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A short history of christianity pdf

What do you think about heaven and hell? Even if you are not religious, it's hard to escape the force of these two opposite fates that await mankind after death: the eternal paradise and joy in the clouds or eternal damnation and despair in the concept depths.The hellfire It is present in many religions as religions of Mesopotamia from the third century BC, as well as in Roman and Greek mythology era (Ade, anyone?). Islam, Buddhism and Hinduism all recognize that there is a hell, too. But for the purposes of this article, we will focus on the Judeo-Christian concept of hell. Where does our Western collective image of hell is? And it's always been more the same from the beginning Not at all, says Jeffrey Trumbower, professor of religious studies at the College of San Michele in Burlington, Vermont and author of "saving for the Dead: The posthumous salvation of non-Christians in the first Christianity. "" There's almost no concept of life after death in the Hebrew Bible, "says Trumbower, referring to books that largely make up the Old Testament in Christianity, Compared to the ancient Egyptians, whose 'Book of the Dead' and 'Book of Gates' current robust vision of what awaits us after death, the Palestinian people barely gave a thought.In rare songs, the Jewish Bible gives glimpses of Hades, the Jewish Underworld, as an existence opaque shade, a neutral storage place for all the dead, both the good and the bad. In the book of 1 Samuel 28: 7-24, for example, a troubled Saul wants to talk to the dead prophet Samuel, so he consults a witch or medium that can raise the dead, "the woman said," "I see a ghostly figure [a] coming up out of the ground. "" "What does it look?" [Saul] asked. "An old man wearing a robe is coming", he said.Then Saul knew it was Samuel, and is bowed down and prostrÁ? on their faces ground.Samuel said to Saul, "Why have you disturbed © me by bringing me up?" to Trumbower, it is surprising that Samuel, "a great prophet and certainly the right person," not lived in a sort of heavenly paradise, but instead grumpily born "from the earth", as if it had been awakened from a long nap. ancient Jewish imagination, Sheol was only one landfill for dead.So around the world in which to do first have the idea of divine judgment of God separating good from evil and condemning them to opposite destinies? the oldest biblical mention is in the book by Dani EL 12: 2 written around 165 BC, in which the prophet is given a vision of Judgment Day, "Many of those who sleep in the dust of the earth shall awake . some to everlasting life, and some to shame and everlasting contempt. "Instead of a neutral afterlife, Daniel gives us the first description of what the historian Alan Bernstein calls" moral death ", where your eternal destiny depends on how you lived your life. Trumbower says that from the first century CE, the idea of a final judgment in which God metes out different rewards and punishments was widespread within Judaism. "When you have the Jesus movement [Jews have decided to follow Jesus], who are already immersed in that kind of thing, "he says Trumbower.A new type of Hellin new Testament, Jesus and his disciples introduce a new term for hell, the Hebrew word Gehenna. According to tradition Jewish, Gehenna was a valley outside of the city walls of Jerusalem, which also served as a landfill, where garbage was burned constantly. "It 'been a foul, wet, smelly place, so it's become a word used for ques to hell fire pit where people are tormented ", says Trumbower.But when the New Testament speaks of hell, still largely involves hell as the place where criminals are sent only after the Day of Judgment, no after death. Take the Gospel of Matteo, for example, in which Jesus shares the sheep parabola and goats, in which the "king" separates good and evil in the last days as the shepherd separates the sheep from the Capri ". Then he will say to those to his own 'Far from me, you who are cursed, in the eternal fire, prepared for the devil and for its angels. "There is, however, a strung example in the Gospels of Hell as the place where the bad guys are sent after the death to be tortured for their sins. It is the story of the rich and the poor Lazzaro found in chapter 16 of the Gospel of Luke.in of the story, the rich parties as Lazzaro is on the crumbs that fall from his table, the dogs licking his open wounds. When both men die, Lazzaro the beggar is "brought to the side of Abraham "in heaven and the rich is sent in the opposite direction". In Hades, where he was in torment, [the rich] look and saw Abraham away, with Lazzaro alongside him. So he called him, 'Father Abraham, abbi pietÁ of me and sends Lazzaro to put the tip of his finger into water and wet my tongue, because I am in agony in this fire' ". But Abraham answered: 'son . Remember that in your life you received your assets, while Lazarus has received bad things, but now he is consoled and you are in agony. "The first real graphic descriptions of hell and his torments come outside the Canon of the New Testament in the Christian Texts Apocryphs of the II century EV one of the most colored visions of hell is recorded in the Apocalypse of Peter, who was widely known in Christian environments, at the moment, even if not part of the Canon.After Biblical Which describes the paradise as a "superior brilliant with the light ... and the earth itself bloom with unalterable flowers and full of spices and plants, fair-blooming and incorruptible and bring blessed fruit", the author enters the juicy stuff. Every punishment in