

Chapter 1 : Early Christianity - Wikipedia

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Theological Translation Library, volumes From the German, Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten , revised , , and finally ????? From the outset the center of Christianity in Palestine was Jerusalem, not the towns of Galilee, as one might suppose. The choice of James was probably determined by his relationship to Jesus. Trajan and the eighteenth year of Hadrian. The majority, however, cannot have adhered to the extreme prescriptions of the Jewish Christians, provided that something factual underlies the decree of Acts At the beginning of the first siege of Jerusalem the Christians abandoned the city Eus. Verzeichnis der im 1 bis 6 Jahrh. Perhaps the community was originally strongly hellenistic; but then the "Hebrews of the Hebrews" gained the upper hand, and thus at first the seven hellenistic men, and then the twelve, were forced from leadership in favor of the strongly Judaistic James. When when the Christians went there, it can hardly have still been in the hands of the rebels; the refugees thus came under the protection of a pagan city. This is all we can say with any degree of probability. According to Renan Antichrist, p. In addition, Pella was a free city, even if it apparently had surrendered to Agrippa II. To take refuge here was to express open horror at the revolution. The statements of Acts 2. The "many myriads" of Christians Acts But even so, the number is exaggerated. This passage also will always serve as a strong proof that the name "Ebionite" is not derived from a certain "Ebion," but had been given to Jewish Christians on account of their poverty. As against Hilgenfeld, and Dalman: Worte Jesu, , p. But before we put together the known facts regarding the new community at Jerusalem, we must survey the expansion of Jewish Christianity in Palestine. Acts knows of churches on the seaboard, in Galilee and in Samaria. There are as follows 33 29? In the case of some of the aforementioned cities e. Greeks also lived in other cities, e. This can already be inferred from the epistle of Africanus to Aristides Eus. The tradition attested by Hegesippus is quite clear; he begins by recounting that "Those who were related to the Lord in the flesh" met after the death of James to elect his successor "for the greater number of them were still alive" Eus. Next he tells of two grandsons of Juda, a brother of Jesus -- he calls them Zachariah and Jacob -- who were brought before Domitian 3. Finally, he says that these people, after being released by Domitian, "ruled over the churches, inasmuch as they were both witnesses and also relations of the Lord" 3. Probably they too had the honored rank of "apostles" in the communities; at any rate, in 1 Cor. Outside Palestine and the neighbouring provinces with the exception of Egypt , Jewish Christians who separated themselves from the main body of the church were, in all likelihood, so few during the second century that we need not take them into account in this connection. The statement of Jerome Ep. Then after those who believed in Christ had withdrawn thither," etc. For thence it originated after the migration from Jerusalem of all the disciples who resided at Pella, Christ having instructed them to leave Jerusalem and relocate since it was about to undergo siege. Ebion got his excuse and opportunity. But I have spoken, in other connections and with regard to other heresies, of the [[]] locality of Kochaba and Arabia ". On migrating from it they settled at Pella, the aforementioned city, across the Jordan. Now that city is said to belong to Decapolis. About these passages, their sources or source , and the geographical-political situation, much could be said and even more conjectured. This process, which was previewed in the dispersion of the Jerusalem community after the persecution of Stephen, was repeated once again later, in the fourth and fifth centuries, when numerous Christian heretics fled from the state church into the eastern areas across the Jordan. All these attempts to escape presuppose small numbers and people who had little to lose by way of property. Thus they teach us that we need to exercise restraint in estimating the numbers of these "Ebionites. Persecuted by the Jews and gentiles, considered by the gentile Christians to be half-Jews in terms of nationality and language [Aramaic], they were indeed also Jews , they probably dragged out a wretched existence. The gentile Christian bishops even those of Palestine and teachers rarely noticed them. It is remarkable how little Eusebius, for example, knows about them; even Justin and later Jerome provide only a modest glimpse.

Origen, since he took residence in Palestinian Caesarea, and Epiphanius knew most about them. The former gives an account of their numbers which is more significant than the statement of Justin Apology 1. Jewish Christians, since one might quite well hazard the conjecture that there were not, Jewish Christians in existence. Now this remark furnishes us with a rough idea of the number of Jewish [] Christians during the first half of the third century. And these were the main locations. In this connection, one can recall another estimate of their numbers by Origen. We can hardly identify it with the Kokaba of Epiphanius so Schmidke, op. It must therefore be regarded as an accident that the home of the relatives of Jesus and the place east of the Jordan, where numerous Christians later lived, were called by almost the same name. Moritz indicates that the location of Kokaba is unsure. Perhaps Aristo himself was a Jew by birth who had gone over to gentile Christianity. His dialogue ends with the triumph of Jason. Kochaba is also not the location about which Eusebius writes probably following Origen in his Onomasticon p. There is also a village of Choba in the same district where Hebrews are to be found, who believe in Christ; called Ebionites. The name is evidence for the identification. The designation Kochaba has disappeared in the course of time. Compare Renan, 43 f. Hort and Mayor suppose Comment. Clement himself also thinks that the name derives from some locality. Note that the Tab. Peutingerians also writes "Helia capitolina" and the "Silvia" has "Helia, i. A good example of this is afforded by Mart. In consequence, the repute of the Jerusalem church must have gradually revived or arisen during the course of the third century. But even this evidence must not be overrated. Prominent Cappadocian Christians had been for long in close touch with Palestine. The real revival of the Jerusalem church belongs to the age just before Constantine, when the worship of heroes, martyrs, and sacred relics became part and parcel of the faith. Constantine then did his utmost to exalt Jerusalem. It is to be found in the abrupt and paradoxical statement of Cod. And as time went on, he gradually eclipsed his rival. Pamphilus, who founded the great local library there for the purpose of biblical interpretation and in order to preserve the works of Origen, has the credit of having adhered firmly to the traditions of his great master, and of having made the work of Eusebius possible. It was the headquarters of the Roman procurators, and consequently became the ecclesiastical capital. He was the military captain of the place! In noticing the synodal communication 5. The communication is interesting, as it incidentally mentions a constant official intercourse between the provincial churches of Palestine and the church of Alexandria. The leading bishops of Palestine were favourable to Origen. Eusebius, however, puts the matter very strangely: In his epistle to Stephanus Eus. But in the synodal document of the great Eastern synod of Antioch in Eus. But did Eusebius know of bishops at Caesarea before ? I pass over, as untrustworthy, the statement of Eutychius cp. We know nothing about the size of the Jerusalem church or the percentage of Christians in the city. But until the intervention of Constantine they were unable to secure possession of the holy sepulchre or what they both took to be its site; the pagans had erected a temple to Venus on it; cp. According to Socrates 3. But unfortunately he does not specify the localities. Nor do we know anything about the [] church of Asclepius, the Marcionite bishop who was martyred in the persecution of Daza Eus. But this identification seems to me problematical. On the Guthe-Fischer map Batanea is put due E. The large majority of the localities in Palestine where bishops or Christians can be traced are Greek cities. It was among the Greek population that Palestinian Christianity from Hadrian onwards won most adherents. Save for a few exceptions, the lowlands were Jewish, while in Jewish towns and localities Christians were only tolerated against the will of the inhabitants, if they were tolerated at all. Thus in Gaza itself no Christian bishop was in residence, as may be certainly inferred from Eus. Not until after CE was the church organized strongly by Constantine amid the obstinate paganism of these towns cp. Christian conventicle is to be assumed for Gaza itself as early as the age of the persecution see Eus. This is not contradicted by the statement of Epiphanius himself Aboda Sara, 16b, 17a, and Midrash rabba on Koh. Constantine had a church built at Mamre.

Chapter 2 : Account eoseos - EOS Authority

This volume includes the writings of Tertullian, Minucius Felix, Commodian, and Origen. This edition features an artistic cover, a new promotional introduction, and a hierarchical table of contents which makes it possible to navigate to any part of the book with a minimum of page turns.

