

Chapter 1 : The Septuagint, by H. St. J. Thackeray

The commentary, addressed to catechists, displays Cyril's breathtaking mastery of the full content of the Bible and his painstaking attention to detail as he offers practical teaching for the faithful on the cosmic story of God's salvation.

Whoever confesses acknowledges and has the Son has the Father also. Whoever confesses the Son has the Father also. But the person who accepts the Son has the Father, too. But if we say that we accept the Son, we have the Father. But whoever confesses the Son has the Father, too. He that confesseth the Son, confesseth also the Father. George Lamsa Translation of the Peshitta Whoever denies the Son, the same does not believe in the Father; but whoever acknowledges the Son, acknowledges the Father also. He that confesseth the Son hath the Father also. Miles Coverdale Bible Whosoever denyeth the sonne, the same hath not the father. Mace New Testament whosoever denieth the son, disowns the father: The one confessing the Son also has the Father. But anyone who confesses the Son has the Father also. The one who says he knows the Son has the Father also. He who confesses the Son has the Father also. The person who acknowledges the Son also has the Father. Whoso confesseth the Son, the Father also confesseth. He that confesseth the Son, hath, the Father also. Tyndale Bible Whosoever denyeth the sonne the same hath not the father. Updated Bible Version 1. He who acknowledges the Son has also the Father. The Wycliffe Bible So ech that denyeth the sone, hath not the fadir; but he that knowlechith the sone, hath also the fadir. This is the antichrist, the one who denies the Father and the Son. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

Chapter 2 : Catholic board votes to close French immersion school - The Globe and Mail

His lecture will discuss research on Cyril, the fifth-century bishop of Alexandria, and his commentaries on the Law of Moses. "The presentation will provide an introduction to Cyril, his world and his style of biblical interpretation," Blackburn said.

Previous to the last century, almost the entire stock of knowledge concerning ancient Palestine, including its races, laws, languages, history and manners, was obtained from Josephus and the Bible, with a few brief additional references given by Greek and Roman authors; knowledge concerning modern Palestine was limited to the reports of chance travelers. The change has been due largely to the compelling interest taken in sacred history and the "Holy Oracles. It has largely stimulated many of the investigations carried on in other lands. Much direct information concerning ancient Palestine, absolutely essential to the success of modern exploration in that land, has come through discoveries in other countries; but due in many cases to Biblical influence. All the most important Hebrew and Greek manuscripts and versions of the Bible and most of the Jewish Talmud and apocryphal and Wisdom books were found outside of Palestine. The pictures of its population, cities, fortresses and armies give a color and perspective to its ancient history far more vivid than can be found on any of its own contemporary monuments. So circa B. Later Egyptian Pharaohs give almost equally important knowledge concerning Palestine, while the Assyrian texts are even more direct. The black obelisk of Shalmaneser II 9th century catalogues and pictures the tribute received from Jehu; almost every king of the 8th century tells something of his relations with the rulers of Jerusalem or Damascus, throwing immense light on local politics, and the later Bah records give vividly the conditions previous to and during the exile, while the edict of Cyrus gives the very decree by virtue of which the Jews could return to their native land. Later discoveries, like the Code of Hammurabi at Susa , the Sendjirli and other Aramaic texts from Northern Syria , , and the Elephantine papyri, some of which are addressed to the "sons of Sanballat" and describe a temple in Egypt erected to Yahu Yahweh in the 5th century B. So the vast amounts of Greek papyri found recently in the Fayyum not only have preserved the "Logia" and "Lost Gospels" and fragments of Scripture texts, early Christian Egyptian ritual, etc. At this time, during the first three or four centuries the ancient sites and holy places were identified, giving some valuable information as to the topographical memories of the earlier church. By far the most valuable of these carefully prepared summaries of ancient Bible places, with their modern sites, and the distances between them, was the Onomasticon of Eusebius, as it was enlarged by Jerome, which attempted seriously the identification of some holy places, most of these being vitally important for the modern student of the Bible. While some of these identifications were "curiously incorrect" Bliss and the distances even at the best only approximate, yet few satisfactory additions were made to the list for 1, years; and it was certainly a splendid contribution to Palestinian topography, for the list as a whole has been confirmed by the scientific conclusions of recent investigators. The earliest traveler who has left a record of his journey into Palestine was Sinuhit, who, perhaps a century after Abraham, mentions a number of places known to us from the Bible and describes Canaan as a "land of figs and vines, A few other Egyptian visitors B. The record of early Christian travel begins with the Bordeaux Pilgrim A. A little local color and a few facts in regard to the plan of early churches and the persecution of Christians by Moslems constitute almost the sum total of value to be gathered from the multitude of pilgrims between the 6th and 12th centuries. In the 12th century John of Wurzburg gives a few geographical notes of value; Theoderich notices certain inscriptions and tombs, describes accurately the churches and hospitals he visits, with their pictures and decorations, and outlines intelligently the boundaries of Judea and the salient features of the mountains encompassing Jerusalem; the Abbot Daniel notices the wild beasts in the Jordan forests and the customs at church feasts, and his account is important because of the light it throws on conditions in Palestine just after its conquest by the Crusaders, while in the 13th century Burchard of Mt. Zion makes the earliest known medieval map of Palestine, mentions over Scripture sites, and shows unexpected interest in the plant and animal life of the country-but this practically exhausts the valuable information from Christian sources in these centuries. The Moslem pilgrims and writers from the 9th to the 15th centuries show far more regard to geographical

