Origen

…there were false prophets among the people
as also false teachers will be among you,
who will secretly bring in destructive heresies…
And many will follow their destructive ways,
by whom the way of truth will be blasphemed…
{*2 Peter 2:1, 2*}

Introduction

Origen (Oregenes Adamantius; AD 185–254?) studied philosophy in Alexandria and became a preacher and a teacher; he led the Alexandrian catechetical school for 20 years. Then, he settled in Palestine and founded a new philosophical and theological establishment. He was a prolific writer; he also composed *The Hexapla* – a synopsis of six versions of the Old Testament.

The Alexandrian theological school assumed the Philo of Alexandria's***Σ1*** method of symbolical interpretation of the Holy Scriptures. The Alexandrian theologians applied Greek heathen philosophy as the means of interpretation of the Holy Scriptures; as the result, they produced numerous studies, in which the Holy Scriptures were considered as an allegory. In the second century, the Alexandrian theological school became the school of heresy and center of dissemination heretical doctrines:

– its scholars began transformation of Christian teachings into the modified version of the mythical heathen interactive theology

– its product – mythical theology – confronted the principal doctrines of the Christian dogma [e.g., in: Walvoord 16].

Clement of Alexandria (150–215) became the first Alexandrian scholar to make written references to writings of Philo of Alexandria. His apprentice, Origen, not only had copies of the Philo's works; he adopted the Philo's method of allegorical–frivolous interpretation of the Holy Scriptures and "integrated" Platonic philosophical constructions into own interpretations of the Holy Scriptures [Runia 14, 117–118,121, 123, 125, 191]. In particular, for Origen, the visible world contains "copies of true things," made after invisible immaterial heavenly things [Origen *Spirit I .26* 43]; this statement confirms that Origen has accepted the Plato's concept of ideas/forms and therefore, adopted the Orphic doctrine***Σ2*** as the foundation for his theological studies.

Porphyry asserts that Origen borrowed the method of allegorical or symbolical interpretation from Chaeremon the Stoic [Chaeremon *Testimonia 9* 5].

It looks like Porphyry omits one link of the chain:

– for Philo of Alexandria, the wisdom of the Egyptians was "the very summits of philosophy" [Philo *On the Creation* II.8]; consequently, Philo combined the Egyptian method with the Platonic/Orphic and Stoic concepts and then, employed the mixture for interpretation of Judaism

– for Origen, the Egyptian philosophy was explicitly heathen, therefore, less acceptable than the Philo's Hellenized Judaism, which integrated Egyptian symbolical interpretations with the Plato's concepts.

Origen was the Philo's follower, and Origen's contribution to development of the heretical theological doctrine attributed to Christianity is similar to Philo's impact on development of mythical Hellenized Judaism. Origen did for Christian teachings the same that Philo did for Judaism – both of them are responsible for planting seeds of destruction and their legacy is the same: heresy and false knowledge resulting from substitution of the dream worlds of heathen philosophy and mythical symbolism for the sacred truth.

The interesting point is that both – Philo of Alexandria and Origen had knowledge of the Holy Scriptures: Philo of the Old Testament, and Origen – of the Old Testament and the New Testament. Therefore, they should know that the Holy Scriptures refer to the knowledge of the heathens as to the wine produced by the vine of Sodom that carries the rage of serpents and incurable rage of asps – θυμος δρακοντων ο οινος αυτων, και θυμος ασπιδων ανιατος {*Deuteronomy 32:33*}, as to the lethal poison of asps and vipers {e.g., in: *Deuteronomy 32:16–33; Psalm 90(91):13; 139(140):3; Isaiah 59:2–5;* similar text – in: *Romans 3:9–18*}.

Everyone has freedom to interpret for own pleasure anything that is within reach of his intellect. However, in the matters concerning the Christian religion, Christian dogma, and Christian faith, the Christians should exercise caution in expression of own "discoveries" and making them mandatory truth for the others, because Christianity is the way and the reality created by God Himself. Human modifications, additions, contradictions, or misinterpretation and concealment of the words or commandments of God are falsification of the knowledge of God; such falsification constitutes the crime against God and against man.

There are special and unambiguous requirements to those who desire to become teachers of the words of God and methods of identification of those who mislead their followers, create confusion or temptation for the others, and modify, diminish, or take away the words of God.

As St. Paul the Apostle wrote to the Corinthians, the disciples of Lord God Jesus Christ do not adulterate the words of God as many others do; they preach sincerely, "as of God," "in Christ, in the sight of God" {*2 Corinthians 2:17*}.

Those who have no wisdom to learn and comprehend the words of God seek omens and signs, dream the dreams of their imagination, live by myths – alternative realities, and compile false knowledge through either imagination or in the altered states of mind, by divination***Σ3***. Although the people accept the dreams of diviners as the very summit of human wisdom, such wisdom is foolishness before God. The people possessed by the spirit of divination "speak out of the earth, the vain words out of their own belly" {*Isaiah 8:19*}. It means that the diviners speak only by flesh and conveys sounds of the earth/matter: they made themselves the creatures of flesh, and they perceive and voice out only the needs of the flesh, not revelations of the Spirit of God. When they stumble upon the truth of the crucified God–Man, which they are not able to comprehend, they substitute own figments of imagination for the truth that they do not understand and then, misinterpret or falsify the words of God to substantiate their fantasies.

It might be inferred from the Holy Scriptures, that if the one takes away, or makes additions to, or adulterates the words of God, he commits iniquity – sin: he reproduces the pattern of the original sin, the essence of which is subversion of the Absolute***Σ4***, and separates himself from God. As anyone who rejected the Absolute Truth, the Word–God, he becomes the one ***not of God:*** the offspring of the arch–evil, a liar as the arch–evil is {*John 8:42–47*}.

Furthermore, if the liar propagates the adulterated and misinterpreted words of God, he becomes a false teacher. The liar/false teacher is the offspring/slave of the arch–evil, to which Lord Jesus Christ refers to as to ανθρωποκτονος – the murderer of man from the beginning and the father of lies, in whom there is no truth {*John 8:44*}.

The prophets equated liars to abomination of Sodom and Gomorrah, to the ones with debilitated reasoning for whom there is no salvation: the offspring of the arch–evil – the sinners that walk in lies and carry the false knowledge, which the prophets compared to the venom of a serpent and of a dead asp {e.g., in: *Psalm 57(58):3, 4; Isaiah 59:1–15; Jeremiah 23:11–15*}.

The false teachers/heretics are unable to comprehend the Christian teachings and to convey the truth and knowledge of God to the others. St. Paul the Apostle refers to them as to those who departed from the truth and clung to the teachings of demons in hypocrisy of liars having being seared in their own conscience. As soon as the liars and false teachers transform themselves into the sons of arch–evil that was the murderer of men from the beginning, their destiny is the destiny of their father – the devil/arch–evil, the father of lies arch–evil: eternal death–separation from God. Everyone loving and making a lie will be left outside of the holy city of God, New Jerusalem: along with κυνες (perverts)***Σ5***, sorcerers, fornicators (πορνοι), murderers, and idolaters***Σ6*** {cf. in: *Deuteronomy 4:1–2; 12:32; Proverbs 2:6–9; 4:14–19; Isaiah 59:2–11; Matthew 7:15–23; 18:6–7; John 8:42–47; 1 Timothy 4:1–5; James 3:1; 2 Peter 2:1–22; 1 Corinthians 1:18–25; Revelation 20:10–15; 21:1–8, 27; 22:10–19*}.

So, the first questions, which the observer who studies phenomenon of Origen and other false teachers, would ask:

Why the people who read and even learned by heart the Holy Scriptures and who therefore, should understand the grave consequences of heresy/lies became capable of heresy and then, willingly misinterpret the words of God?

What makes the mind capable of acceptance of lies as truth?

Analysis of Origen's legacy would facilitate finding the answers.

So, what is the Origen's legacy about, and what could be the reason behind the necessity today to be aware of misconception and passions of the dead heretic?

Origen as well as Philo of Alexandria before him adopted the idea of the apparent connection between the teachings of the Hebrew Prophets and Greek heathen philosophy, especially concerning similarity of the Book of Genesis and the Greek myths devoted to creation of the Universe. They both suggested the identical foundation, the same source of both systems of knowledge, the direct influence, or borrowing, especially in respect to the concepts of good, wisdom, knowledge, and law. For Origen, the truth revealed to the Hebrew Prophets is the same truth described and discussed by Plato [see also: Greer 6; van Winden 284]. Two notions sustain the Origen's outlook: the assertion of Philo of Alexandria that Greek heathen philosophy originated from the Books of Moses, and the apparent coincidence of some Greek ethical and philosophical assumptions with the writings of the Hebrew Prophets.

However, Origen's influence on theology has much more destructive consequences than just false assertions would have in ordinary matters:

1/ Origen added new components, ***[[***among them, big portions of Neo–Platonism and Gnosticism***Σ7]]*** to the Philo's mixture of Egyptian symbolism***Σ8*** with Stoic philosophical assumptions; the ultimate product is the mythical theological doctrine, which is incompatible with the Christian teachings. Furthermore, Origen's assumptions became the significant contribution into the theoretical foundation for conversion of the Christian Church of Rome into the papal empire constructed after the Roman heathen empire and – in consistency with its prototype – aiming for the absolute power over the Christendom in the same fashion as the Roman emperors sought absolute power over the perceivable world

2/ Origen's writings betray some personal features, which are the traditional properties of the heathen diviners: through Origen, the passions of misguided imagination ***[[***which can be also identified in Augustine of Hippo's talkative pourings***Σ9*** concerning God***]]*** supplanted the clarity and power of the human thought based on omnipotent wisdom of the Almighty Spirit of God.

The Origen's assertions substantiated the countless heresies. The old Egyptian "allegorism" – method of symbolical interpretation ***[[***that is modification of the original meaning of the text or event in accordance with the imagination and needs of the interpreter***]]***, which Origen employed, facilitated infiltration of the Christian doctrine with the heathen concepts of Gnosticism and Neo–Platonism.

However, symbolism and philosophy {*Colossians 2:8*} neither reveal the meaning of the words of God nor convey the true knowledge of God; although they seduce the mind with the promise to reveal the "hidden sacred wisdom," they subvert the truth, upon which the mind should stand, and then, immerse the unstable ***[[***after subversion of its absolute***]]*** mind into imaginary worlds of myths and false assumptions.

