

1: HISTORY OF THE CHRISTIAN CHURCH*

Philip Schaff (January 1, - October 20,) was a Swiss-born, German-educated Protestant theologian and ecclesiastical historian who spent most of his adult life living and teaching in the United States.

Introductory Note to the Epistles of Ignatius [a. That he and Polycarp were fellow-disciples under St. John, is a tradition by no means inconsistent with anything in the Epistles of either. His subsequent history is sufficiently indicated in the Epistles which follow. Had not the plan of this series been so exclusively that of a mere revised reprint, the writings of Ignatius themselves would have made me diffident as to the undertaking. It seems impossible for any one to write upon the subject of these precious remains, without provoking controversy. I must content myself therefore, by referring the studious reader to the originals as edited by Bishop Jacobson, with a Latin version and copious annotations. That revered and learned divine honoured me with his friendship; and his precious edition has been my frequent study, with theological students, almost ever since it appeared in It is by no means superannuated by the vigorous Ignatian literature which has since sprung up, and to which reference will be made elsewhere. But I am content to leave the whole matter, without comment, to the minds of Christians of whatever school and to their independent conclusions. It is a great thing to present them in a single volume with the shorter and longer Epistles duly compared, and with the Curetonian version besides. One luxury only I may claim, to relieve the drudging task-work of a mere reviser. Surely I may point out some of the proverbial wisdom of this great disciple, which has often stirred my soul, as with the trumpet heard by St. If the reader has any true perception of the rhythm and force of the Greek language, let him learn by heart the originals of the following aphorisms: Every wound is not healed with the same remedy. The times demand thee, as pilots the haven. The crown is immortality. Slight not the menservants and the handmaids. Let your stewardship define your work. A Christian is not his own master, but waits upon God. Ignatius so delighted in his name Theophorus sufficiently expounded in his own words to Trajan or his official representative, that it is worth noting how deeply the early Christians felt and believed in 2 Cor. Ignatius has been censured for his language to the Romans, in which he seems to crave martyrdom. But he was already condemned, in law a dead man, and felt himself at liberty to glory in his tribulations. Is it more than modern Christians often too lightly sing? It is very noteworthy that it is devoid of expressions, elsewhere made emphatic, [3] which would have been much insisted upon had they been found herein. The following is the original Introductory Notice: As is evident to every reader on the very first glance at these writings, they contain numerous statements which bear on points of ecclesiastical order that have long divided the Christian world; and a strong temptation has thus been felt to allow some amount of prepossession to enter into the discussion of their authenticity or spuriousness. At the same time, this question has furnished a noble field for the display of learning and acuteness, and has, in the various forms under which it has been debated, given rise to not a few works of the very highest ability and scholarship. We shall present such an outline of the controversy as may enable the reader to understand its position at the present day. There are, in all, fifteen Epistles which bear the name of Ignatius. These are the following: The first three exist only in Latin: It is now the universal opinion of critics, that the first eight of these professedly Ignatian letters are spurious. They bear in themselves indubitable proofs of being the production of a later age than that in which Ignatius lived. Neither Eusebius nor Jerome makes the least reference to them; and they are now by common consent set aside as forgeries, which were at various dates, and to serve special purposes, put forth under the name of the celebrated Bishop of Antioch. But after the question has been thus simplified, it still remains sufficiently complex. Of the seven Epistles which are acknowledged by Eusebius Hist. It is plain that one or other of these exhibits a corrupt text, and scholars have for the most part agreed to accept the shorter form as representing the genuine letters of Ignatius. This was the opinion generally acquiesced in, from the time when critical editions of these Epistles began to be issued, down to our own day. Criticism, indeed, fluctuated a good deal as to which Epistles should be accepted and which rejected. Usher, Isaac Vossius, J. Cotelerius, Dr. Smith I, and others, edited the writings ascribed to Ignatius in forms differing very considerably as to the order in which they were arranged, and the degree of authority assigned them, until at length, from about the beginning

of the eighteenth century, the seven Greek Epistles, of which a translation is here given, came to be generally accepted in their shorter form as the genuine writings of Ignatius. Before this date, however, there had not been wanting some who refused to acknowledge the authenticity of these Epistles in either of the recensions in which they were then known to exist. It was generally supposed that this latter work had established on an immovable foundation the genuineness of the shorter form of the Ignatian Epistles; and, as we have stated above, this was the conclusion almost universally accepted down to our own day. The only considerable exception to this concurrence was presented by Whiston, who laboured to maintain in his *Primitive Christianity Revived* the superior claims of the longer recension of the Epistles, apparently influenced in doing so by the support which he thought they furnished to the kind of Arianism which he had adopted. But although the shorter form of the Ignatian letters had been generally accepted in preference to the longer, there was still a pretty prevalent opinion among scholars, that even it could not be regarded as absolutely free from interpolations, or as of undoubted authenticity. Thus said Lardner, in his *Credibility of the Gospel History*. And whatever positiveness some may have shown on either side, I must own I have found it a very difficult question. Upon the whole, however, the shorter recension was, until recently, accepted without much opposition, and chiefly in dependence on the work of Bishop Pearson above mentioned, as exhibiting the genuine form of the Epistles of Ignatius. But a totally different aspect was given to the question by the discovery of a Syriac version of three of these Epistles among the mss. Mary Deipara, in the desert of Nitria, in Egypt. In the years , , and again in , Archdeacon Tattam visited that monastery, and succeeded in obtaining for the English Government a vast number of ancient Syriac manuscripts. On these being deposited in the British Museum, the late Dr. Cureton, who then had charge of the Syriac department, discovered among them, first, the Epistle to Polycarp, and then again, the same Epistle, with those to the Ephesians and to the Romans, in two other volumes of manuscripts. Ignatius to Polycarp, the Ephesian, and the Romans, etc. This, of course, opened up the controversy afresh. While some accepted the views of Cureton, others very strenuously opposed them. Among the former was the late Chev. Bunsen; among the latter, an anonymous writer in the *English Review*, and Dr. Hefele, in his third edition of the *Apostolic Fathers*. He begins his introduction to the last-named work with the following sentences: Ignatius, first issued from the press, and the publication in of three letters in Syriac bearing the name of the same apostolic writer. Very few years passed before the former were almost universally regarded as false and spurious; and it seems not improbable that scarcely a longer period will elapse before the latter be almost as generally acknowledged and received as the only true and genuine letters of the venerable Bishop of Antioch that have either come down to our times, or were ever known in the earliest ages of the Christian Church. But the Ignatian controversy is not yet settled. There are still those who hold that the balance of argument is in favour of the shorter Greek, as against these Syriac Epistles. They regard the latter as an epitome of the former, and think the harshness which, according to them, exists in the sequence of thoughts and sentences, clearly shows that this is the case. We have therefore given all the forms of the Ignatian letters which have the least claim on our attention. We content ourselves with laying the materials for judgment before him, and with referring to the above-named works in which we find the whole subject discussed. As to the personal history of Ignatius, almost nothing is known. The principal source of information regarding him is found in the account of his martyrdom, to which the reader is referred. Polycarp alludes to him in his Epistle to the Philippians chap. Origen twice refers to him, first in the preface to his *Comm. Luke*, where he quotes from the Epistle to the Ephesians, both times naming the author. It is unnecessary to give later references. Supposing the letters of Ignatius and the account of his martyrdom to be authentic, we learn from them that he voluntarily presented himself before Trajan at Antioch, the seat of his bishopric, when that prince was on his first expedition against the Parthians and Armenians a. After a long and dangerous voyage he came to Smyrna, of which Polycarp was bishop, and thence wrote his four Epistles to the Ephesians, the Magnesians, the Trallians, and the Romans. He then came on to Neapolis, and passed through the whole of Macedonia. Finding a ship at Dyrrachium in Epirus about to sail into Italy, he embarked, and crossing the Adriatic, was brought to Rome, where he perished on the 20th of December , or, as some think, who deny a twofold expedition of Trajan against the Parthians, on the same day of the year a. Much might have been made, had it been found here, out of the reference to Christ the High Priest Philadelphians, cap.