realities than the Christians. It is a Moslem, Istakhri, who in the 10th century makes the first effort at a systematic geography of Palestine, and in the 10th and 13th centuries, respectively, Muqaddasi, after 20 years of preparation, and Yaqut, in a "vast work," publish observations concerning climate, native customs, geographical divisions, etc. One of the best Moslem writers thinks the water of Lake Tiberias is not fit to drink because the city sewerage has ceased to flow into it, and Christian writers from the 7th century down to modern times continually mention the Jor and Dan as two fountains from which the Jordan rises, and continually report the most absurd stories about the Dead Sea and about its supernatural saltiness never noticing the salt mountain near by and the other simple causes explaining this phenomenon. In the 14th century Marino Sanuto gave a "most complete monograph" Ritter of Palestinian geography, his maps being really valuable, though, according to modern standards, quite inaccurate. The Jew, Estoi ben Moses ha-Phorhi, in this same century advanced beyond all Christian writers in a work of "real scientific knowledge" Bliss, in which he correctly identified Megiddo and other ancient sites, though the value of his work was not recognized for years. The great name of the 15th century is that of the Dominican, Father Felix Fabri, who in his large book, Wanderings in the Holy Land, was the first to notice monuments and ruins to which no Biblical traditions were attached Bliss, and who, within a decade of the discovery of America, described most vividly the dangers and miseries of the sea voyages of that era, and in most modern fashion narrated his adventures among the Saracens; yet notwithstanding the literary value of the book and his better method of arranging his materials, Fabri actually explained the saltiness of the Dead Sea as due to the sweat which flowed from the skin of the earth! In the 16th century travelers showed more interest in native customs, but the false traditional identification of sites was scarcely questioned; the route of travel was always the same, as it was absolutely impossible to get East of the Jordan, and even a short trip away from the caravan was dangerous. In the 17th century Michal Nau, for 30 years a missionary in Palestine, De la Roque and Hallifax showed a truly scientific veracity of observation and an increasing accuracy in the recording and verification of their notes, and Maundrell advanced beyond all his predecessors in noticing the antiquities on the seacoast, North of Beirut; but all of these, though possessing fine qualities as explorers, were forced to travel hastily and limit their study to a very narrow field. Era of Scientific Exploration. Period of Individual Enterprise: True scientific exploration opened with the 18th century, as men began to think of this as itself an important life-work and not merely as a short episode in a life devoted to more serious pursuits. Shaw carefully fitted himself as a specialist in natural history and physical geography, and scientifically reported a number of new facts, e. Bishop Pococke had been well trained, was free from the bondage of tradition, and did for the antiquities of Palestine what Maundrell had done for those of Syria, making a large number of successful identifications of sites and contributing much to the general knowledge of Palestine. Volney was a brilliant literary man, in full sympathy with the scientific spirit, who popularized results and made a considerable number of original researches, especially in the Lebanon. Seetzen and Burckhardt are called by Bliss "veritable pioneers in the exploration of the ruins of Eastern and Southern Palestine. The climax of the era of scientific observation, unassisted by learned societies, was reached by the American clergyman and teacher, Edward Robinson. He spent parts of two years in Palestine and and in published 3 volumes of Biblical Researches. He strictly employed the scientific method, and showed such rare insight that scarcely one of his conclusions has been found incorrect. His knowledge was as extensive as minute, and although he gave, in all, only five months of steady labor to the specific task of exploration, yet in that time he "reconstructed the map of Palestine" Bliss, and his conclusions henceforth "formed the ground work of modern research" Conder. All Judea, Galilee and Samaria were very well covered by him. He was the first to notice that the ruined building at Tell Chum was a synagogue; from the top of one hill he recognized seven Biblical sites which had been lost for at least 1, years; he identified correctly at least new sites, almost all being Biblical places. Post, Flora of Syria, Palestine, and Sinai, gave a needed popular resume of the manners, customs and folklore of the people, as these illustrated the Bible, and many books and articles since have added to this material. In the United States sent an expedition under Lieutenant Lynch to the Dead Sea, which ascertained the exact width, depth, currents, temperature, etc. From to De Vogue thoroughly examined the monuments of Central Syria and remained the sole authority on this section down to the American Archaeological Expedition of Tabler

scientifically described Jerusalem and its environs, and the districts lying between Jaffa and the Jordan, and between Jerusalem and Bethel. Guerin who studied Palestine during periods covering 23 years, though limited by lack of funds, covered topographically, with a minuteness never before attempted, almost the whole of Judea, Samaria and Galilee, gathering also many new records of monuments and inscriptions, the record of which was invaluable because many of these had been completely destroyed before the arrival of the next scientific party. A most sensational discovery was that of F. Klein in 1868, when he found at Dibon the huge basalt tablet set up by Mesha, king of Moab 9th century B. In style, thought and language this inscription greatly resembles the early Old Testament records. Scientific Cooperative Surface Exploration: With the foundation of the Palestine Exploration Fund the work of exploration took on an entirely new phase, since in this case, not a single individual, but a large company of specialists entered the work, having behind them sufficient funds for adequate investigation in each necessary line of research, and with the British War Office furnishing its expert Royal Engineers to assist the enterprise. Seir was accomplished under Professor Edward Hull; the natural history of the country was treated with great thoroughness by several specialists; Palmer and Drake in the dress of Syrian natives, without servants, risked the dangerous journey through the Desert of the Tih in order to locate so far as possible the route of the Exodus; Clermont-Ganneau, who had previously made the discovery of the Jewish placard from the Temple, forbidding strangers to enter the sacred enclosure, added greatly to archaeological knowledge by gathering and deciphering many ancient inscriptions, uncovering buried cemeteries, rock-cut tombs and other monuments. Conder did an equally important work, and as the head of the archaeological party could finally report 10, place-names as having been gathered, and new Bible sites successfully identified, while the boundaries of the tribes had been practically settled and many vitally important Bible locations for the first time fixed. The excavations in Jerusalem under the same auspices had meanwhile been carried out as planned. After an introductory examination by Sir Charles Wilson, including some little excavating, Sir Charles Warren and, later, Col. Conder made thorough excavations over a large area, sinking shafts and following ancient walls to a depth of ft. They uncovered the Temple-area from its countless tons of debris and traced its approximate outline; examined underground rock chambers; opened ancient streets; discovered many thousand specimens of pottery, glass, tools, etc. Smith, thus accomplishing an epoch-making work upon which all more recent explorers have safely rested-as Maudslay, in his masterly discovery and examination of the Great Scarp, and Guthe, who made fine additional discoveries at Ophel, as well as Warren and Conder in their work afterward, when they published plans of the whole city with its streets churches, mosques, etc. Perhaps, however, the greatest work of all done by this society was the Topographical Survey, accomplished for Judea and Samaria by Col. Conder, and for Galilee by Lord Kitchener, resulting in a great map of Western Palestine in 26 sheets, on a scale of an inch to the mile with several abridged additions, showing all previous identifications of ancient places. These maps, with the seven magnificent volumes of memoirs, etc. Altogether more advance was made during these 15 years from than in the 15 centuries before. Most Recent Results in Surface Exploration: The next ten years did not furnish as much new material from Palestine exploration, but in the Siloam Inscription compare 2 Kings Clay Trumbull rediscovered and properly described Kadesh-barnea, settling authoritatively its location and thus making it possible to fix previously obscure places mentioned in the account of the Exodus wanderings. Since continued investigations in small districts not adequately described previously have taken place, new additions to the zoological, botanical, geological and meteorological knowledge of Palestine have been frequent; studies of irrigation and the water-supply have been made, as well as investigations into the customs, proverbs, folklore, etc. This has been done perhaps chiefly by the Palestine Exploration Fund, but much by individuals and some by the newly organized excavation societies see below. The most surprising discoveries made by this method of surface exploration a method which can never become completely obsolete have been the finding at different times of the four Boundary Stones of Gezer, by Clermont-Ganneau, and, in 1871, of the very large mosaic at Madaba by Father Cleopas, librarian of the Greek Patriarch. The latter proved to be part of the pavement of a 6th-century basilica and is a "veritable map of Palestine," showing its chief cities, the boundaries of the tribes, and especially the city of Jerusalem with its walls, gates, chief buildings, including the Church of the Holy Sepulchre, and chief streets, notably one long straight street intersecting the city and