Commodus - Roman Emperor: Son of Marcus Aurelius Bronze 19mm 3. Turreted, draped bust of Serapis left. You are bidding on the exact item pictured, provided with a Certificate of Authenticity and Lifetime Guarantee of Authenticity. Serapis was devised during the 3rd century BC on the orders of Ptolemy I of Egypt as a means to unify the Greeks and Egyptians in his realm. The god was depicted as Greek in appearance, but with Egyptian trappings, and combined iconography from a great many cults, signifying both abundance and resurrection. A serapeum Greek serapeion was any temple or religious precinct devoted to Serapis. The cultus of Serapis was spread as a matter of deliberate policy by the Ptolemaic kings , who also built an immense Serapeum in Alexandria. Serapis continued to increase in popularity during the Roman period , often replacing Osiris as the consort of Isis in temples outside Egypt. In , a mob led by the Patriarch Theophilus of Alexandria destroyed the Alexandrian Serapeum, but the cult survived until all forms of religion other than Nicene Christianity were suppressed or abolished under Theodosius I in Walters Art Museum , Baltimore. His most renowned temple was the Serapeum of Alexandria. Under Ptolemy Soter , efforts were made to integrate Egyptian religion with that of their Hellenic rulers. Set , who was lauded by the Hyksos. Alexander the Great had attempted to use Amun for this purpose, but he was more prominent in Upper Egypt , and not as popular with those in Lower Egypt , where the Greeks had stronger influence. The Greeks had little respect for animal-headed figures, and so a Greek-style anthropomorphic statue was chosen as the idol , and proclaimed as the equivalent of the highly popular Apis. It was named Aser-hapi i. Osiris-Apis , which became Serapis, and was said to be Osiris in full, rather than just his Ka life force. Here, Serapis has a temple at Babylon , and is of such importance that he alone is named as being consulted on behalf of the dying king. His presence in Babylon would radically alter perceptions of the mythologies of this era: According to Plutarch , Ptolemy stole the cult statue from Sinope , having been instructed in a dream by the "unknown god" to bring the statue to Alexandria , where the statue was pronounced to be Serapis by two religious experts. One of the experts was of the Eumolpidae , the ancient family from whose members the hierophant of the Eleusinian Mysteries had been chosen since before history, and the other was the scholarly Egyptian priest Manetho , which gave weight to the judgement both for the Egyptians and the Greeks. Plutarch may not be correct, however, as some Egyptologists allege that the Sinope in the tale is really the hill of Sinopeion, a name given to the site of the already existing Serapeum at Memphis. Also, according to Tacitus , Serapis i. He also held a sceptre in his hand indicating his rulership, with Cerberus , gatekeeper of the underworld, resting at his feet, and it also had what appeared to be a serpent at its base, fitting the Egyptian symbol of rulership, the uraeus. Serapis was among the international deities whose cult was received and disseminated throughout the Roman Empire, with Anubis sometimes identified with Cerberus. The Roman cults of Isis and Serapis gained in popularity late in the 1st century when Vespasian experienced events he attributed to their miraculous agency while he was in Alexandria, where he stayed before returning to Rome as emperor in From the Flavian Dynasty on, Serapis was one of the deities who might appear on imperial coinage with the reigning emperor. The main cult at Alexandria survived until the late 4th century, when a Christian mob destroyed the Serapeum of Alexandria in , and the cult was part of the general proscription of religions other than approved forms of Christianity under the Theodosian decree. His accession as emperor was the first time a son had succeeded his father since Titus succeeded Vespasian in He was also the first Emperor to have both a father and grandfather as the two preceding Emperors. Commodus was the first and until the only emperor "born in the purple"; i. Commodus was assassinated in Early life and rise to power " Early life Commodus was born on 31 August , as Commodus, in Lanuvium , near Rome. Commodus had an elder twin brother, Titus Aurelius Fulvus Antoninus, who died in Commodus received extensive tuition at the hands of what Marcus Aurelius called "an abundance of good masters. Commodus is known to have been at Carnuntum , the headquarters of Marcus

Aurelius during the Marcomannic Wars , in It was presumably there that, on 15 October , he was given the victory title Germanicus, in the presence of the army. On 20 January , Commodus entered the College of Pontiffs , the starting point of a career in public life. Having been accepted as Emperor by Syria, Palestine and Egypt , Cassius carried on his rebellion even after it had become obvious that Marcus was still alive. During the preparations for the campaign against Cassius, the Prince assumed his toga virilis on the Danubian front on 7 July , thus formally entering adulthood. Cassius, however, was killed by one of his centurions before the campaign against him could begin. Commodus subsequently accompanied his father on a lengthy trip to the Eastern provinces, during which he visited Antioch. The Emperor and his son then traveled to Athens , where they were initiated into the Eleusinian mysteries. They then returned to Rome in the Autumn of Joint rule with father Marcus Aurelius was the first emperor since Vespasian to have a biological son of his own and, though he himself was the fifth in the line of the so-called Five Good Emperors , each of whom had adopted his successor, it seems to have been his firm intention that Commodus should be his heir. On 27 November , Marcus Aurelius granted Commodus the rank of Imperator and, in the middle of , the title Augustus , giving his son the same status as his own and formally sharing power. On 23 December of the same year, the two Augusti celebrated a joint triumph , and Commodus was given tribunician power. On 1 January , Commodus became consul for the first time, which made him, aged 15, the youngest consul in Roman history up to that time. He subsequently married Bruttia Crispina before accompanying his father to the Danubian front once more in , where Marcus Aurelius died on 17 March , leaving the year-old Commodus sole emperor. Sole reign

â€” Upon his accession Commodus devalued the Roman currency. He reduced the weight of the denarius from 96 per Roman pound to 3. Whereas the reign of Marcus Aurelius had been marked by almost continuous warfare, that of Commodus was comparatively peaceful in the military sense but was marked by political strife and the increasingly arbitrary and capricious behaviour of the emperor himself. The principal surviving literary sources are Dio Cassius a contemporary and sometimes first-hand observer, but for this reign, only transmitted in fragments and abbreviations , Herodian and the Historia Augusta untrustworthy for its character as a work of literature rather than history, with elements of fiction embedded within its biographies; in the case of Commodus, it may well be embroidering upon what the author found in reasonably good contemporary sources. Commodus remained with the Danube armies for only a short time before negotiating a peace treaty with the Danubian tribes. He then returned to Rome and celebrated a triumph for the conclusion of the wars on 22 October Unlike the preceding Emperors Trajan , Hadrian , Antoninus Pius and Marcus Aurelius, he seems to have had little interest in the business of administration and tended throughout his reign to leave the practical running of the state to a succession of favourites, beginning with Saoterus , a freedman from Nicomedia who had become his chamberlain. Dissatisfaction with this state of affairs would lead to a series of conspiracies and attempted coups, which in turn eventually provoked Commodus to take charge of affairs, which he did in an increasingly dictatorial manner. Nevertheless, though the senatorial order came to hate and fear him, the evidence suggests that he remained popular with the army and the common people for much of his reign, not least because of his lavish shows of largesse recorded on his coinage and because he staged and took part in spectacular gladiatorial combats. One of the ways he paid for his donatives and mass entertainments was to tax the senatorial order, and on many inscriptions, the traditional order of the two nominal powers of the state, the Senate and People Senatus Populusque Romanus is provocatively reversed Populus Senatusque He also had five surviving sisters, all of them with husbands who were potential rivals. Four of his sisters were considerably older than he; the eldest, Lucilla, held the rank of Augusta as the widow of her first husband, Lucius Verus. The first crisis of the reign came in , when Lucilla engineered a conspiracy against her brother. Her motive is alleged to have been envy of the Empress Crispina. Her husband, Pompeianus, was not involved, but two men alleged to have been her lovers, Marcus Ummidius Quadratus Annianus the consul of , who was also her first cousin and Appius Claudius Quintianus , attempted to murder Commodus as he entered the theatre. Quadratus and Quintianus were executed. Lucilla was exiled to Capri and later killed. Pompeianus retired from public life. One of the two praetorian prefects , Tarrutenius Paternus , had actually been involved in the conspiracy but was not detected at this time, and in the aftermath, he and his colleague Sextus Tigidius Perennis were able to arrange for the murder of Saoterus, the hated chamberlain.

