

1: Erich S. Gruen | Revolv

If any one, then, at his leisure gather together out of the whole of Scripture all the enumerations of diseases which in the threatenings addressed to sinners are called by the names of bodily maladies, he will find that either the vices of souls, or their punishments, are figuratively indicated by them.

Pulpit Commentaries Verse Ephesians 1: We now possess a considerable collection of ancient letters, especially communications of a business kind and letters of familiar intercourse. Not a few of these belong to the periods immediately preceding and following the birth of Christ. They also let us see how he infused the new spirit of Christianity into the old accustomed heathen forms of epistolary correspondence. At the same time the address has certain features of its own, which have their explanation in the circumstances. The only exception is the Epistle to the Romans. In Philemon, too, a letter of a personal and private character, though meant also for the Church in the house of the recipient Ephesians 1: But in the present Epistle no one is conjoined with him in the greeting. It is difficult to suppose that he was absolutely alone at the time when he wrote this letter. The explanation lies probably in the fact that the Epistle was written as a communication of a general character, intended to go round a considerable circle of Churches. Usually this term has the definite, official sense of a delegate, a messenger with a commission. Occasionally it has a wider and less specific meaning, as in Acts In the Gospels, while it occurs oftener in Luke, it is found only once in each of the other three. In later Judaism it denotes one who is sent out on foreign service, e. There is a variety in the way in which Paul designates himself in his Epistles that is of interest and has its meaning. In some he gives only his name, and makes no reference to his being either an apostle or a servant of Jesus Christ. So in 1 and 2 Thessalonians. In seven 1 and 2 Corinthians, Galatians, Colossians, 1 and 2 Timothy, and here in Ephesians it is only the apostleship that is instanced, but in each case with a further statement of how it came to him. So also in 1 and 2 Corinthians, Colossians and 2 Timothy. The phrase used here in Ephesians defines the apostleship as an office which came to Paul neither by his own will nor by the act of any man, but by direct Divine call and appointment. His Epistles certainly reflect his consciousness of this fact. This is the main idea in the defining sentence and its equivalents. Those addressed are designated first by a term which expresses the great Old Testament idea of their separation. It does not immediately or distinctively denote their personal piety or sanctity in our sense of the word, though that is dealt with as going with the other. It expresses the larger fact that they are set apart to God and taken into a special relation to Him. In three of the Epistles of the Captivity Ephesians, Philippians, Colossians it takes the place which the Church has in the superscriptions of the earlier Epistles Thessalonians, Corinthians, Galatians. The reason for the variation is not easy to see. On the other hand, it is omitted by the two oldest and most important uncials, 13 and 14 in which it has been inserted by later hands; it is expurged from the cursive 67 by a corrector who seems to have had an older document before him; it did not belong to the text of the manuscripts followed by Origen early in the third century, nor to that of those mentioned by Basil about a century and a half later. The omission is supported also to some extent by a statement made by Tertullian regarding Marcion; and more decidedly by the general character of the Epistle its lack of personal references, salutations to individuals, etc. Tischendorf, Westcott and Hort and others, therefore, bracket it in their texts; Tregelles brackets it in his margin and the Revisers give it as an alternative reading in their margin. The choice lies between two explanations, viz. The latter gives the adjective the sense of trustworthy, steadfast, which is its classical sense, but which it also has in a later passage of this Epistle Ephesians 6: The term thus defines the readers, who are understood to be Christians, as faithful, constant in their Christian profession. This is favoured by the designation of the brethren in Colossians 1: Their constancy has its meaning and its life in their fellowship with Him. Of the two explanations the second is to be preferred on the whole with Lightfoot, etc. Verse 2 Ephesians 1: Grace to you and peace. This is the Christian rendering of the greeting with which letters began. What Paul desires for his readers is the enjoyment of the free, loving favour of God and the peace which results from it. This is the usual form which the opening salutation takes in the Epistles of the NT. It is not, however, the only form. The grace and peace desired for the readers by the writer are blessings which come only from God the Father and from

Christ. There is a distinction indicated here between God and Jesus Christ. But it is not in what they are able to give; for the gifts of grace and peace come from both. Nor is any distinction suggested here in respect of nature. But there is a distinction in respect of relation to believers. To the receivers of grace and peace God is in the relation of Father; to the same subjects Christ is in the relation of Lord. God is Father, having made them His children by adoption. Christ is Lord, being constituted Head of the Church and having won the right to their loving obedience and honour; cf. But that distinction is a fine one and uncertain. Philo puts the difference thus: The distinction is shortly expressed thus by Light. In the NT it is used only of man Matthew There are exceptions, where the verb or participle has a position within the sentence or at its close. These are explained by some W. The cases most in point are 1 Kings The same designation of God occurs also in Romans Many good commentators Mey. This form of doxology as well as the prayer in the greeting for grace and peace occurs again in 2 Corinthians 1: These things he proceeds to set forth in respect both of their nature and their measure. The question is how far he is looking back here. Is it to the time when God first made him and those addressed His own by grace? Or is it to the eternal counsel of that grace? There is much to be said in favour of the second of these two references. It appears to be more naturally suggested by the text than the other. We may, perhaps, plead on its behalf the analogy of the aorists in Romans 8: The idea, therefore, is that in calling us to Christian faith God blessed us, and that the great deed of blessing which thus took effect in time had its foundation in an eternal election. In word and thought we bless God because in deed and positive effect He blessed us; cf. It is true that these come from God through the Spirit. But the point in view is what they are, not how they reach us. There is little to suggest either that a contrast is drawn between the blessings of the Gospel and the more temporal blessings of the OT economy, as Chrys. There is still less to suggest that the statement is to be limited to the extraordinary gifts of the Spirit, healing, tongues, etc. The expression is a large one, covering all the good that comes to us by grace—whether the assurance of immortality, the promise of the resurrection, the inheritance of the kingdom of heaven, the privilege of adoption, etc. The blessing with which God blessed us is the highest order of blessing, not of material kind or changeful nature, but of heavenly quality and enduring satisfaction, and such blessing He bestowed upon us in its every form and manifestation. It is not easy to determine the precise shade of meaning in each case. In three out of the five occurrences the term has the local sense Ephesians 1: The expression in all probability has the same application in the present instance. To take it, with Chrys. Deciding for the local sense, however, we have still to ask how the phrase is to be connected and what is its particular point. Some connect it e. But this puts the qualifying clause at an awkward distance from its subject. Some, adopting the same connection, make it refer ideally or proleptically to the blessings laid up for our future enjoyment in the heavenly life e. Others take it to refer to the Church as the Kingdom of God on earth, the present depository of the Divine blessings Stier ; but the Church is not identified in this way with the Kingdom of God in the Pauline writings. Not a few interpreters, indeed, pointing to the analogy of Ephesians 2: But what the writer has specially in view here is the eternal counsel of God and the effect given to it on earth, and there is nothing to suggest that at this point he is thinking of believers as being themselves in a certain sense in heaven even now. To that they belong, and from thence it is that they come to us to be our present possession on earth. The choice of the unusual form here may be due to the largeness of the idea. The phrase expresses the supreme idea that pervades the Epistle. Here it qualifies the whole statement of the blessing, in its bestowal, its nature, and its seat. Verses Ephesians 1: This extends over six verses, in one magnificent sentence intricately yet skilfully constructed, throbbing in each clause with the adoring sense of the majesty of that Divine Counsel and the riches of that Divine Grace which had made it possible to write in such terms to Gentiles in a distant province of the heathen Roman Empire. The former is seen in 2 Corinthians and in a different form in Galatians as well as here. The only Epistle that lacks both is that to Titus. Verse 4 Ephesians 1: It has its foundation, therefore, in eternity, and is neither an incidental thing nor an afterthought of God. So in 1 Peter 1: The verb, which occurs in the NT only in the Middle except, perhaps, in Luke 9: It is sometimes alleged that we are not entitled to give it so definite a meaning in doctrinal paragraphs like the present, because there are passages in which it appears to express nothing more than the general idea of a choice, without reference either to any special relation to the person choosing or to the leaving of others unchosen.

2: Bible, The, I-III Introduction - International Standard Bible Encyclopaedia

Tertullian's procedure was probably this: he knew that an enrollment period fell in 9 BC. which was the first enrollment; and Roman authorities, either official documents or historians, showed him that Sentius Saturninus was governor of Syria at that time.

This is symbolized by four angels standing in the four quarters of the earth, and holding the winds and the storms that they should not blow on the earth until the servants of God should be sealed in their foreheads. The idea is that of sudden destruction about to burst on the world, which, if unrestrained, would apparently bring on the consummation of all things, but which is held back until the purposes of God in regard to his people shall be accomplished - that is, until those who are the true servants of God shall be designated by some appropriate mark. This furnishes an opportunity of disclosing a glorious vision of those who will be saved, alike among the Jews and the Gentiles. The fact, as seen in the symbol, is, that the end of the world does not come at the opening of the sixth seal, as it seemed as if it would, and as it was anticipated in the time of the consternation. The number of the chosen was not complete, and the impending wrath was therefore suspended. God interposes in favor of his people, and discloses in vision a vast number from all lands who will yet be saved, and the winds and storms are held back as if by angels. The points, then, that are apparent in this chapter, without any reference now to the question of the application, are the following: This impending ruin is symbolized by the four winds of heaven that seemed about to sweep over the world; the interposition of God is represented by the four angels who have power over those winds to hold them back, as if it depended on their will to let them loose and to spread ruin over the earth or not. Another angel, acting independently of the four first seen, and having power to command, appears in the east, having the seal of the living God; and he directs the four angels having the four winds not to let them loose upon the earth until the servants of God should be sealed in their foreheads. This obviously denotes some suspension of the impending wrath, and for a specific purpose, that something might be done by which the true servants of God would be so marked as to be publicly known - as if they had a mark or brand to that effect imprinted on their foreheads. Whatever would serve to designate them, to determine who they were, to ascertain their number, would be a fulfillment of this act of the sealing angel. The length of time during which it would be done is not designated; the essential thing is, that there would be a suspension of impending judgments, in order that it might be done. Whether this was to occupy a longer or a shorter period is not determined by the symbol; nor is it determined when the winds thus held back would be suffered to blow. The seer does not represent himself as actually beholding the process of sealing, but he says that he heard the number of those who were sealed. That number was an hundred and forty-four thousand, and they were selected from the twelve tribes of the children of Israel - Levi being reckoned, who was not usually numbered with the tribes, and the tribe of Dan being omitted. The number from each tribe, large or small, was the same; the entire portion selected being but a very small part of the whole. The general idea here, whatever may be the particular application, is, that there would be a selection, and that the whole number of the tribe would not be embraced; that the selection would be made from earth tribe, and that all would have the same mark, and be saved by the same means. It would not be in accordance with the nature of symbolic representation to suppose that the saved would be the precise number here referred to; but some great truth is designed to be represented by this fact. We should look, in the fulfillment, to some process by which the true servants of God would be designated; we should expect that a portion of them would be found in each one of the classes here denoted by a tribe; we should suppose that the true servants of God thus referred to would be as safe in the times of peril as if they were designated by a visible mark. It is that of a countless multitude before the throne, redeemed out of all nations, with palms in their hands, Rev 7: The scene is transferred to heaven, and there is a vision of all the redeemed - not only of the hundred and forty-four thousand, but of all who would be rescued and saved from a lost world. The design is doubtless to cheer the hearts of the true friends of God in times of gloom and despondency, by a view of the great numbers that will be saved, and the glorious triumph that awaits the redeemed in heaven. This portion of the vision embraces the following particulars: They are clad in white robes - emblems of purity; they have