lined with colonnades. As Madeba lies near the foot of Mt. Nebo, it is thought the artist may have intended to represent ideally a modern 6th-cent. Huntington, Palestine and Its Transformation, have given fine studies illustrating the supreme importance of accurate topographical knowledge in order to understand correctly the Bible narratives and the social life and politics of the Hebrews. Era of Scientific Excavation. Though Renan was actually the first man to put a spade into the soil, yet his results were practically confined to Phoenicia. Nothing was more providential than this delay in beginning extensive excavations in Palestine, such as had been previously so profitably conducted in Egypt and elsewhere. The results could not have been interpreted even two years earlier, and even when these excavations were commenced, the only man living who could have understood what he found was the man who had been selected to do the work. Nearly two centuries before, a traveler in Palestine Th. Shaw had suggested the possibility of certain mounds "tells" being artificial compare Joshua 8: The greatest hour in the history of exploration in Palestine, and perhaps in any land, was that in which on a day in April, W. Flinders Petrie climbed up the side of Tell el-Chesy, situated on the edge of the Philistine plain, circa 30 miles Southwest of Jerusalem, and 17 miles Northeast from Gaza, and by examining its strata, which had been exposed by the stream cutting down its side, determined before sunset the fact, from pieces of pottery he had seen, that the site marked a city covering 1, years of history, the limits of occupation being probably B. This ability to date the several occupations of a site without any inscription to assist him was due to the chronological scale of styles of pottery which he had originated earlier and worked out positively for the Greek epochs at Naukratis a year or two before, and for the epochs preceding B. Given the surface date, depth of accumulation and rate of deposit as shown at Lachish, and a pretty sure estimate of the history of other sites was available. Not only was this pottery scale so brilliantly confirmed and elaborated at Tell el-Chesy that all excavators since have been able accurately to date the last settlement on a mound almost by walking over it; but by observations of the methods of stone dressing he was able to rectify many former guesses as to the age of buildings and to establish some valuable architectural signs of age. He proved that some of the walls at this site were built by "the same school of masons which built the Temple of Solomon," and also that the Ionic volute, which the Greeks borrowed from the Asiatics, went back in Palestine at least to the 10th century B. He also concluded, contrary to former belief, that this mound marked the site of Lachish Joshua Lachish was a great fortress of the ancient world. The Egyptian Pharaohs often mention it, and it is represented in a picture on an Assyrian monument under which is written, "Sennacherib It was strategically a strong position, the natural hill rising some 60 ft. The debris lay from ft. Petrie fixed the directions of the various walls, and settled the approximate dates of each city and of the imported pottery found in several of these. One of the most unexpected things was an iron knife dug up from a stratum indicating a period not far from the time when Israel must have entered Canaan, this being the earliest remnant of iron weapons ever found up to this date compare Joshua The next two years of scientific digging, admirably conducted by Dr. He excavated thoroughly one-third of the entire hill, moving nearly a million cubic feet of debris. He found that the wall of the oldest city was nearly 30 ft. The oldest city covered a space 1, ft. The oldest pottery had a richer color and higher polish than the later, and this art was indigenous, for at this level no Phoenician or Mycenaean styles were found. The late pre-Israelitish period B. In the "Jewish" period B.

Chapter 3 : St. Jerome: Introduction | Robbins Library Digital Projects

The Orthodox Research Institute has published an English translation of the first discourse of Cyril of Alexandria's Commentary on the Book of Exodus.

Importance The Greek version of the Old Testament commonly known as the Septuagint holds a unique place among translations. Its importance is many-sided. Its chief value lies in the fact that it is a version of a Hebrew text earlier by about a millennium than the earliest dated Hebrew manuscript extant AD , a version, in particular, prior to the formal rabbinical revision of the Hebrew which took place early in the 2nd century AD. It supplies the materials for the reconstruction of an older form of the Hebrew than the Massoretic Text reproduced in our modern Bibles. It was the first attempt to reproduce the Hebrew Scriptures in another tongue. It is one of the outstanding results of the breaking-down of international barriers by the conquests of Alexander the Great and the dissemination of the Greek language, which were fraught with such vital consequences for the history of religion. The cosmopolitan city which he founded in the Delta witnessed the first attempt to bridge the gulf between Jewish and Greek thought. The Jewish commercial settlers at Alexandria, forced by circumstances to abandon their language, clung tenaciously to their faith; and the translation of the Scriptures into their adopted language, produced to meet their own needs, had the further result of introducing the outside world to a knowledge of their history and religion. Then came the most momentous event in its history, the starting-point of a new life; the translation was taken over from the Jews by the Christian church. It was the Bible of most writers of the New Testament. Not only are the majority of their express citations from Scripture borrowed from it, but their writings contain numerous reminiscences of its language. Its words are household words to them. It laid for them the foundations of a new religious terminology. It was a potent weapon for missionary work, and, when versions of the Scriptures into other languages became necessary, it was in most cases the Septuagint and not the Hebrew from which they were made. Preeminent among these daughter versions was the Old Latin which preceded the Vulgate. The Septuagint was also the Bible of the early Greek Fathers, and helped to mold dogma; it furnished proof-texts to both parties in the Arian controversy. Its language gives it another strong claim to recognition. Uncouth and unclassical as much of it appears, we now know that this is not wholly due to the hampering effects of translation. The hundreds of contemporary papyrus records, letters, business and legal documents, etc. The version was made for the populace and written in large measure in the language of their everyday life. In his Grammar of the Septuagint Thackeray likewise wrote: University Press,], p. Thackeray is not denying the presence of Hebraisms in Septuagint Greek. He is only maintaining in general agreement with Deissmann that the Greek of the LXX is fundamentally the Koine Greek, and not so peculiar as to indicate that the Jews who produced this version spoke a kind of Jewish dialect of the Greek language as was thought by some. He attributes the substantial Hebraistic element in the LXX to the literal method of the translation, not a Jewish dialect. The legend in its oldest form restricts their labors to the Pentateuch but they were afterward credited with the translation of the whole Bible, and before the 4th century it had become customary to apply the title to the whole collection: **Traditional Origin** The traditional account of the translation of the Pentateuch is contained in the so-called letter of Aristeas. Editions of the Greek text are, P. Wendland, Teubner series, , and Thackeray in the App. Letter of Aristeas The writer professes to be a high official at the court of Ptolemy Philadelphus BC , a Greek interested in Jewish antiquities. Addressing his brother Philocrates he describes an embassy to Jerusalem on which he has recently been sent with another courtier Andreas. According to his narrative, Demetrius of Phalerum, a prominent figure in later Athenian history, who here appears as the royal librarian at Alexandria, convinced the king of the importance of securing for his library a translation of the Jewish Law. The king at the same time, to propitiate the nation from whom he was asking a favor, consented, on the suggestion of Aristeas, to liberate all Jewish slaves in Egypt. Copies follow of the letters which passed between Ptolemy and Eleazar, the high priest at Jerusalem. Ptolemy requests Eleazar to select and dispatch to Alexandria 72 elders, proficient in the Law, 6 from each tribe, to undertake the translation, the importance of the task requiring the services of a large number to secure an accurate version. Eleazar complies with the

