

Against Gregory Thaumaturgus (c. 213-c. 279)

By Richard Joseph Michael Ibranyi

This article will be a chapter in my book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*

This article was taken from a chapter titled “The Anti-Church Fathers: Gregory Thaumaturgus” in my book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics* (hereafter *HCAS*). When that book is published, this article will only be available as a section in my main Hellenization book.

His apostasy for glorifying Origen and philosophy

The apostate Gregory Thaumaturgus was taught and corrupted by the apostate Origen in the school at Caesarea in Palestine and greatly admired him:

Patrology, by the apostate Johannes Quasten, 1950’s: “THE SCHOOL OF CAESAREA - Caesarea was privileged to become Origen’s refuge after his exile from Egypt (232). The school which he founded there developed after his death into a shelter for his literary bequest. ...Here it was that Gregory Thaumaturgus and Eusebius of Caesarea received their training and that the Cappadocians, Basil the Great, Gregory of Nyssa, and Gregory of Nazianzus, were inspired by Alexandrian theology.”¹

Gregory left us a record of how Origen used philosophy to edify and enlighten his students and to help them live a moral and virtuous life. Hence this is one proof of Origen’s Hellenization of Christianity. In it Gregory says that Origen “was the first and only man that urged me to study the philosophy of the Greeks,” which is proof that no other teacher or school in Christianity was glorifying philosophy in the way that Origen was. You will read how Origen seduced and corrupted the soul of the young Gregory and thus spiritually raped him in the similar way that a pedophile seduces, corrupts, and physically rapes boys. Gregory says that at first he shunned philosophy; that is, until Origen seduced and corrupted him:

Apostate Gregory Thaumaturgus, *Panegyric on Origen*, 3rd century: “He [Origen] took us in hand, as a skilled husbandman may take in hand some field untilled, and surveying us, as it were, with a husbandman’s skill, and gauging us thoroughly,... he put us to the question, and made propositions to us, and listened to our replies; sometimes assailing us in the genuine Socratic fashion, and again upsetting us by his argumentation, whenever he saw us getting restive under him, like so many unbroken steeds. ...He was the first and only man that urged me to study the philosophy of the Greeks, and persuaded me by his own moral example both to hear and to hold by the doctrine of morals, while as yet I had by no means been won over to that... This man, however, was the first that induced me to philosophize by his words... He deemed it right...that we should read with utmost diligence all that has been written both by the philosophers and by the poets of old, rejecting nothing, and repudiating nothing...except only the productions of the atheists. ...He did not introduce us to any one exclusive school of philosophy; nor did he judge it proper for us to go away with any single class of philosophical opinions, but he introduced us to all, and determined that we should be ignorant of no kind of Grecian doctrine.”

¹ Published by Christian Classics, Allen, Texas. V. 2, c. 2, p. 121.

And he himself went on with us, preparing the way before us, and leading us by the hand, as on a journey... Therefore to us there was no forbidden subject of speech, for to us there was no matter of knowledge hidden or inaccessible; but we had it in our power to learn every kind of discourse, both barbarian and Greek, both spiritual and political, both divine and human; and we were permitted with all freedom to go round the whole circle of knowledge... For he asserted further that there could be no genuine piety towards the Lord of all in the man who despised this gift of philosophy... For he did not aim merely at getting round us by any kind of reasoning; but his desire was, with a benignant, and affectionate, and most benevolent mind, to save us, and make us partakers in the blessings that flow from philosophy. ...And in my estimation there arose but one object dear and worth desire, —to wit, philosophy, and that master of philosophy, this inspired man...” (Arguments 6-15)

If the apostate Gregory Thaumaturgus performed the miracle of moving a mountain, then it was either from the Devil or from God for the benefit of others.² If it was from God, then the following would apply to him:

“Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then will I profess unto them, I never knew you: depart from me, you that work iniquity.” (Mt. 7:21-23)

“And if I should have prophecy, and should know all mysteries and all knowledge, and if I should have all faith so that I could remove mountains, and have not charity, I am nothing.” (1 Cor. 13:2)

*For the glory of God, the honor of the Blessed Virgin Mary and the angels and saints,
and the salvation of men.*

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² See *RJMI Topic Index: Signs and Wonders*.