

History of the Early Church Seminar

**This Power Point
PDF is sequenced
with written notes.**

2020

Dr. Stan Fleming

Part One

Christ and the Apostles



I. Introduction

A. Why study early Church history?

1. To give the believer **stability** and roots.

Psalm 11:3

***“If the foundations are destroyed,
what can the righteous do?”***

A. Why study early Church history?

1. To give the believer **stability** and roots.
2. To **liberate** us from the limited view of the present.
3. To better understand the Lord Jesus Christ.
4. To learn to defend the development of Christian doctrine.
5. To debunk myths and revisionist history.

C. Brief Timeline of early Church

- Jesus ascended c.29 AD
- Apostles c.29-100
- Apostolic Fathers 100-160
- Apologists 130-180
- Early Theologians 180-325
- Later Theologians 325-444

II. The Evidence for Jesus Christ



"The Holy Land Magazine (Lishar Publications: Israel, 2005 – 2006), 32.

II. The Evidence for Jesus Christ

- A. Christian writers: Gospels and the history of the book of Acts.

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Evidence of the early authenticity of the New Testament



Chester Beatty
The John Rylands
Fragment
John 18:31-33
(117-138 AD)



Bodmer Papyri
104 leaves of John,
Jude, 1st & 2nd Peter
(200 AD)



Chester Beatty
Papyri – Most of
New Testament
(250 AD)



Codex Sinaiticus
Most of New Testament
(340 AD)

Comparison

- **New Testament:** Over 24,000 fragments and complete manuscripts in Greek, Latin, and other languages, dating from the first few centuries.
- **Aristotle:** 49 copies, earliest dating from 1100 AD
- **Caesar:** 10 copies, earliest dating from 900 AD
- **Early Church Fathers writings:** All but eleven verses of N.T.

II. The Evidence for Jesus Christ

- A. Christian writers: Gospels and the history of the book of Acts.
- B. The miraculous expansion of the Church.
- C. Early non-Christian references:

- 1. Josephus



Flavius Josephus: 37-100 AD

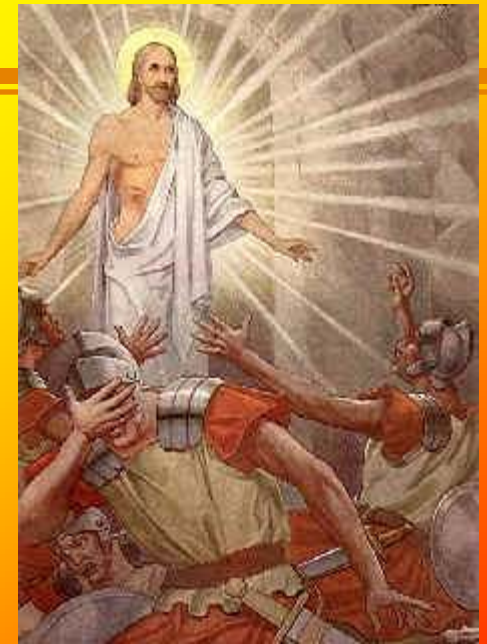
Jewish historian

“Now there was about this time, Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as had a veneration for truth. He drew over to him both many of the Jews and many of the Gentiles: he was the **Christ**. And when Pilate, at the suggestion of the principal men among us, had condemned him to the **cross**, those that loved him at first did not forsake him; for **he appeared unto them alive again the third day**, as the divine prophets had spoken of these and ten thousand other wonderful things concerning him: whence the **tribe of Christians**, so named from him, are not extinct at this day.”

Josephus, Book Eighteen of his Antiquities, recorded in Josephus: Complete Works, 640



www.american-pictures.com



4. Other Early Non-Christian references

- Numerous references about Jesus by early Jewish rabbis.
- Phlegon reported on the darkness covering the earth during the crucifixion. (1st century)
- Mara Bar-Sepapioan wrote a letter (73 AD) to his son comparing Socrates, Pythagoras, and Christ.

Israel: 2011 - 2020

**Church of the Annunciation
Nazareth**



**Church of the Nativity
Bethlehem**



John the Baptist

Cave of John the Baptist



Baptismal site of Jesus



Places that Jesus ministered

From Mount of Beatitudes



Church of Beatitudes



Places that Jesus ministered

City of Capernaum



Peter's home



Jerusalem

Garden of Gethsemane



The Way of Suffering



Dome of Ascension on Mount of Olives





III. The Birth of the Church

Virgin Birth

Luke 1:35

***“The Holy Spirit will
Come upon you,
And the power of
the Highest will
overshadow you;
therefore, also,
that Holy One who
is to be born will
be called the Son
of God”***



The Life of Jesus

Mark 1:34 *“He healed many who were sick with various diseases and cast out many demons.”*

