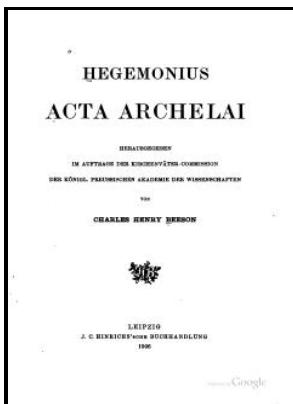


Hegemonius: Acta Archelai

J. C. Hinrichs - 4/438



Description: -

- ManichaeismHegemonius: Acta Archelai

- NASA SP -- 207.

Griechischen christlichen Schriftsteller der ersten drei Jahrhunderte --

Bd. 16..

Die griechischen christlichen Schriftsteller der ersten drei

Jahrhunderte, Bd. 16Hegemonius: Acta Archelai

Notes: Latin translation - known as Acta Archelai - of a Greek work by Hegemonius which purports to be a relation by one Archelaus, bishop of Caschara in Mesopotamia, of a disputation between himself and Mani, the founder of Manichaeism. The fragments of the original are included.

This edition was published in 1906



Filesize: 14.18 MB

Tags: #Frontiers #of #Faith: #The #Christian #Encounter #With #Manichaeism #in #the #Acts #of #...

Hegemonius: Acta Archelai : Hegemonius : Free Download, Borrow, and Streaming : Internet Archive

This book was quoted directly, and expanded on by Mani, becoming one of the original six Syriac writings of the Manichaean Church. He holds also that God has no part with the world itself, and finds no pleasure in it, by reason of its having been made a spoil of from the first by the princes, and on account of the ill that rose on it.

Hegemonius: Acta Archelai,

Histoire critique de Manichée et du Manichéisme.

Hegemonius: Acta Archelai,

The path that souls take back to the World of Light; corresponds to the. But now, tell us what you have got to advance. Afšār Šīrāzī, Mānī wa dīn-e ū, Tehran, 1335 Š.

The Date of the Canonical Gospel of Luke

Peter and Paul, Passion of, the title of two apocrypha: 1 a late not before 5th cent.

Description: Acta contra Fortunatum Manichaeum

The ancient manuscript contained a text describing the life of Mani.

Acta Archelai

In every language and region that Manichaeism spread to, these same deities reappear, whether it is in the original Syriac quoted by Theodor bar-Konai, or the Latin terminology given by Saint Augustine from Mani's , or the Persian and Chinese translations found as Manichaeism spread eastward. Archelaus said: If it is at all possible for one or another, or several, as you admit, not to sin, it is also possible for all to do the same; for they are all of one parent, and are all men of one lump. For you are a strange sheep; nevertheless hereafter you will be introduced into the number

of the same flock, as the voice of Jesus 1 also intimates,--that Jesus, namely, who appeared in the form of man indeed, and yet was not a man.

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Surely it is the abstinence 1 of goodness, indeed, when one makes but a moderate use of what is really necessary, and gives up all that goes beyond that. Natural phenomena such as rain were seen as the physical manifestation of this spiritual contention. This part should be regarded as an interpolation; its origin can be dated to the first or second half of the 5th century because of some historical references in the text e.

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