2: English Revised Version ()

Bible revision. Introductory statement / by Philip Schaff -- The older English and the Authorized versions / by Charles P. Krauth -- The English Bible as a classic / by Talbot W. Chambers -- Reasons for a new revision of the Scriptures in English / by Theodore D. Woolsey -- The current version of the Scriptures, as compared with our.

Such statements take various forms, but we will focus on creeds and confessions. Creeds serve a multitude of purposes in the churches as a standard of doctrine. There are those that reject creeds and confessions. It is itself a statement of belief credo. It is hardly possible to explain the meaning of the Bible by only citing its exact words. We do, of course, recognize that creeds and confessions are merely human documents capable of error, and are not to be considered inerrant. There are, however, inspired creedal statements in the Bible. In fact, this same inspired creed was used by Christ himself. In Mark, we see: The Lord our God, the Lord is one. Jesus answered the question citing the inspired creed verbatim. The New Testament also contains other such examples of succinct, formal, and summarized statements. Paul writes in 1 Timothy 3: It is believed that this may have been a stanza from a hymn or some other formalized statement of belief used very early in the first century church. These are only a small sampling of creedal type statement found in the Bible. It is the succinctness, formalization and precision of a creed or confession that makes it especially useful as an enduring statement of faith and practice. The church has a rich history of its use of creedal statements which has served her well through the centuries. Parliament took advantage of this call to session and made itself independent of King Charles. This led to a civil war between the forces of the Charles I and Parliament. This Parliament became known as the Long Parliament because they met from to with no king in , Charles II was placed on the throne. Those meetings are referred to as the Westminster Assembly. On June 12, , Parliament passed an Act entitled: On November 5, , the Shorter Catechism was completed and presented to Parliament, and on April 14, , the Larger Catechism was completed and presented to Parliament. It was accepted with a few changes regarding discipline. Ultimately, however, it was not permanently adopted by the Church of England. When we reflect upon the fact that this was a great time of political and religious turmoil, it is remarkable that you cannot see evidence of this in the Westminster Confession. This assembly met for five years, six months and twenty-two days; they held one thousand, one hundred and sixty-three sessions. It is specifically Presbyterian in church polity, covenant theology, and baptism i. As a result, we see confessions emerge from these movements: In , the first confession was revised and expanded. It was prepared by seven Particular Baptist churches in London, and it contains 52 articles. The introductory comments indicate that part of its aim of the Confession was to show that the Particular Baptists were completely distinct from the Anabaptists: Printed at London, Anno However, the Baptist Confession still substantially differs from the Savoy Declaration in areas. As a result, Presbyterians, Baptists and Congregationalists all suffered persecution during this time. He was highly regarded and skilled in Latin, Hebrew and Greek; he was also a physician. He passed away May 5, While the Baptist Confession built not only upon the First London Baptist Confession, it also relied heavily on the Westminster Confession, and the Savoy Declaration, though it varies by perhaps as much as twenty-five percent from the Presbyterianism, Westminster Confession and slightly less from the Congregationalism, Savoy Declaration. Fortunately, on May 24, , the Act of Tolerance was passed. This Act allowed those whose consciences demanded to be independent of the Anglican, Church of England without facing legal prosecution. As a result, within months, a meeting of Particular Baptist pastors from London and Wales was called. Benjamin Keach and another minister added two short articles dealing with Laying on of Hands and the singing of Psalms. Eventually the Keach edition was adopted in by the Calvinistic Baptist Churches of North America, and called the Philadelphia Confession of Faith—the name of the confession in the Northern states. In the Southern states it was called the Charleston Confession. With essentially very little changes, the Baptist Confession was used throughout the Colonial and early United States period, with associations in Virginia in , Rhode Island in , South Carolina in , Kentucky in , and Tennessee in It became known in America as The Baptist Confession. He did so to strengthen the doctrinal foundations of New Park Street Chapel. But interest has since resurged. Those who hold to the Baptist Confession of Faith cherish its

rich historyâ€™its storyâ€™but the reason they hold to it is that they believe it accurately summarizes the Word of God. The reader will note that I use many different titles in this introduction because it is known by many titles. I tend to use the Baptist Confession in this introduction, but when I vary from this I am still referring to the same confession. These minutes were discovered a few years ago tucked behind other books in a library in England. Baker Book House, , But the old standards still remain unrepealed. The first and fundamental Congregational confession of faith and platform of polity is the Savoy Declaration, so called from the place where it was composed and adopted. From Adam to Christ, editors Ronald D. Nehemiah Coxe died several months before the adoption of the Confession, and thus his name is not a signatory of the General Assembly in London. A Modern Exposition, 3rd ed. Evangelical Press, , Lumpkin, Baptist Confessions of Faith, Rev. Judson Press, ,

3: Philip Schaff - Wikipedia

Read the statement from Philip Schaff. The Reformation of the sixteenth century is, next to the introduction of Christianity, the greatest event in history.