He called and trained the disciples



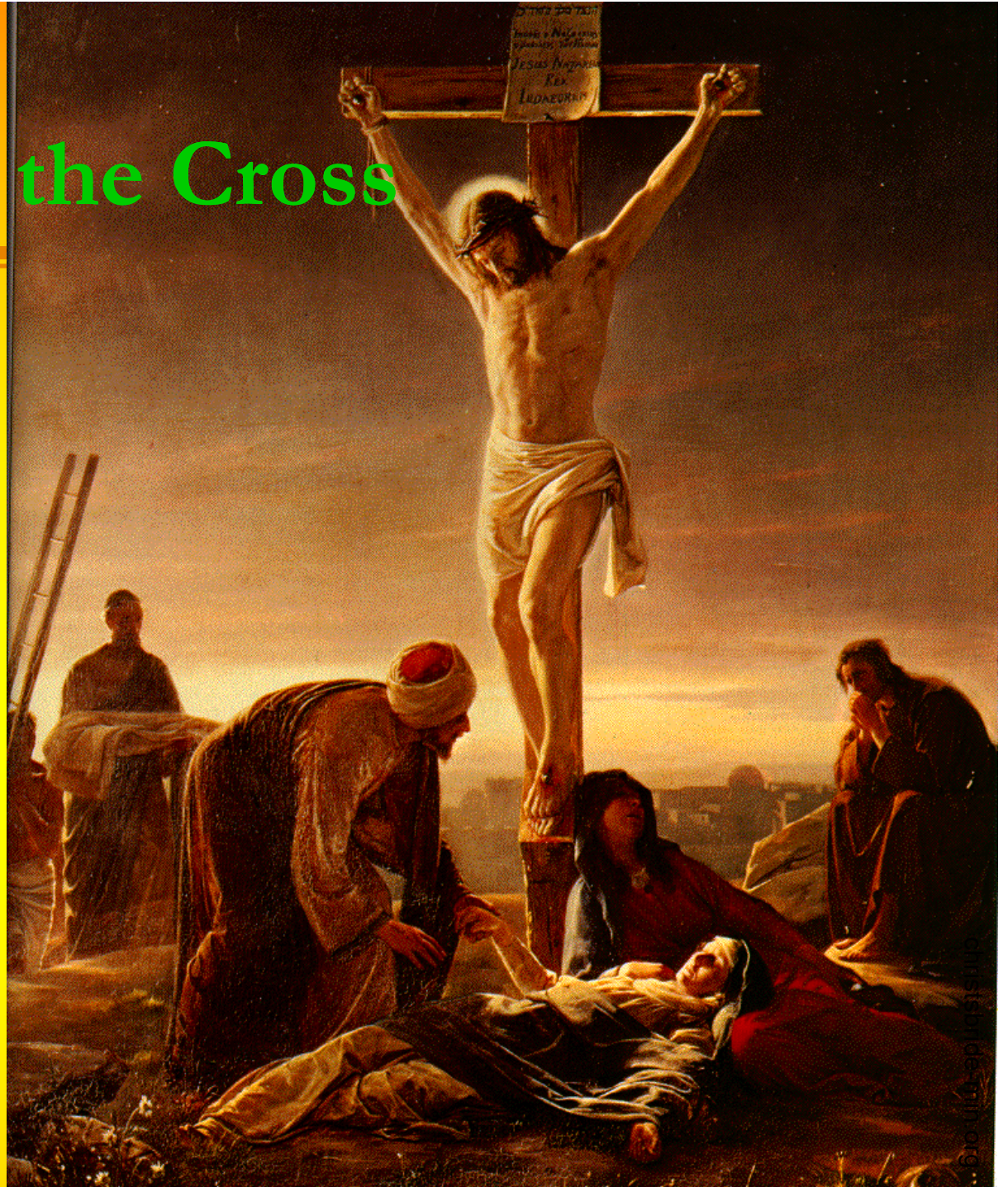
Matthew 10:2-4

“Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him.”

