

1 Cyclops Explained

Introduction

“The Jews claimed that their traditions and scriptures had influenced the Greeks, not just at the end of the second temple period, but in the very earliest period of Greek philosophy”, Pythagoras “lived in a Phoenician temple at Mount Carmel” (Barker, The Great High Priest, 2003, pp. 262-264)

“Pythagoras was said to have had close associations with Homeric poetry” (Collins, 2008, p. 106)

Gnostics call Homer “their real prophet”, and “they glorify Homer, their prophet”; “So-called orthodox Christians ... also appealed to Homer” (Droge, 1989, p. 313)

Landing on nearby island

Now off their harbour there lies a wooded and fertile island not quite close to the land of the Cyclopes, but still not far. It is overrun with wild goats, that breed there in great numbers and are never disturbed by foot of man¹

Wooded=Trees in temple, “Then he carved all the walls of the temple all around, both the inner and outer sanctuaries, with carved figures of cherubim, palm trees, and open flowers” (1 Kings 6:29)

Goat=satyr

(Strong’s Concordance, H8163 - sa`iyr)

“and he appointed his own priests for the high places, and for the satyrs, and for the calves which he had made” (2 Chronicles 11:15, RSV).

“And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, [and] a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest” (Isaiah 34:13-14, KJV)

“In kabbalistic literature Sammael, the angel of Esau, has the form of a goat, and therefore he chose Seir (=Sair [=satyr]) as his people” (Ginzberg, Legends of the Jews, 2003, p. 307 note 275); Seir is (Strong’s Concordance, H8165) and is consonantly the same as ‘satyr’.

At the head of the harbour there is a spring of clear water coming out of a cave, and there are poplars growing all round it. Here we entered, but so dark was the night that some god must have brought us in, for there was nothing whatever to be seen

Cave=Holy of Holies:

¹ Homer’s Odyssey, translated by Samuel Butler; from <http://classics.mit.edu/Homer/odyssey.9.ix.html> (accessed 17 Oct 2016)

In Solomon's Temple the Holy of Holies "must have been without light," i.e., like a cave (1906 Jewish Encyclopedia, 'Holy of Holies' - 'In the Tabernacle and the Temple'). Additionally, Jewish tradition likens the Holy of Holies filled with God's glory to a cave by the sea filling with water (Montefiore & Loewe, 2012, p. 15, quoting reference Num.R., Naso, X11, 4).

Water=Gold floor

"And the floor of the house [Temple] he [Solomon] overlaid with gold" (1 Kings 6:30). How can gold symbolise water? It shines. A vision of the end of time describes a heavenly city (a symbol for the temple²) whose street "was pure gold, like transparent glass" (Revelation 21:21). 'Glass' was a symbol of water, "Before the throne there was a sea of glass, like crystal" (Revelation 4:6), and "he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb" (Revelation 22:1).

A thick mist hung all round our ships

"Then he shall take a censer full of burning coals of fire from the altar before the LORD, with his hands full of sweet incense beaten fine, and bring it inside the veil. And he shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that is on the Testimony [=Ark], lest he die" (Leviticus 16:12-13).

The incense was to be salted (Exodus 30:35; some translations interpret the word here as 'tempered' or 'mixed'). The salt was the "salt of Sodom, as Aben Ezra interprets it" (Gill, 1746-1763, on Exodus 30:35). This salt is explained as follows, "The hill Jebel Usdum, situated at the southern extremity of the Dead Sea, and having a length of ten miles, is composed almost entirely of rock salt; and from it was probably procured the 'Sodom salt' mentioned in the Talmud" (1906 Jewish Encyclopedia, 'Salt' - 'Biblical Data'). This would give a symbolic link to the sea, hence the cloud of smoke could symbolically be called a water mist.

Cyclops' Island

When we got to the land, which was not far, there, on the face of a cliff near the sea, we saw a great cave overhung with laurels.

If, as is likely, there were steps up to temple, then the face of the platform is the symbolic cliff face.

I told my men to draw the ship ashore, and stay where they were, all but the twelve best among them, who were to go along with myself.

The twelve stones with the twelve names are described in Exodus 28:15-21: "You shall make the breastplate of judgment. ... And you shall put settings of stones in it, four rows of stones ... And the stones shall have the names of the sons of Israel, twelve according to their names, like the engravings of a signet, each one with its own name; they shall be according to the twelve tribes."