Biography[edit] Schaff was born in Chur , Switzerland , and educated at the gymnasium of Stuttgart. At Berlin in he took the degree of Bachelor of Divinity and passed examinations for a professorship. He then traveled through Italy and Sicily as tutor to Baron Krischer. In , he was Privatdozent in the University of Berlin, where he lectured on exegesis and ecclesiastical history. His inaugural address on The Principle of Protestantism, delivered in German at Reading, Pennsylvania , in , and published in German with an English version by John Williamson Nevin was a pioneer work in English in the field of symbolics that is, the authoritative ecclesiastical formulations of religious doctrines in creeds or confessions. This address and the " Mercersburg theology " which he taught seemed too pro- Catholic to some, and he was charged with heresy. But, at the synod at York in , he was unanimously acquitted. Mercersburg and Modern Theology Compared in In , Schaff visited Europe, representing the American German churches at the ecclesiastical diet at Frankfurt am Main and at the Swiss pastoral conference at Basel. In consequence of the ravages of the American Civil War the theological seminary at Mercersburg was closed for a while and so in Schaff became secretary of the Sabbath Committee which opposed the "continental Sunday" [clarification needed] in New York City , and held the position till In he founded the first German Sunday School in Stuttgart. In " he lectured on ecclesiastical history at Andover Theological Seminary. Schaff was a member of the Leipzig Historical Society, the Netherland Historical Society, and other historical and literary societies in Europe and America. He was one of the founders, and honorary secretary, of the American branch of the Evangelical Alliance, and was sent to Europe in , , and to arrange for the general conference of the Alliance, which, after two postponements on account of the Franco-Prussian War , was held in New York in October Schaff was also, in , one of the Alliance delegates to the emperor of Russia to plead for the religious liberty of his subjects in the Baltic provinces. Schaff became a professor at Union Theological Seminary , New York City in holding first the chair of theological encyclopedia and Christian symbolism till , of Hebrew and the cognate languages till , of sacred literature till , and finally of church history, until his death. He also served as president of the committee that translated the American Standard Version of the Bible, though he died before it was published in He also wrote biographies, catechisms and hymnals for children, manuals of religious verse, lectures and essays on Dante , etc. He recognized that he was a "mediator between German and Anglo-American theology and Christianity. The Life and Labors of St. Augustine History of the Christian Church 8 vols.

4: Philip Schaff Collection (21 vols.) - Logos Bible Software

Read the statement from Philip Schaff. The Reformation of the sixteenth century is, next to the introduction of Christianity, the greatest event in history. It marks the end of the Middle Ages and the beginning of modern times.

It serves as an introduction to the Creed and helps the reader understand the background of the Creed and the purpose of the series. The third day He arose again from the dead; He ascended into heaven; And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy catholic church; the communion of saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. These words ring familiar and true to many ears as they had to memorize it for a confirmation class or for an academic class like myself. The popular legend surrounding the Creed, which was believed to be fact until the middle of the 17th century, goes something like this: The apostles met together before they all separated to go their separate ways after Pentecost to ensure unity in their teachings. They contributed twelve articles one for each apostle and came up with the Creed. First, there is no record in the Scriptures of such meeting taking place among the apostles. Second, there is no record among the early church fathers of this meeting, nor even a hint of affirmation. Third, there are a variety of forms of the Creed, so if the apostles did actually compose it, there would not be such a variety. Here is how the story actually goes. Around AD, all the affirmations of the Creed were extant in early Christian writings, although the statements were not in their fullest form. The Old Roman Form is the basis of the Creed because when the two are compared together, they both consist of the exact same structure, though the Old Roman Form does not have all the words the Creed has. It was not until AD when the Creed first came into existence in its fullest form. Why was the Creed developed? The earliest forms of the Creed and the Creed itself were primarily developed to combat Gnostic heresies. In order to combat these heresies, especially to protect newer Christians, the Creed was developed from the teachings of the Bible so that the beliefs of Christianity would be clear and concise. So when heresies arose, they would be easily identified and refuted. The Creed is the gospel. This may come as a shock to some people, partly because of how simplified the gospel has been made to be, often known as the ABCs—“All have sinned and come short of the glory of God, believe on the Lord Jesus Christ and you will be saved, confess Jesus Christ as the risen Lord. As this series continues, it will become clear that the Creed is the gospel. The Creed is divided into three main articles which shows the Trinitarian nature of the Creed. The first section deals with God the Father and is rather short. Finally, the third deals with God the Holy Spirit and other major Christian doctrines. Although it does not explicitly mention the Trinity, it is very much evident. Along with the tripartite division, the Creed is mainly Christological. As mentioned before, the main section of the Creed is the second section as it has more articles than all the other sections. It contains all the fundamental articles of the Christian faith necessary to salvation, in the form of facts, in simple Scripture language, and in the most natural order—the order of revelation—from God and the creation down to the resurrection and life everlasting. It serves as a private confession of faith. The Creed also has a place in corporate worship. For instance, during corporate worship at the church I attend, we often recite the Creed in unison to publically proclaim what we believe because as much as Christianity is an individual faith, it is also very much a corporate faith. Along with the first thought, the Creed served another part in worship service. Throughout church history it was often used as a baptismal confession. This often took the form of reciting a confession of faith or memorizing a catechism and reciting it before the congregation. The Creed was originally developed to combat against heresies, and it still has that function today. If any theological teaching comes along that contradicts one of these articles, then it is abundantly clear that this teaching is heresy and needs to be addressed accordingly. Lastly, it unifies all Christians. And when you have received it, write it in your heart, and be daily saying it to yourselves; before ye sleep, before ye go forth, arm your with your Creed.. The Creed is a norma normata, a rule that is ruled. Now that all this introductory material is delivered, what is the point to this series? I do not want this to be knowledge that stays in the head. At the end of each post, I will help take the theology learned and offer advice to make the Creed applicable to everyday life. I hope you, the reader, have enjoyed my post and found

INTRODUCTORY STATEMENT, BY PHILIP SCHAFF. pdf

it beneficial. I believe this series will be beneficial to whoever reads it and hope that they would come along with me on this journey studying this historic, but completely relevant and powerful Creed.