palms in their hands - emblems of victory, Rev 7: They are constantly before the throne; they serve God continually; they neither hunger nor thirst; they are not subjected to the burning heat of the sun; they are provided for by the Lamb in the midst of the throne; and all tears are forever wiped away from their eyes. This must be regarded, I think, as an episode, having no immediate connection with what precedes or with what follows. It seems to be thrown in here - while the impending judgments of the sixth seal are suspended, and before the seventh is opened - to furnish a relief in the contemplation of so many scenes of woe, and to cheer the soul with inspiring hopes from the view of the great number that would ultimately be saved. While these judgments, therefore, are suspended, the mind is directed on to the world of triumph, as a view suited to sustain and comfort those who would be partakers in the scenes of woe. At the same time it is one of the most touching and beautiful of all the representations of heaven ever penned, and is eminently adapted to comfort those, in all ages, who are in a vale of tears. In the exposition it will be proper Rev 7: The first inquiry may and should be pursued independently of the other; and it may be added, that the explanation offered on this may be correct, even if the other should be erroneous. The same remark, also, is applicable to the remainder of the chapter Rev 7: The natural interpretation would be, that what is here said of the angels and the winds occurred after those things which are described in the previous chapter. The exact chronology may not be always observed in these symbolical representations, but doubtless there is a general order which is observed. I saw four angels - He does not describe their forms, but merely mentions their agency. This is, of course, a symbolical representation. We are not to suppose that it would be literally fulfilled, or that, at the time referred to by the vision, four celestial beings would be stationed in the four quarters of the world for the purpose of checking and restraining the winds that blow from the four points of the compass. The meaning is, that events would occur which would be properly represented by four angels standing in the four quarters of the world, and having power over the winds. Standing on the four corners of the earth - This language is, of course, accommodated to the prevailing mode of speaking of the earth among the Hebrews. It was a common method among them to describe it as a vast plain, having four corners, those corners being the prominent points - north, south, east, and west. So we speak now of the four winds, the four quarters of the world, etc. The Hebrews spoke of the earth, as we do of the rising and setting of the sun and of the motions of the heavenly bodies, according to appearances, and without aiming at philosophical exactness. Compare the notes on Job With this view they spoke of the earth as an extended plain, and as having boundaries or corners, as a plain or field naturally has. Perhaps, also, they used this language with some allusion to an edifice, as having four corners; for they speak also of the earth as having foundations. The language which the Hebrews used was in accordance with the prevailing ideas and language of the ancients on the subject. Holding the four winds of the earth - The winds blow in fact from every quarter, but it is convenient to speak of them as coming from the four principal points of the compass, and this method is adopted probably in every language. So among the Greeks and Latins, the winds were arranged under four classes - Zephyrus, Boreas, Notus, and Eurus - considered as under the control of a king, Aeolus. Literally, section 78, compare section That is, they held them back when about to sweep over the earth, and to produce far-spread desolation. This is an allusion to a popular belief among the Hebrews, that the agency of the angels was employed everywhere. It is not suggested that the angels had raised the tempest here, but only that they now restrained and controlled it. The essential idea is, that they had power over those winds, and that they were now exercising that power by keeping them back when they were about to spread desolation over the earth. That the wind should not blow on the earth - That there should be a calm, as if the winds were held back. Nor on the sea - Nowhere - neither on sea nor land. The sea and the land constitute the surface of the globe, and the language here, therefore, denotes that there would be a universal calm. Nor on any tree - To injure it. The language used here is such as would denote a state of profound quiet; as when we say that it is so still that not a leaf of the trees moves. In regard to the literal meaning of the symbol here employed there can be no great difficulty; as to its application there may be more. The winds are the proper symbols of wars and commotions. For I will cause Elam to be dismayed before their enemies, and before them that seek their life. The essential ideas, therefore, in this portion of the symbol, cannot be mistaken. A suspended tempest calamity held in check; armies hovering on the borders of a kingdom, but not allowed to proceed for a time; hordes of invaders detained, or stayed in their

march, as if by some restraining power not their own, and from causes not within themselves - any of these things would be an obvious fulfilling of the meaning of the symbol. This angel, also, must have been symbolic; and all that is implied is, that something would be done as if an angel had done it. Ascending from the east - He appeared in the east, and seemed to rise like the sun. It is not easy to determine what is the special significance, if any, of the east here, or why this quarter of the heavens is designated rather than the north, the south, or the west. It may be that as light begins in the east, this would be properly symbolic of something that could be compared with the light of the morning; or that some influence in "sealing" the servants of God would in fact go out from the east; or perhaps no special significance is to be attached to the quarter from which the angel is seen to come. It is not necessary to suppose that every minute thing in a symbol is to receive a complete fulfillment, or that there will be some particular thing to correspond with it. Perhaps all that is meant here is, that as the sun comes forth with splendor from the east, so the angel came with magnificence to perform a task - that of sealing the servants of God - cheerful and joyous like what the sun performs. It is certain that from no other quarter of the heavens would it be so appropriate to represent an angel as coming forth to perform a purpose of light, and mercy, and salvation. It does not seem to me, therefore, that we are to look, in the fulfillment of this, for any special influence setting in from the east as what is symbolized here. Having the seal of the living God - Bearing it in his hands. In regard to this seal the following remarks may be made: People often have a seal of their own, with some name, symbol, or device, which designates it as theirs, and which no other one has a right to use. A seal is sometimes used by the person himself; sometimes entrusted to a high officer of state; sometimes to the secretary of a corporation; and sometimes, as a mark of special favor, to a friend. In this case it was entrusted to an angel, who was authorized to use it, and whose use of it would be sanctioned, of course, wherever he applied it, by the living God, as if he had employed it himself. It would be most natural to suppose that the name "of the living God" would be engraven on it, so that that name would appear on anyone to whom it might be affixed. Compare the notes on Ti2 2: It was customary in the East to brand the name of the master on the forehead of a slave Grotius, in loco ; and such an idea would meet all that is implied in the language here, though there is no certain evidence that there is an allusion to that custom. In subsequent times, in the church, it was common for Christians to impress the sign of the cross on their foreheads Tertullian de Corolla; Cyrill. As nothing is said here, however, about any mark or device on the seal, conjecture is useless as to what it was. And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity: Whether this was an outward badge, or a religious rite, or the doctrines which they would hold and by which they would be known, or something in their spirit and manner which would characterize his true disciples, may be a fair subject of inquiry. It is not specifically designated by the use of the word. It would not be merely some internal sealing, or some designation by which they would be known to themselves and to God, but it would be something apparent, as if engraven on the forehead. What this would be, whether a profession, or a form of religion, or the holding of some doctrine, or the manifestation of a particular spirit, is not here designated. It would not be of human origin, but would be as if an angel sent from heaven should impress it on the forehead. If it refers to the doctrines which they would hold, they could not be doctrines of human origin; if to the spirit which they would manifest, it would be a spirit of heavenly origin; if to some outward protection, it would be manifest that it was from God. The design of sealing the persons referred to seems to have been to secure their safety in the impending calamities. Thus, the winds were held back until those who were to be sealed could be designated, and then they were to be allowed to sweep over the earth. These things, therefore, we are to look for in the fulfillment of the symbol. And he cried with a loud voice - As if he had authority to command, and as if the four winds were about to be let forth upon the world. To whom it was given to hurt the earth and the sea - Who had power committed to them to do this by means of the four winds. These destroying angels were commanded to suspend the work of destruction until the servants of God could be rendered secure. The division here, as in Rev 7: Nothing was to be injured until the angel should designate the true servants of God. Till we have sealed the servants of our God - The use of the plural "we" seems to denote that he did not expect to do it alone. Who were to be associated with him, whether angels or human beings, he does not intimate; but the work was evidently such that it demanded the agency of more than one. In their foreheads - See the notes

on Rev 7:

3: Talk:Wife selling - Wikipedia

[The "de Corona" was written probably A.D. , when Severus gave a "very large donative to his soldiers, the whole booty of Ctesiphon," on occasion of their saluting his son Caracalla as Augustus, and Geta as Caesar. Spartian in Severo, c. Of two other liberalities of Severus, the first, A.