He died on the Cross

Matthew 27:50

***“And Jesus
cried out again
with a loud
voice, and
yielded up His
spirit.”***

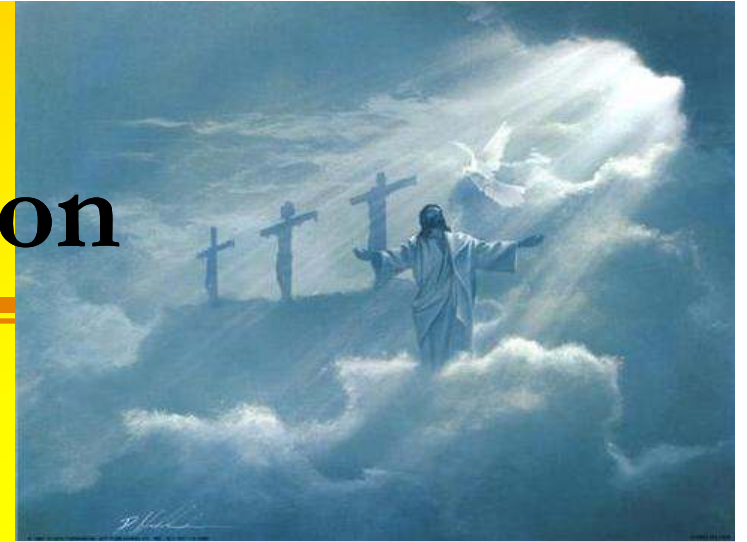


He rose from the dead



Mark 16:9 *“Now when He rose early on the first day of the week, He appeared first to Mary Magdalene.”*

The Great Commission



Matthew 28:18-20 “And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen.”

The Promise of the Holy Spirit

Acts 1:4-8



The Day of Pentecost

Acts 2:1-4, 41



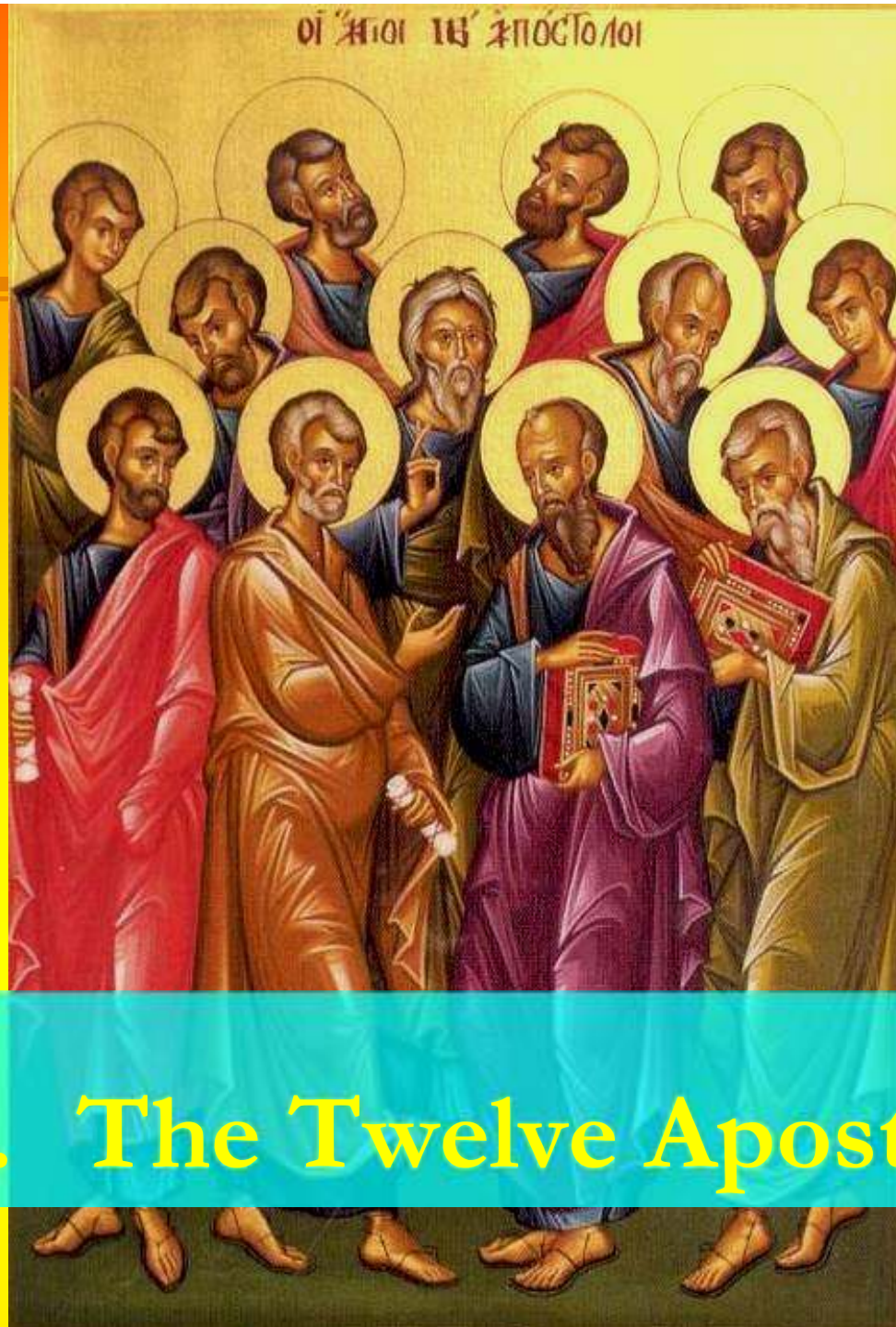
H. The Acts of the Apostles

- Not only is the book of Acts the earliest history of the Church, it is also an account of the **successful missionary activities** of the earliest Christians into many parts of the world at that time.



