῳι καλὴν Ἀρ[τε]μι
 15 ...] δ' ἀμφιλ[
] [

(ADONIS concluded)

... laughter-loving¹ ...

... wheeling (?)² ...

... alternately

A care to Cypris, and below to Persephone.³

And his name to a river⁴ ...

And with his deathless blood there bloomed a lovely plant.⁵

(ASTERIA)

Daughter of Coeus and Phoebé the Titaness,
Leto's dear sister was Asteria.
And Zeus desired her; Coeus's daughter fled from him,
First as a bird⁶ above the airy clouds;
Second, she jumped determinedly into mid-sea
And flew just like a ship among the waves.²
And Cronus's son⁸ placed under her pillars for roots
When he begot fair Artemis with Phoebus

¹ A common epithet of Aphrodite.

² Perhaps of the boar that killed Adonis on a hunt ([Ovid, Metamorphoses 10.710-16](#)).

³ Adonis spent part of the year with Cypris (= Aphrodite) and part with Persephone (so e.g. [Pseudo-Apollodorus 3.14.4](#)).

⁴ Adonis gave his name to the river of Byblos.

⁵ Similarly [Ovid, Metamorphoses 10.735](#) *flos de sanguine concolor ortus*, a flower of the same colour grew from his blood.

⁶ A quail (so [Pseudo-Apollodorus 1.4.1](#)).

⁷ Asteria became a floating island for a time. She was fixed to the spot (as Delos) when she became the birthplace of Artemis and Apollo, children of Zeus and Leto. Compare e.g. [Callimachus, Hymn 4.51-4](#).

⁸ Zeus.

â†'



(NARCISSUS)

... god-like ...

... ..

He had a cruel heart, and hated all of them,
Till he conceived a love for his own form:
He wailed, seeing his face, delightful as a dream,
Within a spring; he wept for his beauty.
Then the boy shed his blood and give it to the earth
... to bear

The new version of the Narcissus story is much more concise than Ovid's. Ovid devotes many verses to the nymph Echo, who in her unrequited love for Narcissus wastes away until only an echo remains: she can only repeat what others say. There is no trace of her either in the papyrus text or in Conon's account. There, Narcissus is a young boy and his lovers are all male. Ovid also distinguishes himself from

the other two authors by having Narcissus, like Echo, simply waste away. His body mysteriously disappears, and when the nymphs come to collect it, they find the flower in its place. In Conon's version, as in the new papyrus, the boy kills himself. It is his blood that produces the narcissus flower. (In this respect, the story resembles that of Adonis, told on the other side of the papyrus fragment.) In the light of the new evidence, it seems that Ovid may well have been the first to give the myth its now familiar form.

<http://answering-islam.org/Green/barnabas.htm>

an old Greek fragment of text:

There is a solitary fragment of a Greek version of the Gospel of Barnabas to be found in a museum in Athens, which is all that remains of a copy which was burnt:

βαρνάβας ὁ ἀπόστολος ἔφη ἐν ἀμίλλαις πονηραῖς ἀθλιωτερος
ὁ νικήσας διότι ἀπέρχεται πλέον ἔχων τῆς ἀμαρτίας

(Rahim, p. 43)

The problem with this evidence is that the text on this fragment is not the text of the Gospel of Barnabas! Here is a translation of the text from the fragment.

Barnabas the Apostle said that in evil contests the victor is more wretched because he departs with more of the sin.[20]

This sentence bears no resemblance to any sentence in the Gospel of Barnabas. The fragment is from a different book altogether. Therefore this fragment does not provide any evidence for the antiquity of the Gospel of Barnabas. Again Rahim's scholarship is found wanting.

Bibliography of Extant Gnostic Texts Of Qabalistic Significance

[The Revelation of John](#)

[The Apocalypse of Paul](#)

[The First Apocalypse of James](#)

[The Second Apocalypse of James](#)

[The Apocalypse of Peter](#)

[The Paraphrase of Shem](#)

[The Apocryphon of John](#)

Christian Errata

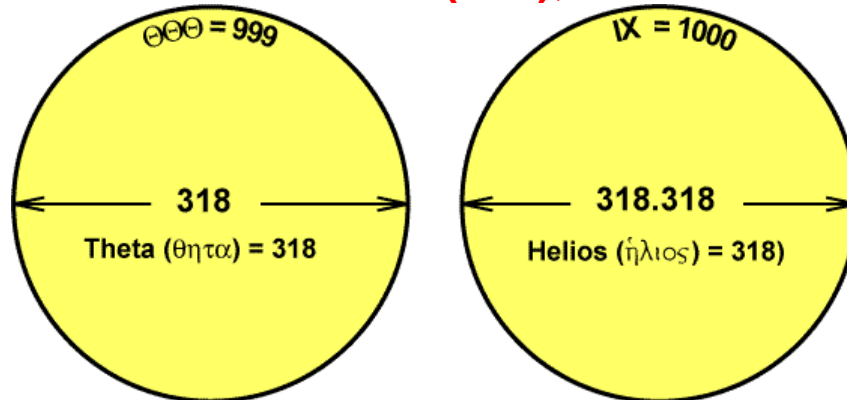
The Calculation of Strato

Anus and Gold have the same numerical value: I once discovered this while casually calculating.

The Musa Puerilis of Strato of Sardis, epigram XII, 6.

The Greek word proktos (πρωκτος = 1570) means "anus" and Chrusos (χρυσος = 1570) means "gold."

Theta - Helios (318), the Sun



The gematria value of the Greek word Theta (ΘΗΤΑ = 9+8+300+1) is 318 units. The gematria value of the Greek word Helios (ἩΛΙΟΣ = 8+30+10+70+200), meaning the "Sun," is also equal to **318 units** (see the diagram above). The isopsephia, gematria, and solar symbolism shared by the letter Θ (theta) with the sign and gematria value of the Sun (helios) is truly amazing:

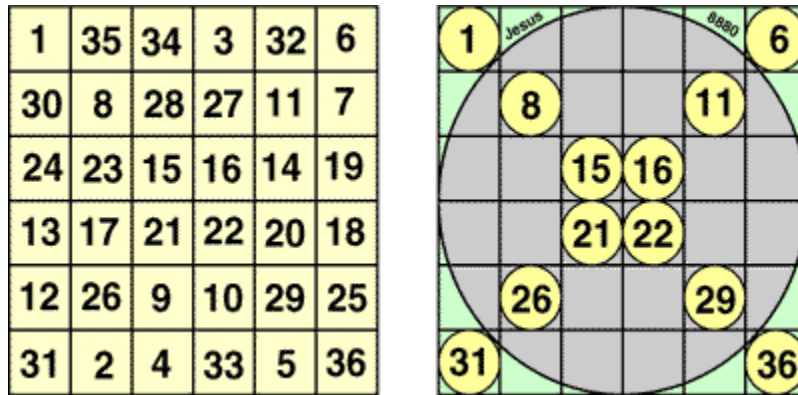
The Magic Square of the Sun

1	35	34	3	32	6
30	8	28	27	11	7
24	23	15	16	14	19
13	17	21	22	20	18
12	26	9	10	29	25
31	2	4	33	5	36

The earliest Christians were converted pagans. One of the arguments the early Church used to convert pagans to Christianity was that Jesus Christ had more solar attributes than any other god. His face was even reputed to shine like the sun (Matt 17:2). Examining the metaphorical logic of equating Jesus with Helios the Sun, one has to ask ... is there any kind of logical reason or secret knowledge that the early Gnostic Christians were aware of to make these kind of comparisons? Is there some kind of a link between the raised Jesus (8880) and the Magic Square of the Sun whose number is 666?

The "magic square of the sun," was one of the most important symbols used to represent the sun in antiquity because of all the symbolism it possessed involving the perfect number "6." There are six sides to a cube, the numbers 1, 2, and 3, when added or multiplied together are equal to "6," and the sum of all the numbers from 1 to 36 arranged in a 6x6 magic square are equal to the number "666." The square is "magic" because the sum of any row, column, or diagonal is equal to the number "111." After the Church became the state religion of the Roman empire, possessing the diagram below could get you burned at the stake!

Jesus and Christ & "666"



When the risen Jesus (8880) is superimposed over the 6x6 gridwork of the Magic Square of the Sun some amazing things happen.

- The circled numbers on the magic square form the Greek letter "X" which is the "sign" of Christ.
- The circumference of each circle **by calculation** is 1480 units, the exact gematria value of the title Christ (Χριστός = 1480)!
- The sum of all the numbers in the field of the magic square of the sun (666) added to the sum of the numbers in the twelve Christ circles (222) is equal to the number of Jesus (888)!
- Finally, the diagonal of each square that holds a Christ circle **by calculation** is "666" units!!

From *De Numerorum Mysteriis* as quoted by Stirling:

...that the number 666 is not only the number of the Beast's name, *but also the number of God*, that is, it is a number which God hath pleased to name and reveal to men, that by counting of this number, they might find out *that other number*, which it pleased not God expressly to name in this place, but rather mystically to conceal, etc.

By counting the number 666 as directed in the Apocalypse of John, we could in the process repeatedly presented by Stirling, take the circumference of a circle 666 in diameter and get a circumference of 2,093, which is also the diagonal of a square whose sides are 1,480, which is the value of the word Christos.

Appendix

Gnostic Philosophers & Teachers

Apollonius of Tyana

Apollonius of Tyana ([Greek](#): Ἀπολλώνιος ὁ Τυανεύς; ca. 15?–ca. 100? AD^[2]) was a [Greek Neopythagorean philosopher](#) and [teacher](#). He hailed from the town of [Tyana](#) in the [Roman](#) province of [Cappadocia](#) in [Asia Minor](#).

Apollonius's dates are uncertain. His primary biographer, [Philostratus](#) the Elder (c.170–247 CE) places him c. 3 BCE to 97 CE.^[3] Others agree that he was roughly a contemporary of [Jesus of Nazareth](#). Charles P. Eells (*Life and Times of Apollonius*, 1923, p. 3) states that his date of birth was three years before Jesus, whose date of birth is also uncertain. However, [Philostratus](#), in his *Life of Apollonius of Tyana*, places him staying in the court of King [Vardanes I](#) of [Parthia](#) for a while, who ruled between c.40–47 CE. Apollonius began a five year silence at about the age of 20, and after the completion of this silence travelled to [Mesopotamia](#) and [Iran](#). Philostratus also mentions emperors [Nero](#), [Vespasian](#), [Titus](#), [Domitian](#), and [Nerva](#) at various points throughout Apollonius' life. Given this information, a timeline of roughly the years 15–98 CE can be established for his adult life.

After his death his name remained famous among philosophers and [occultists](#). In a "novelistic invention"^[4] inserted in the *Historia Augusta*, [Aurelian](#), at the siege of Tyana in 272, was said to have experienced a visionary dream in which Aurelian claimed to have seen Apollonius speak to him, beseeching him to spare the city of his birth. In part, Aurelian said that Apollonius told him "Aurelian, if you desire to rule, abstain from the blood of the innocent! Aurelian, if you will conquer, be merciful!"

Sources

By far the most detailed source is the *Life of Apollonius of Tyana*, a lengthy, novelistic biography written by the [sophist Philostratus](#) at the request of empress [Julia Domna](#). She took her own life in 217 CE,^[5] and he completed it after her death, between 217 and 238 CE. Philostratus' account shaped the image of Apollonius for posterity and still dominates discussions about him in our times. To some extent it is a valuable source because it contains data from older writings which were available to Philostratus but disappeared later on. There are strong indications that Philostratus fabricated many of the stories and dialogues in his biography.^[citation needed] On the other hand, some excerpts and letters are preserved which provide us with a more accurate picture of the *historical Apollonius*. Among these works are an excerpt (preserved by Eusebius) from *On sacrifices*, paraphrased selections from Moirogenes' and Maximus' works (preserved in Philostratus' work) and certain letters like #8, 10, 23, 26, 58, etc. He may really have written some of these works, along with the no-longer extant *Biography of Pythagoras*.^[6] Some modern scholars challenge the credibility of Philostratus' work.^[7] Some scholars dismiss most of it as pure invention (invented either by Philostratus or by his sources).^[7] Philostratus' chronology, for instance, is often questioned.^[citation needed] According to him, Apollonius lived from ca. 3 BC to about 97 CE, while many contend that he was born more than four decades later and died more than two decades later, perhaps around 120 CE.^[8]

One of the essential sources Philostratus claimed to know are the "memoirs" (or "diary") of [Damis](#), an acolyte and companion of Apollonius. Some scholars believe the notebooks of Damis were an invention of Philostratus,^[citation needed] while others think it was a real book forged by someone else and used by Philostratus. It has been claimed to be a literary fake.^[9] Philostratus describes Apollonius as a wandering teacher of philosophy and miracle worker who was active in Italy, Spain and Ethiopia and even travelled to Mesopotamia, Arabia and India. In particular, he tells lengthy stories of Apollonius entering the city of Rome in disregard of emperor [Nero](#)'s ban on philosophers, and later on being summoned, as a defendant, to the court of emperor [Domitian](#), where he defied the emperor in blunt terms. The latter charge had regarded the foretelling of a certain plague, to which Apollonius attributed to his prayer to Heracles and not to any sorcery on his part, arguing "[what wizard] would dedicate his personal achievement to a god?"^[10]

Apollonius was also a known figure in the medieval Islamic world^[11] as described later in this article. Apollonius may have never left the Greek East.^[citation needed] Many^{who?} contend that he never came to Western Europe and was virtually unknown there till the third century AD when empress Julia Domna, who was herself an Easterner, decided to popularize him and his teachings in Rome.^[12] For that purpose she commissioned Philostratus to write the biography, where Apollonius is exalted as a fearless sage with supernatural powers, even greater than [Pythagoras](#). Philostratus implies that upon his death, Apollonius of Tyana underwent heavenly assumption.^[13] Subsequently Apollonius was worshipped by Julia's son emperor [Caracalla](#)^[14] and possibly also by her grand-nephew emperor [Severus Alexander](#).^[15] At least two biographical sources earlier than Philostratus are lost: a book by emperor [Hadrian](#)'s secretary Maximus of Aegaeae describing Apollonius' activities in the city of Aegaeae in [Cilicia](#), and a biography by a certain [Moiragenes](#), as well as others.

