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## Chapter 1 : List of Korean inventions and discoveries - Wikipedia

*Dualism in the Palestinian-Syrian Region During the First Century A.D. Until CA (Light and the Dark: A Cultural History of Dualism) (Paperback) - Common [By (author) P F M Fontaine] on www.nxgvision.com \*FREE\* shipping on qualifying offers.*

by Stanley E. Easton and Lucien Ellington Overview A country slightly larger than the United Kingdom about the size of California, Japan lies off the eastern coast of the Asian continent. Japan has a total land area of 377,915 square miles, 975,000 square kilometers. Much of Japan is extremely mountainous and almost the entire population lives on only one-sixth of the total land area. Japan has virtually no natural resources except those found in the sea. The word, "Japan," is actually a Portuguese misunderstanding of the Chinese pronunciation of the Chinese term for the country. The actual name for the country is Nippon or Nihon "source of the sun". Japan has a population of approximately 125 million people. By the standards of other nations, the Japanese are one of the most homogeneous people on earth. Under two million foreigners less than one percent of the total Japanese population live in Japan. Koreans constitute well over one-half of resident minorities. There are also two indigenous minority groups in Japan, the Ainu and the Burakumin. Ethnically, the approximately two million Burakumin are no different than other Japanese, but have traditionally engaged in low-status occupations; and although they have the same legal status as their fellow citizens, they are often discriminated against. Shinto, an indigenous religion, is the most popular spiritual practice in Japan, followed by Buddhism, a Korean and Chinese import. Followers of other religions constitute less than one percent of the Japanese population. Culturally, the Japanese are children of China but have their own rich native culture and have also borrowed extensively from Western countries. The national flag of Japan is a crimson disc, symbolizing the rising sun, in the center of a white field. While there is some dispute, most historians believe that political unity in Japan occurred at the end of the third century or the beginning of the fourth century A. The Yamato chiefs who unified the country developed an imperial line, which is the oldest in the world. However, early in Japanese history, emperors lost political authority. Compared to China, ancient and medieval Japan was undeveloped culturally. From early in Japanese history many Chinese imports, including architecture, agricultural methods, Confucianism, and Buddhism, profoundly influenced the Japanese. The Japanese established a pattern that still exists of selectively importing foreign customs and adapting them to the archipelago. Medieval and early modern Japan was marked by long periods of incessant warfare as rival families struggled for power. In 1603, through military conquest, Tokugawa Ieyasu established himself as ruler of the entire country. Early in the Tokugawa era, foreigners were expelled from Japan and the country was largely isolated from the rest of the world until Commodore Matthew C. Perry of the U. Navy forced Japan to open its doors in 1853. In the decades that followed Japan feverishly modernized in an attempt to end Western efforts at dominance. By the early twentieth century, Japan possessed a rapidly industrializing economy and a strong military. In August 1945, a devastated Japan accepted the surrender terms of the Allied powers. The subsequent American occupation resulted in major political and economic change as Japan became a democracy, renounced militarism, and resumed its impressive economic growth. The sugar plantations required large numbers of workers to cultivate and harvest the cane fields and to operate the sugar refineries. Beginning in 1854, the plantation owners imported Chinese laborers. In many ways, this "coolie" trade resembled the African slave trade. By 1860, many of the Chinese were leaving the plantations for other jobs. On May 17, 1862, the *Sciotto* sailed from Yokohama for Honolulu with Japanese "men, six women, and two children" aboard. These laborers included samurai, cooks, sake brewers, potters, printers, tailors, wood workers, and one hairdresser. The ten-hour work days were hard on the soft hands of potters, printers, and tailors. Forty of these first Japanese farm laborers returned to Japan before completion of their three-year contracts. Once back home, 39 of them signed a public statement charging the planters with cruelty and breach of contract. These Japanese had been displaced from their homes by the ending of the Tokugawa shogunate and the restoration of

