

784. Galileo, The Decree Concerning Teaching of

SOURCE: George Salmon, *The Infallibility of the Church* (New York: Dutton, 1914), pp. 235, 236. Used by permission of E. P. Dutton & Co., Inc., New York, and John Murray, Ltd., London.

[p. 235] By order of the Holy Office, Cardinal Bellarmine summoned ... [Galileo] before him, and admonished him in the name of the Pope and of the Holy Office, under pain of imprisonment, that he must give up the opinion that the sun is the centre of the world and immoveable, and that the earth moves, and must not hold, teach it, or defend it either by word or writing; otherwise proceedings would be taken against him in the Holy Office. Galileo submitted, and promised to obey.

But it was not enough that Galileo should be personally [p. 236] warned against holding the heliocentric theory of the universe; the whole world must be similarly instructed; and this was done by another tribunal. On March 5th, 1616, the Congregation of the Index, a Committee of Cardinals appointed by the Pope for the prevention of the circulation of dangerous books, published the following decree:—

‘Since it has come to the knowledge of this Holy Congregation that the false Pythagorean doctrine, altogether opposed to the Divine Scriptures, of the mobility of the earth, and the immobility of the sun which Nicolas Copernicus, in his work, *De revolutionibus orbium caelestium* [On the Motions of the Heavenly Bodies], and Didacus a Stunica, in his Commentary on Job, teach, is being promulgated and accepted by many, as may be seen from a printed letter of a certain Carmelite Father (Foscarini), entitled, et cetera, wherein the said Father has attempted to show that the said doctrine is consonant to truth, and not opposed to Holy Scripture; therefore, lest this opinion insinuate itself further to the damage of Catholic truth, this Congregation has decreed that the said books, Copernicus’ *De revolutionibus*, and Stunica on Job, be suspended till they are corrected, but that the book of Foscarini the Carmelite be altogether prohibited and condemned, and all other books that teach the same thing.’

785. Gnosticism, Definition of

SOURCE: Edwyn Bevan, *Later Greek Religion* (Boston: The Beacon Press, 1950), p. 183. Used by permission of J. M. Dent & Sons, Ltd., London.

The name “Gnosticism” is given to all those different theories of the universe which professed to be Christian, but amalgamated elements of Christian belief with Hellenistic ideas regarding an intermediate world of superhuman beings between the Supreme One and men, and regarding the human soul as a part of the Divine which had fallen into the dark and evil world of Matter. Each Gnostic sect claimed to have a special “knowledge” (*gnōsis*) to communicate, by which the Soul could get deliverance from matter and win its way back to the Upper World. Most of the Gnostics were strongly anti-Jewish, and represented the God of the Old Testament as an inferior Being, often a Being hostile to the Supreme God, ruling in the lower world, from which “knowledge” enabled the Soul to escape. Valentinus, probably an Egyptian Greek, set up a school in Rome about 140: amongst the various forms of Gnosticism, his system is one of those which incorporated most of the Greek philosophical tradition.

786. Greece, Alexander as Representative of

SOURCE: J. B. Bury, *A History of Greece* (London: Macmillan and Co., Ltd., 1902), Vol. 2, p. 330.

The Congress of the Confederacy met at Corinth to elect Alexander general in his father’s place.

Alexander was chosen supreme general of the Greeks for the invasion of Asia; and it was as head of Hellas, descendant and successor of Achilles, rather than as Macedonian king, that he desired to go forth against Persia... The welcome ... and the vote, however perfunctory, which elected him leader of the Greeks, were the fitting prelude to the expansion of Hellas and the diffusion of Hellenic civilisation, which destiny had chosen him to accomplish. He was thus formally recognized as what he in fullest verity was, the representative of Greece.

787. Greece, Empire of, Under Alexander

SOURCE: Appian *Roman History*, Preface, [sec. 10](#); translated by Horace White, [Vol. 1](#) (Cambridge, Mass.: Harvard University Press, 1958), [p. 15](#). Reprinted by permission of the publishers and The Loeb Classical Library.

The empire of Alexander was splendid in its magnitude, in its armies, in the success and rapidity of his conquests, and it wanted little of being boundless and unexampled, yet in its shortness of duration it was like a brilliant flash of lightning. Although broken into several satrapies even the parts were splendid.

[EDITORS' NOTE: It should be noted that the "Greece" (KJV "Grecia") of [Daniel 8](#), the world power that conquered and replaced Persia, was not the classic Greece of the golden age of Athens, nor even a kingdom ruled by Greece. The glory of this kingdom had passed, and the independent Greek states had fallen under the rule of the neighboring Macedonian king Philip, prior to Alexander the Great's conquest of Persia and establishment of a Greco-Macedonian-Oriental empire. However, this empire was Greek in character because the Greek-educated Alexander of Macedonia brought to the East, along with his Greek and Macedonian settlers the Greek language and culture. To the Jews, therefore, the Greco-Macedonian ruling class and the Hellenized natives were "Greeks," and the whole Hellenistic world was a Greek empire.]

¹Neufeld, D. F., & Neuffer, J. (1962). *Seventh-day Adventist Bible Student's Source Book*. Commentary Reference Series. Washington, D.C.: Review and Herald Publishing Association.