Historical facts

Little can be derived from sources other than [Philostratus](#). Hence if we dismiss Philostratus' colorful stories as fiction, the figure of the historical Apollonius appears to be rather shadowy. As [James Francis](#) put it, "the most that can be said...is that Apollonius appears to have been a wandering [ascetic](#)/philosopher/wonderworker of a type common to the eastern part of the early empire."^[16] What we can safely assume is that he was indeed a Pythagorean and as such, in conformity with the Pythagorean tradition, opposed animal sacrifice, and lived on a frugal, strictly vegetarian diet.^[17] He seems to have spent his entire life in the cities of his native Asia Minor and of northern [Syria](#), in particular his home town of Tyana, [Ephesus](#), [Aegae](#), and [Antioch](#).^[18] As for his philosophical convictions, we have an interesting, probably authentic fragment of one of his writings (*On sacrifices*) where he expresses his view that God, who is the most beautiful being, cannot be influenced by prayers or sacrifices and has no wish to be worshipped by humans, but can be reached by a spiritual procedure involving *nous*, because he himself is pure *nous* and *nous* is also the greatest faculty of mankind.^[19] The life of Apollonius of Tyana is often compared to that of Jesus of Nazareth.

Extra-sensory perception

Philostratus implies on one occasion that Apollonius had [extra-sensory perception](#) (Book VIII, Chapter XXVI). When emperor [Domitian](#) was murdered on September 18, 96 AD, [Apollonius](#) was said to have witnessed the event in Ephesus "about midday" on the day it happened in Rome, and told those present "Take heart, gentlemen, for the tyrant has been slain this day...". The words that Philostratus attributes to him would make equal sense, however, if Apollonius had been informed that the emperor would be killed at noon on Sept. 18th. Both Philostratus and renowned historian [Cassius Dio](#) report this incident, probably on the basis of an oral tradition. Both state that the philosopher welcomed the deed as a praiseworthy tyrannicide.^[20]

Journey to India

Philostratus devoted two and a half of the eight books of his *Life of Apollonius* (1.19–3.58) to the description of a journey of his hero to India. According to Philostratus' *Life*, en route to the Far East, Apollonius reached Hierapolis Bambyce ([Manbij](#)) in Syria (not [Nineveh](#), as some scholars believed), where he met Damis, a native of that city who became his lifelong companion. [Pythagoras](#), whom the [Neo-Pythagoreans](#) regarded as an exemplary sage, was believed to have travelled to India. Hence such a feat made Apollonius look like a good Pythagorean who spared no pains in his efforts to discover the sources of oriental piety and wisdom. As some details in Philostratus' account of the Indian adventure seem incompatible with known facts, modern scholars are inclined to dismiss the whole story as a fanciful fabrication, but not all of them rule out the possibility that the Tyanean actually did visit India.^[21] On the other hand, there seemed to be independent evidence showing that Apollonius was known in India. In two [Sanskrit](#) texts quoted by Sanskritist Vidhushekhara Bhattacharya in 1943^[22] he appears as "Apalūnya", in one of them together with Damis (called "Damīśa"). There it is claimed that Apollonius and Damis were Western yogis who held wrong Buddhist views, but later on were converted to the correct [Advaita](#) philosophy.^[23] Classical philologists believed that these Indian sources derived their

information from a Sanskrit translation of Philostratus' work (which would have been a most uncommon and amazing occurrence), or even considered the possibility that it was really an independent confirmation of the historicity of the journey to India.^[24] Only in 1995 were the passages in the Sanskrit texts proven to be interpolations by a modern (late 19th century) forger.^[25]

Writings

Several writings and many letters have been ascribed to Apollonius, but some of them are lost; others have only been preserved in parts or fragments of disputed authenticity. [Porphyry](#) and [Iamblichus](#) refer to a biography of Pythagoras by Apollonius, which has not survived; it is also mentioned in the [Suda](#).^[26] Apollonius wrote a treatise *On sacrifices*, of which only a short, probably authentic fragment has come down to us.^[27]

Philostratus' *Life* and the anthology assembled by John [Stobaeus](#) contain purported letters of Apollonius. Some of them are cited in full, others only partially. There is also an independently transmitted collection of letters preserved in medieval manuscripts. It is difficult to determine what is authentic and what not. Some of the letters may have been forgeries or literary exercises assembled in collections which were already circulated in the 2nd century AD.^[citation needed] It has been asserted that Philostratus himself forged a considerable part of the letters he inserted into his work; others were older forgeries available to him.^[28]

Impact

Antiquity

In the second century the satirist [Lucian of Samosata](#) was a sharp critic of Neo-Pythagoreanism. After 180 AD he wrote a pamphlet where he attacked [Alexander of Abonoteichus](#), a student of one of Apollonius' students, as a charlatan, and suggested that the whole school was based on fraud.^[29] From this we can infer that Apollonius really had students and that his school survived at least till Lucian's time. One of Philostratus' foremost aims was to oppose this view; although he related various miraculous feats of Apollonius, he emphasized at the same time that his hero was not a magician, but a serious philosopher and a champion of traditional Greek values.^[30]

When emperor [Aurelian](#) conducted his military campaign against the [Palmyrene Empire](#), he captured Tyana in 272 AD. According to the [Historia Augusta](#) he abstained from destroying the city after having a vision of Apollonius admonishing him to spare the innocent citizens.^[31]

In Philostratus' description of Apollonius' life and deeds there are a number of similarities with the life and especially the claimed miracles of [Jesus](#). Perhaps this parallel was intentional, but the original aim was hardly to present Apollonius as a rival of Jesus. However, in the late third century [Porphyry](#), an anti-Christian [Neoplatonic](#) philosopher, claimed in his treatise *Against the Christians* that the miracles of Jesus were not unique, and mentioned Apollonius as a non-Christian who had accomplished similar achievements. Around 300, Roman authorities used the fame of Apollonius in their struggle to wipe out Christianity. [Hierocles](#), one of the main instigators of the persecution of Christians in 303, wrote a pamphlet where he argued that Apollonius exceeded Christ as a wonder-worker and yet wasn't worshipped as a god, and that the cultured biographers of Apollonius were more trustworthy than the uneducated apostles. This attempt to make Apollonius a hero of the anti-Christian movement provoked sharp replies from bishop [Eusebius of Caesarea](#) and from [Lactantius](#).^[32] Eusebius wrote an extant reply to the pamphlet of Hierocles, where he claimed that Philostratus was a fabulist and that Apollonius was a sorcerer in league with demons. This started a debate on the relative merits of Jesus and Apollonius that has gone on in different forms into modern times.

In Late Antiquity [talismans](#) made by Apollonius appeared in several cities of the Eastern Roman Empire, as if they were sent from heaven. They were magical figures and columns erected in public places, meant to protect the cities from afflictions. The great popularity of these talismans was a challenge to the Christians. Some Byzantine authors condemned them as sorcery and the work of demons, others admitted that such magic was beneficial; none of them claimed that it didn't work.^[33]

In the Western Roman Empire, [Sidonius Apollinaris](#) was a Christian admirer of Apollonius in the 5th century. He produced a Latin translation of Philostratus' *Life*, which is lost.^[34]

Islamic world and Baha'i

Apollonius was a known figure in the medieval Islamic world. In the Arabic literature he appears as Balīnūs (or Balīnās or Abūlūniyūs). Arabic-speaking occultists dubbed him "Lord of the talismans" (Ṣūḥib aṭ-ṭilasmūt) and related stories about his achievements as a talisman-maker. They appreciated him as a master of [alchemy](#) and a transmitter of [Hermetic](#) knowledge. Some occult writings circulated under his name; among them were:^[11]

- the Kitāb Sirr al-ḥalīqa (*Book on the Secret of Creation*), also named Kitāb al-'ilal (*Book of the Causes*)
- the Risāla fī taḥṭīr ar-rūḥāniyāt fī l-murakkabāt (*Treatise on the influence of the spiritual beings on the composite things*)
- al-Mudḥal al-kabīr ilā risālati aṭ-ṭalāsīm (*Great introduction to the treatise on the talismans*)
- the Kitāb ṭalāsīm Balīnās al-akbar (*Great book of Balinas' talismans*)
- the Kitāb Ablūs al-ḥakīm (*Book of the sage Ablus*)

Medieval [alchemist Jabir ibn Hayyan](#)'s *Book of Stones According to the Opinion of Balīnās* contains an exposition and analysis of views expressed in Arabic occult works attributed to Apollonius.^[35]

There were also medieval Latin and vernacular translations of Arabic books attributed to "Balinus".^[36]

The [Tablet of Wisdom](#) written by Bahá'u'lláh, the founder of the [Bahá'í Faith](#), names "Balinus" (Apollonius) as a great philosopher, who "surpassed everyone else in the diffusion of arts and sciences and soared unto the loftiest heights of humility and supplication."^[37]

Modern era

In Europe, there has been great interest in Apollonius since the beginning of the 16th century, but the traditional ecclesiastical viewpoint still prevailed. Till the [Age of Enlightenment](#) the Tyanean was usually treated as a demonic magician and a great enemy of the Church who collaborated with the devil and tried to overthrow Christianity.^[38] On the other hand, several advocates of Enlightenment, [deism](#) and anti-Church positions saw him as an early forerunner of their own ethical and religious ideas, a proponent of a universal, non-denominational religion compatible with Reason. In 1680, [Charles Blount](#), a radical English deist, published the first English translation of the first two books of Philostratus' *Life* with an anti-Church introduction. [Voltaire](#) praised Apollonius.

As in Late Antiquity, comparisons between Apollonius and Christ became commonplace in the 17th and 18th centuries in the context of polemic about Christianity.^[39] In the [Marquis de Sade](#)'s "[Dialogue Between a Priest and a Dying Man](#)", the Dying Man compares Jesus to Apollonius as a false prophet. Some [Theosophists](#), notably [C.W. Leadbeater](#), [Alice A. Bailey](#), and [Benjamin Creme](#), have maintained that Apollonius of Tyana was the reincarnation of the being they call the [Master Jesus](#). In the 20th century, [Ezra Pound](#) evoked Apollonius in his later [Cantos](#) as a figure associated with sun-worship and a messianic rival to Christ. Pound identifies him as [Aryan](#) within an [anti-semitic](#) mythology, and celebrates his [solar worship](#) and aversion to ancient [Jewish animal sacrifice](#). In the [Gerald Messadié](#)'s "The man who became god", Apollonius appears as a wandering philosopher and magician of about the same age as Jesus. The two of them supposedly met. French author Maurice Magre also wrote about Apollonius in his little known book *Magicians, Seers, and Mystics*.

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Bardaisan

Bardaisan (**Syriac**: ܒܪܕܝܣܝܢ, *Bardaiṣān*; 154–222; also Latinized as **Bardesanes**) was a **Syriac gnostic**, founder of the **Bardaisanites**, and an outstanding scientist, scholar, astrologist, philosopher and poet, also renowned for his knowledge of **India**, on which he wrote a book, now lost. ^[1]

Biography

Bardaisan was born on **11 July 154** (164?), in **Edessa**, a metropolis in **Osroene**, of wealthy Parthian parents. To indicate the city of his birth his parents called him "Son of the Daisan", the river on which Edessa is situated. On account of his foreign extraction he is sometimes referred to as "the Parthian" (by **Sextus Julius Africanus**), or "the Babylonian" (by **Porphyrus**); and, on account of his later important activity in Armenia, "the Armenian", (by **Hippolytus of Rome**), while **Ephraim the Syrian** calls him "philosopher of the Arameans" (**Syriac**: ܦܝܠܘܫܘܦܘܫܘܬܐ ܕܐܪܡܝܝܐ, *Filosofā d-Aramayē*). His pagan parents, Nuhamā and Nah 'siram, must have been people of rank, for their son was educated with the crown-prince of the Osroenic kingdom, at the court of **Abgar Manu VIII**. **Sextus Julius Africanus** says that he saw Bardaisan, with bow and arrow, mark the outline of a boy's face with his arrows on a shield which the boy held.

Owing to political disturbances in Edessa, Bardaisan and his parents moved for a while to **Hierapolis (Mabug)**, a strong centre of paganism. Here the boy was brought up in the house of a heathen priest Anuduzbar. In this school, no doubt, he learnt all the intricacies of Babylonian **astrology**, a training which permanently influenced his mind and proved the bane of his later life. At the age of twenty-five he happened to hear the homilies of **Hystaspes**, the Bishop of Edessa, received instruction, was baptized, and even admitted to the diaconate or the priesthood. "Priesthood", however, may merely imply that he ranked as one of the college of presbyters, for he remained in the world, had a son called Harmonius, and when Abgar IX, the friend of his youth, ascended the throne (179) he took his place at court. He was clearly no ascetic, but dressed in finery "with berylls and caftan", according to **Ephrem the Syrian**. According to tradition, during his youth he shared the education of a royal prince who afterwards became King of Edessa, perhaps **Abgar X bar Manu** (reigned Osroene 202-217). He is said to have converted the prince to Christianity, and may have had an important share in Christianizing the city. **Epiphanius of Salamis** and **Barhebraeus** assert that he was first an orthodox Christian and afterwards an adherent of **Valentinus**.

Perhaps owing to the persecutions under **Caracalla**, Bardaisan for a time retreated into **Armenia**, and is said to have there preached Christianity with indifferent success, and also to have composed a history of the Armenian kings.

Bardaisan tried to create a synthesis of **Christian** and occult beliefs, in a way similar to **Origen** ^[citation needed]. As a gnostic, he certainly denied the resurrection of the body ^[citation needed]; and so far as we can judge by the obscure quotations from his hymns furnished by **Ephrem** he explained the origin of the world by a process of emanation from the supreme God whom he called the Father of the living. He and his Bardaisan movement were considered heretic by the Christians, and he was subjected to critical hymn, particularly by Ephrem:

And if he thinks he has said the last thing
He has reached heathenism,
O Bar-Daisan,
Son of the River Daisan,
Whose mind is liquid like his name!
(St. Ephraim of Syria, Translated by A. S. Duncan Jones, 1904)

- According to **Sozomen**'s Ecclesiastical history, " Harmonius, his son, was deeply versed in Grecian erudition, and was the first to subdue his native tongue to meters and musical laws; these verses he delivered to the choirs"

His acceptance of Christianity was perfectly sincere; and later stories, that he left the Catholic Church and joined the Valentinian Gnostics out of disappointed ambition, do not deserve much credit. His royal friend became (probably after 202, i.e. after his visit and honourable reception at Rome) the first Christian king; and both king and philosopher laboured to create the first Christian State. Bardaisan

showed great literary activity against Marcion and Valentinus, the Gnostics of the day. Bardaisan mixed his Babylonian pseudo-astronomy with Christian dogma and originated a Christian sect, which was vigorously combated by St. Ephrem. The Romans under [Caracalla](#), taking advantage of the anti-Christian faction in Edessa, captured Abgar IX and sent him in chains to Rome. Thus the Osrhoenic kingdom, after 353 years' existence, came to an end. Though he was urged by a friend of Caracalla to apostatize, Bardaisan stood firm, saying that he feared not death, as he would in any event have to undergo it, even though he should now submit to the emperor. At the age of sixty-three he was forced to take refuge in the fortress of [Ani](#) in Armenia and tried to spread the Gospel there, but with little success. He died at the age of sixty-eight, either at Ani or at Edessa. According to [Michael the Syrian](#), Bardaisan had besides Harmonius two other sons, called Abgarun and Hasdu.