5: Schaff completes history despite a stroke | Quote of the Day | Christian History Institute

"Philip Schaff () has taken a strong preterist view in his classic work History of the Christian Church. The first five chapters of Revelation is a remainder of the impending judgment. The first five chapters of Revelation is a remainder of the impending judgment.

Being the Version Set Forth A. Oxford University Press, This version is a revision of the King James version made on the basis of Westcott and Hort and Tregelles The readings adopted by the committee of revisers were presented in a continuous Greek text in Palmer , which includes marginal notes showing every departure from the Greek text presumed to underlie the King James version for which see Scrivener With the issue on the 19 May of the four volumes of the OT, the publication of the revision of the Old and New Testaments begun in was completed. The Apocrypha did not appear until The preface describes how the work was divided between three small committees, formed from the New Testament Company in , and a fourth committee chosen from the Old Testament Company in The Americans took no part in the revision of the Apocrypha. The work was completed in , and published early in This version has often been criticized as being difficult and ungraceful, because of its severely literal character. The revisers were not appointed to prepare an interlinear translation for incompetent schoolboys, but to remove acknowledged blemishes from a noble version. In conclusion we reiterate our disappointment with this Revised Version as a whole. It will remain a monument of the industry of its authors and a treasury of their opinions and erudition; but, unless we are entirely mistaken, until its English has undergone thorough revision it will not supplant the Authorised Version. After all, the chief use of the present attempt will be as a work of reference in which the grammatical niceties of the New Testament diction are treated with laboured fidelity. With regard to the Revised New Testament, in answer to many enquiries we are only able to go thus far. It is a valuable addition to our versions, but it will need much revision before it will be fit for public use. To translate well, the knowledge of two languages is needed: Comparing the two, in our judgment the old version is the better. In a book defending the Revised Version against the charge of excessive literalism and pedantry, Brooke Foss Westcott explains: It has been, I repeat, a satisfaction to the Revisers to find, from the attacks which have been made upon their work, that they were able to take account of all that could be said against the conclusions which they deliberately adopted with a full sense of their responsibility. But it is a far deeper satisfaction to them that their work has given a powerful impulse to a close and patient investigation of the apostolic texts. And the claim which they confidently makeâ€”the claim which alone could justify their laboursâ€”is that they have placed the English reader far more nearly than before in the position of the Greek scholar; that they have made it possible for him to trace out innumerable subtleties of harmonious correspondence between different parts of the New Testament which were hitherto obscured ; that they have given him a copy of the original which is marked by a faithfulness unapproached, I will venture to say, by any other ecclesiastical version. And while they have done this, they have at the same time given him the strongest possible assurance of the substantial soundness of the familiar English rendering which they have reviewed with the most candid and unreserved criticism. This endeavour after faithfulness was indeed the ruling principle of the whole work. From first to last, the single object of the Revisers was to allow the written words to speak for themselves to Englishmen, without any admixture of gloss, or any suppression of roughness. Faithfulness must, indeed, be the supreme aim of the Biblical translator. In the record of a historical Revelation no sharp line can be drawn between the form and the spirit. The form is the spirit. The Bible is, we believe, not only a collection of most precious literary monuments, but the original charter of our Faith. No one can presume to say that the least variation is unimportant. The translator, at any rate, is bound to place all the facts in evidence, as far as it is possible for him to do so. He must feel that in such a case he has no right to obscure the least shade of expression which can be rendered; or to allow any prepossessions as to likelihood or fitness to outweigh direct evidence, and still less any attractiveness of a graceful phrase to hinder him from applying most strictly the ordinary laws of criticism to the determination and to the rendering of the original text. Difficulties and differences of opinion necessarily arise in determining the relative claims of faithfulness and elegance of idiom when they come into conflict.

But the example of the Authorised Version seems to show that it is better to incur the charge of harshness, than to sacrifice a peculiarity of language, which, if it does nothing else, arrests attention, and reminds the reader that there is something in the words which is held to be more precious than the music of a familiar rhythm. The Bible, indeed, has most happily enriched our language with many turns of Hebrew idiom, and I believe that the Revision of the New Testament does not contain anything unusual either in expression or in order which is not justified by the Old Version. William Burgon, in *The Quarterly Review* vol. *The Sword and the Trowel*, Hodder and Stoughton, , pp. Related Pages on this Site:

6: Introduction | A Commentary of the London Baptist Confession of Faith

realize the hope which Dr. Philip Schaff expressed in the last years of his life, that his History of the Christian Church which, in four volumes, had traversed the first ten centuries and, in the sixth and seventh, set forth the.