Part Two

The Apostles and Others



A. The Twelve Apostles

1. Andrew: Brother of Peter

- He introduced Simon to Christ (John 1:40-41).
- Ministered in Ephesus, Scythia, and Greece.
- Scythia (Col. 3:11) was in Southern Russia on the Black Sea.
- In Greece he angered the proconsul, Aegeates, whose wife, Maximilla, was won to Christ by Andrew.
- Imprisoned and then crucified on a X-shaped cross in Greece in 69 AD.
- A Christian named Regulus, in the fourth or fifth century, carried some of Andrew's bones to Scotland and buried them.
- Patron Saint of Greece, Russia, and Scotland.



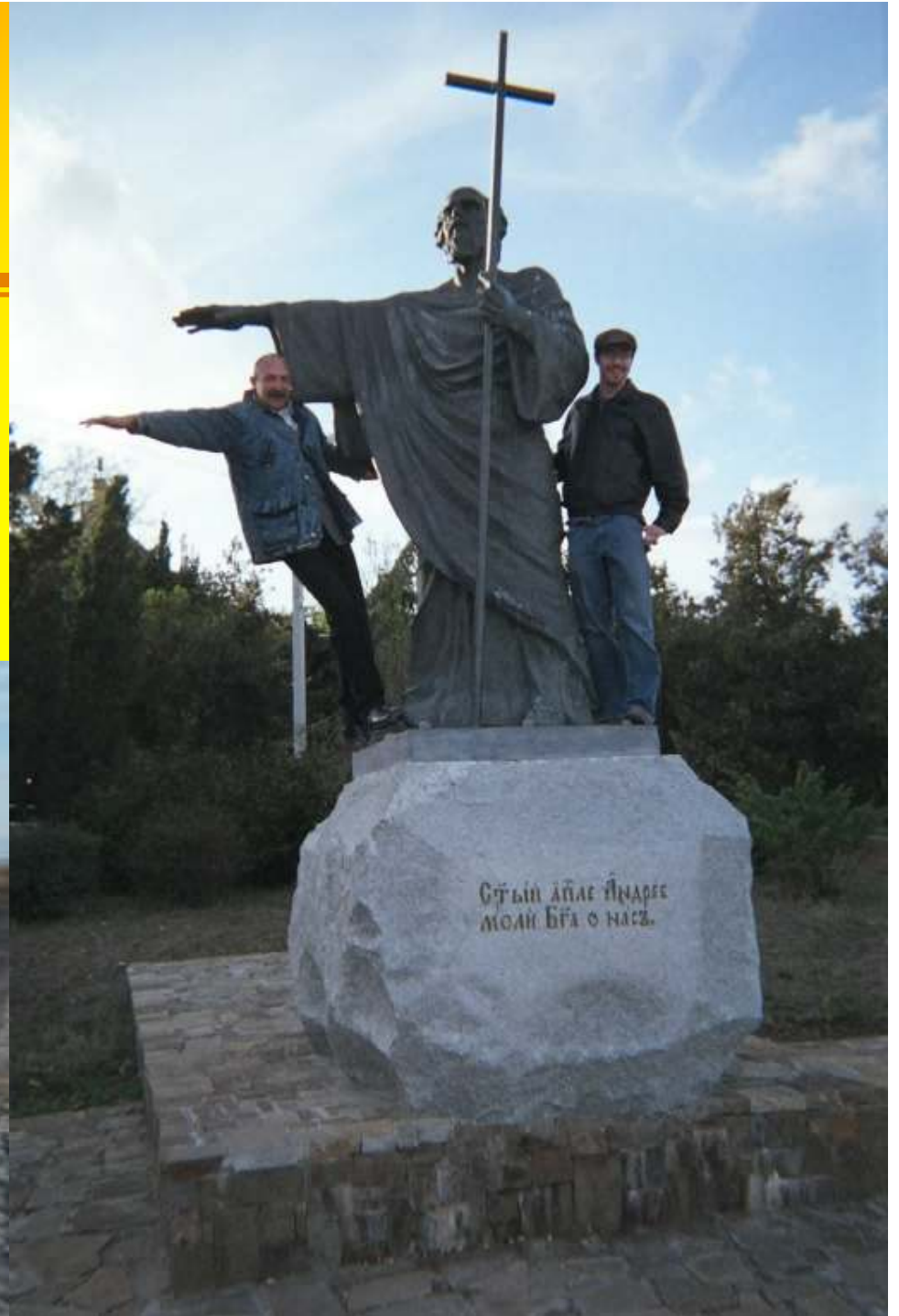


Ancient 3rd century Christian ruins and Roman road at the Black Sea



The Three Andrews:

The Crimea in Ukraine at the Black Sea



In the Kahn's Palace





3. James the Elder: Brother of John

- **Disputed tradition in Spain. He is the patron Saint of Spain.**
- **As prophesied by Christ, he did “drink of the cup” that Jesus did (Mark 10:39).**
- **Acts 12:1-2: He was the first martyr of the apostles, beheaded by Herod on or near Passover (Easter) in 44 AD.**
- **Tradition: the man who led James into Herod’s court, his accuser, was so moved by James’ testimony that he confessed himself also to be a Christian. Both were led away to be beheaded.**



5. John: Brother of James the Elder

- Ephesus, Patmos, Rome, and Parthia.
- Pastor of the church at Ephesus. Author: *Gospel of John*, 1st, 2nd, 3rd John, and *Revelation*.
- Jesus' mother, Mary, lived with him for a while.
- Eusebius says that John was exiled to Patmos during the reign of Domitian but was released in 96 AD. On Patmos he received and wrote the *Revelation*.
- Again in Ephesus, he ministered and became the leading voice of the Church until his death c. 100 during the reign of Trajan (98-117). John's tomb still stands there today, but the relics are gone.
- He would say, "Little children, love one another!"
- Lived until c. 100 AD.



www.spbda.ru/english/works.htm

About.com



arcimaging.org/GeisslerRex/EphesusChurchSt.Jo...

9. Peter: Brother of Andrew

- Corinth, Antioch, Britain, and Rome.
- **First bishop of Antioch and Rome.**
- Withstood Simon Magnus (the Magician of Acts 8) in Rome.
- **Nero had Peter crucified upside-down on the Vatican hill in 67 AD.**
- Author of 1st and 2nd Peter. The *Gospel of Mark* is Peter's account of Christ.



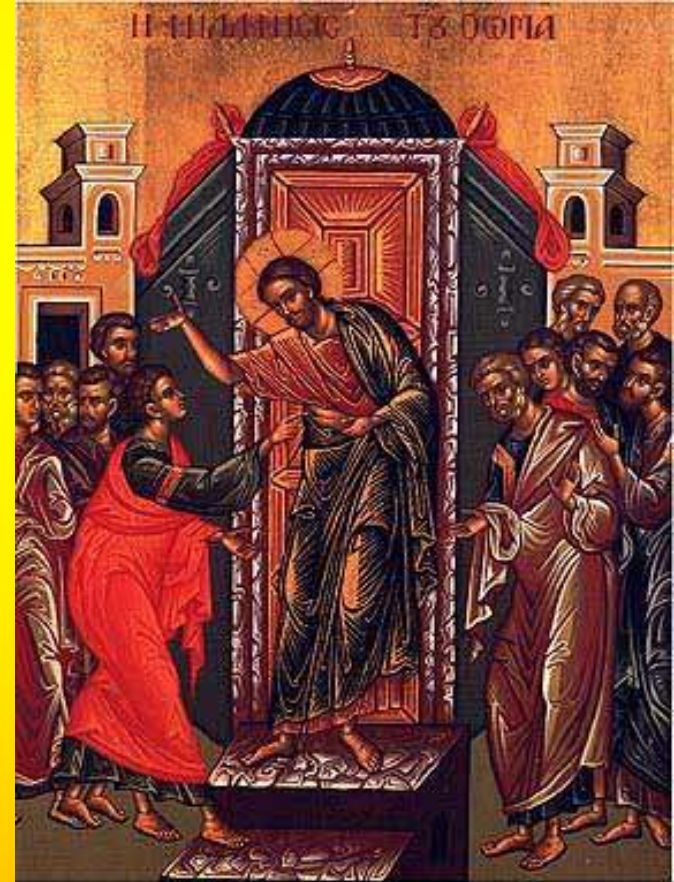
www.spiritualworld.org/catholicism/print.htm



www.bethelks.edu/.../mm%20bk1%20p016.jpg

12. Thomas: (Didymas = the twin)

- **Babylon, Syria, north and south India.**
- **Legend: Thomas found the three wise men in his travels and baptized them as Christians. They later were martyred in Persia (modern Iran).**
- **It is quite possible that Thomas established the first Babylonian church, thus the first bishopric.**
- **He arrived in southern India in 52 AD. After a successful ministry, he aroused the anger of the Brahmin priests who had him assassinated in 72. He was pierced with a lance while praying in a cave in Mylopur, a suburb of Madras, India.**





An ancient legend that Thomas preached to king Gondophares IV in Taxila which is situated in the northeast region of modern Pakistan.

