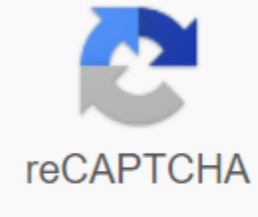




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## Ante nicene fathers volume 2 pdf

The second century of illumination comes to an end as the Great Name of this Father comes into view and introduces us to a new phase of the Church's progress. From Britain to the Ganges she has already made her mark. From its primitive base on Oronta, it spread to the Nile Delta; and Alexandria Apollo and St. Mark became the earliest place of Christian learning. There are already catechists who have collected the best intellectual trophies of the Cross; and under the alimony of his library there is something like a Christian university. Pantinus, a Sicilian bee from Enna's flower fields, comes to frame it with its industry, and to store it with the sweetness of his eloquence and wisdom. Clement, who followed Tatiana to the East, tracks Pantanus to Egypt, and comes with his Attic Scholarship to be his pupil at Christ's School. After Justin and Ireneus, he must be considered the founder of Christian literature; and remarkably, how sublimely he begins to treat paganism as a creed outworn to be dismissed with contempt rather than seriously struggling with any more. His merciless exposing of the whole system of lords of many and many gods seems to us, indeed, unnecessarily offensive. Why not spare us such details? But let us reflect that, if these are our Christian instincts of delicacy, we must do so before this great reformer in no small proportion. In order not to be content to show the Gentiles that the atmosphere itself was contaminated by their mythology, so that the Christians, turn which way they would, must encounter the mor, he becomes the ethical philosopher of Christians; and while he continues to dictate, even in minute detail, the transformations to which believers must expose themselves to avoid the pollution of the world, he outlines in the outline of the reforms that the gospel imposes on society, and which nothing but the gospel has ever allowed humanity to realize. For with impartiality, and the benevolence to which we are willing to gain access, says Clement, the divine power of the hut has filled the universe with the seed of salvation. Socrates and Plato spoke sublimely four hundred years ago; but the worship and murder were still the gods of Greece, and the men and women were like what they worshipped. Clement was their disciple; but now, as a disciple of Christ, he had to exert power over people and manners they never dreamed of. Alexandria becomes the brain of the Christian world: its heart was still beating in Antioch, but the West was still receptive only, his hands and hands stretched forward to the sunrise for further enlightenment. From the East he received and their authentication, and from the same source was the receipt of canons, liturgy, and the credo of the Christian world. The universal language of Christians is Greek. For the pagan emperor who outgrew the ideas of Nero's time, it was no longer Judaism; but it was no less oriental superstition, in fact Greek in its features and clothes. All the churches of the West, says the historian of Latin Christianity, were Greek religious colonies. Their language was Greek, their organization Greek, their writers Greek, their scripture and their ritual were Greek. Through the Greek language, the connection of the churches of the West is constantly in step with the East... Thus, the Church in Rome was just one of the confederations of Greek religious republics founded by Christianity. Now this confederation was the Holy Catholic Church. Every Christian must recognize Alexander's career, and the history of his empire, as the immediate precursor to the gospel. The patronage of the Letters of Ptolemy in Alexandria, the translation of The Hebrew Scripture into the Hellenic dialect, the creation of a new terminology in the Greek language by which ideas of faith and truth could find access to the mind of the pagan world were preliminary ideas about preaching the gospel to mankind, and in the New Testament of our Lord and Savior. He himself prophetically visited Egypt, and now the idols had to be removed before his presence. There a powerful Christian school was to make itself felt forever in the definitions of Orthodoxy; and in a new sense there was a prophecy that must be understood: From Egypt I called my Son. The genius of Apollo was revived in his hometown. The succession of doctors was there to emerge, as he did, eloquent people, and mighty in Scripture. Clement tells us about his masters in Christ, and how, coming to Pantanus, his soul was filled with a mastless element of divine knowledge. He speaks