request and the names of the selected translators are appended to his letter. The translators arrive at Alexandria, bringing a copy of the Law written in letters of gold on rolls of skins, and are honorably received by Ptolemy. Three days later Demetrius conducts them across the mole known as the Heptastadion to the island of Pharos, where, with all necessaries provided for their convenience, they complete their task, as by a miracle, in 72 days; we are expressly told that their work was the result of collaboration and comparison. The completed version was read by Demetrius to the Jewish community, who received it with enthusiasm and begged that a copy might be entrusted to their leaders; a solemn curse was pronounced on any who should venture to add to or subtract from or make any alteration in the translation. The whole version was then read aloud to the king who expressed his admiration and his surprise that Greek writers had remained in ignorance of its contents; he directed that the books should be preserved with scrupulous care. Evidence of Aristobulus and Philo To set beside this account we have two pre-Christian allusions in Jewish writings. Aristobulus, addressing a Ptolemy who has been identified as Philometor BC , repeats the statement that the Pentateuch was translated under Philadelphus at the instance of Demetrius Phalereus Eusebius, Praep. His account in one particular paves the way for later accretions; he hints at the inspiration of the translators and the miraculous agreement of their separate versions: Later Accretions Christian writers accepted the story without suspicion and amplified it. The following are their principal additions to the narrative, all clearly baseless fabrications. So Irenaeus, Clement of Alexandria, Augustine, the Chronicon Paschale and the Cohortatio ad Graecos wrongly attributed to Justin ; the author of the last work asserts that he had seen the cells and heard the tradition on the spot. So Epiphanius died AD , and later G. Syncellus, Julius Pollux and Zonaras. The translators were locked up in sky-lighted cells in pairs with attendants and shorthand writers; each pair was entrusted with one book, the books were then circulated, and 36 identical versions of the whole Bible, canonical and apocryphal books, were produced; Ptolemy wrote two letters, one asking for the original Scriptures, the second for translators. Jerome was the first to hold these later inventions up to ridicule, contrasting them with the older and more sober narrative. They indicate a growing oral tradition in Jewish circles at Alexandria. The origin of the legend of the miraculous consensus of the 70 translators has been reasonably sought in a passage in Exodus 24 LXX to which Epiphanius expressly refers. We there read of 70 elders of Israel, not heard of again, who with Aaron, Nadab and Abihu form a link between Moses and the people. After reciting the Book of the Covenant Moses ascends to the top of the mount; the 70, however, ascend but a little way and are bidden to worship from afar: Cave-dwellings in the island of Pharos probably account for the legend of the cells. The Greek books of Jeremiah and Ezekiel fall into two nearly equal parts, apparently the work of separate translators see VIII, 1, a, below ; while in Exodus, Leviticus and Psalms orthographical details indicate a similar division of the books for clerical purposes. There was, it seems, a primitive custom of transcribing each book on 2 separate rolls, and in the case of Jeremiah and Ezekiel the practice goes back to the time of translation JTS, IV, , ; IX, Criticism of the Aristeas Story Beside the later extravagances, the story of Aristeas appears comparatively rational. Yet it has long been recognized that much of it is unhistorical, in particular the professed date and nationality of the writer. Its claims to authenticity were demolished by Dr. Hody two centuries ago De bibliorum textibus originalibus, Oxon. Clearly the writer is not a Greek, but a Jew, whose aim is to glorify his race and to disseminate information about their sacred books. Yet the story is not wholly to be rejected, though it is difficult to disentangle truth from fiction. Date The letter was used by Josephus and probably known to Philo. How much earlier is it? But it is hard to believe that a fictitious story as he regards it to be could have gained credence within little more than half a century of the period to which it relates, and Wendland rightly rejects so ancient an origin. The following indications suggest a date about BC. Credibility The probable amount of truth in the story is ably discussed by Swete Intro, The following statements in the letter may be accepted: But the assertion that it owed its inception wholly to him and his librarian is incredible; it is known from other sources that Demetrius Phalereus did not fill the office of librarian under that monarch. The language is that of the people, not a literary style suitable to a work produced under royal patronage. The importation of Palestinian translators is likewise fictitious. Swete acutely observes that Aristeas, in stating that the translation was read to and welcomed by the Jewish community before being presented to the king, unconsciously reveals its true origin. It was no doubt produced to meet

their own needs by the large Jewish colony at Alexandria. Evidence of Prologue to Sirach. The interesting, though in places tantalizingly obscure, prologue to Ecclesiasticus throws light on the progress made with the translation of the remaining Scriptures before the end of the 2nd century BC. Euergetes I reigned for 25 years only. Others, in view of the superfluous preposition, suppose that the age of the translator is intended, but the cumbrous form of expression is not unparalleled. A recent explanation of the date Hart, Ecclesiasticus in Greek as the 38th year of Philadelphus which was also the 1st year of Euergetes I i. For some internal evidence as to the order in which the several books were translated see VIII, below. Transmission of the Septuagint Text. The main value of the Septuagint is its witness to an older Hebrew text than our own. But before we can reconstruct this Hebrew text we need to have a pure Greek text before us, and this we are at present far from possessing. The Greek text has had a long and complex history of its own. Used for centuries by both Jews and Christians it underwent corruption and interpolation, and, notwithstanding the multitude of materials for its restoration, the original text has yet to be recovered. We are much more certain of the ipsissima verba of the New Testament writers than of the original Alexandrian version of the Old Testament. This does not apply to all portions alike. The Greek Pentateuch, e. But everywhere we have to be on our guard against interpolations, sometimes extending to whole paragraphs. Not a verse is without its array of variant readings. Early Corruption of the Text Textual corruption began early, before the Christian era. We have seen indications of this in the letter of Aristeas III, 5, 9 above. Traces of corruption appear in Philo e. Similarly in the New Testament the author of Hebrews quotes One cause of this was the revision of the Hebrew text which took place about this time. No actual record of this revision exists, but it is beyond doubt that it originated in the rabbinical school, of which Rabbi Akiba was the chief representative, and which had its center at Jamnia in the years following the destruction of Jerusalem. The Jewish doctors, their temple in ruins, concentrated their attention on the settlement of the text of the Scriptures which remained to them. This school of eminent critics, precursors of the Massorettes, besides settling outstanding questions concerning the Canon, laid down strict rules for Biblical interpretation, and in all probability established an official text. Adoption of Septuagint by Christians But another cause widened still farther the distance between the texts of Jerusalem and Alexandria.

Chapter 4 : Cyril's story - Daily Times

Reference List Style (accompanies parenthetical references): Calvin, John. n.d. Commentaries on the Epistle of Paul the Apostle to the Romans. Translated and edited by John Owen.

Matthew was the writer, the Holy Ghost the dictator. The Syriac version prefixes the following title: The Gospel both is, and is called holy, because all the things which it contains are pre-eminently holy; viz. There is also an allusion to Daniel 9: The words, according to, denote that primarily and chiefly its author is the Holy Spirit, and in the second place S. According to denotes that the Gospel is one and the same, but was written in a fourfold manner by four Evangelists. Therefore the words indicate that the Gospel of S. Matthew is not another Gospel than that of SS. Mark, Luke, and John, but only that there was a different writer, and a different manner of writing the Gospel. It signifies that the Holy Ghost accommodated Himself to the nature and disposition of S. The Holy Ghost illuminated, stirred him up, and directed him, so as to write the things which he had partly witnessed himself, partly had heard from the other Apostles, and partly God had revealed to him, in such a way as should be in accordance with the method, order, style, diction, and genius of S. For there was no need of a fresh revelation from God for such things as Matthew already knew, by seeing or hearing them, but only of assistance and direction of the Holy Spirit, lest through forgetfulness, or any other human infirmity, he should err from the truth, even in the very slightest point, or write anything else, or in any different manner from what the Holy Spirit willed. Some are of opinion that this title was prefixed to his Gospel by S. Matthew himself, as were also the titles of S. John by those Evangelists. For thus the Prophets prefixed their names to their prophecies, as the Vision of Isaiah, the Vision of Obadiah. But it is far more probable that the titles of each of the Gospels were attached to them, not by the Evangelists themselves, but by the Church. The similarity of the titles is an indication that such was the case. The title of the Syriac Gospel, which I have already cited, makes it still more probable that it was so. And from hence you may gather an irrefragable argument for the authority of tradition, that Holy Scripture does not suffice for building up the true faith and morals of the Church, but that there is need likewise of Apostolic traditions. This is one of the false negations of the heretics. For tell me if you can, from whence you know that this is the Gospel of S. Matthew, and Canonical Scripture, and that the Gospels of Thomas, of Barnabas, and the Twelve Apostles, which were formerly in circulation, are not Canonical Scripture, except by the tradition and consent of the Church? For many books have false titles, and are inscribed with the names of other authors, as is plain by the works of SS. Augustine, Jerome, Cyprian, and other Fathers. In the same way some Gospels which were compiled by heretics, were inscribed with the names of SS. Bartholomew, Thomas, and Barnabas. By like art and deceit, they might have ascribed a false Gospel to S. Matthew, as in effect the Gnostics did, when they changed and corrupted S. In order, therefore, that we may be sure that this Gospel is rightly ascribed to S. Matthew, and still more, that the whole of it was really dictated by the Holy Ghost, there must needs be the declaration and definition of the Church, which severs it from Apocryphal writings, and pronounces it Canonical. For the sense in which we say that the Church confers authority upon the Scriptures is this, that she declares them to be given by God, and pronounces that they have been dictated by Him. But the Church has the Seal of God, even the Spirit Himself, who was promised, and has been given to her, that He may abide with her for ever. The Spirit recognizes His own handwriting. He it was who first dictated these four Gospels. And now He makes known to us, by the Church, that He did indite them. Matthew, who was called by Christ from the receipt of custom to the apostolate, was the first who wrote a Gospel. Blessed Peter Damian, in his sermon on S. Matthew, gives him this eulogium: To speak plainly, there is no one after Christ to whom, as it appears to me, the holy universal Church is more indebted. For this is the very cause of the life of the world, that the Gospel has shone upon us. Like a captain, he carried a standard for his followers, and by his example stirred them up to write. Cajetan and the Anabaptists are of opinion that S. But these may have been added by the Greek translator. Jerome and Augustine, Eusebius, and the rest of the ancients, unanimously affirm that Matthew wrote in Hebrew, and that he did so because he was asked by the Jews, when he was going away amongst the Gentiles, to leave them in writing what he had orally preached to them. This is asserted by S.