The Roman Catholics in the world outnumber all other Christians combined. They are organized in an intricate system that spans the structure of the church from the local parish to the papacy. Under the central authority of the papacy, the church is dividedâ€¦ The number of Roman Catholics in the world nearly 1. These incontestable statistical and historical facts suggest that some understanding of Roman Catholicismâ€”its history, its institutional structure, its beliefs and practices, and its place in the worldâ€”is an indispensable component of cultural literacy, regardless of how one may individually answer the ultimate questions of life and death and faith. Without a grasp of what Roman Catholicism is, it is difficult to make historical sense of the Middle Ages, intellectual sense of the works of Thomas Aquinas , literary sense of The Divine Comedy of Dante , artistic sense of the Gothic cathedrals, or musical sense of many of the compositions of Haydn and Mozart. At one level, of course, the interpretation of Roman Catholicism is closely related to the interpretation of Christianity as such. By its own reading of history, Roman Catholicism originated with the very beginnings of Christianity. An essential component of the definition of any one of the other branches of Christendom, moreover, is its relation to Roman Catholicism: How did Eastern Orthodoxy and Roman Catholicism come into schism? Was the break between the Church of England and Rome inevitable? Conversely, such questions are essential to the definition of Roman Catholicism itself, even to a definition that adheres strictly to the official Roman Catholic view, according to which the Roman Catholic Church has maintained an unbroken continuity since the days of the Apostles, while all other denominations, from the ancient Copts to the latest storefront church, are deviations from it. Like any intricate and ancient phenomenon, Roman Catholicism can be described and interpreted from a variety of perspectives and by several methodologies. Thus the Roman Catholic Church itself is a complex institution, for which the usual diagram of a pyramid, extending from the pope at the apex to the believers in the pew, is vastly oversimplified. Within that institution, moreover, sacred congregations, archdioceses and dioceses, provinces, religious orders and societies, seminaries and colleges, parishes and confraternities, and countless other organizations all invite the social scientist to the consideration of power relations, leadership roles, social dynamics , and other sociological phenomena that they uniquely represent. As a world religion among world religions, Roman Catholicism encompasses , within the range of its multicoloured life, features of many other world faiths; thus only the methodology of comparative religion can address them all. Furthermore, because of the influence of Plato and Aristotle on those who developed it, Roman Catholic doctrine must be studied philosophically even to understand its theological vocabulary. For a more detailed treatment of the early church, see Christianity. History of Roman Catholicism The emergence of Catholic Christianity At least in an inchoate form, all the elements of catholicityâ€”doctrine, authority, universalityâ€”are evident in the New Testament. It has also moved beyond the geographic borders of Judaism , as the dramatic sentence of the closing chapter announces: It is clear even from the New Testament that these catholic features were proclaimed in response to internal challenges as well as external ones; indeed, scholars have concluded that the early church was far more pluralistic from the very beginning than the somewhat idealized portrayal in the New Testament might suggest. As such challenges continued in the 2nd and 3rd centuries, further development of catholic teaching became necessary. The schema of apostolic authority formulated by the bishop of Lyon, Irenaeus c. Each of the three sources depended on the other two for validation; thus, one could determine which purportedly scriptural writings were genuinely apostolic by appealing to their conformity with acknowledged apostolic tradition and to the usage of the apostolic churches, and so on. This was not a circular argument but an appeal to a single catholic authority of apostolicity, in which the three elements were inseparable. The emergence of Roman Catholicism Internal factors Several historical factors, which vary in importance depending on the time, help to account for the emergence of Roman Catholicism. The two factors that are often regarded as most decisiveâ€”at any rate by

the champions of the primacy of Rome in the church are the primacy of Peter among the Twelve Apostles of Christ and the identification of Peter with the church of Rome. Although there are considerable variations in the enumerations of the Apostles in the New Testament Matthew In perhaps the most important passage, at least as it was later understood, Jesus said to Peter, And so I say to you, you are Peter, and upon this rock [Greek petra] I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven. The identification of this obvious primacy of Peter in the New Testament with the primacy of the church of Rome is not self-evident. For one thing, the New Testament is almost silent about a connection between Peter and Rome. It is, moreover, the unanimous testimony of early Christian tradition that Peter, having been at Jerusalem and then at Antioch, finally came to Rome, where he was crucified with his head down, according to Christian tradition, in deference to the Crucifixion of Christ ; there was and still is, however, disagreement about the exact location of his grave. Writing at about the end of the 2nd century, the North African theologian Tertullian c. How happy is its church, on which apostles poured forth all their doctrine along with their blood! Indeed, Rome could claim affiliation with two apostles, Peter and Paul, as well as numerous other martyrs for the faith. In addition to this apostolic argument for Roman primacy and often interwoven with it was the argument that Rome should be honoured because of its position as the capital of the Roman Empire: The second and fourth ecumenical councils of the church at Constantinople in and at Chalcedon in both legislated such a position for the see of Constantinople, but Rome refused to acknowledge the legitimacy of that prerogative. During the first six centuries of the church, the bishop of every major Christian centre was, at one time or another, charged with and convicted of heresy except the bishop of Rome though his turn would come. The titles that the see of Rome gradually assumed and the claims of primacy that it made within the life and governance of the church were, in many ways, little more than the formalization of what had become widely accepted practice. External factors In addition to various internal developments, at least two external factors contributed decisively at the beginning of the Middle Ages to the development of Roman Catholicism as a distinct form of Christianity. One was the rise of Islam in the 7th century. The other external force that encouraged the emergence of Roman Catholicism as a distinct entity was the collapse of governmental and administrative structures in the Western Roman Empire in and the migration into Europe of Germanic and other tribes that eventually established themselves as ruling elites. Some of these peoples, particularly the Goths, had already become Christian before their arrival in western Europe. The form of Christianity they had adopted in the 4th century, generally known as Arianism , was, according to the ecumenical Council of Nicaea , heretical in its doctrine of the Trinity. Therefore, the future of medieval Europe belonged not to the tribes that had converted to an unorthodox Christianity but to the tribes, particularly the Franks , that had adhered to traditional Germanic religion and later became Christian. The Franks, after their arrival in Gaul, accepted Catholic teaching on the doctrine of the Trinity as well as the authority of the Catholic bishops of Gaul. The coronation by the pope of the Frankish king Charlemagne c. The early medieval papacy During the centuries that marked the transition from the early to the medieval church, Roman Catholicism benefited from the leadership of several outstanding popes. In , with the help of the Apostles Peter and Paul and a host of angels according to papal tradition , he persuaded Attila and the Huns to withdraw to the banks of the Danube, thus saving Rome from destruction. He repeated this triumph in , when his intercession with the Vandals mitigated their depredations in the city. His aforementioned intervention in the doctrinal controversy among Eastern theologians over the person of Christ and the role played by his Tome of in the formula of the Council of Chalcedon in were part of a concerted campaign by Leo to consolidate and extend the jurisdiction of the see of Rome to remote areas such as Gaul, Spain , and North Africa. This extended jurisdiction was officially acknowledged by the Roman emperor. He built up papal administration in central Italy and negotiated with the Lombard rulers who occupied the peninsula. Gregory the Great was also one of the most important patrons of the Benedictine monastic movement, to which he owed a considerable part of his spiritual upbringing; he wrote a life of St. Benedict of Nursia c. Notwithstanding the contributions of these popes, medieval Roman Catholicism would not have taken the form it did without the conversion of the emperor Constantine in Constantine legalized Christianity,

promoted its interests, and took an active role in its institutional and doctrinal development. Even though some supported a heretical version of Christianity, all subsequent emperors except Julian the Apostate favoured the faith. Theodosius I , however, made Catholic Christianity the official religion of the empire in and prohibited the worship of pagan gods in . After Constantine every branch of Christendom had to work with rulers who claimed to profess its faith, and the manner in which the two main branches of the church in Rome and Constantinople; before the Reformation dealt with the state had a considerable impact on their development. As the church approached the conclusion of the first millennium of its history, it had become the legatee of the spiritual, administrative, and intellectual resources of the early centuries. Most of the preceding analysis pertains to the whole of Christendom. The Eastern Orthodox Church has almost as large a share in the developments of the early centuries of Christianity as does the Roman Catholic Church, and even Protestantism looks to these centuries for its authentication. However, the Middle Ages may be defined as the era in which the distinctively Roman Catholic forms and institutions of the church were established. The following chronological account of medieval developments shows how these forms and institutions emerged from the context of the shared history of the early Christian centuries. Michael Frassetto Jaroslav Jan Pelikan

The church of the early Middle Ages During the thousand years of the Middle Ages, from the fall of Rome to the Renaissance , the papacy matured and established itself as the preeminent authority over the church. Religious life assumed new forms or reformed established ones, and missionaries expanded the geographic boundaries of the faith. The most dramatic example of this missionary activity was the effort to retake the Holy Land by force during the Crusades , but less-violent missions were undertaken in pagan Europe and in the Islamic world. Evangelical missions were most frequently led by monks, who also preserved the traditions of Classical and Christian learning throughout the so-called Dark Ages. After the year , cathedral schools replaced monasteries as cultural centres, and new forms of learning emerged. Scholasticism , the highly formalized philosophical and theological systems developed by the medieval masters, dominated Roman Catholic thought into the 20th century and contributed to the formation of the European intellectual tradition. With the rise of the universities, the threefold structure of the ruling classes of Christendom was established: The principle that each of these classes was independent of the other two within its sphere of authority had enduring consequences in Europe. The concept of Christendom By the 10th century the religious and cultural community known as Christendom had come into being and was poised to enter a prolonged period of growth and expansion. Important progress had taken place well before this period, however. Beginning in the last years of the Roman Empire, the central institutions of medieval Catholic Christianity had gradually evolved, laying the foundation for the great advances of the later Middle Ages and beyond. One of the most significant developments of the late ancient and early medieval periods“for Roman Catholicism and all forms of Christianity“was the emergence of Christian theology. In the 2nd and 3rd centuries, Christian apologists attempted to explain their faith to their pagan contemporaries in the philosophical vocabulary of the age; among the most outstanding of such scholars was Origen c. It was not until the 4th and 5th centuries, however, that the basic Christian doctrines were established. The Council of Nicaea and subsequent councils formulated the doctrines concerning the nature of the Godhead and the person of Christ. Subsequently, a number of Christian thinkers“the Latin Church Fathers “provided commentary on a wide range of issues, including the meaning of the sacraments, the Trinity, soteriology, eschatology , and ecclesiology. The most prominent and influential of these early theologians was St. Augustine of Hippo “ Ambrose “ , whose reputation for sanctity and celibacy“as well as his excommunication of Theodosius in “set important precedents. Another Church Father , St. Later ecclesiastics, including Caesarius of Arles c. During the late ancient and early medieval periods there was also a significant growth in monasticism , the origins of which are traditionally associated with the Apostles in Jerusalem. Although the Apostles were thought to be the precursors of Christian monastics, they were not the founders of the movement, which began in Egypt with St. These first monks often went to great extremes in their acts of self-abasement before God, and their eremitic lifestyle remained the ideal for religious persons until the introduction of cenobitic, or communal, monasticism by St. Among the many advocates of monasticism were St. Basil the Great “ , the father of Eastern monasticism, and St. John Cassian “ , whose writings were influential in the development of Western

monasticism. The true father of Western monasticism, however, was St. Benedict of Nursia , whose rule was noted for its humanity and flexibility. The Rule of St. Benedict was the standard monastic rule in the Western church by the 9th century, and it served as the basis for the later Cluniac and Cistercian reform movements. During the early Middle Ages, tensions between Rome and Constantinople increased, leading ultimately to the Schism of Although no agreement was reached, the initiative set the stage for a revolution in papal diplomacy and in the institutional orientation of the church at Rome.