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Red and Blue letter Bibles! Who was Jesus praying to? Jesus had eternal pre-existence Father sent the pre-existent Son How could Jesus go to be with the Father? He would change "modes" and become the Father! Son on earth, Father in heaven Son does what he sees Father doing No man knows the day, even the son! The various names of Modalism Contact Webmaster: Click here Modalism After the three modes or offices which it claimed the one Person of the Trinity occupied. Think of God as a "shape shifter" that can change His form into three different shapes or modes! Sabellianism After its founder, Sabellius, a third century priest in Rome whom we discuss more in the history section of this document. So Modalism is primarily a discussion solely about the United Pentecostal church. Patripassianism After its claim that the Person of the Father Patri-suffered -passion on the cross when Jesus died. Introductory overview of Modalism Modalism is an ancient heresy on the nature of God dating back to the 3rd century. The United Pentecostal Church has a reputation of forcing its members into blindly towing the "party line" under the threat of disfellowship, do not allow their members the freedom of independent thinking. Both these groups believe their doctrines are directly confirmed to be true by the Holy Spirit and are totally closed minded and blind to truth! Like all false doctrine, it must invent wild and ridiculous "companion doctrines" to explain the main false doctrine. In order to explain away the most obvious distinction in the three members of the God trinity they invent one of the most unbiblical and just plain silly doctrines known on earth, namely that Jesus had two spirits: Kind of like a split personality in one body. He was basically praying to himself! Two of the most heretical aspects of Modalism is first, that Jesus Christ had no pre-existence before his incarnation. They take the identical "logos-theology" view that the Christadelphians teach! A mere human died for man! The error of modalistic monarchianism is in blindly focusing on the ONENESS of God passages, holding to a strict undefendable definition of oneness to the exclusion of the mass of Biblical proof of the distinction of God. United Pentecostals, like Sabellius focus solely on the oneness passages Deut 6: What weighed most with Sabellius was the monotheistic [oneness passages] interest. The reason United Pentecostals continue to hold to the ridiculous doctrine of Modalism, is because they are deluded into thinking that the Holy Spirit is performing manifestations like tongues and modern day prophecy. So the prophetic word of the pastors affirming that Modalism is correct, overrides the obvious falseness of the doctrine of Modalism! They are swayed more by what their "spirit-filled preacher" says than the word of God! The Bible says they are wrong! After the second coming, all three of these groups have the identical view of God and Christ namely, they have the "one true God" and a human who did not exist before the incarnation named Jesus Christ co-existing for all future eternity. The title Father never alludes to humanity, while Son does. They have created a doctrine with false distinctions within the being of Jesus. UPC "When we see a plural especially a duality used in reference to Jesus, we must think of the humanity and deity of Jesus Christ. There is a real duality, but it is a distinction between Spirit and flesh, not a distinction of persons in God. No, not when we understand that Jesus was both God and man. In His deity, Jesus did not pray, for God does not need to pray to anyone. As a man, Jesus prayed to God, not to His humanity. He did not pray to Himself as a man, but He prayed to God, to the same God who dwelled in His humanity and who also inhabits the universe. His prayers were not those of one divine person of God praying to another divine person of God, but those of an authentic human praying to the one true God. Prayer is based on an inferior person praying to a superior being. However, we must realize that, unlike any other human being, Jesus had two perfect and complete natures - humanity and divinity. What would be absurd or impossible for an ordinary man is not so strange with Jesus. We do not say Jesus prayed to Himself, for that incorrectly implies Jesus had only one nature like ordinary men. Rather, we say the human nature of Jesus prayed to the divine Spirit of Jesus that dwelt in the man. They view Jesus as " authentic human praying to the one true God" and say there was a "struggle between the human and divine wills in Jesus". They try to hide this belief by saying that the distinction in Jesus was between the Spirit and the flesh. To say the distinction is

between spirit and flesh is misleading because flesh cannot pray or talk or think. To say the distinction is merely between spirit and flesh is as ridiculous as a person walking around calling himself "we" in reference to his human spirit and body. They prove they believe Jesus had two spirits when they admit a: We cannot say the Son pre-existed the Incarnation in any substantial sense. The plan of the future Sonship existed with God from the beginning - as an idea in the mind of God. Again, the humanity of Jesus did not know all things, but the Spirit of Jesus did. The Son, who is visible, revealed the Father, who is invisible. They view the Son of God, our saviour as just a man who had no more pre-existence before his birth than us! They in fact take the identical position on the pre-existence of God, the Son, as Christadelphians! Notice at the end, they even admit that the "Son of God" will cease to exist after the resurrection for all eternity! We want to know what happened to the human spirit of the Son??? The United Pentecostal churches view of the Son of God is complete heresy! Logos Word Jn 1: The Word is the thought, plan, or expression in the mind of God. That is how the Word could be with God and at the same time be God Himself. Jesus is therefore the Word or activity of the Father clothed in flesh. In other words, Jesus existed from all eternity as God. Ultimately, this Word became flesh - as the extension of God the Father in human form. Rather, it states that eternal life was with the Father. No pre-existence, just a thought in the mind of God! They take the identical position that Christadelphians take on the Logos passages and it is heresy! In other words, "another Comforter" means Jesus in the Spirit as opposed to Jesus in the flesh. The Holy is not a personal being, but the mere power of God, like electricity is a non-personal power! Notice that say it "describes what God is", rather than names God Himself! So where did Jesus go when the Holy Spirit came? Did Jesus cease to exist? Or are Modalists forced to admit that two modes of God can operate at the same time, basically throwing the foundation of Modalism into chaos and contradiction? Modalists UPC Contradict themselves! The Father, Son and Holy Spirit are identical, except for the name! Modalistic monarchianism can be defined as the belief that Father, Son, and Holy Spirit are manifestations of the one God with no distinctions of person being possible. False doctrine is always contradictory within itself! Understanding and Defining Modalism: Modalism defined from the mouth of a Modalist: Modalism defined and rephrased in our words: One was the Spirit of God, the other was an ordinary human spirit. The body without the spirit is dead. Does He speak as God or as man in this instance? Remember that Jesus has a dual nature like no one else ever has had. Historically, Sabellius described his teaching of Modalism in the following ways. The one sun has roundness, heat, and light; but there is only one sun. The one man has body, soul, and spirit; but there is only one person. UPC Sabellius own illustrations are clear enough to convey the message of this false teaching, we will refute it below. They divide Jesus up onto human and divine and only the human part died on the cross. Hence it was human not divine blood that saves us! God was His immediate Father. He is rightfully called the "only begotten of the Father: One of the theological problems with Depravity is trying to explain how this Depravity was not transmitted to Jesus. Catholics invented the false doctrine of the Immaculate conception of Mary to over come the problem. Modalists invented the false doctrine of the dual spirits of Jesus in one human body. But if there is only one property that is not the same, then they are separate persons. This is called the indiscernibility of identicals. Furthermore, the one God is expressed fully in the person of Jesus Christ. The Modes of Modalism over time: Modalism is a complicated and confusing doctrine full of contradictions with both the Bible and itself.

Chapter 4 : A Testimony of Jesus Christ : - Millennial Kingdom

CONTENTS. INTRODUCTION. Â§ 1. Notion and Purpose of Patrology 1 Â§ 2. History and Literature of Patrology 7 Â§ 3. Literary collections relative to the Fathers of the Church.

King David reigns as a prince under Christ. See Millennial Reign of Messiah. Representative Rule The twelve apostles will represent Christ ruling over the twelve tribes. Church-age and Tribulation saints will represent Christ ruling over the Gentiles. See Millennial Reign of the Saints. See Jerusalem Married to God. Children will be born to those who enter the kingdom in their natural bodies. People will live to a great age, but death will still occur. Living waters will flow from beneath the sanctuary of the Millennial Temple bringing life to the regions they water. She will serve as the focal point of the nations because Jesus will reign from Jerusalem. Nations will no longer go to war. Disagreements between nations will be judged by Christ from Jerusalem. Sacrificial offerings will be resumed. Demonic Realm Satan will be bound in the abyss and demons will be imprisoned in the regions of Babylon, Edom, and possibly, the abyss. See commentary on Revelation All the earth will have one language. They sit on thrones and judgment is committed to them. It is said that they reign with Christ for the full thousand years Rev. If they reign with Christ during this period, then it follows that He must reign upon the promised throne of David during the Millennial Kingdom. I have set My King on My holy hill of Zion. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. If this is to be the case, how can it be true now? Isaiah tells us of a specific time when Messiah will reign from the throne of David: Of the increase of His government and peace There will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this. Then the moon will be disgraced and the sun ashamed; for the Lord of hosts will reign on Mount Zion and in Jerusalem and before His elders, gloriously. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: First, the world cannot be characterized by righteous judgment. Second, Israel is not dwelling safely in her land. And in that day it shall be That living waters shall flow from Jerusalem, half of them toward the eastern sea and half of them toward the western sea; in both summer and winter it shall occur. This is certainly not the case today. Micah mentions a time of physical healing during which dispersed Israel will no longer be outcast, but will be a strong nation. At that time, Messiah will begin His eternal rule: I will make the lame a remnant, and the outcast a strong nation; so the LORD will reign over them in Mount Zion from now on, even forever. And He will reign over the house of Jacob forever, and of His kingdom there will be no end. This is not a spiritual regeneration, but refers to a physical reconstruction of the earth after His Second Coming. Additional evidence of the future reign of Jesus on His throne can be found in His teaching concerning the Sheep and Goat Judgment. When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. When the Son of Man comes in His glory. How much clearer could it be? This does not occur until the Second Coming, when He arrives with His holy angels. When Paul wrote to Timothy, he explained that Christ would judge at His appearing which would coincide with His kingdom: I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom. Jesus said these words after the crucifixion, resurrection, and several decades of the Church age had already passed. The certainty of a literal, future, earthly reign is the subject of the declaration at the sounding of the seventh trumpet: Then the seventh angel sounded: You will either be a broken potsherd or a humble servant. Isaiah indicates a coming righteous reign where princes will rule with Messiah: Behold, a king will reign in righteousness, and princes will rule with justice. It does not occur until after the Beast is destroyed, just as the book of Revelation records Rev. Those great beasts, which are four, are four kings which arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. They are not just given a vague spiritual kingdom subject to ridicule by unbelievers who cannot tell it even exists. The kingdom and dominion is both