Chrysostom, in his first Homily. Jerome declares that he had seen S. This Hebrew text is now, however, lost. For what Sebastian Munster, an unfrocked renegade, has offered to us, as though he had received it from the Jews, is suspected to have been written, or else falsified, by heretics or Jewish traitors, and has besides an offensive odour of spuriousness. Matthew wrote a Gospel in Hebrew, at the bidding of the Apostles, says S. This was in the year 37 after the birth of Christ, the fourth from the Passion. So that the opinion of Baronius is not so probable that Matthew wrote in A. Still less probable is what S. Peter and Paul were preaching at Rome. Peter did not come to Rome before the second year of the Emperor Claudius, and S. Paul not before the third year of Nero. Whence it would follow that S. This was done either by S. James, or by some such person. Among others this is asserted by Sixtus Senensis. But Anastasius Sinaita says that Luke and Paul were the translators. The Syriac version of S. Matthew was certainly translated not from the Hebrew, but the Greek. Jerome also, when by the command of Pope Damasus, he corrected the Latin translation of the four Gospels, made S. Matthew conform to the Greek rather than the Hebrew, as he tells us in his preface to the Gospels. I may observe in passing that when S. Jerome, at the bidding of Damasus, translated the Old Testament out of Hebrew into Latin, he did not translate afresh the New Testament, but brought the existing translation into accordance with the Greek original. So that the translator of the New Testament was not S. Jerome, but some one much earlier, though far from being a good Latinist, as is plain to every reader. Jerome says, that when S. Matthew wrote his Gospel in Hebrew, he appears to have followed the Hebrew original in his citations from the Old Testament. But the Greek translator has preferred to cite them from the Septuagint, as better known to the Gentiles. Matthew wrote in pure Hebrew, such as that of Moses and the Prophets, or in the corrupt Hebrew current after the Babylonish captivity, usually called Syriac, is not plain. It is certain that the Jews in the time of Christ did not speak pure Hebrew. Syriac was their vernacular. It is very evident that the rest of the New Testament was translated from Greek into Syriac, and the same person apparently translated all the books. The Hebrew words quoted in the Greek text differ from the Syriac words used in the Syriac version now extant. Instead of the Hebrew Cephas, the Syriac has Kypho. Athanasius and Damascene, Theodoret, S. Ephrem, who lived either in Syria, or else in Egypt, make no mention of it. I may add that the Version has several things which are little pleasing to learned men. This translator appears to have lived subsequently to the Fathers just named. He has this good point about him, however, that he was a Catholic opposed to heretics. As regards divisions, the Gospel of S. Matthew has been variously divided, and parted into sections. By the ancient Latin Church, according to S. Hilary, it was divided into 33 Canons: By the later Latins it is divided into 28 chapters. By the Greeks, according to Euthymius, it was divided into 68 chapters; according to Suidas into 68 titles, and chapters. Matthew is pre-eminent amongst the Evangelists in the following respects: Matthew was the Apostle of Ethiopia, and the victim of virginity. He was slain by King Hirtacus, because he was not willing that Iphigenia, the daughter of the King of Ethiopia, who had consecrated her virginity to God, should be given him to wife. Matthew, who was perfectly conversant with business affairs, for he was over the tribute, was converted to Christ, not by seeing His miracles, not by hearing His preaching, says S. I may add, that after this he never left Christ, but was a beholder and a witness of His miracles, an imitator of His life, a companion of His journeys and labours a partaker of His cares and griefs, and thus was conversant with Him during the whole period of His earthly ministry. Matthew means in Hebrew, given, as Origen and Isidore say, or a gift, as Pagninus thinks, from matthan, a gift. Gregory makes the following remarks about him: But when he was taken out of the earth, he possessed the strength of iron. For by his tongue, and by the dispensation of the Gospel committed to him, the Lord, as by a most sharp sword, transfixing the hearts of unbelievers.

Chapter 5 : Topical Bible: Palestine Exploration

To write a commentary, write about your observations and analysis of the text you read. You should craft a clear and specific thesis statement about the novel, poem, or play you are evaluating. Your thesis statement should explain your stance or argument about the text.

These words ought not to be in italics, as though they were not in the original: Copyright Statement These files are a derivative of an electronic edition prepared from text scanned by Woodside Bible Fellowship. This expanded edition of the Jameison-Faussett-Brown Commentary is in the public domain and may be freely used and distributed. Bibliography Jamieson, Robert, D. Because the Son reveals the Father John 1: Our only approach to the Father is by the Son John Confession of Christ before men is a prerequisite for confession by Christ before the Father Matthew Copyright Statement The text of this work is public domain. Bibliography Vincent, Marvin R. Whosoever denieth the eternal Son of God, he hath not communion with the Father; but he that truly and believingly acknowledgeth the Son, hath communion with the Father also. Copyright Statement These files are public domain and are a derivative of an electronic edition that is available on the Christian Classics Ethereal Library Website. Copyright Statement These files are public domain. Bibliography Abbott, John S. Greek Testament Critical Exegetical Commentary As nearly the whole of this Epistle, so especially such an assertion as this, formed a battle-field for the old rationalists. Some of the early Commentators and Fathers imagining that Jewish error was indicated by the denying that Jesus is the Christ, the idea has been again taken up by Semler, al. While some, as Beza, Calov. In whatever sense this denial is to be taken,â€”the Apostle speaks merely of the fact, as known to the readers;â€”at all events there is involved in it a denial of the Son of God; because it is only as the incarnate Son of God ch. And in the denial of the Son is involved necessarily the denial of the Father, since the Father cannot be known without the Son, and the Father cannot be perceived, believed on, loved, by any man, without the Son, or otherwise than through the Son, i. So that in St. The middle link of the chain, the denial of the Son of God, shews how the denial of the Father is of necessity involved in the denial of Christ. And the cogency of this proof is made yet more stringent by another equally unavoidable process of argument. The antichristian false doctrine consists mainly in a negation, in the denying of the fundamental Christian truth, that Jesus is the Christ. But in this is involved the denial of the essence of the Son as well as of the Father, and again in this denial is involved the losing, the virtual not having of the Son and of the Father. In the sense of St. John, we may say, taking the first and last steps of his argument and leaving out the intervening ones: He who denieth that Jesus is the Christ, hath not the Father. And this necessary connexion between denying and not having, is perfectly clear, the moment we understand the ethical character, the living realism, of St. As 1 John 2: In such a connexion, the confession of the truth is as essential on the one side, as the denial on the other. Each is the necessary manifestation of the belief or unbelief hidden in the heart. Text Courtesy of BibleSupport.