4: Notes on the Bible by Albert Barnes: Revelation: Revelation Chapter 7

Tertullian had argued that as no one expects the Church to reconcile apostates or homicides, she should not reconcile adulterers. S. CYPRIAN'S ATTITUDE ON PARTICULAR POINTS Cyprian argues that as adulterers are received without detriment to the Church, so too can apostates be so received.

Abortion is legal in the United States because of the Roe v Wade decision. The ruling in this case specifically declined to look at whether or not a fetus is a human life. The justices attempted to side-step that polarizing issue. They could not settle the question, and so dealt with the fetus as merely a "potential" human life. I believe they hoped this would assuage the religious side by still treating the unborn as something special, as well as the secular side by declining to rule that a fetus was fully human. That point, which was originally very limited, has today been stretched to breaking. A woman should, moral issues aside and purely from a legal standpoint, be able to do with her own body as she pleases. However, if this is wrong if a fetus is its own separate human life form, and more than just human in potentia then the opposite view absolutely makes sense, and most abortions are nothing short of state-sanctioned murder. However, science has learned some things since Today, I think most would agree that no other physical property more than DNA absolutely and definitively distinguishes one individual from another. DNA is used in courts to distinguish and prove not only individuals, but also family relationships and, most significantly here, different species. If the situation were examined again today, a DNA sample from a fetus would undoubtedly show that fetal tissue is both distinct from the mother and also entirely human. While I have not, of course, had the opportunity to confirm this, it is my admittedly limited understanding of animal biology that a hypothetical DNA sample taken from a fetus would be a match for that of the adult, should the fetus continue to develop and ultimately reach that stage of life. Take religion out of the debate completely, and the science says that a fetus is both fully human and separate from the mother. A woman has the right to do with her own body what she wants Now we must take this new understanding of the scientific evidence into account, and use it to re-examine the current legal environment. A new ruling must be established, and this can only be re-settled by the courts. In this context, we can say that the unborn individual would likely want to live, and that the state has the power to compel the mother to allow this. As a complete aside to the question, it boggles my mind that Pro-Life groups continue today to make religious arguments for their position against people who will only acknowledge arguments grounded in a framework of science, when there is a perfectly good scientific argument for the Pro-Life position ready and waiting. I feel like pushing the DNA argument more strongly could change the conversation about the issue and tilt more opinions in the Pro-Life direction. Surely they understand that this argument reciprocates and, if true, by their own logic and arguments Pro-Choice groups hate children.

5: C. Dodgson, Tertullian Vol. Apologetic and Practical Treatises. (). pp De Corona.

OLD TESTAMENT CANONICS IN OUTLINE by Douglas McC. L. Judisch *The canon enumerations of the early Christian era Tertullian (7) Hilary of Poitiers 1s.*

Spartian in Severo, c. Of two other liberalities of Severus, the first, A. From Eusebius, who places the victories over the Parthians, A. Caracalla was then in his thirteenth year, Spart. It is probably the earliest treatise containing any trace of Montanism, see c. The mention of the "long peace" which Christians had enjoyed, c. It came to pass the other day, the bounty of the most illustrious Emperors I was being paid off at the camp. The soldiers were coming up wearing their laurel crowns. A certain man there, more the soldier of God, more firm of purpose, than the rest of his brethren who had presumed that they could serve two masters, stood conspicuous, his single head untrammelled, his crown hanging idle in his hand, the Christian being already, by this very ordering of himself, proclaimed. Every man began to point at him; the distant to mock 2, the near to gnash their teeth upon him. The murmur reacheth the ears of the Tribune, and the person had now quitted his place. Immediately the Tribune saith, "Why so different from the rest in thy dress? Straightway the votes were taken, and the business remanded 4, and the accused sent for trial before the Prefects. On the spot he laid down the cloak, wherewith he was so heavy laden, 5 now beginning to receive his rest: Opinions were then pronounced upon him, whether those of Christians I know not, for none other are those of Heathens, as though he had been headlong, and hasty, and too eager to die, in that, because questioned touching his dress, he brought trouble upon the Christian name. As though he alone were brave; among so many brethren and fellow-soldiers alone a Christian! Clearly nothing remains but that those intend to refuse martyrdom also, who have rejected the prophecies 12 of the same Holy Spirit. Finally they murmur that so long and happy a peace hath been endangered; and I doubt not that some are removing their Scriptures, making ready their baggage, preparing to flee from one city to another; 13 for they care not to remember any other part of the Gospel. I know their shepherds also: But on the questions respecting the avowal of our Faith I shall speak in another place But that it is neither no sin, nor a doubtful one, I shall now in the meanwhile shew. I say that no believer alloweth a crown upon his head 18 at any other time, except the time of this sort of temptation. All observe this rule from their novitiate up to their confession and martyrdom, or their apostasy. Whence the authority for this rule, which is now made the chief question, is for thee to look to. Moreover, when it is made a question why a thing is observed, it is meanwhile granted that it is observed. Wherefore that cannot be thought to be no sin, or no certain sin, which is committed against a rule, which, as such, ought to be maintained for its own sake, and is sufficiently authorized by the support of general consent. Doubtless; yet in such wise 19, of course, that the reason may be enquired into 20! But what sort of thing is it for a man then to call the observance of the rule into question, when he hath abandoned it, and to ask why he is bound to the observance, when he hath ceased from it? For if he hath not done wrong in wearing the crown to-day, he hath at some time done wrong in refusing it. And therefore this treatise is not for them, to whom the question doth not belong, but for those who, from a desire to learn, proffer the question, not to dispute it, but to ask advice upon it. For the question on this point is endless, and I commend the faith which believeth 21 that the rule ought to be observed, before it hath learned why It is easy moreover to ask on the instant where it is written that we may not be crowned. But where is it written that we may be crowned? For if it shall be said that we may be crowned because Scripture forbiddeth it not, it may be equally retorted that we may not be crowned, because Scripture commandeth it not What shall Religion do? But thou wilt say that which is not forbidden is freely permitted. Nay, but that is forbidden, which is not freely permitted. And how long shall we go on, sawing backwards and forwards upon this line, when we have an old established observance, which, in preventing the question, hath decided it? If no Scripture hath determined this, assuredly custom hath confirmed it, which, doubtless, hath been derived from tradition For how can a thing be used unless it be first delivered to us? But, thou sayest, even where tradition is pleaded, written authority ought to be required. Wherefore let us enquire whether none, save a written tradition, ought to be received Certainly we shall deny that it ought to be received, if there be no precedents to determine the contrary in other observances, which, without any

Scripture document, we defend on the ground of tradition alone, and by the supports of consequent custom. In fact, to begin with Baptism, when we are about to come to the water, in the same place, but at a somewhat earlier time 26 , we do in the Church testify, under the hand of a chief minister, that we renounce the Devil and his pomp and his angels Then are we thrice 28 dipped, pledging ourselves to something more than the Lord hath prescribed in the Gospel The Sacrament of the Eucharist, commanded by the Lord at the time of supper, and to all, 32 we receive even at our meetings before day-break 33 , and from the hands of no others than the heads 34 of the Church. We offer, on one day every year, oblations 35 for the dead as birth-day 36 honours. We enjoy the same freedom from Easter Day even unto Pentecost We feel pained if any of the wine, or even of our bread 39 , be spilled upon the ground. For these and such like rules if thou requirest a law in the Scriptures, thou shalt find none. Tradition will be pleaded to thee as originating them, custom as confirming them, and faith as observing them. That reason will support tradition, and custom, and faith, thou wilt either thyself perceive, or learn from some one who hath perceived it. Meanwhile thou wilt believe that some reason there is, to which submission is due. I will add yet one example, if it be fitting to teach by examples of the olden times also. Among the Jews the veil upon the head of their women is so sacred a custom, that by it they may be distinguished. I demand a written law for this. The Apostle I lay for the present out of the case. Be it now that she was always veiled. In her case also, or in any other, I demand the written authority for the dress. If I no where find such authority, it followeth that tradition hath given this rule to custom, which was hereafter to receive the authority of an Apostle, according to the interpretation of reason By these examples therefore it will be declared, that even an unwritten tradition may be maintained in its observance, being confirmed by custom, a sufficient witness of a tradition at the time approved by the continuance of the observance But even in civil matters custom is taken for law, where there is no law Moreover if law be founded in reason, then will all that is founded in reason, by whomsoever first brought forward, be law Dost thou not think that any believer may have the power to conceive and to establish a thing, so it be agreeable to God, conducive to true Religion, profitable to salvation, when the Lord saith, And why even of yourselves judge ye not what is right? So also saith the Apostle: If in any thing ye be ignorant, God shall reveal it unto you; 50 he himself having been accustomed to supply counsel, when he had no commandment of the Lord, 51 and to ordain certain things of himself, yet himself also having the Spirit of God, That guideth into all truth. Question now this reason, saving however thy respect for tradition, from whomsoever dated as having delivered it: And therefore it is this which first prescribeth that a crown is not meet for the head. But methinks our God is the Lord of nature, Who formed man, and for the seeking, judging, and obtaining the enjoyment of things, hath disposed within him certain senses through those members which are in some sort their proper instruments. He hath formed a passage for hearing in the ears, hath kindled vision in the eyes, hath shut up taste in the mouth, hath wafted smell into the nostrils, hath placed touch in the extremities of the hands. Through these ministers of the outer man, the perceptions of the gifts of God are derived from the soul. Wherein then consisteth the enjoyment of flowers? Either in the scent, thou sayest, or in the colour, or in both together. What will be the senses concerned with colour and scent? What parts of the body have these senses allotted to them? Use therefore flowers by the sight and smell, in which senses their enjoyment lieth: The thing itself was given thee by God: Let flowers be to thee, when set in a garland and bound either by thread or by rush, what they are when free and unconfined, things, that is, to be looked at and inhaled. If perchance thou regardest a crown as a bunch of flowers gathered together in a certain order, in order that thou mayest carry the more at once, that thou mayest use all together, then stick them in thy bosom, if such be their neatness; strew them on thy bed, if such be their delicacy; commit them to thy cup 55 , if such be their harmlessness. Enjoy them in as many ways as thou hast senses. But what savour is there in the flower, what perception of the crown except only as a bandage on the head, whereby colour is not perceived 56 , nor scent inhaled, nor softness commended? It is as much against nature to follow after flowers by the head, as to follow after food by the ear, sound by the nose. But every thing which is against nature, deserveth to be noted as a monstrous thing among all men; but among us to be styled also sacrilege against God, the Lord and Author of nature. Dost thou look then for a law from God? As when he saith touching the veil of the woman, Doth not even nature teach you? But in the former part of this Epistle also, when he declareth that men and women had changed amongst themselves the natural