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the Meiji emperor. The colony failed in less than two years because the mulberry trees and tea seedlings perished in the dry California soil. A few of the settlers returned to Japan while the rest drifted away from the colony seeking new beginnings. Such were the origins of the first-generation Japanese Issei on Hawaiian and American shores. Congress passed the Chinese Exclusion Act in 1882, prohibiting further Chinese immigration. In 1897, Hawaii and Japan signed a labor convention that led to large numbers of Japanese contract workers in Hawaii and student laborers in California. The increase of Japanese in California gave rise to an anti-Japanese movement and a San Francisco school board order segregating Japanese American students. Ninety-three students of Japanese ancestry and a number of Korean students were ordered to attend the school for Chinese. The Japanese government was insulted. President Theodore Roosevelt, wishing to maintain harmonious relations with Japan, condemned anti-Japanese agitation and the school segregation order. He advocated naturalization of the Issei, but never sponsored introduction of a bill to accomplish it. Political reaction against Roosevelt in California was fierce. Several anti-Japanese bills were introduced in the California legislature in 1905. President Roosevelt called San Francisco school officials and California legislative leaders to Washington. After a week of negotiations, the Californians agreed to allow most Japanese children excluding overage students and those with limited English to attend regular public schools. Roosevelt promised to limit Japanese labor immigration. In late 1905 and early 1906, Japan and the United States corresponded on the matter. Japan agreed to stop issuing passports to laborers in the United States. The United States allowed Japanese who had already been to America to return and agreed to accept immediate family members of Japanese workers already in the country. Between 1905 and 1907, many of the immigrants were women brought by husbands who had returned to Japan to marry. Between 1905 and 1907, the number of married Japanese women doubled in Hawaii and quadrupled on the mainland. Most of the Japanese women who migrated to Hawaii and the U. S. were Go-betweens brokered agreements between families. Couples were married while the bride was in Japan and the groom was in the United States. Husband and wife met for the first time upon their arrival at the pier in Honolulu, San Francisco, or Seattle, using photographs to identify one another. This wave of immigration changed the nature of the Japanese American community from a male migrant laborer community to a family-oriented people seeking permanent settlement. By 1907, many Americans favored restricting immigration through a quota system aimed primarily at restricting European immigration without discriminating against any country. Such a bill passed the U. S. House of Representatives in April 1907. Senator Hiram Johnson of California, however, wanted a ban on all immigration from Japan. Ambassador Masanao Hanihara wrote the letter and included an appeal to the senators to reject any bill halting Japanese immigration. He referred to "the grave consequences" that exclusion would have upon relations between his country and the United States. President Coolidge signed the Immigration Act of 1924, including the ban on further Japanese immigration, into law on May 20, 1924. The new law ended Japanese exclusion, but was still racially discriminatory. Asian countries were allowed immigrants each, while immigration from European countries was determined by the national origins quotas of the Immigration Act of 1924. The McCarran-Walter Act also repealed the racial clauses in the naturalization law of 1906 that forbade non-white immigrants from obtaining American citizenship. Over 46,000 Japanese immigrants, including many elderly Issei, became naturalized citizens by 1924. The Immigration Act of 1952 abolished the national origin quotas and annually permitted the admission of 175,000 immigrants from the Eastern Hemisphere and 100,000 from the Western Hemisphere. Twenty thousand immigrants per year per Asian country were allowed to enter the United States. This law opened the way for the second wave of Asian immigration and resulted in a new composition of the Asian American population. In 1960, 52 percent of the Asian American population were Japanese American. In 1980, only 15 percent of Asian Americans were Japanese. Between 1960 and 1980, there were nearly four times as many Asian immigrants as there had been between 1900 and 1960. About 70 percent of the Japanese Americans lived in the West, 40 percent of those in California. Today there are Japanese Americans located in each of the 50 states. Recent decades have brought not only legal and institutional changes but positive attitudinal change on the part of many white Americans toward Japanese Americans. The combination of legal and attitudinal change, along with the higher levels of education that Japanese Americans tend to attain, compared to whites, have resulted in a reversal of the dismal

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situation of overeducated and underemployed Japanese Americans that existed in the s. Although a substantial number of Japanese Americans are employed by corporations and are members of professions that require college educations, Japanese Americans still experience problems that are a direct result of racially-based misconceptions that some members of the majority population hold. Many white Americans, particularly well-educated white Americans, think of Japanese Americans as a "model minority" because of their reputation for hard work and their high educational attainment. Despite this reputation, many Japanese as well as other Asian Americans complain that they are stereotyped as good technicians but not aggressive enough to occupy top managerial and leadership positions. Anti-Asian graffiti can sometimes be found at top universities where at least some white students voice jealousy and resentment toward perceived Asian American academic success. Recent economic competition between the United States and Japan has resulted in a rise in anti-Japanese sentiment on the part of many Americans. The murder of Vincent Chin, a young Chinese man in Detroit , by two auto workers who mistook him to be Japanese is one grisly example of these sentiments. Third-and fourth-generation Japanese Americans often cite incidents of fellow Americans making anti-Japanese statements in their presence or mistaking them for Japanese nationals. The issue of cultural revitalization is not related to racial attitudes but is still serious to many Japanese Americans. In recent years, Japanese immigrants have constituted less than two percent of all Asian immigrants. As a result, the Japanese towns of large American cities are not being culturally renewed and many second-and third-generation Japanese have moved to the suburbs. Many third-and fourth-generation Japanese Americans are not literate in the Japanese language.

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*Dualism in the Palestinian-Syrian region during the first century A.D. until. ca. -- v. 8. Gnostic dualism in Asia Minor during the first centuries A.D. (2 v.).*

Colonialism has now come to be identified with rule over peoples of different race inhabiting lands separated by salt water from the imperial center; more particularly, it signifies direct political control by European states or states settled by Europeans, as the United States or Australia, over peoples of other races, notably over Asians and Africans. The Belgians attempted in the earlier years of the United Nations to broaden the concept of colonialism to include all ethnically distinct minorities discriminated against in their home countries. Contending that such minorities were often in greater need of UN attention than the people in overseas dependencies, the Belgian thesis proposed their acceptance as nonself-governing peoples under Chapter xi of the Charter. This interpretation was generally rejected in the UN and by the colonial and former colonial peoples themselves. South Africa lacks the geographic separation of colonies from the imperial center but can be at least partially brought within the colonial rubric because the dominant group is white European whereas the ruled are of different race and color. The Asian peoples of the Soviet Union are usually placed outside the traditional colonial category even though Western observers often accuse the U. Definitions of colonialism couched in terms of value and emotion take quite a different form. This is most true of those left-wing analysts who can find nothing but evil in colonialism. The more leftward-inclined Asian and African leaders frequently denounce colonialism in similar terms. Historical evolution of modern colonialism Modern colonialism started with the fifteenth-century voyages of the Portuguese along the west coast of Africa, which in brought Vasco da Gama to India. The Portuguese and Spaniards were the first to establish their dominions overseas and clung to them long after their imperialist drive had lost its forward thrust. The Americas were wholly taken over as European domains, the Dutch and British began to stake out their claims in India and the Indies, and France had won and lost more than one empire by The first blows for anticolonialism were struck by the American Revolution and the subsequent liberation of most of Latin America. The abandonment of mercantilism and the swing to laissez-faire and free trade made colonies less attractive than they had been before. Only in India did the British more or less consistently expand their colonial sway, and France took over Algeria and made its first encroachments in Indochina. In Britain it was even seriously proposed, not long before the start of the scramble for Africa, that there should be a withdrawal from African holdings. A very different climate of opinion and range of action prevailed in the last quarter of the century. The restraints on colonialism were swept away in the new imperialist flood that speedily completed the partition of the world between the imperial powers. Africa was almost totally divided into European dependencies. In other areas as well, new colonies were carved out or old ones consolidated and extended, as in southeast Asia, where the Dutch, French, and British greatly expanded the scope and intensity of their rule in the Indies, Indochina, Malaya, and Burma. Changing power relationships brought a redivision of territories in the Spanish-American War, in the Boer War , and after World War i with the transfer of German and Turkish holdings. To assess the causes of the change in the last decades of the nineteenth century would involve the whole range of theories of imperialism, but certain elements particularly related to colonialism may be singled out. Such men as Jules Ferry , Joseph Chamberlain , and Cecil Rhodes justified the revival of colonialism in terms of the needs of the new industrial system and by the demands of a Darwinian struggle between nations and races. The new wave of protectionism and governmental intervention at home restored validity to the assertion of direct political control overseas. Such control seemed particularly justified in tropical Africa, where it was arguable that only the assumption of full responsibility by a Western government could establish the conditions under which modern enterprise could function. This position found powerful support in the prevalent theories holding that certain races, notably the Teutonic or Anglo-Saxon, had a peculiar genius for government. The transition away from colonialism Western imperialism reached its highest point before World War i, although several

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decades went by before World War ii brought a full rejection of colonialism. The Spanish-American War marked the beginning and the end of any large-scale American involvement with colonialism, and the Boer War crystallized the hostility of many, in Britain and elsewhere, to imperialism. The years preceding World War i were the last in which a complacent colonialism could flourish as a part of what seemed the natural order of things. Liberal and socialist attacks on colonialism were growing, although the belief in white supremacy lingered on. The adoption of the mandates system in the Versailles peace settlement was one significant expression of the doubts that were beginning to undermine colonialism. The only significant additions to the colonial domains between the two world wars were short-lived: All the forces opposed to colonialism and sap-ping its vitality grew in strength in the interwar years. The success of the Russian Revolution brought into being a world-wide network of agitation against imperialism, and nationalist activities and organizations were multiplying in the dependent territories themselves. In the imperial centers the will to maintain empire steadily declined with the spread of ideas hostile to racialism and colonial domination. World War ii greatly hastened the process through the Japanese displacement of the colonial powers in southeast Asia, the further weakening of those powers at home, the intensification of anti-imperialist opinion throughout the world, and the atmosphere of change that permeated many of the colonies. The possession of colonies, so long a matter of pride and prestige, now became a sin to be expiated only, if at all, by the granting of immediate independence. Attitudes toward colonialism Attitudes toward colonialism have varied greatly from time to time and from place to place. Most frequently, colonialism has been accepted as merely one manifestation of the ever-present truth that the strong dominate the weak. Although the missionary element has rarely been wholly absent, the usual presumption has been that every colony does or ought to exist for the benefit of the mother country. The justifications of colonial rule cover a wide range, often resting upon the right of the conqueror, perhaps bolstered by a claim of racial superiority. Some French spokesmen for colonialism acclaim it as the universal instrument for the spread of civilization, pointing to themselves and many of their neighbors as products of Roman colonization. The defense of colonialism is likely to adopt some variant of the criterion laid down by John Stuart Mill , who, in the case of peoples not yet ready for representative government, defended alien rule on the ground that the colonial mode of government was as legitimate as any other if it was the one which in the existing state of civilization of the subject people most facilitated their transition to a higher stage of improvement. Lord Lugard introduced another element in proposing that the colonial powers were under a dual mandate obligating them to secure the advancement of their dependent territories and to develop them in the interest of the world at large. The assumptions on which such defenses of colonialism rest have been increasingly subject to challenge in recent decades. The more moderate present-day approach tentatively accepts colonial rule if the authorities devote themselves to preparing their wards for independence, but growing skepticism as to the trustworthiness of the colonial powers has led to the insistence that they accept international supervision in so doing. The UN Charter looked to independence or self-government for all dependent peoples, tightened control over the trust territories surviving from the mandates system, and brought all nonself-governing territories into the international public domain. The more radical approach denounces the imposition of alien rule as always evil under all circumstances. This starting point eliminates all controversy as to whether one colonial system or policy is better than another by blanket condemnation of all, leaving immediate independence as the only way out. Building on the anticolonial resolution of the Bandung Conference , the UN General Assembly in its Declaration on the Granting of Independence gave this position international recognition. This declaration denounced the alien subjugation of peoples as a denial of human rights and an impediment to peace, proclaimed the right of all peoples to self-determination without conditions or reservations, and repudiated the doctrine of tutelage by asserting that inadequacy of political, economic, social, or educational preparedness shall never serve as a pretext for delaying independence. The anticolonialists project such doctrines into the future through the use of the concept of neocolonialism, which accuses the imperialists, among whom the Americans figure prominently, of regarding the independence that the colonial peoples have wrung from them

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as only the occasion to adopt more subtle tactics of domination and exploitation. Overt colonial rule is thus replaced by economic and other forms of control, including the provision of aid, and the nominally free countries are Balkanized and manipulated in the imperial interest. The colonial and former colonial powers see what has been happening in recent decades in a very different light. They reject the charge of being oppressors and exploiters and point to their accomplishments in advancing their dependent peoples in every sphere, including the granting of independence to hundreds of millions since . However, they differ greatly in the way in which they have envisaged their colonial mission. The position of four of them—Britain, France, Belgium, and Portugal—may be briefly sketched to indicate the wide range of variation. Varying colonial policies

Great Britain With the exception of the United States, whose colonial holdings were far smaller, Great Britain could adapt itself more easily to the new dispensation than any of the other colonial powers. The entire British policy of regarding colonies not as integral parts of the mother country but as countries with their own distinctive ways of life facilitated autonomous development. The colonial peoples were given an increasing share in the governing councils, public service, and judiciary and thus were started on what came to be a standard cycle culminating in self-government and then independence. This was a cycle through which the older dominions had passed and which was tested again in India, Ceylon, and elsewhere in the interwar decades. World War II brought both a heightening of the belief that colonial rule imposed responsibility for the well-being of dependent peoples and an acceptance of the need to move speedily to end colonialism. France

France, on the other hand, was forced to undertake a basic reversal in direction. In contrast to the British, the French inclined always to a policy of cultural, economic, and political assimilation. Yet in the succeeding months de Gaulle reconciled himself and the French people to African independence on terms of intimate collaboration between France and the newly freed countries—terms often so intimate as to lead to charges that a French neocolonialism had been instituted, rendering independence nominal. Belgium

Belgian rule over the Congo, which came to an abrupt end on July 1, 1960, was an unusual combination of elements. The Belgians concentrated power in Brussels, as did the French in Paris, but they did not follow France in associating Africans with them in the imperial center nor Britain in drawing the Congolese into the local administration and governing councils. The great triumvirate—the Belgian government, the giant corporations, and the church—made tremendous strides in economic development, and to a lesser extent in welfare and education, laying the foundation for what would have been a solid structure if uninterrupted decades of colonial rule had stretched ahead. The Belgian philosophy of colonialism explicitly excluded the creation of an elite on the French or British model until mass education would have spread widely and a middle class come into being. The haste with which Belgium moved to sever its formal ties with the Congo following the riots in Leopoldville in January 1960 gave no opportunity to bridge the immense gap between its patronizing paternalism and the responsibilities suddenly assumed by the Congolese, who were left with a government lacking trained African leaders and officials and an army lacking African officers. Portugal

The Portuguese offer a fourth variant of colonialism, ruling over an empire shorn of Goa but still reaching from Macao to Mozambique and Angola. Oldest of the Western colonial powers, Portugal continues to protest vigorously that she has no nonself-governing peoples but only equal provinces of a single indivisible realm. Furthermore, embittered competition has inevitably broken out between the advancing African elements and the thousands of Portuguese peasants and workers officially encouraged to emigrate to Portuguese Africa with the double purpose of relieving home poverty and establishing the Portuguese presence so firmly as to make it unchallengeable. The heart of the problem is that Portugal is itself only a partially developed country, having lived for many years under a dictatorship and being unable to overcome its own poverty and mass illiteracy. Its ability to secure the advancement of millions of people overseas is obviously questionable. The literature of colonialism

The literature dealing with colonialism is wide-ranging and diverse and reflects the changing nature of the colonial problem. For the most part it consists of studies of particular dependencies or groups of dependencies, but a substantial body of literature dealing with general aspects of colonialism has also been built up. Several studies have undertaken to compare the colonial policies of the powers in terms of the goals

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that have been set, the success with which these goals have been reached, and the administrative and other machineries that have been employed. At both ends of the spectrum the motives lying behind the acquisition of dependencies and the evaluation of the forces leading to the present surge of decolonization open challenging vistas to inquiry. Among the themes that have recurred regularly in the examination of colonialism are the relative values of direct and indirect rule, centralization and decentralization, varying types of economic policy, the acceptability and effects of white settlement, pressures of different kinds to aid in recruiting a labor force, and the scope and nature of the educational system. In the interwar decades there appeared in the literature of colonialism the relatively new theme of international control over the colonial powers, but since this has been superseded by the processes and problems of decolonization and the means of securing economic and political development. The transition through the last stages of colonial rule to independence has been studied in a number of instances but still offers an unusually rich field of inquiry. Africa, achieving independence almost overnight, has come in for unprecedented attention. Now that colonialism is virtually at an end, it becomes possible to explore in depth and in detail what type of colonial system has produced the best results, but before this question can be meaningfully explored it is necessary to determine the scale of values by which colonialism in its various guises is to be measured. The era of colonialism is far too close to us for any definitive and objective assessment of it to be possible. A few salient points may, however, be tentatively put forward. These regimes tended to train a few of their subjects in bureaucratic management and required passive acquiescence from the remainder. Cahiers internationaux de sociologie 11, no. Burns, Alan In Defence of Colonies: British Colonial Territories in International Affairs. New York and London: Revised by Louis Milliot. Hailey, Malcolm An African Survey: Issued under the auspices of the Royal Institute of International Affairs. The Dutch East Indies. The Psychology of Colonization. Edited and translated by E. An Introduction to the Study of Race Contact: The Progress of Law.

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*Dualism in the Palestinian-Syrian region during the first century A.D. until ca. --v. Gnostic dualism in Asia Minor during the first centuries A.D. -- v.*

There are several important factors to consider before attempting an analysis of the views of the adversaries: Thus we cannot be absolutely sure that the opponents would agree with the way their positions were being portrayed. This has nothing to do with whether the author of 1 John was accurate in his portrayal; it only concerns whether the opponents would have agreed with his portrayal of them. This is probably the case, but it is difficult to prove. With all these qualifications and warnings in mind one may wonder about the possibility of success in constructing any portrait of the opponents and their teaching as addressed by 1 John. English verse quotations from the NET Bible are given here in order to make analysis of this summary easier for the reader. The relevant portions of the text are highlighted in italics. Their attitude toward Jesus 1 [1 John] 2: We know from this that it is the last hour. But they went out from us to demonstrate that all of them do not belong to us. This one is the Antichrist: The person who confesses the Son has the Father also. By this we know the Spirit of truth and the spirit of deceit. And the Spirit is the one who testifies, because the Spirit is the truth. This person is the Deceiver and the Antichrist! The one who remains in this teaching has both the Father and the Son. Their attitude toward the world 1 [1 John] 2: If anyone loves the world, the love of the Father is not in him; 2: Their attitude toward sin 1 [1 John] 1: For this purpose the Son of God was revealed: The one who does good is of God; the one who does what is bad has not seen God. Their attitude toward the brothers and sisters 1 [1 John] 2: And why did he murder him? The one who does not love remains in death. An Emerging Picture of the Opponents in 1 John As we attempt to draw a picture of the opponents based on the statements above, several key factors and observations emerge, as follows: It has been suggested among other things that the author of 1 John was faced with an outbreak of charismatic Christian prophecy run amok, with some similarities to 1 Cor True, there are references to putting the Spirits to the test and to false prophets 1 John 4: The false prophets are challenged on their Christological views what they assert or fail to assert about Jesus, 1 John 4: This withdrawal appears to be voluntary on their part, since no mention is made of their being forced to leave the community. For the author of 1 John, the withdrawal of the opponents demonstrates conclusively that they had never really belonged in the first place 1 John 2: Such attempts by the opponents to proselytize others suggest an organized effort on the part of the adversaries. There is good reason for thinking that a split has taken place 1 John 2: We have divided the statements in the Johannine Epistles pertaining to the opponents into four major categories, listed above: We may now ask: In order for what follows to be plausible, however, it is not necessary for the Gospel of John to have been in written form, or written in its final form, at the time 1 John was writtenâ€”only that there was a community of Christians probably in Asia Minor in the vicinity of Ephesus who generally subscribed to the theology especially the christology which has been handed down to us in the Gospel of John. But the opponents had gone too far: How could adversaries who held a higher christology than that of the Gospel of John or the author of 1 John have possibly objected to such a statement? It seems to me the opponents would have had problems not with the predicates Christ and Son of God but with the subject Jesus. When the author of 1 John talks about Jesus, he is talking about Jesus come in the flesh 1 John 4: The author warns about walking in the darkness 1 John 1: It is interesting, though, that the author of 1 John never names any specific immoral behavior of his opponents. In fact we may infer that the opponents themselves were not consciously aware of living in an ungodly manner. They claimed to be in fellowship with God 1 John 1: The fault the author finds with his opponents is more with their theory than with their practice. At least at this point their theory has not been fully translated into practice in the moral realm. Perhaps the opponents themselves have not seen as clearly as the author of 1 John where their faulty christology will ultimately lead them. As moral indifferentists, the opponents may have been denying the need to confess post-conversion sins 1 John 1: By withdrawing 1 John 2: If they had really loved the brothers and sisters i. I

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suspect though I cannot conclusively prove that the opponents held a high christology which went beyond that reflected in the Gospel of John, to the point of saying that it was the act of incarnation itself cf. There are a lot of similarities between this portrait of the opponents and Christian forms of Gnosticism found later, in the mid- to late second century more so than to Docetism, in my judgment. These schismatics, after putting forward their variant christology and meeting with resistance, have seceded from the Christian community represented by the author of 1 John 2: Translated with Introduction, Notes, and Commentary, pp. Hresie und Orthodoxie im Spiegel des ersten Johannesbriefes. Smalley proposed that there were three groups within the community of the author of 1 John: When the tensions in the community became too great, some of these seceded from the community 1, 2, 3 John, xxiii-xxv. Schnackenburg felt there was general agreement that only one christological heresy was involved in 1 John: Even though there may be different groups among the many antichrists 2: Brown argues more specifically that the split between the secessionists and the addressees of 1 John arose from different interpretations of the Gospel of John. The author of 1 John viewed the opponents as theological innovators cf. In any case, to have so identified the epistolary adversaries would not have been particularly enlightening; for granted the little we know about such groups, it would have been tantamount to explaining *ignotum per ignotius*.

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### Chapter 4 : Blu-ray - Wikipedia

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Ancient period Egyptian period A people called the P-r-s-t conventionally Peleset. From a graphic wall relief on the Second Pylon at Medinet Habu , c. I slew the Denyen in their isles, the Thekel and the Peleset Pw-r-s-ty were made ashes" [26] [27] c. I received all the tributes [â€¦] which they brought to Assyria. Azekah Inscription [36] records the region as Pi-lis-ta-a-a [37] c. Sennacherib "Palace Without a Rival: Refers to the entire district of Pilistu KUR. All Phoenicia, Palestine Syria, and Cyprus , were herein contained. This was the fifth satrapy. This part of Syria, and all the region extending from hence to Egypt, is known by the name of Palestine. The Phoenicians and the Syrians of Palestine themselves confess that they learnt the custom of the Egyptians Now these are the only nations who use circumcision" [45] [46] c. Aristotle , Meteorology , "Again if, as is fabled, there is a lake in Palestine, such that if you bind a man or beast and throw it in it floats and does not sink, this would bear out what we have said. They say that this lake is so bitter and salt that no fish live in it and that if you soak clothes in it and shake them it cleans them. Tibullus , Tibullus and Sulpicia: Ovid , Ars Amatoria: Dercetis of Babylon, who, as the Palestinians believe, changed to a fish, all covered with scales, and swims in a pool" [64] and 2 "There fell also Mendesian Celadon; Astreus, too, whose mother was a Palestinian, and his father unknown" [65] [63] c. Ovid , Fasti poem: There is a portion of those people called Essenes. Pomponius Mela , De situ orbis Description of the World: Syria holds a broad expanse of the littoral, as well as lands that extend rather broadly into the interior, and it is designated by different names in different places. It is Palestine at the point where Syria abuts the Arabs, then Phoenicia, and thenâ€”where it reaches Ciliciaâ€”Antiochia. The country in the interior was called Damascena, and that further on and more to the south, Babylonia. This lake, which some writers have made to be miles in circumference, Herodotus has placed at the foot of Mount Casius ; it is now an inconsiderable fen. The towns are Rhinocorura and, in the interior, Rafah , Gaza , and, still more inland, Anthedon: Marcus Valerius Probus , Commentary on Georgics: Silius Italicus , Punica: Dio Chrysostom , quoted by Synesius , refers to the Dead Sea as being in the interior of Palestine, in the very vicinity of " Sodoma " [78] c. Josephus , Against Apion: This, therefore, is what Herodotus says, that "the Syrians that are in Palestine are circumcised". But there are no inhabitants of Palestine that are circumcised excepting the Jews; and, therefore, it must be his knowledge of them that enabled him to speak so much concerning them. Josephus , Antiquities of the Jews: Statius , Silvae , refers to "liquores Palestini" [81] [63] and "Isis, Plutarch , Parallel Lives: Achilles Tatius , Leucippe and Cleitophon and other love stories in eight books: There is only circumstantial evidence linking Hadrian with the name change and the precise date is not certain. A Roman military diploma from Afiq names military units "in Syria Palaestin[a]". Pausanias geographer , [94] Description of Greece: Some say she was a Babylonian, while others call her an Egyptian Sibyl. Aelius Aristides , To Plato: In Defense of the Four: For they deceive like flatterers, but they are insolent as if they were of higher rank, since they are involved in the two most extreme and opposite evils, baseness and willfulness, behaving like those impious men of Palestine. For the proof of the impiety of those people is that they do not believe in the higher powers. And these men in a certain fashion have defected from the Greek race, or rather from all that is higher. Appian , Roman History: Here turning our course and passing round, we take in Palestine-Syria, and beyond it a part of Arabia. The Phoenicians hold the country next to Palestine on the sea, and beyond the Phoenician territory are Coele-Syria, and the parts stretching from the sea as far inland as the river Euphrates, namely Palmyra and the sandy country round about, extending even to the Euphrates itself" [99] c. Lucian of Samosata , Passing of Peregrinus: Andâ€”how else could it be? He interpreted and explained some of their books and even composed many, and they revered him as a god, made use of him as a lawgiver, and set him down as a protector, next after that other, to be sure, whom they still worship, the man who was crucified in Palestine because he introduced this new cult into the world. Arrian , Anabasis Alexandri: Alexander now determined to make his expedition to Egypt. The rest of

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Syrian Palestine as it is called had already come over to him, but a certain eunuch, Batis, who was master of Gaza, did not join Alexander" [] Coins from the Neapolis mint from the time of Antoninus Pius: Ulpian, On Taxes: It should be remembered that there are certain *coloniae* subject to the Italian Law. The colony of Ptolemais, which is situated between Phoenicia and Palestine, has nothing but the name of a colony. In Palestine there are two colonies, those of Caesarea and Aelia Capitolina; but neither of these enjoy Italian privileges. Tertullian, The Works of Tertullian: Palestine had not yet received from Egypt its Jewish swarm of emigrants, nor had the race from which Christians sprung yet settled down there, when its neighbors Sodom and Gomorrah were consumed by fire from heaven. Sextus Julius Africanus, Epistle to Aristides: Some Idumean robbers attacking Ascalon, a city of Palestine, besides other spoils which they took from a temple of Apollo, which was built near the walls, carried off captive one Antipater, son of a certain Herod, a servant of the temple. And as the priest was not able to pay the ransom for his son, Antipater was brought up in the customs of the Idumeans, and afterwards enjoyed the friendship of Hyrcanus, the high priest of Judea. And being sent on an embassy to Pompey on behalf of Hyrcanus, and having restored to him the kingdom which was being wasted by Aristobulus his brother, he was so fortunate as to obtain the title of procurator of Palestine. Cassius Dio, Historia Romana: The Eastern Wars c. They have also another name that they have acquired: The consular office was assumed by Vespasian and Titus while the former was in Egypt and the latter in Palestine. Flavius Vopiscus, Augustan History: For as soon as the Egyptians saw that one of high rank had arrived among them, they straightway shouted aloud, "Saturninus Augustus, may the gods keep you! There were three royal chariots, Julian, Against the Galilaeans: Does not Moses say that he led them forth from the house of bondage out of Egypt "with a stretched out arm"? Aurelius Victor, Epitome de Caesaribus: Vespasian ruled ten years. The Syria for which Palestina is the name, and Cilicia, and Trachia and Commagene, which today we call Augustophratensis, were added to the provinces. Judaea, too, was added. Eutropius, Breviarium historiae Romanae: Book XIV, 8, For instance, Caesarea, which Herod built in honour of the Prince Octavianus, and Eleutheropolis, and Neapolis, and also Ascalon, and Gaza, cities built in bygone ages. Saint Jerome, Epistle John Chrysostom, On Wealth and Poverty: Who has suffered as many misfortunes as he? Was he not exiled from his country? Was he not separated from all his household? Did he not endure hunger in a foreign land? Did he not, like a wanderer, move continually, from Babylon to Mesopotamia, from there to Palestine, and from there to Egypt? Look at the tremendous difference between them. The Passover prevented bodily death: Palaestina was organised into three administrative units: Palaestina Secunda consisted of the Galilee, the lower Jezreel Valley, the regions east of Galilee, and the western part of the former Decapolis with the seat of government at Scythopolis. Palaestina Tertia included the Negev, southern Jordan—once part of Arabia—and most of Sinai with Petra as the usual residence of the governor. Palaestina Tertia was also known as Palaestina Salutaris. Descriptio Orbis Romani of George of Cyprus c. Epiphanius of Salamis, On Weights and Measures: Cursus publicus, Tabula Peutingeriana: Roman road network, map index. Jerome, Hieronymus on Ezekiel: Jerome, Letter

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### Chapter 8 : Dualism in the Palestinian-Syrian region during the first century A.D. until ca.

*The Light and the Dark: a Cultural History of Dualism: Dualism in the Palestinian-Syrian Region During the First Century a.D. Until Ca. by Petrus Franciscus Maria Fontaine.*

