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# **5d. The symbolism of numbers in theology**

# **OLD TESTAMENT: Exodus, 20:8-11**

**8**Remember that thou keep holy the sabbath day.

**9**Six days shalt thou labour, and shalt do all thy works.

**10**But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beast, nor the stranger that is within thy gates.

**11**For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it.

# **APOCRYPHA: Wisdom of Solomon, 11:20-(D) OT, Book of Wisdom, 11:21**

**20**Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear.

# **NEW TESTAMENT: Revelation-(D) Apocalypse**

**1**The Revelation of Jesus Christ, which God gave unto him, to make known to his servants the things which must shortly come to pass: and signified, sending by his angel to his servant John,

**2**Who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen.

**3**Blessed is he, that readeth and heareth the words of this prophecy; and keepeth those things which are written in it; for the time is at hand.

**4**John to the seven churches which are in Asia. Grace be unto you and peace from him that is, and that was, and that is to come, and from the seven spirits which are before his throne,

**5**And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood,

**6**And hath made us a kingdom, and priests to God and his Father, to him be glory and empire for ever and ever. Amen.

**7**Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him. Even so. Amen.

**8**I am Alpha and Omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty.

**9**I John, your brother and your partner in tribulation, and in the kingdom, and patience in Christ Jesus, was in the island, which is called Patmos, for the word of God, and for the testimony of Jesus.

**10**I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

**11**Saying: What thou seest, write in a book, and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

**12**And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks:

**13**And in the midst of the seven golden candlesticks, one like to the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.

**14**And his head and his hairs were white, as white wool, and as snow, and his eyes were as a flame of fire,

**15**And his feet like unto fine brass, as in a burning furnace. And his voice as the sound of many waters.

**16**And he had in his right hand seven stars. And from his mouth came out a sharp two edged sword: and his face was as the sun shineth in his power.

**17**And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not. I am the First and the Last,

**18**And alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell.

**19**Write therefore the things which thou hast seen, and which are, and which must be done hereafter.

**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 the seven churches.

**2**Unto the angel of the church of Ephesus write: These things saith he, who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

**2**I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil, and thou hast tried them, who say they are apostles, and are not, and hast found them liars:

**3**And thou hast patience, and hast endured for my name, and hast not fainted.

**4**But I have somewhat against thee, because thou hast left thy first charity.

**5**Be mindful therefore from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, except thou do penance.

**6**But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate.

**7**He, that hath an ear, let him hear what the Spirit saith to the churches: To him, that overcometh, I will give to eat of the tree of life, which is in the paradise of my God.

**8**And to the angel of the church of Smyrna write: These things saith the First and the Last, who was dead, and is alive:

**9**I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by them that say they are Jews and are not, but are the synagogue of Satan.

**10**Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful until death: and I will give thee the crown of life.

**11**He, that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death.

**12**And to the angel of the church of Pergamus write: These things, saith he, that hath the sharp two edged sword:

**13**I know where thou dwellest, where the seat of Satan is: and thou holdest fast my name, and hast not denied my faith. Even in those days when Antipas was my faithful witness, who was slain among you, where Satan dwelleth.

**14**But I have against thee a few things: because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat, and to commit fornication:

**15**So hast thou also them that hold the doctrine of the Nicolaites.

**16**In like manner do penance: if not, I will come to thee quickly, and will fight against them with the sword of my mouth.

**17**He, that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give the hidden manna, and will give him a white counter, and in the counter, a new name written, which no man knoweth, but he that receiveth it.

**18**And to the angel of the church of Thyatira write: These things saith the Son of God, who hath his eyes like to a flame of fire, and his feet like to fine brass.

**19**I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and thy last works which are more than the former.

**20**But I have against thee a few things: because thou sufferest the woman Jezabel, who calleth herself a prophetess, to teach, and to seduce my servants, to commit fornication, and to eat of things sacrificed to idols.

**21**And I gave her a time that she might do penance, and she will not repent of her fornication.

**22**Behold, I will cast her into a bed: and they that commit adultery with her shall be in very great tribulation, except they do penance from their deeds.

**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 to every one of you according to your works. But to you I say,

**24**And to the rest who are at Thyatira: Whosoever have not this doctrine, and who have not known the depths of Satan, as they say, I will not put upon you any other burthen.

**25**Yet that, which you have, hold fast till I come.

**26**And he that shall overcome, and keep my works unto the end, I will give him power over the nations.

**27**And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken,

**28**As I also have received of my Father: and I will give him the morning star.

**29**He that hath an ear, let him hear what the Spirit saith to the churches.

**3**And to the angel of the church of Sardis, write: These things saith he, that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast the name of being alive: and thou art dead.

**2**Be watchful and strengthen the things that remain, which are ready to die. For I find not thy works full before my God.

**3**Have in mind therefore in what manner thou hast received and heard: and observe, and do penance. If then thou shalt not watch, I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.

**4**But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they are worthy.

**5**He that shall overcome, shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels.

**6**He that hath an ear, let him hear what the Spirit saith to the churches.

**7**And to the angel of the church of Philadelphia, write: These things saith the Holy One and the true one, he that hath the key of David; he that openeth, and no man shutteth; shutteth, and no man openeth:

**8**I know thy works. Behold, I have given before thee a door opened, which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name.

**9**Behold, I will bring of the synagogue of Satan, who say they are Jews, and are not, but do lie. Behold, I will make them to come and adore before thy feet. And they shall know that I have loved thee.

**10**Because thou hast kept the word of my patience, I will also keep thee from the hour of the temptation, which shall come upon the whole world to try them that dwell upon the earth.

**11**Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.

**12**He that shall overcome, I will make him a pillar in the temple of my God; and he shall go out 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 my new name.

**13**He that hath an ear, let him hear what the Spirit saith to the churches.

**14**And to the angel of the church of Laodicea, write: These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God:

**15**I know thy works, that thou art neither cold, nor hot. I would thou wert cold, or hot.

**16**But because thou art lukewarm, and neither cold, not hot, I will begin to vomit thee out of my mouth.

**17**Because thou sayest: I am rich, and made wealthy, and have need of nothing: and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.

**18**I counsel thee to buy of me gold fire tried, that thou mayest be made rich; and mayest be clothed in white garments, and that the shame of thy nakedness may not appear; and anoint thy eyes with eyesalve, that thou mayest see.

**19**Such as I love, I rebuke and chastise. Be zealous therefore, and do penance.

**20**Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me.

**21**To him that shall overcome, I will give to sit with me in my throne: as I also have overcome, and am set down with my Father in his throne.

**22**He that hath an ear, let him hear what the Spirit saith to the churches.

**4**After these things I looked, and behold a door was opened in heaven, and the first voice which I heard, as it were, of a trumpet speaking with me, said: Come up hither, and I will shew thee the things which must be done hereafter.

**2**And immediately I was in the spirit: and behold there was a throne set in heaven, and upon the throne one sitting.

**3**And he that sat, was to the sight like the jasper and the sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.

**4**And round about the throne were four and twenty seats; and upon the seats, four and twenty ancients sitting, clothed in white garments, and on their heads were crowns of gold.

**5**And from the throne proceeded lightnings, and voices, and thunders; and there were seven lamps burning before the throne, which are the seven spirits of God.

**6**And in the sight of the throne was, as it were, a sea of glass like to crystal; and in the midst of the throne, and round about the throne, were four living creatures, full of eyes before and behind.

**7**And the first living creature was like a lion: and the second living creature like a calf: and the third living creature, having the face, as it were, of a man: and the fourth living creature was like an eagle flying.

**8**And the four living creatures had each of them six wings; and round about and within they are full of eyes. And they rested not day and night, saying: Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.

**9**And when those living creatures gave glory, and honour, and benediction to him that sitteth on the throne, who liveth for ever and ever;

**10**The four and twenty ancients fell down before him that sitteth on the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne, saying:

**11**Thou art worthy, O Lord our God, to receive glory, and honour, and power: because thou hast created all things; and for thy will they were, and have been created.

**5**And I saw in the right hand of him that sat on the throne, a book written within and without, sealed with seven seals.

**2**And I saw a strong angel, proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof?

**3**And no man was able, neither in heaven, nor on earth, nor under the earth, to open the book, nor to look on it.

**4**And I wept much, because no man was found worthy to open the book, nor to see it.

**5**And one of the ancients said to me: Weep not; behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

**6**And I saw: and behold in the midst of the throne and of the four living creatures, and in the midst of the ancients, a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven Spirits of God, sent forth into all the earth.

**7**And he came and took the book out of the right hand of him that sat on the throne.

**8**And when he had opened the book, the four living creatures, and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints:

**9**And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation.

**10**And hast made us to our God a kingdom and priests, and we shall reign on the earth.

**11**And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the ancients; and the number of them was thousands of thousands,

**12**Saying with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction.

**13**And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever.

**14**And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces, and adored him that liveth for ever and ever.

**6**And I saw that the Lamb had opened one of the seven seals, and I heard one of the four living creatures, as it were the voice of thunder, saying: Come, and see.

**2**And I saw: and behold a white horse, and he that sat on him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.

**3**And when he had opened the second seal, I heard the second living creature, saying: Come, and see.

**4**And there went out another horse that was red: and to him that sat thereon, it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him.

**5**And when he had opened the third seal, I heard the third living creature saying: Come, and see. And behold a black horse, and he that sat on him had a pair of scales in his hand.

**6**And I heard as it were a voice in the midst of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and see thou hurt not the wine and the oil.

**7**And when he had opened the fourth seal, I heard the voice of the fourth living creature, saying: Come, and see.

**8**And behold a pale horse, and he that sat upon him, his name was Death, and hell followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

**9**And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

**10**And they cried with a loud voice, saying: How long, O Lord (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth?

**11**And white robes were given to every one of them one; and it was said to them, that they should rest for a little time, till their fellow servants, and their brethren, who are to be slain, even as they, should be filled up.

**12**And I saw, when he had opened the sixth seal, and behold there was a great earthquake, and the sun became black as sackcloth of hair: and the whole moon became as blood:

**13**And the stars from heaven fell upon the earth, as the fig tree casteth its green figs when it is shaken by a great wind:

**14**And the heaven departed as a book folded up: and every mountain, and the islands were moved out of their places.

**15**And the kings of the earth, and the princes, and tribunes, and the rich, and the strong, and every bondman, and every freeman, hid themselves in the dens and in the rocks of mountains:

**16**And they say to the mountains and the rocks: Fall upon us, and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb:

**17**For the great day of their wrath is come, and who shall be able to stand?

**7**After these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor upon the sea, nor on any tree.

**2**And I saw another angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

**3**Saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.

**4**And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel.

**5**Of the tribe of Juda, were twelve thousand signed: Of the tribe of Ruben, twelve thousand signed: Of the tribe of Gad, twelve thousand signed:

**6**Of the tribe of Aser, twelve thousand signed: Of the tribe of Nephthali, twelve thousand signed: Of the tribe of Manasses, twelve thousand signed:

**7**Of the tribe of Simeon, twelve thousand signed: Of the tribe of Levi, twelve thousand signed: Of the tribe of Issachar, twelve thousand signed:

**8**Of the tribe of Zabulon, twelve thousand signed: Of the tribe of Joseph, twelve thousand signed: Of the tribe of Benjamin, twelve thousand signed.

**9**After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands:

**10**And they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb.

**11**And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God,

**12**Saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

**13**And one of the ancients answered, and said to me: These that are clothed in white robes, who are they? and whence came they?

**14**And I said to him: My Lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.

**15**Therefore they are before the throne of God, and they serve him day and night in his temple: and he, that sitteth on the throne, shall dwell over them.

**16**They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat.

**17**For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes.

**8**And when he had opened the seventh seal, there was silence in heaven, as it were for half an hour.

**2**And I saw seven angels standing in the presence of God; and there were given to them seven trumpets.

**3**And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God.

**4**And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel.

**5**And the angel took the censer, and filled it with the fire of the altar, and cast it on the earth, and there were thunders and voices and lightnings, and a great earthquake.

**6**And the seven angels, who had the seven trumpets, prepared themselves to sound the trumpet.

**7**And the first angel sounded the trumpet, and there followed hail and fire, mingled with blood, and it was cast on 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.

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

**9**And the third part of those creatures died, which had life in the sea, and the third part of the ships was destroyed.

**10**And the third angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the fountains of waters:

**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.

**12**And the fourth angel sounded the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day did not shine for a third part of it, and the night in like manner.

**13**And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to the inhabitants of the earth: by reason of the rest of the voices of the three angels, who are yet to sound the trumpet.

**9**And the fifth angel sounded the trumpet, and I saw a star fall from heaven upon the earth, and there was given to him the key of the bottomless pit.

**2**And he opened the bottomless pit: and the smoke of the pit arose, as the smoke of a great furnace; and the sun and the air were darkened with the smoke of the pit.

**3**And from the smoke of the pit there came out locusts upon the earth. And power was given to them, as the scorpions of the earth have power:

**4**And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree: but only the men who have not the sign of God on their foreheads.

**5**And it was given unto them that they should not kill them; but that they should torment them five months: and their torment was as the torment of a scorpion when he striketh a man.

**6**And in those days men shall seek death, and shall not find it: and they shall desire to die, and death shall fly from them.

**7**And the shapes of the locusts were like unto horses prepared unto battle: and on their heads were, as it were, crowns like gold: and their faces were as the faces of men.

**8**And they had hair as the hair of women; and their teeth were as lions:

**9**And they had breastplates as breastplates of iron, and the noise of their wings was as the noise of chariots and many horses running to battle.