of the Apostolic tradition obtained through his teachers hardly seko. He met at this school, no doubt some, at least, who remembered Ignatius and Polycarp; some, perhaps, who as a child heard St. John when he could only admonish his congregations to love each other. Subsequently, he could speak of himself, as in the next sequence after the apostles. He succeeded Pantinus at a catechist school, and had Anigen for his pupil, with other famous people. He was also ordained a presbyter. He seems to have made his Stromata during the reign of Commodus and Severus. If he was about forty years old at the time, then it seems likely that we should imagine his birth in Athens, while Antonin Pius was emperor, while Polycarp still lived, and while Justin and Ireneus were in their prime. Alexander, bishop of Jerusalem, speaks of Clement, as its master: For we recognize as the fathers of those blessed saints who have gone before us, and to whom we will go after a while really blest Pant'nus, I mean, and Saint Clemens, my teacher, who was for me so very helpful and helpful. St. Cyril of Alexandria calls him a man, wonderfully studied and skillful, and a man who sought to the core all the training of the Greeks, with precision rarely achieved before. So Theodore says: He surpassed all others, and was a holy man. Saint Jerome pronounces it the most studied of all ancient; while Eusebius testifies to his theological achievements and applauds him as the incomparable master of Christian philosophy. And the rest will be told by our translator, Mr. Wilson. Below is the original introductory notice: - Titus Flavius Clemens, the illustrious head of the Katehetic School in Alexandria at the end of the second century, was originally a pagan philosopher. His date of birth is unknown. It is also unclear whether Alexandria or Athens was his homeland. Embracing Christianity, he willingly sought the instructions of his most prominent teachers; to this end, he traveled extensively to Greece, Italy, Egypt, Palestine and other regions of the East. Only one of these teachers (who, from a reference to Stromata, all seems to have been alive when he wrote) can be confidently identified, viz., of Pantenus, of which he speaks in terms of deep reverence, and whom he describes as the greatest of them all. Returning to Alexandria, he succeeded his master Pantanus at a catechistic school, probably on the latter, going on his missionary trip to the East, sometime around 189. He also became a Presbyterian of the Church, either then or a little later. He continued to teach with great distinction until 202, when the persecution of Severus forced him to leave Alexandria. At the beginning of Karakalla's reign we find it in Jerusalem, even then a large resort of Christian, and especially clerical, pilgrims. We also hear about his trip to Antioch, which was provided with a letter of recommendation by Alexander, the Bishop of Jerusalem. The closure of his career is shrouded in obscurity. He is believed to have died around 220 years old. Among his students were his outstanding successor at the Alexandria School, Origen, Alexander the Bishop of Jerusalem, and, according to Baronia, Combefisia and Bull, also Hippolyte. The above is positively the sum of what we know about Clement's story. His three great works, The Exhortation of Hiten (λόγος ὁ προτρεπτικός πρὸς Ἕλληνας), Instructor, or Παιδαγωγὸ-#962;), Various, or Stromata (Στρωματεῖς), are some of the most valuable remains of Christian antiquity, and the largest that belong to early. The exhortation of the Christian faith, which is the object of the victory of the Gentiles of the Christian faith, contains the full and withering effect of abhorrent promiscuity, gross impostorism and dirtyness of paganism. With clarity and rest of the argument, great seriousness and eloquence, Clement sets out, unlike truth, as taught in the inspired Scriptures, the true God, and especially the personal Christ, the living Word of God, the Savior of men. It is a complex and virtuoso work, rich in joyful classical allusion and quotation, breathing the spirit of philosophy and the Gospel, and replete with passages of power and beauty. Pyadagugus, or instructor, is addressed to those who have been saved from the darkness and pollution of paganism, and is an exhibition of Christian morality and manners, a guide to the formation and development of a Christian character, and for the life of Christian life. It consists of three books. It is the great purpose of all the work to establish in front of Christ's convert as the sole instructor, and to set out and enforce His commandments. In the first book, Clement exposes the