² "The heavenly city, however, is both city and temple" (Barker, Revelation, 2000, p. 323).

“And he made ten lampstands of gold according to their design, and set them in the temple, five on the right side and five on the left” (2 Chronicles 4:7)

“You shall also make a lampstand of pure gold” (Exodus 25:31); this is the Menorah. The bronze serpent which Moses set upon a pole was destroyed in a later temple purge (Num 21:8; 2 Kgs 18:4). This implies that it has a place somewhere in the temple precinct. However, the 6th century Cosmas Indicopleustes, in the drawings for his “Christian Topography,” shows the serpent inside the Tabernacle (McCrinkle, 1897, pp. 390-391, ‘Explanation of the plates’ for plates 12 and 19). It seemed fitting to place it opposite the Menorah, because they would then both be in the middle of Eden (the temple) and symbolise the Tree of Life and the Tree of Knowledge with its snake (Genesis 2:9).

“The righteous shall flourish like a palm tree, He shall grow like a cedar in Lebanon. Those who are planted in the house of the LORD [i.e. the temple] shall flourish in the courts of our God” (Psalm 92:12-13)

Inside the cave

We soon reached his cave, but he was out shepherding, so we went inside and took stock of all that we could see. His cheese-racks were loaded with cheeses, and he had more lambs and kids than his pens could hold ... as for his dairy, all the vessels, bowls, and milk pails into which he milked, were swimming with whey.

Galbanum is a type incense which starts with same consonants as milk in Hebrew (Strong’s Concordance, H2464 – chelbēnah and H2461 – chalab respectively)

The veil was woven from red, blue and purple wool (with white linen) (Barker, Revelation, 2000, p. 20).

Milk and fat/grease/finest/best are the same word in Hebrew consonantly (Strong’s Concordance, H2459 - cheleb); Numbers 18:12 reads “All the best of the oil”.

We lit a fire, offered some of the cheeses in sacrifice, ate others of them, and then sat waiting till the Cyclops should come in with his sheep. When he came, he brought in with him a huge load of dry firewood to light the fire for his supper, and this he flung with such a noise on to the floor of his cave that we hid ourselves for fear at the far end of the cavern.

Firewood= symbolic branches of lampstand?

a huge monster

“Our monstrous host, of more than human size” (The Aeneid by Virgil, Book III³)

“But He was speaking of the temple of His body” (John 2:21)

“Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?” (1 Corinthians 6:19)

³ From <http://classics.mit.edu/Virgil/aeneid.3.iii.html> (accessed 6 November 2016)

“Allah created Adam, making him 60 cubits tall.” (Sunni Hadith, Bukhari, Prophets, #3326/1/543)⁴

“Now the house which King Solomon built for the LORD, its length was sixty cubits, its width twenty, and its height thirty cubits” (1 Kings 6:2)

One eye forehead

“You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: HOLINESS TO THE LORD. And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban. So it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD” (Exodus 28:36-38)

“Then David put his hand in his bag and took out a stone; and he slung it and struck the Philistine in his forehead, so that the stone sank into his forehead, and he fell on his face to the earth” (1 Samuel 17:49)

Lamb seven eyes=name on forehead

“And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth” (Revelation 5:6).

So seven eyes=seven spirits

“And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God” (Revelation 4:5)

So seven spirits=seven lamps=Menorah lampstand
(so seven horns=seven branches of lampstand)

The lampstand had oil lamps, so it had seven ‘wells’ or ‘fountains’ of oil, but the Hebrew word for eye means fountain/well (Strong’s Concordance, H5869 - ‘ayin)

However, for the link to the golden name plate, we read that, “And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it” (Revelation 2:17)

So white stone=turban of high priest, name=Lord’s name

“For behold, the stone That I have laid before Joshua: Upon the stone are seven eyes. Behold, I will engrave its inscription,’ Says the LORD of hosts, ‘And I will remove the iniquity of that land in one day” (Zechariah 3:9)

So stone has seven eyes=name of lord

So the golden plate can represent eyes (this is also why the Islamic antichrist Dajjal is described as having one eye in his forehead)

horn=ray

⁴ see also <http://free-minds.org/forum/index.php?topic=7910.msg320297#msg320297> (accessed 6 November 2016)