This is the 1st century in the Holocene calendar, it spans the years 1, to 100, Octavian's ascension to total power as the emperor Augustus is considered to mark the point in history where the Roman Republic ends and the Roman Empire begins. Some scholars refer to this event as the Roman Revolution and it is believed that the birth of Jesus, the central figure of Christianity took place at the close of this century. In the eastern mainland, the Han Dynasty began to decline, trapped in a difficult situation, the Xiongnu had to begin emigration to the west or attach themselves to the Han. It is considered part of the Classical era, epoch, or historical period, early in the century, the Roman Empire attained its greatest expansion under the emperor Trajan, but after his death became primarily defensive for the rest of its history. Much prosperity took place throughout the empire at this time, ruled as it were by the Five Good Emperors and this period also saw the removal of the Jews from Jerusalem during the reign of Hadrian after Bar Kokhbas revolt. Nagarjuna, founder of Madhyamaka Buddhism Polycarp, bishop of Smyrna, Zhang Heng, Chinese statesman, poet, inventor, astronomer, geographer, and engineer. Zhang Jue, Chinese rebel leader Zhang Zhongjing, one of the most famous Chinese physicians during Han Dynasty, Ptolemy compiles a catalogue of all stars visible to the naked eye. Octavian's power was then unassailable and in 27 BC the Roman Senate formally granted him overarching power, the imperial period of Rome lasted approximately 400 years compared to the years of the Republican era. The first two centuries of the empire's existence were a period of unprecedented political stability and prosperity known as the Pax Romana, following Octavian's victory, the size of the empire was dramatically increased. After the assassination of Caligula in 41, the senate briefly considered restoring the republic, under Claudius, the empire invaded Britannia, its first major expansion since Augustus. Vespasian emerged triumphant in 69, establishing the Flavian dynasty, before being succeeded by his son Titus and his short reign was followed by the long reign of his brother Domitian, who was eventually assassinated. The senate then appointed the first of the Five Good Emperors, the empire reached its greatest extent under Trajan, the second in this line. A period of increasing trouble and decline began with the reign of Commodus, Commodus' assassination in 192 triggered the Year of the Five Emperors, of which Septimius Severus emerged victorious. The assassination of Alexander Severus in 235 led to the Crisis of the Third Century in which 26 men were declared emperor by the Roman Senate over a time span. It was not until the reign of Diocletian that the empire was fully stabilized with the introduction of the Tetrarchy, which saw four emperors rule the empire at once. This arrangement was unsuccessful, leading to a civil war that was finally ended by Constantine I. Constantine subsequently shifted the capital to Byzantium, which was renamed Constantinople in his honour and it remained the capital of the east until its demise. Constantine also adopted Christianity which later became the state religion of the empire. However, Augustulus was never recognized by his Eastern colleague, and separate rule in the Western part of the empire ceased to exist upon the death of Julius Nepos. The Eastern Roman Empire endured for another millennium, eventually falling to the Ottoman Turks in 1453, the Roman Empire was among the most powerful economic, cultural, political and military forces in the world of its time. It was one of the largest empires in world history, at its height under Trajan, it covered 5 million square kilometres. Throughout the European medieval period, attempts were made to establish successors to the Roman Empire, including the Empire of Romania, a Crusader state. Rome had begun expanding shortly after the founding of the republic in the 6th century BC, then, it was an empire long before it had an emperor.

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### Chapter 9 : Timeline of the name "Palestine" - Wikipedia

*The Light and the Dark: A Cultural History of Dualism Volume VII: Dualism in the Palestinian-Syrian Region During the First Century A.D. Until CA* by Petrus Franciscus Maria Fontaine.

She traveled to Hermonthis , near Thebes , to install a new sacred Buchis bull, worshiped as an intermediary for the god Montu in the Ancient Egyptian religion. This was most likely an attempt by Cleopatra to suppress this information and consolidate power. These included food shortages and famine caused by drought and low-level flooding of the Nile and assaults by gangs of armed brigands. The lawless behavior instigated by the Gabiniani , the now unemployed, assimilated, and largely Germanic and Gallic Roman soldiers left by Aulus Gabinius to garrison Egypt after restoring Ptolemy XII and removing his daughter Berenice IV from power was also a problem. This was most likely to negotiate with the Gabiniani and recruit them as soldiers in the desperate defense of Syria against the Parthians. This led her to send the Gabiniani culprits to Bibulus as prisoners awaiting his judgment. He failed at the task which ultimately allowed Julius Caesar to reach Egypt in pursuit of Pompey. The Romans , including Caesar, initially viewed him as the power behind the throne. They sent his father 60 ships and troops, including the Gabiniani, a move that helped erase some of the debt owed to Rome by the Ptolemies. They blocked her advance to Alexandria, and she had to make camp outside Pelousion in the eastern Nile Delta. He replied that it would be made later if Caesar would leave Alexandria, but this offer was rejected. Caesar arrested him then used his oratorical skills to calm the frenzied crowd gathered outside the palace. This would also appease the Ptolemaic subjects still bitter over the loss of Cyprus to the Romans in 58 BC. He decided to have Achilles lead their forces to Alexandria to attack both Caesar and Cleopatra. Soon afterwards, she had her tutor Ganymedes kill Achilles and take his position as commander of her army. These included soldiers led by Mithridates of Pergamon and Antipater the Idumaeen, who would receive Roman citizenship for his timely aid a status that would be inherited by his son Herod the Great. It capsized, and he drowned. His body was later found nearby in the mud. Theodotos was found years later in Asia by Marcus Brutus and executed. She gave birth to Caesarion on 23 June 47 BC. This lasted for a year, until October 47 BC, providing Caesar with the legal authority to settle the dynastic dispute in Egypt. He was well-read in the works of Eratosthenes and Pytheas , and perhaps wanted to discover the source of the river, but his troops reportedly demanded they turn back after nearly reaching Ethiopia. It is possible, however, that Caesar, married to the prominent Roman woman Calpurnia , wanted to avoid being seen together with Cleopatra when she bore him their son. There is conflicting evidence that he publicly denied fathering him but privately accepted him as his son. He was not flattered by her and found her to be arrogant, especially after one of her advisers failed to provide him with requested books from the Library of Alexandria. Caesar may have had plans to build a temple to Isis in Rome, as was voted by the Senate a year after his death. The latter is more likely according to Roller. He arrived in Italy around the same time Cleopatra decided to depart for Egypt.