

Chapter 1 : The Prophetic Faith of Our Fathers, vol. 3 " Ellen G. White Writings

The argument of Romans IXXI; Swilliam, G.H. The materials for the criticism of the Peshitto New Testament, with specimens of the Syriac Massorah; Woods, F.H. An examination of the New Testament quotations of Ephrem Syrus; Rackham, R.B.

This fragment is at the John Rylands Library at Manchester. It contains the passion narrative, John xviii. P52 was part of a book. SO finally among the books of the New Testament we turn to the rest of the Johannine literature. It is appropriate and relevant to put it this way because whatever the relationship between the Apocalypse and the gospel and epistles traditionally ascribed to St John there are implications to be drawn. Fortunately there is no need here to seek to establish in advance the authorship of all or indeed any of the books mentioned - or this chapter would have to be far longer than in any case it is. Indeed one of the facts about the remarkable scholarly consensus which we shall be noting on the dating of the Johannine literature is that it cuts across almost every possible division. Hort, as we have seen, with Lightfoot and Westcott, believed that it was possible to hold that the Apocalypse and the remaining books came from the same pen only if they were not written at the same time. Westcott could not say which came first. Lightfoot, *Biblical Essays*, , held that the first epistle was intended to be circulated with the gospel, as an epilogue to it. The supposition of an early date relieves us however from any such necessity, and the early date, as we have seen, is much the most probable on independent grounds. If one thing has become clear in the century since Lightfoot, Westcott and Hort, it is that common authorship of the Apocalypse and the gospel cannot credibly be argued on the interval of time needed for John to master the Greek language. It is the pidgin Greek of someone who appears to know exactly what he is about with his strange instrument and whose cast of mind and vocabulary is conspicuously different from, and more colourful than, that of the correct, simple but rather flat style of the gospel and the epistles. They include not only the more conservative Roman Catholics and English-speaking Evangelicals but such names as Harnack, Zahn, Lohmeyer, Preisker, Schlatter and Stauffer, and one is bound to weigh the final footnote which Beckwith appends to his long and balanced discussion of the issue: The present commentator ventures to say that his earlier conviction of the impossibility of a unity of authorship has been much weakened by a study of the two books prolonged through many years. Nolloth, *The Fourth Evangelist*, , ch. But this is not ancient testimony he produces none except the hearsay evidence of two graves of men called John at Ephesus but an early, and notable, application of critical principles. Weiss, Bousset, Moffatt, Barrett, Brown. But it is certainly not fair, as some of these do, to regard the differences of style between the Apocalypse and the other Johannine writings and those within the latter group as comparable, as though they could all be put down to different disciples of the same master. The latter are differences of degree, the former of kind. Since the writer has evidently had an association with the congregations of the Ephesus area over an extended period cf. This, of course, carries no implications for the dating of the actual gospel or epistles of John, which could have been written a good deal later - or earlier. But it is a factor that must be taken into account in any overall hypothesis. And of these, whichever way round they turn out to have been written, the gospel is clearly the determinative document: If then we start, as we did with the Apocalypse, with the external evidence for the date of the gospel, we come up against the fact that it is much vaguer, and less secure, than it is for the Apocalypse. This is paradoxical because, while Lightfoot, Westcott and Hort declined to accept what Hort admitted to be the powerful external evidence for the dating of the latter in the time of Domitian, they, with all the other conservative scholars who argued for apostolic authorship, accepted virtually without question the traditional picture of the fourth gospel as the product of the last years of a very old man. For a popular presentation of this picture, cf. Armitage Robinson, *The Study of the Gospels*, , That the apostle John lived to a great age, into the reign of Trajan , [Irenaeus, Ado. But that he wrote as a very old man is an inference which only appears late and accompanied by other statements which show that it is clearly secondary and unreliable. The Muratorian Canon describing the origin of the gospel [Text in K. Barrett, *The Gospel according to St John*, , 96f. The so-called Anti-Marcionite Prologue [Aland, op. But it is improbable that this statement rests, as it claims, on the authority of Papias, since Eusebius quotes nothing from him on

the fourth gospel and would surely have done so if he had had anything to say. So too the Monarchian Prologue Aland, op. Yet, as we have seen, [P. He was at that time the sole survivor of the twelve Apostles, and after writing his Gospel received the honour of martyrdom. He is of interest only because he claims to base the martyrdom of John on a statement of Papias; but this is notoriously doubtful. Knox that those who accept the early martyrdom of the Apostle show a quite monumental preference for the inferior evidence. The same is true, finally, of another very late version of the Papias legend, [Catena Patr. Text in Lightfoot, AF, ; tr. I have cited this evidence in some detail, most of it worthless, to show how thin is the external testimony for dating in contrast with authorship. But neither of these is any more than a guess unsubstantiated by critical study. There is in fact an alternative tradition about the writing of the gospel which is equally legendary, but since I have not seen it quoted in any discussion of the question it is perhaps worth inserting as an interesting corrective. It occurs in the Syriac History of John, which we had occasion to mention earlier as placing the banishment of John under Nero. There is no other mention of the History of John in Hennecke, nor is it included in any other collection of apocrypha known to me. Whereas the Greek Acts of John are docetic and rather dreary and contain no account of the writing of the gospel the Syriac History is thaumaturgical and much more entertaining. It also says that John lived on to the age of one hundred and twenty, yet combines this tradition and that of his writing last with a date for the gospel prior to the deaths of Peter and Paul who, it agrees, were slain by Nero and indeed of James. This totally independent and eccentric chronological tradition, though worthless as history, is nevertheless remarkable - at whatever date it comes from. On the one hand, the conservatives have not had occasion at any rate until very recently [Cf. Schmiedel, who wrote the article on John, Son of Zebedee, in the Encyclopaedia Biblica, occupied a mediating position with a date between and Certainly there are no direct citations, as there is without acknowledgment of I John 4. Yet Johannine thought-forms unquestionably lie behind a number of passages, [Especially Ignatius, Magn. The parallels are set out in Barrett, John, 93f. For a fuller discussion, cf. Braun, Jean Ie Theologien, I: It seems easier to believe that it is the document we know which is being presupposed. The introduction to the ET from which these words and the dating are taken is by W. Brown, John I, Ixxi: Aland, NTS 9, ,, assigns to P52 a date at the "beginning of the second century". Skeat, Fragments of an Unknown Gospel, In fact, pace R. I would see in the Secret Gospel an independent version of. The assumption that John was written probably in the last decade of the first century is today almost universally accepted. Before turning to the terminus a quo, it is interesting to observe how remarkably general is the consensus at this point. With marginal variation at each end and even Bultmann goes down as far as 80 for the first composition , the span is agreed by Catholic and Protestant, by conservative and radical, by those who defend apostolic authorship and those who reject it, by those who believe that John used the synoptists and those who do not. It includes virtually all those who have recently written commentaries on the gospel, [E. Bernard ICG , ; G. Davey , ; ; R. Strathmann, Gottingen ; W. Evans , Oxford ; A. Hunter, Cambridge ; R. Lindars NCB , Schnackenburg scarcely bother to discuss the issue of dating, and the space it occupies in introductions, whether to the New Testament or to the gospel, compared with that of authorship is minimal. Latimer Jackson, The Problem of the Fourth Gospel, Cambridge , who devotes two chapters 2 and 6 to arriving at a similar conclusion c. But this was before the discovery of the papyri. Yet it is typical also that he does not advance a single positive reason why this date, roughly corresponding to the end of the reign of Domitian, is the right one. It is reached purely by a process of elimination. Yet if it is appropriate to the Apocalypse, then one would have thought that almost by definition it would not fit the fourth gospel traditionally from the same circle in the same area - or indeed the Johannine epistles, which breathe no hint of public persecution. It is therefore at least worth asking, since the ceiling is now more or less fixed, whether the floor is really as secure as hitherto it has seemed to conservative and radical alike. Similarly, Barrett writes with assurance: A terminus post quem may easily be fixed. John knew Mark; he not only knew it but had thoroughly mastered its contents, and expected his readers also to be familiar with them. There is wide agreement that Mark was written either not long before, or soon after, ad We must allow time for Mark to reach the place in which John was written and to be studied and absorbed. This brings us to a date certainly not earlier than ad 80; 90 would perhaps be a safer estimate. For he is now in a minority of Johannine scholars in holding to what used to be the critical orthodoxy, [For a recent