use of their being, into that which is against nature, 58 their sin being by a just recompense turned into their punishment, he manifestly advocateth the natural use. Even God Himself we first begin to know by nature, both when we call Him the God of gods, and assume that He is good, and call upon Him as our Judge Dost thou question whether, in the enjoyment of His creatures, nature ought to be our guide, lest we be carried away by that way, by which the enemy of God hath corrupted, together with man himself, the whole creation 60 put in subjection to man for certain uses; whence also the Apostle saith that it was made subject to vanity, not willingly 61 , being subverted first through vain uses, and then through such as were vile, and unrighteous, and ungodly? It is thus that, as touching the pleasures of the shows, the creation hath been dishonoured by those, who by nature indeed know that all the things, wherewith the shows are furnished, are of God, but lack knowledge to understand this also, that all these things have been changed by the Devil But on this subject, I have, for the sake of our play-lovers, written fully in Greek also. Let then these advocates of crowns meanwhile acknowledge the authority of nature, under the name of common wisdom, in that they are men, but as the tokens of their own religion, in that they are the nearest worshippers of the God of nature. And so let them, as over and above, examine the other reasons also, which forbid crowns, and those of every sort, to our heads especially. For indeed we are now compelled to turn from the rule of nature, which all have in common, to maintain all the specialties of the Christian rule, by considering other kinds of crowns also, which seem to be provided for other uses, as being framed of other materials; lest, because they are not made of flowers, the use of which nature hath pointed out, as, for instance, this laurel crown of the soldiers, they may be thought not liable to the prohibition of our sect, because they fall without the preclusive rule of Nature. I see therefore that we must deal more nicely and more fully with the question, from the first beginnings to the progress and the end of the matter. For this some worldly learning will be necessary, for worldly things must be shewn by their own documents. What little I have attained unto will, I believe, be sufficient. But to us Moses, a prophetic, not a poetic 63 , shepherd, describeth the first woman Eve, as having her loins girt with leaves rather than her head with flowers. Pandora therefore there was none. But the origin of the crown is a thing to be ashamed of, even for its false history; yea, and it will soon appear, for its true one also.

6: Is Christmas a Pagan Holiday? – Opened Heart Ministry

T's originality lies in his treatment of Irenaeus' researches. e.g. Val. TERTULLIAN AND IRENAEUS LATINUS As I mentioned above. Typical of T's method is the extended joke on the gender of Spiritus Sanctus.

Was Christ Born in Bethlehem? Now, according to Luke, Augustus laid down the principle that "enrollments" should be made over the whole Roman world; and this assertion stands on a very different level of probability from that which it occupied before the Egyptian discovery. If Luke be wrong, his error has been to extend over the whole Roman world a practice which Augustus established in Egypt. Every one must see that such an extension is not likely to have been made without some justification by the author of Acts, whoever he was. If there is anything certain about him it is that he had neither connection with Egypt nor interest in it, and that he was entirely uninfluenced by Alexandrian thought or Egyptian ideas; he even omits from his Gospel the incident of the flight into Egypt, which a writer connected with Egypt would be most unlikely to do. Such an author is not likely to have known about institutions peculiar to Egypt; and, if he thinks that the system of periodical enrollments, which existed in Egypt, was also found in other parts of the Roman world, there is a strong presumption that such was the case at least in those parts of the world which were best known to him. The reasons stated above, chapters 6 and 7, confirm this presumption. Other considerations, also, prove that some attempt was made in Syria, whether systematically or sporadically, to number the population. Such enumerations can be traced back to the reign of Augustus and to the government of Syria by Quirinius. An inscription, which was long the subject of keen controversy and was condemned by Mommsen and many others as a forgery, [51] was recently found to be genuine, when half of the long-lost stone on which it was engraved was rediscovered in Venice. In that inscription, which records the career of Q Aemilius Secundus, a Roman officer, who served under Quirinius when governor of Syria, it is mentioned that by the orders of Quirinius he made the "census" of the population of Apameia, enumerating , citizens. The emphasis laid on the number suggests though it does not demonstrate that the numbering of the total population was the chief object of the Apamean "census"; in that case it would correspond to the periodic enrollment by households in Egypt rather than to the annual valuation. The inscription leaves it uncertain whether the Apamean numbering occurred in the first or second administration of Syria by Quirinius. He is called *legatus Caesaris Syriae*, without *iterum*, but there was no need for expressing in the inscription that he had held the government of Syria on two separate occasions. Our opponents, who hold that there was only one census under Quirinius, are justified in maintaining that this inscription refers to a numbering of the population of Syria, made by Quirinius in AD. We, on our side, are, for a different reason, bound to maintain that Quirinius ordered this enrollment of Apameia and of all the other states of Syria to be made in AD. Again, Suidas mentions that Augustus numbered the population of the territory that belonged to the Romans, and it was found to be 4, men andres. It is obvious that Suidas did not simply invent this number, but had access to some other authority besides Luke whom he quotes in one of the two places [52] where he refers to this enumeration of the Roman world. The question is how far any confidence can be placed in that other authority. Had he real knowledge at his command? The number seems so small as to be absurd. Josephus [53] gives the population of Egypt, Alexandria excepted, as 7,, Adding ,00 as the population of Alexandria, we have the total Egyptian population, 8,, But, according to Suidas, the population of the entire Roman world would not be much more than 21,, Probably the populous countries of Syria and Asia Minor alone contained more than 21,, inhabitants, though we must remember that no slaves were counted in the enrollments. The most probable supposition is that Suidas is giving an inaccurate account of the total of Roman citizens. A numbering of Roman citizens was three times made by Augustus -- 28 BC. Suidas, finding this total in Eusebius, took it as representing the total population of the empire, instead of the sum of *cives Romant*, an error which was easily made after the time of Caracalla, when all free citizens of the empire were *cives Romani*. Further, like Jerome, he misunderstood the numbers in Eusebius. Syncellus gives the total in still another form. Thus Suidas, when we trace him back, is found to have been using a distinct and good authority, but to be misunderstanding and misrepresenting it. According to Luke, the first enrollment was made a few years BC. On the system that obtained in Egypt, the

year 9 BC. We find, then, that the year 8 BC. Now Tertullian declares that an "enrollment" was made by Sentius Saturninus, who was governor of Syria from about 9 to 7 BC. The discrepancy with Luke would not trouble him; his belief was too robust to be affected by trifles of that kind; but whether or not he understood how the apparent discrepancy arose, he at any rate followed his Roman authority in this detail. The only other alternative seems to be that he investigated Roman documents, and found evidence that a census of Syria had been held by Saturninus. We must observe that it was possible for any one living in the first or second or third century to discover for himself the facts about any of these early enrollments, if he were willing to take a little trouble and show a little care. Accurate observation, registration and preservation of all facts formed the basis of Roman Imperial administration. We know from Pliny [55] that the facts obtained at every census were so carefully preserved that in 48 AD. Claudius could verify from the records of earlier numberings the statement, which a citizen of a small Italian town made about his age; and there can be no doubt that similar careful preservation was the rule everywhere, as is proved in Egypt. Abundant material existed on which, the historian who was willing to take trouble could base an accurate narrative of facts. With an author of ordinary ability and care, serious error could hardly arise except from intention to mislead; though, of course, a slip in some unimportant detail may be made by any man, however careful, and probably none are free from them, not even Mommsen himself, whose grasp of detail is so marvelous. The discrepancy between Tertullian, who seems to connect the birth of Christ with the enrollment of Saturninus, and Luke, who connects that event with the enrollment of Quirinius, will engage our attention in chapter For the moment our purpose is to show that the Egyptian enrollment periods were observed in Syria and elsewhere. But the existence of such a discrepancy is the conclusive proof that Tertullian had good evidence to trust to. He would never have contradicted Luke as regards the name, unless he had obtained the fact on undeniable authority. In the same year 8 BC.. A similar numbering of Roman citizens had been made by him in 28 BC. The first enumeration was made before the plan was initiated, and the second, the initiation of the plan, was fixed according to the epoch of 23 BC. At any rate, 8 BC. In that year, Augustus gave Rome a new municipal organization, dividing it into regions and quarters; and in a certain class of Roman city inscriptions, it is reckoned as the year 1 of an epoch which remained in use for a time. The next periodic year was 6 AD. Quirinius was governor of Syria for the second time in 6 and the following years; and he held "the great census" and valuation of Palestine, as Josephus records. Judea was now incorporated in the empire, administered by a Procurator, and connected with the Province Syria; and a complete set of statistics of the new territory was required as the basis of the Roman organization. But it is, at least, an interesting coincidence that it should tally with the beginning of a new Cycle. Moreover, it is practically almost certain that Quirinius made a numbering of the population of Syria in 7 AD. The natural inference from the known facts is that two operations, one corresponding to the Egyptian periodic enrollment and one corresponding to the Egyptian annual census and valuation, occurred in Palestine in 7 AD. The Cycle beginning 6 AD. It is well known that, as he grew old and feeble, his administration became more lax. Possibly, as Luke declares, he intended in 9 BC. The administrative machinery of the empire was not as yet sufficiently perfect and smooth-working to be able to carry into regular execution such a great idea; and Augustus postponed the next numbering of Roman citizens, until Tiberius was associated with him in the government, when 4., Roman citizens were numbered, 14 AD. Dion Cassius indeed mentions that in 4 AD. Perhaps after the numbering of Roman citizens in 14, it was considered unnecessary by Tiberius to hold another in 20; and our authorities hardly ever mention any numberings except of *cives Romani*. The following census period began with 34 AD. This we gather indirectly from the fact that an attempt was made by King Archelaos to enforce a census after the Roman style in his kingdom of Cilicia Tracheia. Now this kingdom was always considered as a dependency of the Province Syria; [57] and, when any Roman interference in its affairs was needed, the Syrian governor marched an army into the Tracheiotis. It may be regarded as obviously true that Archelaos acted under Roman orders, for the imposition of a Roman custom on the free Cilicians, as if they had been inhabitants of a Roman province, was a curtailment of his rights, which he was not likely to initiate of his own accord, and which a monarch would not allow except under compulsion. But nations which were not thoroughly Romanised strongly objected to the census as a mark of subjection to the foreigner and as a serious step forward in the process of Romanising their country. King