Trinitarian The Watchtower deliberately misleads the readers to the wrong conclusion that Philip Schaff, believes the origin of trinity is from the "pagan doctrines" of Plato! Schaff openly states in the that trinity has its origin in the scripture. History of the Christian Church. That errors and corruptions crept into the Church from this source can not be denied. First the quote, when you read the article, is not saying that Trinity is an error! The errors Schaff refer to are not trinity! Since Schaff is a trinitarian who believes the doctrine is based upon the Bible, it should be obvious that he is referring to something else that he considers "error and corruption". What they fail to tell the same article also says: There is no reason to seek for sources or types of the doctrine of the Trinity outside of Christianity or of the Bible, though in the eighteenth century efforts were made to derive the Christian dogma from Plato, and later from Brahmanism and Parseeism, or, later still, from a Babylonian triad. Even were the resemblance between the Christian Trinity and the pagan triads far greater than it is, there could be no serious question of borrowing. The development, of the Christian doctrine of the Trinity is historically clear, and its motives are equally well known, being almost exclusively due to Christological speculation. Early dogmatists were of the opinion that so essential a doctrine as that of the Trinity could not have been unknown to the men of the Old Testament. However, no modern theologian who clearly distinguishes between the degrees of revelation in the Old and New Testaments can longer maintain such a view. Only an inaccurate exegesis which overlooks the more immediate grounds of interpretation can see references to the Trinity in the plural form of the divine name Elohim, the use of the plural in Gen. On the other hand, the development of Christology and, later, of the doctrine of the Trinity has undoubtedly been influenced by certain passages of the Old Testament It affirms that God is not only the ruler of the universe, but the Father of Christ, in whom he is perfectly revealed, and the source of a holy and blessed life which transforms nature and is realized in the Church. It constitutes the distinctive characteristic of Christianity as contrasted with Judaism and paganism and is a modification of Christian monotheism. But the New Testament and the Christian consciousness as firmly demanded faith in the divinity of the Son, who effected redemption, and of the Holy Spirit, who founded the church and dwells in believers; and these apparently contradictory interests could be reconciled only in the form of the Trinity, that is, by distinguishing in the one and indivisible essence of God three hypostases or persons; at the same time allowing for the insufficiency of all human conceptions and words to describe such as unfathomable mystery. The Watchtower deliberately misleads the readers to the wrong conclusion that Philip Schaff, believes the origin of trinity is from the "pagan doctrines" of Plato! Watchtower Deception Further exposed: How the Watchtower quoted the source What they left out to deliberately misrepresent the source and deceive you: The doctrines of the Logos and the Trinity received their shape from Greek Fathers, who, if not trained in the schools, were much influenced, directly or indirectly, by the Platonic philosophy, particularly in its Jewish-Alexandrian form. The Platonic dogmas," says Justin Martyr, " are not foreign to Christianity. If we Christians say that all things were created and ordered by God, we seem to enounce a doctrine of Plato; and, between our view of the being of God and his, the article appears to make the only difference " New Schaff-Herzog Encyclopedia, Platonism And Christianity, p 88 The Fathers of the early Church sought to explain the striking resemblance between the doctrines of Plato and those of Christianity , principally by the acquaintance, which, as they supposed, that philosopher had with learned Jews and with the Jewish Scriptures during his sojourn in Egypt, but partly, also, by the universal light of a divine revelation through the " Logos," which, in and through human reason, " lighteth every man that cometh into the world," and which illumined especially such sincere and humble seekers after truth as Socrates and Plato before the incarnation of the Eternal Word in the person of Jesus Christ. Passages which bear a striking resemblance to the Christian Scriptures in their picturesque, parabolic, and axiomatic style, and still more in the lofty moral, religious, and almost Christian sentiments which they express, are scattered thickly all through the dialogues New Schaff-Herzog Encyclopedia, Platonism And

Christianity, p 88 Platonism, as well as Christianity, says, Look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, only for a season; but the things which are not seen are eternal cf. The philosophy of Plato is eminently theistic. God," he says, in his " Republic " A , " is literally, holds the beginning, middle, and end of all things. He is the supreme mind or reason, the efficient cause of all things, eternal, un-changeable, all-knowing, all-powerful, all-pervading, and all-controlling, just, holy, wise, and good, the absolutely perfect, the beginning of all truth, the fountain of all law and justice, the source of all order and beauty, and especially the cause of all good New Schaff-Herzog Encyclopedia, Platonism And Christianity, p 88 Our comment As you can see, the watchtower deliberately left out the sentence, " And many of the early Christians, in turn, found peculiar attractions in the doctrines of Plato, and employed them as weapons for the defense and extension of Christianity, or cast the truths of Christianity in a Platonic mold. Early Christians had no concept of electricity as a force. Does this prove that the Watchtower false doctrine that denies the Holy Spirit is a person was borrowed from Benjamin Franklin who discovered it? Is Watchtower theology borrowed from "Franklintonic philosophy"? According the Jw logic, the watchtower borrowed the doctrine from Plato! The peculiarity of the Platonic philosophy," says Hegel, in his " History of Philosophy " vol. The Christian religion also has set up this high principle, that the internal spiritual essence of man is his true essence, and has made it the universal Estimate principle. Clement of Alexandria calls philosophy " a sort of preliminary discipline for those who lived before the coming of Christ," and adds, " Perhaps we may say it was given to the Greeks with this special object; for philosophy was to the Greeks what the law was to the Jews, a schoolmaster to bring them to Christ cf. If we Christians say that all things were created and ordered by God, we seem to enounce a doctrine of Plato; and, between our view of the being of God and his, the article appears to make the only difference " cf. And, though the Gospel stood infinitely higher in his view than the Platonic philosophy, yet he regarded the latter as a preliminary stage to the former. Passages which bear a striking resemblance to the Christian Scriptures in their picturesque, parabolic, and axiomatic style, and still more in the lofty moral, religious, and almost Christian sentiments which they express, are scattered thickly all through the dialogues, even those that treat of physical, political, and philosophical subjects; and they are as characteristic of Plato as is the inimitably graceful dialogue in which they are clothed. A still more copious and striking collection might be made. Perhaps the most obvious and striking feature of the Platonic philosophy is that it is preeminently spiritual. Hegel speaks of "this direction toward the supersensuous world," this " elevation of consciousness into the realm of Philosophy spirit," as " the peculiarity of the Platonic philosophy. The soul of the world existed first, and then it was clothed with a material body. The souls which animate the sun, moon, and stars, existed before the bodies which they inhabit Timaeus. The preexistence of human souls is one of the arguments on which he relies to prove their immortality Phaedo, Among the other arguments by which he demonstrates the immortality of the soul and its exalted dignity are these: Spiritual entities are the only real existences: Soul or ideas, which are spiritual entities, are the only true causes; God being the first cause why every thing is, and ideas being the secondary causes why things are such as they are Phaedo, Mind and will are the real cause of all motion and action in the world, just as truly as of all human motion and action. According to the striking illustration in the Phaedo 98, 99 , the cause of Socrates awaiting death in the prison, instead of making his escape as his friends urged him to do, was that he chose to do so from a sense of duty; and, if he had chosen to run away, his bones and muscles would have been only the means or instruments of the flight of which his mind and will would have been the cause. And just so it is in all the phenomena of nature, in all the motions and changes of the material cosmos. And life in the highest sense, what we call spiritual and eternal life, all that deserves the name of life, is in and of and from the soul, which matter only contaminates and clouds, and the body only clogs and entombs Gargias, , Platonism, as well as Christianity, says, Look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, only for a season; but the things which are not seen are eternal cf. He is the supreme mind or reason, the efficient cause of all things, eternal, un-changeable, all-knowing, all-powerful, all-pervading, and all-controlling, just, holy, wise, and good, the absolutely perfect, the beginning of all truth, the fountain of all law and justice, the source of all order and beauty, and especially the cause of all good Philebus, Phaedo, Timw", " Republic," and Laws," passim. God