reaffirmation of C. The work of P. But there is no need here to argue the case afresh, since it is not of itself decisive for dating purposes. Even if it could be shown that John could not have been written until after the publication of Mark, Luke or Matthew, we have already argued that there is no compelling reason to date these later than the early 60s. Equally, from the other side, those who have abandoned the argument for dependence still as we have seen wish to retain a dating towards the end of the century. This is true not only of the commentators listed above but of Dodd himself, who ascribes the gospel to an Ephesian elder writing between 90 and He combines this view with the conviction that the tradition behind the gospels goes back a great deal further. *The Roads Converge*, , For it is this dissatisfaction that led me, as I explained at the beginning, to reopen the question of the dating of the New Testament as a whole. Dodd has no doubt that it was an external and second-hand relation. Indeed it is so great as to raise acutely the question of how the gulf was bridged and what was happening to the tradition in the interval. I doubt very much whether a writer whose work we must place late in the first century and in a Hellenistic environment, could have invented such a persuasive account of a trial conducted under conditions which had long passed away. It is pervaded with a lively sense for the situation as it was in the last half-century before the extinction of Judaeen local autonomy.

Chapter 2 : Religion in Roman Britian - PDF Free Download

That the later Roman empire was a period of stagnation, not to say X of decline and total collapse, in the economic as in other spheres has long been recognized.

In the beginning, most business owners look to their friends and family for employees. Then, as the business grows, the need for more employees presents a new challenge. Did you ever think that simple, get-to-know-you, conversational, seemingly innocent questions could actually get you sued? Did you know that a ceptable question. Next is asking about relatives. Military experience in the armed forces and if a dishonorable discharge was received is perfectly ok. Whether or not they have a reliable car is only ok to ask about if the car is required to performing duties of the job. It is unacceptable to ask how they will get to work. Can you venture a guess as to whether or not it is acceptable to learn all kinds of private information during an interview if the applicant offers without being asked? Well, in that case, the employer is in the clear! In fact, it is all too common for an interviewee to share way too much personal information. You simply find who you want to hire and we take over from there. We will meet It is acceptable to ask for additional information relative to change of with your staff, make sure all of the employment paperwork is done, explain the Employee name or nickname necessary to enable a check on work records. Benefits package, and do the enrollment. As for their age, it is only acceptable to ask if they are over 18 years old. It is 34 years experience representing individuals injured in ok to ask for the academic, vocational automobile, construction, premises, product liability, or professional education and the pubdeath cases and medical malpractice. Grainger Go ahead and ask if they are a citiiNjury cases unless there is zen of the U. You would think that asking how someone would like to be addressed, south townsend st. Quality Workmanship Excellent Prices! All proceeds to benefit Peru Missions Trip Project. Please call to purchase tickets or for more information or visit our website at www. The benefit will be from 8: The silent auction and plant sale will feature many items from local businesses. One of the highlights of the silent auction will be an American flag that has flown over the U. In - unemployment was rising and donations to food pantries were falling, it was clear that something needed to be done. The idea of Matttthew 25 Farm sprouted in our hearts and our minds We planted the dream and reaped a harvest greater than we could have ever hoped for. By the fall of we had given away enough food for 40, meals. In we estimate that we will give away enough food for 80, meals. If you have any questions, or would like to donate, please contact the church at , or cpresbyt twcny. Although we would quickly argue that the National Day of Prayer does not have Congress force anyone to pray, and is not a law requiring obedience, it is a graphic example of how some want to interpret the First Amendment as granting freedom from religion rather than freedom of religion. He says that they will take it to a higher court, and the Supreme Court if necessary. In Harry S. Truman signed into law an annual observance of this event and then in Ronald Reagan designated the first Thursday in May as the day for prayer. So given these historical facts and legal precedents I believe there is no way the founding fathers would be pleased with this court decision. So the Greater Syracuse Association of Evangelicals wants to invite the public to the National day of Prayer event conducted in front of the County Court house on Thursday, May 6th at And when we participate, we think the founding fathers would be rather pleased when we pray together for our nation. After all, they did initiate the idea and they also wrote the Constitution to allow it. So how can it be unconstitutional? Flowers can inspire, bring a sense of peace, or overwhelm with compassion, which is why flowers are often given to one another in love. A beautiful bouquet of robust red, soft pink, intense blue, passionate purple, and innocent white flowers, when combined together, can soften our hearts in harmonious love. And His hope, or should I say His expectation, is that we respond in that love. I believe that the Holy Spirit had me write this book so that others would take this spiritual journey of beautiful flowers and a sojourn into the depths of Christian love. Each precious flower is revealed as softness, gentleness, grace, kindness, joy, forgiveness, patience, faithfulness, etc. The Scripture verses significantly enhance the depth of each teaching on love. Through this, we respond in the fullness of Christian love. The book invites you to look closely at the intricacy of the spectacularly elegant iris as it symbolizes grace; sense the flexibility, humility and love in the soft and delicate cosmos; and delight in the

intimacy of the forget-me-not as it radiates happiness, contentment, and sincerity. Each flower represents how we can blossom in Jesus Christ. A story of prodigals chasing their dreams. How much are your dreams worth? Can wealth and fame satisfy your heart as deeply as family and faith? Moira and Nic St. Bergren first introduced the St. Clair family in the novel *Breathe*. Maintaining her strong and well-researched story line in *Sing*, she immediately transports readers to the end of the 19th century and weaves the plot amid scenes from Europe, Brazil and Colorado. Clair takes center stage in this dramatic saga, as the reader follows her on a treacherous journey across the Atlantic into a lifestyle that proves to be even riskier and more daring than her life upon the stage of the European opera. Bergren takes the reader on a suspense-filled and arduous spiritual journey as she weaves the lives of the three St. Clair children into an unforgettable prodigal story. The Dickey-Wicker Amendment, which must be passed by Congress each year, prohibits federal funds from being used to destroy human embryos for research purposes. President Obama has opened up new stem cell lines which will mean the destruction of human life. Aden, senior legal counsel for ADF, said no one should be allowed to decide that life is worthless. In economic times like we are in now, why should the federal government use precious taxpayer dollars for this illegal and unethical purpose? Catherine Snow, senior adviser for Citizens for a Better Alabama, said it appears legislators are being tempted with outrageous sums of cash. Stupak said during a news conference that he will not seek a 10th term. He said he felt his main legislative goal "a national health care overhaul" was accomplished. Gomez reportedly objected to the appearance of then Senator Hillary Clinton at a Catholic University in , because of her pro-abortion views. Returning Hearts Celebration is expected to reunite more than 1, kids with their incarcerated dads for a special day of activities and bonding that promote reconciliation and healing within families. Returning Hearts uses a festive day of games, food, crafts and pony rides to begin transforming relationships between kids and dads. The celebration enables fathers who may not have seen their sons or daughters in years to seek forgiveness and build connections in an effort to break the cycle of familial crime. Children of an incarcerated parent are much more likely than their peers to land in prison themselves. Rorheim and Eggar discovered that the prisoners wanted a program established to help their children grow spiritually and morally. Besides Returning Hearts Celebration, Awana Lifeline also features Malachi Dads tm , which trains and equips inmates to become better fathers to their children by teaching them fathering skills and moral rehabilitation. To that end, Lifeline and Returning Hearts are seeing heartening results. In addition to programming, Awana is also responsible for coordinating hundreds of volunteers for Returning Hearts. Volunteers will assist with chaperoning, transportation, games, food service and other tasks. Last year, Returning Hearts volunteers came from 29 states. Awana equips churches and parents to work together in developing children and youth who faithfully follow Jesus Christ. In Awana rejoices over 60 years of partnerships with churches and parents that produce a lasting biblical faith. Awana is the only organization with fully integrated, Bible-based programs for kids that actively involve parents, church leaders and mentors. Our conference rooms accommodate from 4 to people, and overnight for up to 65 guests. In fact, she lived in Baghdad in a small apartment with her parents and nine other siblings when her city was bombed by American forces in March of Teague began by recounting how his life was deeply shaken after the attacks on the Twin Towers. Initially, since he had spent 11 years as a pilot in the Army Reserves, he thought he needed to go back into the military to serve his country. NBC evidently saw his military experience and his Masters in International Relations as a good combination and offered him a job to cover the war from Kuwait. Teague worked as a war correspondent there from January to May of They would have a line of them lay down on the road where they knew the reporters were coming and then, when they stopped, they would beat them, steal their things, or just shoot them. It was very unlikely I would ever get a job with that degree. She also found out that the Americans were willing to pay handsomely for her services. Soon, however, she discovered she was receiving much more than money. She was earning respect and she was not being treated like a second-class citizen like she was used to in Iraqi society. Her attitude further changed after witnessing a car bomb explosion and the death of an Iraqi teenager. It was a radical in the name of God. Several news people were present as well as the teachers and many children. Suddenly, a deafening explosion took place. Teague credits their survival with the fact that the bomb installer had dug the hole too deep so all the shrapnel went straight up in the air, and the divine protection of

God. Teague and Rafraf ran to their car and everybody was instructed to put on their body armor. Rafraf, however, had forgotten hers. Teague kindly offered his own. I knew then that they were people just like us and they had not come to kill us at all.