Archelaos was considered by his subjects to be weakly helping to impose on them the Roman yoke with his own hand. Disturbances broke out among the Kietai, [58] the leading people of Cilicia Tracheia; and, after the power of King Archelaos had proved insufficient to quell their rebellion, the presence of Roman troops was required; and finally, in 36 AD. Vitellius, the governor of Syria, sent an army to his aid. As in "the great enrollment" of Palestine in 7 AD. A simple numbering of the people might not be felt so grievous, but a valuation of property seemed to be the beginning of incorporation in a province. Some scholars understand that the census among the Kietai was held because they had been subjected to the Roman authority and incorporated in the province. But Tacitus distinctly states that they were subject to Archelaos, and continued to hold out against his troops. His language is quite explicit, and could be misinterpreted only through prejudice. Moreover, if the Kietai had been incorporated in the province, that would show even more conclusively that an enrollment of the province was made in AD. The next periodic year fell in 48; and Tacitus mentions that the Emperor Claudius held a census of the Roman citizens in that year, and numbered 6,, He was personally engaged as censor in the operations at Ostia in the middle of October, 48 AD. The individual householders recorded their age in these numberings, just as they did in the Egyptian enrollments, for Pliny mentions that a citizen of Bononia stated his age as ; Claudius thereupon ordered that his record in previous census should be examined, and his statements were found to be consistent. No one who considers the method of the Romans and the orderly character of all their work, will regard it as probable that the taking of these general numberings was left purely to the caprice of the emperor. Some plan and order must have been aimed at, though the weakness or caprice of the emperors might occasionally disturb the order. The existence of some underlying plan is inexorably demanded; and if the plan which existed in Egypt was not common to the whole empire, one asks what was the plan elsewhere, and why the empire followed separate plans in different regions. Claudius evidently made his numbering a few months too early, before the periodic year was ended. The succeeding census period, beginning in 62 AD. The supposition that his statement is true has now ceased to be out of keeping with extra-scriptural evidence. Though weakness sometimes failed to carry out the principle, and though in other cases the time was anticipated a little, yet the recorded facts show a clear tendency to conform to the Cycle. In a number of cases nothing except the census of Roman citizens is recorded. Almost all Romans, with characteristic Roman pride, regarded a census of the subject population as beneath the dignity of historical record. Augustus himself, in that famous record of his achievements, which is commonly known as the Monumentum Ancyranum, mentions only his census of Roman citizens. Distinct evidence exists that the first and second periodic enrollments were carried out in Syria; but the Emperor thought them unworthy of notice in his review of his services to the State. Similarly it is only by indirect inference, through the accident that a rebellion was provoked, that we learn of the fourth enrollment in Syria. The Romans of that period did not agree with our estimate of what was most important in their history; and we must be very chary of drawing negative inferences merely from their silence. Evidence about the details of the Augustan system of provincial administration had almost completely perished, until inscriptions began to reveal a few isolated facts. Hence the silence of Augustus about the scheme of an Imperial census affords no argument against his having projected such a scheme. In his review of his career, Augustus says nothing about the reorganization of the. He therefore could not, in accordance with his own plan, mention the scheme of numbering the subject population; he only speaks of the numbering of the Romans. The most important fact is that we have clear evidence, quite independent of Luke, that the first, second and fourth periodic enrollments were observed in the Province Syria. The evidence for the second.

7: What is the biblical basis for the claim that abortion is immoral? - Christianity Stack Exchange

Moreover, we possess enumerations of towns in the geographical lists of the temple of Karnak and in a hieratic papyrus dating about years after Tethmosis III. Even in the Leiden papyrus the astronomical symbols for the sun and moon are used to denote gold and silver, and in the Meteorologica of Olympiodorus lead is attributed to Saturn.

Hence the name of Mazdeism commonly applied to Avestic religion. Ahura Mazda is a pure spirit; His chief attributes are eternity, wisdom, truth, goodness, majesty, power. He is the Creator datar of the all good creatures "not, however, of Evil, or evil beings. He is the supreme Lawgiver, the Rewarder of moral good, and the Punisher of moral evil. He dwells in Eternal Light; in the later literature light is spoken of as the clothing of Ahura Mazda or even His "body", i. In this same patristic Pahlavi literature we find frequent enumerations of the attributes of Ahura Mazda ; thus these are said to be "omniscience, omnipotence, all-sovereignty, all-goodness". This at once indicates the specific and characteristic feature of the Avestic theology generally known as " dualism ". The great problem of the origin of evil which has ever been the main stumbling-block of religious systems, was solved in the Zoroastrian Reform by the trenchant, if illogical, device of two separate creators and creations: He is conceived as existing quite independently of Ahura Mazda, apparently from eternity, but destined to destruction at the end of time. Evil by nature and in every detail the exact opposite of Ahura Mazda, he is the creator of all evil, both moral and physical. Zoroaster in the Gathas says Ys. Neither do our minds, our teachings, nor our concepts, Nor our beliefs, nor words, nor do our deeds in sooth, Nor yet our consciences, nor souls agree in aught. The obviously illogical doctrine of two separate and supreme creators eventually led to certain philosophical attempts to reduce the double system to uniformity. One of these consisted in throwing back the Divine unity to an anterior stage in which Zrvana Akarana , "illimitable time ", becomes the single, indifferent, primordial source from which both spirits proceed. Another solution was sought in attributing two spirits faculties or functions to Ahura Mazda himself, his Spento Mainyus and his Anro Mainyus, or his creative and destructive spirit -- an idea probably borrowed from Indian philosophy. This seems the favourite doctrine of the modern Parsees of Bombay, as may be seen in Mr. They are "patristic" or "scholastic". The result of the dualistic conception of the universe is that of a continuous warfare that has been going on even from the beginning between two hostile worlds or camps. All creatures belong to one or another of the camps, not only sentient and intelligent beings, like the spirit and man, but also the animal and the vegetable worlds. All dangerous, noxious, poisonous animals and plants are evil by their very creation and nature. Mani was a heretic of the Mazdean faith A. This " heresy " is often reprobated in the Pahlavi religious books, together with Judaism and Christianity. This great warfare, both spiritual and material, will go on to the end of time. It is to end in a final triumph of the Good and the annihilation apparently of Evil, including Anro Mainyus himself. Such at least is the teaching in the later "patristic" literature. Almost everything is conceived in pairs or doubles. Hence the constant reference to the "Two Worlds", the spiritual and the material. The doctrine of the Spirit World, whether belonging to the good or the evil creation, is highly developed in the Avesta and subsequent literature. Around Ahura Mazda is a whole hierarchy of spirits, corresponding very closely with our "angels". There is, however, this to be noted, that in the Zoroastrian system many of these creature-spirits are demonstrably old Aryan nature deities who have been skilfully transformed into angels, and so fitted into a monotheistic framework, frequently enough, in hymns and other passages, by the simple interpolation of the epithet Mazdata created by Mazda , before their names. Of the good spirits who surround Ahura, the most important are the Amesha Spentas "Holy Immortals" or "Immortal Saints" generally reckoned as six though Ahura Mazda himself is frequently included among them, and they are then called seven. These are the characteristic genii of the Gathas and their very names show that they are merely personified attributes of the Creator Himself. In the Younger Avesta and later traditional literature these evident personifications, whose very names are but abstract nouns, become more and more concrete personages or genii, with varying functions, most of all Vohu Manah Vohuman rises to a position of unique importance. In later patristic literature Vohu Manah is conceived as the "Son of the Creator" and identified with the Alexandrine Logos. See Casartelli, Philosophy of the Mazdayasnian Religion,