Chapter 6 : Kirill of Turov - Wikipedia

This video lesson describes how to write effective commentary in a literary essay.

Take the Saints Trivia Quiz now! These were prophetic words for Cyril was to be hounded by enemies and heretics for most of his life, and although they could exile him from his diocese he never left his beloved Church. In between he was the victim of many of the power struggles that took place. Historians estimate he was born about and that he was brought up in Jerusalem. He speaks about the appearance of the sites of the Nativity and Holy Sepulchre before they were "improved" by human hands as if he were a witness. All we know of his family were that his parents were probably Christians and he seemed to care for them a great deal. He exhorted catechumens to honor parents "for however much we may repay them, yet we can never be to them what they as parents have been to us. He speaks as one who belonged to a group called the Solitaries. These were men who lived in their own houses in the cities but practiced a life of complete chastity, ascetism, and service. After being ordained a deacon and then a priest, his bishop Saint Maximus respected him enough to put him in charge of the instruction of catechumens. When speaking of so many mysteries, Cyril anticipated the question, "But some one will say, If the Divine substance is incomprehensible, why then do you discourse of these things? So then, because I cannot drink up all the river, am I not even to take in moderation what is expedient for me? Because with eyes so constituted as mine I cannot take in all the sun, am I not even to look upon it enough to satisfy my wants? Or again, because I have entered into a great garden, and cannot eat all the supply of fruits, would you have me go away altogether hungry?.. I am attempting now to glorify the Lord, but not to describe him, knowing nevertheless that I shall fall short of glorifying God worthily, yet deeming it a work of piety even to attempt it at all. Because he was supported by the Arian bishop of Caesarea, Acacius, the orthodox criticized the appointment and the Arians thought they had a friend. Both factions were wrong, but Cyril wound up in the middle. When a famine hit Jerusalem, the poor turned to Cyril for help. Cyril, seeing the poor starving to death and having no money, sold some of the goods of the churches. This was something that other saints including Ambrose and Augustine had done and it probably saved many lives. There were rumors, however, that some of the vestments wound up as clothing for actors. Actually, the initial cause of the falling out between Acacius and Cyril was territory not beliefs. As bishop of Caesarea, Acacia had authority over all the bishops of Palestine. Cyril argued that his authority did not include Jerusalem because Jerusalem was an "apostolic see" -- one of the original sees set up by the apostles. When Cyril did not appear at councils that Acacius called, Acacius accused him of selling church goods to raise money and had him banished. Cyril stayed in Tarsus while waiting for an appeal. Constantius called a council where the appeal was supposed to take place. The council consisted of orthodox, Arians, and semi-Arian bishops. When Acacius and his faction saw that Cyril and other exiled orthodox bishops were attending, they demanded that the persecuted bishops leave. Acacius walked out when the demand was not met. Acacius returned but left again for good when his creed was rejected -- and refused to come back even to give testimony against his enemy Cyril. The result of the council was the Acacius and the other Arian bishops were condemned. This brought about a new synod run by Acacius who now had him banished again on the basis of what some bishops of Tarsus had done while Cyril was there. This exile lasted until Julian became emperor and recalled all exiled bishops, orthodox or Arian. Some said this was to exacerbate tension in the Church and increase his imperial power. So Cyril returned to Jerusalem. When Acacius died, each faction nominated their own replacement for Caesarea. Eleven years later, Cyril was allowed to go back to find a Jerusalem destroyed by heresy and strife. He was never able to put things completely right. He did attend the Council at Constantinople in where the Nicene Creed and orthodoxy triumphed and Arianism was finally condemned. Cyril received justice at the same Council who cleared him of all previous rumors and commended him for fighting "a good fight in various places against the Arians.

Chapter 7 : World Wide Study Bible – Micah - Christian Classics Ethereal Library

At a Battle Circuit #6 Tournament, during a Match between Rayray and Flux, Chris Matrix busted out his Anime style Japanese Commentary. Shouts to Spooky for his dedicated stream.

A blog dedicated to finding meaning in the readings appointed for Sunday in the Episcopal Church. Including resources for going deeper in bible study. Finding the Lessons I try to post well in advance of the upcoming Sunday. You will want to scroll down to find the bible study for the lessons closest to the upcoming Sunday. The blog will be labeled with proper, liturgical date, and calendar date. You can open the monthly calendar to the left and find the readings in order. You can also search below by entering the liturgical date, scripture, or proper. This will pull up all previous posts. Search This Blog by Proper and Year ie: We ask this through Christ, with whom you have raised us up in baptism, the Lord who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Some Thoughts on John 6: As I go a little deeper with the bread of life texts I was fascinated by the history of scholarship and theology on this text. Raymond Brown has a lovely paragraph in the beginning of his exegesis on this passage that is worth repeating for you history buffs. Some of the early Church Fathers, like Clement of Alexandria, Origen, and Eusebius, understood the whole discourse vss. In the heart of the patristic period, Chrysostom, Gregory of Nyssa, the Cyrils of Jerusalem and of Alexandria gave a preponderance to the Eucharistic theory. Skipping to the Reformation, we find that many of the reformers did not accept the Eucharistic interpretation, but then neither did the Catholic champion Cajetan. It speaks to us of who the incarnation is and how we recognize him; and it speaks to us of the sacrament itself. It is a service where people are invited to examine their lives, repent of sin, and seek to be in love and charity with all people. Jesus is the bread of life. His promise is a promise for a world hungry for life and thirsty for salvation. Those who follow him and partake as family are never lost to him. Jesus as bread of life, manna from heaven, the incarnation, is part of the reordering and recreating of the cosmic order. Fundamental to all of this is forgiveness. It means giving, not holding oneself back and holding something against people. Let it go, embrace them; God embraced us. But sometimes illusions are an inevitable part of our human situation and ones that we get around not by eradicating them but by compensating for them. As a circular letter meant for more than one community we might remind ourselves that it is good to hear and it might just be meant for us. Paul says we have to speak the truth to one another. We must be honest with one another and in doing this work we are then true members together in the community. We should never ask that people hold back their honest selves from us. And, we should work to be honest with others. This is a key quality to the kingdom of God and the vision for Christian community. This is not license though to be mean. This truth telling is not license to hurt other people. It is not the freedom to get in another person's face and tell them like it is. It is not freedom to hate or be angered against another person. You are to instead build people up, to speak words of grace, and to make sure they hear you speak of them and to them in this manner. I have actually heard people say that kindness is not a biblical value. You are to be kind to one another, tenderhearted, and forgiving. This is the nature of Christ and when you are these to other people you are yourselves images of the Christ and much fruit will be born in the world because of your witness. This is what it means to be imitators of God. To be a beloved Child of God is to live in love and to give your life for those who would harm you. You are to give your life and give up your mean spirited, hate speech, your ugliness, your anger and hostility, and your demeaning of other people if you are to be a child of God. No matter how just you believe your cause to be - God will not have beloved followers who do not imitate these qualities of Christ himself. If we are to be with God and be imitators of God then we are must be about this work in the world too. David would not punish Amnon because he was his firstborn, leading Absalom to avenge his half-sister by killing Amnon himself. If he could have given his own life to make the boy alive again, he would have given it. As later history was to prove, it takes a God. Absalom, from Beyond Words. I will not repeat myself here. Once again desire leads to rivalry and violence. Our passage this week picks up after Amnon took Tamar by force, and after years of built up sibling rivalry between men Absalom then kills Amnon. Girard offers an explanation that this desire is rooted in the human psyche. It is metaphysical and