For the Western theologians, Origen's method of reasoning and writings have established the precedent of

– frivolous interpretation of the New Testament, similar to the Philo's experiments with the **Books of Moses**

– substitution of the thoughtless interpretations, frivolous additions, and figments of philosophizing imagination of man for the knowledge given by God Himself

– creation of new – familial – deity after the heathen theological fantasies, e.g., such as interactive theology of the ancient Greeks, which was structured around the family of gods.

In consistency with the Gnostic doctrine, Origen asserted existence of the secret knowledge hidden within Christianity – the knowledge intended only for the saints and for the mature, fearless, and bold souls of "guardians" ***[[***e.g., doctors and theologians of the papal church assumed the position and rights of the guardians of the small insignificant souls of the laity***]]***. Although this assertion directly contradicts the words of God {*John 18:20; Mark 16:15*}, it influenced works of the medieval theologians greatly. About ten centuries later, this notion was embodied into the papal policy, which prohibited laymen to read the Bible and translate the Holy Scriptures into English and other languages of the nations***Σ10*** living under the papal authority [e.g. in: Baybrook 603].

Origen assumes the right to explain the Prophets' revelations***Σ11*** according to the human will and imagination; he perceives the Holy Scriptures as the collection of the philosophical doctrines, therefore, in contradiction to warning of St. Paul the Apostle {*Colossians 2:2–9; 3:9–10; Ephesians 4:17–27; Galatians 4:8–9*}, presents the words of God as the subject of philosophical discussion, which eventually, might misinterpret and dispute the Scriptures ***[[***as, in fact, they did***]]***.

Such actions reveal that in the Origen's time, the daily practice of philosophical schools and literate circles of the society still followed the practices of the heathens {in: *Acts 17:16–32*} for whom imagination immersed into the imaginary worlds of the heathen mythical religion was the source of their faith and illumination.

According to Origen, an allegorical–philosophical interpretation is the means to obtain the highest knowledge of the saints – the mysteries and hidden knowledge. In the best Gnostic traditions, Origen implies that he has access to such knowledge and immediately suggests that the mystery and knowledge of God's all forgiving and perfect love without fear and suffering *{1 John 4:7–21}* must remain hidden from those whose souls are "infants" and "still need the fear of teachers" [Origen *God IV.952–954* 342].

It means that the very bad thing happened to Origen: his mind had overstepped the threshold of the delusional world where the boundaries between the reality and imagination vanish, and he began to modify the word of God as the heathen poets edited their myths. For instance, Origen modifies the St. Paul's expression "the Spirit searches everything, even the depths of God" {*1 Corinthians 2:10–11*} into "we too will search all things, even the depths of God" when the Spirit will "become mingled with us" [Origen *Spirit III.448* 185].

However, the Apostle neither mentions the search for the depths of God by men nor writes that the Spirit of God "mingles" with men – this statement is one of many Origen's blasphemous assertions born by fantasizing about God and "philosophizing in the temple." Origen misinterprets the Scriptures, because in the referred Epistle, the Apostle explains that

a/ "the Spirit of God searches all things even the deep things of God," yet, that what is "the things of God" nobody knows except the God's Spirit

b/ the sensual/natural ***[[***natural man – ψυχικος ανθρωπος – is the one that exists as the body/flesh***]]*** man does not receive the things of the Spirit, because he is not able to know them (e.g. Aristotle's rejection of the Absolute Good and deification of the perceivable matter)

c/ the Christian is the spiritual man, because he has understanding of Christ; he is the temple where the Spirit of God dwells {*1 Corinthians 2:10–13; 3:16*}.

Origen justified permissibility of allegorical interpretations of the Holy Scriptures with the references to **The First Letter to Corinthians** of St. Paul the Apostle. With the statement that the Exodus from Egypt and the presence of God, when God led His people through the sea, fed them with manna, and gave them water from the rock – all these events were the anticipation of Christ: "the Rock was Christ" {*1 Corinthians 10:4*}, Origen asserts the Apostle's "principles of interpretation… serve as a model in all other instances" [Origen *Word II.204* 101]. Yet, Origen has erroneous judgment concerning the Apostle and concerning himself, and consequently misses two significant points:

1/ St. Paul the Apostle does not interpret in the Origen's meaning of this word ***[[***Origen suggests the allegorical interpretation***]]***; he literally follows the words of Lord God Jesus Christ that Moses wrote about Him and all the Holy Scriptures and the Prophets bear witness to Him {*Luke 24:27; John 5:39, 46*}.

The Apostle explains the meaning of a particular actual event: the very assumption "the Apostle allegorically interprets" discloses the deep misunderstanding of the Apostles' role and mission. The Apostles had received from God Himself the direct and unambiguous commandments and explained the commandments they received from God regarding to the circumstances and difficulties the Christians encountered or were expected to encounter during accomplishment of their mission on the earth. All the Holy Scriptures are God–breathed; they contain everything the man of God needs to become perfect, fully provided with everything needed for any good work. The servant of God must carry out his mission of evangelist with the deep reverence and love to the wholeness and purity of the Christian teachings he has been called to bring to the others; only those incapable of learning and understanding of the good teachings would turn away from the truth and will be turned aside to myths {*2 Timothy 3:16–17; 4:3–5*}.

Allegories and myths as creations of imagination***Σ12*** appear at the level of insufficient knowledge; they become the source of the poor judgment, which accepts false as truth and consequently, leads men to ruin and death

2/ Origen is neither Apostle nor prophet of God: his errors and misinterpretations of the Holy Scriptures confirm that he overestimates own abilities to interpret the words of God for the others and discards the direct and clear explanation of St. Peter the Apostle that, for man, no prophecy of the Holy Scriptures comes into being by the will of men: by the Holy Spirit the holy men of God spoke {*2 Peter 1:20–21*}. Therefore, none of the prophetic words should be modified and misinterpreted by men.

Consequently, only those in whom the Spirit of God dwells are able to comprehend the meaning of the prophecies and the will of God; moreover, they are able to do that without any allegorical–mythical interpretations, with which the heathens created their idols, ascribed them power of the human beings, and interpreted their "thoughts" similarly, for instance to Plato's consummated philosopher.

Origen applies the created by his imagination model, which he ascribes to the Apostle, and declares: the Scriptures, which are "made up of seen and unseen things," should be understood in threefold mode – a historical, moral, and mystical. As a human being consists from a body, a soul, and a spirit, the Holy Scriptures consist from a letter, moral doctrine, and mysteries of wisdom and knowledge of God. They signify the "triple form of divine philosophy": moral philosophy (as obedience of Abraham); natural philosophy, and internal vision – contemplation of divine as a dream of Jacob–Israel about the ladder to the heaven and angels of God [Origen *Word II.204–212* 101–105].

In his definition of moral philosophy Origen mentions only obedience in reminiscence of the Aristotle's universal order *master⇆slave*, and connects vision–contemplation of the divine with dreams – fruits of divination. Such Origen's vision sprouted in the works of his followers.

For instance,

– Thomas Aquinas portrayed moral perfection–virtue of men as the complete obedience to the superiors***Σ13***

– imagination became the main source of the Western theological doctrines and mystic theology***Σ14***.

The following Origen's statement illustrates the work of his reasoning and assists in finding the point, where human logic produces errors.

Origen writes that God blessed Isaac to live at the well of vision [Origen *Spirit* III.635 239] that is, in the Origen's context, to dream the dreams and to visualize images, which Origen attempts to confirm with the references to the Old Testament {e.g., *Genesis 25:11*}.

According to the Scriptures, God blessed Isaac, and Isaac resided near the well of vision – φρεαπ της ορασεως {*Genesis 25:11*}. The translators of the Bible provide two interpretation of the Hebrew name of the well – Beer Lahai Roi: "The Well of the Living One, My Seer" and "the well of one who sees and lives," because Hagar had seen the Angel of the Lord and asked: have she really seen God and remained alive after such vision, or "have I even here seen after him who sees me?" The Holy Scriptures mention the same well two times {*Genesis 24:62–63; 25:11*}:

1/ Isaac lived near the land of Liba (*Λιβα,* or the Negeb), and he came to the gates of the well of vision, when he was about to meet Rebecca

2/ after death of Abraham, God blessed Abraham's son Isaac, and Isaac resided near the "well of vision."

It looks like the "well of vision" indicates the geographical place.

A person should have very powerful imagination or some additional knowledge of the intentions of God (which Moses the prophet who wrote Genesis obviously did not have) to interpret the settlement at a particular place as the allegory referring to the blessing by God of the life with dreams and visions in the same fashion as the Egyptian and other heathen diviners lived, while the chosen people were taught that divination is the work of the divining spirit ***[[***referred to as Pythonic (Python the serpent was embodiment of the arch–evil in ancient divining cult) and demonic spirit {*Acts 16:16–18*}***]].***

Therefore, divination was abomination before God ***[[***as any service to "other gods," which all are figments of human imagination and embodiment of the arch–evil, is abomination***]]***, and those with the divining spirit had to be removed from the Promised Land – executed {*Leviticus 20:27; Deuteronomy 13:1–5; 18:10–14; 1 Kings 28:7–10; Acts 16:16–18*}.

In summary, the essence of Origen's assertion that God blessed His servant to dream the dreams and to visualize images is admission of divination. This assertion contradicts the Holy Scriptures, and especially banning of divination conveyed through Moses.

To make his assertion as the theological truth, Origen applies the Philo's method: he cuts the words out of context and ascribes them the different and, in fact, irrelevant meaning. In particular, this Origen's text resembles the Philo's geographical "discovery" that, when God promised Abraham the land from the river of Egypt to the river Euphrates and mentions some nations {*Genesis 15:18–21*}, God referred to migration "from mortal things to incorruptible" [Philo of Alexandria *Who is the Heir of Divine Things* LXII. 313–316].

The most significant – that is the most destructive – part of Origen's legacy is his way of reasoning – mythical symbolic thinking, which he developed after the habitual manner of thinking of heathen philosophizing diviners, and which his followers adopted as the means of cognition of God. Origen's works reveal

a/ pattern of creation of false knowledge presented as the theological knowledge

b/ pattern of subversion of the Absolute truth.

Origen's World

The Origen's world consists from three parts: he, his god, and other men.