Chapter 3 : Redating the NT: Ch9- The Gospel & Epistles of John

Gibbon, Decline Fall of the Roman Empire Uploaded by natzucow Circa CECE, Chapter 1: The Extent and Military Force of the Empire, in the Age of the Antonines, Chapter 2: Of the Union and Internal Prosperity of the Roman Empire in the Age of the.

Burton announced Monday that she will resign as Imbler superintendent at the end of June to take a position as the principal of Umatilla High School. Bingaman said he is Burton is comparticularly impressed with pleting her first the job Burton has done to year as Imbler update school district policies superintendent. Burton came to Imbler from the Arlington School District. At Arlington, she was the district test coordinator, thecoordinator ofits earlycollegeprogram, an English teacher, a guidance counselor and had many other responsibilities. Burton said there are many parts of Imbler she will miss. The school district will be accepting applications forits superintendentposition thmugh the end of May. Bingaman said the board hopes to have a new superintendent hired by July when Burton steps down. Richard Roth, the author of four history booksaboutthe Grande Ronde Valley, hasfound evidence indicating thatbefore Brown was sworn in as governor on Feb. Shelton headed the state for about two days in early March Roth laughs when discussing how he was diverted from his local railroad history research to learn about Shelton. Roth explains in a new addition to his book that Camlyn Shelton grew upin Union where she and her siblings became the wards ofrailmad investor JW. Shelton after their parents died. Chamberlain, who led the state fmm to Chamberlain was elected to the US. Senate in and vacated his position as governor on Mamh 1, , so that he could leave for Washington, D. This left Shelton in charge for two or three days until Benson could be sworn in. It was the practical thing to do," Roth said. Burton noted that she will feel more comfortable in a By Taylor W. Anderson chokehold, was recorded on a video that was widely shared. A video last month capdepartments that use body cameraswould have to create tured the death of Walter policies thataddress privacy Scott, an unarmed AfricanAmerican who was shot in the concerns and public disclosure, and citizens would be back and killed while fleeing able to record police in public. That bystander, was shared widely. The body-camera bill is beprovision applies to both law enforcementrecording citizens ing closely watched by police and people who record police, departmentsacrossthe state. Lew Frederick, D-Portland, who said incidents have in place. House Bill eroded trust between commu- would require departments nities and police. The bills come in the wake police to retain camera footage for up to 30 months. The of wavesofnational protests bill also included provisions that stemmed in part from high-profile police killings that require police to blur the that were captured on video. This photo is believed to have been taken on the Cove branch line in the earlys. Ithad great impact, Roth said, because it was linked girl in Union to the halls of power in Washington, D. Chamberstrong ties to the Grande Ronde Vallain died in , and Shelton passed ley. His family purchased and moved awayin Salemat the age of Roth lived at Hot Lake the number of additions in the second edition next 32 years and helped manage it. His first experiences in the Northwest were childhood family camping trips to visit relatives in Lewiston, Idaho, and Clarkston, Washington. During his tenure on the Reserve Ranger District on the Gila National Forest in the s, he was a charter member of the Catron County Citizen group, one of the first nationally recognized collaboratives. His willingness to seek resolution on complex and sometimes contmversial issues is welcomed," Montoya said. For the past 10 years he has worked on the Bitterroot N ational Forest,re-establishing a forest timber sale program andmanaging the most complex fire system on the forest. More than gmups fmm across the countryjoined Sens. Senate and the House of Representatives to show the importance of passing the bill. Crapo and me as we continue to push for our fix to address these wildfires beforethey start. The bill ends the cycle of underfundingfire suppression, which currently forces federal agencies to steal fmm fire prevention just to put out fires. The Interior Department and theForestServiceestimate these fires " about 1 percent " consume 30 percent of firefighting budgets. In March, Wyden and Crapo secured language in the Senate budget to allow a funding cap adjustment that has prevented agencies fmm treating wildfires as natural disasters under the budget. The Wildfire Disaster Funding Act would move any fire suppression spending above 70 percentofthe year average to a disaster

funding account that is separate from Forest Service and Interior budgets. The bill now has 14 bipartisan cosponsors in the Senate, and 79 representatives have signed on to the House version. He did not expect it to go viral. The photo shows a boy and a girl mugging for the camera while a man pinches a snack out of a plastic bag. Nelson said the man responded to his asking them to stop with rudeness. Sweeney took the photo after telling the man and the kids that what they were doing was a federal offense. The photo has also made its way to the Deschutes National Forest, where investigators are trying to determine who the man and kids are, said Cassidy Kern, spokeswoman for the national forest. While the apparent incident itself is a small one, Kern said the big interest around the Internet in the story gives Deschutes National Forest a chance to talk about vandalism problems. These include people shooting signs, dumping trash and scribbling graffiti in caves.

Chapter 4 : The Illuminatus Observer: "7/11" - Esoteric Constructions in the Alphabet

To William Dobbie, straight from the austere regime of Charterhouse, used to quiet holidays with his mother alone in lodgings and with little young companionship, for his sister had married and gone away, the Orde-Browne household was fascinating.

Action of State and Church. German Steinmetz, from metzen, "to cut"; and Dutch vrijmetselaar. Hence Speth proposed to interpret the word freemasons as referring to those masons claiming exemption from the control of local guilds of the towns, where they temporarily settled. These freemasons formed a universal craft for themselves, with a system of secret signs and passwords by which a craftsman, who had been admitted on giving evidence of competent skill, could be recognized. On the decline of Gothic architecture this craft coalesced with the mason guilds. Begemann [7] combats the opinion of Speth [8] as purely hypothetical, stating that the name freemason originally designated particularly skilled freestone-masons, needed at the time of the most magnificent evolution of Gothic architecture, and nothing else. In English law the word freemason is first mentioned in 1773, while frank-mason occurs already in an Act of 1733. The modern signification of Freemasonry in which, since about 1717, the word has been universally and exclusively understood, dates only from the constitution of the Grand Lodge of England in 1717. In this acceptation Freemasonry, according to the official English, Scottish, American, etc. The three editions which this "Handbuch" Universal Manual of Freemasonry has had since are most valuable, the work having been declared by English-speaking Masonic critics by far the best Masonic Encyclopedia ever published. Subsequent authors find the origin of Masonry in the Egyptian, Dionysiac, Eleusinian, Mithraic, and Druidic mysteries; in sects and schools such as the Pythagoreans, Essenes, Culdees, Zoroastrians, and Gnostics; in the Evangelical societies that preceded the Reformation; in the orders of knighthood Johannites, Templars; among the alchemists, Rosicrucians, and Cabbalists; in Chinese and Arabic secret societies. It is claimed also that Pythagoras founded the Druidic institution and hence that Masonry probably existed in England years before the Christian Era. Some authors, considering geological finds as Masonic emblems, trace Masonry to the Miocene? Period [15] while others pretend that Masonic science "existed before the creation of this globe, diffused amidst the numerous systems with which the grand empyreum of universal space is furnished". In every age monarchs [American rituals: But this Masonry is by no means the "speculative" Masonry of modern times, i. As the best German authorities admit [21], speculative Masonry began with the foundation of the Grand Lodge of England, 24 June, 1717, and its essential organization was completed in 1723 by the adoption of the new "Book of Constitutions" and of the three degrees: All the ablest and most conscientious investigations by competent Masonic historians show, that in the old lodges had almost ceased to exist. The new lodges began as convivial societies, and their characteristic Masonic spirit developed but slowly. This spirit, finally, as exhibited in the new constitutions was in contradiction to that which animated the earlier Masons. These facts prove that modern Masonry is not, as Gould [22] Hughan [23] and Mackey [24] contend, a revival of the older system, but rather that it is a new order of no greater antiquity than the first quarter of the eighteenth century. Fundamental principles and spirit There have been many controversies among Masons as to the essential points of Masonry. English-speaking Masons style them "landmarks", a term taken from Deuteronomy Mackey [25] specifies no less than twenty-five landmarks. The same number is adopted by Whitehead [26] "as the pith of the researches of the ablest masonic writers". The principle of them are [27] the method of recognition by secret signs, words, grips, steps, etc. In truth there is no authority in Freemasonry to constitute such "unchangeable" landmarks or fundamental laws. These texts, though differing slightly, are identical as to their essential tenor. That of 1723, as the original text, restored by the Grand Lodge of England in the editions of the "Constitutions", 1786, and inserted later in the "Books of Constitutions" of nearly all the other Grand Lodges, is the most authoritative; but the text of 1723, which was adopted and used for a long time by many Grand Lodges, is also of great importance in itself and as a further illustration of the text of 1723. In the latter, the first article of the "Old Charges" containing the fundamental law and the essence of modern Freemasonry runs the text is given exactly as printed in the original, Concerning God and Religion. A Mason is obliged by his Tenure, to obey the moral law: In order to