-- Medlycott, A.E. (1905). "The Apostle Thomas and Gondophares the Indian King". India and the Apostle Thomas. London: David Nutt.



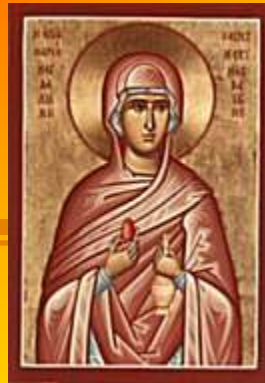
Standing next to the platform in 2015 from which Thomas supposedly preached in the first century.



The Basilica of Saint Thomas, in the city of Chennai, India, is supposedly built over the top of the tomb of Saint Thomas

Disciple Groups

Matthew 10:2-4	Mark 3:13-19	Luke 6:13-16	Acts 1:13
<p>Simon Peter Andrew, Peter's brother James, son of Zebedee John, son of Zebedee</p> <p>-----</p>	<p>Simon Peter James John Andrew</p> <p>-----</p>	<p>Simon Peter Andrew, Peter's brother James John</p> <p>-----</p>	<p>Peter James John Andrew</p> <p>-----</p>
<p>Philip Bartholomew Thomas Matthew, tax collector</p> <p>-----</p>	<p>Philip Bartholomew Matthew Thomas</p> <p>-----</p>	<p>Philip Bartholomew Matthew Thomas</p> <p>-----</p>	<p>Philip Thomas Bartholomew Matthew</p> <p>-----</p>
<p>James, son of Alphaeus Lebbaeus, Thaddaeus Simon, the Cananite Judas Iscariot</p>	<p>James, son of Alphaeus Thaddaeus Simon, the Cananite Judas Iscariot</p>	<p>James, son of Alphaeus Simon, the Zealot Judas, son of James Judas Iscariot</p>	<p>James, son of Alphaeus Simon, the Zealot Judas, son of James</p>



B. Other Important Early Christians

1. Paul: (Saul of Tarsus)

- Probably converted 33 – 35 AD.
- The dates of his three missionary journeys may have been (1st) 46-48; (2nd) 51-53; and (3rd) 54-58.
- Imprisoned twice in Rome.
- Clement of Rome writes that Paul preached in both the “east and west “ and “to the extreme limit of the west” (Spain?).
- Beheaded in Rome on same day Peter was crucified in 67 AD.
- Author of numerous New Testament epistles.



www.matthewmcgee.org/journeys.gif



artyzm.com/world/r/rembrandt/apostle.htm

Paul's Letters: 49-67 AD

- Galatians (c. 49 AD)
- 1st and 2nd Thessalonians (c. 50-52 AD)
- 1st Corinthians (c. 53 – 57 AD)
- 2nd Corinthians (sometime after 1st Corinthians)
- Romans (probably written from Corinth in 57 AD)
- Ephesians (written during first imprisonment in Rome 60-62 AD)

- Philemon (60 AD)
- Philippians (61 – 63 AD)
- Colossians (62 AD)
- 1st Timothy (64 or 65 AD, after his first imprisonment by Rome)
- Titus (64 or 65 AD)
- 2nd Timothy (probably in spring of 67 AD during second imprisonment in Rome)

2. Barnabas: (Joses) Son of Encouragement

- A Levite from Cyprus who moved to Jerusalem.
- The Church first sent him to Cyprus where he encouraged the new believers and helped found the Church (Acts 11:19-26).
- In 45 or 46 AD, he and Paul were ordained for missionary work.
- He returned to Cyprus and was martyred in his native town of Salamis c. 60.
- His cousin and companion, John Mark, buried him. In 477 Barnabas' tomb was discovered. He was holding a copy of Matthew's gospel but in his own handwriting.