Encounter with religious men from India

[Porphyry](#) states that on one occasion at Edessa, Bardaisan interviewed an Indian deputation of holy men (designated as Σαρμαναίοι, [Sramanas](#)) who had been sent to the Roman emperor [Elagabalus](#) or another [Severan dynasty Roman Emperor](#), and questioned them as to the nature of Indian religion. The encounter is described in Porphyry De abstin., iv, 17 ^[2] and [Stobaeus](#) (Eccles., iii, 56, 141):

"For the polity of the Indians being distributed into many parts, there is one tribe among them of men divinely wise, whom the Greeks are accustomed to call Gymnosophists. But of these there are two sects, over one of which the Bramins preside, but over the other the Samanaeans. The race of the Bramins, however, receive divine wisdom of this kind by succession, in the same manner as the priesthood. But the Samanaeans are elected, and consist of those who wish to possess divine knowledge. And the particulars respecting them are the following, as the Babylonian Bardaisan narrates, who lived in the times of our fathers, and was familiar with those Indians who, together with Damadamis, were sent to Caesar. All the Bramins originate from one stock; for all of them are derived from one father and one mother. But the Samanaeans are not the offspring of one family, being, as we have said, collected from every nation of Indians." Porphyry De abstin., iv, 17

See also

- [Buddhism and the Roman world](#)

Writings

Bardaisan apparently was a voluminous author. Though nearly all his works have perished, we find notices of the following:

- Dialogues against [Marcion](#) and [Valentinus](#)^[3].
- Dialogue "Against Fate" addressed to an Antoninus. Whether this Antoninus is merely a friend of Bardaisan or a Roman emperor and, in the latter case, which of the [Antonini](#) is meant, is matter of controversy. It is also uncertain whether this dialogue is identical with "The Book of the Laws of the Countries", of which later on^[4].
- A "Book of Psalms", 150 in number, in imitation of [David's Psalter](#)^[5]. These psalms became famous in the history of Edessa; their words and melodies lived for generations on the lips of the people. Only when St. Ephrem composed hymns in the same pentasyllabic metre and had them sung to the same tunes as the psalms of Bardaisan, did the latter gradually lost favour. We probably possess a few of Bardaisan's hymns in the Gnostic [Acts of Thomas](#); the "Hymn on the Soul"; the "Espousals of Wisdom"; the consecratory prayer at Baptism and at Holy Communion. Of these only the "[Hymn on the Soul](#)" is generally acknowledged to be by Bardesanes, the authorship of the others is doubtful. Though marred by many obscurities, the beauty of this hymn on the soul is striking. The soul is sent from its heavenly home to the earth, symbolized by Egypt, to obtain the pearl of great price. In Egypt it forgets for a while its royal parentage and glorious destiny. It is reminded thereof by a letter from home, succeeds in snatching a raiment of light, it returns to receive its rank and glory in the kingdom of its father.
- Astrologico-theological treatises, in which his peculiar tenets were expounded. They are referred to by St. Ephrem, and amongst them was a treatise on light and darkness. A fragment

of an astronomical work by Bardaisan was preserved by George, Bishop of the Arab tribes, and republished by Nau^[6].

- A "History of Armenia". [Moses of Chorene](#)^[7] states that Bardaisan, "having taken refuge in the fortress of [Ani](#), read there the temple records in which also the deeds of kings were chronicled; to these he added the events of his own time. He wrote all in [Syriac](#), but his book was afterwards translated into Greek". Though the correctness of this statement is not quite above suspicion, it probably has a foundation in fact.
- "An Account of India". Bardaisan obtained his information from the Indian [Sramana](#) (wandering monks) ambassadors to the Roman Emperor [Heliogabalus](#). A few extracts are preserved by Porphyry and [Stobaeus](#)^[8]. "Book of the Laws of the Countries". This famous dialogue, the oldest remnant not only of Bardaisanite learning, but even of Syriac literature, if we except the version of Holy Writ, is not by Bardaisan himself, but by a certain Philip, his disciple. The main speaker, however, in the dialogue is Bardaisan, and we have no reason to doubt that what is put in his mouth correctly represents his teaching. Excerpts of this work are extant in Greek in Eusebius^[9] and in Caesarius^[10]; in Latin in the "Recognitions" of Pseudo-Clement^[11] A complete Syriac text was first published from a sixth- or seventh-century manuscript in the British Museum by [William Cureton](#), in his *Spicilegium Syriacum* (London, 1855), and by Nau. It is disputed whether the original was in Syriac or in Greek; Nau is decided and rightly in favour of the former. Against a questioning disciple called Abida, Bardaisan seeks to show that man's actions are not entirely necessitated by Fate, as the outcome of stellar combinations. From the fact that the same laws, customs and manners often prevail amongst all persons living in a certain district, or though locally scattered living under the same traditions, Bardaisan endeavours to show that the position of the stars at the birth of individuals can have but little to do with their subsequent conduct, hence the title "Book of the Laws of the Countries."

Doctrine

Various opinions have been formed as to the real doctrine of Bardesanes. As early as [Hippolytus](#) (Philosoph., VI, 50) his doctrine was described as a variety of Valentinianism, the most popular form of [Gnosticism](#). [Adolf Hilgenfeld](#) in 1864 defended this view, based mainly on extracts from [St. Ephrem](#), who devoted his life to combating Bardaisanism in Edessa.

The strong and fervent expressions of St. Ephrem against the Bardaisanites of his day are not a fair criterion of the doctrine of their master. The extraordinary veneration of his own countrymen, the very reserved and half-respectful allusion to him in the early Fathers, and above all the "Book of the Laws of the Countries" suggest a milder view of Bardaisan's aberrations. He cannot be called a Gnostic in the proper sense of the word. Like the Early Christians, he believed in an Almighty God, Creator of heaven and earth, whose will is absolute, and to whom all things are subject. God endowed man with freedom of will to work out his salvation and allowed the world to be a mixture of good and evil, light and darkness. All things, even those which we now consider inanimate, have a measure of liberty. In all of them the light has to overcome the darkness. After six thousand years this earth shall have an end, and a world without evil shall take its place.

However, Bardaisan also thought the sun, moon and planets were living beings, to whom, under God, the government of this world was largely entrusted; and though man was free, he was strongly influenced for good or for evil by the constellations. Bardaisan's catechism must have been a strange mixture of Christian doctrine and references to the signs of the [Zodiac](#). Misled by the fact that "spirit" is feminine in Syriac, he seems to have held erroneous views on the Trinity. He apparently denied the Resurrection of the Body, but thought Christ's body was endowed with incorruptibility as with a special gift.

Bardaisanite school

The followers of Bardaisan of [Mesopotamia](#), the **Bardaisanites** were a [sect](#) of the 2nd century, deemed [heretical](#) by the Catholic Church, who added other notions into their beliefs. Even Bardaisan's son, Harmonius, strayed farther from the path of orthodoxy. Educated at Athens, he added to the [Chaldee](#)

astrology of his father Greek ideas concerning the soul, the birth and destruction of bodies and a sort of [metempsychosis](#).

A certain [Marinus](#), a follower of Bardaisan and a [dualist](#), who is refuted in the "Dialogue of Adamantius", held the doctrine of a twofold primeval being; for the devil, according to him is not created by God. He was also a [Docetist](#), as he denied Christ's birth of a woman. Bardaisan's form of gnosticism influenced [Manichaeism](#).

According to St. Ephrem, the Bardaisanites of his day were given to many puerilities and obscenities. Sun and Moon were considered male and female principles, and the ideas of heaven amongst the Bardaisanites were not without an admixture of sensuality.

St. Ephrem's zealous efforts to suppress this powerful heresy were not entirely successful. Rabbula, [Bishop of Edessa](#) in 431-432, found it flourishing everywhere. Its existence in the seventh century is attested by [Jacob of Edessa](#); in the eighth by George, Bishop of the Arab tribes; in the tenth by the historian [Masudi](#); and even in the twelfth by [Shashrastani](#). Bardaisanism seems to have devolved first into [Valentinianism](#) and then into common [Manichaeism](#). The last-named writer states: "The followers of Daisan believe in two elements, light and darkness. The light causes the good, deliberately and with free will; the darkness causes the evil, but by force of nature and necessity. They believe that light is a living thing, possessing knowledge, might, perception and understanding; and from it movement and life take their source; but that darkness is dead, ignorant, feeble, rigid and soulless, without activity and discrimination; and they hold that the evil within them is the outcome of their nature and is done without their co-operation."

Notes

1. [^](#) Edesa; Parthian Period, [University of Evansville \[1\]](#)
2. [^](#) [Porphyry "On abstinence from animal food" Book IV, Paragraphs 17&18.](#)
3. [^](#) [Theodoretus](#), Haer. fab., I, xxii; [Eusebius of Caesarea](#), [Church History](#), IV, xxx, 3.
4. [^](#) [Eusebius](#), [Historia Ecclesiastica](#), IV, xxx, 2; Epiphanius, Haer., LVI, I; Theodoretus, Haer. fab., I, xxii.
5. [^](#) St. Ephrem, Serm. Adv. Haer., liii.
6. [^](#) In "Bardesane l'astrologue" etc. (Paris, 1899).
7. [^](#) History of G. A., II, 66.
8. [^](#) Langlois, Fragm. Hist. graec., V, lxviii sqq.
9. [^](#) [Praeparatio Evangelica](#), VI, x, 6 sqq.
10. [^](#) Quaestiones, xlvi, 48.
11. [^](#) IX, 19sqq.

Sources and external links

- H. J. W. Drijvers, *Bardaisan of Edessa*, Assen 1966.
- [An hymn against Bar Daisan](#)
- [The Book of the Laws of Diverse Countries, by a disciple of Bar Daisan](#)
- *This article incorporates text from the [Encyclopædia Britannica, Eleventh Edition](#), a publication now in the [public domain](#).*
- *This article incorporates text from the [public-domain Catholic Encyclopedia](#) of 1913. [Bardesanes and Bardesanites](#)*
- One of the chapters of [Mani's](#) lost *Book of Secrets* concerned Bar Daisan, according to the list of its contents given by the tenth-century Islamic writer [Ibn al-Nadim](#) in his encyclopedia [\[2\]](#).
- *This article incorporates content from the 1728 [Cyclopaedia](#), a publication in the [public domain](#). [\[3\]](#)*

Basilides

Basilides (early 2nd century) was an [early Christian](#) religious teacher in [Alexandria, Egypt](#). He apparently wrote twenty-four books on the [Gospel](#) and promoted a dualism influenced by [Zoroastrianism](#). His followers formed a [Gnostic](#) sect, the [Basilideans](#). Historians know of Basilides and his teachings only through the writings of his detractors, [Agrippa Castor](#), [Irenæus](#), [Clement of Alexandria](#), and [Hippolytus of Rome](#). It is impossible to determine how reliable these hostile accounts are.

Basilides was a pupil of an alleged interpreter of [St. Peter](#), Glaucias by name, and taught at [Alexandria](#) during the reign of [Hadrian](#) (117–138). He may have been previously a disciple of [Menander](#) at [Antioch](#), together with [Saturnilus](#). The *Acta Archelai* state that for a time he taught among the [Persians](#). He composed twenty-four books on the [Gospel](#), which, according to [Clement of Alexandria](#) were entitled *Exegetics*. Some fragments, preserved by Clement and in the *Acta Archelai*, supplement the knowledge of Basilides furnished by his opponents.

The oldest refutation of the teachings of Basilides, by [Agrippa Castor](#), is lost, and we are dependent upon the later accounts of [Irenæus](#), Clement of Alexandria, and [Hippolytus of Rome](#), who in his *Philosophumena*, gives a presentation entirely different from the other sources. It either rests on corrupt accounts, or, more probably, on those of a later, post-Basilidian phase of the system. Hippolytus describes a [monistic](#) system, in which [Hellenic](#), or rather [Stoic](#), conceptions stand in the foreground, whereas the genuine Basilides is an Oriental through and through, who stands in closer relationship to [Zoroaster](#) than to [Aristotle](#).

Theological system

Main article: [Basilideans](#)

Basilides assumed the existence of two principles, not derivable from each other: [Light and Darkness](#). These had existed for a long time side by side, without knowing anything of each other. At the head of the "kingdom of light" stands "the uncreated, unnamable God." From him divine life unfolds in successive steps.

Seven such revelations form the first [Ogdoad](#),^[1] from which issued the rest of the spirit-world, till three hundred and sixty-five spirit-realms had originated. These are comprised under the mystic name [Abraxax](#), whose numerical value answers to the number of the heavens and days.

When Light and Darkness first perceived each other, the Light had only looked and then turned away; but the Darkness, seized with a longing for light, now interferes. A struggle of the principles commences, in which originated our system of the world as copy of the last stage of the spirit-world, having an [Archon](#) and angel at its head.

The earthly life is only a moment of the general purification-process which now takes place to deliver the world of light from darkness. Hence everything which is bad and evil in this system of the world becomes intelligible when regarded in its proper relations. Gradually the rays of light find their way through the mineral kingdom, vegetable kingdom, and animal kingdom.

Man has two souls in his breast, of which the rational soul tries to master the material or animal. For the consummation of the process an intervention from above is necessary, however. The Christian idea of the manifestation of God in Jesus Christ is the historical fact which Basilides subjects to his general thoughts. God's "Mind" (*Nous*) descended upon Jesus as dove at the Jordan, and he proclaimed salvation to the Jews, the chosen people of the Archon. The Spirit of God is the redeemer, not the crucified one: Jesus suffered only as man (or was it [Simon of Cyrene](#)?), whose light-nature was also contaminated through the matter of evil. But the belief in the redemption which came from above lifts man beyond himself to a higher degree of existence.

How far the individual can attain it depends on the degree of pure entanglement in former degrees of the spirit-world. In the perfected spirit-world the place will be assigned to each which belongs to him according to the degree of his faith.

Popularity

Although Basilides is mentioned by all the Roman Catholic Church Fathers as one of the chiefs of Gnosticism, the system of [Valentinus](#) seems to have been much more popular and wider spread, as was

also [Marcionism](#). Hence, though anti-Gnostic literature is abundant, we know of only one patristic work, which had for its express purpose the refutation of Basilides, and this work is no longer extant. Eusebius^[2] says: "There has come down to us a most powerful refutation of Basilides by Agrippa Castor, one of the most renowned writers of that day, which shows the terrible imposture of the man." With the exception of a few phrases given by Eusebius we know nothing of this Agrippa and his work.

Writings

Nearly all the writings of Basilides have perished, but the names of three of his works and some fragments have come down to us.