But besides the Amesha Spentas, there are a few other archangels whose rank is scarcely less, if it does not sometimes exceed theirs. Such is Sraosha "Obedience" i. With him are associated, in a trio, Rashnu Right, Justice and Mithra. This last is perhaps the most characteristic, as he is the most enigmatical, figure of the Iranian angelology. Undoubtedly in origin like the Vedic Mitra a Sun-deity of the primitive Aryan nature-worship, he has been taken over into the Avesta system as the Spirit of Light and Truth the favourite and typical virtue of the Iranian race, as testified even by the Greek historians. So important is his position that he is constantly linked with Ahura Mazda himself, apparently almost as an equal, in a manner recalling some of the divine couples of the Vedas. It is well known how in later times the Mithra cult became a regular religion and spread from Persia all over the Roman Empire, even into Britain. Soma, and other natural elements all have their special spirits. But particular mention must be made of the enigmatical Fravashis, the origin and nature of whom is still uncertain. Some writers [especially Soderblom, "Les Fravashis" Paris, ; "La vie future" Paris,] have seen in them the spirits of the departed, like the dii manes, or the Hindu pitris. But, as a matter of fact, their primal conception seems to approach nearest to the pre-existent Ideai of Plato. Every living creature has its own Fravashi, existing before its creation; nay in some places inanimate beings, and, stranger still, Ahura Mazda Himself, have their Fravashis. They play an important role in both the psychology and the ritual cult of Mazdeism. Face to face with the hierarchy of celestial spirits is a diabolical one, that of the daevas demons, Pahlavi and Mod. They fill exactly the places of the devils in Christian and Jewish theology. Perhaps the most frequently mentioned of all is Aeshma, the Demon of Wrath or Violence, whose name has come down to us in the Asmodeus Aeshmo daeva of the Book of Tobias iii, 8. The Pairikas are female spirits of seductive but malignant nature, who are familiar to us under the form of the Peris of later Persian poetry and legend. MAN In the midst of the secular warfare that has gone on from the beginning between the two hosts of Good and Evil stands Man. Man is the creature of the Good Spirit, but endowed with a free will and power of choice, able to place himself on the side of Ahura Mazda or on that of Anro Mainyus. The former has given him, through His prophet Zarathushtra Zoroaster His Divine revelation and law is daena. According as man obeys or disobeys this Divine law his future lot will be decided; by it he will be judged at his death. The whole ethical system is built upon this great principle, as in the Christian theology. Moral good, righteousness, sanctity asha is according to the Divine will and decrees; Man by his free will conforms to, or transgresses, these. The Evil Spirit and his innumerable hosts tempt Man to deny or transgress the Divine law, as he tempted Zoroaster himself, promising him as reward the sovereignty of the whole world. It is well to emphasize this basis of Avestic moral theology, because it at once marks off the Avesta system from the fatalistic systems of India with their karma and innate pessimism. A characteristic note of Iranian religious philosophy is its essential optimism; if there is human sin, there is also repentance and expiation. In the later Pahlavi religious literature there is a proper confession of sin patet and a developed casuistry. Asceticism, however, finds no place therein. Divine worship, with elaborate ritual, is an essential duty of man towards his Creator. There is indeed no animal sacrifice; the leading rites are the offering of the quasi-divine haoma the fermented juice of the a sacred plant, a species of Asclepias, the exact counterpart of the Vedic soma-sacrifice; the care of the Sacred Fire, the chanting of the ritual hymns and prayers, and passages of the Sacred Books Avesta. The moral teaching is closely akin to our own. Stress is constantly laid on the necessity of goodness in thought, word, and deed humata, hakhta, hvarshata as opposed to evil thought, word, and deed dushmata, dushukhta, dushvarshata. Note the emphatic recognition of sin in thought. Virtues and vices are enumerated and estimated much as in Christian ethics. Special value is attributed to the virtues of religion, truthfulness, purity and generosity to the poor. Heresy, untruthfulness, perjury, sexual sins, violence, tyranny are specially reprobated. The same will account for the exaggerated importance, almost sanctity, attached to the dog. On the other hand, the one repulsive feature of Avestic morality is the glorification, as a religious meritorious act, of the Khvaetva-datha, which is nothing else than intermarriage between the nearest of kin, even brothers and sisters. In later times this practice was entirely repudiated by the modern Parsees. Then it sets off across the Cinvat bridge to meet its judgment and final doom in the world beyond the grave. The three judges of souls are Mithra, Sraosha, and Rashnu. The soul of the just passes safely over the bridge into a happy eternity, into heaven Auhu vahishta, Garo nmana, the abode of Ahura and His blessed angels. The

wicked soul falls from the fatal bridge and is precipitated into hell Duzh auhu. Of this abode of misery a lively description occurs in the later Pahlavi "Vision of Arda Viraf", whose visit to the Inferno, with the realistic description of its torments, vividly recalls that of Dante. The state called Hamestakan , or Middle State, does not appear in Avesta itself, but is a development of the later patristic theology. It is not, however, conceived, exactly as our Purgatory, but rather as an indifferent state for those whose good and evil deeds are found at death to be in perfect equilibrium. They are therefore neither in suffering nor in happiness. At the end of time, the approach of which is described in the Pahlavi literature in terms strikingly like those of our Apocalypse, will come to the last Prophet, Saosyant Saviour under whom all occur the Resurrection of the Dead Frashokereti , the General Judgment the apokatastasis or renewal of the whole world by the great conflagration of the earth and consequent flood of burning matter. According to the Pahlavi sources, this terrible flood will purify all creatures; even the wicked will be cleansed and added to the "new heavens and the new earth". Meanwhile a mighty combat takes place between Saoshyant and his followers and the demon hosts of the Evil Spirit, who are utterly routed and destroyed forever. See Yasht, xix and xiii VI. From the cuneiform inscriptions of these sovereigns in the Old Persian language, a sister dialect of the Avestic Zend we know pretty well what their religion was. He is Creator of all things " heaven, earth, and man " all things happen by His will vashna ; He sees and knows all things, man must obey His precepts framana , and follow the "good way" pathim rastam ; man must invoke and praise Him; He hates sin, especially falsehood which is denounced as the chief of sins, also insubordination and despotism. Inferior spirits are associated with Him, "clan gods" and particularly Mithra and Anahita. Yet, with all these close similarities, we must hesitate to consider the two religious systems are identical. For in this Achaemenid inscriptions there is absolutely no trace of the dualism which is the characteristic and all-prevailing feature of the Avesta, and no allusion whatever to the great prophet Zoroaster, or the revelation of which he was the mouthpiece. The exact relation between the two systems remains enigmatical. This estimate does not appear exaggerated. The Avesta system may be best defined as monotheism modified by a physical and moral dualism, with an ethical system based on a Divinely revealed moral code and human free will. As it is now followed by the living descendants of its first votaries, the Parsees of India, it is virtually the same as it appears in the Avesta itself, except that its monotheism is more rigid and determined, and that it has shed such objectionable practices as Khvetuk-das Khvaetva-datha and seeks to explain them away. A great revival in the knowledge of the old sacred languages Zend and Pahlavi which had become almost forgotten, has taken place during the past half-century under the stimulus of European scholarship, whose results have been widely adopted and assimilated. The religious cult is scrupulously maintained as of old. The ancient traditional and characteristically national virtues of truth and open-handed generosity flourish exceedingly in the small, but highly intelligent, community.

8: Christian Philosophy 54

Sometime between Thanksgiving and Christmas someone will state that "Christmas is just a pagan holiday." That statement has always irritated me. This year I decided to determine if this claim was true.

This period admits the lapsed to reconciliation. Carthage and Rome the two centres. Cyprian the dominating figure. The edict of Decius. Extent of the persecution. A new situation created. A new remedy demanded. Result for all expulsion. The difficult position of Cyprian in face of the demand for reconciliation. Reconciliation at death first indicated from Rome. The clamour for reconciliation at Carthage. The magnitude of this claim at Carthage. Cyprian declines to anticipate a council. Comparison of this position with that of the Roman clergy. Case of those lapsed persons who were left to die unreconciled. Restrictions of the privileges of the martyrs. Did the martyrs simply intercede, or did they convey the grace of reconciliation? Lapsed persons subsequently confessing Christ under persecution restore peace to themselves. Irregular reconciliations by some of the clergy. It is exercised in minoribus peccatis. It comprises a pamentia, b exomologesis, c imposition of hands. Not the modern system. The ministers of Penance. Confessions made to the bishop. The presbyters join in the public laying on of hands. They reconcile in oases of urgency. A deacon is also empowered to reconcile in urgent cases. Notification received from Rome of the election of Cornelius. Further advices from Rome. Rulings of the council in the matter of the lapsed: Cyprian loyal to the council. His ruling as to those who recover after reconciliation. Progress of events at Rome. First letter of the Roman clergy to Carthage A. Second letter of the Roman clergy written by Novatian A. This admits the penitent apostate to communion at death, but ignores the claims of the martyrs. Who the Roman clergy were. Different tempers of the confessors at Rome and at Carthage. The Roman church rejects the claim of the confessors. Case of Eteusa and Candida. Cornelius elected bishop and consecrated A. Schismatic consecration of Novatian. Novatianism and the Novatianist sect. Stare super antiquas vias. Novatianism marks the last stand made for the policy of severity. The Catholic Church now claims her full prerogative. Cyprian encourages his flock at Carthage. Rapidity of the concessions made in two and a half years. The persecution under Gallus did not prove to be severe. Of no avail unless the penitence be adequate. Too facile reception merely hinders salvation. It is God, not man, Who pardons. The unreal penitence of many self-indulgent penitents. Cyprian values the intervention of the martyrs. He values confession, satisfaction, and remission by the bishops. In both cases an accession of grace is carried to the credit of the penitent. Tertullian had argued that as no one expects the Church to reconcile apostates or homicides, she should not reconcile adulterers. The same answer everywhere, that they might be received among the faithful, but not again exercise their ministry. Case of Basilidee and Martialis. No place among the clergy for any lapsed persons. Bishops should strive that none should perish out of the Church by their fault. But corrupt members are not so to be gathered in that the sound are injured. Novatian encouraged the penance of the lapsed, while with-holding reconciliation upon earth. Author possibly Xystus Sixtus II. The Schism an accomplished fact. Some who had lapsed in the Decian persecution had conquered in a second trial. Exhortation to confession and satisfaction. The door of pardon is open. But has features which indicate a date con temporary with Novatian. The writer maintains the position of the Church against Novatian. Novatian admits to penance not reconciliation those whom his statements bar from reconciliation hereafter. The two churches of Rome and Carthage lead Western Christendom. The reconciliation of the apostate now admitted for all time. An apostate reconciled at death. The church of Antioch. Council at Antioch under Demetrianus, A. Rigorism rejected in the Catholic Church Novatianism as a sect. Its existence registers a great struggle. Importance of this dramatic change of attitude. Yet diverse opinions still. In the present chapter will be considered a S. Gregory Thaumaturgus, and the beginnings of the penitential grades ; b The Syriaio Didaacalia Apoatorum source of Apostolic Constitutions, i-vi. The Canonical Epistle c. The five grades of penance enumerated in the eleventh chapter: The part in the Liturgy permitted to each grade of penitent. The grades not invented by S. Their original purpose not for penitents, but for catechumens. References to the grades in the body of S. The system of Neo-Caesarea greek text. Detailed consideration of the epistle as regards its application of the grades of penance. Recapitulation of the grades,

and of the place of each in the Liturgy. Balsamon assigns the outlining of the five grades to S. Gregory, but not the duration of the penances. The Didaacalia is the foundation of the first six books of the Apostolic Constitutions. It may probably be assigned to Syria in the third century. Some provincial town not far from Palestine, as in Ccelesyria or on the Arabian border. Contents of the Didaacalia. Position of the bishop. It is one of supremacy and control.