www.catholic-forum.com/saints/saintb12.htm



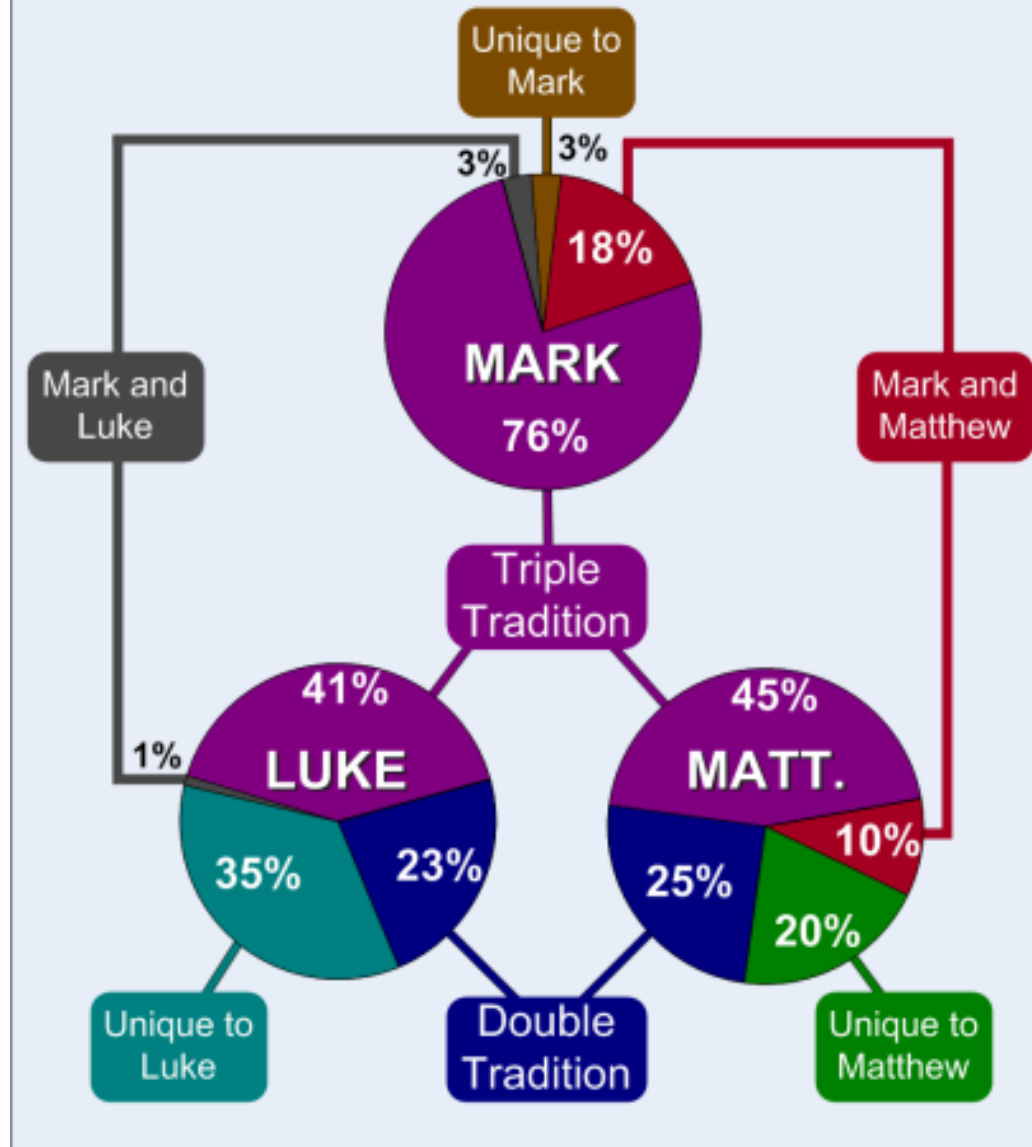
www.uh.edu/engines/epi1906.htm

3. Mark: (John Mark)

- Some think he was a nephew of Barnabas, but Colossians 4:10 says they were cousins.
- Peter considered him a spiritual son (1st Peter 5:13).
- *Gospel of Mark.*
- *Eusebius says that Mark was the first to preach the gospel in Alexandria.*
- First bishop of the Church of Alexandria.
- *Martyred by being dragged with a rope around his neck.*
- *His bones were taken to Venice where he is a patron saint.*