- The [Gospel of Basilides](#). [Origen](#)^[3] states that Basilides had dared to write a Gospel according to Basilides. St. Jerome and [St. Ambrose](#)^[4] adopt this state of Origen; and St. Jerome, in the Prologue of his Commentary on [St. Matthew](#), again speaks of an "Evangelium Basilidis".
- A Gospel Commentary in twenty-four books. Fragments of this Commentary have come down to us (in [Stromata](#), IV, 12-81, sqq.; *Acta Arch.*, lv; probably also in Origen, *Commentary on Romans* V, i).
- Hymns. Origen in a note on Job, xxi, 1 sqq., speaks of "Odes" of Basilides.
- Other fragments are known through the work of Clement of Alexandria:
 - The Octet of Subsistent Entities (Fragment A)
 - The Uniqueness of the World (Fragment B)
 - Election Naturally Entails Faith and Virtue (Fragment C)
 - The State of Virtue (Fragment D)
 - The Elect Transcend the World (Fragment E)
 - Reincarnation (Fragment F)
 - Human Suffering and the Goodness of Providence (Fragment G)
 - Forgivable Sins (Fragment H)

Cerinthus

Cerinthus (c. 100 AD) was a [gnostic](#) and to some, an [early Christian](#), who was prominent as a "[heresiarch](#)" in the view of the early [Church Fathers](#).^[1] Contrary to [proto-orthodox Christianity](#), Cerinthus's school followed the [Jewish law](#), used the [Gospel according to the Hebrews](#), denied that the Supreme God had made the physical world, and denied the [divinity of Jesus](#). In Cerinthus' interpretation, the Christ came to Jesus at [baptism](#), guided him in his ministry, but left him at the [crucifixion](#). He taught that Jesus would establish a thousand-year reign of sensuous pleasure after the [Second Coming](#) but before the [General Resurrection](#), a view that was declared heretical by the [Council of Nicaea](#). Cerinthus used a version of the gospel of Matthew as scripture. Cerinthus taught at a time when Christianity's relation to Judaism and to Greek philosophy had not yet been clearly defined. In his association with the Jewish law and his modest assessment of Jesus, he was similar to the [Ebionites](#) and to other [Jewish Christians](#). In defining the world's creator as the [demiurge](#), he matched Greek [dualism](#) philosophy and anticipated the [Gnostics](#). His description of Christ as a bodiless spirit that dwelled temporarily in the man Jesus matches the later Gnosticism of [Valentinus](#). Early Christian tradition describes Cerinthus as a contemporary to and opponent of [John the Evangelist](#), who wrote the [Gospel of John](#) against him.^[2] All we know about Cerinthus comes from the writing of his theological opponents.

Biography

The date of his birth and his death are unknown. In the [Roman province of Asia](#) he founded a school and gathered disciples. None of Cerinthus' actual writings seem to have survived, and it is unlikely that any were ever very widely disseminated. As is the usual case, we can interpret his teachings only through what his more [orthodox](#) enemies reported. By the time we have the most detailed accounting of Cerinthus' teachings, from [Epiphanius](#) in the 4th century, the accounts are all second- and third-hand hearsay and not reliable, as the [Catholic Encyclopedia](#) (1910) notes.

Beliefs

The earliest surviving account of Cerinthus is that in [Irenæus](#)' refutation of Gnosticism, [Adversus haereses](#)^[3], which was written about 170 AD. According to Irenæus, Cerinthus, a man educated in the wisdom of the Egyptians, claimed [angelic](#) inspiration.

Scripture

Prior to Irenaeus, various Christian communities commonly used one gospel over the others. Cerinthus used a version of the Gospel of Matthew, the most Jewish of the four canonical gospels. Unlike Marcion, another heretic associated with Gnosticism, Cerinthus honored Jewish scripture and the God of the Old Testament.

Creation

He taught that the visible world and heavens were not made by the supreme being, but by a lesser power ([Demiurge](#)) distinct from him. Not [Jehovah](#) but the [angels](#) have both made the world and given the law. These creator-angels were ignorant of the existence of the [Supreme God](#).

His use of the term demiurge (literally, craftsman) for the creator fits Greek philosophy, which dominated the learned environment of the eastern Mediterranean. Unlike true Gnostics that followed him, Cerinthus taught that the demiurge was good, more like Philo's logos than Valentinus's evil god.

Jesus

Cerinthus distinguished between the man Jesus and the Christ. He denied the supernatural birth of Jesus, making him the son of Joseph and Mary, and distinguishing him from Christ, who descended upon him at baptism and left him again at his crucifixion. Cerinthus is also said to have taught that Jesus will be raised from the dead at the Last Day, when all men will rise with Him.

In describing Jesus as a natural-born man, Cerinthus agreed with the Jewish Christian Ebionites. In portraying Christ as a spirit that came from heaven, undertook its divine task in the material world, and then returned, he anticipates the fully developed Gnosticism of Valentinus and others.

Jewish law

See also: [Biblical law in Christianity](#)

Cerinthus taught his followers to obey the Jewish law to attain salvation, also known as [Legalism \(theology\)](#). This view contradicted the [Council of Jerusalem](#) (c. 50 AD), at which [Paul of Tarsus](#) had successfully established the understanding that Christians did not need to be [circumcised](#) (in other words- become jewish) to attain salvation. The Apostles in Jerusalem had been proclaiming that circumcision and the following of Torah laws should be continued *after* converting to believe in Yeshua (Jesus). After listening to Paul and Barnabas, the Jerusalem Council proclaimed that after a person converts they need to follow only 4 requirements (see Acts 15:29). Various other Jewish Christian groups, like Cerinthians, followed the Jewish law and opposed [Pauline Christianity](#).

Eschatology

Cerinthus believed that Christ would establish a 1,000-year earthly kingdom prior to the general [resurrection](#) and the spiritual kingdom of God in [heaven](#). This belief, [premillennialism](#), was common among early Christians^[4], as it is a literal interpretation of [Revelation 20:1-6](#). The Council of Nicea and Augustine of Hippo both opposed this belief, and it came to be considered heretical.

Christian opponents

According to Irenaeus, [Polycarp](#) told the story that [John the Evangelist](#), in particular, is said to have so detested Cerinthus that he once fled a bathhouse when he found out Cerinthus was inside, yelling "Let us flee, lest the building fall down; for Cerinthus, the enemy of the truth, is inside!"^[5] One tradition maintains that John wrote his gospel to counter Cerinthus's heresy.

Irenaeus opposed Gnosticism, including the teachings of Cerinthus, in [Against Heresies](#). Epiphanius of Salamis documented many heresies and heretics, Cerinthus among them, in his [Panarion](#).

Works attributed to Cerinthus

Cerinthus may be the alleged recipient of the [Apocryphon of James](#) (codex I, text 2 of the [Nag Hammadi library](#)), although the name written is largely illegible. A second- or third-century heretical Christian sect (later dubbed the [Alogi](#)) alleged Cerinthus was the true author of the [Gospel of John](#) and Book of [Revelation](#). According to [Catholic Encyclopedia: Caius](#): "Additional light has been thrown on the character of Caius's dialogue against [Proclus](#) by Gwynne's publication of some fragments from the work of Hippolytus "Contra Caium" (Hermathena, VI, p. 397 sq.); from these it seems clear that Caius maintained that the [Apocalypse of John](#) was a work of the Gnostic Cerinthus."

References

- ¹ [^](#) See, in particular, Irenaeus, [Adversus haereses](#), Book I, III and relative [External links](#)
- ² [^](#) Irenaeus, *Adversus Haereses*, Book III, Chapter 11, Verse 1
- ³ [^](#) I: xxvi; III: ii, iii and xi; Book I and III - external links below
- ⁴ [^](#) "The most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgement. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius, and Lactantius, while Caius^[8], Origen, Dionysius the Great^[9], Eusebius (as afterwards Jerome and Augustin) opposed it." [Philip Schaff](#), *History of the Christian Church*, Vol. 2 (Peabody, MA: Hendrickson, n.d.) 381.^[1]
- ⁵ [^](#) Irenaeus mentions the anecdote about Polycarp in *Adv. Haer.*, III.3.4.

Iamblichus

Iamblichus, also known as **Iamblichus Chalcidensis**, ([Ancient Greek](#): Ἰάμβλιχος, prob. fr. [Syriac](#) or [Aramaic](#) *ya-mlku*, "He is king", c. 245-c. 325) was an [Assyrian](#)^[1] [Neoplatonist philosopher](#) who determined the direction taken by later Neoplatonic philosophy, and perhaps [western Paganism](#) itself. He is perhaps best known for his compendium on [Pythagorean philosophy](#).

Iamblichus' life

Iamblichus was the chief representative of [Syrian Neoplatonism](#),^[2] though his influence spread over much of the ancient world. The events of his life and the details of his creed are very imperfectly known, but the main tenets of his belief can be worked out from extant writings. According to the [Suda](#), and his biographer [Eunapius](#), he was born at [Chalcis](#) (modern [Qinnasrin](#)) in [Syria](#). He was the son of a rich and illustrious family, and he is said to have been the descendant of several priest-kings of [Emesa](#). He initially studied under [Anatolius of Laodicea](#), and later went on to study under [Porphyry](#), a pupil of [Plotinus](#), the founder of Neoplatonism. It was with Porphyry that he is known to have had a disagreement over the practice of [theurgy](#), the criticisms of which Iamblichus responds to in his attributed [De Mysteriis Aegyptiorum](#) (*On the Egyptian Mysteries*).

Around 304, he returned to Syria to found his own school at [Apameia](#) (near [Antioch](#)), a city famous for its Neoplatonic philosophers. Here he designed a curriculum for studying Plato and Aristotle, and he wrote grand commentaries on the two that survive only in fragments. Still, for Iamblichus, Pythagoras was the supreme authority. He is known to have written the *Collection of Pythagorean Doctrines*, which, in ten books, comprised extracts from several ancient philosophers. Only the first four books, and fragments of the fifth, survive.

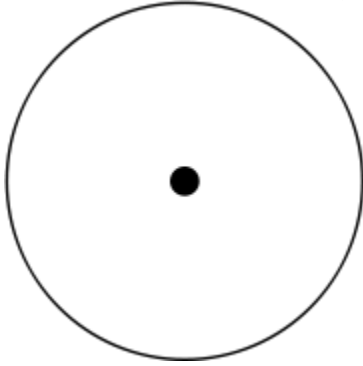
Iamblichus was said to be a man of great culture and learning and was renowned for his charity and self-denial. Many students gathered around him, and he lived with them in genial friendship. According to [Fabricius](#), he died during the reign of [Constantine](#), sometime before 333.

Only a fraction of Iamblichus' books have survived, most of them having been destroyed during the [Christianization](#) of the [Roman Empire](#).^[citation needed] For our knowledge of his system, we are indebted partly to the fragments of writings preserved by [Stobaeus](#) and others. The notes of his successors, especially [Proclus](#), as well as his five extant books and the sections of his great work on Pythagorean philosophy also reveal much of Iamblichus' system. Besides these, Proclus seems to have ascribed to him the authorship of the celebrated treatise *Theurgia, or On the Egyptian Mysteries*. However, the differences between this book and Iamblichus' other works in style and in some points of doctrine have led some to question whether Iamblichus was the actual author. Still, the treatise certainly originated from his school, and in its systematic attempt to give a speculative justification of the [polytheistic](#) cult practices of the day, it marks a turning-point in the history of thought where Iamblichus stood.

As a speculative theory, Neoplatonism had received its highest development from [Plotinus](#). The modifications introduced by Iamblichus were the detailed elaboration of its formal divisions, the more systematic application of the Pythagorean number-symbolism, and, under the influence of Oriental systems, a thoroughly mythic interpretation of what Neoplatonism had formerly regarded as notional. Iamblichus introduced the idea of the soul's embodiment in matter, believing matter to be as divine as the rest of the cosmos. This was the most fundamental point of departure between his own ideas and those of his Neoplatonic predecessors, who believed that matter was a deficient concept.^[3]

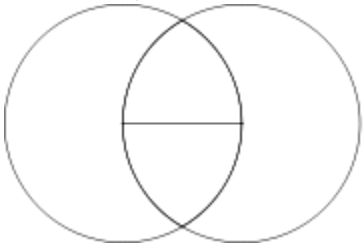
It is most likely on this account that Iamblichus was looked upon with such extravagant veneration. Iamblichus was highly praised by those who followed his thought. By his contemporaries, Iamblichus was accredited with [miraculous](#) powers. The Roman emperor [Julian](#), not content with Eunapius' more modest eulogy that he was inferior to Porphyry only in style, regarded Iamblichus as more than second to Plato, and claimed he would give all the gold of [Lydia](#) for one epistle of Iamblichus. During the revival of interest in his philosophy in the 15th and 16th centuries, the name of Iamblichus was scarcely mentioned without the epithet "divine" or "most divine".

Iamblichus' Cosmology



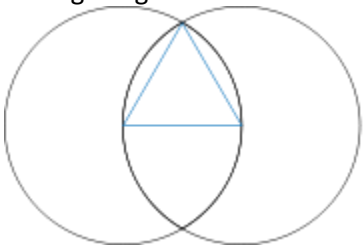
The [Monad](#).

At the head of his system, Iamblichus placed the transcendent incommunicable "One", the [monad](#), whose first principle is intellect, [nous](#). Immediately after the absolute One, Iamblichus introduced a second superexistent "One" to stand between it and 'the many' as the producer of intellect, or soul, *psyche*. This is the initial *dyad*. The first and highest One (*nous*), which Plotinus represented under the three stages of (objective) being, (subjective) life, and (realized) intellect, is distinguished by Iamblichus into spheres of intelligible and intellectual, the latter sphere being the domain of thought, the former of the objects of thought. These three entities, the *psyche*, and the *nous* split into the intelligible and the intellectual, form a *triad*.



The [Dyad](#).

Between the two worlds, at once separating and uniting them, some scholars think there was inserted by Iamblichus, as was afterwards by [Proclus](#), a third sphere partaking of the nature of both. But this supposition depends on a merely conjectural emendation of the text. We read, however, that in the intellectual triad he assigned the third rank to the [Demiurge](#).^[4] The Demiurge, the Platonic creator-god, is thus identified with the perfected [nous](#), the intellectual triad being increased to a [hebdomad](#). The identification of *nous* with the Demiurge is a significant moment in the Neoplatonic tradition and its adoption into and development within the Christian tradition. [St. Augustine](#) follows Plotinus by identifying *nous*, which bears the *logos*, with the creative principle. Whereas the Hellenes call that principle the Demiurge, Augustine identifies the activity and content of that principle as belonging to one of the three aspects of the [Divine Trinity](#) -- the Son, who is the Word (*logos*). Iamblichus and Plotinus commonly assert that *nous* produced nature by mediation of the intellect, so here the intelligible gods are followed by a triad of psychic gods.