The center of the Origen's world is Origen himself – the exceptional being initiated into the mysterious knowledge of the saints and prophets, who judges his god, interprets this god's thoughts, deeds, and words according to own needs, adds own interpretations to his god's ordinances, and even corrects his god's commandments ***[[***all these Origen's fantasies are in compliance with the Plato's idea of "divine consummated philosopher" who knows thoughts of his deity***Σ15]]***.

In resemblance of the Philo's vision of the high priest, Origen designates for himself the place somewhere between his god and other men. To make his world acceptable for the others within the reality, where the Holy Scriptures at least apparently are recognized as the source of the absolute truth, Origen attempts to corroborate his phantasms with the Holy Scriptures. He chooses any passages or words, which have any resemblance or apparent similarity to his assumptions, even if their meaning is completely irrelevant.

In particular, Origen makes the statements [Origen *Soul I.54* 51– 52], which he also attempts to confirm with the references to the Scriptures:

1/ God and His creations –"the angels and dominations and the rest of heavenly powers" along with the "inner" human being – "are in some way of the same substance"

2/ men "seem to have a certain familial relationship with God."

In fact, the texts of the Holy Scriptures convey

1/ the God's decision to create a man in God's Own image {*Genesis 1:26*}

2/ the Apostle's remainder that God the Father will resurrect and bring to Himself His creations, so, in spite of decay of a mortal body, the "inner man" is being renewed day by day {*2 Corinthians 4:14–18; 5:1–5*}.

The referred above texts of the Holy Scriptures do not describe "the substance of God" and His creations and do not imply familial relations of God and men.

Since the beginning, it is the axiom or the absolute truth that God is uncognizable: no man is able to learn His thoughts and ways, to cognize His nature, or even to see His face and live {*Exodus 33:20; Isaiah 40:10–29; 55:8–9; John 1:18*}.

Therefore, Origen constructs his own Universe with another – cognizable – creator: he cuts the words or phrases from the context and utilizes them as the foothold for the leap into the realm of imagination. The Origen's reference to the "familial relationships" with God and the inference concerning "the same substance" of God and His creations ***[[***including the angels and the heavenly powers, whom – if to judge by Origen's own assertions – Origen personally knows so well that he even had learned their substance***]]*** illustrate how Origen's imagination follows the heathen pattern and creates a new familial god – the head of the family. After such an assertion concerning "the substance" of God, for the papal theologians to equate mortal man – the pope – to Lord God Jesus Christ or to assert that the pope stands on the place of God is the matter of simple logical gymnastics***Σ16***.

In another text, Origen cries that God deceived him; yet, as soon as he put himself at the God's disposition, such deception "doesn't bother" him; he is willing to be deceived but by God alone [Origen *God 962* 348], and so on, and so forth. Apparently, when Origen cries that God "deceived him," he attempts to establishes his similarity with Jeremiah the prophet {*Jeremiah 20:7–12*; in Jeremiah 20:7: Ηπατισασ με Κυριε, και ηπατηθην}. This attempt is a result of misinterpretation of the Holy Scriptures, and Origen's assertion of deceit coming from God vividly illustrates the overall Origen's attitude and degree of ignorance of true knowledge of God.

In particular, Origen's interpretation of the text of Jeremiah 20:7–12, in which Jeremiah complains of the heavy burden of the prophet's mission, anticipates the Masoretic text of **The Book of Jeremiah**, which differs from **The Septuagint**. The current English translations ("enticed," "duped," "seduced") [**R**] are also based upon the imprecise translation of Greek words ηπατισας → ηπατηθην {Ηπατισασ με Κυριε, και ηπατηθην – Jeremiah 20:7}.

These words (ηπατισας → ηπατηθην) are derivatives neither of απατη nor ηπεροπευω → ηπατιον to deceive, to seduce, to slander, to inform falsely, as it could be inferred from some translations of the Old Testament [**R**]; they stem from word ηπατπς (also ηπαρ in some dialects), with which the ancient Greeks referred to *liver*, and not only as to a physical organ of a body. Ηπατπς was also reference to the sit of passions, feelings, the inner essence of a person, which is close to the contemporary meaning of the heart/mind as a sit for emotions, emotional perception, and evaluation. For instance, in Sophocles: προς ηπατος χωρειν – to torment the heart.

Therefore, the essence of the Jeremiah's complain is that he is stricken into the very heart: he is telling the truth – the words from God, which are as the fire burning in his bones, yet the many mock him, conspire against him, and await him to be deceived ***[[***απατηθησεται {*Jeremiah 20:10*}– from απατη – deceit, lies***]]***, so, they would avenge on him {*Jeremiah 20:7–12*}.

The Origen's blasphemy concerning "deceiving" God and similar translations should never be accepted: they contradict the Holy Scriptures. Since the beginning, it is known that God the Creator and the Source of life is the God of Absolute Truth and unwavering and unchangeable eternal law, God of the unsurpassed glory, wisdom, excellence, righteousness and perfection – the Absolute Good***Σ17***. The Absolute Good is not compatible with any iniquity and with any evil, especially lies and deceit that are the distinctive features of the arch–evil and arch–enemy of men, the father of lies in which there is no truth {*John 8: 44–47*}.

From the very beginning of human civilization, lies, deceit, false witness, false accusations, injustice and hatred were forbidden by the law given through Moses *{Exodus 20:16; Leviticus 19:11–18; 25:17–19*}; they are not compatible with love to the others and thus, unacceptable for the Christians {*Matthew 5:17–19; 22:36–40; Luke 6:19–49; 10:25–37; John 13:34–35; 15:12–17; 17; 1 John 3:14–24; 4:7–21; Romans 13:9–10; 1 Corinthians 13*}. The evil does not exist in the presence of God: it is instantly annihilated by the power of God, and this is why sinners–carriers of the evil are not able to enter in the Kingdom of God and execute own self–judgment and death sentence running from God and hiding themselves in the darkness {*John 3:16–21*}.

Such Origen's indiscretion and "gushing" manner of addressing to God signifies the Origen's lack of real knowledge of truth and frenzied imagination inseparable from mental disorder or even insanity; it is also Origen's blasphemous attempt to attribute his own delusion to God.

God neither deceives nor tempts His creations: a human being should pray God that he may not enter into temptation; he needs to ask God's mercy and help, so he would be steadfast in following the law of God, and he would be safe from temptation and sin.

Human beings are tempted and deceived by the arch–evil that acts through***Σ18***

a/ their own imagination inclined to evil
b/ figments of imagination produced by other minds
c/ their own desires, lust, and sin
d/ other sinners, making their examples, words, and deeds look attractive and successful,
so the one could envy their wealth and earthly powers,
whatever sins, crimes, and violations of the law of God they committed to achieve their status, advantages, riches
{cf. in: *Numbers 23:19; Psalm 91:15; Matthew 6:13; 18:6–14; 26:41; Luke 4:1–13; 8:11–18; 11:4; 17:1; James 1:12–15; 4; 1 Peter 1:3–9; Romans 6:12–23; 1 Corinthians 6:12–20; 7:23; 10:1–14; 2 Corinthians 1:3–6; Galatians 6:1–10; Colossians; 1 Timothy 6:9*}

To assert or to believe otherwise ***[[***that is to suggest or to assume that God tempts His creations and sends upon them evil and, therefore, God and even slightest shadow of evil are compatible***]]***, means

a/ do not have knowledge of God
↓ ↑
b/ do not understand the meaning of the Absolute Good
↓ ↑
c/ do not have love to God

Origen's perception of other men – his brethren, whose sins were expiated with the Blood of Lord God Jesus Christ, essentially, does not differ from the Plato's vision of his contemporaries, for whom "the enlightened philosopher" designed the Nocturnal Council – pre–cursor of the Inquisition and the class of guardians: the Origen's others comprise the flock of "small and undeveloped" souls that should be monitored and kept in strict obedience and fear.

Consequently, a "small and undeveloped soul" under supervision of the guardians – "doctors of the church or angels" should not be nourished with the Word of God; it must be kept in fear as children from whom the mystery of all–forgiving love of God should remain hidden, and it must be "fed on images" – the "spiritual milk" created for them by their guardians – theologians and "doctors of the church." Such feeding makes the soul acquainted with "a taste of greater things" because the soul cannot desire something it does not know [Origen *God IV.953–958* 342–343; *Spirit III.638* 240]. To confirm his assertions, Origen refers to the **Epistle To The Galatians** {*Galatians 4:2*}, and **Epistle To The Hebrews** {*Hebrews 5:12*}.

However, Origen's references are not appropriate:

1/ according to the text of the Epistle, before God sent His Son to redeem His creations, people were the subjects of the law, which served as the guardian intended to look after the children of God. St. Paul the Apostle compares the law with the guardians and administrators of an heir who is not in age to manage his property {*Galatians 3:23–4:5*}.

Evidently, only own imagination could persuade Origen that when St. Paul the Apostle explains the meaning and responsibility of God's Law in the pre–Christian era, he implies the doctors of the Church as "guardians" of "small and undeveloped" souls in Plato's style.

2/ The Origen's interpretation concerning the "feeding on images" is not consistent with the text and meaning of **Epistle To The Hebrews**. St. Paul the Apostle reproves his listeners because they became slow in understanding or sluggish in hearing. Moreover, instead of becoming the masters and teachers, they themselves should have the teacher to teach them "all over again" the basics revealed by God: they regressed "to needing milk." The Apostle advises: "no one who is still living on milk can digest the doctrine of saving justice" and only the perfect have learned to discern the good and the evil {*Hebrews 5:11–14*}.

Thus, in the referred by Origen text of the Apostle's Epistle, it is nothing whatsoever that justifies or even conditionally confirms the feeding of "small and undeveloped" souls by images instead of the words of God. According to the Apostle, the people need to train the ability to discern the good and the evil that is possible only through comprehension of the words of God

3/ the very existence of "small and undeveloped" souls is not mentioned in the New Testament; moreover, this Origen's concept contradicts the Christian concept of man–child of God saved by the Word–God and is not consistent with one of the pillars of the Christian teachings that every human being in the world is equally precious and loved by God and the will of God is that none of the living should perish. In the end, after His creations would exercise their free will to chose between the good and the evil and complete their journey through the words of evil and death, God will judge all by their words and deeds without bias and prejudice, by His righteous judgment {*Matthew 5:43–48; 13:24–30, 34–43; 18:10–14; 19:16–30; 25:31–46; Luke 15; John 1:12–13; 3:16–21, 31–36; 5:19–30; 6:38–40; 11:25–26; 12:44–50; 13:34–35; 14; 15; 16; 17*}.