“His brightness was like the light; He had rays flashing from His hand, And there His power was hidden” (Habakkuk 3:4), but word for ‘rays’=horns (Strong’s Concordance, H7161 - qeren)

Men eaten

“He shall take some of the blood of the bull and sprinkle [it] with his finger on the mercy seat on the east [side]; and before the mercy seat he shall sprinkle some of the blood with his finger seven times” (Leviticus 16:14)

The next day corresponds to next sprinkling of goat’s blood twice and the eating of two more pairs of men

“Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. ... And he shall go out to the altar that is before the LORD, and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around. Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel” (Leviticus 16:15, 18-19)

For Elijah:

“Then fire from the LORD fell from the sky. It consumed the offering, the wood, the stones, and the dirt, and licked up the water in the trench” (1 Kings 18:38, NET), where ‘consume’ is (Strong’s Concordance, H398 - 'akal) translated in the KJV as eat (604x), devour (111x), consume (32x), miscellaneous (55x).

“The sight of the glory of the LORD was like a consuming fire on the top of the mountain in the eyes of the children of Israel” (Exodus 24:17)

“For the LORD your God is a consuming fire” (Deuteronomy 4:24)

Drinking wine

“Look here, Cyclops,’ said I, you have been eating a great deal of man’s flesh, so take this and drink some wine, that you may see what kind of liquor we had on board my ship ... ”I then gave him some more; three times did I fill the bowl for him, and three times did he drain it without thought or heed;

(Barker, The Great High Priest, 2003, pp. 89, 319)

Barnabas, however, says that the goat was eaten: the people consumed the carcass, but the priests had the sacrificial portions, mixed with sour wine

...

The Letter of Barnabas, for example, quotes an otherwise unknown prophecy about the sacrifice on the Day of Atonement: 'Let them eat of the goat which is offered for their sins at the fast, and let all the priests, but nobody else, eat of it inward parts unwashed and with vinegar' (Barn. 7). Something similar occurs in the Mishnah, which says that the 'Babylonians' used to eat the sin offering of the Day of Atonement

raw (m. Menahth 11.7). This verse is very important for understanding the original significance of the Eucharist. Eating unwashed parts of a sacrifice means that blood was consumed in a temple ritual. 'Drinking blood', so often cited as an example of the extreme 'unjewishness' of eucharistic symbolism, was temple practice for the great Atonement sacrifice of Yom Kippur.

Name

my name is Noman; this is what my father and mother and my friends have always called me.

The priest said the Lord's name (Oppen, 1995, pp. 117, 120), whereas Odysseus said 'Nobody' as his name (Liddell & Scott, 1940, οὐτις)⁵.

Blinding Cyclops

Before the third pair of men blinded: "The Cyclops had a great club which was lying near one of the sheep pens; it was of green olive wood ... I then gave this piece to the men and told them to fine it evenly off at one end, which they proceeded to do, and lastly I brought it to a point myself, charring the end in the fire to make it harder ... The lot fell upon the very four whom I should have chosen, and I myself made five."

...
Then I thrust the beam of wood far into the embers to heat it, and encouraged my men lest any of them should turn faint-hearted. When the wood, green though it was, was about to blaze, I drew it out of the fire glowing with heat, and my men gathered round me, for heaven had filled their hearts with courage. We drove the sharp end of the beam into the monster's eye

menorah burnt olive oil, hence symbolised an olive tree:

The Menorah burnt "the purest olive oil" (Frankel & Teutsch, 1992, p. 105, entry Menorah), and it also was symbolised by trees (Barker, The Mother of the Lord, 2012, p. 331).

five people like pillars at entrance of tabernacle

Exo 26:37

"And you shall make for the screen five pillars of acacia wood, and overlay them with gold; their hooks shall be gold, and you shall cast five sockets of bronze for them.

However, Josephus says there were seven, "at the front, where the entrance was made, they placed pillars of gold, that stood on bases of brass, in number seven" (Josephus, Antiquities 3.6.4)

So there could have been seven pillars, with the two outer ones being differentiated. This could then imply that the seven branches of the Menorah lampstand had a similar

⁵ [http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=ou\)/tis1](http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=ou)/tis1) (accessed 9 November 2016). Note in the presentation its is written as 'ootis' so it is not mispronounced as 'out-is'.

symbolism: the inner five were differentiated somehow (symbolically?) from the outer two.