spiritual and literal and there will be no question on the part of anyone concerning its reality when it arrives! In the gospels, Jesus indicated that faithful servants would be given authority over cities Luke Numerous times James and John sought the position of being on the left and right of Jesusâ€™ positions of shared rulership Mat. It also indicates that in approximately A. This is a very important point to understand: Although we have been made kings and priests or a kingdom, priests to Godâ€™see commentary on Revelation 5: And have made us kings and priests to our God; and we shall reign on the earth. However such is not the case. An important Scripture bearing on the discussion is 1 Corinthians Christ rules in the millennium until the Great White Throne Judgment, when death itself is finally vanquished Rev. Then, He places His kingdom under the Father. Yet His rule continues into the eternal state, where there is a new heavens and a new earth Rev. There are no longer two thrones: It is important to realize that even though the saints will perform judgment, this will not be the dominant activity during the Millennial Kingdom, at least not in the sense of meting out punishments. This has an important bearing upon our conception of Christ returning to judge the earth at the Second Advent. The judgeship of Christ is not limited to passing sentence, but constitutes his reign as king over the earth. In their rule with Christ, they will have positions of great authority. They will be over the kings and nobles, leaders among the nations still in their natural bodies: Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance on the nations, and punishments on the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute on them the written judgmentâ€™This honor have all His saints. And if the world will be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more, things that pertain to this life? When Paul was advising the Corinthians to judge matters among themselves, he reminded them that the saints will judge the world as well as angels. Paul wrote this during the current Church-age, after the crucifixion and resurrection. Surely it strains the imagination too far to adopt the view that this judging capability is already present and that we are judging angels! No, it pertains to a future time: It appears that judgment within the Millennial Kingdom will be divided, at its highest levels, between a line of Gentile authority and a line of Jewish authority. Several passages mention judgment of the Jewish tribes during this time: Where the tribes go up, the tribes of the Lord, to the Testimony of Israel, to give thanks to the name of the Lord. For thrones are set there for judgment, the thrones of the house of David. And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel. At that time, all ten tribes will be present and accounted for. See Ten Tribes Lost? This is by no means a comprehensive collection of the many passages in Scripture which describe the millennium. These are among the most obvious and important passages, although we are sure others could be included. Anyone with an open mind and a sound interpretive foundation for how to read the text can see for themselves that the doctrine of the Millennial Kingdom is hardly obscure or wanting for evidence. We have emphasized portions of passages which illustrate specific incompatibilities with the eternal state. Passages which indicate a time of tremendous blessing, but which include these elements, must be interpreted in one of two ways: It is our belief they are literal descriptions of the Millennial Kingdom on earth. All the ends of the world shall remember and turn to the LORD, and all the families of the nations shall worship before You. All the prosperous of the earth shall eat and worship; all those who go down to the dust shall bow before Him, Even he who cannot keep himself alive. For You shall judge the people righteously, and govern the nations on earth. Selah let the peoples praise You, O God; let all the peoples praise You. Then the earth shall yield her increase; God, our own God, shall bless us.

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God himself is the author of marriage. The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. Marriage is not a purely human institution despite the many variations it may have undergone through the centuries in different cultures, social structures, and spiritual attitudes. These differences should not cause us to forget its common and permanent characteristics. Although the dignity of this institution is not transparent everywhere with the same clarity, some sense of the greatness of the matrimonial union exists in all cultures. The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life. In his preaching Jesus unequivocally taught the original meaning of the union of man and woman as the Creator willed it from the beginning: This unequivocal insistence on the indissolubility of the marriage bond may have left some perplexed and could seem to be a demand impossible to realize. However, Jesus has not placed on spouses a burden impossible to bear, or too heavy – heavier than the Law of Moses. By coming to restore the original order of creation disturbed by sin, he himself gives the strength and grace to live marriage in the new dimension of the Reign of God. The author of the letter to the Hebrews declared that marriage should be held in honour among all, [4] and early Christians defended the holiness of marriage against the Gnostics and the Antinomians. This resonated with a widespread belief about the imminent coming of the Kingdom of God ; and thus the exhortation by Jesus to avoid earthly ties. The apostle Paul in his letters also suggested a preference for celibacy, but recognized that not all Christians necessarily had the ability to live such a life: I wish that all were as I myself am. But each has his own gift from God, one of one kind and one of another. To the unmarried and the widows I say that it is good for them to remain single as I am. But if they cannot exercise self-control, they should marry. For it is better to marry than to burn with passion. Thus, he takes for granted that the married are not called to celibacy. At the same time, it challenged some of the prevalent social norms such as the buying and selling of women into marriage, and defended the right of women to choose to remain unmarried virgins for the sake of Christ. The stories associated with the many virgin martyrs in the first few centuries of the Catholic Church often make it clear that they were martyred for their refusal to marry, not necessarily simply their belief in Christ. The teaching on the superiority of virginity over marriage expressed by Saint Paul was accepted by the early Church, as shown in the 2nd-century Shepherd of Hermas. Justin Martyr , writing in the middle of the 2nd century, boasted of the "many men and women of sixty and seventy years of age who from their childhood have been the disciples of Christ, and have kept themselves uncorrupted". Virginity was praised by Cyprian c. Philip Schaff admits that it cannot be denied that the later doctrine of the 16th century Council of Trent – "that it is more blessed to remain virgin or celibate than to be joined in marriage" – was the view that dominated the whole of the early Christian church. At the same time, the Church still discouraged anyone who would "condemn marriage, or abominate and condemn a woman who is a believer and devout, and sleeps with her own husband, as though she could not enter the Kingdom [of heaven]". A couple could exchange consent anywhere, anytime. But a dark undercurrent of hostility to sexuality and marriage became interwoven with the more benign attitudes towards the body.. Attitudes diverged, and mainstream Christianity became infected with a pronounced streak of distrust towards bodily existence and sexuality. Bishop Ignatius of Antioch , writing around to Bishop Polycarp of Smyrna said, "[I]t becomes both men and women who marry to form their union with the approval of the bishop, that their marriage may be according to God, and not after their own lust. However, he also argued that a second marriage, involving someone freed from the first by the death of a spouse, "will have to be termed no other than a species of fornication", an argument based partly on the reasoning that such involves desiring to marry a woman out of sexual ardor. While the world is still rough and void, we are propagated by the fruitful begetting of numbers, and we increase to the enlargement of the human race. Now, when the world is filled and the earth supplied, – they who can receive continency, living after the manner of eunuchs, are made eunuchs

unto the kingdom. Nor does the Lord command this, but He exhorts it; nor does He impose the yoke of necessity, since the free choice of the will is left. But, if though bad, it is made venial, then it is allowed to prevent something which would be worse than bad. He does not say: The difference, then, between marriage and virginity is as great as that between not sinning and doing well; nay rather, to speak less harshly, as great as between good and better. And if he must always pray, he must always be released from the duties of marriage. Pelagius thought Jerome showed bitter hostility to marriage akin to Manichaeism, [17] an accusation that Jerome attempted to rebut in his *Adversus Jovinianum*: We know that in a great house, there are not only vessels of gold and silver, but also of wood and earthenware. Will silver cease to be silver, if gold is more precious than silver? No one compares evil with good. Let married women glory too, since they come second to virgins. Increase, He says, and multiply, and fill the earth. Let him who is to fill the earth increase and multiply. Your company is in heaven. Indeed "and this I say to make my meaning quite clear to him" I should like every one to take a wife who, because they get frightened in the night, cannot manage to sleep alone. In his *De bono coniugali* *On the Good of Marriage*, he wrote: How would the human race survive? When Columba meets the woman, she says that she would do anything, even to go to a monastery and become a nun, rather than to sleep with him. Columba tells the woman that the commandment of God is for her to sleep with her husband and not to leave the marriage to be a nun, because once they are married the two have become one flesh. However, even at this stage the Catholic Church did not consider the sacraments equal in importance. Explicit classification of marriage in this way came in reaction to the contrary teaching of Catharism that marriage and procreation are evil: The sacraments of marriage and holy orders were distinguished as sacraments that aim at the "increase of the Church" from the other five sacraments, which are intended for the spiritual perfection of individuals. The Council of Florence in again recognised marriage as a sacrament. The first available written detailed account of a Christian wedding in the West dates only from the 9th century and appears to be identical to the old nuptial service of Ancient Rome. One of the functions of churches from the Middle Ages was to register marriages, which was not obligatory. There was no state involvement in marriage and personal status, with these issues being adjudicated in ecclesiastical courts. During the Middle Ages marriages were arranged, sometimes as early as birth, and these early pledges to marry were often used to ensure treaties between different royal families, nobles, and heirs of fiefdoms. The church resisted these imposed unions, and increased the number of causes for nullification of these arrangements. It ended only in , with the coming into force of the *Ne Temere* decree. In the 12th century, Pope Alexander III decreed that what made a marriage was the free mutual consent by the spouses themselves, not a decision by their parents or guardians. Similarly today, Catholics are forbidden to enter mixed marriages without permission from an authority of the Church, but if someone does enter such a marriage without permission, the marriage is reckoned to be valid, provided the other conditions are fulfilled, although illicit. Recalling scripture, the apostolic traditions and the declarations of previous councils and of the Church Fathers, the bishops declared that there were precisely seven sacraments, with marriage one of them, and that all seven are truly and properly sacraments. This had argued that the single state was "a barren way of life hardly becoming to a man". The theologian Josse Clichtove working at the University of Paris interpreted this as an attack on chastity, but Erasmus had found favour with Protestant reformers who acknowledged the argument as a useful tool to undermine compulsory clerical celibacy and monasticism. *Tametsi* made it a requirement even for validity, in any area where the decree was officially published, that the marriage take place in the presence of the parish priest and at least two witnesses. It also instituted controls over the marriages of persons without fixed addresses "vagrants are to be married with caution", "regulated the times at which marriages could be celebrated, abolished the rule that sexual intercourse created affinity, and reiterated the ban on concubinage". In fact, *Tametsi* was never proclaimed worldwide. It had no effect in France, England, Scotland and many other countries [71] and in was replaced by the decree *Ne Temere*, which came into effect universally at Easter