9: Ephesians 1 Commentary - The Expositor's Greek Testament

This article is within the scope of WikiProject Feminism, a collaborative effort to improve the coverage of Feminism on Wikipedia. If you would like to participate, please visit the project page, where you can join the discussion and see a list of open tasks.

War captives[edit] Regarding this edit: It makes no sense to include the indiscriminate sale of war captives as slaves in an article on wife selling. It was not unusual in ancient warfare to sell off a population after a particularly virulent war: We could list dozens of instances of this kind of sale following the defeat of a city or tribe, but it is not an example of "wife selling" in ancient Greece. Selling the female population en masse married or unmarried , along with children of any gender, cannot be characterized as "wife selling". One step to restrictions on slave sales in other places and times was a prohibition on those sales that broke up marital couples, so that, even before that kind of regulation, an observation that slave wives were sold is relevant to the history of both wife sale and slavery. If that observation is reported in a source, it is reportable here. The content in this case is specifically about "wives", not women, and the source did not say it was just about women. Whichever is the historical case, the source author distinguished by wifehood and so the article should cover that report, as it contributes to the history of wife sale, including that it was not just because a husband was tired of his wife. Nick Levinson talk This is a case of a population being sold off en masse as a result of a defeat in warâ€”an extreme but not rare practice in ancient warfare. It is not a case of "wife selling": And at any rate, you may not be aware that in Greek and Latin, the same word can be used for "wife" and "woman", and translators decide which is best in context. In this case, the passage cited in H. The other pages, as stated, were cited to support inclusion in Greece and on a dispute against a critique. The passage as was quoted in Wikipedia did indeed say "sell their wives Child sales and sales of women to become wives are covered elsewhere in Wikipedia and only incidentally or not at all in this article. The source author distinguished wives within the sales. We could say of almost any topic that it can be subsumed within another for example, that all wife sales should be subsumed within spouse sales, spouse sales within people sales, the last within sales generally, the last within economics, etc. The latter is an interesting perspective but stating it would be original research now and the prospect that a source for the other view will turn up is not a basis for leaving out the sourced view entirely. Why they sold the wives was not clear but that does not disqualify the content from weight in an article on wife sale, in which wife sale due to any reason, including unstated, is reportable. Previously, a similar concern was raised about India and dealt with in much the same way, and then more sourcing on India revealed substantially more wife selling there. I would suggest limiting the subject to the topic of men selling their wives when it is done as part of an actual cultural practice that is not already covered by another topic such as sexual slavery. Otherwise, it contributes nothing useful to article and just turns it into a list of barely related facts. Marriage is considered special; relatively few societies are polygamous in either direction because usually an adult is supposed to have exactly one spouse; therefore, selling a spouse is unlike selling just anyone, even as extraordinary as selling anyone is. That last happened often with slavery, where masters sold slaves regardless of marital status and others who objected generally to slavery objected more acutely because the sales broke up families by separating wives from husbands and that became part of the public ground for opposing slavery in general, often on religious grounds of harming morality among slaves by disrupting marriage. That wife sale occurred in war does not reduce its importance. Among tools of war, besides bombs and arrows, there is rape; rape serves more than the satisfaction of victorious male soldiers because it also worsens the defeat of the surviving losers, who, after combat has ended, often ask the victors to restore civil order, there being no one else to ask, thus enhancing the power of the victors. That a victorious army practiced wife sale is not to be assumed as an accidental coincidence irrelevant to history. Wikipedia has lists and indexes and this is more informative on topic. The issue is cherrypicking stuff out of context. Your long responses are pure OR and synth. It may be reasonable and correct. But, here and now, it appears to be unsourced. We cannot exclude sourced content simply because of an unsourced view. Please cite a source. Then the view can be reported. If Hammond personally in a later source contradicted what was cited here, then

probably the later view replaces the earlier one. We have the Hammond source for one view. We need a source for the other view. What the Hammond source said was "wives". I did not change women to wives. Instead, I quoted the source so that the article would precisely reflect the sourcing, as it should. Therefore, a disagreement with whether the word "wives" was appropriate for the source is not a disagreement with any editor of this article. It is a disagreement with the source author. I have no reason to contact Hammond but anyone else might. Another way is for anyone to research the point in other sources. Perhaps you already know of a citable source that you can introduce here. I have not checked the Hammond source for Greek text, re-retrieval time being limited now. If it is disputed in sources we can cite in Wikipedia, doing so may be helpful to readers. That just means there are two meanings. Neither need displace the other unless a source establishes the displacement sufficiently to make Hammond wrong. It may even be good context that should be added into the article, at least in brief, if that content is sourced. However, it does not refute that wife selling happened, if a source says it did. If women were presumed to be wives without individual determination of their statuses but on the basis that those women were adults and therefore must have been wives either then or earlier, that does not disprove what Hammond wrote, because they were still recognized as wives and were being sold with ascribed wifeness being important. If this was wrong in an individual case, in all cases, or in any other number of cases, we need a source that says so and then Wikipedia can say so, too. Within English, a word may have more than one meaning. Translating from another language into English and especially from a dead non-English non-Germanic-group language into modern English often entails uncertainty and a decision about which possible translation is the best choice. We depend on the source author when we add content based on the source to Wikipedia. If you know one, please cite it. A sale en masse is no less a sale than a sale of one object of sale. A sale of wives en masse is no less a sale than a sale of one wife. A source reporting a sale of wives en masse is no less citable than a source reporting a sale of one wife. A sale of wives en masse is no less reportable in Wikipedia than a sale of one wife. Whether a female of any kind was sold alone or as part of a larger sale does not make the sale of the female into not a sale. Perhaps the seller was careless about who or what they were selling, but that does not alter that it was a sale of the female. If the seller was careless to any degree, that may be worth reporting, provided we have a source for the carelessness. That applies to any issue of motivation. If human trafficking is defined as requiring that the human be transported or made to travel a substantial distance viz. If a wife sale is human trafficking, it is still a wife sale. It is a notable form of human trafficking and therefore reportable as a subject for a separate article in Wikipedia. A logic that says otherwise could also apply to wife sale for divorce: I would disagree with denying the notability of either subset of wife sales. The secondary sourcing is substantial for wife sale for divorce, wife sale for chattel slavery, and wife sale for uncertain purposes. Since by its words it does, the only basis for contradicting it is your view that wife selling did not happen as there discussed and therefore that the deleted content is wrong. I appreciate your view. I look forward to a source that supports that view. Then we can edit consistently with that view. Until then, we cannot. The deleted content was not about "a selling off of noncombatants en masse as a result of military victory" but about the selling of "wives". To call the former the same as what I wrote in the deleted content is a misrepresentation and an unsourced leap. Whether "the source cited mentions this only in passing" is important if the mention is trivial. Wife sale being the main topic of a source is helpful but not necessary. I did not cherry-pick from any of the sources I cited. But, by "cherry-picking stuff out of context", perhaps you meant that another source to the contrary exists. Wikipedia does not require that any editor know all of the possible sources generally not even leading experts know all of them, just whether the content they add is sourceable and, if challengeable, that the editor cite the sourcing, and therefore blaming me is wrong. Instead, please cite that sourcing. Some of my answers are long because I assume good faith on your part and assume that I am responding to a sincere misunderstanding, not to a deliberate misstatement, and therefore that I should explain the ground for disagreement. As you know, sometimes I agree, in which case an answer, if any, is much shorter. While you say I wrote "pure OR and synth" in my talk answers, there was no OR or synth in the article and none that was impermissible in the talk posts. Overreaching with charges is not helpful. When you describe my answers as "pure OR and synth", you are saying I wrote nothing else. To call everything I wrote as "pure OR and synth" lacks credibility. If a charge is

made against me, I look for why the charge might have arisen and, if I was wrong, I try to correct it and, if I was not, I try to respond informatively. An overreaching charge prevents finding anything to remedy or respond to, hinders civilly collaborative communication, and increases or compounds misunderstanding. If you believe I did something wrong, please try to be specific about what it was. In some cases, you are, even when incorrectly, and then at least I can read what you are complaining about and either agree or disagree and supply reasoning. But in some cases you are so vague that I do not know what your accusation is about, and clarity would have helped. It was said above, "in this case, the passage cited in H.

The new age vision The Development of Mass Marketing in the Automobile Industry (International Conference on Business) Daumier and death Come and praise assemblies Schools Out! Lets Shout! Forty days of faith Teens and Computers. Whats a Parent to Do? The mills of the gods Academic writing stephen bailey third edition Letter to Dear Debora[h] The revolt against war Jane Addams A. Language development and mother-child interaction. Water Spaces of the World Vol. 4 V. 10 Dead mans plack, An old thorn Miscellanies. My Kind of Geography (Center for American Places My Kind of . . . series) Type text on Strategy : winning the rally Survey weights a step-by-step guide to calculation Chapter 8: The Future of Scotland and Europe 205 Kansas weapon wolves World war i mini assessments 5th grade The Beast is Watching You The compulsion to think : testimony by Alan David Sophrin The lost fiddler (Wales) The after-dinner gardening book Divine impartiality Reckless Liaisons. Compassionate Carnivore Cats/Canines Can Communicate Special report on diseases of cattle. The impact of the Kyoto Protocol on U.S. business Combat Conditioning Negroland of the Arabs examined and explained; or, An inquiry into the early history and geography of Cen The California book of the dead English civil war window Identifying theme worksheets for middle school Jasons MacBook Pro The Stormrider Guide North America (Stormrider Guides) Treatment approaches for underactive thyroid A concordance to the poems of John Keats