**10**And they had tails like to scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had over them

**11**A king, the angel of the bottomless pit; whose name in Hebrew is Abaddon, and in Greek Apollyon; in Latin Exterminans,

**12**One woe is past, and behold there come yet two woes more hereafter.

**13**And the sixth angel sounded the trumpet: and I heard a voice from the four horns of the great altar, which is before the eyes of God,

**14**Saying to the sixth angel, who had the trumpet: Loose the four angels, who are bound in the great river Euphrates.

**15**And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year: for to kill the third part of men.

**16**And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

**17**And thus I saw the horses in the vision: and they that sat on them, had breastplates of fire and of hyacinth and of brimstone, and the heads of the horses were as the heads of lions: and from their mouths proceeded fire, and smoke, and brimstone.

**18**And by these three plagues was slain the third part of men, by the fire and by the smoke and by the brimstone, which issued out of their mouths.

**19**For the power of the horses is in their mouths, and in their tails. For, their tails are like to serpents, and have heads: and with them they hurt.

**20**And the rest of the men, who were not slain by these plagues, did not do penance from the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk:

**21**Neither did they penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

**10**And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was on his head, and his face was as the sun, and his feet as pillars of fire.

**2**And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth.

**3**And he cried with a loud voice as when a lion roareth. And when he had cried, seven thunders uttered their voices.

**4**And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me: Seal up the things which the seven thunders have spoken; and write them not.

**5**And the angel, whom I saw standing upon the sea and upon the earth, lifted up his hand to heaven,

**6**And he swore by him that liveth for ever and ever, who created heaven, and the things which are therein; and the earth, and the things which are in it; and the sea, and the things which are therein: That time shall be no longer.

**7**But in the days of the voice of the seventh angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as he hath declared by his servants the prophets.

**8**And I heard a voice from heaven again speaking to me, and saying: Go, and take the book that is open, from the hand of the angel who standeth upon the sea, and upon the earth.

**9**And I went to the angel, saying unto him, that he should give me the book. And he said to me: Take the book, and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

**10**And I took the book from the hand of the angel, and ate it up: and it was in my mouth, sweet as honey: and when I had eaten it, my belly was bitter.

**11**And he said to me: Thou must prophesy again to many nations, and peoples, and tongues, and kings.

**11**And there was given me a reed like unto a rod: and it was said to me: Arise, and measure the temple of God, and the altar and them that adore therein.

**2**But the court, which is without the temple, cast out, and measure it not: because it is given unto the Gentiles, and the holy city they shall tread under foot two and forty months:

**3**And I will give unto my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth.

**4**These are the two olive trees, and the two candlesticks, that stand before the Lord of the earth.

**5**And if any man will hurt them, fire shall come out of their mouths, and shall devour their enemies. And if any man will hurt them, in this manner must he be slain.

**6**These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.

**7**And when they shall have finished their testimony, the beast, that ascendeth out of the abyss, shall make war against them, and shall overcome them, and kill them.

**8**And their bodies shall lie in the streets of the great city, which is called spiritually, Sodom and Egypt, where their Lord also was crucified.

**9**And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half: and they shall not suffer their bodies to be laid in sepulchres.

**10**And they that dwell upon the earth shall rejoice over them, and make merry: and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth.

**11**And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them.

**12**And they heard a great voice from heaven, saying to them: Come up hither. And they went up to heaven in a cloud: and their enemies saw them.

**13**And at that hour there was made a great earthquake, and the tenth part of the city fell: and there were slain in the earthquake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven.

**14**The second woe is past: and behold the third woe will come quickly.

**15**And the seventh angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever. Amen.

**16**And the four and twenty ancients, who sit on their seats in the sight of God, fell on their faces and adored God, saying:

**17**We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken to thee thy great power, and thou hast reigned.

**18**And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest render reward to thy servants the prophets and the saints, and to them that fear thy name, little and great, and shouldest destroy them who have corrupted the earth.

**19**And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail.

**12**And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

**2**And being with child, she cried travailing in birth, and was in pain to be delivered.

**3**And there was seen another sign in heaven: and behold a great red dragon, having seven heads, and ten horns: and on his head seven diadems:

**4**And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered; that, when she should be delivered, he might devour her son.

**5**And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne.

**6**And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred sixty days.

**7**And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels:

**8**And they prevailed not, neither was their place found any more in heaven.

**9**And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him.

**10**And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night.

**11**And they overcame him by the blood of the Lamb, and by the word of the testimony, and they loved not their lives unto death.

**12**Therefore rejoice, O heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time.

**13**And when the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man child:

**14**And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for a time and times, and half a time, from the face of the serpent.

**15**And the serpent cast out of his mouth after the woman, water as it were a river; that he might cause her to be carried away by the river.

**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.

**17**And the dragon was angry against the woman: and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

**18**And he stood upon the sand of the sea.

**13**And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.

**2**And the beast, which I saw, was like to 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 own strength, and great power.

**3**And I saw one of his heads as it were slain to death: and his death's wound was healed. And all the earth was in admiration after the beast.

**4**And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him?

**5**And there was given to him a mouth speaking great things, and blasphemies: and power was given to him to do two and forty months.

**6**And he opened his mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

**7**And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation.

**8**And all that dwell upon the earth adored him, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world.

**9**If any man have an ear, let him hear.

**10**He that shall lead into captivity, shall go into captivity: he that shall kill by the sword, must be killed by the sword. Here is the patience and the faith of the saints.

**11**And I saw another beast coming up out of the earth, and he had two horns, like a lamb, and he spoke as a dragon.

**12**And he executed all the power of the former beast in his sight; and he caused the earth, and them that dwell therein, to adore the first beast, whose wound to death was healed.

**13**And he did great signs, so that he made also fire to come down from heaven unto the earth in the sight of men.

**14**And he seduced them that dwell on the earth, for the signs, which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound by the sword, and lived.

**15**And it was given him to give life to the image of the beast, and that the image of the beast should speak; and should cause, that whosoever will not adore the image of the beast, should be slain.

**16**And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a character in their right hand, or on their foreheads.

**17**And that no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name.

**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 the number of him is six hundred sixty-six.

**14**And I beheld, and lo a lamb stood upon mount Sion, and with him an hundred forty-four thousand, having his name, and the name of his Father, written on their foreheads.

**2**And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard, was as the voice of harpers, harping on their harps.

**3**And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth.

**4**These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the firstfruits to God and to the Lamb:

**5**And in their mouth there was found no lie; for they are without spot before the throne of God.

**6**And I saw another angel flying through the midst of heaven, having the eternal gospel, to preach unto them that sit upon the earth, and over every nation, and tribe, and tongue, and people:

**7**Saying with a loud voice: Fear the Lord, and give him honour, because the hour of his judgment is come; and adore ye him, that made heaven and earth, the sea, and the fountains of waters.

**8**And another angel followed, saying: That great Babylon is fallen, is fallen; which made all nations to drink of the wine of the wrath of her fornication.

**9**And the third angel followed them, saying with a loud voice: If any man shall adore the beast and his image, and receive his character in his forehead, or in his hand;

**10**He also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire and brimstone in the sight of the holy angels, and in the sight of the Lamb.

**11**And the smoke of their torments shall ascend up for ever and ever: neither have they rest day nor night, who have adored the beast, and his image, and whoever receiveth the character of his name.

**12**Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.

**13**And I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours; for their works follow them.

**14**And I saw, and behold a white cloud; and upon the cloud one sitting like to the Son of man, having on his head a crown of gold, and in his hand a sharp sickle.

**15**And another angel came out from the temple crying with a loud voice to him that sat upon the cloud: Thrust in thy sickle, and reap, because the hour is come to reap: for the harvest of the earth is ripe.

**16**And he that sat on the cloud thrust his sickle into the earth, and the earth was reaped.

**17**And another angel came out of the temple which is in heaven, he also having a sharp sickle.

**18**And another angel came out from the altar, who had power over fire; and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth; because the grapes thereof are ripe.

**19**And the angel thrust in his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great press of the wrath of God:

**20**And the press was trodden without the city, and blood came out of the press, up to the horses' bridles, for a thousand and six hundred furlongs.

**15**And I saw another sign in heaven, great and wonderful: seven angels having the seven last plagues. For in them is filled up the wrath of God.

**2**And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast, and his image, and the number of his name, standing on the sea of glass, having the harps of God:

**3**And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God Almighty; just and true are thy ways, O King of ages.

**4**Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations shall come, and shall adore in thy sight, because thy judgments are manifest.

**5**And after these things I looked; and behold, the temple of the tabernacle of the testimony in heaven was opened:

**6**And the seven angels came out of the temple, having the seven plagues, clothed with clean and white linen, and girt about the breasts with golden girdles.

**7**And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

**8**And the temple was filled with smoke from the majesty of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

**16**And I heard a great voice out of the temple, saying to the seven angels: Go, and pour out the seven vials of the wrath of God upon the earth.

**2**And the first went, and poured out his vial upon the earth, and there fell a sore and grievous wound upon men, who had the character of the beast; and upon them that adored the image thereof.

**3**And the second angel poured out his vial upon the sea, and there came blood as it were of a dead man; and every living soul died in the sea.

**4**And the third poured out his vial upon the rivers and the fountains of waters; and there was made blood.

**5**And I heard the angel of the waters saying: Thou art just, O Lord, who art, and who wast, the Holy One, because thou hast judged these things:

**6**For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

**7**And I heard another, from the altar, saying: Yea, O Lord God Almighty, true and just are thy judgments.

**8**And the fourth angel poured out his vial upon the sun, and it was given unto him to afflict men with heat and fire:

**9**And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues, neither did they penance to give him glory.

**10**And the fifth angel poured out his vial upon the seat of the beast; and his kingdom became dark, and they gnawed their tongues for pain:

**11**And they blasphemed the God of heaven, because of their pains and wounds, and did not penance for their works.

**12**And the sixth angel poured out his vial upon that great river Euphrates; and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun.

**13**And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs.

**14**For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth, to gather them to battle against the great day of the Almighty God.

**15**Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

**16**And he shall gather them together into a place, which in Hebrew is called Armagedon.

**17**And the seventh angel poured out his vial upon the air, and there came a great voice out of the temple from the throne, saying: It is done.

**18**And there were lightnings, and voices, and thunders, and there was a great earthquake, such an one as never had been since men were upon the earth, such an earthquake, so great.

**19**And the great city was divided into three parts; and the cities of the Gentiles fell. And great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of his wrath.

**20**And every island fled away, and the mountains were not found.

**21**And great hail, like a talent, came down from heaven upon men: and men blasphemed God for the plague of the hail: because it was exceeding great.

**17**And there came one of the seven angels, who had the seven vials, and spoke with me, saying: Come, I will shew thee the condemnation of the great harlot, who sitteth upon many waters,

**2**With whom the kings of the earth have committed fornication; and they who inhabit the earth, have been made drunk with the wine of her whoredom.

**3**And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

**4**And the woman was clothed round about with purple and scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication.

**5**And on her forehead a name was written: A mystery; Babylon the great, the mother of the fornications, and the abominations of the earth.

**6**And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And I wondered, when I had seen her, with great admiration.

**7**And the angel said to me: Why dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.

**8**The beast, which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast that was, and is not.

**9**And here is the understanding that hath wisdom. The seven heads are seven mountains, upon which the woman sitteth, and they are seven kings:

**10**Five are fallen, one is, and the other is not yet come: and when he is come, he must remain a short time.

**11**And the beast which was, and is not: the same also is the eighth, and is of the seven, and goeth into destruction.

**12**And the ten horns which thou sawest, are ten kings, who have not yet received a kingdom, but shall receive power as kings one hour after the beast.

**13**These have one design: and their strength and power they shall deliver to the beast.

**14**These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful.

**15**And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues.

**16**And the ten horns which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.

**17**For God hath given into their hearts to do that which pleaseth him: that they give their kingdom to the beast, till the words of God be fulfilled.

**18**And the woman which thou sawest, is the great city, which hath kingdom over the kings of the earth.

**18**And after these things, I saw another angel come down from heaven, having great power: and the earth was enlightened with his glory.

**2**And he cried out with a strong voice, saying: Babylon the great is fallen, is fallen; and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird:

**3**Because all nations have drunk of the wine of the wrath of her fornication; and the kings of the earth have committed fornication with her; and the merchants of the earth have been made rich by the power of her delicacies.

**4**And I heard another voice from heaven, saying: Go out from her, my people; that you be not partakers of her sins, and that you receive not of her plagues.

**5**For her sins have reached unto heaven, and the Lord hath remembered her iniquities.

**6**Render to her as she also hath rendered to you; and double unto her double according to her works: in the cup wherein she hath mingled, mingle ye double unto her.

**7**As much as she hath glorified herself, and lived in delicacies, so much torment and sorrow give ye to her; because she saith in her heart: I sit a queen, and am no widow; and sorrow I shall not see.

**8**Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with the fire; because God is strong, who shall judge her.

**9**And the kings of the earth, who have committed fornication, and lived in delicacies with her, shall weep, and bewail themselves over her, when they shall see the smoke of her burning:

**10**Standing afar off for fear of her torments, saying: Alas! alas! that great city Babylon, that mighty city: for in one hour is thy judgment come.

**11**And the merchants of the earth shall weep, and mourn over her: for no man shall buy their merchandise any more.

**12**Merchandise of gold and silver, and precious stones; and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of precious stone, and of brass, and of iron, and of marble,

**13**And cinnamon, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

**14**And the fruits of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall find them no more at all.

**15**The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning.

**16**And saying: Alas! alas! that great city, which was clothed with fine linen, and purple, and scarlet, and was gilt with gold, and precious stones, and pearls.