repeats itself throughout human history. It is present in the succession narrative as it is in literature as it is in history. Bathsheba is only a pretext, an object, something that is a means to an end. We participate in repeating the damage as we clearly see visible in the metoo movement because we fool ourselves into believing it is love, or that the object will satiate the hunger. Girard reflects on this theme and writes: The disappointment is entirely metaphysical The story of Absalom is greater still though. Absalom not only desires Tamar, he desires the kingship. He sets himself up as a duplicate of David. The death of Absalom is not the only instance in the Succession Narrative where this mechanism is shown at work. Just as in the case of desire, where we found no less than four instances that showed how important this theme was for the text, so we have more examples of the same mechanism of collective violence. Because in many ways Absalom himself is set up as a double to king David, it is a personal death. Quite literally what we see is the memetic violence of Cain and Abel repeated throughout the Davidic succession narrative. Does God need this kind of defending? There might be times when things get scary. We got trouble in the northern kingdom. Elijah is telling them judgment is coming. We have the great western shoot out style dueling prophets on Mount Carmel. The prophets are murdered. All is fire, like a scene out of a classic rock song. People behave, God has shown his power, Baal followers are out. Then Jezebel is a little upset and exiles Elijah and throws down a few death threats on the way. After all of this Elijah is a bit sick and tired. He did a lot of work and the people still rejected God, and him. Elijah is the only faithful one left. Like Job or Moses, he is summoned. God brings him up to the mountain and speaks to him not in the whirlwind but in the quiet still voice. Walter Brueggeman invites you to consider the following: Who threw the mantle over you, and what did they expect of you, and how are you doing? Over whom have you thrown a mantle of empowerment and expectation? Because the matter of apostolic succession is not just with bishops and priests. The matter of apostolic succession concerns the whole body of believers, and it is an intergenerational thing in which we are always casting the mantle on somebody else. God speaks to him, through him, and sends him on dangerous errands. Sometimes he is alone, sometimes he has company. He is faithful but as this passage reveals it is a hard life. Even now, in the midst of this text we know that the mantle is about to fall upon Elisha. What is God inviting you to do and where to go? Who is God inviting you to place a mantle of call upon?

Chapter 8 : Hitchhiking The Word: Proper 14B/Ordinary 19B/Pentecost 12 August 12,

Adam Clarke Commentary. Whosoever denieth the Son - He who denies Jesus to be the Son of God, and consequently the Christ or Messiah, he hath not the Father - he can have no birth from above, he cannot be enrolled among the children of God, because none can be a child of God but by faith in Christ Jesus.

He had an excellent command of Greek and his literary achievements surpass those of any other Russian man of letters of that era. First of all, there is the problem with the historically verifiable existence of Kirill of Turov; the questions as to whether he ever existed and who he might have been have not been answered definitively. Biographic details [edit] Biographic details are scant and because none come from sources contemporary with Kirill, many are debated. All we have in terms of his biography is a short Synaxarion Life: Life of Kirill of Turov 28 April which was written no earlier than the mid-century. This terse formulaic composition draws heavily on the hagiographic conventions and yields very few historical details. He was born in a thriving town of Turov, the son of wealthy parents. He was characterized by extreme piety at a young age and he entered a monastery still a young man. In the monastery he was respected for his asceticism and his learned interpretation of biblical texts. He is said to be the consecrated bishop of Turov in the 10th century. With the support of the Metropolitan in he became involved in deposing Fedor, who occupied the bishopric of Rostov. Usually he is thought to have died in 1050. According to an alternative line of thought, he became a bishop after 1050, remaining a monk throughout the period of the 10th and 11th centuries. The dates had been commonly accepted but among notable scholars, Simon Franklin vigorously disputes them. Even though Kirill came to be known as the Bishop of Turov his works deal most extensively with a theme of monasticism. The medieval habit of anonymity and pseudonymity further complicates the process of attribution. Hypothetically, each work can be allocated to one of several real Kirills and Cyrils: Cyril of Jerusalem ca. 385. There are also numerous Kirills who may have been active but were not recorded by chroniclers and hagiographers. Matters are further complicated by the fact, that these labels appear to have been used interchangeably as Simon Franklin points out. These works constitute what came to be known as Corpus Cyrillianum which at its core has only eleven works which are agreed by the majority to be by Kirill of Turov. This is a 19th-century consensus which is generally assumed but continuously questioned. In manuscript sources, there are 23 prayers attributed to Kirill, as well as an additional nine unattributed prayers that are regularly copied together as a group. The prayers form a seven-day liturgical cycle. His homilies are also a cycle based on the ecclesiastical calendar from Palm Sunday to the Sunday before Pentecost. His allegorical commentaries are directed at a monastic audience. As a scholar of Kyrill, C. MacRobert summarizes the state of scholarship: The attempt to establish a canon of his liturgical works may ultimately be vain: The Kirillic genres themselves are deliberately constructed so as to give an impression of timelessness and universality. I beg you, do not spurn me like a dog, but remember me even here in your prayers, and there throw me scraps from that holy table, and may all Christians be judged worthy of that life, through Jesus Christ our Lord, to whom glory with the Father and with the Holy Spirit, now and ever. But we are poor in word and dim in mind, and we lack the fire of the Holy Spirit to compose words to benefit the soul. Yet, for the love of the brethren that are with me, I shall say a few words concerning the renewal of the resurrection of Christ. Consequently, in creating their native tradition, Kievan writers drew on the "tradition one of whose higher aesthetic virtues was traditionalism itself". In content it relies heavily on quotes from the Holy Texts. Simon Franklin in his most current English translation of the sermons numbers about biblical quotation and allusions. They are works by early Christian and Byzantine churchmen that would have been available to Kirill in Slavonic translations: Churches named after St. Cyril [edit] There are several Belarusian Orthodox churches named after St. Cyril in Belarus, including, among others:

Chapter 9 : How to Write a Commentary: 12 Steps (with Pictures) - wikiHow

Matthew Henry Commentary on the Whole Bible (Complete) Share Tweet Save Originally written in , Matthew Henry's six volume Complete Commentary provides an exhaustive look at every verse in the Bible.

