

# ANCIENT CHRISTIAN WRITERS



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THE ERROR  
OF THE PAGAN  
RELIGIONS

# Firmicus Maternus The Error Of The Pagan Religions

**Ian Pickup**



## **Firmicus Maternus The Error Of The Pagan Religions:**

**Firmicus Maternus: the Error of the Pagan Religions** Julius Firmicus Maternus, 1970 A distinguished and literate convert as well as a former astrologer Firmicus Maternus called for the ferocious and brutal destruction of paganism by the state Addressing the brothers emperors Constantius and Constans this work was written no later than 350 Firmicus Maternus : The error of the pagan religions C. A. Forbes (trans), 1970 The Error of the Pagan Religions ; Firmicius Maternus Julius Firmicus Maternus, 1970 **Readings in Late Antiquity** Michael Maas, 2000 This volume seeks to make accessible to students a multiplicity of texts which illuminate the history culture medicine philosophy religion and peoples of late antiquity *IN HIS NAME* E. Christopher Reyes, 2014-08-15 One naturally assumes that when they listen to their Pastor Reverend or Priest that they speak the truth and takes for granted that when the Pope speaks he also speaks the truth Yet few Christians are conscious much less concerned to hear about the truth or of how they have been deceived for centuries and betrayed again by their sacrosanct religious institutions bent upon enriching themselves by their ignorance of the faith s history and gullibility This book deals with the truth the truth which many Christian sects do not wish to convey to their followers For almost two thousand years Christians have maintained that Jesus was God incarnate a sinless man a man born of a virgin mother a man who was the embodiment of perfection on earth which is unflinchingly stated in their Christian Bibles the New Testament Jesus Who did no sin neither was guile found in his mouth I Peter 2 22 King James Authorized Version Cf Luke 2 48 Joseph is Jesus father We are dying today from the fact of not having anyone who knows how to lay down his life for the Truth Pierre Teilhard de Chardin S J quoted in The Jesuits The Society of Jesus and the Betrayal of the Roman Catholic Church by Malachi Martin author of Vatican and The Final Conclave pg 286 1987 *Encyclopedia of Early Christianity* Everett Ferguson, 2013-10-08 First published in 1997 What s new in the Second Edition Some 250 new entries twenty five percent more than in the first edition plus twenty five new expert contributors Bibliographies are greatly expanded and updated throughout More focus on biblical books and philosophical schools their influence on early Christianity and their use by patristic writers More information about the Jewish and pagan environment of early Christianity Greatly enlarged coverage of the eastern expansion of the faith throughout Asia including persons and literature More extensive treatment of saints monasticism worship practices and modern scholars Greater emphasis on social history and more theme articles More illustrations maps and plans Additional articles on geographical regions Expanded chronological table Also includes maps Music & Worship in Pagan & Christian Antiquity Johannes Quasten, 1983 A fascinating re creation with impeccable scholarship of the early attitudes towards music and singing in Christian worship done in the context of the cultures in which the Church grew up **An English Translation of Julius Firmicus Maternus' De Errore Profanorum Religionum, on the Errors of Pagan Religions, with an Introduction** Richard J. Wurtz, 1967 Middle Platonism and Neoplatonism Stephen Gersh, 1986 English and Latin Includes bibliographies and index **A Manual of**

**Patrology** Wallace Nelson Stearns, 1899      Constantine and the Divine Mind Kegan A. Chandler, 2019-12-18 Constantine's conversion to Christianity marks one of the most significant turning points in the epic of Western civilization. It is also one of history's most controversial and hotly debated episodes. Why did Constantine join a persecuted sect? When did he convert? And what kind of Christian did he ultimately become? Such questions have perennially challenged historians, but modern scholarship has opened a new door towards understanding the fourth century's most famous and mysterious convert. In *Constantine and the Divine Mind*, Chandler offers a new portrait of Constantine as a deeply religious man on a quest to restore what he believed was once the original religion of mankind: monotheism. By tracing this theological quest and important historical trends in Roman paganism, Chandler illuminates the process by which Constantine embraced Christianity and how the reasons for that embrace continued to manifest in his religious policies. In this, we discover not only Constantine's personal religious journey but the reason why Christianity was first developed into a world power.      *Books in Print*, 1982

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