man, function, means, methods and ends of the Instructor, who is the Word and Son of God; and lovingly dwells on His benevolence and philanthropy, his wisdom, loyalty, and righteousness. The second and third books establish the rules for regulating Christianity, in all respects, the circumstances and actions of life, which are the smallest in the details of clothing, food, drink, bathing, sleep, etc. But the code of Christian morality and mores (a kind of duty of man and guidance on good breeding combined) was highly needed by those whose habits and characters were formed under the humiliated and polluting influence of paganism; and who were bound and sought to shape their lives in accordance with the principles of the gospel, in the midst of all but the incredible promiscuity and luxury that society around was terminally tarnished. The revelations that Clement, with solemn rigor, and often with caustic wit, makes of prevailing voluptuousness and vice, form a very valuable contribution to our knowledge of that period. The full name of Stromata, according to Eusebious and Foia, was Titou Φλαυίου Κλήμεντος τῶν κατὰ τὴν ἀληθῆ φιλοσοφίαν γνωστικῶν ὑπονημημάτων στρωματεῖς 8 - Different collections of speculative (gnostic) notes by Titus Flavius Clement, bearing true philosophy. The purpose of the work, according to this name, is, in opposition to Gnosticism, to present materials for the construction of true gnosis, a Christian philosophy, based on faith, and to bring to this higher knowledge of those who, according to the discipline of Pyadag, have been trained for it. Initially, the work consisted of eight books. The eighth book is lost; what appears under this name clearly has no connection with the rest of Stromata. Various reports were given on the meaning of the distinctive word in the title (Στρωματεῖς); but everyone agrees that it points to the different content of its contents. And they're very different. They consist of speculations of Greek philosophers, heretics and those who cultivated true Christian gnosis, and quotations from the holy scripture. The latter claims to be the source from which the highest Christian knowledge should be drawn; as it was the one from which the microbes of truth in Plato and Greek philosophy were derived. He describes philosophy as the divinely orderly preparation of the Greeks for believing in Christ, as the law was for the Jews; and shows the need and value of literature and philosophical culture to achieve true Christian knowledge, in opposition to the numerous bodies among Christians who considered learning useless and dangerous. He proclaims himself eclectic, believing in the existence of fragments of truth in all systems that can be separated from errors; but stating that truth can only be found in unity and fullness in Christ, as it was from Him, that all his scattered microbes initially continued. The stromata is written carelessly, and even embarrassed; but the work is one of huge learning, and delivers materials that are most important to understanding the various contradictory systems that Christianity has been fighting. This was regarded so much as the great work of the author that, according to Theodore, Cassiodor and others, we learn that Clement received the name Στρωματεῖς (Stromatist). In all likelihood, the first part of it was given to the world around 194. The last time he reduces his chronology in the first book is the death of Commodus, which occurred in 192; from which Eusebius concludes that he wrote this work during the reign of the North, which ascended the imperial throne in 193 and ruled until 211. It is likely that all this was compiled by ere Clement left Alexandria in 202. The publication of the Teacher was preceded by a short time that Stromata, and the cohort was written shortly before the Teacher, as is clear from Clement's own statements. So multifaceted is erudition, so multifaceted are the quotations and references to authors in all departments, and all most of these works died that the works in question could only be written next to the extensive library - hardly anywhere but in close proximity to alexandria's famous library. They are a warehouse of curious ancient knowledge, a museum of fossil remains of beauties and monsters of the world of pagan antiquity, throughout all eras and stages of its history. Three compositions are really parts of one whole. The central link idea is that Logos is the Word - The Son of God; which in his first work he exposes a drawing of men from the superstitions and corruptions of paganism to faith; in the second, as teaching them on commandments and discipline; and in the latter, as holding them, that