**17**For in one hour are so great riches come to nought; and every shipmaster, and all that sail into the lake, and mariners, and as many as work in the sea, stood afar off.

**18**And cried, seeing the place of her burning, saying: What city is like to this great city?

**19**And they cast dust upon their heads, and cried, weeping and mourning, saying: Alas! alas! that great city, wherein all were made rich, that had ships at sea, by reason of her prices: for in one hour she is made desolate.

**20**Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath judged your judgment on her.

**21**And a mighty angel took up a stone, as it were a great millstone, and cast it into the sea, saying: With such violence as this shall Babylon, that great city, be thrown down, and shall be found no more at all.

**22**And the voice of harpers, and of musicians, and of them that play on the pipe, and on the trumpet, shall no more be heard at all in thee; and no craftsman of any art whatsoever shall be found any more at all in thee; and the sound of the mill shall be heard no more at all in thee;

**23**And the light of the lamp shall shine no more at all in thee; and the voice of the bridegroom and the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy enchantments.

**24**And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

**19**After these things I heard as it were the voice of much people in heaven, saying: Alleluia. Salvation, and glory, and power is to our God.

**2**For true and just are his judgments, who hath judged the great harlot which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands.

**3**And again they said: Alleluia. And her smoke ascendeth for ever and ever.

**4**And the four and twenty ancients, and the four living creatures fell down and adored God that sitteth upon the throne, saying: Amen; Alleluia.

**5**And a voice came out from the throne, saying: Give praise to our God, all ye his servants; and you that fear him, little and great.

**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 great thunders, saying, Alleluia: for the Lord our God the Almighty hath reigned.

**7**Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb is come, and his wife hath prepared herself.

**8**And it is granted to her that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints.

**9**And he said to me: Write: Blessed are they that are called to the marriage supper of the Lamb. And he saith to me: These words of God are true.

**10**And I fell down before his feet, to adore him. And he saith to me: See thou do it not: I am thy fellow servant, and of thy brethren, who have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy.

**11**And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and with justice doth he judge and fight.

**12**And his eyes were as a flame of fire, and on his head were many diadems, and he had a name written, which no man knoweth but himself.

**13**And he was clothed with a garment sprinkled with blood; and his name is called, THE WORD OF GOD.

**14**And the armies that are in heaven followed him on white horses, clothed in fine linen, white and clean.

**15**And out of his mouth proceedeth a sharp two edged sword; that with it he may strike 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.

**16**And he hath on his garment, and on his thigh written: KING OF KINGS, AND LORD OF LORDS.

**17**And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, gather yourselves together to the great supper of God:

**18**That you may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of little and of great.

**19**And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him that sat upon the horse, and with his army.

**20**And the beast was taken, and with him the false prophet, who wrought signs before him, wherewith he seduced them who received the character of the beast, and who adored his image. These two were cast alive into the pool of fire, burning with brimstone.

**21**And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth; and all the birds were filled with their flesh.

**20**And I saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand.

**2**And he laid hold on the dragon the old serpent, which is the devil and Satan, and bound him for a thousand years.

**3**And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished. And after that, he must be loosed a little time.

**4**And I saw seats; and they sat upon them; and judgment was given unto them; and the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and who had not adored the beast nor his image, nor received his character on their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

**5**The rest of the dead lived not, till the thousand years were finished. This is the first resurrection.

**6**Blessed and holy is he that hath part in the first resurrection. In 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.

**7**And when the thousand years shall be finished, Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, which are over the four quarters of the earth, Gog, and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea.

**8**And they came upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city.

**9**And there came down fire from God out of heaven, and devoured them; and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast

**10**And the false prophet shall be tormented day and night for ever and ever.

**11**And I saw a great white throne, and one sitting upon it, from whose face the earth and heaven fled away, and there was no place found for them.

**12**And I saw the dead, great and small, standing in the presence of the throne, and the books were opened; and another book was opened, which is the book of life; and the dead were judged by those things which were written in the books, according to their works.

**13**And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them; and they were judged every one according to their works.

**14**And hell and death were cast into the pool of fire. This is the second death.

**15**And whosoever was not found written in the book of life, was cast into the pool of fire.

**21**And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more.

**2**And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

**3**And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God.

**4**And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.

**5**And he that sat on the throne, said: Behold, I make all things new. And he said to me: Write, for these words are most faithful and true.

**6**And he said to me: It is done. I am Alpha and Omega; the beginning and the end. To him that thirsteth, I will give of the fountain of the water of life, freely.

**7**He that shall overcome shall possess these things, and I will be his God; and he shall be my son.

**8**But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.

**9**And there came one of the seven angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will shew thee the bride, the wife of the Lamb.

**10**And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem coming down out of heaven from God,

**11**Having the glory of God, and the light thereof was like to a precious stone, as to the jasper stone, even as crystal.

**12**And it had a wall great and high, having twelve gates, and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

**13**On the east, three gates: and on the north, three gates: and on the south, three gates: and on the west, three gates.

**14**And the wall of the city had twelve foundations, and in them, the twelve names of the twelve apostles of the Lamb.

**15**And he that spoke with me, had a measure of a reed of gold, to measure the city and the gates thereof, and the wall.

**16**And the city lieth in a foursquare, and the length thereof is as great as the breadth: and he measured the city with the golden reed for twelve thousand furlongs, and the length and the height and the breadth thereof are equal.

**17**And he measured the wall thereof an hundred and forty-four cubits, the measure of a man, which is of an angel.

**18**And the building of the wall thereof was of jasper stone: but the city itself pure gold, like to clear glass.

**19**And 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, a chalcedony: the fourth, an emerald:

**20**The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz: the tenth, a chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

**21**And the twelve gates are twelve pearls, one to each: and every several gate was of one several pearl. And the street of the city was pure gold, as it were transparent glass.

**22**And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb.

**23**And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof.

**24**And the nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.

**25**And the gates thereof shall not be shut by day: for there shall be no night there.

**26**And they shall bring the glory and honour of the nations into it.

**27**There shall not enter into it any thing defiled, or that worketh abomination or maketh a lie, but they that are written in the book of life of the Lamb.

**22**And he shewed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.

**2**In the midst of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations.

**3**And there shall be no curse any more; but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

**4**And they shall see his face: and his name shall be on their foreheads.

**5**And night shall be no more: and they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever.

**6**And he said to me: These words are most faithful and true. And the Lord God of the spirits of the prophets sent his angel to shew his servants the things which must be done shortly.

**7**And, Behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

**8**And I, John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the angel, who shewed me these things.

**9**And he said to me: See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God.

**10**And he saith to me: Seal not the words of the prophecy of this book: for the time is at hand.

**11**He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be sanctified still.

**12**Behold, I come quickly; and my reward is with me, to render to every man according to his works.

**13**I am Alpha and Omega, the first and the last, the beginning and the end.

**14**Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

**15**Without are dogs, and sorcerers, and unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie.

**16**I Jesus have sent my angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.

**17**And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, freely.

**18**For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book.

**19**And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book.

**20**He that giveth testimony of these things, saith, Surely I come quickly: Amen. Come, Lord Jesus.

**21**The grace of our Lord Jesus Christ be with you all. Amen.

# **14 PLUTARCH: *Numa Pompilius,* 56d-57a**

Many other of his precepts resemble those of the Pythagoreans. The Pythagoreans said, for example, "Thou shalt not make a peekmeasure thy seat to sit on. Thou shalt not stir the fire with a sword. When thou goest out upon a journey, look not behind thee. When thou sacrificest to the celestial gods, let it be with an odd number, and when to the terrestrial, with even." The significance of each of which precepts they would not commonly disclose. So some of Numa's traditions have no obvious meaning. "Thou shalt not make libation to the gods of wine from an unpruned vine. No sacrifices shall be performed without meal. Turn round to pay adoration to the gods; sit after you have worshipped." The first two directions seem to denote the cultivation and subduing of the earth as a part of religion; and as to the turning which the worshippers are to use in divine adoration, it is said to represent the rotatory motion of the world. But, in my opinion, the meaning rather is, that the worshipper, since the temples front the east, enters with his back to the rising sun; there, faces round to the east, and so turns back to the god of the temple, by this circular movement referring the fulfillment of his prayers to both divinities. Unless, indeed, this change of posture may have a mystical meaning, like the Egyptian wheels, and signify to us the instability of human fortune, and that, in whatever way God changes and turns our lot and condition, we should rest contented, and accept it as right and fitting. They say, also, that the sitting after worship was to be by way of omen of their petitions being granted, and the blessing they asked assured to them. Again, as different courses of actions are divided by intervals of rest, they might seat themselves after the completion of what they had done, to seek favour of the gods for beginning something else. And this would very well suit with what we had before; the lawgiver wants to habituate us to make our petitions to the deity not by the way, and, as it were, in a hurry, when we have other things to do, but with time and leisure to attend to it.

By such discipline and schooling in religion, the city passed insensibly into such a submissiveness of temper, and stood in such awe and reverence of the virtue of Numa, that they received, with an undoubted assurance, whatever he delivered though never so fabulous, and thought nothing incredible or impossible from him.

There goes a story that he once invited a great number of citizens to an entertainment, at which the dishes in which the meat was served were very homely and plain, and the repast itself poor and ordinary fare; the guests seated, he began to tell them that the goddess that consulted with him was then at that time come to him; when on a sudden the room was furnished with all sorts of costly drinking-vessels, and the tables loaded with rich meats, and a most sumptuous entertainment.

# **16 KEPLER: *Epitome,* BK IV, 853b-854a / *Harmonies of the World,* 1049b-1050a; 1077b**

16 KEPLER: *Epitome,* BK IV, 853b-854a

What, then, will the material of Book IV be?

Book IV will contain celestial physics itself, or the form and proportions of the fabric of the world and the true causes of the movements. This will be the primary function of the astronomer—as we said in Book i, folium 5, namely, the demonstration of his hypotheses.

Review the principal parts of Book IV.

There will be three principal parts of Book iv.

The first is on the bodies themselves ; the second, on the movements of those bodies; the third, on the real accidents of the movements.

For the first part will teach the conformation of the whole universe, its division into parts or principal regions; the place of the sun at its centre; the number, magnitude, and order or position of the planetary spheres; and lastly, the ratios of all the bodies of the world to one another.

The second part will teach the revolution of the sun around its axis, and its effect in making the planets revolve; the causes of the proportionality of the movements among themselves, i.e., of the periodic [437] times; the immobility of the centre of the sun and the annual movement of the centre of the Earth around the sun; the revolution of the Earth around its axis and its effect in making the moon revolve; the additional help in moving the moon given by the light of the sun; and what the causes of the proportions between the day, month, and year are.

The third part will disclose the causes of the threefold irregularity of the altitude, longitude, and latitude in the single planets—and how these irregularities are doubled in the moon by the force of the illumination from the sun.

PART I

1. ON THE PRINCIPAL PARTS OF THE WORLD

[438] What do you judge to be the lay-out of the principal parts of the world? The Philosophy of Copernicus reckons up the principal parts of the world by dividing the figure of the world into regions. For in the sphere, which is the image of God the Creator and the Archetype of the world—as was proved in Book i—there are three regions, symbols of the three persons of the Holy Trinity—the centre, a symbol of the Father; the surface, of the Son ; and the intermediate space, of the Holy Ghost. So, too, just as many principal parts of the world have been made—the different parts in the different regions of the sphere: the sun in the centre, the sphere of the fixed stars on the surface, and lastly the planetary system in the region intermediate between the sun and the fixed stars.

I thought the principal parts of the world are reckoned to he the heavens and the earth?

Of course, our uncultivated eyesight from the Earth cannot show us any other more notable parts—as was said in Book I, folia 8, 9, 10—since we tread upon the one with our feet and are roofed over by the other, and since both parts seem to be commingled and cemented together in the common limbo of the horizon—like a globe in which stars, clouds, birds, man, and the various kinds of terrestrial animals are enclosed. But we are practised in the discipline which discloses the causes of things,

shakes off the deceptions of eyesight, and carries the mind higher and farther, outside of the boundaries of eyesight. Hence it should not be surprising to anyone that eyesight should learn from reason, that the pupil should learn something new from his master which he did not know before—namely, that the Earth, considered alone and by itself, should not be reckoned among the primary parts of the great world but should be added to one of the primary parts, i.e., to the planetary region, the movable world, and that the Earth has the proportionality of a beginning in that part; and that the sun in turn should be separated from the number of stars and set up as one of the principal parts of the whole universe. But I am speaking now of the Earth in so far as it is a part of the edifice of the world, and not of the dignity of the governing creatures which inhabit it.

By what properties do you distinguish these members of the great world from one another?

The perfection of the world consists in light, heat, movement, and the harmony of movements. These are analogous to the faculties of the soul: light, to the sensitive; heat, to the vital and the natural; movement, to the animal; harmony, to the rational. And indeed the adornment [ornatus] of the world consists in light; its life and growth, in heat; and, so to speak, its action, in movement; and its contemplation—wherein Aristotle places blessedness— in harmonies. Now since three things necessarily come together for every affection, namely, the cause a qua, the subject in quo, and the form sub qua—therefore, in respect to all the aforesaid affections of the world, the sun exercises the function of the efficient cause; the region of the fixed stars that of the thing forming, containing, and terminating; and the intermediate space, that of the subject—in accordance with the nature of each affection. Accordingly, in all these ways the sun is the principal body of the whole world.