preserve peace and harmony no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about Religion or Nations or State Policy, we being only, as Masons, of the Catholick Religion, above mentioned, we are also of all Nations, Tongues, Kindreds and Languages and are resolved against all Politicks [printed in the original in Gothic letters] as what never yet conduced to the welfare of the Lodge nor ever will. In the text of the same articles run variation from the edition of are given in italics: A Mason is obliged by his Tenure to observe the moral law as true Noahida sons of Noah, the first name of Freemasons and if he rightly understands the craft, he will never be a stupid atheist or an irreligious libertine nor act against conscience. In ancient times the Christian masons were charged to comply with the Christian usages of each country where they travelled or worked; but Masonry being found in all nations, even of diverse religions, they are now generally charged to adhere to that religion, in which all men agree, leaving each Brother his own particular opinion, that is, to be good men and true, men of honour and honesty, by whatever names, religions or persuasions they may be distinguished; for they all agree in the three great articles of Noah, enough to preserve the cement of the lodge. Thus Masonry is the centre of their union and the happy means of conciliating true friendship among persons who otherwise must have remained at a perpetual distance. Behaviour in the Lodge before closing: No private piques nor quarrels about nations, families, religions or politics must by any means or under any colour or pretence whatsoever be brought within the doors of the lodge; for as Masons we are of the most ancient catholic religion, above mentioned and of all nations upon the square, level and plumb; and like our predecessors in all ages we are resolved against political disputes, as contrary to the peace and welfare of the Lodge. In order to appreciate rightly these texts characterizing modern "speculative" Freemasonry it is necessary to compare them with the corresponding injunction of the "Gothic" Christian Constitutions regulating the old lodges of "operative" Masonry till and after These injunctions are uniformly summed up in the simple words: While a Mason according to the old Constitution was above all obliged to be true to God and Church, avoiding heresies, his "religious" duties, according to the new type, are essentially reduced to the observation of the "moral law" practically summed up in the rules of "honour and honesty" as to which "all men agree". This "universal religion of Humanity" which gradually removes the accidental divisions of mankind due to particular opinions "or religious", national, and social "prejudices", is to be the bond of union among men in the Masonic society, conceived as the model of human association in general. In the text of particular stress is laid on "freedom of conscience" and the universal, non-Christian character of Masonry is emphasized. The Mason is called a "true Noahida", i. The "3 articles of Noah" are most probably "the duties towards God, the neighbour and himself" inculcated from older times in the "Charge to a newly made Brother". They might also refer to "brotherly love, relief and truth", generally with "religion" styled the "great cement" of the fraternity and called by Mackey [34] "the motto of our order and the characteristic of our profession". Of the ancient Masons, it is no longer said that they were obliged to "be of the religion" but only "to comply with the Christian usages of each Country". The designation of the said "unsectarian" religion as the "ancient catholick" betrays the attempt to oppose this religion of "Humanity" to the Roman Catholic as the only true, genuine, and originally Catholic. The unsectarian character of Masonry is also implied in the era chosen on the title page: As to the "History" Anderson himself remarks in the preface Only an expert Brother, by the true light, can readily find many useful hints in almost every page of this book which Cowans and others not initiated also among Masons cannot discern. Apart, then, from "mere childish allusions to the minor secrets", the general tendency of this "History" is to exhibit the "unsectarianism" of Masonry. Two points deserve special mention: The "Augustan" which is praised above all other styles alludes to "Humanism", while the "Gothic" which is charged with ignorance and narrow-mindedness, refers to Christian and particularly Roman Catholic orthodoxy. The identification of Masonry with geometry brings out the naturalistic character of the former. Like the Royal Society, of which a large and most influential proportion of the first Freemasons were members [36], Masonry professes the empiric or "positivist" geometrical method of reason and deduction in the investigation of truth. Moral and religious definitions, axioms and propositions have as regular and certain dependence upon each other as any in physics or mathematics. According to the German Grand Lodges, Christ is only "the wise and virtuous pure man" par excellence, the principal model and teacher of "Humanity".

John, in which He denied that He was God. It is evident, however, that even in this restricted sense of "unsectarian" Christianity, Freemasonry is not a Christian institution, as it acknowledges many pre-Christian models and teachers of "Humanity". All instructed Masons agree in the objective import of this Masonic principle of "Humanity", according to which belief in dogmas is a matter of secondary importance, or even prejudicial to the law of universal love and tolerance. Freemasonry, therefore, is opposed not only to Catholicism and Christianity, but also to the whole system of supernatural truth. The only serious discrepancies among Masons regarding the interpretation of the texts of and refer to the words: The controversy as to the meaning of these words has been particularly sharp since 13 September, , when the Grand Orient of France erased the paragraph, introduced in into its Constitutions, by which the existence of God and the immortality of soul were declared the basis of Freemasonry [42] and gave to the first article of its new Constitutions the following tenor: It has for its principles absolute liberty of conscience and human solidarity. It excludes none on account of his belief. Its device is Liberty, Equality, Fraternity. These measures called out solemn protests from nearly all the Anglo-American and German organs and led to a rupture between the Anglo-American Grand Lodges and the Grand Orient of France. As many freethinking Masons both in America and in Europe sympathize in this struggle with the French, a world-wide breach resulted. Quite recently many Grand Lodges of the United States refused to recognize the Grand Lodge of Switzerland as a regular body, for the reason that it entertains friendly relations with the atheistical Grand Orient of France. But in truth all Masonry is full of ambiguity. The texts of and of the fundamental law concerning Atheism are purposely ambiguous. Atheism is not positively condemned, but just sufficiently disavowed to meet the exigencies of the time, when an open admission of it would have been fatal to Masonry. It is not said that Atheists cannot be admitted, or that no Mason can be an Atheist, but merely that if he rightly understands the Art, he will never be a stupid Atheist, etc. And even such a stupid Atheist incurs no stronger censure than the simple ascertaining of the fact that he does not rightly understand the art, a merely theoretical judgment without any practical sanction. Such a disavowal tends rather to encourage modern positivist or scientific Atheism. The English Grand Lodge, it is true, in its quarterly communication of 6 March, [44] adopted four resolutions, in which belief in the Great Architect of the Universe is declared to be the most important ancient landmark of the order, and an explicit profession of that belief is required of visiting brethren belonging to the Grand Orient of France, as a condition for entrance into the English lodges. But this belief in a Great Architect is so vague and symbolical, that almost every kind of Atheism and even of "stupid" Atheism may be covered by it. Moreover, British and American Grand Lodges declare that they are fully satisfied with such a vague, in fact merely verbal declaration, without further inquiry into the nature of this belief, and that they do not dream of claiming for Freemasonry that it is a "church", a "council", a "synod". An American Grand Orator Zabriskie Arizona on 13 November, , proclaimed, that "individual members may believe in many gods, if their conscience and judgment so dictate". On the contrary, add others [49] they are less Atheists than churchmen, from whom they differ only by holding a higher idea of God or the Divine. A man who has a higher conception of God than those about him and who denies that their conception is God, is very likely to be called an Atheist by men who are really far less believers in God than he, etc. Thus the whole controversy turns out to be merely nominal and formal. Moreover, it is to be noticed that the clause declaring belief in the great Architect a condition of admission, was introduced into the text of the Constitutions of the Grand Lodge of England, only in and that the same text says: The same supremacy of the liberty of conscience is implied also in the unsectarian character, which Anglo-American Masons recognize as the innermost essence of masonry. From this point of view the symbol of the Grand Architect of the Universe and of the Bible are indeed of the utmost importance for Masonry. Hence, several Grand Lodges which at first were supposed to imitate the radicalism of the French, eventually retained these symbols. A representative of the Grand Lodge of France writes in this sense to Findel: And the symbols may and must be explained by each one according to his own understanding; thereby they serve to maintain concord. Hence our Grand Lodge facultatively retains the Symbol of the Grand Architect of the Universe, because every one can conceive it in conformity with his personal convictions. Propagation and evolution of Masonry The members of the Grand Lodge formed in by the union of four old lodges, were till few in number and inferior in quality. The entrance of several members