Chapter 6 : Noah, Abraham, Moses, Jesus and Muhammad | Muslim Prophets

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Ronit Nikolsky [JSP Following a comparison with early Midrash Mekhilta de-Rabbi Shimon ben Yochai and pointing out similarities with Hegesippus and later Christian writings about the Rechabites, it is the conclusion of this article that The History as we have it is a Christian composition, from the fourth century CE. It originated in a monastic milieu, the work of an author who was familiar with Jeremiah literature. The apocryphon attributes to the Rechabites features which characterize the Ten Lost Tribes. It is the first instance where such a connection is made, one that will be more and more widely spread in later centuries. The little-studied text Journey of Zosimos, which I have identified as an early Byzantine Palestinian Christian story,¹ may shed light on issues of 1. For earlier studies see E. Peeters, , pp. Scholars Press, , pp. In relation to this, the present article examines the literary structure of an independent apocryphal composition, the History of the Rechabites here- after History , which is embedded within this work. In the course of this study I will trace how the themes of the History developed out of and reflect the literary milieu of late-antiquity. Based on a consideration of literary-thematic parallels in both Jewish and Christian works, I will then attempt to date this composition, to establish its provenance, and to demonstrate its place within the larger context of Jeremiahâ€™Baruch literature. He discovers that they dwell in an Eden-like land where they eat fruit from the trees and do not have to work for their sustenance. The Blessed Ones inform Zosimos that they are the Rechabites. They recount their way of life and the events that led to their arrival in the land. The History is a narrative about an Old Testament figure, in this instance a collective biblical figure known mainly from Jeremiah 35, where the Rechabites are depicted as a pious group, descendants of Jonadab son of Rechab. The Rechabites are said to adhere to unique customs enjoined on them by their father Jer. With its basis on a biblical figure, the History resembles such pseudepigraphic writings as the apocrypha about Adam and Eve, Enoch, Abraham, Jeremiah, Ezekiel and others. The History recounts the following story. The prophet Jeremiah warns the people of Judea about the coming destruction, and calls on everyone 17; Chico, CA: I thank Professor Knights for putting all of his articles at my disposal. For a complete bibliography see C. Sheffield Academic Press, , pp. Upon hearing this Jonadab commanded his sons and daughters to take off their clothes and to refrain from drinking wine and eating bread until the Lord heard their appeal. Subsequently, a new king came to power. He summoned the sons of Rechab and inquired about their origins and customs. They told him that they were from his people and that the Lord had honored their prayer and had had mercy on the city. The king complimented them on their behavior but informed them that the time had come to desist from their peculiar customs and to mingle with the people. The king became angry and threw them in jail. In the middle of the night a brilliant light shone and an angel appeared and released them from jail. He led them along a river to the place where they were to dwell. The river disappeared and water from the abyss surrounded them and a wall of clouds covered the water, totally enclosing them in the land God provided for them. The narrative may be divided into four sections, according to which the following discussion shall proceed: The dialogue with the new king and its consequences: Their journey to the wondrous land For an analysis of the meaning of the text, including the epilogue, cf. Studies in Honor of Michael E. The Rechabites in our story can be identified with those of the biblical story: The narratives do differ in some of their features, however. Second, the customs differ in detail: The Rechabites of the History drink no wine, honey or liquor, and they remove their clothing. Missing from the apocryphon are the elements of planting, sowing seeds, or living in tents. Finally, the biblical story does not mention the prayers of the Rechabites, found in the apocryphon, which led to God repenting of his anger against Jerusalem and avoidance of the destruction prophesied by Jeremiah. As we shall see, other features attributed to the Rechabites in the Midrash are missing from the apocryphon. The basis for this identification is 4. I thank Tal Ilan for this observation, which was delivered to me in a personal communication. The early Midrashim that relate to the Rechabites are: Mekhilta de-Rabbi Shimon ben Yochai J. Melamed edn , p. Rabin edn , p. Horowitz edn , pp. For other studies of this passage, see M. Since, according to this verse, the Kenites and the Rechabites came from the same place Hammath ,

they are considered to be one and the same group; and since the Kenites are identified as the descendants of Jethro, so are the Rechabites. Consequently, characteristics attributed to the descendants of Jethro are sometimes applied to the Rechabites. The Jethroites serve as the prototype for converts in many Midrashic discussions, and so Rechabites also appear in some Midrashic texts as an example of pious converts. The most important and striking parallels between the History and the Midrash are found in Mekhilta de-Rabbi Shimon ben Yochai, which is dated roughly to the mid-third century CE. This work contains a lengthy discussion of Exod. The Midrash inquires why Moses sent Jethro away: Was he not dishonoring him by so doing? Joshua, Jethro was in fact dismissed with great honor. Eleazar ha-Modai, Jethro left in order to convert the people of his country, intending to join the Israelites at a later date. The Midrash inquires whether Jethro ever returned to rejoin the Israelites, providing a positive answer, saying that evidence for his return comes from reference made to the descendants of Jethro in the book of Judges Judg. The Mekhilta goes on to characterize the descendants of Jethro as lovers of the Torah. It is in this context that we find the following two passages that refer specifically to the Rechabites: The parallel paragraphs in Mekhilta de-Rabbi Yishmael lack the passages pertinent to the discussion of the apocryphon. According to Margalioth, none of these paragraphs are part of the much later Midrash Agur, which were mistakenly incorporated into the Epstein-Melamed edition of this Mekhilta; see M. They said to him: But it was not yet destroyed!? In Paragraph A the Jethroites are presented as a model for lovers of the Torah based upon an apparent reference to their obedience. This notion is supported by a citation of the chapter from Jeremiah, in which the Rechabites are praised for their obedience: In Paragraph B, as in the biblical story Jer. The Mekhilta goes on to question this explanation: If the Temple had not yet been destroyed, why should the Rechabites mourn it? It solves this dissonance by looking to future events: If the Temple is going to be destroyed in the future, they should go ahead and mourn it now. The Midrash makes no attempt to resolve this conflict, nor will I try to do so here. A parallel passage from Sifre Ba-Midbar, J. An American Translation and Explanation 2 vols. Scholars Press, , II, pp. I hope to discuss the relationship between the two midrashim at some future opportunity. In the Midrash this issue seems to be a sidetrack from the main thread of the discussion, which is about the Jethroites and their piousness as converts, and it appears that the rabbis inserted an external tradition which was known to them. See also the quote from Jerome below. For additional studies of this topic see, for example, M. Fortress Press, , esp. Kok, ; S. Crossroad, , I, pp. Gruenwald, Apocalyptic and Merkavah Mysticism Leiden: Brill, , esp. Magnes Press, , pp. On these customs in this context see Stone, Fourth Ezra, pp. Later on in the Mekhilta other issues concerning the Rechabites are raised, all of which deal with their status as converts and exhibit no relationship to the apocryphon. I take issue with previous claims by scholars that the Mekhilta was a source for the History. Indeed, I will argue here that the Christian handling of the Rechabites provides a more harmonious literary milieu for the History. The context is the stoning of James the Just. In this passage Hegesippus describes James as one who was holy from birth, he drank no wine or intoxicating liquor and ate no animal food; no razor came near his head; he did not smear himself with oil, and took no baths. He alone was permitted to enter the Holy Place, for Charlesworth, Pseudepigrapha and Modern Research, p. This was studied by O. Yad Ben-Zvi, , pp.

Chapter 7 : DDecode - Hex,Octal,HTML Decoder

"h": "(Mar. 3, , D.C. Law , \u00a7u, 25 DCR ; Aug. 7, , D.C. Law , \u00a7u(c), 27 DCR ; Feb. 24, , D.C. Law , \u00a7.