The [Triad](#).

The first of these "psychic gods" is incommunicable and supramundane, while the other two seem to be mundane, though rational. In the third class, or mundane gods, there is a still greater wealth of divinities, of various local position, function, and rank. Iamblichus wrote of gods, angels, demons and heroes, of twelve heavenly gods whose number is increased to thirty-six or three hundred and sixty, and of seventy-two other gods proceeding from them, of twenty-one chiefs and forty-two nature-gods, besides guardian divinities, of particular individuals and nations. The realm of divinities stretched from the original One down to material nature itself, where soul in fact descended into matter and became "embodied" as human beings. Basically, Iamblichus greatly multiplied the ranks of being and divine entities in the universe, the number at each level relating to various mathematical proportions. The world is thus peopled by a crowd of superhuman beings influencing natural events and possessing and communicating knowledge of the future, and who are all accessible to prayers and offerings.

The whole of Iamblichus's complex theory is ruled by a [mathematical](#) formalism of triad, hebdomad, etc., while the first principle is identified with the monad, dyad and triad; symbolic meanings being also assigned to the other numbers. The theorems of mathematics, he says, apply absolutely to all things, from things divine to original matter. But though he subjects all things to number, he holds elsewhere that numbers are independent existences, and occupy a middle place between the limited and unlimited.

Another difficulty of the system is the account given of nature. It is said to be bound by the indissoluble chains of necessity called [fate](#), and is distinguished from divine things that are not subject to fate. Yet, being itself the result of higher powers becoming corporeal, a continual stream of elevating influence flows from them to it, interfering with its necessary laws and turning to good ends the imperfect and [evil](#). Of evil no satisfactory account is given; it is said to have been generated accidentally in the conflict between the finite and the [infinite](#).

Theurgy

Despite the complexities of the make-up of the divine cosmos, Iamblichus still had salvation as his final goal. The embodied soul was to return to divinity by performing certain rites, or theurgy, literally, 'divine-working'. Some translate this as "magic", but the modern vulgar connotations of the term do not exactly match what Iamblichus had in mind, which is more along the lines of religious ritual. Still, these acts did involve some of what would today be perceived as attempts at 'magic'.

Though the embodied souls are dominated by physical necessities, they are still divine and rational. This contains a conflict, being part of an immortal, divine nature, as well as genuinely part of a material, imperfect mortal domain. The personal soul, a kind of 'lost' embodied soul, has lost touch with its deeper, divine nature and has become self-alienated. In this conflict can perhaps be glimpsed Iamblichus' ideas about the origin of evil, though Iamblichus does not comment on this himself.

This was also the area where Iamblichus differed from his former master, Porphyry, who believed mental contemplation alone could bring salvation. Porphyry wrote a letter criticizing Iamblichus' ideas of theurgy, and it is to this letter that *On the Egyptian Mysteries* was written in response.

Iamblichus' analysis was that the transcendent cannot be grasped with mental contemplation because the transcendent is supra-rational. Theurgy is a series of rituals and operations aimed at recovering the transcendent essence by retracing the divine 'signatures' through the layers of being. Education is important for comprehending the scheme of things as presented by Aristotle, Plato and Pythagoras but also by the [Chaldaean Oracles](#). The theurgist works 'like with like': at the material level, with physical symbols and 'magic'; at the higher level, with mental and purely spiritual practices. Starting with correspondences of the divine in matter, the theurgist eventually reaches the level where the soul's inner divinity unites with God.

Clearly ^{[[citation needed](#)]}, Iamblichus meant for the masses of people to perform rituals that were more physical in nature, while the higher types, who were closest to the divine (and whose numbers were few), could reach the divine realm through contemplation.

Notes

1. [^ George Sarton](#) (1936). "The Unity and Diversity of the Mediterranean World", *Osiris* **2**, p. 406-463 [430]; [Brill's New Pauly](#), "Iamblichus", 2.
2. [^ Dudley, Charles](#). *Library of the World's Best Literature, Ancient and Modern* (1899).
3. [^ Plotinus](#) also elucidates the equation of matter with nothing or non-being in his [Enneads](#) Plotinus "Matter is therefore a non-existent" Ennead 2, Tractate 4 Section 16 which is to express the concept of [idealism](#) in connection with the nous or contemplative faculty within man.
4. [^ O'Meara', Dominic J.](#) *Pythagoras Revived: Mathematics and Philosophy in Late Antiquity*, Oxford University Press

Marcion of Sinope



Marcion (Μαρκίων) (ca. 85-160) was an [Early Christian theologian](#) who was [excommunicated](#)^[1] by the [Christian](#) church at Rome as a [heretic](#). His teachings were influential during the 2nd century and a few centuries after, rivaling that of the [Church of Rome](#). As he offered an alternative theology to the [Canonical](#), [Proto-orthodox](#), [Trinitarian](#) and [Christological](#) views of the Roman Church, the early [Church Fathers](#) denounced him sharply; their views dominate Christianity today. One of the greatest heretics in church history, he was condemned by all branches of what would become the orthodox Christian church, and was even supposedly called the [first born of Satan](#) by Polycarp.^[2]

Marcion is sometimes referred to as one of the [gnostics](#), but from what assessment of his lost writings can be gleaned from his mainstream opponents, his teachings were quite different in nature.^[3] His [canon](#) included ten [Pauline Epistles](#) and one gospel^[4] called the [Gospel of Marcion](#), plus a rejection of the whole [Hebrew Bible](#), and did not include the rest of the books later incorporated into the canonical [New Testament](#). He propounded a Christianity free from [Jewish doctrines](#) with [Paul](#) as the reliable source of authentic doctrine. Paul was, according to Marcion, the only [apostle](#) who had rightly understood the new message of [salvation](#) as delivered by Christ.^[5]

Life

Biographical information about Marcion stems mostly from writings of his detractors. [Hippolytus](#) says he was the son of the bishop of Sinope (modern [Sinop, Turkey](#)), in [Pontus](#) province. [Rhodon](#) and [Tertullian](#) described him as a ship owner.^[6] They further state^[citation needed] that he was [excommunicated](#) by his father for seducing a [virgin](#). However, [Bart D. Ehrman](#)'s *Lost Christianities* suggest that his seduction of a virgin was a metaphor for his corruption of the Christian Church, the Church being the virgin. Marcion had travelled to Rome about 142–143.^[7] In the next few years, Marcion worked out his theological system and attracted a large following. According to the *Catholic Encyclopedia*, Marcion was a [consecrated](#) bishop and was probably an assistant or [suffragan](#) of his father at [Sinope](#).^[6] When conflicts with the bishops of Rome arose, Marcion began to organize his followers into a separate community. He was [excommunicated](#) by the [Church of Rome](#) around 144 and had a large donation of 200,000 [sesterces](#) returned.

After his excommunication, he returned to [Asia Minor](#) where he continued to spread his message. He created a strong ecclesiastical organization resembling the Church of Rome, and put himself as bishop.

Teachings

Main article: [Marcionism](#)

Study of the Hebrew Scriptures and documents circulating in the early church (the New Testament canon had not yet been authoritatively delineated and closed) led Marcion to conclude that many of the [teachings of Christ](#) are incompatible with the actions of [Yahweh](#), the God of the [Old Testament](#). This led to Marcion developing a dualist system of belief around the year 144.^[8]

Marcion affirmed Jesus Christ as the saviour sent by God (the Heavenly Father), and Paul as his chief apostle. In contrast to the nascent Christian church, Marcion declared that Christianity was distinct from and in opposition to [Judaism](#), a radical view given that Christianity was not yet established as a fully-fledged religion separate from and independent of Judaism. Not only did Marcion reject the entire

[Hebrew Bible](#), he also argued for the existence of two Gods: Yahweh, who created the material universe, and the Heavenly Father of the New Testament, of which Jesus Christ was the living incarnation. Yahweh was viewed as a lesser *demiurge*, who had created the earth, and whose law, the [Mosaic covenant](#), represented bare natural justice: i.e., an eye for an eye. Jesus was the living incarnation of a different God, a new God of compassion and love, sometimes called the Heavenly Father. The two Gods were thought of as having distinct personalities: Yahweh is petty, cruel and jealous, a tribal God who is only interested in the welfare of the Jews, while the Heavenly Father is a universal God who loves all of humanity, and looks upon His children with mercy and benevolence. This dual-God notion allowed Marcion to reconcile the apparent contradictions between the Old Testament and the tales of Jesus' life and ministry.

Yahweh, according to Marcionite thinking, is a legalistic entity. After creating the world and humanity, Yahweh grew to hate mankind for its sin. The Old Testament God thus felt justified in punishing mankind by causing humans to suffer and, eventually, to die. In a strictly legal sense, this was a sound approach. The Heavenly Father showed Himself to be far more compassionate when He revealed Himself through His Son, Jesus Christ. The Heavenly Father showed His love for humanity by healing sickness and performing miracles. Finally, He offered His Son for crucifixion. By sacrificing Himself, Jesus, as the Heavenly Father made flesh, was paying the debt of sin that humanity owed to the old God. This sacrifice wiped humanity's slate clean, and allowed humanity to inherit eternal life.

Marcion's canon consisted of eleven books: the Gospel (of Marcion), and ten of Paul's epistles. All other epistles and gospels of the New Testament were rejected.^[9] Paul's epistles enjoy a prominent position in the Marcionite canon, since Paul is credited with correctly transmitting the universality of Jesus' message. Other authors' epistles were rejected since they seemed to suggest that Jesus had simply come to found a new sect within broader Judaism. Religious tribalism of this sort seemed to echo Yahwehism, and was thus regarded as a corruption of the Heavenly Father's teaching.

The Gospel of Marcion is based on the traditional Gospel of Luke, though the two books differ in a number of ways, with the Gospel of Marcion containing content which underpins Marcionite theology. The Gospel of Marcion is also shorter than Luke. Marcion also wrote *The Antithesis* which compares Yahweh with the Heavenly Father.

Legacy

Marcion was the first well-known heretic in the history of the early church. His alternative interpretation of the life and ministry of Jesus Christ helped to create the idea that certain theologies should be sanctioned as orthodox while others should be condemned as heresy. As a reaction to the Marcionite church's popularity, the orthodox church attempted to prescribe a set of beliefs that should be catholic (used here to mean 'universal'). The Marcionite heresy can thus be seen as a catalyst for the development of the unified, catholic and Judaism-derived form of Christianity that dominated political and social life in Europe until the Enlightenment.

The church that Marcion founded had expanded throughout the known world within his lifetime, and was a serious rival to the Catholic Church. Its adherents were strong enough in their convictions to have the church retain its expansive power for more than a century. It survived Christian controversy, and imperial disapproval, for several centuries more.^[10]

Marcion was the first Christian leader to propose and delineate a canon (a list of officially sanctioned religious works). In so doing, he established a particular way of looking at religious texts that persists in Christian thought today. After Marcion, Christians began to divide texts into those that aligned well with the 'measuring stick' ('canon' is the Greek translation of this phrase) of accepted theological thought, and those that promoted heresy. This essential dualism played a major role in finalizing the structure of the collection of works called the Bible. The initial impetus for the orthodox Christian project of canonization flowed from opposition to the 'false canonization' of Marcion.

The Gospel according to John, which argues vehemently for the notion of Jesus as being fully human and at the same time fully divine, can be seen as an attempt to discredit the Gnostic influences found in much of Marcion's thought and philosophy. Even orthodox scholars argue that John is different from the [synoptic gospels](#), sometimes labeling John the 'spiritual gospel' since it concerns itself largely with the

nature of Jesus' spirit. The gospel may have been written, in part, to dispel doubts about the dualistic nature of Jesus.

[Polycarp](#) from [Smyrne](#) called Marcion "the first born of Satan."^[11] His numerous critics also included [Ephraim of Syria](#), [Dionysius of Corinth](#), [Theophilus of Antioch](#), [Philip of Gortyna](#), [Hippolytus](#) and [Rhodo](#) in Rome, [Bardesanes](#) at Edessa, [Clement of Alexandria](#), and [Origen of Alexandria](#). Nevertheless, "not even Tertullian can find any strictures to pass on the morals of Marcion or his adherents".^[12]

Some ideas of Marcion's reappeared, with [Manichaeism](#) developments, among the Bulgarian [Bogomils](#) of the 10th century and their [Cathar](#) heirs of southern France in the 13th century.

See also

- [Gospel of Marcion](#)

Notes

1. [^] [Tertullian](#), *Adversus Marcionem*, a near-contemporary polemic.
2. [^] [Irenaeus](#), *Adversus haereses*, III.3.4.).
3. [^] [Encyclopedia Britannica: Marcion](#): "In Marcion's own view, therefore, the founding of his church — to which he was first driven by opposition — amounts to a reformation of [Christendom](#) through a return to the gospel of Christ and to Paul; nothing was to be accepted beyond that. This of itself shows that it is a mistake to reckon Marcion among the [Gnostics](#). A [dualist](#) he certainly was, but he was not a Gnostic."
4. [^] [\[1\]](#), [Eusebius](#), *Church History*; apparently it was the [Gospel of Luke](#), with some excisions; see David Salter Williams, "Reconsidering Marcion's Gospel", *Journal of Biblical Literature* 108 (1989), p.477-96.
5. [^] The 1911 [Encyclopædia Britannica article on Marcion](#)
6. [^] ^a ^b [Catholic Encyclopedia](#)
7. [^] Tertullian dates the beginning of Marcion's teachings 115 years after the [Crucifixion](#), which he placed in AD 26–27 (*Adversus Marcionem*, xix).
8. [^] 115 years and 6 months from the [Crucifixion](#), according to [Tertullian](#)'s reckoning in *Adversus Marcionem*, xv
9. [^] [Eusebius' Church History](#)
10. [^] Evans 1972 p. ix
11. [^] And Polycarp himself replied to Marcion, who met him on one occasion, and said, "Dost thou know me?" "I do know thee, the first-born of Satan." ([\[2\]](#), [Irenaeus](#), *Adversus haereses*, III.3.4.).
12. [^] Evans 1972 p. xiv

Marcus (Marcosian)

Marcus was the founder of the [Marcosian Gnostic](#) sect in the second century AD.

Marcus was a disciple of [Valentinus](#), with whom his system mainly agrees. His doctrines are almost exclusively known to us through a long polemic^[1] in *Adversus Haeresies*, in which Irenaeus gives an account of his teaching and his school. [Clement of Alexandria](#) clearly knew of Marcus and actually used his number system, though without acknowledgement.^[2]

Teachings

His system tells of 30 [aeons](#), divided into an Ogdoad, a Decad, and a Dodecad; of the fall and recovery of Sophia; of the future union of the spirits of the chosen seed with angels as their heavenly bridegrooms. What Marcus added to the teaching of his predecessors was a system of [Isopsephy](#) similar to that of the later [Pythagoreans](#), about [mysteries in numbers](#) and names. Marcus found in Scripture and in Nature repeated examples of the occurrence of his mystical numbers, four, six, eight, ten, twelve, thirty.