Jerome feast day September 30 Jerome ca. By the s, after some sort of breach with his family, he left for the East, studying Greek writers in Constantinople and Antioch, still reading widely in pagan and Christian literature but also living for some years as an ascetic in the Syrian desert near Chalcis, where he also began to study Hebrew. He was ordained a priest at Antioch in , then returned to Rome to serve as secretary to Pope Damasus, where his work as a biblical scholar began in earnest, and where he participated in and championed the Eastern Christian lifestyle of celibacy and semi-monastism that was finding favor among some wealthy Romans, especially women, with several of whom Jerome formed spiritual friendships. His fervent support of the celibate life and his acerbic satires on corruption and decadence in Roman society won him many enemies, however, and the clerical establishment effectively expelled him from the city in after the death of his patron Damasus. Jerome once more set out for the East, visiting monasteries and scholars in Egypt and Palestine in the company of two close friends and pupils: Paula administered and funded the whole community until her death in , when her responsibility passed to Eustochium. His translations of the voluminous exegetical writings of the Greek Origen, and his own commentaries on the scriptures, in which he concentrates unlike his fellow "doctors" on elucidating the literal meaning of the text, would have been sufficient in themselves to secure for Jerome a place of honor in medieval Christian tradition, and every library of standing possessed a set of the commentaries of "Jeronimus," or "Hieronymus," as he appears in the medieval catalogues. They are usually referred to by their incipits or opening words, Hieronymus noster and Plerosque nimirum, although each was attributed spuriously in medieval manuscripts to respectable ancient authors. For example, they omit almost all traces of his long-lasting intimacy with Paula and Eustochium, mentioning them only in passing as recipients of this or that letter. Moreover, the vitae represent Jerome as spending only one period of his life in Rome, that of his early education in grammar and rhetoric, living like a monk there, and being widely imitated for his virtues and celibacy; after only three years, he becomes, anachronistically, a cardinal priest in Plerosque nimirum or is about to be elected pope in Hieronymus noster. At this point, either the Arian heresy in Plerosque nimirum or the plotting insidiae of some gluttonous priests in Hieronymus noster causes him to leave Rome and journey to the East to begin his lifelong settled monastic existence in Bethlehem where he embarks on his great work of translating and commenting on the scriptures. Thus the two Roman periods, and likewise the two Eastern sojourns, are each telescoped into one, which avoids the possible implication that Jerome, having once left Rome for the solitude and purity of the desert, subsequently was induced by the prospect of high office in the church to return to Rome and abandon his desert life of ascetic contemplation and prayer. Its inclusion in the vita is apparently a rather desperate attempt to provide the putative saint with a memorable miracle. But, as Eugene F. These audaciously fictitious letters were highly successful, to judge by the hundreds of Latin manuscript copies and the large number of vernacular versions. The miracles of Jerome are in some respects typical of the prodigious body of narrative literature, including collections of sermon exempla, produced during the thirteenth and fourteenth centuries, in which the doctrine of Purgatory and its attendant fears are dramatized for the benefit of an impressionable public. For while Jerome is acknowledged in his vitae as a learned master of languages, his dream-inspired conversion from the love of pagan, secular literature and philosophy appealed to those who were influenced by the teachings of the more radical Franciscans and hostile to the reviving classicism of the quattrocento, as well as to the learned tradition of scholastic theology. For example, Jerome is given special attention in the Revelaciones or visions of St. Bridget Birgitta of Sweden c. In some privileged late medieval circles, where religious men and women were mingling with a measure of freedom for devotional and instructional purposes, the relationships of early saints such as Jerome and the widow Paula perhaps provided an inspirational model for later similar pairings, and one that implicitly endorsed not only the education of women but also the act of translating sacred texts into the vernacular. Winter was one of the first generation of monks of the Bridgettine abbey of Syon on the north

bank of the River Thames a few miles west of London. Monasteries founded under the auspices of St. Bridget of Sweden c. In addition to the traditional monastic practices of continuous liturgical observance, private prayer and meditation, and chaste living, the Bridgettines also placed unusual emphasis on reading and study. As a result, and doubtless because of its large royal endowment of funds, Syon, along with the Sheen Charterhouse, was to become an important center of book collection, production, and dissemination, and the Syon library was destined to be one of the largest English medieval library collections, the catalogue of which still survives, along with not a few of its books. According to the Syon catalogue, he also appears to have composed commentaries on certain well-known antiphons of the Virgin Mary. As a foundation of the king, for example, the abbey was of special interest to the royal family, and, particularly in its early days, to the widowed Margaret, duchess of Clarence. Her second husband, Thomas, duke of Clarence, brother of King Henry V, was killed in the French wars in her first husband, John Beaufort, by whom she had six children before he died in , was half-brother to Henry IV and brother to the powerful bishop of Winchester, Henry Beaufort. Winter became ill around or , when Margaret, praising his zeal as a monk and his spiritual service to her, petitioned the pope for him to be allowed to transfer to a monastery with a less demanding regime, but whether he ever did so or whether their relationship continued, is still not known. He died in , eight years after the duchess herself. In his interesting dedicatory Prologue, Winter explains how the duchess, and others who he hopes will obtain copies of the life of Jerome, are to use it to their "goostly profyete" lines The metaphor of the Christian life as a school in which we study the way to salvation had been a part of monastic tradition since the introduction of St. Bridget , to form a twentieth chapter. If the lion story were part of the original Winter text, it would be logical to expect it to have survived as part of chapter 1 of the Life, as in the Latin vita by Pseudo-Sebastian, and not appended awkwardly to the posthumous miracle collection. It makes more sense to assume that the reason why all but one of the surviving copies lack the lion story is that it was excluded by Winter himself from the outset. And with good reason, since it is quite alien to the portrait of the saint that Winter created. One of the effects of the animal tale, as we observed earlier, is to provide a more balanced portrait of Jerome as a kind old sage in communion with nature, the saintly abbot of a rural monastery, coping with an assortment of mundane problems, including wounded or stolen animals, monks distraught over the daily wood supply, crafty merchants, and the need for oil. And in all these chapitrys, we may see the greet worthynesse and holynesse of hym that was bothe a disciple and a mayster in this scoole, Saynt Jerom, hou holy and strayte he was in lyvyng, and hou myghty and mervaylous aftir his deth, and hou profitable hit is to do aftir hym, to trust hym, and to do hym servyse. Reference is made in the notes to variant readings in the three other manuscript copies and an early printed edition. Following are brief descriptions of the five extant copies. Other surviving portions of the manuscript, rebound in its now separate parts in the early nineteenth century, are: Although still valuable until recently as the only modern edition of the whole work, it is now superseded by that of Richard Hamer and Vida Russell. Otherwise it is very similar to the St. We have not collated Lambeth thoroughly with the other texts only two or three of the more distinctive variants from chapter 1 are listed separately in our notes and readers are referred to the edition by Hamer and Russell, which is based on Lambeth 72 and provides a fuller textual apparatus than the present edition. It remains uncertain if the manuscript itself represents a unique text, whose scribe may be the interpolator, or if it is the sole survivor of a more complex textual tradition. Wynkyn de Worde, c. The British Library copy catalogue number IA 50 seems to be the only extant copy. The table of chapters begins abruptly at the top of the first folio. The volume comprises twenty-nine unpaginated leaves, with three quires numbered ABC of eight folios each signed on the first four leaves of each quire , and a fourth quire D in five signed on i-iii. He writes a fluent, lucid, and rhythmic prose, alternating quite lengthy complex sentences with short direct statements linked by simple coordinates, such as and and but, with a tendency to use repetition artfully and melodically. A glance through our glosses reveals that he uses few words that are obsolete today. A potentially confusing feature is the consistent dropping of final -n in the past participle of verbs, even where it is retained today e. This parallels the equally consistent absence of the final -n commonly found in the infinitive and present plural of verbs in Midland English. Stylistically, however, the translator is less sophisticated than Winter, and more closely dependent on his Latin source, but for the most part his translation is fluent and idiomatic, only occasionally

marred by stiffly Latinate phrasing, as in enjoyed.