16 KEPLER: *Harmonies of the World,* 1049b-1050a

9. THE GENESIS OF THE ECCENTRICITIES IN THE SINGLE PLANETS FROM THE PROCUREMENT OF THE CONSONANCES BETWEEN THEIR MOVEMENTS

Accordingly, since we see that the universal harmonies of all six planets cannot take place by chance, especially in the case of the extreme movements, all of which we see concur in the universal harmonies—except two, which concur in harmonies closest to the universal—and since much less can it happen by chance that all the pitches of the system of the octave (as set up m Book iii) by means of harmonic divisions are designated by the extreme planetary movements, but least of all that the very subtle business of the distinction of the celestial consonances into two modes, the major and minor, should be the outcome of chance, without the special attention of the Artisan: accordingly it follows that the Creator, the source of all wisdom, the everlasting approver of order, the eternal and superexistent geyser of geometry and harmony, it follows, I say, that He, the Artisan of the celestial movements Himself, should have conjoined to the five regular solids the harmonic ratios arising from the regular plane figures, and out of both classes should have formed one most perfect archetype of the heavens: in order that in this archetype, as through the five regular solids the shapes of the spheres shine through on which the six planets are carried, so too through the consonances, which are generated from the plane figures, and deduced from them in Book iii, the measures of the eccentricities in the single planets might be determined so as to proportion the movements of the planetary bodies; and in order that there should be one tempering together of the ratios and the consonances, and that the greater ratios of the spheres should yield somewhat to the lesser ratios of the eccentricities necessary for procuring the consonances, and conversely those in especial of the harmonic ratios which had a greater kinship with each solid figure should be adjusted to the planets— in so far as that could be effected by means of consonances. And in order that, finally, in that way both the ratios of the spheres and the eccentricities of the single planets might be born of the archetype simultaneously, while from the amplitude of the spheres and the bulk of the bodies the periodic times of the single planets might result.

[301] While I struggle to bring forth this process into the light of human intellect by means of the elementary form customary with geometers, may the Author of the heavens be favourable, the Father of intellects, the Bestower of mortal senses, Himself immortal and superblessed, and may He prevent the darkness of our mind from bringing forth in this work anything unworthy of His Majesty, and may He effect that we, the imitators of God by the help of the Holy Ghost, should rival the perfection of His works in sanctity of life, for which He choose His church throughout the Earth and, by the blood of His Son, cleansed it from sins, and that we should keep at a distance all the discords of enmity, all contentions, rivalries, anger, quarrels, dissensions, sects, envy, provocations, and irritations arising through mocking speech and the other works of the flesh ; and that along with myself, all who possess the spirit of Christ will not only desire but will also strive by deeds to express and make sure their calling, by spurning all crooked morals of all kinds which have been veiled and painted over with the cloak of zeal or of the love of truth or of singular erudition or modesty over against contentious teachers, or with any other showy garment. Holy Father, keep us safe in the concord of our love for one another, that we may be one, just as Thou art one with They Son, Our Lord, and with the Holy Ghost, and just as through the sweetest bonds of harmonies Thou hast made all Thy works one; and that from the bringing of Thy people into concord the body of Thy Church may be beuilt up in the Earth, as Thou didst erect the heavens themselves out of harmonies.

16 KEPLER: *Harmonies of the World,* 1077b

[321] XLIX. Envoi. It was good that in the genesis of the intervals the solid figures should yield to the harmonic ratios, and the major consonances of two planets to the universal consonances of all, in so far as this was necessary.

With good fortune we have arrived at 49, the square of 7; so that this may come as a kind of Sabbath, since the six solid eights of discourse concerning the construction of the heavens has gone before. Moreover, I have rightly made an envoi which could be placed first among the axioms: because God also, enjoying the works of His creation, ''saw all things which He had made, and behold! They were very good."

There are two branches to the envoi: First, there is a demonstration concerning consonances in general, as follows: For where there is choice among different things which are not of equal weight, there the more excellent are to be put first and the more vile are to be detracted from, in so far as that is necessary, as the very word 6 κόϐμοϛ, which signifies adornment, seems to argue. But inasmuch as life is more excellent than the body, the form than the material, by so much does harmonic adornment excel the geometrical.

For as life perfects the bodies of animate things, because they have been born for the exercise of life—as follows from the archetype of the world, which is the divine essence—so movement measures the regions assigned to the planets, each that of its own planet: because that region was assigned to the planet in order that it should move. But the five regular solids, by their very name, pertain to the intervals of the regions and to the number of them and the bodies; but the consonances to the movements. Again, as matter is diffuse and indefinite of itself, the form definite, unified, and determinant of the material, so too there are an infinite number of geometric ratios, but few consonances. For although among the geometrical ratios there are definite degrees of determinations, formation, and restriction, and no more than three can exist from the ascription of spheres to the regular solids; but nevertheless an accident common to all the rest follows upon even these geometrical ratios: an infinite possible section of magnitudes is presupposed, which those ratios whose terms are mutually incommensurable somehow involve in actuality too. But the harmonic ratios are all rational, the terms of all are commensurable and are taken from a definite and finite species of plane figures. But infinity of section represents the material, while commensurability or rationality of terms represents the form. Accordingly, as material desires the form, as the rough-hewn stone, of a just magnitude indeed, the form of a human body, so the geometric ratios of figures desire the consonances—not in order to fashion and form those consonances, but because this material squares better with this form, this quantity of stone with this statue, even this ratio of regular solids with this consonance—therefore in order so that they are fashioned and formed more fully, the material by its form, the stone by the chisel into the form of an animate being; but the ratio of the spheres of the figure by its own, i.e., the near and fitting, consonance.

# **18 AUGUSTINE: *Confessions,* BK III, par 16, 17c *I City of God,* BK XI, CH 30-31 339c-340b;BK XII, CH 18 354b-d; BK XV, CH 20, 414d-415b; BK XX, CH 7 535b-536d; BK XXII, CH 30,618c-d / *Christian Doctrine,* BK II, CH 16, 644d-645d; BK III, CH 35 672a-d**

18 AUGUSTINE: *Confessions,* BK III, par 16, 17c

16. So in acts of violence, where there is a wish to hurt, whether by reproach or injury ; and these either for revenge, as one enemy against another; or for some profit belonging to another, as the robber to the traveller; or to avoid some evil, as towards one who is feared; or through envy, as one less fortunate to one more so; or one well thriven in anything, to him whose being on a par with himself he fears, or grieves at; or for the mere pleasure at another's pain, as spectators of gladiators, or deriders and mockers of others. These be the heads of iniquity which spring from the lust of the flesh, of the eye, or of rule, either singly, or two combined, or all together; and so do men live ill against the three, and seven, that psaltery "of ten strings,"³ Thy Ten Commandments, God, most high, and most sweet. But what foul offences can there be against Thee, Who canst not be defiled? or what acts of violence against Thee, Who canst not be harmed? But Thou avengest what men commit against themselves, seeing also when they sin against Thee, they do wickedly against their own souls, and iniquity gives itself the lie,⁴ by corrupting and perverting their nature, which Thou hast created and ordained, or by an immoderate use of things allowed, or in "burning" in things unallowed, to that use which is against nature;⁵ or are found guilty, raging with heart and tongue against Thee, kicking against the pricks;⁶ or when, bursting the pale of human society, they boldly joy in self-willed combinations or divisions, according as they have any object to gain or subject of offence. And these things are done when Thou art forsaken, Fountain of Life, Who art the only and true Creator and Governor of the Universe, and by a self-willed pride, any one false thing is selected therefrom and loved. So then by a humble devoutness we return to Thee; and Thou cleanest us from our evil habits, and art merciful to their sins who confess, and "nearest the groaning of the prisoner,"⁷ and loosest us from the chains which we made for ourselves, if we lift not up against Thee the horns of an unreal liberty, suffering the loss of all through covetousness of more, by loving more our own private good than Thee, the Good of all.

³Ps. 144. 9. ⁴Ps. 27. 12. ⁵Rom. 1. 24-9.

⁶Acts, 9. 15. ⁷Ps. 102. 20.

18 AUGUSTINE: *City of God,* BK XI, CH 30-31 339c-340b

Chap. 30. *Of the perfection of the number six, which is the first of the numbers which is composed of its aliquot parts*

These works are recorded to have been completed in six days (the same day being six times repeated), because six is a perfect number—not because God required a protracted time, as if He could not at once create all things, which then should mark the course of time by the movements proper to them, but because the perfection of the works was signified by the number six. For the number six is the first which is made up of its own² parts, i.e.. of its sixth, third, and half, which are respectively one, two, and three, and which make a total of six. In this way of looking at a number, those are said to be its parts which exactly divide it, as a half, a third, a fourth, or a fraction with any denominator — e.g., four is a part of nine, but not therefore an aliquot part; but one is, for it is the ninth part; and three is, for it is the third. Yet these two parts, the ninth and the third, or one and three, are far from making its whole sum of nine. So again, in the number ten, four is a part, yet does not divide it ; but one is an aliquot part, for it is a tenth; so it has a fifth, which is two; and a half, which is five. But these three parts, a tenth, a fifth, and a half, or one, two, and five, added together, do not make ten, but eight. Of the number twelve, again, the parts added together exceed the whole; for it has a twelfth, that is, one; a sixth, or two; a fourth, which is three; a third, which is four; and a half, which is six. But one, two, three, four, and six make up, not twelve, but more, viz., sixteen. So much I have thought fit to state for the sake of illustrating the perfection of the number six, which is, as I said, the first which is exactly made up of its own parts added together; and in this number of days God finished His work. And, therefore, we must not despise the science of numbers, which, in many passages of holy Scripture, is found to be of eminent service to the careful interpreter. Neither has it been without reason numbered among God's praises, "Thou hast ordered all things in number, and measure, and weight."³

Chap. 31. *Of the seventh day, in which completeness and repose are celebrated*

But, on the seventh day (i.e., the same day repeated seven times, which number is also a perfect one, though for another reason), the rest of God is set forth, and then, too, we first hear

²Or aliquot parts. ³Wisd. n. 20.

of its being hallowed. So that God did not wish to hallow this day by His works, but by His rest, which has no evening, for it is not a creature ; so that, being known in one way in the Word of God, and in another in itself, it should make a twofold knowledge, daylight and dusk (day and evening). Much more might be said about the perfection of the number seven, but this book is already too long, and I fear lest I should seem to catch at an opportunity of airing my little smattering of science more childishly than profitably. I must speak, therefore, in moderation and with dignity, lest, in too keenly following "number," I be accused of forgetting "weight" and "measure." Suffice it here to say, that three is the first whole number that is odd, four the first that is even, and of these two, seven is composed. On this account it is often put for all numbers together, as, "A just man falleth seven times, and riseth up again,"¹—that is, let him fall never so often, he will not perish (and this was meant to be understood not of sins, but of afflictions conducing to lowliness). Again, "Seven times a day will I praise Thee,"² which elsewhere is" expressed thus, "I will bless the Lord at all times."³ And many such instances are found in the divine authorities, in which the number seven is, as I said, commonly used to express the whole, or the completeness of anything. And so the Holy Spirit, of whom the Lord says, "He will teach you all truth,"⁴ is signified by this number.⁵ In it is the rest of God, the rest His people find in Him. For rest is in the whole, i.e., in perfect completeness, while in the part there is labour. And thus we labour as long as we know in part ; "but when that which is perfect is come, then that which is in part shall be done away."⁶ It is even with toil we search into the Scriptures themselves. But the holy angels, towards whose society and assembly we sigh while in this our toilsome pilgrimage, as they already abide in their eternal home, so do they enjoy perfect facility of knowledge and felicity of rest. It is without difficulty that they help us; for their spiritual movements, pure and free, cost them no effort.

¹Prov. 24. 16. ²Ps. 119. 164. ³Ps. 34. 1.

⁴John 16. 13. ⁵Isa. 11. 2. ⁶I Cor. 13. 10.

18 AUGUSTINE: *City of God,* BK XII, CH 18 354b-d

Chap. 18. *Against those who assert that things that are infinite cannot be comprehended by the knowledge of God*

As for their other assertion, that God's knowledge cannot comprehend things infinite, it only remains for them to affirm, in order that they may sound the depths of their impiety, that God does not know all numbers. For it is very certain that they are infinite; since, no matter of what number you suppose an end to be made, this number can be, I will not say, increased by the addition of one more, but however great it be, and however vast be the multitude of which it is the rational and scientific expression, it can still be not only doubled, but even multiplied. Moreover, each number is so defined by its own properties, that no two numbers are equal. They are therefore both unequal and different from one another; and while they are simply finite, collectively they are infinite. Does God, therefore, not know numbers on account of this infinity; and does His knowledge extend only to a certain height in numbers, while of the rest He is ignorant? Who is so left to himself as to say so? Yet they can hardly pretend to put numbers out of the question, or maintain that they have nothing to do with the knowledge of God; for Plato,¹ their great authority, represents God as framing the world on numerical principles: and in our books also it is said to God, "Thou hast ordered all things in number, and measure, and weight."² The prophet also says, "Who bringeth out their host by number."³ And the Saviour says in the Gospel, "The very hairs of your head are all numbered."⁴ Far be it, then, from us to doubt that all number is known to Him "whose understanding," according to the Psalmist, "is infinite."⁵ The infinity of number, though there be no numbering of infinite numbers, is yet not incomprehensible by Him whose understanding is infinite. And thus, if everything which is comprehended is defined or made finite by the comprehension of him who knows it, then all infinity is in some ineffable way made finite to God, for it is comprehensible by His knowledge. Wherefore, if the infinity of numbers cannot be infinite to the knowledge of God, by which it is comprehended, what are we poor creatures that we should presume to fix limits to His knowledge and say that unless the same temporal thing be repeated by the same periodic revolutions, God cannot either foreknow His creatures that He may make them, or know them when He has made them? God, whose knowledge is simply manifold, and uniform in its variety, comprehends all incomprehensibles with so incomprehensible a comprehension that, though He willed always to make His later works novel and unlike what went before them, He could not produce them without order and foresight, nor conceive them suddenly, but by His eternal foreknowledge.

¹In the Timeus. ²Wisd. 11. 20. ³Isa. 40. 26.

⁴Matt. 10. 30. ⁵Ps. 147. 5. ⁶Ps. 148. 4.

18 AUGUSTINE: *City of God,* BK XV, CH 20, 414d-415b

Chap. 20. *How it is that Cain's line terminates in the eighth generation, while Noah, though descended from the same father, Adam, is found to be the tenth from him*

Some one will say, "If the writer of this history intended, in enumerating the generations from Adam through his son Seth, to descend through them to Noah, in whose time the deluge occurred, and from him again to trace the connected generations down to Abraham, with whom Matthew begins the pedigree of Christ the eternal King of the city of God, what did he intend by enumerating the generations from Cain, and to what terminus did he mean to trace them?" We reply, "To the deluge, by which the whole stock of the earthly city was destroyed, but repaired by the sons of Noah." For the earthly city and community of men who live after the flesh will never fail until the end of this world, of which our Lord says, "The children of this world generate, and are generated."⁴ But the city of God, which sojourns in this world, is conducted by regeneration to the world to come, of which the children neither generate nor are generated. In this world generation is common to both cities; though even now the city of God has many thousand citizens who abstain from the act of generation ; yet the other city also has some citizens who imitate these, though erroneously. For to that city belong also those who have erred from the faith, and introduced divers heresies; for they live according to man, not according to God. And the Indian gymnosophists, who are said to philosophize in the solitudes of India in a state of nudity, are its citizens; and they abstain from marriage. For continence is not a good thing, except when it is practised in the faith of the highest good, that is, God. Yet no one is found to have practised it before the deluge; for indeed even Enoch himself, the seventh from Adam, who is said to have been translated without dying, begat sons and daughters before he was translated, and among these was Methuselah, by whom the succession of the recorded generations is maintained.

Why, then, is so small a number of Cain's generations registered, if it was proper to trace them to the deluge, and if there was no such delay of the date of puberty as to preclude the hope of offspring for a hundred or more years? For if the author of this book had not in view some one to whom he might rigidly trace the series of generations, as he designed in those which sprang from Seth's seed to descend to Noah, and thence to start again by a rigid order, what need was there of omitting the first-born sons for the sake of descending to Lamech, in whose sons that line terminates—that is to say, in the eighth generation from Adam, or the seventh from Cain—as if from this point he had wished to pass on to another series, by which he might reach either the Israelitish people, among whom the earthly Jerusalem presented a prophetic figure of the heavenly city, or to Jesus

⁴Luke, 20. 34.

Christ, "according to the flesh, who is over all, God blessed for ever,"¹ the Maker and Ruler of the heavenly city? What, I say. was the need of this, seeing that the whole of Cain's posterity were destroyed in the deluge? From this it is manifest that they are the first-born sons who are registered in this genealogy. Why, then, are there so few of them? Their numbers in the period before the deluge must have been greater, if the date of puberty bore no proportion to their longevity, and they had children before they were a hundred years old. For supposing they were on an average thirty years old when they began to beget children, then, as there are eight generations, including Adam and Lamech's children, 8 times 30 gives 240 years; did they then produce no more children in all the rest of the time before the deluge? With what intention, then, did he who wrote this record make no mention of subsequent generations? For from Adam to the deluge there are reckoned, according to our copies of Scripture, 2262 years, and according to the Hebrew text. 1656 years. Supposing, then, the smaller number to be the true one, and subtracting from 1656 years 240, is it credible that during the remaining 1400 and odd years until the deluge the posterity of Cain begat no children?

But let any one who is moved by this call to mind that when I discussed the question, how it is credible that those primitive men could abstain for so many years from begetting children, two modes of solution were found—either a puberty late in proportion to their longevity, or that the sons registered in the genealogies were not the first-born, but those through whom the author of the book intended to reach the point aimed at, as he intended to reach Noah by the generations of Seth. So that, if in the generations of Cain there occurs no one whom the writer could make it his object to reach by omitting the first-born and inserting those who would serve such a purpose, then we must have recourse to the supposition of late puberty, and say that only at some age beyond a hundred years they became capable of begetting children, so that the order of the generations ran through the first-born, and filled up even the whole period before the deluge, long though it was. It is, however, possible that, for some more secret reason which escapes me. this city, which we say is earthly, is exhibited in all its generations down to Lamech and his sons, and that then the writer withholds from recording the rest which may have existed before the deluge. And without supposing so late a puberty in these men. there might be another reason for tracing the generations by sons who were not first-born, viz.. that the same city which Cain built, and named after his son Enoch, may have had a widely extended dominion and many kings, not reigning simultaneously, but successively, the reigning king begetting always his successor. Cain himself would be the first of these kings his son Enoch, in whose name the city in which he reigned was built, would be the second; the third Irad, whom Enoch begat ; the fourth Mehujael, whom Irad begat; the fifth Methusael. whom Mehujael begat; the sixth Lamech, whom Methusael begat, and who is the seventh from Adam through Cain. But it was not necessary that the first-born should succeed their fathers in the kingdom, but those would succeed who were recommended by the possession of some virtue useful to the earthly city, or who were chosen by lot, or the son who was best liked by his father would succeed by a kind of hereditary right to the throne. And the deluge may have happened during the lifetime and reign of Lamech, and may have destroyed him along with all other men, save those who were in the ark. For we cannot be surprised that, during so long a period from Adam to the deluge, and with the ages of individuals varying as they did. there should not be an equal number of generations in both lines, but seven in Cain's, and ten in Seth's for as I have already said. Lamech is the seventh from Adam, Noah the tenth; and in Lamech's case not one son only is registered, as in the former instances, but more, because it was uncertain which of them would have succeeded when he died, if there had intervened any time to reign between his death and the deluge.

But in whatever manner the generations of Cain's line are traced downwards, whether it be by firstborn sons or by the heirs to the throne, it seems to me that I must by no means omit to notice that, when Lamech had been set down as the seventh from Adam, there were named, in addition, as many of his children as made up this number to eleven, which is the number signifying sin ; for three sons and one daughter are added. The wives of Lamech have another signification, different from that which I am now pressing. For at present I am speaking of the children, and not of those by whom the children were begotten. Since, then, the law is symbolized by the number ten—whence that memorable Decalogue—there is no doubt that the number eleven, which goes beyond ten, symbolizes the transgression of the law, and consequently sin. For this reason, eleven veils of goat's skin were ordered to be hung in the tabernacle of the testimony, which served in the wanderings of God's people as an ambulatory temple. And in that haircloth there was a reminder of sins, because the goats were to be set on the left hand of the Judge; and therefore, when we confess our sins, we prostrate ourselves in haircloth, as if we were saying what is written in the psalm. "My sin is ever before me."¹ The progeny of Adam, then, by Cain the murderer, is completed in the number eleven, which symbolizes sin ; and this number itself is made up by a woman, as it was by the same sex that beginning was made of sin by which we all die. And it was committed that the pleasure of the flesh, which resists the spirit, might follow; and so Naamah, the daughter of Lamech, means "pleasure." But from Adam to Noah, in the line of Seth. There are ten generations. And to Noah three sons are added, of whom, while one fell into sin, two were blessed by their father; so that, if you deduct the reprobate and add the gracious sons to the number, you get twelve—a number signalized in the case of the patriarchs and of the apostles, and made up of the parts of the number seven multiplied into one another—for three times four, or four times three, give twelve. These things being so. I see that I must consider and mention how these two lines, which by their separate genealogies depict the two cities, one of earth-born, the other of regenerated persons, became afterwards so mixed and confused, that the whole human race, with the exception of eight persons, deserved to perish in the deluge.

¹Ps. 51. 3.

18 AUGUSTINE: *City of God,* BK XX, CH 7 535b-536d

Chap. 7. *What is written in the revelation of John regarding the two resurrections, and the thousand years, and what may reasonably be held on these points*

The evangelist John has spoken of these two resurrections in the book which is called the Apocalypse, but in such a way that some Christians do not understand the first of the two, and so construe the passage into ridiculous fancies. For the Apostle John says in the foresaid book, "And I saw an angel come down from heaven. . . . Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years."¹ Those who, on the strength of this passage, have suspected that the first resurrection is, future and bodily, have been moved, among other things, specially by the number of a thousand years, as if it were a fit thing that the saints should thus enjoy a kind of Sabbathrest during that period, a holy leisure after the labours of the six thousand years since man was created, and was on account of his great sin dismissed from the blessedness of Paradise into the woes of this mortal life, so that thus, as it is written, "One day is with the Lord as a thousand years, and a thousand years as one day,"² there

¹Rev. 20. 1-6.

should follow on the completion of six thousand years, as of six days, a kind of seventh-day Sabbath in the succeeding thousand years ; and that it is for this purpose the saints rise, viz., to celebrate this Sabbath. And this opinion would not be objectionable, if it were believed that the joys of the saints in that Sabbath shall be spiritual, and consequent on the presence of God; for I myself, too, once held this opinion. But, as they assert that those who then rise again shall enjoy the leisure of immoderate carnal banquets, furnished with an amount of meat and drink such as not only to shock the feeling of the temperate, but even to surpass the measure of credulity itself, such assertions can be believed only by the carnal. They who do believe them are called by the spiritual Chiliasts, which we may literally reproduce by the name Millenarians.³ It were a tedious process to refute these opinions point by point: we prefer proceeding to show how that passage of Scripture should be understood.

The Lord Jesus Christ Himself says, "No man can enter into a strong man's house, and spoil his goods, except he first bind the strong man"⁴—meaning by the strong man the devil, because he had power to take captive the human race; and meaning by his goods which he was to take, those who had been held by the devil in divers sins and iniquities, but were to become believers in Himself. It was then for the binding of this strong one that the apostle saw in the Apocalypse "an angel coming down from heaven, having the key of the abyss, and a chain in his hand. And he laid hold," he says, "on the dragon, that old serpent, which is called the devil and Satan, and bound him a thousand years"—that is, bridled and restrained his power so that he could not seduce and gain possession of those who were to be freed. Now the thousand years may be understood in two ways, so far as occurs to me: either because these things happen in the sixth thousand of years or sixth millennium (the latter part of which is now passing), as if during the sixth day, which is to be followed by a Sabbath which has no evening, the endless rest of the saints, so that, speaking of a part under the name of the whole, he calls the last part of the millennium—the part, that is, which had yet to expire before the end of the world—a thousand years ; or he used the thousand years as an equivalent for the whole duration of this world, employing the number of perfection to mark the fullness of

²II Pet. 3. 8-. ³Milliarii.

⁴Mark 3. 27; Vasa for goods.

time. For a thousand is the cube of ten. For ten times ten makes a hundred, that is, the square on a plane superficies. But to give this superfices height, and make it a cube, the hundred is again multiplied by ten, which gives a thousand. Besides, if a hundred is sometimes used for totality, as when the Lord said by way of promise to him that left all and followed Him, "He shall receive in this world an hundredfold";¹ of which the apostle gives, as it were, an explanation when he says, "As having nothing, yet possessing all things"²—for even of old it had been said, "The whole world is the wealth of a believer"— with how much greater reason is a thousand put for totality since it is the cube, while the other is only the square? And for the same reason we cannot better interpret the words of the psalm, "He hath been mindful of His covenant for ever, the word which He commanded to a thousand generations,"³ than by understanding it to mean "to all generations." "And he cast him into the abyss"—i.e., cast the devil into the abyss. By the abyss is meant the countless multitude of the wicked whose hearts are unfathomably deep in malignity against the Church of God; not that the devil was not there before, but he is said to be cast in thither, because, when prevented from harming believers, he takes more complete possession of the ungodly. For that man is more abundantly possessed by the devil who is not only alienated from God, but also gratuitously hates those who serve God. "And shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled." "Shut him up"—i.e., prohibited him from going out, from doing what was forbidden. And the addition of "set a seal upon him" seems to me to mean that it was designed to keep it a secret who belonged to the devil's party and who did not. For in this world this is a secret, for we cannot tell whether even the man who seems to stand shall fall, or whether he who seems to lie shall rise again. But by the chain and prison house of this interdict the devil is prohibited and restrained from seducing those nations which belong to Christ, but which he formerly seduced or held in subjection. For before the foundation of the world God chose to rescue these from the power of darkness, and to translate them into the kingdom of the Son of His love, as the apostle says.⁴ For what Christian is not aware that he seduces nations even now, and draws them with himself to eternal punishment,

¹Matt. 19. 29. ²II Cor. 6. 10. ³Ps. 105. 8.

⁴Col. 1. 13.

but not those predestined to eternal life? And let no one be dismayed by the circumstance that the devil often seduces even those who have been regenerated in Christ, and begun to walk in God's way. For "the Lord knoweth them that are His,"⁵ and of these the devil seduces none to eternal damnation. For it is as God, from Whom nothing is hid even of things future, that the Lord knows them ; not as a man, who sees a man at the present time (if he can be said to see one whose heart he does not see), but does not see even himself so far as to be able to know what kind of person he is to be. The devil, then, is bound and shut up in the abyss that he may not seduce the nations from which the Church is gathered, and which he formerly seduced before the Church existed. For it is not said "that he should not seduce any man," but "that he should not seduce the nations"—meaning, no doubt, those among which the Church exists—"till the thousand years should be fulfilled"— i.e., either what remains of the sixth day which consists of a thousand years, or all the years which are to elapse till the end of the world.

The words, "that he should not seduce the nations till the thousand years should be fulfilled." are not to be understood as indicating that afterwards he is to seduce only those nations from which the predestined Church is composed, and from seducing whom he is restrained by that chain and imprisonment; but they are used in conformity with that usage frequently employed in Scripture and exemplified in the psalm, "So our eyes wait upon the Lord our God, until He have mercy upon us"⁶—not as if the eyes of His servants would no longer wait upon the Lord their God when He had mercy upon them. Or the order of the words is unquestionably this, "And he shut him up and set a seal upon him, till the thousand years should be fulfilled" ; and the interposed clause, "that he should seduce the nations no more," is not to be understood in the connexion in which it stands, but separately, and as if added afterwards, so that the whole sentence might be read, "And He shut him up and set a seal upon him till the thousand years should be fulfilled, that he should seduce the nations no more"—i.e., he is shut up till the thousand years be fulfilled, on this account, that he may no more deceive the nations.

⁵II Tim. 2. 19. ⁶Ps. 123. 2.

18 AUGUSTINE: *City of God,* BK XXII, CH 30,618c-d

This Sabbath shall appear still more clearly if we count the ages as days, in accordance with the periods of time defined in Scripture, for that period will be found to be the seventh. The first age, as the first day, extends from Adam to the deluge; the second from the deluge to Abraham, equalling the first, not in length of time, but in the number of generations, there being ten in each. From Abraham to the advent of Christ there are, as the evangelist Matthew calculates, three periods, in each of which are fourteen generations— one period from Abraham to David, a second from David to the captivity, a third from the captivity to the birth of Christ in the flesh. There are thus five ages in all. The sixth is now passing, and cannot be measured by any number of generations, as it has been said, "It is not for you to know the times, which the Father hath put in His own power."⁶ After this period God shall rest as on the seventh day, when He shall give us (who shall be the seventh day) rest in Himself.⁷ But there is not now space to treat of these ages ; suffice it to say that the seventh shall be our Sabbath, which shall be brought to a close, not by an evening, but by the Lord's day, as an eighth and eternal day, consecrated by the resurrection of Christ and prefiguring the eternal repose not only of the spirit, but also of the body. There we shall rest and see, see and love, love and praise. This is what shall be in the end without end. For what other end do we propose to ourselves than to attain to the kingdom of which there is no end?

I think I have now. by God's help, discharged my obligation in writing this large work. Let those who think I have said too little, or those who think I have said too much, forgive me; and let those who think I have said just enough join me in giving thanks to God. Amen.

⁶Acts, 1. 7.

⁷See bk. xx, Chaps. 6-10.

18 AUGUSTINE: *Christian Doctrine,* BK II, CH 16, 644d-645d

Chap. 16. *The knowledge both of language and things is helpful for the understanding of figurative expressions*

23. In the case of figurative signs, again, if ignorance of any of them should chance to bring the reader to a stand-still, their meaning is to be traced partly by the knowledge of languages, partly by the knowledge of things. The pool of Siloam. for example, where the man whose eyes our Lord had anointed with clay made out of spittle was commanded to wash, has a figurative significance, and undoubtedly conveys a secret sense; but yet if the evangelist had not interpreted that name,¹ a meaning so important would lie unnoticed. And we cannot doubt that, in the same way, many Hebrew names which have not been interpreted by the writers of those books, would, if any one could interpret them, be of great value and service in solving the enigmas of Scripture. And a number of men skilled in that language have conferred no small benefit on posterity by explaining all these words without reference to their place in Scripture, and telling us what Adam means, what Eve, what Abraham, what Moses, and also the names of places, what Jerusalem signifies, or Sion, or Sinai, or Lebanon, or Jordan, and whatever other names in that language we are not acquainted with. And when these names have been investigated and explained, many figurative expressions in Scripture become clear.

¹John, 9. 7.

24. Ignorance of things, too. renders figurative expressions obscure, as when we do not know the nature of the animals, or minerals, or plants, which are frequently referred to in Scripture by way of comparison. The fact so well known about the serpent, for example, that to protect its head it will present its whole body to its assailants—how much light it throws upon the meaning of our Lord's command that we should be wise as serpents;² that is to say, that for the sake of our head, which is Christ, we should willingly offer our body to the persecutors, lest the Christian faith should, as it were, be destroyed in us. if to save the body we deny our God! Or again, the statement that the serpent gets rid of its old skin by squeezing itself through a narrow hole, and thus acquires new strength—how appropriately it fits in with the direction to imitate the wisdom of the serpent, and to put off the old man, as the apostle says, that we may put on the new;³ and to put it off, too. by coming through a narrow place, according to the saying of our Lord, "Enter ye in at the strait gate !"⁴ As, then, knowledge of the nature of the serpent throws light upon many metaphors which Scripture is accustomed to draw from that animal, so ignorance of other animals, which are no less frequently mentioned by way of comparison, is a very great drawback to the reader. And so in regard to minerals and plants: knowledge of the carbuncle, for instance, which shines in the dark, throws light upon many of the dark places in books too, where it is used metaphorically; and ignorance of the beryl or the adamant often shuts the doors of knowledge. And the only reason why we find it easy to understand that perpetual peace is indicated by the olive branch which the dove brought with it when it returned to the ark,⁵ is that we know both that the smooth touch of olive oil is not easily spoiled by a fluid of another kind, and that the tree itself is an evergreen. Many, again, by reason of their ignorance of hyssop, not knowing the virtue it has in cleansing the lungs, nor the power it is said to have of piercing rocks with its roots, although it is a small and insignificant plant, cannot make out why it is said, "Purge me with hyssop, and I shall be clean."⁶

²Matt. 10. 16. ³Eph. 4. 22. ⁴Matt. 7. 13.

⁵Gen. 8. 11. ⁶Ps. 51. 7.

18 AUGUSTINE: *Christian Doctrine,* BK III, CH 35 672a-d

Chap. 35. *The fifth rule of Tichonius*

50. The fifth rule Tichonius lays down is one he designates of times—a rule by which we can frequently discover or conjecture quantities of time which are not expressly mentioned in Scripture. And he says that this rule applies in two ways: either to the figure of speech called synecdoche, or to legitimate numbers. The figure synecdoche either puts the part for the whole, or the whole for the part. As, for example, in reference to the time when, in the presence of only three of His disciples, our Lord was transfigured on the mount, so that His face shone as the sun. and His raiment was white as snow, one evangelist says that this event occurred "after eight days,"² while another says that it occurred "after six days."³ Now both of these statements about the number of days cannot be true, unless we suppose that the writer who says "after eight days," counted the latter part of the day on which Christ uttered the prediction and the first part of the day on which he showed its fulfilment as two whole days ; while the writer who says "after six days," counted only the whole unbroken days between these two. This figure of speech, which puts the part for the whole, explains also the great question about the resurrection of Christ. For unless to the latter part of the day on which He suffered we join the previous night, and count it as a

²Luke, 9. 28.

³Matt. 17. 1 ; Mark, 9. 2.

whole day. and to the latter part of the night in which He arose we join the Lord's day which was just dawning, and count it also a whole day, we cannot make out the three days and three nights during which He foretold that He would be in the heart of the earth.⁴

51. In the next place, our author calls those numbers legitimate which Holy Scripture more highly favours, such as seven, or ten, or twelve, or any of the other numbers which the diligent reader of Scripture soon comes to know. Now numbers of this sort are often put for time universal; as, for example, "Seven times in the day do I praise Thee," means just the same as "His praise shall continually be in my mouth."⁵ And their force is exactly the same, either when multiplied by ten, as seventy and seven hundred (whence the seventy years mentioned in Jeremiah may be taken in a spiritual sense for the whole time during which the Church is a sojourner among aliens);⁶ or when multiplied into themselves, as ten into ten gives one hundred, and twelve into twelve gives one hundred and forty-four, which last number is used in the Apocalypse to signify the whole body of the saints.⁷ Hence it appears that it is not merely questions about times that are to be settled by these numbers, but that their significance is of much wider application, and extends to many subjects. That number in the Apocalypse, for example, mentioned above, has not reference to times, but to men.

⁴Matt. 12. 40. ⁵Cf. Ps. 119. 164. with 34. 2.

⁶6Jer. 25. 11. ⁷Rev. 7. 4.

# **19 AQUINAS: *Summa Theologica,* PART I, Q 5, A 5, REP I 26c-27c; Q 74, A 3, REP 3 375a- 377a,c**

19 AQUINAS: *Summa Theologica,* PART I, Q 5, A 5, REP I 26c-27c

Article 5. *Whether the Notion of Good Consists in Mode, Species, and Order?*

*We proceed thus to the Fifth Article*: It seems that the notion of good does not consist in mode, species, and order.

Objection 1. For good and being differ logically, as we said above (a. i). But mode, species, and order seem to belong to the notion of being, for it is written : Thou hast ordered all things in measure, and number, and weight (Wisd 11. 21) . And to these three can be reduced species, mode, and order, as Augustine says (Gen. ad lit. iv, 3).³ "Measure marks the mode of everything, number gives it its species, and weight gives it rest and stability." Therefore the notion of good does not consist in mode, species, and order.

Obj. 2. Further, mode, species, and order are themselves goods. Therefore if the notion of good consists in mode, species, and order, then every mode must have its own mode, species, and order. The same would be the case with species and order in endless succession.

Obj. 3. Further, evil is the privation of mode, species, and order. But evil is not the total absence of good. Therefore the notion of good does not consist in mode, species, and order.

Obj. 4. Further, that in which the nature of good consists cannot be spoken of as evil. Yet we can speak of an evil mode, species, and order. Therefore the notion of good does not consist in mode, species, and order.

Obj. 5. Further, mode, species, and order are caused by weight, number, and measure, as appears from the quotation from Augustine. But not every good thing has weight, number, and measure; for Ambrose says (Hexam. i, 9):⁴ "It is of the nature of light not to have been created in number, weight, and measure." Therefore the notion of good does not consist in mode, species, and order.

On the contrary, Augustine says (De Nat. Boni, iii):⁵ These three—mode, species, order— as common good things, are in everything God has made; thus, where these three abound the things are very good; where they are less, the things are less good ; where they do not exist at all, there can be nothing good." But this would not be unless the notion of good consisted in them. Therefore the notion of goodness consists in mode, species, and order.

I answer that, Everything is said to be good

³PL 34, 299. ⁴PL 14, 154. ⁵PL 42, 553.

so far as it is perfect, for in that way it is desifable (as shown above, aa. i, 3). Now a thing is said to be perfect if it lacks nothing according to the mode of its perfection. But since everything is what it is by its form (and since the form presupposes certain things, and from the form certain things necessarily follow), in order for a thing to be perfect and good it must have a form, together with all that precedes and follows upon that form. Now the form presupposes determination or commensuration of its principles, whether material or efficient, and this is signified by the mode; hence it is said that "the measure marks the mode." But the form itself is signified by the species, for everything is placed in its species by its form. Hence the number is said to give the species, for "definitions signifying species are like numbers," according to the Philosopher;¹ for as a unit added to or taken from a number, changes its species, so a difference added to or taken from a definition, changes its species. Further, upon the form follows an inclination to the end, or to an action, or something of the sort; for everything, in so far as it is in act, acts and tends towards that which is in accordance with its form, and this pertains to weight and order. Hence the notion of good, so far as it consists in perfection, consists also in mode, species, and order.

Reply Obj. 1. These three only follow upon being in so far as it is perfect, and according to this perfection is it good.

Reply Obj. 2. Mode, species, and order, are said to be good, and to be beings, not as though they themselves were subsistences, but because it is through them that other things are both beings and good. Hence they have no need of other things whereby they are good, for they are spoken of as good, not as though formally constituted so by something else, but as formally constituting others good; thus whiteness is not said to be a being as though it were by anything else, but because by it something else has accidental being, as a thing that is white.

Reply Obj. 3. Every being is consequent upon some form. Hence, according to every being of a thing is its mode, species, order. Thus, a man has a mode, species, and order, as a man ; and another mode, species, and order, as he is white, virtuous, learned, and so on, according to everything predicated of him. But evil deprives a thing of some sort of being, as blindness deprives us of that being which is sight ; yet it does not destroy every mode, species, and order, but only such as follow upon the being of sight.

¹Metaphysics, VIII, 3 (1043ᵇ34).

Reply Obj. 4. Augustine says (De Nat. Boni, xxii),² "Every mode, as mode, is good" (and the same can be said of species and order). "But an evil mode, species, and order are so called as being less than they ought to be, or as not belonging to that to which they ought to belong. Therefore they are called evil, because they are out of place and incongruous."

Reply Obj. 5. The nature of light is spoken of as being without number, weight, and measure not absolutely, but in comparison with corporeal things, because the power of light extends to all corporeal things, since it is an active quality of the first body that causes change, that is, the heavens.

²PL 42, 558.

19 AQUINAS: *Summa Theologica,* PART I, Q 74, A 3, REP 3 375a- 377a,c

Article 3. *Whether Scripture Uses Suitable Words to Express the Work of the Six Days?*

*We proceed thus to the Third Article*: It would seem that Scripture does not use suitable words to express the works of the six days.

Objection 1. For as light, the firmament, and other similar works were made by the Word of God. so were the heaven and the earth. For all things were made by Him (John 1. 3). Therefore in the creation of heaven and earth, as in the other works, mention should have been made of the Word of God.

Obj. 2. Further, the water was created by God. yet its creation is not mentioned. Therefore the creation of the world is not sufficiently described.

Obj. 3. Further, it is said (Gen. I. 31): God saw all the things that He had made, and they were very good. It ought, then, to have been said of each work. God saw that it was good. The omission, therefore, of these words in the work of creation and in that of the second day, is not fitting.

Obj. 4. Further, the Spirit of God is God Himself. But it does not befit God to move and to occupy place. Therefore the words. The Spirit of God moved over the waters, are unsuitable.

Obj. 5. Further, what is already made is not made over again. Therefore to the words. God said: Let the firmament be made . . . and it was so, it is superfluous to add, God made the firmament. And the like is to be said of other works.

Obj. 6. Further, evening and morning do not sufficiently divide the day. since the day has many parts. Therefore the words, The evening and morning were the second day or, the third day, are not suitable.

Obj. 7. Further, first, not one, corresponds to second and third. It should therefore have been said that. The evening and the morning were the first day. rather than one day.

Reply Obj. 1. According to Augustine (Gen.ad lit. I. 4),² the person of the Son is mentioned both in the first creation of the world, and in its distinction and adornment, but differently in either place. For distinction and adornment belong to the work by which the world receives its form. But as the giving form to a work of art is by means of the form of the art in the mind of the artist, which may be called his intelligible word, so the giving form to every creature is by the word of God; and for this reason in the works of distinction and adornment the Word is mentioned. But in creation the Son is mentioned as the beginning, by the words. In the beginning God created, since by creation is understood the production of formless matter. But according to those who hold that the elements were created from the first under their proper forms, another explanation must be given: and therefore Basil says (Horn, ii and iii in Hexaem.)³ that the words. God said, signify a Divine command. Such a command, however, could not have been given before creatures had been produced that could obey it.

Reply Obj. 2. According to Augustine.⁴ by the heaven is understood the formless spiritual nature, and by the earth, the formless matter of all bodies, and thus no creature is omitted. But. according to Basil (Horn, i in Hexaem.).⁵ the heaven and the earth, as ''the two extremes." are alone mentioned, the intervening things being left to be understood, since all these move heavenwards, if light, or earthwards, if heavy. And others say\* that under the word. earth. Scripture is accustomed to include all the four elements, as (Ps. 14S. 7. 8) after the words, Praise the Lord from the earth, is added, fire, hail, snow, and ice.

Reply Obj. 3. In the account of the creation there is found something to correspond to the words, God saw that it was good, used in the work of distinction and adornment, and this appears from the consideration that the Holy

²PL 34. 249. ³PG 29,45, 53.

⁴Gen. ad lit., I, I (PL 34. 247), chaps. 4, 9 (249, 252).

⁵PG 29, 17.

⁶Peter Lombard. Sent., 11. d. XII, chap. 1 (QR 1, 358); Maimonides, Guide, 11, 50 (FR 213).

Spirit is Love. Now. there are two things, says Augustine (Gen. ad lit. I, 8)¹ on account of which God loves His creatures, their existence and their permanence. That they might then exist, and exist permanently, the Spirit of God, it is said, moved over the waters—that is to say, over that formless matter, signified by water, even as the love of the artist moves over the materials of his art, that out of them he may form his work. And the words, God saw that it was good, signify that the things that He had made were to endure, since they express a certain satisfaction taken by God in His works, as of an artist in his art: not as though He knew the creature otherwise, or that the creature was pleasing to Him otherwise than before He made it. Thus in either work, of creation and of formation, the Trinity of Persons is implied. In creation the Person of the Father is indicated by God the Creator, the Person of the Son by the beginning, in which He created, and the Person of the Holy Ghost by the Spirit that moved over the waters. But in the formation, the Person of the Father is indicated by God that speaks, the Person of the Son by the Word in Which He speaks, and the Person of the Holy Spirit by the satisfaction with which God saw that what was made was good.

And if the words, God saw that it was good, are not said of the work of the second day, this is because the work of distinguishing the waters was only begun on that day, but perfected on the third. Hence these words that are said of the third day refer also to the second. Or it may be that Scripture does not use these words of approval of the second day's work, because this is concerned with the distinction of things not evident to mankind. Or, again, because by the firmament is understood absolutely the cloudy region of the air, which is not one of the permanent parts of the universe, nor of the principal parts of the world. The above three reasons are given by Rabbi Moses,² others give a mystical reason derived from numbers, and according to these³ the work of the second day is not marked with approval because the second number recedes from unity.

Reply Obj. 4. Rabbi Moses (ibid.) understands by the Spirit of the Lord, the air or the wind, as Plato also did,⁴ and says that it is so called according to the custom of Scripture, in which these things are throughout attributed to

¹PL 34, 251. ²Guide, 11. 30 (FR 213).

³Glossa ordin., super Gen. 1, 6 (1, 25B); Jerome, Adver. Jovin., 1, 16 (PL 23, 246).

⁴See Q. LXVI, a. 1, Ans. 5.

God. But according to the holy writers, the Spirit of the Lord signifies the Holy Ghost, Who is said to move over the water—that is to say, over what Augustine holds ⁵ to mean ''formless matter," lest it should be supposed that God loved of necessity the works He was to produce, as though He stood in need of them. For love of that kind is subject to, not superior to, the object of love. Moreover, it is fittingly implied that the Spirit moved over that which was incomplete and unfinished, since that movement is not one of place, but of pre-eminent power, as Augustine says (Gen. ad lit. i, 7).⁶ It is the opinion, however, of Basil (Horn, ii in Hexaem.)⁷ that the Spirit moved over the element of water, "fostering and quickening its nature and impressing vital power, as the hen broods over her chickens." For water has especially a life-giving power, since many animals are generated in water, and the seed of all animals is liquid. Also the life of the soul is given by the water of baptism, according to John 3. 5: Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

Reply Obj. 5. According to Augustine (Gen. ad lit. ii, 8),⁸ these three phrases denote the threefold being of creatures; first, their being in the Word, denoted by the command Let . . . be made; secondly, their being in the angelic mind, signified by the words, It was . . . done; thirdly, their being in their proper nature, by the words He made. And because the formation of the angels is recorded on the first day, it was not necessary there to add. He made. It may also be said, following other writers,⁹ that the words, He said, and, Let . . . be made, denote God's command, and the words, It was done, the fulfilment of that command. But as it was necessary, for the sake of those especially who have asserted that all visible things were made by the angels.¹⁰ to mention how things were made, it is added, in order to remove that error, that God Himself made them. Hence, in each work, after the words, It was done, some act of God is expressed by some such words as, He made, or, He divided, or, He called.

Reply Obj. 6. According to Augustine (Gen. ad lit. iv, 22),¹¹ by the evening and the morning are understood the evening and the morn-

⁵De Gen. contra Manich., I, 7 (PL 34, 179).

⁶PL 34, 251. ⁷PG 29, 44. ⁸PL 34, 269.

⁹Basil, Chrysostom, Ambrose, Bede.

¹⁰St. Thomas names Menandrianus in Expos, in 1, Decretal, Op. xxiii (MD iv, 333); cf. Aug., De Eaeres, 2 (PL 42, 26).

¹¹PL 34, 312.

ing knowledge of the angels, which has been explained (q. lviii, a. 6, 7). But. according to Basil (Horn, ii in Hexnem.),¹ the entire period takes its name, as is customary, from its more important part, the day. An instance of this is found in the words of Jacob, The days of my pilgrimage, where night is not mentioned at all. But the evening and the morning are mentioned as being the ends of the day. since day begins with morning and ends with evening, or because evening denotes the beginning of night, and morning the beginning of day. It seems fitting, also, that where the first distinction of creatures is described, divisions of time should be denoted only by what marks their beginning. And the reason for mentioning the evening first is that as the evening ends the day, which begins with the light, the termination of the light at evening precedes the termination of the darkness, which ends with the morning. But Chrysostom's explanation is that thereby it is intended to show that the natural day does not end with the evening, but with the morning (Horn, v in Gen.).²

Reply Ob). 7. The words one day are used when day is first instituted, to denote that one day is made up of twenty-four hours. Hence, by mentioning "one," the measure of a natural day is fixed. Another reason may be to signify that a day is completed by the return of the sun to the point from which it commenced its course. And yet another, because at the completion of a week of seven days, the first day returns, which is one with the eighth day. The three reasons assigned above are those given by Basil (Horn, ii in Hexaem.)³

¹PG 29, 49. ²PG 53.52. ³PG 29,49.

# **20 AQUINAS: *Summa Theologica,* PART III SUPPL, Q 96, A 4 1054b-1055c**

Article 4. *Whether Three Fruits Are Fittingly Assigned to the Three Parts of Continence?*

*We proceed thus to the Fourth Article*: It would seem that three fruits are unfittingly assigned to the three parts of continence.

Objection 1. For twelve fruits of the Spirit are assigned, charity, joy, peace, etc. (Gal. 5. 22). Therefore it seems that we should assign only three.

Obj. 2. Further, Fruit denotes a special reward. Now the reward assigned to virgins, widows, and married persons is not a special reward, because all who are to be saved are comprised under one of these three, since no one is saved who lacks continence, and continence is adequately divided by these three. Therefore three fruits are unfittingly assigned to these three.

Obj. 3. Further, Just as widowhood surpasses conjugal continence, so does virginity surpass widowhood. But the excess of sixtyfold over thirtyfold is not as the excess of a hundredfold over sixtyfold; neither in arithmetical proportion, since sixty exceeds thirty by thirty, and a hundred exceeds sixty by forty ; nor in geometrical proportion, since sixty is twice thirty and a hundred surpasses sixty as containing the whole and two-thirds of it. Therefore the fruits are unfittingly adapted to the degrees of continence.

Obj. 4. Further, The statements contained in Holy Writ stand for all time : Heaven and earth shall pass away, but My words shall not pass away (Luke 21. 33), whereas human institutions are liable to change every day. Therefore human institutions are not to be taken as a criterion of the statements of Holy Writ, and it would seem in consequence that the explanation of these fruits given by Bede is unfitting. For he says {Expos, in Luc. 3. 8)² that "the thirtyfold fruit is assigned to married persons, because in the signs drawn on the 'abacus' the number 30 is denoted by the thumb and index finger touching one another at the tips as though kissing one another, so that the number 30 denotes the embraces of married persons. The number 60 is denoted by the contact of the index finger above the middle joint of the thumb, so that the index finger by lying over the thumb and weighing on it, signifies the burden which widows have to bear in this world. When, however, in the course of enumeration we come to the number 100 we pass from the left to the right hand, so that the number 100 denotes virginity, which has a share in the angelic excellence; for the angels are on the right hand, that is, in glory, while we are on the left on account of the imperfection of the present life.

I answer that. By continence, to which the fruit corresponds, man is brought to a kind of spiritual nature, by withdrawing from carnal things. Consequently various fruits are distinguished according to the various manners of the spirituality resulting from continence. Now there is a certain spirituality which is necessary, and one which is superabundant. The spirituality that is necessary consists in the rectitude of the spirit not being disturbed by the pleasures of the flesh, and this obtains when one makes use of carnal pleasures according to the order of right reason. This is the spirituality of married persons. Spirituality is superabundant when a man withdraws himself entirely from those carnal pleasures which stifle the spirit. This may be done in two ways : either in respect of all time past, present, and future, and this is the spirituality of virgins; or in respect of a particular time, and this is the spirituality of widows.

²PL 92, 432; see Jerome, Adv. Jovin. (PL 23, 223).

Accordingly to those who keep conjugal continence, the thirtyfold fruit is awarded; to those who keep the continence of widows, the sixtyfold fruit; and to those who keep virginal continence, the hundredfold fruit, and this for the reason given by Bede quoted above, although another motive may be found in the very nature of the numbers. For 30 is the product of 3 multiplied by 10. Now 3 is the number of everything, as stated in the book on the Heavens,¹ and contains a certain perfection common to all, namely of beginning, middle, and end. Therefore the number 30 is fittingly assigned to married persons, in whom no other perfection is added to the observance of the Decalogue, signified by the number 10, than the common perfection without which there is no salvation. The number six the multiplication of which by 10 amounts to 60 has perfection from its parts, being the aggregate of all its parts taken together. Therefore it corresponds fittingly to widowhood, in which we find perfect withdrawal from carnal pleasures as to all its circumstances (which are the parts so to speak of a virtuous act), since widowhood uses no carnal pleasures in connexion with any person, place, or any other circumstance, which was not the case with conjugal continence. The number 100 corresponds fittingly to virginity, because the number 10 of which 100 is a multiple is the limit of numbers, and in like manner virginity occupies the limit of spirituality, since no further spirituality can be added to it. The number 100 also being a square number has perfection from its figure, for a square figure is perfect through being equal on all sides, since all its sides are equal. Therefore it is adapted to virginity in which incorruption is found equally as to all times.

Reply Obj. 1. Fruit is not taken there in the sense in which we are taking it now.

Reply Obj. 2. Nothing obliges us to hold that fruit is a reward that is not common to all who will be saved. For not only the essential reward is common to all, but also a certain accidental reward, such as joy in those works without which one cannot be saved. Yet it may be said that the fruits are not becoming to all who will be saved, as is evidently the case with those who repent in the end after leading an incontinent life, for to such no fruit is due but only the essential reward.

Reply Obj. 3. The distinction of the fruits is to be taken according to the species and figures of the numbers rather than according to their quantity. Nevertheless even if we regard the excess in point of quantity, we may find an explanation. For the married man abstains only from one that is not his, the widow from both hers and not hers, so that in the latter case we find the notion of double, just as 60 is the double of 30. Again 100 is 60+40, which latter number is the product of 4X10, and the number 4 is the first solid and square number. Thus the addition of this number is fitting to virginity, which adds perpetual incorruption to the perfection of widowhood.

Reply Obj. 4. Although these numerical signs are a human institution, they are founded somewhat on the nature of things, in so far as the numbers are denoted in gradation, according to the order of the aforesaid joints and contacts.

¹Aristotle, I, I (268ᵃ9).

# **21 DANTE: Divine Comedy**

# **36 STERNE: *Tristram Shandy,* 259a-b**

"Alas! Conscience had something else to do all this time, than break in upon him; as Elijah reproached the god Baal,—this domestic god 'was either talking, or pursuing, or was in a journey, or peradventure he slept and could not be awoke.'

"Perhaps He was gone out in company with Honour to fight a duel: to pay off some debt at play;—or dirty annuity, the bargain of his lust; Perhaps Conscience all this time was engaged at home, talking aloud against petty larceny, and executing vengeance upon some such puny crimes as his fortune and rank of life secured him against all temptation of committing; so that he lives as merrily"—[If he was of our church, tho', quoth Dr. Slop, he could not]—"sleeps as soundly in his bed;—and at last meets death as unconcernedly;—perhaps much more so, than a much better man." [All this is impossible with us, quoth Dr. Slop, turning to my father, the case could not happen in our church,—It happens in ours, however, replied my father, but too often. I own, quoth Dr. Slop, (struck a little with my father's frank acknowledgment)—that a man in the Romish church may live as badly;—but then he cannot easily die so. 'Tis little matter, replied my father, with an air of indifference,—how a rascal dies. I mean, answered Dr. Slop, he would be denied the benefits of the last sacraments. Pray how many have you in all, said my uncle Toby,—for I always forget? Seven, answered Dr. Slop. Humph!—said my uncle Toby; tho' not accented as a note of acquiescence,—but as an interjection of that particular species of surprise, when a man in looking into a drawer, finds more of a thing than he expected.—Humph! replied my uncle Toby. Dr. Slop, who had an ear, understood my uncle Toby as well as if he had wrote a whole volume against the seven sacraments. Humph! Replied Dr. Slop, (stating my uncle Toby's argument over again to him) Why, Sir, are there not seven cardinal virtues?—Seven mortal sins? — Seven golden candlesticks?—Seven heavens?—'Tis more than I know, replied my uncle Toby. Are there not seven wonders of the world? Seven days of the creation ? Seven planets ? Seven plagues ? That there are, quoth my father with a most affected gravity. But prithee, continued he, go on with the rest of thy characters, Trim.]

"Another is sordid, unmerciful," (here Trim waved his right hand) "a strait-hearted, selfish wretch, incapable either of private friendship or public spirit. Take notice how he passes by the widow and orphan in their distress, and sees all the miseries incident to human life without a sigh or a prayer." [An' please your honours, cried Trim, I think this a viler man than the other.]

"Shall not conscience rise up and sting him on such occasions? - No; thank God there is no occasion, T pay every man his own;—I have no fornication to answer to my conscience;—no faithless vows or promises to make up;—I have debauched no man's wife or child; thank God, I am not as other men, adulterers, unjust, or even as this libertine, who stands before me.'

# **51 TOLSTOY: *War and Peace,* BK VI, 248b-c; BK IX, 377c-378c**

51 TOLSTOY: *War and Peace,* BK VI, 248b-c

CHAPTER X

Pierre went on with his diary, and this is what he wrote in it during that time:

24th November

Got up at eight, read the Scriptures, then went to my duties. [By Joseph Alexeevich's advice Pierre had entered the service of the state and served on one of the committees.] Returned home for dinner and dined alone—the countess had many visitors I do not like. I ate and drank moderately and after dinner copied out some passages for the Brothers. In the evening I went down to the countess and told a funny story about B., and only remembered that I ought not to have done so when everybody laughed loudly at it.

I am going to bed with a happy and tranquil mind. Great God, help me to walk in Thy paths, (1) to conquer anger by calmness and deliberation, (2) to vanquish lust by self-restraint and repulsion, (3) to withdraw from worldliness, but not avoid (a) the service of the state, (b) family duties, (c) relations with my friends, and (d) the management of my affairs.

27th November

I got up late. On waking I lay long in bed yielding to sloth. O God, help and strengthen me that I may walk in Thy ways! Read the Scriptures, but without proper feeling. Brother Urusov came and we talked about worldly vanities. He told me of the Emperor's new projects. I began to criticize them, but remembered my rules and my benefactor's words—that a true Freemason should be a zealous worker for the state when his aid is required and a quiet onlooker when not called on to assist. My tongue is my enemy. Brothers G. V. and O. visited me and we had a preliminary talk about the reception of a new Brother. They laid on me the duty of Rhetor. I feel myself weak and unworthy. Then our talk turned to the interpretation of the seven pillars and steps of the Temple, the seven sciences, the seven virtues, the seven vices, and the seven gifts of the Holy Spirit. Brother O. was very eloquent. In the evening the admission took place. The new decoration of the premises contributed much to the magnificence of the spectacle. It was Boris Drubetskoy who was admitted. I nominated him and was the Rhetor. A strange feeling agitated me all the time I was alone with him in the dark chamber. I caught myself harboring a feeling of hatred toward him which I vainly tried to overcome. That is why I should really like to save him from evil and lead him into the path of truth, but evil thoughts of him did not leave me. It seemed to me that his object in entering the Brotherhood was merely to be intimate and in favor with members of our lodge. Apart from the fact that he had asked me several times whether N. and S. were members of our lodge (a question to which I could not reply) and that according to my observation he is incapable of feeling respect for our holy order and is too preoccupied and satisfied with the outer man to desire spiritual improvement, I had no cause to doubt him, but he seemed to me insincere, and all the time I stood alone with him in the dark temple it seemed to me that he was smiling contemptuously at my words, and I wished really to stab his bare breast with the sword I held to it. I could not be eloquent, nor could I frankly mention my doubts to the Brothers and to the Grand Master. Great Architect of Nature, help me to find the true path out of the labyrinth of lies!

After this, three pages were left blank in the diary, and then the following was written:

I have had a long and instructive talk alone with Brother V., who advised me to hold fast by Brother A. Though I am unworthy, much was revealed to me. Adonai is the name of the creator of the world. Elohim is the name of the ruler of all. The third name is the name unutterable which means the All. Talks with Brother V. strengthen, refresh, and support me in the path of virtue. In his presence doubt has no place. The distinction between the poor teachings of mundane science and our sacred all-embracing teaching is clear to me. Human sciences dissect everything to comprehend it, and kill everything to examine it. In the holy science of our order all is one, all is known in its entirety and life. The Trinity—the three elements of matter— are sulphur, mercury, and salt. Sulphur is of an oily and fiery nature; in combination with salt by its fiery nature it arouses a desire in the latter by means of which it attracts mercury, seizes it, holds it, and in combination produces other bodies. Mercury is a fluid, volatile, spiritual essence. Christ, the Holy Spirit, Him! . . .

51 TOLSTOY: *War and Peace,* BK IX, 377c-378c

CHAPTER XIX

From the day when Pierre, after leaving the Rostovs' with Natasha's grateful look fresh in his mind, had gazed at the comet that seemed to be fixed in the sky and felt that something new was appearing on his own horizon—from that day the problem of the vanity and uselessness of all earthly things, that had incessantly tormented him, no longer presented itself. That terrible question "Why?" "Wherefore?" which had come to him amid every occupation, was now replaced, not by another question or by a reply to the former question, but by her image. When he listened to, or himself took part in, trivial conversations, when he read or heard of human baseness or folly, he was not horrified as formerly, and did not ask himself why men struggled so about these things when all is so transient and incomprehensible—but he remembered her as he had last seen her, and all his doubts vanished—not because she had answered the questions that had haunted him, but because his conception of her transferred him instantly to another, a brighter, realm of spiritual activity in which no one could be justified or guilty—a realm of beauty and love which it was worth living for. Whatever worldly baseness presented itself to him, he said to himself:

"Well, supposing N. N. has swindled the country and the Tsar, and the country and the Tsar confer honors upon him, what does that matter? She smiled at me yesterday and asked me to come again, and I love her, and no one will ever know it." And his soul felt calm and peaceful.

Pierre still went into society, drank as much and led the same idle and dissipated life, because besides the hours he spent at the Rostovs' there were other hours he had to spend somehow, and the habits and acquaintances he had made in Moscow formed a current that bore him along irresistibly. But latterly, when more and more disquieting reports came from the seat of war and Natasha's health began to improve and she no longer aroused in him the former feeling of careful pity, an ever-increasing restlessness, which he could not explain, took possession of him. He felt that the condition he was in could not continue long, that a catastrophe was coming which would change his whole life, and he impatiently sought everywhere for signs of that approaching catastrophe. One of his brother Masons had revealed to Pierre the following prophecy concerning Napoleon, drawn from the Revelation of St. John.

In chapter 13, verse 18, of the Apocalypse, it is said:

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

And in the fifth verse of the same chapter:

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

The French alphabet, written out with the same numerical values as the Hebrew, in which the first nine letters denote units and the others tens, will have the following significance:

a b e d e f g h i k

1 2 3 4 5 6 7 8 9 10

1 m n p q r s

20 30 40 50 60 70 80 90

t u V w x y

100 110 120 130 140 150

z

160

Writing the words L'Empereur Napoleon in numbers, it appears that the sum of them is 666,¹ and that Napoleon was therefore the beast foretold in the Apocalypse. Moreover, by applying the same system to the words quarantedeux,² which was the term allowed to the beast that "spoke great things and blasphemies," the same number 666 was obtained; from which it followed that the limit fixed for Napoleon's power had come in the year 1812 when the French emperor was forty-two. This prophecy pleased Pierre very much and he often asked himself what would put an end to the power of the beast, that is, of Napoleon, and tried by the same system of using letters as numbers and adding them up, to find an answer to the question that engrossed him. He wrote the words L'Empereur Alexandre, La nation russe and added up their numbers, but the sums were either more or less than 666. Once when making such calculations he wrote down his own name in French, Comte Pierre Besouhoff, but the sum of the numbers did not come right. Then he changed the spelling, substituting a z for the s and adding de and the article le, still without obtaining the desired result. Then it occurred to him: if the answer to the question were contained in his name, his nationality would also be given in the answer. So he wrote Le russe Besuhof and adding up the numbers got 671. This was only five too much, and five was represented by e, the very letter elided from the article le before the word Empereur. By omitting the e, though incorrectly, Pierre got the answer he sought. L'russe Besuhof made 666. This discovery excited him. How, or by

¹Including a 5 for the letter e dropped by elision from the le before Empereur.—Tr.

²Forty- two.

what means, he was connected with the great event foretold in the Apocalypse he did not know, but he did not doubt that connection for a moment. His love for Natasha, Antichrist, Napoleon, the invasion, the comet, 666, L'EmpereurNapoleon, and L'russe Besuhof—all this had to mature and culminate, to lift him out of that spellbound, petty sphere of Moscow habits in which he felt himself held captive, and lead him to a great achievement and great happiness.

On the eve of the Sunday when the special prayer was read, Pierre had promised the Rostovs to bring them, from Count Rostopchin whom he knew well, both the appeal to the people and the latest news from the army. In the morning, when he went to call at Rostopchin's he met there a courier fresh from the army, an acquaintance of his own, who often danced at Moscow balls.

"Do, please, for heaven's sake, relieve me of something!" said the courier. "I have a sackful of letters to parents."

Among these letters was one from Nicholas Rostov to his father. Pierre took that letter, and Rostopchin also gave him the Emperor's appeal to Moscow, which had just been printed, the last army orders, and his own most recent bulletin. Glancing through the army orders, Pierre found in one of them, in the lists of killed, wounded, and rewarded, the name of Nicholas Rostov, awarded a St. George's Cross of the Fourth Class for courage shown in the Ostrovna affair, and in the same order the name of Prince Andrew Bolkonski, appointed to the command of a regiment of Chasseurs. Though he did not want to remind the Rostovs of Bolkonski, Pierre could not refrain from making them happy by the news of their son's having received a decoration, so he sent that printed army order and Nicholas' letter to the Rostovs, keeping the appeal, the bulletin, and the other orders to take with him when he went to dinner.

# **54 FREUD: General Introduction, 511c**

I will now give a brief account, beginning with the symbols themselves instead of with the objects symbolized, to show you from what spheres the sexual symbols have for the most part been derived, and I will add a few re marks relating particularly to those in which the attribute in common with the thing symbolized is hard to detect. An instance of an obscure symbol of this kind is the hat, or per haps head-coverings in general; this usually has a masculine significance, though occasionally a feminine one. In the same way a cloak be tokens a man, though perhaps sometimes with out special reference to the organs of sex. It is open to you to ask why this should be so. A tie, being an object which hangs down and is not worn by women is clearly a male symbol, whilst underlinen and linen in general stands for the female. Clothes and uniforms, as we have heard, represent nakedness or the human form; shoes and slippers symbolize the female genital organs. Tables and wood we have mentioned as being puzzling, but nevertheless certain, female symbols; the act of mounting ladders, steep places or stairs is indubitably symbolic of sexual intercourse. On closer reflection we shall notice that the rhythmic character of this climbing is the point in common between the two, and perhaps also the accompanying increase in excitation—the shortening of the breath as the climber ascends.