Life

Marcus appears to have been an elder contemporary of Irenaeus, who speaks of him as though still living and teaching. Though we learn from Irenaeus that the [Rhone](#) district was a home to the followers of Marcus, it does not appear that Marcus was there himself, and the impression left is that Irenaeus knew the followers of Marcus by personal intercourse, Marcus only by his writings. We are told also of Marcus having seduced the wife of one of the deacons in [Asia](#), and the most natural conclusion is that [Asia Minor](#) was the scene where Marcus made himself a teacher, probably before Irenaeus had left that district; that it was a leading bishop there who resisted Marcus; and that his doctrines passed into [Gaul](#) by means of the extensive intercourse well known to have then prevailed between the two countries. The use of [Hebrew](#) or [Syriac](#) names in the Marcosian school may lead us to ascribe to Marcus an Oriental origin.

Criticism

Irenaeus alleged that he abused the influence he acquired over "silly women" to draw money from them, and, it is said, even to gain from them sexual favors. He was accused of having used philtres and love charms, and at least one of his female disciples, Irenaeus claims, on returning to the Church confessed that body as well as mind had been "defiled" by him. However, it seems that most of his followers claimed to have been elevated by their knowledge and the redemption they had experienced.

Notes

1. [^](#) Irenaeus i. 13–21
2. [^](#) Clemens [Stromata](#) VI, xvi

Origen

Origen (**Greek:** Ὠριγένης *Ōrigénēs*, or **Origen Adamantius**, c. 185–254^[1]) was an [early Christian](#) scholar, [theologian](#), and one of the most distinguished of the early [fathers](#) of the [Christian Church](#). According to tradition, he is held to have been an [Egyptian](#)^[2] who taught in [Alexandria](#), reviving the [Catechetical School of Alexandria](#) where [Clement of Alexandria](#) had taught.^[citation needed] The [patriarch of Alexandria](#) at first supported Origen but later expelled him for being ordained without the patriarch's permission.^[3] He relocated to [Caesarea Maritima](#) and died there after being tortured during a persecution.^[4]

Using his knowledge of Hebrew, he produced a corrected [Septuagint](#).^[5] He wrote commentaries on most of the books of the [Bible](#).^[5] In *De principiis* (*On First Principles*), he articulated one of the first [philosophical](#) expositions of [Christian doctrine](#).^[5] He interpreted scripture [allegorically](#) and showed himself to be a [Neo-Pythagorean](#), and [Neo-Platonist](#).^[5] Like [Plotinus](#), he wrote that the [soul](#) passes through successive stages of [incarnation](#) before eventually reaching [God](#).^[5] He imagined even [demons](#) being reunited with God. For Origen, God was the First Principle, and Christ, the [Logos](#), was subordinate to him.^[5] His views of a hierarchical structure in the [Trinity](#), the temporality of matter, "the fabulous preexistence of souls," and "the monstrous restoration which follows from it" were declared [anathema](#) in the 6th century.^[6]

Etymology

His name, *Ōrigénēs* (Ὠριγένης), is a form of a classical Greek name.^[7] The initial part is uncertain (possibly from Ὠρος meaning the Egyptian god [Horus](#) or ὄρος meaning "mountain"). The second part is derived from γένος meaning "origin". Thus, his name would mean "born in the mountains" or "born of Horus."

Origen was also given the nickname *Adamantios* (Ἀδαμαντιος, from the negated root δαμάζω meaning "to tame"), which means "unconquerable-" or "unbreakable one".^[7]

Early training

Origen was educated by his father, Leonides, who gave him a standard Hellenistic education, but also had him study the Christian Scriptures. In 202, Origen's father was killed in the outbreak of the [persecution](#) during the reign of [Septimius Severus](#). Origen wished to follow in martyrdom, but was prevented only by his mother hiding his clothes. The death of Leonides left the family of nine impoverished when their property was confiscated. Origen, however, was taken under the protection of a woman of wealth and standing; but as her household already included a heretic named Paul, the strictly orthodox Origen seems to have remained with her only a short time.

Since his father's teaching enabled him also to give elementary instruction, he revived, in 203, the Catechetical School of Alexandria, whose last teacher, Clement of Alexandria, was apparently driven out by the persecution. But the persecution still raged, and the young teacher unceasingly visited the prisoners, attended the courts, and comforted the condemned, himself preserved from harm as if by a miracle. His fame and the number of his pupils increased rapidly, so that Bishop [Demetrius of Alexandria](#), made him restrict himself to instruction in Christian doctrine alone.

Origen, to be entirely independent, sold his library for a sum which netted him a daily income of 4 [obols](#), on which he lived by exercising the utmost frugality. Teaching throughout the day, he devoted the greater part of the night to the study of the Bible and lived a life of rigid asceticism.

Eusebius reported that Origen, following [Matthew 19:12](#) literally, castrated himself.^[8] This story was accepted during the Middle Ages and was cited by Abelard in his 12th century letters to Heloise.^[9]

Scholars within the past century have questioned this, surmising that this may have been a rumor circulated by his detractors.^[10] The 1903 Catholic Encyclopedia does not report this.^[11]

During the reign of emperor [Caracalla](#), about 211-212, Origen paid a brief visit to [Rome](#), but the relative laxity during the pontificate of [Zephyrinus](#) seems to have disillusioned him, and on his return to Alexandria he resumed his teaching with zeal increased by the contrast. But the school had far outgrown the strength of a single man; the catechumens pressed eagerly for elementary instruction, and the

baptized sought for interpretation of the Bible. Under these circumstances, Origen entrusted the teaching of the catechumens to [Heraclas](#), the brother of the martyr Plutarch, his first pupil. His own interests became more and more centered in [exegesis](#), and he accordingly studied [Hebrew](#), though there is no certain knowledge concerning his instructor in that language. From about this period (212-213) dates Origen's acquaintance with [Ambrose of Alexandria](#), whom he was instrumental in converting from [Valentianism](#) to orthodoxy. Later (about 218) Ambrose, a man of wealth, made a formal agreement with Origen to promulgate his writings, and all the subsequent works of Origen (except his sermons, which were not expressly prepared for publication) were dedicated to Ambrose. In 213 or 214, Origen visited Arabia at the request of the prefect, who wished to have an interview with him; and Origen accordingly spent a brief time in [Petra](#), after which he returned to Alexandria. In the following year, a popular uprising at Alexandria caused Caracalla to let his soldiers plunder the city, shut the schools, and expel all foreigners. The latter measure caused Ambrose to take refuge in [Caesarea](#), where he seems to have made his permanent home; and Origen, who felt that the turmoil hindered his activity as a teacher and imperilled his safety, left Egypt, apparently going with Ambrose to Caesarea, where he spent some time. Here, in conformity with local usage based on Jewish custom, Origen, though not ordained, preached and interpreted the Scriptures at the request of the bishops Alexander of Jerusalem and Theoctistus of Caesarea. When, however, the confusion in Alexandria subsided, Demetrius recalled Origen, probably in 216.



Origen

Of Origen's activity during the next decade little is known, but it was obviously devoted to teaching and writing. The latter was rendered the more easy for him by Ambrose, who provided him with more than seven stenographers to take dictation in relays, as many scribes to prepare long-hand copies, and a number of girls to multiply the copies. At the request of Ambrose, he now began a huge commentary on the Bible, beginning with John, and continuing with [Genesis](#), [Psalms](#) 1-25, and [Lamentations](#), besides brief exegeses of selected texts (forming the ten books of his *Stromateis*), two books on the [resurrection](#), and the work *On First Principles*.

Conflict with Demetrius and removal to Caesarea

About 230, Origen entered on the fateful journey which was to compel him to give up his work at Alexandria and embittered the next years of his life. Sent to [Greece](#) on some ecclesiastical mission, he paid a visit to Caesarea, where he was heartily welcomed and was ordained a priest, that no further cause for criticism might be given Demetrius, who had strongly disapproved his preaching before ordination while at Caesarea. But Demetrius, taking this well-meant act as an infringement of his rights,

was furious, for not only was Origen under his jurisdiction as bishop of Alexandria, but, if Eastern sources may be believed, Demetrius had been the first to introduce episcopal ordination in Egypt. The metropolitan accordingly convened a synod of bishops and presbyters which banished Origen from Alexandria, while a second synod declared his ordination invalid.

Origen accordingly fled from Alexandria in 231, and made his permanent home in Caesarea. A series of attacks on him seems to have emanated from Alexandria, whether for his [self-castration](#) (a capital crime in Roman law) or for alleged [heterodoxy](#) is unknown; but at all events these fulminations were heeded only at Rome, while Palestine, Phoenicia, Arabia, and Achaia paid no attention to them.

At Alexandria, Heraclas became head of Origen's school, and shortly afterward, on the death of Demetrius, was consecrated bishop. At Caesarea, Origen was joyfully received, and was also the guest of [Firmilian](#), bishop of [Caesarea in Cappadocia](#), and of the empress-dowager, [Julia Mamaea](#), at [Antioch](#). The former also visited him at Caesarea, where Origen, deeply loved by his pupils, preached and taught [dialectics](#), [physics](#), [ethics](#), and [metaphysics](#); thus laying his foundation for the crowning theme of theology.

He accordingly sought to set forth all the [science](#) of the time from the Christian point of view, and to elevate Christianity to a theory of the [Universe](#) compatible with Hellenism. In 235, with the accession of [Maximinus Thrax](#), a persecution raged; and for two years Origen is said, though on somewhat doubtful authority, to have remained concealed in the house of a certain Juliana in Caesarea of Cappadocia. Little is known of the last twenty years of Origen's life. He preached regularly on Wednesdays and Fridays, and later daily. He evidently, however, developed an extraordinary literary productivity, broken by occasional journeys; one of which, to Athens during some unknown year, was of sufficient length to allow him time for research.

After his return from Athens, he succeeded in converting [Beryllus](#), bishop of Bostra, from his [adoptionistic](#) (i. e., belief that Jesus was born human and only became divine after his baptism) views to the orthodox faith; yet in these very years (about 240) probably occurred the attacks on Origen's own orthodoxy which compelled him to defend himself in writing to [Pope Fabian](#) and many bishops. Neither the source nor the object of these attacks is known, though the latter may have been connected with [Novatianism](#) (a strict refusal to accept Christians who had denied their faith under persecution). After his conversion of Beryllus, however, his aid was frequently invoked against heresies. Thus, when the doctrine was promulgated in Arabia that the soul died and decayed with the body, being restored to life only at the resurrection (see [soul sleep](#)), appeal was made to Origen, who journeyed to Arabia, and by his preaching reclaimed the erring.

There was second outbreak of the [Antonine Plague](#), which at its height in 251 to 266 took the lives of 5,000 a day in Rome. This time it was called the [Plague of Cyprian](#). Emperor [Gaius Messius Quintus Decius](#), believing the plague to be a product of magic, caused by the failure of Christians to recognize him as Divine, began Christian persecutions.^[12] This time Origen did not escape.^[13] He was tortured, pilloried, and bound hand and foot to the block for days without yielding.^{[dubious – discuss][original research?][citation needed][14]} Though he did not die while being tortured, he died three years later due to injuries sustained at the age of 69.^[15] A later legend, recounted by [Jerome](#) and numerous itineraries place his death and burial at [Tyre](#), but to this little value can be attached.^[16]

Exegetical writings

According to [Epiphanius](#),^[17] Origen wrote about 6,000 works (i. e., rolls or chapters). A list was given by [Eusebius](#) in his lost *Life of Pamphilus*^[18], which was apparently known to Jerome.^[19] These fall into four classes: [textual criticism](#); exegesis; systematic, practical, and apologetic theology; and [letters](#); besides certain spurious works.

By far the most important work of Origen on textual criticism was the [Hexapla](#), a comparative study of various translations of the Old Testament.

The full text of the *Hexapla* is no longer extant. Some portions were discovered in [Milan](#) indicating that at least some individual parts existed much longer than was previously thought. The *Hexapla* has been referred to by later manuscripts and authors, and represented the precursor to the parallel bible.

The *Tetrapla* was an abbreviation of the *Hexapla* in which Origen placed only the translations ([Aquila](#), [Symmachus](#), [Theodotion](#), and the [Septuagint](#)) in parallels.

He was likewise keenly conscious of the textual difficulties in the manuscripts of the New Testament, although he never wrote definitely on this subject. In his exegetical writings he frequently alludes to the variant readings, but his habit of making rough citations in his dictation, the verification being left to the scribes, renders it impossible to deduce his text from his commentaries. Eusebius in [Ecclesiastical History](#) 6.25.7 strongly implies Origen disputed the authenticity of the Letters of Paul when he wrote that Paul did not write to all the churches that he taught and even to the ones he wrote he only sent a few lines. However, Origen's own writings refer often to the words of Paul.

The exegetical writings of Origen fall into three classes:

- scholia, or brief summaries of the meaning of difficult passages
- [homilies](#)
- "books", or commentaries in the strict sense of the term.

Jerome states that there were scholia on Leviticus, Psalms i.-xv., Ecclesiastes, Isaiah, and part of John. The *Stromateis* were of a similar character, and the margin of *Codex Athous Laura*, 184, contains citations from this work on Rom. 9:23; I Cor. 6:14, 7:31, 34, 9:20-21, 10:9, besides a few other fragments.

Homilies on almost the entire Bible were prepared by Origen, these being taken down after his sixtieth year as he preached. It is not improbable that Origen gave no attention to supervising the publication of his homilies, for only by such a hypothesis can the numerous evidences of carelessness in diction be explained. The exegesis of the homilies was simpler than that of the scientific commentaries, but nevertheless demanded no mean degree of intelligence from the auditor. Origen's chief aim was the practical exposition of the text, verse by verse; and while in such barren books as Leviticus and Numbers he sought to allegorize, the wealth of material in the prophets seldom rendered it necessary for him to seek meanings deeper than the surface afforded. Whether the sermons were delivered in series, or the homilies on a single book were collected from various series, is unknown. The homilies preserved are on Genesis (17), Exodus (13), Leviticus (18), Numbers (28), Joshua (16), Judges (9), I Sam. (2), Psalms xxxvi-xxviii (9), Canticles (2), Isaiah (9), Jeremiah (7 Greek, 2 Latin, 12 Greek and Latin), [Ezekiel](#) (14), and Luke (39).

Extant commentaries of Origen

The object of Origen's commentaries was to give an exegesis that discriminated strictly against the incidental, unimportant historical significance, in favour of the deeper, hidden, spiritual truth. At the same time, he neglected neither philological nor geographical, historical nor antiquarian material, to all of which he devoted numerous excursions.