The first Christians, as described in the first chapters of the Acts of the Apostles , were all Jews either by birth or conversion " proselytes " in Biblical terminology ,[1] and historians refer to them as Jewish Christians. The early Gospel message spread orally , probably originally in Aramaic ,[2] but almost immediately also in Greek. Early Christians demonstrated a wide range of beliefs and practices, many of which were later denounced as heretical. The first part of the period, during the lifetimes of the Twelve Apostles , is called the Apostolic Age. In line with the Great Commission attributed to the resurrected Jesus , the Apostles are said to have dispersed from Jerusalem , and the Christian missionary activity spread Christianity to cities throughout the Hellenistic world and even beyond the Roman Empire. Though early Christian apologetics certainly tackled the issue of Greek religion , the criticisms of early Christian early writers also extended to what The Oxford Handbook to the Second Sophistic describes as the "cultural privilege that was deemed to accrue from the mastery of the Greek language". Part of the unifying trend was an increasingly harsh anti-Judaism and rejection of Judaizers. Early Christianity gradually grew apart from Judaism during the first two centuries and established itself as a predominantly gentile religion in the Roman Empire. According to Will Durant , the Christian Church prevailed over paganism because it offered a much more attractive doctrine and because the church leaders addressed human needs better than their rivals. Early Christian writers such as Justin Martyr " described these practices. Baptism Early Christian beliefs regarding baptism probably predate the New Testament writings. John the Baptist had baptized many people, before baptisms took place in the name of Jesus Christ. Many of the interpretations that would later become Orthodox Christian beliefs concerning baptism can be traced to apostles such as Paul, who likened baptism to being buried with Christ in his death Romans 6: On the basis of this description, it was supposed by some modern theologians that the early Christians practised baptism by submersion Matthew 3: This interpretation is debated between those Christian denominations who advocate immersion baptism exclusively and those who practice baptism by affusion or aspersion as well as by immersion. Yet the Didache , one of the earliest Christian writings on liturgical practices, mentions that baptism may occur by pouring water on the head three times using the trinitarian formula i. The Orthodox Church continues this practice, submerging the baptized and then pouring water on the head in that formula. Infant baptism was widely practised at least by the 3rd century ,[18] but it is disputed whether it was in the first centuries of Christianity. Some believe that the Church in the apostolic period practised infant baptism, arguing that the mention of the baptism of households in the Acts of the Apostles would have included children within the household. The Bishop Polycarp, himself a disciple of the Apostle John , stated at his martyrdom AD that he had been in the "service of Christ" for eighty-six years. Joachim Jeremias concludes the following from these facts: Otherwise, let their parents or other relatives speak for them. The 3rd century evidence is clearer, with both Origen calling infant baptism "according to the usage of the Church" [25] and Cyprian advocating the practice. Tertullian acknowledges the practice and that sponsors would speak on behalf of the children , but, holding an unusual view of marriage, argues against it, on the grounds that baptism should be postponed until after marriage. The early Christian writings mentioned above, which date from the 2nd and 3rd century indicate that Christians as early as the 2nd century did maintain such a practice. In the post-Apostolic church, bishops emerged as overseers of urban Christian populations, and a hierarchy of clergy gradually took on the form of episkopoi overseers , presbyteroi elders ,[30] and diakonoi ministerial servants. This hierarchy emerged slowly and at different times for different locations. Clement, a 1st-century bishop of Rome, refers to the leaders of the Corinthian church in his epistle to Corinthians as bishops and presbyters interchangeably. The New Testament writers also use the terms "overseer" and "elder" interchangeably and as synonyms. Disputes regarding the proper titles and roles of church leaders would later become one of the major causes of schism within the Christian Church. Such disputes include the roles of bishops and presbyters. Churches such as the Catholic and Orthodox use the word "priest" of all the baptized, but apply it in a more specific sense "ministerial priesthood" [33] to bishops and presbyters[34] and

sometimes, somewhat loosely, treat "presbyter" and "priest" as synonyms,[35] applying both terms to clergy subordinate to bishops. In congregational churches, the title "priest" is rejected, keeping only "presbyter" or "elder". Some congregational churches do not include a role of bishop in their organizational polity. These men reportedly knew and studied under the apostles personally and are therefore called Apostolic Fathers. Each Christian community also had presbyters, as was the case with Jewish communities, who were also ordained and assisted the bishop; as Christianity spread, especially in rural areas, the presbyters exercised more responsibilities and took distinctive shape as priests. Lastly, deacons also performed certain duties, such as tending to the poor and sick. In the 2nd century, an episcopal structure becomes more visible, and in that century this structure was supported by teaching on apostolic succession, where a bishop becomes the spiritual successor of the previous bishop in a line tracing back to the apostles themselves. By the end of the early Christian period, the church within the Roman Empire had hundreds of bishops, some of them Rome, Alexandria, Antioch, "other provinces" holding some form of jurisdiction over others. Sabbath According to Bauckham, the post-apostolic church contained diverse practices as regards the Sabbath. It is contested that worship on Sundays, as is now mostly common in the Christian movement, only shifted from Saturday because of Emperor Constantine. However, it seems clear that most of the Early Church did not consider observation of the Sabbath to be required or of eminent importance to Christians and in fact worshiped on Sunday. Below is a portion of the text: And on the day which is called Sunday there is an assembly in the same place of all who live in cities or in country districts; and the records of the apostles, or the writings of the prophets, are read as long as we have time. Sunday is the day on which we all hold our common assembly, because it is the day on which God, when he changed the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. The Deutero-Pauline First Epistle to Timothy teaches that women should remain quiet during public worship and were not to instruct men or assume authority over them. Christology Divinity of Christ Most Christians identified Jesus as divine from a very early period, although holding a variety of competing views as to what exactly this implied. Some of the texts that would later be canonized as the New Testament several times imply or indirectly refer to the divine character to Jesus, though there is scholarly debate as to whether or not they call him God[51] Within 15-20 years of the death of Jesus, Paul, who authored the largest early expositions of Christian theology, refers to Jesus as the resurrected "Son of God", the savior who would return from heaven and save his faithful, dead and living, from the imminent destruction of the world. The Synoptic Gospels describe him as the "Son of God", though the phrase "Son of Man" always placed in the mouth of Jesus himself is more frequently used in the Gospel of Mark; born of the Virgin Mary by the agency of the Holy Spirit, and who will return to judge the nations. It is believed that the Book of Revelation depicts Jesus as "the Alpha and the Omega, the first and the last, the beginning and the end" The term "Logos" was used in Greek philosophy see Heraclitus and in Hellenistic Jewish religious writing see Philo Judaeus of Alexandria to mean the ultimate ordering principle of the universe. Those who rejected the identification of Jesus with the Logos, rejecting also the Gospel of John, were called Alogi see also Monarchianism. Eschatology Christian eschatology is the branch of theological study relating to last things, such as death, the end of the world and the judgement of humanity. Some scholars believe that Jesus was an apocalyptic teacher[54] prophesying that the end of the world and the Day of Judgement were imminent in sayings such as, "Repent, for the kingdom of heaven is at hand," Matthew 3: Origen was the first to challenge the doctrine openly. As the number of Christians grew, the Christian communities became larger, more numerous and farther apart geographically. The passage of time also moved some Christians farther from the original teachings of the apostles giving rise to teachings that were considered heterodox and sowing controversy and divisiveness within churches and between churches. Thus, the solution to division arising from heterodox teaching was the development of "tighter and more standardized structures of ministry. One of these structures is the tri-partite form of church leadership consisting of bishops, elders and deacons that Ignatius of Antioch urged churches to adopt, writing that "You cannot have a church without these. Fung claimed that scholars point to evidence that Christian communities such as Rome had many bishops and that the concept of moniscopacy was still emerging when Ignatius was urging his tri-partite structure on other churches. Orthodox teachings were those that claimed to have the