represents, he impersonates, he is the true, the beautiful, but, above all, the good. Just how Plato conceived these " ideas " to be related to the divine mind is disputed. In discussing the good, sometimes it is difficult to determine whether he means by it an idea, an attribute, a principle, a power, or a personal God. But he leaves no doubt as to his actual belief in the divine personality. God is the reason the intelligence, Phodo, 97 Q and the good " Republic," Q; but he is also the artificer, the maker, the Father, the supreme ruler, who begets, disposes, and orders all cf. Timaw, with places just cited. Plato often speaks also of gods in the plural; but to him, as to all the best minds of antiquity, the inferior deities are the children, the servants, the ministers, the angels, of the supreme God Timaw, Unity is an essential element of perfection. There is but one highest and best the Most High, the Supreme Good, God in the true and proper sense is one. The Supreme God only is eternal, he only hath immortality in himself. The immortality of the inferior deities is derived, imparted to them by their Father and the Father of all, and is dependent on his will Timcna, God made the world by introducing order and beauty into chaotic matter, and putting into it a living, moving, intelligent soul; then the inferior deities made man under his direction, and in substantially the same way. God made the world because he is good, and because, free from all envy or jealousy, he wished everything to be as much like himself as the creature can be like the creator Timceus, 30 A. Therefore he made the world good, and when he saw it he was delighted ib. God is the author of all good, and of good only, not of evil. God exercises a providential care over the world as a whole, and over every part chiefly, however, through the inferior deities who thus fulfil the office of angels, " Laws," B , and makes all things, the least as well as the greatest, work f or good to the righteous and those who love God, and are loved by him Phado, 62; " Republic,"

7: Schaff, Philip: History of the Christian Church. New Schaff-Herzog Encyclopedia

Introductory statement by Philip Schaff, President of the Committee. "List of English revisers": p. ; "List of American revisers": p. Cover title: Bible revision. Go to Public Collections to browse other people's collections. Items from these collections can be copied into your own.

I by Irenaeus , translated by Philip Schaff et al. We reach the banks of the Rhone, where for nearly a century Christian missions have flourished. Between Marseilles and Smyrna there seems to have been a brisk trade, and Polycarp had sent Pothinus into Celtic Gaul at an early date as its evangelist. Ante-Nicene Christianity, and indeed the Church herself, appears in Greek costume which lasts through the synodical period; and Latin Christianity, when it begins to appear, is African, and not Roman. It is strange that those who have recorded this great historical fact have so little perceived its bearings upon Roman pretensions in the Middle Ages and modern times. He condescended to study these diseases of the human mind like a wise physician; and, sickening as was the process of classifying and describing them, he made this also his laborious task, that he might enable others to withstand and to overcome them. The works he has left us are monuments of his fidelity to Christ, and to the charges of St. Jude, whose solemn warnings now proved to be prophecies. If it shocks the young student of the virgin years of Christianity to find such a state of things, let him reflect that it was all foretold by Christ himself, and demonstrates the malice and power of the adversary. The awful visions of the Apocalypse began to be realized. Thus testimony to primitive truth was secured and recorded: His task was a nauseous one; but never was the spirit enjoined by Scripture more patiently exhibited, nor with more entire success. If the fog and malaria that rose with the Day-star, and obscured it, were speedily dispersed, our author is largely to be identified with the radiance which flowed from the Sun of righteousness, and with the breath of the Spirit that banished them for ever. In spite of Paganism and heresy, he rendered Lyons a Christian city; and Marcus seems to have retreated before his terrible castigation, taking himself off to regions beyond the Pyrenees. The beautiful concordat between East and West, in which Polycarp and Anicetus had left the question, was now disturbed by Victor, Bishop of Rome, whose turbulent spirit would not accept the compromise of his predecessor. The blessed peacemaker survived this great triumph, for a short time only, closing his life, like a true shepherd, with thousands of his flock, in the massacre a. The Introductory Notice of the learned translators [6] is as follows: It is devoted, on the one hand, to an account and refutation of those multiform Gnostic heresies which prevailed in the latter half of the second century; and, on the other hand, to an exposition and defence of the Catholic faith. In the prosecution of this plan, the author divides his work into five books. The first of these contains a minute description of the tenets of the various heretical sects, with occasional brief remarks in illustration of their absurdity, and in confirmation of the truth to which they were opposed. The three remaining books set forth more directly the true doctrines of revelation, as being in utter antagonism to the views held by the Gnostic teachers. In the course of this argument, many passages of Scripture are quoted and commented on; many interesting statements are made, bearing on the rule of faith; and much important light is shed on the doctrines, held, as well as the practices observed, by the Church of the second century. Nothing more absurd than these has probably ever been imagined by rational beings. Some ingenious and learned men have indeed endeavoured to reconcile the wild theories of these heretics with the principles of reason; but, as Bishop Kaye remarks Eccl. But these ancient theorists were not more successful in grappling with such questions than have been their successors in modern times. And by giving loose reins to their imagination, they built up the most incongruous and ridiculous systems; while, by deserting the guidance of Scripture they were betrayed into the most pernicious and extravagant errors. Accordingly, the patience of the reader is sorely tried, in following our author through those mazes of absurdity which he treads, in explaining and refuting these Gnostic speculations. This is especially felt in the perusal of the first two books, which, as has been said, are principally devoted to an exposition and subversion of the various heretical systems. But the vagaries of the human mind, however melancholy in themselves, are never altogether destitute of instruction. And in dealing with those set before us in this work, we have not only the satisfaction of becoming acquainted with the currents of thought prevalent in these early times, but we obtain much