Interestingly, David also chose five stones to kill Goliath

1Sa 17:40

Then he took his staff in his hand; and he chose for himself five smooth stones from the brook, and put them in a shepherd's bag, in a pouch which he had, and his sling was in his hand. And he drew near to the Philistine.

Removing the turban: "Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the Holy Place, and shall leave them there" (Leviticus 16:23)

Escaping under sheep

he sat in the doorway and stretched his hands in front of it to catch anyone going out with the sheep, for he thought I might be foolish enough to attempt this. ...

The male sheep were well grown, and carried a heavy black fleece, so I bound them noiselessly in threes together, with some of the withies on which the wicked monster used to sleep. There was to be a man under the middle sheep, and the two on either side were to cover him, so that there were three sheep to each man ... their master in spite of all his pain felt the backs of all the sheep as they stood upright, without being sharp enough to find out that the men were underneath their bellies.

"He tied a red band around the horns of the goat designated to be sent", the red band being of red woollen thread (Oppen, 1995, pp. 32, 92)

Interestingly, "Before throwing the goat off the cliff, the [designated person] divided the red band that was on the goat and tied one part to the cliff and the other part to the horns" (Oppen, 1995, p. 64). So the goat was both hanged and thrown off, which is how Judas Iscariot is described:

Mat 27:5

Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.

Act 1:18

(Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out.

Christ was also the scapegoat (Barker, The Great High Priest, 2003, p. 321 note 29). So high priest identified himself with this goat.

At sea

... they went aboard, took their places, and smote the grey sea with their oars. Then, when I had got as far out as my voice would reach, I began to jeer at the Cyclops.

...

"He got more and more furious as he heard me, so he tore the top from off a high mountain, and flung it just in front of my ship so that it was within a little of hitting the end of the rudder ... When we had got twice as far as we were before, I was for jeering at the Cyclops again, but the men begged and prayed of me to hold my tongue.

'Cyclops, if any one asks you who it was that put your eye out and spoiled your beauty, say it was the valiant warrior Ulysses, son of Laertes, who lives in Ithaca.'

Then he picked up a rock much larger than the first, swung it aloft and hurled it with prodigious force. It fell just short of the ship, but was within a little of hitting the end of the rudder.

Mountains can be people: "Here is the mind which has wisdom: The seven heads are seven mountains on which the woman sits. There are also seven kings" (Revelation 17:9-10). So the top of high mountain=snowy white turban

sea=vestibule

"However, this proportion of the measures of the tabernacle proved to be an imitation of the system of the world; for that third part thereof which was within the four pillars, to which the priests were not admitted, is, as it were, a heaven peculiar to God. But the space of the twenty cubits, is, as it were, sea and land, on which men live, and so this part is peculiar to the priests only" (Josephus, Antiquities 3.6.4). The later temple had the main part separated into the sanctuary and vestibule, and so the vestibule represented the sea (Barker, The Gate of Heaven, 2008, p. 65).

" 'shall leave them there'; in one of the chambers of the tabernacle, as afterwards, in the temple, where they were laid up, never to be used more, as say the Jewish writers, Ben Gersom, and other" (Gill, 1746-1763, on Leviticus 16:23)

<http://biblehub.com/commentaries/leviticus/16-23.htm>

Krishna

(Prabhupada, 1970, 1:175)

"The inhabitants of Vrndavana and their animals remained there [under the mountain] for one week without being disturbed by hunger, thirst or any other discomforts. They were simply astonished to see how [Krishna] was holding up the mountain with the little finger of His left hand."

51 Therefore David ran and stood over the Philistine, took his sword and drew it out of its sheath and killed him, and cut off his head with it. And when the Philistines saw that their champion was dead, they fled. - 1 Samuel 17:51 NKJV

Second larger rock=high priest in bronze Sea basin

Son

<https://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=H1121&t=KJV>
bn

stone

<https://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=H68&t=KJV>
'bn

These notes are somewhat summary, but contact me via <https://www.facebook.com/RichardWorthingtonTheology/> for more info.

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