authentic lineage of Holy Tradition. All other teachings were viewed as deviant streams of thought and were possibly heretical. An important discussion in the past century among scholars of early Christianity is to what extent it is still appropriate to speak of "orthodoxy" and "heresy". Higher criticism drastically altered the previous perception that heresy was a very rare exception to the orthodoxy. Some orthodox scholars argue against the increasing focus on heterodoxy. A movement away from presuming the correctness or dominance of the orthodoxy is seen as understandable, in light of modern approaches. However, these orthodox scholars feel that instead of an even and neutral approach to historical analysis that the heterodox sects are given an assumption of superiority over the orthodox movement. Debates regarding practice and belief gradually became reliant on the use of scripture other than what Melito referred to as the Old Testament, as the New Testament canon developed. Similarly, in the 3rd century a shift away from direct revelation as a source of authority occurred, most notably against the Montanists. Beyond the Torah the Law and some of the earliest prophetic works the Prophets, there was not agreement on the canon, but this was not debated much at first. By the mid-2nd century, tensions arose with the split of early Christianity and Judaism, which some theorize led eventually to the determination of a Jewish canon by the emerging rabbinic movement, [80] though, even as of today, there is no scholarly consensus as to when the Jewish canon was set. For example, some scholars argue that the Jewish canon was fixed earlier, by the Hasmonean dynasty " BC. Well into the 2nd century Christians held onto a strong preference for oral tradition as clearly demonstrated by writers of the time, such as Papias. Thus the Greek translation of the Hebrew Scriptures the Septuagint was the dominant translation even the Peshitta appears to be influenced [82]. Later Jerome would express his preference for adhering strictly to the Hebrew text and canon, but his view held little currency even in his own day. It was not until the Protestant Reformation that substantial numbers of Christians began to reject those books of the Septuagint which are not found in the Jewish Masoretic Text, referring to them as biblical apocrypha. In addition, some New Testament books were also disputed, known as the Antilegomena. Fathers of the church Since the end of the 4th century, the title "Fathers of the Church" has been used to refer to a more or less clearly defined group of ecclesiastical writers who are appealed to as authorities on doctrinal matters. Orthodoxy of doctrine, holiness of life, approval by the Church and antiquity are traditionally considered conditions for classification as a Father of the Church, but modern writers sometimes include Tertullian, Origen and a few others. Clement I was an Apostolic Father. The earliest Christian writings other than those collected in the New Testament are a group of letters credited to the Apostolic Fathers. Taken as a whole, the collection is notable for its literary simplicity, religious zeal and lack of Hellenistic philosophy or rhetoric. Fathers such as Ignatius of Antioch died 98 to advocated the authority of the apostolic episcopacy bishops. The Christian Apostles, said to have dispersed from Jerusalem, traveled extensively and established communities in major cities and regions throughout the Empire. Apostles see Apostolic see and other Christian soldiers, merchants, and preachers founded early church communities in northern Africa, Asia Minor, Armenia, Caucasian Albania, Arabia, Greece, and other places. By the end of the 1st century, Christianity had spread to Greece and Italy, even India. Despite sometimes intense persecutions, the Christian religion continued its spread throughout the Mediterranean Basin. Some Christians saw the success as simply the natural consequence of the truth of the religion and of the direct intervention of God. However, similar explanations are claimed for the spread of, for instance, Islam and Buddhism. In *The Rise of Christianity*, Rodney Stark argues that Christianity triumphed over paganism chiefly because it improved the lives of its adherents in various ways.

Chapter 8 : Project MUSE - Commentary on Matthew

He also reduced the silver purity from 79 percent to 76 percent - the silver weight dropping from grams to grams. In he further reduced the purity and silver weight to 74 percent and grams respectively, being to the Roman pound.

Commodus - Roman Emperor: You are bidding on the exact item pictured, provided with a Certificate of Authenticity and Lifetime Guarantee of Authenticity. A sacrificial tripod is a three-legged piece of religious furniture used for offerings or other ritual procedures. As a seat or stand, the tripod is the most stable furniture construction for uneven ground, hence its use is universal and ancient. It is particularly associated with Apollo and the Delphic oracle in ancient Greece, and the word "tripod" comes from the Greek meaning "three-footed". The seat was formed by a circular slab on the top of the tripod, on which a branch of laurel was deposited when it was unoccupied by the priestess. In this sense, by Classical times the tripod was sacred to Apollo. The mytheme of Heracles contesting with Apollo for the tripod appears in vase-paintings older than the oldest written literature. The oracle originally may have been related to the primal deity, the Earth. Priestess of Delphi, as imagined by John Collier; the Pythia is inspired by pneuma rising from below as she sits on a tripod. Another well-known tripod in Delphi was the Plataean Tripod; it was made from a tenth part of the spoils taken from the Persian army after the Battle of Plataea. This consisted of a golden basin, supported by a bronze serpent with three heads or three serpents intertwined, with a list of the states that had taken part in the war inscribed on the coils of the serpent. The inscription, however, has been restored almost entirely. Such tripods usually had three ears rings which served as handles and frequently had a central upright as support in addition to the three legs. Tripods frequently are mentioned by Homer as prizes in athletic games and as complimentary gifts; in later times, highly decorated and bearing inscriptions, they served the same purpose. They also were used as dedicatory offerings to the deities, and in the dramatic contests at the Dionysia the victorious choregus a wealthy citizen who bore the expense of equipping and training the chorus received a crown and a tripod. One of these, the Choragic Monument of Lysicrates, erected by him to commemorate his victory in a dramatic contest in BC, still stands. The form of the victory tripod, now missing from the top of the Lysicrates monument, has been rendered variously by scholars since the 18th century. An ancient Greek coin c. Laureate head of Apollo left and ornate tripod right. West writes that the sibyl at Delphi shows many traits of shamanistic practices, likely inherited or influenced from Central Asian practices. He cites her sitting in a cauldron on a tripod, while making her prophecies, her being in an ecstatic trance state, similar to shamans, and her utterings, unintelligible. According to Herodotus *The Histories*, I. Sometimes the tripod was used as a support for a lebes or cauldron or for supporting other items such as a vase. Delphic tripod red-figured bell-krater, Paestum, c. Tripod pottery have been part of the archaeological assemblage in China since the earliest Neolithic cultures of Cishan and Peiligang in the 7th and 8th millennium BC. Sacrificial tripods were also found in use in ancient China usually cast in bronze but sometimes appearing in ceramic form. They are often referred to as "dings" and usually have three legs, but in some usages have four legs. It was described as a traditional Chinese sacrificial vessel symbolizing unity. Sometimes these mythic beasts appear as ordinary snakes. At other times, they take on magical or monstrous forms. Serpents and snakes have long been associated with good as well as with evil, representing both life and death, creation and destruction. Serpents and Snakes as Symbols. In religion, mythology, and literature, serpents and snakes often stand for fertility or a creative life force—partly because the creatures can be seen as symbols of the male sex organ. They have also been associated with water and earth because many kinds of snakes live in the water or in holes in the ground. The ancient Chinese connected serpents with life-giving rain. Traditional beliefs in Australia, India, North America, and Africa have linked snakes with rainbows, which in turn are often related to rain and fertility. As snakes grow, many of them shed their skin at various times, revealing a shiny new skin underneath. For this reason snakes have become symbols of rebirth, transformation, immortality, and healing. The ancient Greeks considered snakes sacred to Asclepius, the god of medicine. He carried a caduceus, a staff with one or two serpents wrapped around it, which has become the symbol of modern physicians. For both the Greeks and the Egyptians, the snake represented eternity. Ouroboros, the Greek symbol of eternity, consisted

of a snake curled into a circle or hoop, biting its own tail. The Ouroboros grew out of the belief that serpents eat themselves and are reborn from themselves in an endless cycle of destruction and creation. Serpents figured prominently in archaic Greek myths. According to some sources, Ophion "serpent", a. Ophioneus , ruled the world with Eurynome before the two of them were cast down by Cronus and Rhea. The oracles of the Ancient Greeks were said to have been the continuation of the tradition begun with the worship of the Egyptian cobra goddess, Wadjet. The Minoan Snake Goddess brandished a serpent in either hand, perhaps evoking her role as source of wisdom, rather than her role as Mistress of the Animals Potnia theron , with a leopard under each arm. She is a Minoan version of the Canaanite fertility goddess Asherah. It is not by accident that later the infant Heracles, a liminal hero on the threshold between the old ways and the new Olympian world, also brandished the two serpents that "threatened" him in his cradle. Classical Greeks did not perceive that the threat was merely the threat of wisdom. But the gesture is the same as that of the Cretan goddess. Typhon the enemy of the Olympian gods is described as a vast grisly monster with a hundred heads and a hundred serpents issuing from his thighs, who was conquered and cast into Tartarus by Zeus, or confined beneath volcanic regions, where he is the cause of eruptions. Typhon is thus the chthonic figuration of volcanic forces. Amongst his children by Echidna are Cerberus a monstrous three-headed dog with a snake for a tail and a serpentine mane , the serpent tailed Chimaera , the serpent-like chthonic water beast Lernaean Hydra and the hundred-headed serpentine dragon Ladon. Both the Lernaean Hydra and Ladon were slain by Heracles. Python was the earth-dragon of Delphi, she always was represented in the vase-paintings and by sculptors as a serpent. Pytho was the chthonic enemy of Apollo , who slew her and remade her former home his own oracle, the most famous in Classical Greece. Amphisbaena a Greek word, from amphis, meaning "both ways", and bainein, meaning "to go", also called the "Mother of Ants", is a mythological, ant-eating serpent with a head at each end. Medusa and the other Gorgons were vicious female monsters with sharp fangs and hair of living, venomous snakes whose origins predate the written myths of Greece and who were the protectors of the most ancient ritual secrets. The Gorgons wore a belt of two intertwined serpents in the same configuration of the caduceus. The Gorgon was placed at the highest point and central of the relief on the Parthenon. Asclepius, the son of Apollo and Koronis, learned the secrets of keeping death at bay after observing one serpent bringing another which Asclepius himself had fatally wounded healing herbs. In honor of Asclepius, snakes were often used in healing rituals. Non-poisonous snakes were left to crawl on the floor in dormitories where the sick and injured slept. Gorgon blood had magical properties: However Euripides wrote in his tragedy Ion that the Athenian queen Creusa had inherited this vial from her ancestor Erichthonios, who was a snake himself and receiving the vial from Athena. Another tradition states that Apollo sent the serpents for an unrelated offense, and only unlucky timing caused the Trojans to misinterpret them as punishment for striking the Horse. Olympias, the mother of Alexander the Great and a princess of the primitive land of Epirus , had the reputation of a snake-handler, and it was in serpent form that Zeus was said to have fathered Alexander upon her; tame snakes were still to be found at Macedonian Pella in the 2nd century AD Lucian, Alexander the false prophet and at Ostia a bas-relief shows paired coiled serpents flanking a dressed altar, symbols or embodiments of the Lares of the household, worthy of veneration Veyne *illus p* Aetes , the king of Colchis and father of the sorceress Medea , possessed the Golden Fleece. He guarded it with a massive serpent that never slept. Medea, who had fallen in love with Jason of the Argonauts, enchanted it to sleep so Jason could seize the Fleece. His accession as emperor was the first time a son had succeeded his father since Titus succeeded Vespasian in He was also the first Emperor to have both a father and grandfather as the two preceding Emperors. Commodus was the first and until the only emperor "born in the purple"; i. Commodus was assassinated in Early life and rise to power "€" Early life Commodus was born on 31 August , as Commodus, in Lanuvium , near Rome. Commodus had an elder twin brother, Titus Aurelius Fulvus Antoninus, who died in Commodus received extensive tuition at the hands of what Marcus Aurelius called "an abundance of good masters. Commodus is known to have been at Carnuntum , the headquarters of Marcus Aurelius during the Marcomannic Wars , in It was presumably there that, on 15 October , he was given the victory title Germanicus, in the presence of the army. On 20 January , Commodus entered the College of Pontiffs , the starting point of a career in public life. Having been accepted as Emperor by Syria, Palestine and