valuable information regarding the primitive Church, which, had it not been for these heretical schemes, might never have reached our day. Not a little of what is contained in the following pages will seem almost unintelligible to the English reader. And it is scarcely more comprehensible to those who have pondered long on the original. We have inserted brief notes of explanation where these seemed specially necessary. But we have not thought it worth while to devote a great deal of space to the elucidation of those obscure Gnostic views which, in so many varying forms, are set forth in this work. For the same reason, we give here no account of the origin, history, and successive phases of Gnosticism. Those who wish to know the views of the learned on these points, may consult the writings of Neander, Baur, and others, among the Germans, or the lectures of Dr. It has come down to us only in an ancient Latin version, with the exception of the greater part of the first book, which has been preserved in the original Greek, through means of copious quotations made by Hippolytus and Epiphanius. The text, both Latin and Greek, is often most uncertain. Others, however, were used in the earliest printed editions put forth by Erasmus. And as these codices were more ancient than any now available, it is greatly to be regretted that they have disappeared or perished. One of our difficulties throughout, has been to fix the readings we should adopt, especially in the first book. Varieties of reading, actual or conjectural, have been noted only when some point of special importance seemed to be involved. After the text has been settled, according to the best judgment which can be formed, the work of translation remains; and that is, in this case, a matter of no small difficulty. At times he expresses himself with remarkable clearness and terseness; but, upon the whole, his style is very involved and prolix. And the Latin version adds to these difficulties of the original, by being itself of the most barbarous character. In fact, it is often necessary to make a conjectural re-translation of it into Greek, in order to obtain some inkling of what the author wrote. Dodwell supposes this Latin version to have been made about the end of the fourth century; but as Tertullian seems to have used it, we must rather place it in the beginning of the third. Its author is unknown, but he was certainly little qualified for his task. We have endeavoured to give as close and accurate a translation of the work as possible, but there are not a few passages in which a guess can only be made as to the probable meaning. His mode of exposing and refuting these is generally very effective. It is plain that he possessed a good share of learning, and that he had a firm grasp of the doctrines of Scripture. Not unfrequently he indulges in a kind of sarcastic humour, while inveighing against the folly and impiety of the heretics. But at times he gives expression to very strange opinions. He is, for example, quite peculiar in imagining that our Lord lived to be an old man, and that His public ministry embraced at least ten years. It has been generally supposed that he was a native of Smyrna, or some neighbouring city, in Asia Minor. Harvey, however, thinks that he was probably born in Syria, and removed in boyhood to Smyrna. He himself tells us iii. A sort of clue is thus furnished as to the date of his birth. Dodwell supposes that he was born so early as a. The exact period or circumstances of his ordination cannot be determined. His great work *Against Heresies* was, we learn, written during the episcopate of Eleutherus, that is, between a. This new bishop of Rome took very harsh measures for enforcing uniformity throughout the Church as to the observance of the paschal solemnities. This letter had the desired result; and the question was more temperately debated, until finally settled by the Council of Nice. As has been already stated, the first printed copy of our author was given to the world by Erasmus. This was in the year Between that date and , a number of reprints were produced in both folio and octavo. All these contained merely the ancient barbarous Latin version, and were deficient towards the end by five entire chapters. These latter were supplied by the edition of Feuardent, Professor of Divinity at Paris, which was published in , and went through six subsequent editions. Previously to this, however, another had been set forth by Gallasius, a minister of Geneva, which contained the first portions of the Greek text from Epiphanius. Then, in , came the edition of Grabe, a learned Prussian, who had settled in England. It was published at Oxford, and contained considerable additions to the Greek text, with fragments. Ten years after this there appeared the important Paris edition by the Benedictine monk Massuet. A German edition was published by Stieren in In the year there was also brought out a Cambridge edition, by the Rev. Wigan Harvey, in two octavo volumes. The two principal features of this edition are: These fragments are of considerable interest, and in some instances rectify the readings of the barbarous Latin version, where, without such aid, it would have been unintelligible. The edition of Harvey will be found constantly referred to in the

INTRODUCTORY STATEMENT, BY PHILIP SCHAFF. pdf

notes appended to our translation. The groundwork of the translation of the third book, and that portion of the fourth book which is continued in this volume, has been furnished by the Rev. An attempt has been made, in rendering this important author into English, to adhere as closely as possible to the original.

8: Philip Schaff - Logos Bible Software

**Schaff, Philip, History of the Christian Church. This material has been carefully compared, corrected, and emended (according to the edition of Charles Scribner's Sons) by The Electronic Bible Society, Dallas, TX,*

It is the first book that many new to the Bible want to study, while it is often neglected by mature Christians. It has been used by false teachers and prophets to lead people into doomsday cults. Yet when properly handled, it can be a wonderful blessing to those who read and meditate upon it. Who wrote this book? How is it unique? How should we interpret it? Why should we study it? These are questions we will seek to answer in this introduction. It is also very different from any kind of writing that is familiar to most people today. Unfortunately, this has caused some people to shy away from the book; or on the other hand, to misuse it in propagating wild and fanciful theories. Most people conclude it is just too mysterious to understand. But it was actually written to make things clearer! The word "revelation" in the Greek is *apokalupsis*, which means "an uncovering" or "unveiling. Part of the challenge in understanding the book is that it is written in a style not familiar to modern man. It is an example of what is called "apocalyptic literature" which was quite popular from B. As such, it was a type of literature well known to the Jews and Christians of the first century church. Features of apocalyptic literature include the use of highly symbolic or figurative language. It was normally written in times of persecution, usually depicting the conflict between good and evil. There are other examples of apocalyptic literature in the Bible. In the Old Testament, for example, the books of Ezekiel, Daniel, and Zechariah each contain elements of this style of writing. In the New Testament, Matthew 24 contains apocalyptic elements. They were well acquainted with the style of apocalyptic literature. They were living at a time when the symbols of the book were likely familiar to them similar to how a picture of a donkey fighting an elephant would be understood by us as depicting conflict between the Democratic and Republican parties. In fact, I believe the book was originally intended to be understood by a casual hearing, as implied by the opening beatitude: The listeners were expected to understand enough to be blessed by what they heard. Our difficulty with this book is due to our unfamiliarity with apocalyptic literature as a method of communicating a message. We are also far removed from the historical and cultural context of the times which would make the symbolism easier to understand. To properly interpret the book, we must try to understand the historical context in which it was written. We must also interpret it in a manner that would have been meaningful to those to whom it was first addressed. It also behooves us to pay close attention to those passages or statements which are clear and easy to understand. The "preterist" view - The book refers to events that were fulfilled in the first century A. It was written primarily to encourage the original readers. Its value for today would therefore be didactic teaching the value of faithfulness to God. The "historicist" view - The book provides a panoramic view of the experience of the church as it proceeds throughout history. This view finds in the book such events as the rise of Catholicism, Islam, the Protestant reformation, world wars, etc. As such it would encourage Christians no matter when they lived. The "futurist" view - Apart from the first few chapters, the book depicts events which immediately precede the second coming of Christ. Therefore most of the book has yet to be fulfilled or is being fulfilled now, and its value is primarily for Christians who will be living at the time Jesus returns. The "idealist" view - The book does not deal with any specific historical situation. Instead, it is simply enforcing the principle that good will ultimately triumph over evil. As such the book is applicable to any age. In my estimation, the "preterist" view has the most merit for the following reasons: We know that his vision was fulfilled within several hundred years. John, however, was told "do not seal" what he had seen, "for the time is at hand". How could this be, if the bulk of Revelation refers to what has yet to occur almost two thousands later? This is a problem I see with the "futurist" view, which places primary fulfillment of the book thousands of years after its composition. Place yourself in the position of those Christians in the churches of Asia in the first century. They were told that the things described in the Revelation would "shortly come to pass", which should comfort them. But according to the "futurist" view, it has been nearly years and much of the book has yet to be fulfilled! That would be like someone today writing that something is soon coming to pass, when in reality it will be A. How would a book depicting events to occur thousands of years in the future