of the Royal Society and of the nobility changed the situation. Since it has spread over Europe. In this situation Freemasonry with its vagueness and elasticity, seemed to many an excellent remedy. To meet the needs of different countries and classes of society , the original system underwent more or less profound modifications. In , contrary to Gould [56], only one simple ceremony of admission or one degree seems to have been in use [57]; in two appear as recognized by the Grand Lodge of England: The three degree system, first practised about , became universal and official only after A fourth, the "Royal Arch degree [59] in use at least since , is first mentioned in , and though extraneous to the system of pure and ancient Masonry [60] is most characteristic of the later Anglo-Saxon Masonry.

Chapter 5 : SAGE Reference - Cultural Sociology of the Middle East, Asia, & Africa: An Encyclopedia

[Even H. P. V. Nunn, who polemizes against every other aspect of modern criticism of the gospel, accepts without question that the gospel and epistles of John were written 'late in the first century or early in the second century' (The Authorship of the Fourth Gospel, Eton ,).].

Next Books Adams, Charles Francis. Three Episodes of Massachusetts History. Boston and New York: Houghton, Mifflin and Company, The Macmillan Company, A History of American Life, vol. Heaven Opened, or, The Word of God: In Tracts for the Times, vol. The Christian Literature Company, The American Church History Series, vol. A Key to the Revelation of St. Christ in the Clouds Coming to Judgment. Edited by Philip Schaff, and others. Maurice Ogle, , See pp. The History of the Reformation in Sweden. Translated from the Swedish by Henry M. A History of the Baptists. Printed by Shepard Kollock, Printed for the Author, The Backus Historical Society, Sec A Brief Confession. The Life of Daniel Wilson, D. Gould and Lincoln, New York and London: International Missionary Council, James Nisbet and Co. London-Printed for the Author by F. Wertheim and Macintosh, The Rise of American Civilization. Sermons Upon the Following Subjects, viz. Edes and Gill, and S. The Signs of the Times, in Three Parts. A New Edition; With A Practical Guide to the Prophecies. Same, in The Works of the Rev. First Elements of Sacred Prophecy. William Edward Painter, The Four Prophetic Empires. Seeley, Burnside, and Seeley, Memoir of the Rev. The Two Later Visions of Daniel. Netherton and Worth, The Works of Anne Bradstreet. Set forth by many of us who are falsely called Ana-Baptists. American Millennial Association, []. Simpkin, Marshall and Co. Elements of Prophetic Interpretation. Reprint in The Literalist, vols. The Centenary of Regent Square, One Hundred Years of a Presbyterian Congregation. Regent Square Presbyterian Church? Irving, and Other Commentators. Hatchard and Son, Bradford] in the year The Reformation in Sweden. Randolph and Company, See also same entry in the periodical section, p. Edited by William Peterfield Trent, and others. From the Earliest Times to Compiled by John Venn The University Press, Admissions to Trinity College, Cambridge. Edited by W, W. Rouse Ball and J. Anne Bradstreet and Her Time. The Everlasting Gospel; Notes of a Sermon taken in shorthand. James Munroe and Company, Robert Appleton Company, The Fall of Babylon, as Exhibited in Prophecy. The Century Company, The Century Dictionary and Encyclopedia, vol. See [Tonna] Charlotte Elizabeth. Society for Promoting Christian Knowledge, Green and Russell, The Mystery Hid From Ages Allen and Richard Eddy, op. With a Commentary and Critical Notes. Is to Be Expected. Charles-town, South-Carolina , Printed. Edes and Gill, and Green and Russell, Second Report, [], See p. Proceedings, Fourth Year, Proceedings, Eighth Year, A Discourse on the Man of Sin. Matthew Symmons for Hannah Allen, Taken from his mouth in Short-writing. Printed for Livewel Chapman, The Pourcing Out of the Seven Vials: Chapter of the Revelation. Reprint in The Literalist, vol. The Apocalypse of St. Davenport for John Williams, Arthur Hall, Virtue, and Co. Behold, the Bridegroom Cometh. The Last Warning Cry. The Signs of the Times. A Sermon for the Times. The Sounding of the Last Trumpet. Timothy Dwight, , A Biography.

Chapter 6 : Good News Paper by Cathy Fida - Issuu

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Nimble and light of limb, In three elements free, To run, to ride, to swim: Not when the sense is dim, But now from the heart of joy, I would remember him, Take the thanks of a boy. Beeching William came home from India during his second year. European children usually stayed out longer, up till five or six, but probably Margaret wanted to get her daughter home, so they all came. Then began the nomadic life of so many children of the period, part of the price paid for an overseas Empire. William was at first based on his house, and it must have been a cheerful spot, with relays of Dobbie uncles, aunts and cousins coming and going. He had, in fact, 39 cousins on that side of the family, and their parents were mostly in India, so that they came and went freely. The General seems to have been a hard, not to say ruthless Victorian father to his enormous family. Each of his daughters had been firmly married off, with little option in the matter, to the first suitable young man who had appeared though these marriages all seem to have been remarkably happy, and his sons had been given some start in life and then left completely to shift for themselves. However he had mellowed in old age, and become a very kind grandfather, and William was devoted to him. Unfortunately, however, he died when William was not quite eight, and the boy went away to a boarding-school, passing his holidays with relations. One or other of his many aunts or uncles usually found room to tuck in William and his sister Isabella somewhere, but relations were constantly coming to and fro between England and India, so that these holiday homes changed frequently. It must have been clear early that William was going to be clever. There is in existence a beautifully written and spelled letter to his mother when he was only seven, saying gleefully that Page 26 Grannie said that he was going to too many parties, and telling how someone in the family dressed up as a dwarf, which frightened one of his cousins. Albans, and was soon engulfed in the classical education of the period. He was learning Greek, Latin and French by the time he was nine, but of course no science and not much mathematics. So good were his classics that when he was 13 he won a classical scholarship to Charterhouse, and halfway through his Charterhouse career he won a senior classical scholarship as well. Charterhouse was an extremely good school. It was an old foundation early 17th century and at first had been located in London. In , however, though there were only boys, it had moved to Godalming, Surrey. From then it went ahead rapidly, numbers quickly rising to and many famous scholars joining the Staff. Page, who taught VI Form classics from was very notable. William went to Saunderites house, under Dr. The boys were well looked after, though not pampered, for there was a house staff of 20 servants, including those who waited on the large Haig-Brown family. Early chapel was at 7. There were of course compulsory games, football not rugby and cricket. William was no great adept at football, but became a keen and quite effective cricketer. Rackets courts had been built in , and there was plenty of river boating. The boys were encouraged to take a responsible interest in the outside world. The School fire brigade used to help, for instance, in local fires. Many boys would stay back for a day of their holidays to help with this "Mission Treat" which was started in , and went on for many years. There have been many famous Old Boys from Charterhouse. General Orde Wingate, a nephew by marriage of William Dobbie, was a later soldier-mystic from Charterhouse. Was there any tradition of mysticism in the school, perhaps something indefinable, apparent only to the sensitive soul of an idealistic adolescent? At any rate, while at Charterhouse William Dobbie underwent what he regarded as the great turning-point in his spiritual experience. It is best related in his own words. I have had the inestimable privilege of being born into a family in which Christ had been known and honoured for several generations, and I learned about Him from parents from my earliest years. For the teaching they gave me, and for the example of consistent Christian lives which they set, I can never be sufficiently thankful. At that time God, in His mercy, caused me to feel the weight of the burden of my sins. It was a heavy burden, a crushing burden and one which made me feel miserable, and from which I greatly desired relief. I do not suppose that in the eyes of the world I was a particularly conspicuous sinner. Page 28 I was, I imagine, much the same as most boys of my age, but I did realise that things were not right between God and me, and that I was quite

unfit to stand in His sight. Looking back on it now, I am more grateful to Him than I can say, that He put this burden on me. If He had not done so, I might never have sought for the relief which I found then, and have found ever since increasingly in Christ. Owing to the operation of the Holy Spirit, my need of a Saviour was brought home to me. This may have been through the words of friends or relatives who were concerned about me; or it may have been due to the fact that some of my schoolfellows at this time entered into an experience of Christ as Saviour; or it may have been due to some address or addresses I heard; or it may have been, and probably was, due to a combination of all these factors. But on the first Sunday of November, when I was spending a half-term holiday from Charterhouse at Blackheath, I realized for the first time, although I had often heard it before, that Jesus Christ, the Son of God, had come to this earth for the express purpose of laying down His life as the Atonement for my sin, in order to deliver me from its penalty and power, so that I might go free. Burdened as I was with the guilt of my sin, I realized that this remedy exactly met my need, and I then and there accepted Jesus Christ as my Saviour, on the grounds that by His death He had settled my debt once for all and that, therefore I went free. As time passed I entered more and more into the meaning and implication of this wonderful Page 29 transaction; but from the very beginning I rested my hopes on the plain fact that Christ had taken my place and had fully satisfied the just claims of a Holy God against me, and that I was able to make no contribution to that perfect work of His beyond gratefully accepting it, and acknowledging it. That was the turning-point in my life. Having taken the great step, when I accepted Christ as Saviour, my first reaction was one of intense relief. The heavy burden was lifted for good and all, and it has never come back and I was free. I could face the past, present and future with confidence. It has happened too frequently, from the time of St. He never doubted it, never questioned it. It was as much a fact of his existence as his human birth in Madras, as his entry into the army, as his marriage. His aims, his hopes, his outlook were completely changed. His life altered direction on that November Sunday and he never swerved again. He had of course much to learn, just as has a new-born baby, but the start had been made on the long and often uphill road to God. He himself sums up the situation as follows: In other words He became not only my Page 30 Saviour, but also my Lord. This gave rise to many practical considerations, as I sought to translate my resolve and desire into definite policies and actions. It is not clear that he told anyone of his experience at that time, but his mother, to whom he was very close, probably knew. In a letter to her, dated about a month after his conversion, he throws in, amongst a budget of school news, "Since the exeat, I have always done my French exercises. As his time at Charterhouse drew to a close the question of his future came under consideration. But it was never suggested or mentioned to him and he seems never to have considered it. The simple solution would appear to be that God did not intend him for mission work, and therefore kept the idea from him. His career had, in fact, been settled for some time past and only the details had to be considered. He had therefore decided to follow his father into the Indian Civil Service. This Service, by now, had very high standards. It was said at the time that the top grades at the universities went into the English Civil Service and the next into the Indian. The authorities at Charterhouse therefore decided that William should be given some practice in a public examination before trying for an entry. Children, then, had not done "11 Plus", "O Level" and "A Level" besides minor public examinations, so a first attempt, in which Page 31 failure did not matter, was not a bad idea. William therefore entered for the army examination for the R. He did not expect to get in, as mathematics were needed for that, and though he had done some, his main subjects were classics. It was just examination technique and practice that he needed. He took the examination and, as expected, was not offered a place. But there happened to be an unusual number of medical failures that year, so that several boys dropped out. On being offered the place William decided to submit himself for the medical examination and to his amazement found that he had passed. It was a complete reversal of all his ideas, but he seized the opportunity eagerly. He would always have preferred the army, and now, contrary to his expectations, the chance had come to him. He put away his Greek and Latin books, collected a slide-rule and mathematical tables and reported at the Academy, Woolwich, almost at the bottom of his batch, but delighted and eager. The comment might here be made that in no one ever had any theory that the Services were unsuitable for keen Christians. Except in the case of the Quakers, who have held that view since their inception in the 17th century, pacifism is a plant of modern growth, rooted in the blood-soaked mud of World War I. William and

his generation did not think of soldiers as "hired assassins", but as protectors of the weak, and defenders of their country, ready to die if need be in a righteous cause. What better occupation could there be for a Christian? Many years later he himself wrote a pamphlet justifying military service, but when he chose his career such questions never arose. Christian literature of the time is riddled with military analogies, as is indeed, the Bible. Furthermore there had been so many Page 32 notable soldiers who have served God, from St. Martin to Stonewall Jackson, from Cornelius the Centurion to General Gordon, that it was unreasonable to think Christianity incompatible with the profession of arms. He must have been an attractive youth, with this remarkable height, fair hair, large blue eyes and fresh colouring. The banjo in those days occupied the place of the ukelele his sons were to play and the guitar favoured by his grandsons. Every age has its pop instrument! While he was a cadet at Woolwich two influences came into his life, two very lasting influences, and they were in a large measure connected. They were his association with the sect of the Brethren and his meeting with the family of Captain Charles Orde-Browne, late Royal Horse Artillery, who was leader of the Brethren at Woolwich. The Brethren were part of the Evangelical revival, but they may be considered as its extreme left-wing. They began in Ireland during the s, where small groups of Christians tried to resurrect the exact form, as they considered it to be, of first century Christianity. These were modified to the extent that only adult believers were baptised not infants and Breaking of Bread, as they called it, took place every Sunday, participants sitting around a plain table spread with a white cloth, on which was placed a loaf of bread and a bottle of wine. The blessing and sharing out of the elements was carried out by any member of the group.

Chapter 7 : CATHOLIC ENCYCLOPEDIA: Masonry (Freemasonry)

as written by Anderson, Preston, Smith, Calcott and other writers of that generation, was little more than a collection of fables, so absurd as to excite the smile of every reader. In the latter, the first article of the "Old Charges" containing the fundamental law and the essence of modern.

No part of this publication may be reproduced in any form or by any means without permission from the Publishers. Pagans and Christians in Late Antiquity 1 9 20 52 82 Abbreviations Bibliography References Index Acknowledgements The Author and Publishers would like to thank the following for permission to reproduce the illustrations appearing in this book: Durham 87 Isis, Serapis and Harpokrates on an intaglio from Castlesteads, Cumberland 88 Helioserapis on an intaglio from Vindolanda, Northumberland 89 Iron ring from Piercebridge, Co. Men should be permitted to worship whichever gods they please, for absolute truth is unknowable to mortals—and the unknowable does not concern the State. During most of the Roman period, pragmatism held sway. The great change came in the fourth century when Christianity—the faith of Constantine—became the official faith of the Roman Empire. Some of these are due to the different training and interests of the authors, but others are inherent in the material itself. Seen from the perspective of the twentieth century, Christianity is clearly a major theme in Roman religion; it was a healthy shoot which flourished through the Middle Ages. Both Medieval Christendom and the religious turmoil of early modern times, the Reformation and Counter Reformation, are consequences of it, and it is clear that Christianity remains a major force to this day. Was it, indeed, the Sun cult? In this book it will shrink to its contemporary importance—as a minor cult in the earlier Empire; later it was one of several significant sects and from the reign of Constantine it was favoured politically. It requires a real effort of imagination and reconstruction to understand cults which vanished, or left only obscure shadows in folklore, in the way that we can with the Christian religion but an attempt must be made to do so, if the past is not to be falsified. Late Roman and sub-Roman Britain provides us with a few religious texts: Patrick, Gildas and some of the Pelagian writings. All are Christian and little concerned with describing what were taken to be dangerous errors. Moreover, there was no universal name for Paganism—not, in any case, a single system of belief. The word *paganus* means a countryman, and is suggestive evidence that late Roman urban Christians could dismiss polytheists as country bumpkins. In order to find out what pagans thought, we have to divide them into categories, study the archaeological evidence, read inscriptions, look at contemporary writings from the Mediterranean world and explore a range of beliefs as different as Hinduism, Lapland Shamanism, peasant Catholicism, Buddhist philosophy, and nationalistic Shintoism today. We shall begin with cults which were old and obscure when Caesar first came to Britain and end with new, dynamic proselytising religions which emerged in the longcivilised lands of the Eastern Mediterranean. In general we shall observe that the simpler cults were concerned with the right ritual, the more complex with right behaviour as well. The former were mainly concerned with success in this world, and the latter also with salvation after death. The work of Anne Ross and Miranda Green⁶ is of great interest and importance. Their hypothesis that the worship of the Celtic gods remained alive and essentially separate from the veneration of Roman gods, and that this is demonstrated by the existence of local iconographic traditions, cannot be dismissed out of hand. The sculpture of the Cotswold region, for example, with its non-Roman nuances, might be taken to indicate a more self-contained native culture than I believe actually existed. The reader must decide whether I have placed too heavy a weight on evidence in written documents such as inscriptions and leaden curse tablets. It must also be stated here that this book does not attempt to discuss the intricacies of temple architecture, except in passing. Dr Graham Webster has throughout been a source of help and encouragement as well as a fount of stimulating ideas, and I also owe him a great debt in first encouraging my archaeological studies many years ago. This is also the place to acknowledge my heartfelt gratitude to Ralph Merrifield for long and stimulating discussion on Roman religion in Britain, especially when I worked with him at the Guildhall Museum, London: At Oxford the classes of Peter Brown now Professor Peter Brown of Princeton University made me think hard about what men and women really believed in late antiquity. Lorraine Mephram not only typed a very difficult manuscript,

but also provided me with useful editorial criticism. Without her assistance and that of Alison and Robin Taylor the book would have taken very considerably longer in seeing the light of day. I am also indebted to all the museum curators and others who sent me illustrations. I was able to finish the task at Ashbury, enjoying the quiet of the Berkshire Downs, and stimulated by that wondrous monument of pagan antiquity, the Uffington White Horse, thanks to the generosity of Mrs Mary Munby. The author feels immensely fortunate to have been brought up with love and respect for three gracious and tolerant traditions and faiths: Rabbinic Judaism, the Anglican-Christian culture of England and through his education the religion of ancient Greece. He admits to a special empathy with the gods and goddesses of Greece and Rome and points out that, at its best, Graeco-Roman religion was capable of achieving sublime heights. Davenport ; 2 edited by B. Cunliffe ; The Uley Shrines edited by A. McKay ; and, for the late prehistoric period, Excavations in Thetford, " by the late Tony Gregory In addition, the most important finds from the Walbrook Mithraeum have been fully published in the late J. Of course, there have been some new discoveries of which the finds from the temple at Wanborough, Surrey, which include items of priestly regalia head-dresses, one surmounted by a solar wheel, and sceptres , must take pride of place see M. Personal religion of a highly Romanised sort is represented by another bronze figurine from Suffolk, a herm of Priapus from Pakenham, now in the British Museum C. These years have also seen more work at the temple at Harlow, Essex, the head of a? Bartlett, Essex Journal 23 no. Although no new Mithraea have been found in Britain, there have been startling fresh assessments of the cult itself, laying stress on its Roman rather than its oriental nature: It is, indeed, important not to adopt too insular a perspective in studying religious belief. Three volumes of conference proceedings have appeared, all concerned with religion in the provinces but, as pointed out here, including important papers on Britain. I followed the publication of the present book by organising a conference in Oxford together with Anthony King and publishing the proceedings. Pagan gods and shrines of the Roman Empire, edited by M. King , contains contributions on paganism in Late Antiquity by Ernest Black and myself, while a contribution by J. Alcock on the concept of Genius in Roman Britain and one by the late Ralph Merrifield on the London hunter-god deserve especial notice. Dorothy Watts, Christians and Pagans in Roman Britain sees Christianity as having been very widespread in fourth-century Britain, despite some symbiosis with pagan rites and even outright apostasy. The disappearance of paganism in the early fifth century can then be seen as the result of social revolution, the replacement of the governing class. Two series of corpora are in progress, those comprising the second volume of the Roman Inscriptions of Britain by S. Tomlin and the various fascicules of the Corpus Signorum Imperii Romani of which mine on The Cotswold Region contains information on an area which, as I have already hinted, contains a great deal of religious interest. A corpus of a different type is V. I have taken the opportunity to make a few simple corrections to my original text. A few other specific comments can be made here. The intaglio 87 on p. The Mithraic tessera 93 depicted on p. References throughout the book use the Greek form of one deity, Atys, rather than more correctly in the present context, the Latin, Attis. Martin Henig February, 1 The Celtic World I shall not speak of the ancient errors, common to all races, that bound the whole of humanity fast before the coming of Christ in the flesh. I shall not enumerate the devilish monstrosities of my land, numerous almost as those that plagued Egypt, some of which we can see today, stark as ever, inside or outside deserted city walls: I shall not name the mountains and hills and rivers, once so pernicious, now useful for human needs, on which, in those days, a blind people heaped divine honours. Neither he nor his readers were interested. However, the connection implied between natural features and the divine world is certainly authentic. Place-name evidence shows that rivers in particular sometimes received their names before a Celtic language was spoken here; the Thames may have been called the Thames in the Bronze Age or earlier. Apart from such comparatively late evidence, the great number of metal finds of Bronze Age and Iron Age date from the Thames and other rivers and bogs suggests that such places were holy. It may also be noted that the ostentatious disposal of precious objects in dedications to the gods was an ideal way by which men could demonstrate their wealth and so enhance their prestige. The rest lay at the bottom of sacred lakes Strabo IV, 1, The earth itself as well as water was sacred" shafts sunk into the ground are known from the Bronze Age. Most, however, are of Iron Age or Roman date. The evidence of sacrifices in these pits, coupled sometimes with the presence of great timbers which could symbolise the sexual penetration

of the earth and thus constitute fertility magic, confirms that these are more than mere wells, though doubtless wells too were venerated as they have been in more recent times. The word nemeton, related to the Greek temenos, means a grove, generally by implication a sacred grove. Alongside veneration of natural features, men would have been impressed by the animals and birds which inhabited the countryside. Their attributes, the swiftness of the deer, the strength of the boar, the high-soaring flight of the eagle suggested divine strength. The migration of birds, perhaps to the realm of the gods, was a great puzzle. Animals were endowed with divine powers, and frequently appear in the post-Roman insular Celtic literature as beings of considerable understanding. Although it was so close to nature, it was not without art and philosophy. Celtic art is frequently abstract but, amongst the flowing curves, masks of men and animals appear. Those of beasts include boars, horses and bulls. Whether these ornament objects of daily use amongst the tribal aristocracy e. The horns of bulls on iron fire-dogs and on bronze bucket mounts are emphasised by knobbed ends which may denote the fecundity of the creature. The horns, which are probably an original feature of the Torrs Chamfron similar horns are shown rising from the head of a winged horse on a coin of Tasciovanus, have the same meaning. The head is a totem of power; it could be severed from an enemy in battle and yet retain life independent of the body. The Welsh hero Bran actually asked his followers to decapitate him and his head became a talisman with the ability to foretell the future. Thus the heads ornamenting the Aylesford, Baldock and Marlborough buckets are not there by chance, but helped to give potency to the wine or beer these splendid feasting bowls contained. Sometimes the human head was provided with horns, notably on the obverse of a silver coin found near Petersfield, Hampshire. Is this the same god Cernunnos shown on a Roman relief from Paris or has it some other meaning? The wheel between the horns belong to Taranis who is certainly depicted in Roman period art from the Celtic The celtic world 3 provinces Chapter 3 and is a solar symbol. Does the coin show two deities conflated or a priest wearing a headdress containing horns and a wheel, or is it merely a conjunction of fortunate symbols? We cannot be sure, but certainly the combination of such powerful elements must have been seen as auspicious. Incidentally, figures who may be priests are associated with heads on coins of Cunobelinus perhaps adapted from a Roman prototype, Perseus with the mask of Medusa and also of Verica. The Roman imagines, portrait-busts, belong to the same body of belief as does the prodigy of the head of Olus appearing on the site of the Roman Capitol and talking in early Roman legend. Religious officials—masters of sacred lore—commonsense tells us, must always have existed. Certainly it is hard to see how the great stone circles, surely temples, of western Britain like Avebury c BC and Stonehenge c BC operated without such men. However, there is very little evidence, apart from the continuity or at least re-use of a site after a gap of years or even of centuries as at Uley in Gloucestershire or Maiden Castle in Dorset, to substantiate links with the Bronze Age or Neolithic. Who were the Druids? They appear in many sources as teachers and judges rather than as priests, though they are sometimes said to have been present at sacrifices. The Elder Pliny does write of them as priests and it is from him that we learn that they cut mistletoe from oaks with a golden sickle NH XVI, ; a story which gripped public imagination from the time of John Aubrey.