Egypt, Cassius carried on his rebellion even after it had become obvious that Marcus was still alive. During the preparations for the campaign against Cassius, the Prince assumed his toga virilis on the Danubian front on 7 July, thus formally entering adulthood. Cassius, however, was killed by one of his centurions before the campaign against him could begin. Commodus subsequently accompanied his father on a lengthy trip to the Eastern provinces, during which he visited Antioch. The Emperor and his son then traveled to Athens, where they were initiated into the Eleusinian mysteries. They then returned to Rome in the Autumn of 180. Joint rule with father Marcus Aurelius was the first emperor since Vespasian to have a biological son of his own and, though he himself was the fifth in the line of the so-called Five Good Emperors, each of whom had adopted his successor, it seems to have been his firm intention that Commodus should be his heir. On 27 November, Marcus Aurelius granted Commodus the rank of Imperator and, in the middle of 181, the title Augustus, giving his son the same status as his own and formally sharing power. On 23 December of the same year, the two Augusti celebrated a joint triumph, and Commodus was given tribunician power. On 1 January, Commodus became consul for the first time, which made him, aged 15, the youngest consul in Roman history up to that time. He subsequently married Bruttia Crispina before accompanying his father to the Danubian front once more in 182, where Marcus Aurelius died on 17 March, leaving the year-old Commodus sole emperor. Sole reign

â€” Upon his accession Commodus devalued the Roman currency. He reduced the weight of the denarius from 96 per Roman pound.

Early Christianity is the history of Christianity in antiquity, from its origins (1st century) until the First Council of Nicaea in This period is typically.

The earliest followers of Jesus composed an apocalyptic , Second Temple Jewish sect , which historians refer to as Jewish Christianity. The first part of the period, during the lifetimes of the Twelve Apostles , is called the Apostolic Age. In line with the Great Commission attributed to the resurrected Jesus , the Apostles are said to have dispersed from Jerusalem , and the Christian missionary activity spread Christianity to cities throughout the Hellenistic world and even beyond the Roman Empire. Though early Christian apologetics certainly tackled the issue of Greek religion , the criticisms of early Christian early writers also extended to what The Oxford Handbook to the Second Sophistic describes as the "cultural privilege that was deemed to accrue from the mastery of the Greek language". Part of the unifying trend was an increasingly harsh anti-Judaism and rejection of Judaizers. Early Christianity gradually grew apart from Judaism during the first two centuries and established itself as a predominantly gentile religion in the Roman Empire. According to Will Durant , the Christian Church prevailed over paganism because it offered a much more attractive doctrine and because the church leaders addressed human needs better than their rivals. Early Christian writers such as Justin Martyr â€” described these practices. Baptism in early Christianity Early Christian beliefs regarding baptism probably predate the New Testament writings. John the Baptist had baptized many people, before baptisms took place in the name of Jesus Christ. Many of the interpretations that would later become Orthodox Christian beliefs concerning baptism can be traced to apostles such as Paul, who likened baptism to being buried with Christ in his death Romans 6: On the basis of this description, it was supposed by some modern theologians that the early Christians practised baptism by submersion Matthew 3: This interpretation is debated between those Christian denominations who advocate immersion baptism exclusively and those who practice baptism by affusion or aspersion as well as by immersion. Yet the Didache , one of the earliest Christian writings on liturgical practices, mentions that baptism may occur by pouring water on the head three times using the trinitarian formula i. The Orthodox Church continues this practice, submerging the baptized and then pouring water on the head in that formula. Infant baptism was widely practised at least by the 3rd century , [18] but it is disputed whether it was in the first centuries of Christianity. Some believe that the Church in the apostolic period practised infant baptism, arguing that the mention of the baptism of households in the Acts of the Apostles would have included children within the household. The Bishop Polycarp, himself a disciple of the Apostle John , stated at his martyrdom AD that he had been in the "service of Christ" for eighty-six years. Joachim Jeremias concludes the following from these facts: Otherwise, let their parents or other relatives speak for them. The 3rd century evidence is clearer, with both Origen calling infant baptism "according to the usage of the Church" [25] and Cyprian advocating the practice. Tertullian acknowledges the practice and that sponsors would speak on behalf of the children , but, holding an unusual view of marriage, argues against it, on the grounds that baptism should be postponed until after marriage. The early Christian writings mentioned above, which date from the 2nd and 3rd century indicate that Christians as early as the 2nd century did maintain such a practice. In the post-Apostolic church, bishops emerged as overseers of urban Christian populations, and a hierarchy of clergy gradually took on the form of episkopoi overseers , presbyteroi elders , [30] and diakonoi ministerial servants. This hierarchy emerged slowly and at different times for different locations. Clement, a 1st-century bishop of Rome, refers to the leaders of the Corinthian church in his epistle to Corinthians as bishops and presbyters interchangeably. The New Testament writers also use the terms "overseer" and "elder" interchangeably and as synonyms. Disputes regarding the proper titles and roles of church leaders would later become one of the major causes of schism within the Christian Church. Churches such as the Catholic and Orthodox use the word "priest" of all the baptized, but apply it in a more specific sense "ministerial priesthood" [33] to bishops and presbyters [34] and sometimes, somewhat loosely, treat "presbyter" and "priest" as synonyms, [35] applying both terms to clergy subordinate to bishops. In congregational churches , the title "priest" is rejected, keeping only "presbyter" or "elder". Some

congregational churches do not include a role of bishop in their organizational polity. These men reportedly knew and studied under the apostles personally and are therefore called Apostolic Fathers. Each Christian community also had presbyters, as was the case with Jewish communities, who were also ordained and assisted the bishop; as Christianity spread, especially in rural areas, the presbyters exercised more responsibilities and took distinctive shape as priests. Lastly, deacons also performed certain duties, such as tending to the poor and sick. In the 2nd century, an episcopal structure becomes more visible, and in that century this structure was supported by teaching on apostolic succession, where a bishop becomes the spiritual successor of the previous bishop in a line tracing back to the apostles themselves. By the end of the early Christian period, the church within the Roman Empire had hundreds of bishops, some of them Rome, Alexandria, Antioch, "other provinces" holding some form of jurisdiction over others. Sabbath in Christianity According to Bauckham, the post-apostolic church contained diverse practices as regards the Sabbath. It is contested that worship on Sundays, as is now mostly common in the Christian movement, only shifted from Saturday because of Emperor Constantine. However, it seems clear that most of the Early Church did not consider observation of the Sabbath to be required or of eminent importance to Christians and in fact worshiped on Sunday. Below is a portion of the text: And on the day which is called Sunday there is an assembly in the same place of all who live in cities or in country districts; and the records of the apostles, or the writings of the prophets, are read as long as we have time! Sunday is the day on which we all hold our common assembly, because it is the day on which God, when he changed the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead.