

Supplement to RJMI's Hellenization of Christianity Book

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Introduction

The additions to my book [*The Hellenization of Christianity by the Anti-Church Fathers and Scholastic*](#) in this supplement will be added to the next edition of that book if I get time to do so.

Against the Glorification of Philosophy and thus Scholasticism

Ambrosiaster, 4th century

Questions on the Old and New Testaments, by Ambrosiaster, 4th century, Commentary on Matthew 11:25-26, Question 100: “You have heard, my dear brothers, what our Lord says in his Gospel: ‘I give you glory, Father, Lord of heaven and earth, because you have hidden these things from the wise and the prudent, and you revealed them to the little ones. Yes, my Father, because it pleased you so.’ (Matt. 11:25-26) If we are to weigh the meaning of these words of Our Lord, we will see that they are meant to encourage the faithful, those who, because they despise the wisdom of the world, appear small in the eyes of the sages of the world, who, without any merit, claim to be wise, and so God has judged it unworthy of him to discover the truth; is to the humble who do not presume of themselves and submit to the divine will, that justice requires that he reveal his secrets. He is cautious in the eyes of God, and truly careful of his salvation, who prefers to his knowledge the law of God, which he sees supported not by the proud noise of words, but on authentic testimonies of the divine power. And, indeed, it is at once a folly and a vanity to put one’s confidence in something that has no support for the power of God. It is not therefore to the cultivated minds of the age that God promises his kingdom, but to the faithful; it is not those that examine the stars, but to those who do good that everlasting life is promised; it is not to the dialecticians who endeavor to obscure the truth by their sophisms and the subtlety of their reasonings that he grants glory, but to those who are more careful to do well than to say well. God condemns those who prefer brilliant speeches to good works. It is to want to bring back to oneself the glory of God, to pretend to put on the truths of God the ornaments of the word. These truths must please themselves, it is not the words that express them, it is the very meaning of these words which is worthy of praise. If it is the meaning that gives birth to the expressions, and if the words were invented only to express the truth, why not express it purely and simply, so that it inspires us more easily the desire to save our soul. That is why Our Lord has chosen as apostles simple men, without letters and without ploys, by their perseverance in faith and by a holy life, to burst in them the truth of God. This is what makes the Apostle St. Paul say: ‘And I, my brethren, when I came, did not come with the brilliance of eloquence and human wisdom.’ (1

Cor. 2:1) And in another place: 'The kingdom of God does not consist in words but in virtue.' (1 Cor. 4:20) For words are subject to contradiction, but virtue makes a striking witness to the law of God, and the most sublime speeches are lowered before it. These considerations, my dear brothers, are made in the interest of the simple minds who might think themselves unworthy of the grace of God, because they do not know the secrets of oratorical art, while their simplicity is rather for them a privilege; for what the wise men of the world do not see, being blinded by the pride of human science, simple souls believe it, because their prudence consists not in words, but in true wisdom. They know that God rested complacently in good works, and that he asks rather for faith rather than the elegance of speeches: 'On whom shall I rest,' he says by his prophet, 'otherwise on the one who is humble and meek, and hears my words with trembling?' (Isa. 66: 2) If we therefore want to be worthy of the rewards we are promised, we must fulfill the Lord's commandments in the assurance that God loves those who keep his words, which the Savior says to his disciples: 'If you love me, keep my commandments,' (Jn. 14:15) so that after being faithful servants of God we will become the heirs of His kingdom by Our Lord Jesus Christ."

Against Stoicism

MLR

Sr. Catherine Macon:

Three different verses in Ecclesiasticus chapter 39 against the stoics who condemn the material world:

"All the works of the Lord are exceeding good." (Eccus. 39:21)

"Good things were created for the good from the beginning..." (Eccus. 39:30)

"All the works of the Lord are good." (Eccus. 39:39)

How much clearer does it get!!!

RJMI:

Yes, as clear as anything can be. It is as we say, "In your face." The stoics are under a veil of darkness because of their wicked hearts. They really rather be pagan stoic philosophers than Christians, so they changed or ignored some of God's words to fit their stoic heresy.

Sr. Catherine Macon:

It's against the natural law too; a learned hatred for the good things God made. Think about how we were as children, playing and running around outside. Everything in nature was a new and exciting discovery-- finding a flower, watching a bird fly, watching a bug crawl on the ground, seeing a rainbow, etc. We were fascinated and happy to see these things. And yet somewhere along the way, these stoics rejected that natural awe and admiration of God's creation, and turned into hard-hearted robotic monsters.

RJMI:

Very well said indeed. Totally against the natural law: “For by the greatness of the beauty and of the creature, the creator of them may be seen so as to be known thereby.” (Wis. 13:5)

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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