comfort those who were suffering in the first century A. This is not to say there are no "futurist" elements in the book. I understand chapters to deal with the ultimate destiny of the redeemed, which would have been of great interest and comfort to the Christians suffering in the first century. My approach to the book, therefore, will be primarily from the preterist viewpoint, with occasional elements from other viewpoints. While debated by some, he was most likely the apostle John, brother of James, and author of the gospel of John and three epistles. His authorship of this book is supported by the testimony of Justin Martyr A. Two dates are usually proposed: In support for the late date, appeal is often made to a statement of Irenaeus who lived in the late 2nd century A. His statement is rather ambiguous, however, and can be understood in several ways see Redating The New Testament, by John A. In support for the early date, the Syriac version of the New Testament dating back to the 2nd century A. The Muratorian Fragment A. Because of the contradictory nature of the external evidence, I place more weight on the internal evidence evidence from within the book itself. I believe the book itself supports a date of 70 A. This internal evidence includes the following: Advocates of the "late date" naturally understand this passage in a strictly figurative sense. While somewhat figurative, the allusion to the crucifixion of our Lord Re This may be the "deadly wound" in Re Three men Galba, Otho, and Vitellius tried vainly to consolidate power over the empire, but it was Vespasian who restored order in 70 A. If we understand as I do that the "beast" represents imperial Rome as personified in its emperors Nero and Domitian, then Revelation could NOT have been written during the reigns of either Nero or Domitian! He wrote to the Christians in Asia Minor also, just a few years before cf. This would place the date of the book around the spring of 70 A. A date between the death of Nero in 68 A. Robinson, Redating The New Testament, p. Another advocate of an early date is F. Referring to Philip Schaff, who at one time held the "late date", I find his following quotation to be of interest: Christ pointed in his eschatological discourses to the destruction of Jerusalem and the preceding tribulation as the great crisis in the history of the theocracy and the type of the judgment of the world. And there never was a more alarming state of society. It seemed, indeed, that the world, shaken to its very center, was coming to a close, and every Christian must have felt that the prophecies of Christ were being fulfilled before his eyes. John, with the consuming fire in Rome and the infernal spectacle of the Neronian persecution behind him, the terrors of the Jewish war and the Roman interregnum around him, and the catastrophe of Jerusalem and the Jewish theocracy before him, received those wonderful visions of the impending conflicts and final triumphs of the Christian church. His was truly a book of the times and for the times, and administered to the persecuted brethren the one but all-sufficient consolation: To reveal "things which must shortly come to pass" In particular, it is a revelation from Christ Himself of the judgment to come upon those who were persecuting His people cf. This judgment was directed especially toward those who had been deceived by Satan to attack the Church of Christ. As stated by Philip Schaff: This judgment occurred with the destruction of Jerusalem in the fall of 70 A. In fulfilling this purpose, the book is designed to warn and comfort. For erring disciples, it is a book of warning "repent" or else, cf. For faithful disciples, it is a book of comfort "blessed" are those who "overcome", cf. Prologue and blessings Re 1: Greetings and doxology Re 1: Prophecy and proclamation Re 1: Vision of Christ among the lampstands Re 1: Letters to the seven churches of Asia Re 2: The church at Ephesus Re 2: The church at Smyrna Re 2: The church at Pergamos Re 2: The church at Thyatira Re 2: The church at Sardis Re 3: The church at Philadelphia Re 3: The church at Laodicea Re 3:

9: Anglo-American Bible revision : its necessity and purpose / - CORE

Introductory Note to the Epistles of Ignatius Epistle to the Ephesians: Shorter and Longer Versions â†’ *Ante-Nicene Fathers Vol. I Ignatius* â€” *Introductory Note to the Epistles of Ignatius Ignatius of Antioch Philip Schaff et al.*

Henrietta Saves the Show 41. The Chemehuevi The First Book of Tenor Solos Part III (Book only) The New Woman and Her Sisters Discovering Computers 2003 Seasons, by Thomson. Security in the Gulf The swoly bible Pro asp.net mvc 4 ebook Amelia Earhart, her last flight Folk Tales from Asia for Children Everywhere Book 4 Manual 1 azul sud Gods Little Devotional Book for the Graduate/Book, Journal Gold Pen Thoughtworks anthology volume 2 Spotlight on Medieval Europe Part XIII. Endocrine system drugs Archaeology of wetlands Secrets of the soil Gangsters gold diggers 9. Avoidance of General Assignments of Book Debts-Bankruptcy (Section 344) How do inhalants act? Women, marriage and property in wealthy landed families in Ireland, 1750-1850 Papers on Old Testament prophecy Collaborative case conceptualization Best in childrens books Cisco bgp design and implementation Hp officejet pro 8600 plus service manual What You Dont Know About Economics Can Hurt You Nxp annual report 2017 Procurement management using the ers internal marketplace Trapezoid envelope The bloody road to Panmunjom D&d 5e ddex Stories for rainy days by naela ali Charles B. Signor. Computers in Railways X Bar/bat Mitzvah planner Gambling and Gaming Addictions in Adolescence (Parent, Adolescent and Child Training Skills) Novios Conversemos Sobre Cosas Que Apenas Se Hablan Britain, America and the emergence of providential separatism