The Origen's notion of "small and undeveloped" souls is a modification of the Gnostic hierarchy, which divides mankind into three classes:

– a few of the illuminated ones who possess the secret sacred knowledge

– the inferior souls, who are satisfied with the knowledge they already have

– all the others who are not able to cognize the secret knowledge, therefore are doomed to remain the subject of the matter – or the mortal flesh, for instance, the subjects of the rulers to whom they worship as to the deities.

The historical fact is that creation of images for feeding of the mass population was the main task of heathen poets and philosophers: Origen simply transfers the concepts of heathen political theology into the life of Christians and make this by asserting his own fantasies, which he offers as an interpretation of the Scriptures. That is how he elevates his heretical fantasies at the place of the Christian dogma.

Concerning the Holy Scriptures, Origen advises his readers:

1/ first level, or the letter "that kills" because it gives the law – "Cast all this aside like the bitter rind of a nut"

2/ second level, "protective covering of the shell," which contains the moral doctrine or "counsel of continence," – "they too are doubtless to be smashed and broken through"

3/ third level, or the hidden concealed mysteries and knowledge of God, which feeds the souls of saints – "let us get to work" and add this third interpretation "as God commands" [Origen *Word II. 210– 211* 103–104].

There are no hidden concealed mysteries in the Law, which God revealed to men. Besides, a heretic is not able to have knowledge of the "mysteries," which feed "the souls of saints"; he even does not know do these mysteries exist at all: he is simply deceived by his own imagination.

In another text, Origen asserts that the miracles of multiplied loaves were connected with the action of breaking them into small pieces by disciples. He interpreted it as an indication that only after "the letter" ***[[***the Scriptures***]]*** is broken down and discussed "the crowds" would be able to understand at least something [Origen *Word II.203* 100].

However, according to the Gospels, God Himself broke (εκλασε or κατεκλασε) the loaves and gave them to His disciples to distribute to the crowds {*Matthew 14:14–21; 15:32–38; Mark 6:35–44; 8:1–9;* Luke 9:11–17}.

Therefore, Origen falsifies the Scriptures for the sake of confirmation of his fantasies.

Consequently, all Origen's speculations should be discarded as the deceit and phantasm created by inflamed imagination of the heretic, yet, they had influenced many theologians and thinkers.

Then – concerning the laws, which Origen recommends to cast aside, smash, or supplement with own interpretations, two kinds of law are described in the Scriptures:

a/ the Law of God, which God revealed through the Hebrew Prophets; this Law is eternal – heavens and earth pass away easier than one dot of the Law becomes void {*Matthew 5:17–20; Luke 16:16–17*}

b/ the laws, which were established to regulate the earthly live of the Israelites; these laws are temporal, they exist within the particular historical reality, and might not be needed at another level/stage of development, within another historical setting, where salvation comes because of the grace of God, through faith in God, because of accomplishment of the commandments–law–words of God and imitation of God {*Matthew 5; 6; 7; Luke 6:19–49; John 1:1–18; 3:16; 13; 14; 15; 16; 17; 1 Peter; 2 Peter; 1 John; Galatians 3; 4:1–9; Ephesians 2; Philippians 3:2–14; Colossians 2; 3*}.

According to the Scriptures, the Law of God – in the Origen's definition, "letter that kills" – pursues two purposes:

1/ to be the guardian and protector, which would prepare men for the revelation of Messiah and becoming the children of God { *Luke 16:16; Galatians 3:23–28; 4:1–7*}

2/ to establish the main terms or conditions of existence for men: the essence of The Ten Commandments and related ordinances of God is simple – love to God and love to other people {*Matthew 22:36–40; Luke 10:27–37*}; no concealed mysteries are ever needed.

Along with the responsibilities of man before God, the universal Law***Σ19*** determines the morality – the nature of man and, then, the morals***Σ20***. The Law was given to all generations with the warning neither to add nor to take from it, and this Law { *Exodus 20:1–17; Deuteronomy 4:1–2; 6:4–9; 12:32; 30:19–20; Matthew 22:37–40*}:

a/ defines the meaning of life and responsibility before the others

b/ teaches men to love God and to obey His commandments, to love a neighbor as they love themselves

c/ carries life for those who adhere to it, and death for those who violate it.

For instance, if to analyze the root of all "curses," which Moses promised to transgressors who reject the law of God, their main core is insufficiency, which leads to **perversion →collapse →death**: insufficient vital energy results in physical and mental diseases and suffering, insufficient power of debilitated reasoning makes impossible survival and defense, so enemies assimilate the land, destroy the nation, and enslave the sinners, etc. The essence is that a being with the perverted nature becomes unable to access the life–sustaining divine energy of creation; thus, he ceases to exist.

Other laws, named "the laws of Moses," determined the apparent, visible part of daily life and rituals and set up the model of apparent/manifest behavior, which should display/confirm the inner loyalty to the commandments of God. They also maintained survival of the ancient Israelites within the specific region with particular climate (e.g., the laws, which determined hygiene and meal, treatment of the lepers, physical contacts with contaminated food, etc.). For some scribes, their own interpretations of the laws of Moses and the regulatory laws concerning manifest rituals and behavior became the essence of religion, which was originally centered on God {e.g., in: *Matthew 15:1–14; 23*}. In other words, they have materialized their religion into the manifest rituals, rites of worship and rules of behavior, disregarding the truth that God is the Spirit, the Almighty all–consuming fire {*Deuteronomy 4:11–19, 23–24; Zacharias 1:6; 4:6; John 4:23–24; 6:63; Luke 12:49; Hebrews 12:29*}.

Therefore, Lord God Jesus Christ refers to the different laws, when He rebukes the scribes –"blind guides" and hypocrites who substituted the law of God with own laws, and when He confirms that heavens and earth pass away easier than one dot of the law becomes void {*Matthew 5:17–20; 15:7–9; 23; Mark 7:6–13; Luke 16:17*}.

Consequently, in the Epistle, which Origen mentions as the confirmation of his suggestion ("Cast all this aside..."), the Apostle argues with those who attempted to put at the place of new faith those rules and ordinances of the old religion, by which Moses had to restrain and manage the people with the "hardness of heart," regulate manner of their living, rituals, etc. (e.g., circumcision, purification), and preserve the social stability and particular manner of life (e.g., marriage and divorce, punishment of criminals, apostates, and false prophets who accepted and propagated the belief of surrounding idol–worshiping nations) {*Matthew 19:8; 22:36–40; Mark 10:2–9; John 8:3–11*}.

The main purposes of the regulatory laws of Moses and the eternal Law of love, which determines the essence, meaning, and conditions of existence ***[[***to love the Lord your God, to love and serve Him by all your heart and all your soul, to follow the ways of God, to keep the commandments of God and His statutes, and to love your neighbor as you love yourself {*Leviticus 19:17–18; 25:17–19; Deuteronomy 6:4–5; Matthew 5:43–48; 22:36–40; Luke 10:27–37; John 13:34–35*}***]]*** belong to the different levels:

1/ the regulatory laws of Moses organized the life of flesh to prepare it for the gift of live by the Spirit; these laws had the temporary objectives to protect physical existence and prosperity of the chosen nation and to establish the model of behavior as the manifestation of the particular mentality

2/ the essences of the eternal Law revealed through Moses and the essence of each commandment of Lord God Jesus Christ – the main Law for the Christians – is the love to God and to His creations, which prepares a soul for the Kingdom of God {*Leviticus 19:17–18; Deuteronomy 6:4–5; Matthew 5:43–48; 22:36–40; John 13:34–35; 14; 15; 16; 17*}.

The Apostles had to preach to all nations the Gospel of Christ – new universal knowledge of God and the life in the Holy Spirit, the life, which does not depend on the external conditions. They did not have the task to extend over the entire world the local laws, which regulate and preserve life of the matter/flesh within the region with particular climate and with specific customs. For the Christians, the laws, which prepared people for the Messiah, and the laws, which regulated manner of the temporal life and punishment, lost their significance because the people had met the Messiah and received from Him new revelation. The essence of this revelation is the Law of love and imitation of the perfection of God {*Matthew 5:44–48; John 10:11–18; 11:25–26, 51; 13:34–35; 14:23–24; 15:7–17; 17:1–26; 1 John 3:16; 4:8–21; 5:3; 1 Corinthians 13*}, which determines that man should

1/ know that God is love and dwell in love of God

2/ understand that to love God means to observe His Word and to fulfill His commandments – to bring many fruits for the glory of God; then, through actualization of the Word–God man obtains love of God and becomes the dwelling of God

3/ understand that although no man has ever seen God, He dwells in those who love, and His love is completed perfection for them

4/ imitate God Who is the perfect love; he should love God and love one another because the one, who loves, is born of God, dwells in God, and knows God, yet, the one who does not love the others has not cognized God

5/ be able to give up the very life for the brethren as Lord God Jesus Christ gave up His earthly life for enlightenment, salvation, and eternal life for all

6/ be in the unity of God and be unified with the others in love to God and to one another.

Since, the Christians are not under the power of the laws instituted for those who lived by flesh until coming of new faith: through Lord God Jesus Christ, they "have crucified the flesh" {*Galatians 5:24*} and took upon themselves a new man – they are the new creations of God in Christ and by Christ {*John 1:1–13; 3:3–6; James 1:18; 1 Peter 1:13–25; Ephesians 2*}.

However, the Law of God that determines the main conditions of the life of the soul – faith and morality ***[[***to follow own nature: to love God and serve only God, and to love the others because they are creations of God and the dwellings of the same God***]]*** – will exist until the earth and heaven pass away. This Law the Christians must uphold; otherwise they pervert own nature and this Law will destroy them {*Matthew 5:17–20; Romans 3:31; Deuteronomy 30:15–20*}.

In summary, the Law of God – the universal law – defines the essence of the human nature, the morality, and the main pattern of behavior that secures survival and the evolution.

Violations of the Law become possible only for the beings who perverted own nature; otherwise, they would not violate the law, which stipulates the essence of the human nature. For such beings, the Law of life becomes the law of death: sin – as inability to accomplish the mission that God established for a human being and as a violation of the Law of God that is perversion of the human nature – inevitably results in death of a sinner.

The Law of God is the universal law and as such, the unavoidable choice: the one can choose only between two options:

either
to follow the nature stipulated by the Law of God and to live
or
to violate the Law (to commit evil/pervert own nature) and to die,
because the world created by perfect God does not support existence of the evil

St. Paul the Apostle wrote: Christ is the end of the law {*Romans 10:4*}. After God took on Himself the sins of the world and sanctified the nature of man by His incarnation, He fulfilled the Law because His presence annihilates evil. All evil created by men was annihilated by the death of the Son of Man on the Cross. After redemption–fulfillment of the Law with the death of the Son of Man for the sins of men***Σ21***, each human being can enter the eternal life: Lord Jesus Christ, Who placed His earthly life for His creations, is the only Door into the eternal life {*John 10; 14:6*}.

It looks like Origen neither discerns two kinds of the law nor cognizes the meaning of the Law of God and the consequent moral doctrine, which he advises to cast aside, smash, and break through. Otherwise, he would realize that men are not able to cast aside the knowledge granted by God and to live. Own sanity is the first thing that they discard before denial of any knowledge from God: only after man loses his reason he becomes able to cast aside the Law and "smash" the morality***Σ22***.

The very suggestion "cast all this aside" reveals that Origen's interpretations of the Holy Scriptures are human errors and figments of imagination; they do not convey the true knowledge of God; this suggestions discloses the influence of Gnostics who discarded the laws, especially The Ten Commandments [Baybrook 182].

After Origen "smashed" and "broken through" the morality, he fills the gaps of his knowledge with the fruits of his philosophizing imagination and attempts to portray them as the actual knowledge of God. Such actions

– in his imagination, lift him up at the third level – the knowledge of the saints or "the illuminated" according to the Gnostic tradition

– in fact, cast him aside and make him to fall down from the reality of true knowledge of God into the delusion – the imaginary world, which accommodates degeneration and perversion of the human nature.

The referred above interpretation of St. Paul the Apostle's text discloses the essence of the Origen's method: seemingly, Origen follows the St. Paul's explanations for those who insisted that ordinances of Judaism should be kept by the Christians, especially, to the Apostle's words "Cast out the slave and her son" {*Galatians 4:30*}, where "the slave" signifies the subject of old laws. Yet, the real meaning of these references is out of the scope of Origen's assertions. The Origen's mind works within another reality that is not compatible with the reality of the Holy Scriptures:

Origen substitutes own assertions and interpretations for the subject of St. Paul the Apostle's Epistle
↓
then, he "corroborates" own assumptions with the references to the Scriptures
↓
yet, his references are irrelevant because the original subject of discussion has been changed

The Origen's innovations received the maximal acknowledgment, when the papacy reached the peak of its secular power and the Inquisition forbade the Catholic laity to read the Bible. Ultimately, the institute of the papal theologians – the Magisterium – began feeding of the laity with the images, which were consistent with the purposes of the papacy: for example, such as an image of infallible deified superior–pope and the perfect unreservedly obedient papal subject. After the Bible was translated into the main European languages and was re–discovered by the European nations, the Western Schism – Reformation – marked the visible phase of disintegration of the papal empire.

Another historical fact illustrates the consequences of the Origen's innovation: the Adolf Hitler's propaganda***Σ23*** almost literally followed the Origen's design – it produced the images and fed with them "small undeveloped souls" of "the great masses" of Nazi Germany.

Currently, the myths of common good of globalization***Σ24***, which, firstly, demands rejection of "populism," eliminates state borders and smashes morality with the universal sexualization, starting with five–year–old children, political correctness, and eradication of Christianity, illustrate new generation of the images produced for feeding of the "small and undeveloped souls" of mankind that must submit itself to new global masters–owners and to accept the new world order.

The word *populism* ***[[***populism is recognition of the interests of population – the people, the nation, as the first priority of the state***]]*** became the swear–word, with which the globalists–serving media condemns and smears such fundamental pillars of survival–oriented civilization as

a/ protection of national and other boundaries, which sustain self–identification and well–being of a nation and sovereignty of the state

b/ protection of national, religious, racial, social, and normal sexual identity of human beings

c/ prevention of de–individualization of persons

e/ the law and order derived from The Ten Commandments, upon which survival of mankind hangs ***[[***in the globalists' world, the law and order established upon the law of God is no more; instead, the chaos and disorder are the distinctive feature of the new "order": any crime against humanity and any false–lies are acceptable, the crimes committed by migrants and illegal immigrants are covered and criminals are protected, while their victims are silenced and deprived of justice, for the sake of unification of all and transformation of the all unified human de–individualized mass into the unreservedly obedient herd of universally sexualized social animals manipulated by fear and lies***]]***

d/ prevention of destruction of Christianity that sustains human dignity of a human being creation in image of God and likeness.

The Concept of God

The Origen's god and god's creations are "in some way of the same substance" and the spirit of this god "mingles" with men; his god torments his creations, "but like a devoted father, he mitigates the torment with mildness" [Origen *Soul I.54* 51; *Spirit III.448* 185; *God IV.919* 333].

Therefore, the Origen's god is not different from punishing and sadistic gods of Homer and Egyptian myths – the phantoms embodying the worst fears and masochist fantasies of heathens. The Origen's description of his god resembles fantasies of the heathen philosophers, who judged their gods and exalted themselves as "the tutors of mankind" [e.g., Seneca in: *The Wisdom of Stoics* 27].

Punishment and suffering occupy the special place in the Origen's world. With the unhealthy lust, he discusses the intensity of pain and the Future of sinners: the Origen's god "torments the wicked," but "mitigates the torment with mildness." Concerning punishment of "the impure," which as Origen believes would be "something worse than hell," he, in his delusion, gives his order to St. Paul the Apostle: "Name it, O Paul! Say what the punishment is!" [Origen *God IV.912–919*, *962* 332–333, 347].

If to compare the Origen's image of his god and his assertion of the necessity of fear [Origen *God IV.912–919*, *952–954; 962* 332–333, 342, 347] with the texts of the New Testament, it is evident that Origen does not comprehend the essence and meaning of Christianity. His perverted concept of god who punishes and tortures his creations is completely incompatible with the Christianity and evidently has the roots in the heathenism. Origen's perception of his deity is much closer to the heathen religions, in which, for example, the Plato's second death of heretics, and Cicero's double punishment imposed by gods – such as mental tortures during life and such ignominy after their death that people joyfully approve the extermination of criminals [Cicero *De Legibus* II. Xvii.44] – are acceptable.

To the contrary, God of the Christians is the Good Shepherd Who gave His life for His creations and took on Himself the sins of the world. God is the Perfect Love, and the Perfect Love does not mean fear and suffering; it means light of the truth, salvation, life, mercy, and abundance of the good for everyone. St. John the Apostle conveys the reality of love and mercy of God Whom his hands have touched and Whom his eyes have seen through Lord Jesus Christ, the Word–God, Who explained God the Creator to His creations and gave the knowledge of God that is the everlasting life {*John 1:1–5, 9–14, 29; 9:5; 10:9–11, 30; 12:45–46; 13:23–35; 14; 15; 16; 17; 1 John 1:1–4; 3:5, 16; 4:8–19*}. The darkness and misery of the Origen's world with his torturing and punishing god is not compatible with the Light of Christians.

Some heathen cults interpreted unnatural attachment to pain as the sign of religious devotion; such an interpretation is similar to identification of insanity of diviners as the "divine madness." Starting with Origen, pagan practices and bodily austerities (e.g., such as self–flagellation of worshipers of the "great goddess" and self–torturing techniques of the heathen diviners, with which they evoked the alternate state of mind) began to penetrate life of the devoted to Origenism ascetics; then, they were openly admitted into the practices of the papal church. Ignatius of Loyola developed special training***Σ25***, which illustrates the logical completion of the Origen's phantasm of torturing and punishing and deceiving god: penetration of the papal establishment by the practices of the heathen diviners.

The Origen's speculations contradict the will of God to save all His creations through the knowledge, which He gave to the Apostles with the command to preach it to all. Origen misinterprets the unique openness of the knowledge granted by God Who Himself wrote His law and instruction for men and gave Himself for the remission of sins to all who want to live {*Exodus 24:12; 31:18; 32:15–16; Matthew 26:26–28; 28:19–20; Mark 16:15–16; Luke 22:17–20; 24:45–47; 1 John 1:7*}.

Origen compiled his version of Christianity as the continuation of the Platonic–Gnostic doctrine of secret knowledge of the initiated. With his notion of the "small and undeveloped" souls and the assumption of possibility to put at the place of the words of God the images, which were produced by the "guardians"– doctors of the Church for the "small and undeveloped" souls, Origen attempts to justify the necessity to conceal the all–forgiving love of God, because the ordinary people must be kept in constant fear before the punishing and torturing god. Origen misinterprets the meaning of the Christian teachings ***[[***God is the perfect love without fear and suffering – {*1 John 4:8, 16–18*}***]]***; his works convey the perverted interpretation of the Christian love and imply the possibility of co–existence of the love of God with masochist perversion of men. In particular, this sacrilegious tradition stems from the Origen's obsession with an image of the punishing and torturing god and the Origen's self–mutilation***Σ26***, because of which he was not admitted to serve as the priest of the Christian Church.

Origen's adaptation of the heathen concept of torturing god facilitated incorporation of the heathen doctrine of punishment into the teachings of the Western Roman Church; then, the main papal theologian Thomas Aquinas proceeded with the justification of the Inquisition and mandatory execution of the relapsed heretics. The Origen's notion about the necessity to keep the general population in constant fear before the punishing and torturing god was a beginning of transformation of that what was initially the Christian Church of Rome into the eternal prison run by the self–deified pope and his "army of angels" – "divine functionaries" working by the special "divine grace" of the papal office. This prison is sustained by doctrines of Augustine of Hippo and Thomas Aquinas; it is built with the efforts of the Inquisition, *Spiritual Exercises* of Ignatius of Loyola, and "paternal severity" of the Roman popes, for or instance, such as Roman popes' joy because of death and suffering of those denounced as heretics and schismatics – the Greek Orthodox Christians during the sack of Constantinople by the Catholic crusaders and the Huguenots during the St. Bartholomew Night's massacre in Paris***Σ27***.

Seemingly, Origen loved God and sought Him in his own way, with all healthy remnants of his mind. So, how man who desires to love God, becomes a heretic; what compels the mind to overstep the threshold of sanity and then, to became able of accepting the false as the truth?

The mind of man is able neither to cognize God–Creator nor to comprehend His purposes and ways. God Himself revealed the knowledge needed to achieve the purposes of existence and to reach the state of perfection; this knowledge provides the foundation for existence and the evolution. Upon this foundation, each man should make own way to perfection according to the commandment of Lord God Jesus Christ: be perfect as your Heavenly Father is perfect. For the Christian, to obtain perfection that is the love to God and to His creations, to return to God–Creator, to become a child of God, and enter the eternal life and kingdom of God is possible only through Lord God Jesus Christ {*Matthew 5:48; 7:21–27; Luke 6:35–36; John 1:12–18; 3:35–36; 6:35–69; 10:9–18, 27–30; 11:25–26; 13; 14; 15; 16; 17; 1 Peter 1; 2; 1 John 3; 4:9–21*}. Acceptance of Lord Jesus Christ as the Absolute is the first condition of existence within the universal reality of Christianity. Acceptance of this condition demands the deepest humility before God and the unconditional faith in Lord Jesus Christ, the Word–God.

The insufficient faith along with the remnants of the memory of own original perfection and with the pride ***Σ28*** (as the confidence in unlimited abilities of own intellect and the absence of humility before God) forces the mind to rebel against impossibility to cognize God. Then, the gradual process of subversion of the Absolute begins.

The contemporary theologian John Meyendorff refers to Origen with such wordings as "the great Origen" with the "overwhelming" influence on the patristic traditions; he asserts that

1/ Origen is the missionary who had, within the learned elite of the Greek world, to propagate the Christian dogma written "in poor Greek" by the representatives of "an obscure barbarian nation"

2/ Origen attempted to find the proper way for the sophisticated Greeks to read the Old Testament filled with "the rudimentary myths of Semitic people"

3/ the Origen's allegoric interpretation of the Holy Scriptures became the solution, which secured success of his mission and compelled the Greeks to accept "the cultural humiliation" of a search for the truth in the "Jewish Scriptures" [Meyendorff (1983) 34–35; (1989) 29]

[[an example of the similar "cultural humiliation": Julian the Apostate [361–363) that, in denial of the Constantine the Great's Edict of 324, restored the heathenism in Roman Empire, forbade the Christians to study the Greek heathen philosophy, because "the eloquence and the arts of the Greeks, and the worship of the gods" are not for the Christians with their "ignorance and rusticity" [Padelford]***]]***

If so, Origen began his "mission" with the contradiction the words of St. Paul the Apostle, who forewarned of empty deceit and lofty words of men; then, he discarded the Apostle's advice that the wisdom of this world is foolishness before God {*Colossians 2:8; 1 Corinthians 2:1; 3:19–20*}.

Thus, Origen's "mission" was doomed to failure at the very beginning because, in fact, Origen

a/ preferred the lofty words of heathen philosophy to the simplicity of the absolute truth of the word of God

↓

b/ substituted own fantasies for the knowledge conveyed by the Holy Scriptures

↓

c/ misled those who accepted his speculations as the authentic Christian teachings

Furthermore, the "poor Greek" or *Koine* was the modernized ***[[***modernized for its time that happened to be the beginning of new era***]]*** Greek language, which after Alexander of Macedonia's invasion was spoken and understood in all countries of the Mediterranean region and Asia Minor. The universality of *Koine* made it the very convenient tool for the Apostles' mission to preach the Gospels to all nations of οικουμενη – the inhabited world created by the Greek civilization. As soon as *Koine* served the purposes of God, it cannot be poor. Besides, the simple, yet, supreme and absolute truth of Christianity does not need embellishment with "sophisticated" wordings, which cover emptiness and deceit of imaginary mythical worlds of heathen theology. Love and reverence to God give understanding that the language on which God wrote the Law and The Ten Commandments for instruction of men {*Exodus 24:12; 32:15–16*} and the language, on which the Gospels are written, were, are, and always will be the greatest languages among all those spoken by men.

The contemporary writings with high praises to Origen the heretic along with the references to the Holy Scriptures as "the rudimentary myths of Semitic people" and to the conversion of the heathen Greeks into Christianity as the "cultural humiliation" to learn the Truth from the "Jewish Scriptures" [Meyendorff (1983) 34–35] reveal the meaning of the Origen's influence on the theologians.

There is a positive side of the Origen's story: it facilitates discernment of true theologians whose works propagate Christian teachings without falsification of the words of God and without bias, passions, and corrupted imagination of the philosophizing theologians and diviners.

For instance, any Christian theologian who writes about the Christian teachings should have the right discernment***Σ29***: the abilities, knowledge, and power–wisdom needed

– to discern the voice of God behind the revelations of the Hebrew Prophets

– to discern the truth (and the false) under any cover, which might look as folly (or wisdom) for those commonly recognized as the wise

– to discern the good and the evil within the others, and therefore, to understand the true motives of their words and actions

– to evaluate the true essence of heathenism – the Orphism and its derivatives – Greek mythology and philosophy, which are the foundation for the heathen Greek morality, ethics, and political and social life: firstly, he needs to understand incompatibility of the heathenism and Christianity and inappropriateness of application of the heathen philosophical–theological fantasies and myths for interpretation of the words of God.

Otherwise, the theologian cannot be differentiated from Thomas Aquinas and his followers, therefore, has no moral right to present his assumptions as Christian theology***Σ30***.

Some constant features assist in identifying the mind***Σ31*** that has God as the ideal and meaning of existence, therefore, is capable of perception, learning, and propagating the true knowledge of God. These abilities have the foundation upon which the mind becomes able to overstep all boundaries and restrictions; this foundation is humility – the result of self–knowledge and comprehension of own nature and, at the same time, the vision of God within own soul. Would Origen or his followers and admirers possess such mind, for them, the heathen Greeks with their adulterous and deceitful gods and deified rulers (e.g., such as Alexander of Macedonia) who assumed the right to evaluate other nations by suitability for slavery, enslaved the conquered population of other lands and apprehended their property, would not have any reason to be extolled over all surrounding "barbarian" nations.

Consequently, all "wisdom" of the Greek heathen philosophers would receive the appropriate definition as the rules for creation of specific imaginary worlds produced with imagination, which operates with images of the material things and their combinations–modifications–re–arrangements–fusion–etc., yet nevertheless, are not able to overstep the boundaries of the material world

a/ depicts the evil created by men as the deeds sanctioned by their gods

b/ interpret their myths according to the purposes of the ruling elite, which needs new or modified program for manipulating population and steering it toward the desirable changes

c/ during the dreams, which the heathens identify as "the flight in heaven," is unable to overstep the images of the material world stored in the memory operating within the reality of the material world.

Consequently, they would evaluate the heathen ideals, ethics, morality, and philosophical speculations in consistency with their actual meaning: the perversion of the human nature.

For instance, they would realize that

– the Plato's descriptions of the mandatory "virtues" of the guardians and members of the perfect community [Plato *Republic*] confirm the Apostles' evaluation of the heathen morality and those who reject or suppress the true knowledge of God {*Romans 1:20–31; 1 Peter 4:3–4*}

– to accept the methods, with which the heathens created their world, means to expect the same results, which the heathens had: the false and deceit instead of the truth, perversion and corruption instead of virtue and righteousness, collapse and destruction instead of survival and development

– for those who built on the false knowledge, there is only one natural and unavoidable end: the total ruin similar to the end of the vanished civilizations, states, and empires

– the knowledge needed for survival and development cannot be created within the heathen knowledge framework.

The Origen's interpretation of the referred above texts of the New Testament illustrates the essence of his logic: he discards the reality of God where man is the subject to God, the reality that Origen is not able to understand or does not want to accept, and creates his own dream the non–existing imaginary world where God becomes the subject to the Origen's consideration and the Spirit of God might "become mingled" with Origen

inability to accept the actuality

↓

fall into the simplified world – the dream or "alternative" reality created by mind incapable to comprehend the actuality

There is no possibility to confirm the Origen's misinterpretation of the Holy Scriptures by imperfect or inaccurate translation of the Holy Scriptures as some researchers suggest: Origen himself learned the Hebrew language and compared the text in Hebrew with the different Greek translations [Baybrook 7, *New Catholic Encyclopedia* 10:768]. It means that Origen intentionally misinterpreted the sacred texts to confirm his own assumptions. The question is: what was the cause of such Origen's actions and the similar actions of his apparent and hidden (e.g., immediately after his condemnation as heretic) followers? What was his purpose, and what did he try to accomplish? What is the purpose behind the attempt to alter the truth of the uncognizable world that is out of human reach?

The simplest answer could include such causes as the personal traits, mental disorder resulting from self–intoxication with pride and overconfidence in the power of own reasoning, desperate desire of self–affirmation as a teacher of "small undeveloped" souls or even as a prophet, or a simple inability to comprehend written texts.

However, the actual role of Origen might be tragic. Moses warned the ancient Israelites: God would test their love and loyalty to Him through the false prophets {*Deuteronomy 13:1–4*}. Origen could be one of such false prophets with whom the Lord tested understanding of His revelations by early Christians and their love to Him, because there is no compatibility or reconciliation between

– the perfect love and fear

– the true knowledge of God and the perverted images created by sick imagination

– the normal human nature and such perversion as masochist longing for pain and punishment.

From another point of view, if a mind desires to build a new establishment within the particular world, which already has its absolute truth, at first, the mind needs to subvert the original absolute truth and introduce the beliefs, which might be completely inconsistent with the original meaning of truth, yet, suitable for construction of new establishment.

Therefore, when the mind decides to utilize the knowledge of God for the needs of a particular social establishment ***[[***that is to tailor the Absolute eternal truth to the temporal needs and purposes of men***]]***, it intentionally falsifies or misinterprets the true knowledge of God and asserts own constructions: Origen–like speaking, it keeps the shell and changes the core. The best strategy of destruction is to make such substitution unnoticeable.

In both cases, the actual pattern of actions is the same:

1/ the mind presents itself or the establishment, which it serves, as endowed with exceptional power and exclusive rights. Consequently, the mind discards reverence to God and approaches to the Holy Scriptures not as to the knowledge of the essence and meaning of existence and the pledge of eternity; it utilizes the Holy Scriptures to extract any appearance of justification of earthly purposes ***[[***usually, with the Aristotle's attitude concerning the practicable good of men***]]*** and, as the result, misinterprets the contents of the Scriptures

2/ the mind creates own reality – new god – and disguises under this new god's commandments own needs and intentions. To produce such new reality

a/ the mind subverts the truth of the Gospel and explanations provided by the Apostles

b/ the mind selects the passages or sentences with many shadows of meaning and employs the logic and methods, which Aristotle developed to make the Plato's complicated theoretical–philosophical fantasies suitable for the practical tasks ***[[***in particular, Aristotle developed a technique of cutting the words and phrases from their context with their consequent interpreting and misinterpreting according to own objectives. When Origen applies this technique, his mind substitutes own constructions for the real meaning of the Holy Scriptures and, then, asserts own speculations as the word of God***]]***

c/ the mind presents newly created reality – in fact, fruits of own imagination – as the "divinely inspired" interpretations of the Holy Scriptures or as the true knowledge of God. With the discernible passion (sometimes supported with the power of the establishment it serves) or the "fire" of soul/spirit, the mind begins to persuade the others to recognize the produced phantasms as the prophetic interpretation of truth.

In general, the style of Origen's writings reveals the specific and misguided interpretation of God—man relation; they convey the perverted interpretation of the Christian love and imply the possibility of co–existence of the love of God with masochist perversion of men; this sacrilegious tradition started with the Origen's obsession with an image of the punishing and torturing god and the Origen's self–mutilation. Following Plato's consummated "divine" philosopher who knows thoughts of his god, Origen pretends

– to have authority to judge God or to evaluate His deeds; for instance, he writes: "God does a superb job in arranging the whole order of the Universe"

– to know what the Holy Spirit wants to be written, and that the open instruction of "the inexperienced" is not in "His good pleasure" and must "remain protected in secret and mystery" [Origen *God IV.957, 960* 343, 344].

With such assertions, Origen not only discloses own self–image and confirms that all his "knowledge" of God is the fruit of perverted by the heathenism imagination; he openly contradicts to the God's commandment to preach His word openly to all nations {*Matthew 10:27; 28:19–20; Mark 16:15–16; John 18:19–21*}.

Christianity is the complete comprehensive reality of knowledge opened for everyone, and the New Testament contains everything that a human being needs to exist, to continue the evolution, and to reach the state of perfection – readiness for the purposes and plans of God, and preparedness for the eternal life in the presence of God {*Revelation 21; 22*}.

Moreover, if man asks the wisdom of understanding from God, he receives it. If God wishes so, a child has more understanding than learned scholars have {*Psalm 118(119):99–100*}.

Furthermore, the Origen's phrase "remain protected in secret and mystery" [Origen *God IV.957* 343]

a/ restates the Plato's warnings do not disclose the secret knowledge of the initiated to the ordinary people; for instance, Plato writes about the necessity to conceal true knowledge from "untrained people"; he is not interested to reveal the nature of things and truth to mankind: only few people who are able to discern truth "with a little guidance" should receive instructions [Plato *Letters II*: 313–314; *VII*:340–342a, 344c–345c]. Such a point of view discloses inconsistency of the practical inferences with the main theoretical assumption. In particular, if the Intelligence is the source of origin and the life–maintaining force of the Universe, the knowledge, as the result of the existence of the Intelligence, is the non–alienated property of each being. Thus, deprivation of knowledge should be equated to the death of intellect: in fact, Plato either condemns all non–philosophers to such a death or assumes that all non–philosophers are not human beings when he asserts the inaccessibility of true knowledge for the vast majority of population as the legitimate property of his philosophy

b/ reflects the Gnostic doctrine of the secret knowledge, which is the possession of the illuminated elite and must remain concealed from the rest of mankind. The Gospels left the touchstone for discrimination of any heresy with which the mind of anyone who aspires to the earthly power and riches attempts to become exalted over the others and pretends to possess some mystical or even "divine" knowledge the others do not have: all knowledge of God is open to anyone who believes in Lord Jesus Christ and follows His commandments.

There is nothing hidden, secret, or intended for some special "distinguished" minds in the Christian teachings: for the Christians, all are equal before God, all are called to inherit the kingdom and to enter the eternity. Only own choice ***[[***to observe the law of God and to accomplish the commandments of God or to reject the law of God and commit sin and crimes against God and His creations; believe or do not believe; to love the others or do not love the others***]]*** distinguishes the Christians and other people, and only this choice determines the meaning of earthly existence and the ultimate destiny. Two greatest commandments compose the essence of the Law, the Prophets, and the Christianity: love to God and love to a neighbor.

Knowledge of the words of God allow discerning heresy in the Gnostic and Manichean***Σ32*** doctrines, which justify the division of their followers into two main groups

1/ the Initiated–Enlightened–Illuminated–Perfected elite in a possession of the special secret–mystical–divine–forbidden knowledge of God, or in the contemporary settings, the global ruling elite

2/ all the others deprived of this knowledge ***[[***the Hearers–Believers–Brothers or the simple–small–ordinary souls, the laity, the rest of mankind***]]***, therefore, unworthy to be something more than ordinary laborers – in fact, slaves – destined to sustain the privileged existence of the Perfected–Illuminated–Initiated–global elite.

The threat, which the "fire" of Origen's soul/spirit carried for the purity of the Christian dogma, thus for mankind, was the sufficient cause to reject the Origen's writings. Three Ecumenical Councils ***[[***the Second of Constantinople (553), the Fourth of Constantinople (869–870), and the Second of Nicea (787)***]]*** anathematized (excommunicated) Origen (although he died in the third century) and denounced his works as "the mythical speculations," "heretical" and "useless knowledge" [*Decrees of the Ecumenical Councils* 119, 135, 161].

Conclusion

In general, the Origen's outlook, philosophy, and understanding–interpretation of the Holy Scriptures have the same foundation as the heathen theological and philosophical doctrines do: his works promote advancement of heresy derived of the heathenism, yet, masked with the mentions of God and His Apostles, and covered with the irrelevant references to the Old and New Testament.

Origen accepted the Philo of Alexandria's practices

1/ the allegorical/symbolic interpretation of the Holy Scriptures with subsequent embedding of heathen concepts in the Christian teachings

2/ the modification of theological concepts in accordance with own imagination.

Eventually, the Origen's heretical doctrine, which was developed by misinterpretation of the Christian teachings, became the semblance of the Philo's symbolically interpreted Judaism with the incorporated Platonic, Stoic, and Gnostic concepts. The methods and fantasies of Origen facilitated penetration of Christian theology by heresy and subsequent modification of Christianity into another religion. The Origen's lethal legacy includes:

– introduction of human imagination as the source of creation of theological knowledge

– admission of symbolic interpretation of the Holy Scriptures in imitation of the ancient heathens that interpreted their mythical theology according to the needs of their rulers.

As the result, the normal co–relation of the theology and the mind was perverted and reversed:

from
theology as the creator of the framework of knowledge,
within which the mind grows, develops, and evolves for the next phase existence – eternity with God
to
the mind as the creator of theological knowledge;
as soon as the mind is incapable of creation of true knowledge of God,
it has arranged for itself the false knowledge framework, within which it
– degenerates and collapses becoming incapable of survival, development, and evolution–preparation
for the next phase of existence – the eternity with God
– destroys own and the others' establishments with ideologies, pseudo–sciences, immorality, and culture of death

The studies of Origen's heresy and its influence on the Western theology reveal the patterns and methods of destruction of the original religion and its transformation into another religion of *another god*.

Origen's works initiated the process of subversion of the absolute truth of Christianity, which

began under disguise of apparent piety
↓
gradually transformed the Western theology
into hybrid of the heathen Orphic–derived philosophy with the Christian terminology
↓
culminated in the contemporary crisis of the mind deprived of true knowledge of God
and therefore incapable of survival and development

In particular, heretical corruption of the Western theology initiated by heretics, the first and most prominent of which was Origen (AD 185–254?), lasted thirteen centuries, until it

a/ by the efforts of Thomas Aquinas (1225?–1274)*Σ33*,
reached its climax in thirteenth century
↓
b/ by Council in Trent (1545–1563), was completed with full subversion of Christianity
and elevation of heathen interactive political theology
at the place of Christian teachings

For instance, the Council of Trent, which according to its participants was guided "by the mind and spirit of St. Thomas" [Walz ref. in: New Catholic Encyclopedia 14:134]

1/ in violation of the most sacred Christian tradition that is established by Lord Jesus Christ Himself {*Matthew 26:26–28; Mark 14:22–24; Luke 22:17–20; 1 Corinthians 10:16; 11:23–31*} deprived Catholic laity of communion with two elements (bread and vine) and adopted the ancient Manichean rite of communion with one element only – bread

2/ proclaimed that priests in the state of mortal sin discharge their duties "by the power of the Holy Spirit," which they received in ordination [*Decrees of Ecumenical Councils* 242, 707]. This proclamation means that the papal establishments adopted the notion that those who commit a mortal sin ***[[***or as St. John the Apostle wrote, are "of devil" {*1 John 3:8–10*}***]]*** can act with "the power of the Holy Spirit"

3/ confirmed the exceptional status of Aquinas when the Council proclaimed that

a/ the mind and spirit of St. Thomas guided them in the re–definition of the Church's doctrine and reformation of the Roman Catholic Church [Walz ref. in: *New Catholic Encyclopedia* 14:134] and

b/ Aquinas' *Summa Theologica* is worthy to be placed on the altar as the second only after the Bible [Kreeft 11–12].

If the unbiased observer takes into consideration that Thomas Aquinas blasphemously asserted that God is the source of evil ***Σ34*** and, in his writings, frequently contradicts the words of God, especially, when he needs to establish the absolute power of deified pope and to elevate the mortal man at the place of God in His temple, he might infer that

a/ the papal religion that accepted the political theology of Thomas Aquinas as its official doctrine is not compatible with Christianity: it is another religion of *another gods*

b/ the assertion of the Council of Trent that Aquinas' book is worthy to be placed in altar along with the Bible signifies manifest establishment of new religion, in which the words of man are considered worthy to have the status of the words of God.

The Christian Church has the definite point of view concerning Origen: three Ecumenical Councils – the Second of Constantinople (553), the Fourth of Constantinople (869–870), and the Second of Nicea (787) – anathematized (excommunicated) Origen (although he died in the third century) and denounced his works as "the mythical speculations," "heretical" and "useless knowledge" [*Decrees of the Ecumenical Councils* 119, 135, 161].

However, condemnation of the Origen's heretical "useless knowledge" by the Catholic Apostolic Church, which was proclaimed before the Great Schism***Σ35***, did not stop the sacrilegious allegorical–symbolical misinterpretation of the Holy Scriptures initiated by Philo of Alexandria and elaborated and advanced by Origen. They are exactly the weapon, which the heathenism needed in its struggle against Christianity, and exactly the means needed to substitute the interests of the worldly establishments for the Kingdom of God; hence, the legacy of the ancient heretic still, poisons the contemporary minds.

The story of Origen, and especially, the fact that his "mythical speculations" and "heretical" knowledge have been incorporated into the Western theological thought (which, for instance, created the Inquisition – the establishment incompatible with the Christian teachings) and even accepted by some Eastern theologians,

1/ confirms that the false concept might be likened to the abnormally mutated cell, which grows into the cancerous tumor and kills its host

2/ illustrates adequacy of Tertullian's reference to heresy as to the fever – "deadly and excruciating" calamity whose purpose is annihilation of mankind***Σ36***

3/ reveals how the mind of heretic transforms the teachings given by God into the mythical worthless knowledge.

There is an interesting revelation of the special significance of Origen for the Western theologians: according to the Roman pope Benedict XVI (papacy from 2005 to 2013), Origen – "the great master of faith" – effected the "irreversible turn" in "Christian" theological thought; his teachings was developed by the doctors of the papal church of Rome *(the Magisterium)* who "learned the lesson" of Origen [*"Origen: Master and Exemplary Witness of Christianity."* Vatican Information Service, number 75, of April 25, 2007].

Hence, three thing should be taken in consideration before forming the ultimate opinion:

1/ the pope Benedict XVI's evaluation of Origen is not consistent with decision of the three universal Church Councils, which was postulated long before the Great Schism irreversibly separated the Christian Church from the papal establishment. If the papal Church presents itself as "Christian Church" and claims the right to speak on behalf of the entire Christendom, it should follow the decisions of the Universal/Ecumenical Councils that formed the Christian religion ***[[***the Councils excommunicated Origen as heretic, and denounced Origen's works as the mythical speculations," "heretical" and "useless knowledge" [*Decrees of the Ecumenical Councils* 119, 135, 161]***]]***

2/ pope Benedict XVI rightly identified the Origen's influence as the "irreversible turn"; indeed, if accepted, heresy cannot be healed: it eats out the mind like the ancient leprosy ate the flesh of a living being

3/ if for pope Benedict XVI, the former Cardinal Ratzinger, Prefect of the Sacred Congregation for the Doctrine of faith (contemporary Inquisition), the decisions of the Universal Councils of the Christian Church are not abiding, it signifies that he does not accept the foundation of the Christian religion formed by those Universal Councils, and therefore, he does not belong to the Christian Church.

Indeed, the papal establishment should discontinue to mislead mankind with groundless pretenses on connections with the Christianity; they should chose another name for their religion.

For instance, if the Catholics already have Aristotle–Aquinas' political theology as the official doctrine of the papal church, why they should not refer to their faith as to Aristotle–Aquianism? If they who live by the papal laws still have the slightest belief in the worlds of Lord Jesus Christ, they should reflect on

– His words concerning those who call Him Lord, yet who do not observe His commandments, those whom He would reject in the last day {*Mathew 7:21–23*}

– His warning that the people would be held responsible for each word they uttered {*Matthew 12:36–37*}.

The contemporary Catholic researcher writes about Origen that

1/ "in ultimate things he is Catholic" with "childlike attachment to the visible church"

2/ Origen is "possessed almost to the point of insanity"

3/ Origen is the Catholic whose "unromantic passion" and fire of soul is comparable with those of "Heraclites and Nietzsche" [Introduction to *Origen, Spirit...* 2, 3, 5, 20].

However, attachment to the visible matter ***[[***e.g., the "visible" establishments and hierarchies, which possess the physical power of coercion or justify its application, for instance, similarly to the papal inquisition***]]*** closes the path to the inner – spiritual life in God.

Moreover, passions and "mind in fire" are not compatible with the presence of the Holy Spirit of God Who bestows the true knowledge of God: the very term *fire of soul (spirit)* and especially, if it is applied to a theologian, signifies delusion and, perhaps, even disorder/illness of the mind.

Only heathens, especially followers of the Dionysian cult of insanity and death***Σ37***, consider delusion and insanity as gifts of their deities.

Christians live by God Who is the Lord of knowledge and the Source of Holy Wisdom***Σ38***, and have His love and peace and knowledge that is the everlasting life {*1 Kings 2:3; Proverbs 2:6–12; John 1:1–18; 13:34–35; 14:1–27; 15; 17; Wisdom 6; 7; 8*}.

Furthermore, concerning the referred above comparison of Origen and Nietzsche: according to the author of *A Theory of Disease*, Friedrich Nietzsche***Σ38*** was "psychiatrically abnormal for years" [Guirdham 37], he presented himself as the last Dionysian "philosopher" – that is the heathen, and his hatred to the papal church was enormous.

Passions in the matters of religion and theology expose immaturity of the mind and inflamed perverted imagination; they indicate ignorance, mental disorder and issuing inability to withstand false, lies, and heresy: passion and imagination (especially, the inflamed one) are the attributes of insufficiency, which the mind applies, when it has neither sufficient and true knowledge nor wisdom to find it.

Only with the true knowledge of God, the mind obtains the peace of mind – that is, firstly, the unbiased reasoning and right discernment founded upon the complete knowledge of God that is the everlasting life {*John 14; 15; 16; 17; 2 Peter 1:2–11*}, completeness of love and perfection.

Only with true knowledge of God the mind's insufficiency vanishes. Passions, use of imagination, delusion, and arrogance of assumptions concerning uncognizable God, as well as "possession" similar to the heathen diviners, are not compatible with the true knowledge of God. Such features indicate typical for a heretic ignorance and insufficient knowledge of God, the deficiency of faith, and imperfection in Christian love.

Many Origen's apparent and secret followers accepted his method and integrated Plato–Gnostic constructions in their works. They also boldly cast aside the law of God, got to work, and added their own interpretations as "the God's commands." The Origen's "mythical speculations" and "useless knowledge" created with misinterpretations of the Holy Scriptures served development of the heretical political theology, with which the medieval papal theologians, ultimately, supplanted the Christian teachings.

If the Origen's writings only have their place at the library for the books concerning the history of harmless human errors, not many would be interested to read them.

Yet, Origen's influence still lives in the works of his followers, in the theological doctrines of Augustine of Hippo and Thomas Aquinas that still are the foundation of contemporary Catholicism, which blasphemously claims the name and the place of the Christian religion, while historical deeds of the papacy and the papal subjects, including contemporary world–wide scandals of abuse of children, papal adherence to the liberal (Marxist) theology, proclamation of the similarity of "Christianity" and Islam ***[[***obviously, made in consistency with the purpose of establishment of the universal religion in pursuit of globalization***Σ24,*** which traditionally is seen as world-wide domination of the papacy***]],*** reveal the complete incompatibility of the papal religion with the Christian teachings granted by Lord Jesus Christ, the Word–God.

The Catholics' deeds has smeared the Christian religion; they are the reason why in many lands and by many people who evaluate religion/faith by the deeds of its followers, Christianity is rejected and Christians are persecuted and blamed for the deeds of the Catholics.

Origen's influence comes to life at any time and any place where and when a human being misinterprets the words of God with the purposes to offer the fruits of own imagination as the truth and – with false and misleading assertions – to establish own superiority over the others.

Furthermore, study of Origen's writings facilitates identification of the roots of heresy.

The legacy of Origen also answers the question: why heresy is possible in the world that has been given the chance to cognize the complete knowledge of God – knowledge that is the everlasting life?

One of such roots is unrestricted and unguarded imagination of the wandering mind that

a/ did not find its steadfast unmovable foundation in the Word–God

b/ did not establish itself upon the only reliable eternal foundation – **Στερεωμα*Σ39*** – that is in the Word–God.

In theological and religious matters, heresy is possible only because of existence of the minds that

1) are ignorant of true knowledge of God

2) are not established in faith

3) intentionally disregard the truth of the words of God for the sake of lies and dreams, and as the result, arrange imaginary worlds of the false religions, ideologies, cults, and pseudo–sciences.

However, there is one more argument for studies of heresy.

The essence of heresy is subversion of the original truth completed with modification of the assumptions, which previously were accepted as truth.

If to look at the heresy phenomenon from the systems point of view, the observer or systems designer/analyst may conclude that heresy as **subversion→modification→change** of the original truth, upon which a particular system/establishment was arranged, is the core of all kinds of division and unrest ***[[***e.g., Great Schism, revolution, overthrowing the government, Western Reformation***]]***.

If not stopped/eradicated/prevented from dissemination, heresy might culminate in

total modification→destruction of the original system

↓

arrangement of another systems upon the remnants and with the reserves of the predecessor,
which was overthrown→modified→forced to collapse→disintegrate as the result of introduction of heresy

In other terms, heresy might be defined as the alien code ***[[***the strange alien knowledge inconsistent with the system's nature***Σ41]]***, which

if introduced, overlooked or undetected by the controlling subsystem,
which is responsible for maintenance of survival and identification–prevention of threat

↓

is accepted by the system as the truth and allowed to spread, penetrate,
and modify the system's life–maintaining establishments

↓

transforms the system into another systems–reality arranged and operating
according to the design/intentions/purposes of the creator(s)/owner(s) of the alien code

For instance,

– Origen's influence characterized by Roman pope Benedict XVI as the "irreversible turn" in "Christian" theological thought **did** culminated in establishment of a new theological system – Catholicism/Aristotle–Aquinas political theology, which is incompatible with the original theological system – the Christian religion

– Origen's heresy accepted by the Western theologians **did** work as the alien code: supplemented with heretical innovations of other heretics, e.g., such as Augustine of Hippo, it transformed the Church of Rome into the papal establishment, which accepted Aristotle–Aquinas political theology derived of Aristotle's philosophical doctrine based upon Plato the Orphic's philosophical–political–religious utopia.

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