In his commentary on John he constantly considered the exegesis of the Valentinian Heracleon (probably at the instance of Ambrose), and in many other places he implied or expressly cited Gnostic views and refuted them.

Unfortunately, only meagre fragments of the commentaries have survived. Besides the citations in the *Philocalia*, which include fragments of the third book of the commentary on Genesis, Ps. i, iv.1, the small commentary on Canticles, and the second book of the large commentary on the same, the twentieth book of the commentary on Ezekiel, and the commentary on Hosea, and of the commentary on John, only books i, ii, x, xiii, xx, xxviii, xxxii, and a fragment of xix. have been preserved. The commentary on Romans is extant only in the abbreviated version of Rufinus, though some Greek fragments also exist. The eight books preserved of the commentary on Matthew likewise seem to be either a brief reworking or a rough outline.

[Codex Vaticanus](#), 1215, gives the division of the twenty-five books of the commentary on Ezekiel, and part of the arrangement of the commentary on Isaiah (beginnings of books VI, VIII, XVI; book X extends from Isa. viii.1 to ix.7; XI from ix.8, to x.11; XII, from x.12 to x.23; XIII from x.24 to xi.9; XIV from xi.10 to xii.6; XV from xiii.1 to xiii.16; XXI from xix.1 to xix.17; XXII from xix.18 to xx.6; XXIII from xxi.1 to xxi.17; XXIV from xxii.1 to xxii.25; XXV from xxiii.1 to xxiii.18; XXVI from xxiv.1 to xxv.12; XXVII from xxvi.1 to xxvi.15; XXVIII from xxvi.16 to xxvii.11a; XXIX from xxvii.11b to xxviii.29; and XXX treats of xxix.1 sqq.).

The *Codex Athous Laura*, 184, in like manner, gives the division of the fifteen books of the commentary on Romans (except XI and XII) and of the five books on Galatians, as well as the extent of the commentaries on Philippians and Corinthians (Romans I from 1:1 to 1:7; II from 1:8 to 1:25; III from 1:26

to 2:11; IV from 2:12 to 3:15; V from 3:16 to 3:31; VI from 4:1 to 5:7; VII from 5:8 to 5:16; VIII from 5:17 to 6:15; IX from 6:16 to 8:8; X from 8:9 to 8:39; XIII from 11:13 to

12:15; XIV from

12:16 to 14:10; XV from 14:11 to the end; Galatians I from 1:1 to 2:2; II from 2:3 to 3:4; III from 3:5 to 4:5; IV from 4:6 to 5:5; and V from 5:6 to 6:18; the commentary on Philippians extended to 4:1; and on Ephesians to 4:13).

Dogmatic, practical, and apologetic writings

Among the systematic, practical, and apologetic writings of Origen, mention should first be made of his work *On First Principles*, perhaps written for his more advanced pupils at Alexandria and probably composed between 212 and 215. It is extant only in the free translation of Rufinus, except for fragments of the third and fourth books preserved in the [Philokalia](#), and smaller citations in Justinian's letter to Mennas.

In the first book the author considers [God](#), the [Logos](#), the Holy Ghost, reason, and the angels; in the second the world and man (including the incarnation of the Logos, the soul, free will, and eschatology); in the third, the doctrine of sin and redemption; and in the fourth, the Scriptures; the whole being concluded with a résumé of the entire system. The work is noteworthy as the first endeavor to present Christianity as a complete theory of the universe, and was designed to remove the difficulties felt by many Christians concerning the essential basis of their faith.

Earlier in date than this treatise were the two books on the resurrection (now lost, a fate which has also befallen two dialogues on the same theme) dedicated to Ambrose. After his removal to Caesarea, Origen wrote the works, still extant, *On Prayer*, *On Martyrdom*, and [Against Celsus](#). The first of these was written shortly before 235 (or possibly before 230), and, after an introduction on the object, necessity, and advantage of [prayer](#), ends with an exegesis of the Lord's Prayer, concluding with remarks on the position, place, and attitude to be assumed during prayer, as well as on the classes of prayer. The persecution of Maximinus was the occasion of the composition of the *On Martyrdom*, which is preserved in the *Exhortation to Martyrdom*. In it, Origen warns against any trifling with idolatry and emphasizes the duty of suffering martyrdom manfully; while in the second part he explains the meaning of martyrdom. The eight books against [Celsus](#), *Contra Celsum* ^[20] were written in 248 in reply to the polemic of the pagan philosopher against Christianity.

[Eusebius](#) had a collection of more than one hundred letters of Origen, ^[21] and the list of Jerome speaks of several books of his epistles. Except for a few fragments, only a short letter to [Gregory Thaumaturgus](#) and the epistle to [Sextus Julius Africanus](#) (defending the authenticity of the Greek additions to the book of Daniel) have been preserved.

For forgeries of the writings of Origen made in his lifetime cf. Rufinus, *De adulteratione librorum Origenis*. The *Dialogus de recta in Deum fide*, the *Philosophumena* of [Hippolytus of Rome](#), and the *Commentary on Job* by [Julian of Halicarnassus](#) have also been ascribed to him.

Philosophical and religious

Origen, trained in the school of Clement and by his father, was essentially a [Platonist](#) with occasional traces of [Stoic](#) philosophy. He was thus a pronounced idealist, regarding all things temporal and material as insignificant and indifferent, the only real and eternal things being comprised in the idea. He therefore regards as the purely ideal center of this spiritual and eternal world, God, the pure reason, whose creative powers call into being the world with matter as the necessary substratum.

Likewise [Platonic](#) is the doctrine that those spirits capable of knowing supreme reason, but imprisoned in the body in this world, will rise after death to divinity, being purified by fire. In his attempt to amalgamate the system evolved by Greek thought with Christianity, Origen found his predecessors in the Platonizing [Philo of Alexandria](#) and even in the [Gnostics](#) ^[citation needed]. His exegesis does not differ generally from that of [Heracleon](#), but in the canon of the [New Testament](#) and in the tradition of the Church, Origen possessed a check which kept him from the excesses of Gnostic exegesis.

He was, indeed, a rigid adherent of the Bible, making no statement without adducing some Scriptural basis. To him the Bible was divinely inspired, as was proved both by the fulfilment of [prophecy](#) and by the immediate impression which the Scriptures made on those who read them. Since the divine Logos spoke in the Scriptures, they were an organic whole and on every occasion he combatted the Gnostic tenet of the inferiority of the Old Testament.

In his exegesis, Origen sought to discover the deeper meaning implied in the Scriptures. One of his chief methods was the translation of proper names, which enabled him, like Philo, to find a deep meaning even in every event of history (see [hermeneutics](#)), but at the same time he insisted on an exact grammatical interpretation of the text as the basis of all exegesis.

A strict adherent of the Church, Origen yet distinguished sharply between the ideal and the empirical Church, representing "a double church of men and angels", or, in Platonic phraseology, the lower church and its celestial ideal. The ideal Church alone was the Church of Christ, scattered over all the earth; the other provided also a shelter for sinners. Holding that the Church, as being in possession of the mysteries, affords the only means of salvation, he was indifferent to her external organization, although he spoke sometimes of the office-bearers as the pillars of the Church, and of their heavy duties and responsibilities.

More important to him was the idea borrowed from Plato of the grand division between the great human multitude, capable of sensual vision only, and those who know how to comprehend the hidden meaning of Scripture and the diverse mysteries, church organization being for the former only.

It is doubtful whether Origen possessed an obligatory creed; at any rate, such a confession of faith was not a norm like the inspired word of Scripture. The reason, illumined by the divine Logos, which is able to search the secret depths of the divine nature, remains as the only source of knowledge.

Theological and dogmatic

Origen's conception of God is apophatic—God is a perfect unity, invisible and incorporeal, transcending all things material, and therefore inconceivable and incomprehensible. He is likewise unchangeable, and transcends space and time. But his power is limited by his goodness, justice, and wisdom; and, though entirely free from necessity, his goodness and omnipotence constrained him to reveal himself.

This revelation, the external self-emanation of God, is expressed by Origen in various ways, the Logos being only one of many. Revelation was the first creation of God (cf. Prov. viii. 22), in order to afford creative mediation between God and the world, such mediation being necessary, because God, as changeless unity, could not be the source of a multitudinous creation.

The Logos is the rational creative principle that permeates the universe. Since God eternally manifests himself, the Logos is likewise eternal. He forms a bridge between the created and uncreated, and only through him, as the visible representative of divine wisdom, can the inconceivable and incorporeal God be known. Creation came into existence only through the Logos, and God's nearest approach to the world is the command to create. While the Logos is substantially a unity, he comprehends a multiplicity of concepts, so that Origen terms him, in Platonic fashion, "essence of essences" and "idea of ideas". The defense of the unity of God against the Gnostics led Origen to maintain the subordination of the Logos to God, and the doctrine of the eternal generation is later. ^{[[citation needed](#)]} Origen distinctly emphasised the independence of the Logos as well as the distinction from the being and substance of God. The term "of the same substance with the Father" was not employed. He is merely an image, a reflex not to be compared with God; as one among other "gods", of course first in rank.

The Logos doctrine and cosmology

The activity of the Logos was conceived by Origen in Platonic fashion, as the world soul, wherein God manifested his omnipotence. His first creative act was the divine spirit, as an independent existence; and partial reflexes of the Logos were the created rational beings, who, as they had to revert to the perfect God as their background, must likewise be perfect; yet their perfection, unlike in kind with that of God, the Logos, and the divine spirit, had to be attained. The freedom of the will is an essential fact of the reason, notwithstanding the foreknowledge of God. The Logos, eternally creative, forms an endless series of finite, comprehensible worlds, which are mutually alternative. Combining the Stoic doctrine of a universe without beginning with the Biblical doctrine of the beginning and the end of the world, he

conceived of the visible world as the stages of an eternal cosmic process, affording also an explanation of the diversity of human fortunes, rewards, and punishments. The material world, which at first had no place in this eternal spiritual progression, was due to the fall of the spirits from God, the first being the serpent, who was imprisoned in matter and body. The ultimate aim of God in the creation of matter out of nothing was not punishment, but the upraising of the fallen spirits. Man's accidental being is rooted in transitory matter, but his higher nature is formed in the image of the Creator. The soul is divided into the rational and the irrational, the latter being material and transitory, while the former, incorporeal and immaterial, possesses freedom of the will and the power to reascend to purer life. The strong ethical import of this cosmic process can not remain unnoticed. The return to original being through divine reason is the object of the entire cosmic process. Through the worlds which follow each other in eternal succession, the spirits are able to return to Paradise. God so ordered the universe that all individual acts work together toward one cosmic end which culminates in himself. Likewise as to Origen's anthropology, man conceived in the image of God is able by imitating God in good works to become like God, if he first recognizes his own weakness and trusts all to the divine goodness. He is aided by [guardian angels](#), but more especially by the Logos who operates through saints and prophets in proportion to the constitution of these and man's capacity.

Christology



Origen

The culmination of this gradual revelation is the universal revelation of Christ. In Christ, God, hitherto manifest only as the Lord, appeared as the Father. The incarnation of the Logos, moreover, was necessary since otherwise he would not be intelligible to sensual man; but the indwelling of the Logos remained a mystery, which could be represented only by the analogy of his indwelling in the saints; nor could Origen fully explain it. He speaks of a "remarkable body", and in his opinion that the mortal body of Jesus was transformed by God into an ethereal and divine body, Origen approximated the [Docetism](#) that he otherwise abhorred. His concept of the soul of Jesus is likewise uncertain and wavering. He proposes the question whether it was not originally perfect with God but, emanating from him, at his command assumed a material body. As he conceived matter as merely the universal limit of created spirits, so would it be impossible to state in what form the two were combined. He dismissed the solution by referring it to the mystery of the divine governance of the universe. More logically did he declare the material nature of the world to be merely an episode in the spiritual process of development, whose end should be the annihilation of all matter and return to God, who should again be all in all. The doctrine of the resurrection of the body he upholds by the explanation that the Logos maintains the unity of man's existence by ever changing his body into new forms, thus preserving the unity and identity of personality in harmony with the tenet of an endless cosmic process. Origen's concept of the Logos allowed him to make no definite statement on the redemptive work of Jesus. Since sin was ultimately only negative as a lack of pure knowledge, the activity of Jesus was essentially example and instruction, and his human life was only incidental as contrasted with the immanent cosmic activity of the Logos. Origen regarded the death of Jesus as a sacrifice, paralleling it with other cases of

self-sacrifice for the general good. On this, Origen's accord with the teachings of the Church was merely superficial.

Eschatology

His idealizing tendency to consider the spiritual alone as real, fundamental to his entire system, led him to combat the "rude"^[22] or "crude"^[23] [Chiliasm](#) (see [Christian eschatology](#)) of a sensual beyond. He denied the literal [resurrection of physical bodies](#).^[24] Yet he constrained himself from breaking entirely with the distinct celestial hopes and representations of Paradise prevalent in the Church. He represents a progressive purification of souls, until, cleansed of all clouds of evil, they should know the truth and God as the Son knew him, see God face to face, and attain a full possession of the Holy Spirit and union with God. The means of attainment of this end were described by Origen in different ways, the most important of which was his Platonic concept of a purifying fire which should cleanse the world of evil and thus lead to cosmic renovation. By a further spiritualization Origen could call God himself this consuming fire. In proportion as the souls were freed from sin and ignorance, the material world was to pass away, until, after endless eons, at the final end, God should be all in all, and the worlds and spirits should return to a knowledge of God, in Greek this is called [Apokatastasis](#).

Character

In Origen the Christian Church had its first theologian in the highest sense of the term. Attaining the pinnacle of human speculation, his teaching was not merely theoretical, but was also imbued with an intense ethical power. To the multitude to whom his instruction was beyond grasp, he left mediating images and symbols, as well as the final goal of attainment. In Origen Christianity blended with the pagan philosophy in which lived the desire for truth and the longing after God. When he died, however, he left no pupil who could succeed him, nor was the church of his period able to become his heir, and thus, his knowledge was buried. Three centuries later his very name was stricken from the books of the Church; yet in the monasteries of the Greeks his influence still lived on, as the spiritual father of Greek monasticism.

Origen's influence on the later Church

For quite some time, Origen was counted as one of the most important church fathers and his works were widely used in the Church. His exegetical method was standard of the [School of Alexandria](#) and the Origenists were an important party in the 4th century debates on [Arianism](#).

[Basil the Great](#) and [Gregory Nazianzen](#), *e.g.*, compiled in their first monastery the *Philokalia*, a collection of Origen's work, though both of them did neither adopt Origenism nor use the Alexandrian allegoric exegesis.

Much later, Origen got into theological trouble with the Church because of some extreme views adopted by his followers, the Origenists, whose views were attributed to Origen. In the course of this controversy, some of his other teachings came up, which were not accepted by the general church consensus. Among these were the preexistence of souls, [universal salvation](#) and a hierarchical concept of the [Trinity](#). These teachings, and some of his followers' more extreme views, were declared [anathema](#) by a local council in Constantinople 545, and then an ecumenical council ([Fifth Ecumenical Council](#)) pronounced "15 anathemas" against Origen in 553.^[6]

The anathema against him in his person, declaring him (among others) a heretic, reads as follows:

If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinaris, Nestorius, Eutyches and Origen, as well as their impious writings, as also all other heretics already condemned and anathematized by the Holy Catholic and Apostolic Church, and by the aforesaid four Holy Synods and [if anyone does not equally anathematize] all those who have held and hold or who in their impiety persist in holding to the end the same opinion as those heretics just mentioned: let him be anathema.^[25]

As a result of this condemnation, the writings of Origen supporting his teachings in these areas were destroyed. They were either outright destroyed, or they were translated with the appropriate adjustments to eliminate conflict with Orthodox Christianity (the "Holy Catholic and Apostolic Church" referred to in the council of 553, which at the time included both of what are now called the Catholic

and Orthodox Churches). Therefore, little direct evidence remains to fully confirm or disprove Origen's support of the nine points of anathema against him.

Origen and a form of [apocatastasis](#) were condemned in 544 by the Patriarch [Mennas of Constantinople](#) and the condemnation was ratified in 553 by the [Fifth Ecumenical Council](#). Many heteroclitic views became associated with Origen, and the 15 anathemas against him attributed to the council condemn a form of apocatastasis along with the pre-existence of the soul, animism (a heterodox Christology), and a denial of real and lasting resurrection of the body.^[6] Some authorities believe these anathemas belong to an earlier local synod.^[26]

It should also be noted, the Fifth Ecumenical Council has been contested as being an official and authorized Ecumenical Council, as it was established not by the Pope, but the Emperor [Justinian](#) because of the Pope's resistance to it. It should also be noted that the Fifth Ecumenical Council addressed what was called "The Three Chapters"^[27] and was against a form of Origenism which truly had nothing to do with Origen and Origenist views. In fact, Popes Vigilius, Pelagius I (556–61), Pelagius II (579–90), and Gregory the Great (590–604) were only aware the Fifth Council specifically dealt with the Three Chapters and make no mention of Origenism or Universalism, nor spoke as if they knew of its condemnation even though Gregory the Great was opposed to the belief of universalism.^[11]

The Emperor [Justinian](#) chose the theory of eternal damnation over Apokatastasis and the underlying need for purification of all souls through multiple incarnations.^[28]

The book *Reincarnation in Christianity*, by the [theosophist](#) Geddes MacGregor (1978) asserted that Origen believed in [reincarnation](#). MacGregor is convinced that Origen believed in and taught about reincarnation but that his texts written about the subject have been destroyed. He admits that there is no extant proof for that position. The allegation was also repeated by [Shirley MacLaine](#) in her book *Out On a Limb*.

There is, however, no evidence that Origen believed in reincarnation. He wrote about the Greeks' [transmigration of the soul](#), with which he did not agree.^[29] This can be confirmed from the extant writings of Origen. He was cognizant of the concept of transmigration (*metempsychosis* transformation, and loses what it once was, the human soul will not be what it was^[30]) from Greek philosophy, but it is repeatedly stated that this concept is no part of the Christian teaching or scripture. In his Comment on the [Gospel of Matthew](#), which stems from a sixth century Latin translation, it is written: "In this place [when Jesus said Elijah was come and referred to John the Baptist] it does not appear to me that by Elijah the soul is spoken of, lest I fall into the doctrine of [transmigration](#), which is foreign to the Church of God, and not handed down by the apostles, nor anywhere set forth in the scriptures" (ibid., 13:1:46–53^[31]).

Reluctantly he remains a father of the church, and this can be seen best in the commentaries of [Tyrannius Rufinus](#), who visibly struggled with his task of transcribing Origen's works into Latin and the new Roman dogma and made extensive changes to the original text.^[32]

His thought on the Old Testament was an important link in the development of the medieval system of [Typology](#).

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Valentinus (Gnostic)

Valentinus (also spelled **Valentius**) (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.^[1]

Valentinus produced a variety of writings, but only fragments survive, not enough to reconstruct his system except in broad outline.^[2] His doctrine is known to us only in the developed and modified form given to it by his disciples.^[2] 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.^{[3][2]}

Valentinus had a large following, the [Valentinians](#).^[2] It later divided into an Eastern and a Western or Italian branch.^[2] The [Marcosians](#) belonged to the Western branch.^[2]

Biography

Valentinus was born in [Phrebonis](#) in the [Nile delta](#) and educated in [Alexandria](#), an important and metropolitan early Christian centre. There he may have heard the Christian philosopher [Basilides](#) and certainly became conversant with Hellenistic [Middle Platonic](#) philosophy and the culture of Hellenized Jews like the great Alexandrian Jewish allegorist and philosopher [Philo Judaeus](#). Clement of Alexandria records that his followers said that Valentinus was a follower of [Theudas](#) and that Theudas in turn was a follower of St. [Paul of Tarsus](#).^[4] Valentinus said that Theudas imparted to him the secret wisdom that Paul had taught privately to his inner circle, which Paul publicly referred to in connection with his visionary encounter with the risen Christ ([Romans 16:25](#); [1 Corinthians 2:7](#); [2 Corinthians](#)

[12:2-4](#); [Acts 9:9-10](#)), when he received the secret teaching from him. Such [esoteric teachings](#) were becoming downplayed in Rome after the mid-2nd century.

Valentinus taught first in [Alexandria](#) and went to [Rome](#) about 136 AD, during the pontificate of [Pope Hyginus](#), and remained until the pontificate of [Pope Anicetus](#). In *Adversus Valentinianos*, iv, [Tertullian](#) says:

Valentinus had expected to become a bishop, because he was an able man both in genius and eloquence. Being indignant, however, that another obtained the dignity by reason of a claim which confessorship had given him, he broke with the church of the true faith. Just like those (restless) spirits which, when roused by ambition, are usually inflamed with the desire of revenge, he applied himself with all his might to exterminate the truth; and finding the clue of a certain old opinion, he marked out a path for himself with the subtlety of a serpent.

According to a later tradition, he withdrew to [Cyprus](#), where he continued to teach and draw adherents. He died probably about 160 or 161 AD.

While Valentinus was alive he made many disciples, and his system was the most widely diffused of all the forms of Gnosticism, although, as Tertullian remarked, it developed into several different versions, not all of which acknowledged their dependence on him ("they affect to disavow their name"). Among the more prominent disciples of Valentinus, who, however, did not slavishly follow their master in all his views, were [Bardasanes](#), invariably linked to Valentinus in later references, as well as [Heracleon](#), [Ptolemy](#) and [Marcus](#). Many of the writings of these Gnostics, and a large number of excerpts from the writings of Valentinus, existed only in quotes displayed by their orthodox detractors, until 1945, when the cache of writings at [Nag Hammadi](#) revealed a Coptic version of the *Gospel of Truth*, which is the title of a text that, according to [Irenaeus](#), was the same as the *Gospel of Valentinus* mentioned by [Tertullian](#) in his *Adversus Valentinianos*.

The Christian [heresiologists](#) also wrote details about the life of Valentinus, often scurrilous. As mentioned above, Tertullian claimed that Valentinus was a candidate for bishop, after which he turned to heresy in a fit of pique. [Epiphanius](#) wrote that Valentinus gave up the true faith after he had suffered a shipwreck in [Cyprus](#) and became insane. These descriptions can be reconciled, and are not impossible; but few scholars cite these accounts as other than rhetorical insults.

Valentinianism

Main article: [Valentinianism](#)

"[Valentinianism](#)" is the name for the school of gnostic philosophy tracing back to Valentinus. It was one of the major gnostic movements, having widespread following throughout the Roman Empire and provoking voluminous writings by Christian heresiologists. Notable Valentinians included [Heracleon](#), [Ptolemy](#), [Florinus](#), [Marcus](#) and [Axionicus](#).

Valentinus professed to have derived his ideas from Theodas or [Theudas](#), a disciple of St. Paul. Valentinus drew freely on some books of the New Testament. Unlike a great number of other gnostic systems, which are expressly [dualist](#), Valentinus developed a system that could be more monistic, albeit expressed in dualistic terms.^[5]

Cosmology

Valentinian literature described the Primal Being or [Bythos](#) as the beginning of all things who, after ages of silence and contemplation, gave rise to other beings by a process of emanation. The first series of beings, the [aeons](#), were thirty in number, representing fifteen [syzygies](#) or pairs sexually complementary. Through the error of [Sophia](#), one of the lowest aeons, and the ignorance of Sakla, the lower world with its subjection to matter is brought into existence. Man, the highest being in the lower world, participates in both the psychic and the hylic (material) nature, and the work of redemption consists in freeing the higher, the spiritual, from its servitude to the lower. This was the word and mission of Christ and the Holy Spirit. Valentinus' Christology may have posited the existence of three redeeming beings, but Jesus while on Earth had a supernatural body which, for instance, "did not experience corruption" by defecating (Clement, *Stromateis* 3.59.3 translated B. Layton p. 239); there is also no mention of 1 Peter's nor any other account of Jesus's suffering in any Valentinian text. The Valentinian system was comprehensive, and was worked out to cover all phases of thought and action.

Valentinus was among the early Christians who attempted to align Christianity with [Platonism](#), drawing [dualist](#) conceptions from the Platonic world of ideal forms ([pleroma](#)) and the lower world of phenomena ([kenoma](#)). Of the mid-2nd century thinkers and preachers who were declared heretical by Irenaeus and later mainstream Christians, only [Marcion](#) is as outstanding as a personality. The contemporary orthodox counter to Valentinus was [Justin Martyr](#).

Trinity

In the fourth-century, [Marcellus of Ancyra](#) declared that the idea of the Godhead existing as three [hypostases](#) (hidden spiritual realities) came from Plato through the teachings of Valentinus.^[6] Valentinus is quoted as teaching that God is three and three prosopa (persons) called the Father, the Son and the Holy Spirit:

Now with the heresy of the Ariomaniacs, which has corrupted the Church of God...These then teach three hypostases, just as Valentinus the heresiarch first invented in the book entitled by him 'On the Three Natures'. For he was the first to invent three hypostases and three persons of the Father, Son and Holy Spirit, and he is discovered to have filched this from [Hermes](#) and [Plato](#).^[7]

Since Valentinus had used the term *hypostases*, his name came up in the [Arian](#) disputes in the fourth century. [Marcellus of Ancyra](#), who was a staunch opponent of Arianism but also denounced the belief in God existing in three hypostases as heretical (and was later condemned for his views), attacked his opponents (*On the Holy Church*, 9) by linking them to Valentinus:

"Valentinus, the leader of a sect, was the first to devise the notion of three subsistent entities (hypostases), in a work that he entitled On the Three Natures. For, he devised the notion of three subsistent entities and three persons — father, son, and holy spirit." ^[1]

It should be noted that [Nag Hammadi library Sethian](#) text such as [Trimorphic Protennoia](#) identify Gnosticism as professing Father, Son and feminine wisdom [Sophia](#) or as Professor [John D Turner](#) denotes, God the Father, Sophia the Mother, and Logos the Son.

Valentinus' detractors

Shortly after Valentinus' death, [Irenaeus](#) began his massive work [Adversus Haereses](#) with a highly-colored and negative view of Valentinus and his teachings that occupies most of his first book. A modern student, [M. T. Riley](#), observes that Tertullian's *Adversus Valentinianos* retranslated some passages from

Irenaeus, without adding original material [2]. Later, [Epiphanius of Salamis](#) discussed and dismissed him (*Haer.*, XXXI). As with all the non-traditional early Christian writers, Valentinus has been known largely through quotations in the works of his detractors, though an Alexandrian follower also preserved some fragmentary sections as extended quotes. A Valentinian teacher [Ptolemy](#) refers to "apostolic tradition which we too have received by succession" in his [Letter to Flora](#). Ptolemy is known only for this letter to a wealthy gnostic lady named Flora, a letter itself only known by its full inclusion in [Epiphanius' Panarion](#); it relates the gnostic view of the [Law of Moses](#), and the situation of the [Demiurge](#) relative to this law. The possibility should not be ignored that the letter was composed by [Epiphanius](#), in the manner of composed speeches that ancient historians put into the mouths of their protagonists, as a succinct way to sum up.

The Gospel of Truth

Main article: [Gospel of Truth](#)

In this situation, a new field in Valentinian studies opened when the [Nag Hammadi library](#) was discovered in Egypt in 1945. Among the very mixed bag of works branded as gnostic was a series of writings which could very well be associated with Valentinus, particularly the [Coptic](#) text called the [Gospel of Truth](#) which bears the same title reported by [Irenaeus](#) as belonging to a text by Valentinus (*Adversus Haereses* 3.11.9). It is a declaration of the unknown name of the Father, possession of which enables the knower to penetrate the veil of ignorance that has separated all created beings from the Father, and declares Jesus Christ as Savior has revealed that name through a variety of modes laden with a language of abstract elements.

Notes

- [^] [Adversus Valentinianos](#) 4.
- [^] [a b c d e f](#) Cross, F. L., ed. *The Oxford Dictionary of the Christian Church*. New York: Oxford University Press. 2005, article *Valentinus*
- [^] Irenaeus, *Adversus Haereses* i. 6
- [^] Clement of Alexandria, [Stromateis, book 7, chapter 17](#). "Likewise they allege that Valentinus was a hearer of Theudas. And he was the pupil of Paul."
- [^] 'Valentinian gnosticism [...] differs essentially from dualism' ([Elaine Pagels](#), *The Gnostic Gospels*, 1978); 'a standard element in the interpretation of Valentinianism and similar forms of Gnosticism is the recognition that they are fundamentally monistic' (William Schoedel, 'Gnostic Monism and the Gospel of Truth' in *The Rediscovery of Gnosticism, Vol.1: The School of Valentinus*, edited by Bentley Layton, E.J.Brill, Leiden, 1980).
- [^] A.H.B. Logan, "Marcellus of Ancyra (Pseudo-Anthimus), 'On the Holy Church': Text, Translation and Commentary. Verses 8-9." *Journal of Theological Studies*, NS, **51.1**, April 2000:95.
- [^] Source: Logan 2000:95

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- [Valentinus - A Gnostic for All Seasons](#) Excellent introductory essay by Stephan A. Hoeller (from the Gnosis Archive website).

- [Patristic Material on Valentinus](#) Complete collection of patristic sources mentioning Valentinus, including the works of Tertullian. Use the index search function to search the texts for specific references (again at the Gnosis Archive website).
- [Catholic Encyclopedia](#) Valentinus.
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