hell is mounted the crime. Murderers were "melted in a certain tight place, full of bad snakes, and struck by those beasts", while the souls of the murdered looked with satisfaction. Those who blaspheme and defamed the righteous were forced to "[gnaw] their lips ... and [receive] a hot iron in their eyes." The rich who refused the orphans and widows were made for wear "lacer and dirty" clothing and endless walking over "more cutting pebbles of swords or any spit, hot." In modern times, many theologians have minimized the images of horror and stressed that the worst part of hell are not the snakes and fire (which are not susceptible literal), but rather, to be separated from God.and What About Satan ? Satan has not always been a red demon with horns, feet fools and a fork. When we meet him in the Old Testament Book of Job, he presents himself to God together with several "sons of God" and presents himself with the idea of testing the faith of Job taking off everything he possesses. For the ancient Jews, Satan was an opponent, tempting and a man's accuser, but not pure badly, says Trumbower.That seen late of Satan, he says, was probably borrowed from zoroastrism, the religion of Persia, who ruled the Hebrew people for 200 years from 530-330 BC "The Persian religion was dualistic," says Trumbower "with a good last and an absolute evil constantly at war. The Persians also believed in an end time 'and a final conflagration." For the time of Christ, Jewish followers of Jesus would have absorbed this Persian version of Satan as the source of all the evils and the head of the opposition of God. As for the horns and hooves, that the imaginary was probably Borrowed from Pagan DivinitÀ like Moloch and Pan, and medieval authors as Dante gave Satan bat wings in his "hell" for contrast with the feathered wings of the angels. Correct answer: Since multiple sclerosis or ms Á ¢ ¢ has been identified as a specific disease in 19th century, our knowledge of this neurological disorder has grown immensely. A disease of Central nervous, MS affects about 2.1 million people around the world and about 400,000 in the United States, with about 200 new cases diagnosed in the United States every week.But a long time before researchers were able to use medical methods Modern search for Á ¢ ¢,~ "and one day hopefully cure Á ¢ ¢,~" MS, the first scientists have described many family aspects of the disorder in medical writings. This is why researchers today believe that MS is in circulation long before the nineteenth century, when it was formally called. One of the first cases of MS is believed that it was a Dutch woman named Lidwina, who was born in the terram city in 1380. Lidwina fell while skiing the ice on the canals when he was 16 and developed symptoms - including headache And pain, difficulty to see, difficulty walking, and finally paralysis in his legs - which were subsequently associated with MS. Believing to be sick and suffered from the sins of others, the church channeled it in 1890. Today, Lidwina di Schedam is the patron saint of ice skaters and an unofficial patron saint of her. Augustus d'Este, the nephew of England "King George III, is now thought that he had MS based on a diary he held up to his death in 1848, in which he described to have symptoms that play very similar to MS, including blurred vision, weakness and numbness in his limbs, tremors and night spasms. Twenty years after death of dÁ ¢ ¢,~ Á ¢ ¢e este, the Neurologist Parisian Jean-Martin Charcot (in the photo) was the first to identify and name MS. A female patient of Charcot suffered from tremors, speech speech, and abnormal eye movements. He tried to treat her, but without any results. After his death, Charcot examined the patient's brain and He discovered the revealed plaques of the MS Á ¢ ¢,~ "the hardened scar tissue around nerve fibers. Although he is credited with the discovery of MS, Charcot thought the condition was rare. Secondly, the 19th century half, the SC symptom exams started to be published Á ¢ ¢,~ "before Dr. William Moxon in England in 1873, and then from Dr. Edward Seguin in the United States in 1878. Most of the observations made these doctors, then there are family members today, including SM is more common in women and that symptoms may differ from the patient to the patient. But since doctors were not yet well informed of the body's immune system , MS could not yet be identified as an autoimmune disease. Even in 1878, the French histologist and the Louis Ranvier pathologist (in the photo) discovered Myelin, the protective coating around damaged nerves in the early 1900s, Researchers have discovered chemicals that allowed them to observe nerve cells under a microscope. In 1916, James Dawson, a doctor in Scotland, described inflammation and damage to myelin he saw when Gu Ardava brain cells from people with SM under a microscope. The cells that make myelin - oligodendrocytes Á ¢ ¢,~ "have been identified in 1928; and in 1943, the researchers identified the composition of Myelin. An important development in the fight against Member States in 1946, when it was Founded the national multiple sclerosis company. New Yorker Sylvia Lawry (in the photo), whose brother had MS, made an announcement in the New York Times looking for others with SM. overwhelmed by the reply, he collected friends and consultants and has The company started to raise funds to support the search for treatment of MS. The first research grant was assigned to the Microbiologist of the University of Columbia Elvin Kabat, a PhD, which continued to discover the proteins Á ¢

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