Chapter 8 : Redating the NT: Ch8- The Book of Revelation

Luca Buassi, Roman Aloy 0r5Y9N1uaKDMX82d8jg7ri Mother 0r9yJgDsFPEX4HxLVQNArO Njut av stunden Lugn Spa Akademi 0rAGCgKakkAijfNdnrB340.

Language English Volume 2 Vol. Recent theories on the origin and nature of the Tetragrammaton; Woods, F. The light thrown by the Septuagint version on the Books of Samuel. On the dialects spoken in Palestine in the time of Christ; Edersheim, Alfred. On a new theory of the origin and composition of the Synoptic Gospels proposed by G. James ff and its relation to Latin versions, and to the original language of the Epistle; Gwilliam, G. A syriac Biblical manuscript of the fifth century with special reference to its bearing on the text of the Syriac version of the Gospels; Randell, Thomas. The date of S. Some further remarks on the Corbey St. James ff - Vol. The authorship and titles of the Psalms according to early Jewish authorities; Woods, F. The day and year of St. The Clementine Homilies; Bebb, L. The evidence of the early versions and patristic quotations on the text of the books of the New Testament; Swilliam, G. The Codex Amiatinus and its birthplace. The introduction of the square characters in Biblical MSS. The text of the Canons of Ancyra; Sanday, William. The Cheltenham list of the canonical books of the Old and New Testament and of the writings of Cyprian. Paul and Hellenism; Ramsay, Sir W. The propose of the world-process and the problem of evil as explained in the Clementine and Lactantian writings in a system of subordinate dualism; Watson, E. The style and language of St. Wardrop, Margery and Wardrop, J. Nino; Lake, Kirsopp, ed. Texts from Mount Athos; Gwilliam, G.

Chapter 9 : The Observer paper by NorthEast Oregon News - Issuu

THE ARAMAIC. 2[^]-7 The Biblical texts in this language are yi[^] and Ezr. the argument from the Heb. the somewhat masterful diction. attention must be called to the so-called Zadokite Fragments. forms and syntax which are constant in NHeb.

De-storying the Signatures of the Occult as only Masters of the Craft can do! Upcoming Guests on Inside the Eye - Live! Visit Inside the Eye - Live! Show starts at Show Archives including show summaries from Apr 1, Previous show archives without show summaries here. Important note to visitors. Blogger has changed the HTML code used when this blog was originally created. Fixing any picture requires an entire reload of all pictures so that the pictures work with HTTPS, or Blogger will not allow any in story photo updates. Pages are currently being updated freshened up. Be patient as pages get updated. This article will shed some light as to the complexity of these operations, their means of execution, and the implications and opportunities for creating myriad "anchors" within the Alphabet. A primary element is that known as "the Acroamatic Cipher". Hall in Secret Teachings of All Ages, "The religious and philosophical writings of all nations abound with acroamatic cryptograms, that is, parables and allegories. The acroamatic is unique in that the document containing it may be translated or reprinted without affecting the cryptogram. Parables and allegories have been used since remote antiquity to present moral truths in an attractive and understandable manner. The acroamatic cryptogram is a pictorial cipher drawn in words and its symbolism must be so interpreted. The creation myths of the world are acroamatic cryptograms, and the deities of the various pantheons are only cryptic characters which, if properly understood, become the constituents of a divine alphabet. This "Lost Word" was encoded as a "divine Alphabet". Hall explains, the various "creation myths of the world" abound with "acoamatic ciphers" that are, in turn, concealing a "sacred Alphabet". In the story of "Adam and Eve", we are able to demonstrate precisely what was meant by a "divine Alphabet". This sequence is simply reordered to V-II. Being "Hebrew", it is read "backwards", wherein the "tale" reveals its Letter. All of these representations and ciphers form "conceptual links" and "anchors" that, through an elevated understanding of the Construct, begin to reveal themselves as representative of "the Word". The Key to "the Word" is Pi. The Precession of the Equinoxes and Freemasonry One of the "Great Keys" to understanding the Speculative Masonic Arts, as well as the larger Western esoteric traditions, to include Esoteric Christianity, is that which is known as "the Precession of the Equinoxes". In short, the Earth wobbles on its axis like a top, shifting one degree every 72 years. Says Higgins in "The Beginning of Freemasonry", "If the ultimate and all-sustaining secret of Freemasonry may be openly expressed in a few words, it will be these: Some of these are scientifically real, others are but appearances based upon the presence and position of the observer upon the earth, away from which they have no true existence. For instance, there is no night except we are temporarily on the shadow side of our globe during its diurnal rotation. There is this movement of the earth on its axis; there is the annual revolution that we term the year; and there is the stupendous cycle called the precession of the equinoxes, which requires nearly 26, years for its accomplishment By careful computation we are able to reconstruct this really divine system, and we find that the exact proportions relating to celestial correlations in question were lavishly and exclusively in the architecture and temples of old, in all the culture lands of the world, both east and west. Some celestial constants that are embed into the Great Pyramid include the following: The length of a base side is 9, Pyramid Inches measured at the mean socket level, or When is divided by 2, this figure enables us to arrive at a "conceptual diameter", or what is known as a "Pi Proportion". The "Precession of the Equinoxes" as a "Pi Proportion" may be viewed simply as two circles squared and divided by When we sum the digits from 1: Another term for "anchors" is "Pi Start Points", but "anchors" is an appropriate conceptual definition. Our primary "anchor" is simply to divide the Alphabet in half. In a 26 digit sequence Alphabet, a division by 2 would arrive at "13". This is the Letter M. The secondary anchor is to simply divide the Alphabet again in half. The homonym code here is "If you got it, do you have it? The operative word is "GOT". In this case, we divided the Alphabet in half and arrived at M. When we divide the Alphabet in half a second time, we arrive at the Letters of G and T. At the letters "G" and "T", we have exactly

6 Letters to the right and left of each respective letter. The design of the Alphabet is directly encoding the same "celestial observations" as is hinted at in the design of the Pyramids. The "homonym code" is a play on words. The play on words, then, is the coy link of "have" to "halve". If you "G-T" the Alphabet, do you "halve it"? Set into profane speech, the phrase becomes "If you got it, do you have it? With a wink of the eye, an esoteric code set against "truth" reveals itself simply and effectively. More importantly, the Letters "G" and "T" appear on the "7 digit" of each of their respective halves. The way that the "7" becomes a "Pi Start Point", or "anchor point", is through fusing the Letters G and T to the seasons. The way this works is through a manipulation of the "Master Number", which is The "Master Number" of "11" reveals that the sum of 1: Manipulations of the Number 36 include the following: This "BT" way, of course, must invoke the Master Number in some way. This is accomplished through setting one start point at T and the other at B. If we count 4 digits to right of T and 4 digits to the left of B, our end point is X. This is, again, the Pi Proportion to the Precession of the Equinoxes.