higher knowledge of God's things, to which only those who devote themselves diligently to spiritual, moral and intellectual culture can achieve. Before his eye is a great form of living personal Christ, a word that was with God, and who was God, but who became a man and lived among us. Of course, there are a lot of pseudoscience in everything, and frivolous and whimsical speculations. Who is this rich man who must be saved? (τις ὁ σωζόμενος πλούσιος;) it is the title of a practical treatise in which Clement shows, in opposition to those who interpreted the words of our Lord to the young ruler, as requiring renunciation of the worldly good, that the disposition of the soul is essential. Of Clement's other numerous works, of which only a few stray fragments have been preserved, the main books are eight of the Hypotyposis books, which consisted of the expositions of all the books of Scripture. Of these, we have some undoubted fragments. Admurations, or Comments on some of the Catholic messages, and the choice of prophetic Scripture, are compositions of the same nature as we can tell, as hypotheses, and are supposed to be some part of this work. Other lost works of Clement: - Treatise Clement, Stromatiista, about the Prophet Amos. Providence. Treatise on Easter. Angry. Discussion of the post. Exhortation of patience; or, to be newly baptized. Church canon; Or, against the Judaizers. Different conditions. Below are the titles of treatises that Clement calls written or about to be written by him, but otherwise we have no traces or mentions:-On the first principles; The prophecy; On the allegorical interpretation of members and attachments attributed to God; On angels; The devil; On the origin of the universe; On the unity and supremacy of the Church; In the offices of bishops, presbyters, deacons and widows; It's about the soul; On the Resurrection; On marriage; Incontinence; Against the eumy. Among Clement's works, a fragment entitled Epitoms of Theodota's Writings has been preserved, Eastern doctrine is most likely abbreviated excerpts made by Clement for his own use, and gives a significant insight into Gnosticism. Clement's quotations from Scripture are made from the Septuagint version, often inaccurately from memory, sometimes from a different text from what we possess, often with verbal devices; and it is not uncommon for different texts to be mixed together. Clement's work presents significant difficulties for the translator; and one of the main is the state of the text, which largely needs to be changed and corrected. To do this, there are abundant materials, in abundant abstracts and distractions, with various hands, put together in the edition of Min; where, however, corruption was most obvious, was allowed to remain in the text. Publishers owed Dr. V.L. Alexander for poetic translations of Clement's Hymns. (edit) - Milman, vol. i. pp. 28, 29, compressed. However, he cannot observe the immense importance of the facts that he chronicles. I felt that Pantinus and his school required a few words in my clarifications. Epiphia, Jor, xxxii. 6. Strom., Lib. i. c. v. - Eusebius, Hist. Eccl., vi. 6. - Ieron., Lib. de Viris Illustribus, c. 38; Ph., Biblio, 111. The reader is already familiar (Hermas, p. 12, note 9) with permissive canons by which bishops could pay tribute to their brothers, books suitable for reading, which they sent, authentic, not only by hand and seal, but also by a clerical envoy whose duty was (in Bingham's language) to go to the bishop's embassies, with his letters or messages to foreign churches; for in those days, because of persecution, the bishop did not so much send a letter to a foreign church as the hands of one of his clergy. From where Cyprian calls them writers. Antiquities, book iii. Cover. ii. 3. - Eusebius, Hist. Eccle., vi. 13; Fot. Beabl., 111. - Hist. Eccl., vi. 6. I am glad that our scholarly translator does nothing from Photius's statement that one of Clement's works (now lost) contained many things unworthy of his orthodoxy and piety; but it may be good to say that Fotius himself suggests that heretics have spoiled some of his writings, and that his original work is indicative of these very corruptions. Dupin believes that if Clement ever wrote such things, they crept into his works a lot from fragments of his early writings, while he was a simple platonist, mostly an investigator of Christianity. But his great reputation in the Catholic Church after his passing, enough to place his character far above all suspicions of him ever turned away from the faith of the Church. The church. ante nicene fathers volume 2 pdf

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