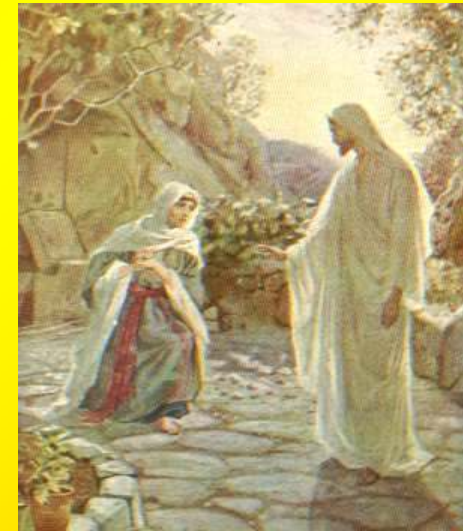


Relationships between the Synoptic Gospels



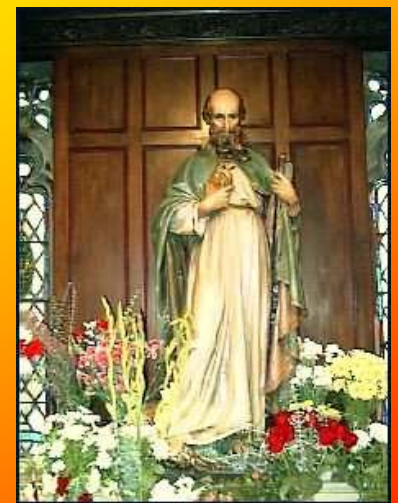
4. Mary Magdalene

- From Magdala on Galilee (Matt. 15:39).
- Called “the apostle to the apostles.”
- Mislabeled as a prostitute. Also, confused with Mary, Lazarus’ sister.
- **Mary preached throughout Italy. She is probably the “Mary” that Paul names in Romans 16:6 “who labored much for us.”**
- Tradition: She took an egg to Emperor Tiberius in Rome as a symbol of new life in the resurrection. She said, “Christ is Risen!” and explained to the emperor about the life and resurrection of Christ. Tiberius told her that resurrection from the dead was impossible; as impossible as her egg turning to the color red. Immediately the egg began to turn **red** as a testimony to her words. This began the tradition of giving red paschal eggs at Easter.



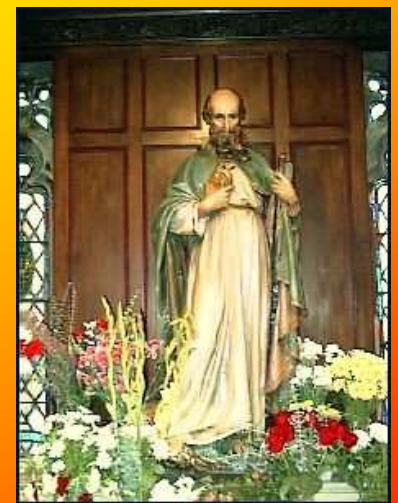
7. The brothers of Jesus

- James the Just:
 - **Author of the *Book of James*.**
 - **Bishop of Church in Jerusalem.**
 - **Called an apostle by Paul (Gal. 1:19).**
 - **According to Josephus, James was stoned to death in 63 AD by the order of the high priest, Ananus.**
- Jude:
 - **Author of the *Book of Jude*.**



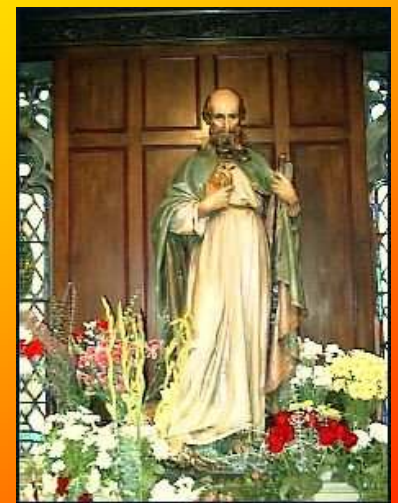
Matthew 13:54-56

“ When He had come to His own country, He taught them in their synagogue, so that they were astonished and said, "Where did this Man get this wisdom and these mighty works? Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? And His sisters, are they not all with us? Where then did this Man get all these things?"



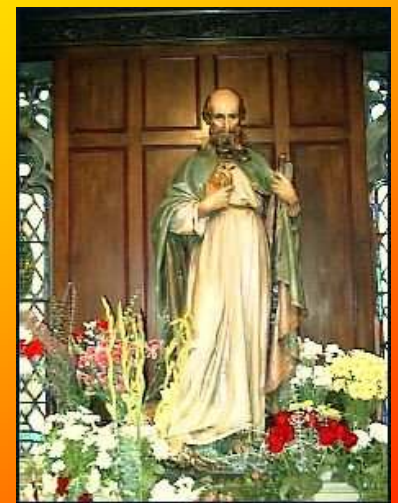
Controversial views

- **Cousin theory** – Catholic view: Jesus' mother, Mary, also had a sister named Mary. Jesus mother raised them. So, James, Jude, and Simon were cousins and among the 12 disciples.
- **Half-brother theory** – Eastern Orthodox view: Joseph was married before and brought these children into the marriage with Mary.
- **Brother theory** – Protestant view: James, Jude and the others were Jesus' blood siblings.



The Brother Theory

- The cousin and half-brother theories are used to promote the perpetual virginity of Mary.
- But the brother theory is the only one that makes sense:
 1. The N.T calls them Jesus' brothers, not cousins. Nor does it say that Joseph was married before.
 2. Mary would have had a sister named Mary. This is not likely.
 3. Jesus' brothers were neither disciples nor believers before His resurrection (John 7:3, 5); thus, they were not among the 12 disciples. Also, Acts 1:13-14 distinguishes them from the disciples. James had a special meeting with Jesus, 1 Cor. 15:7.







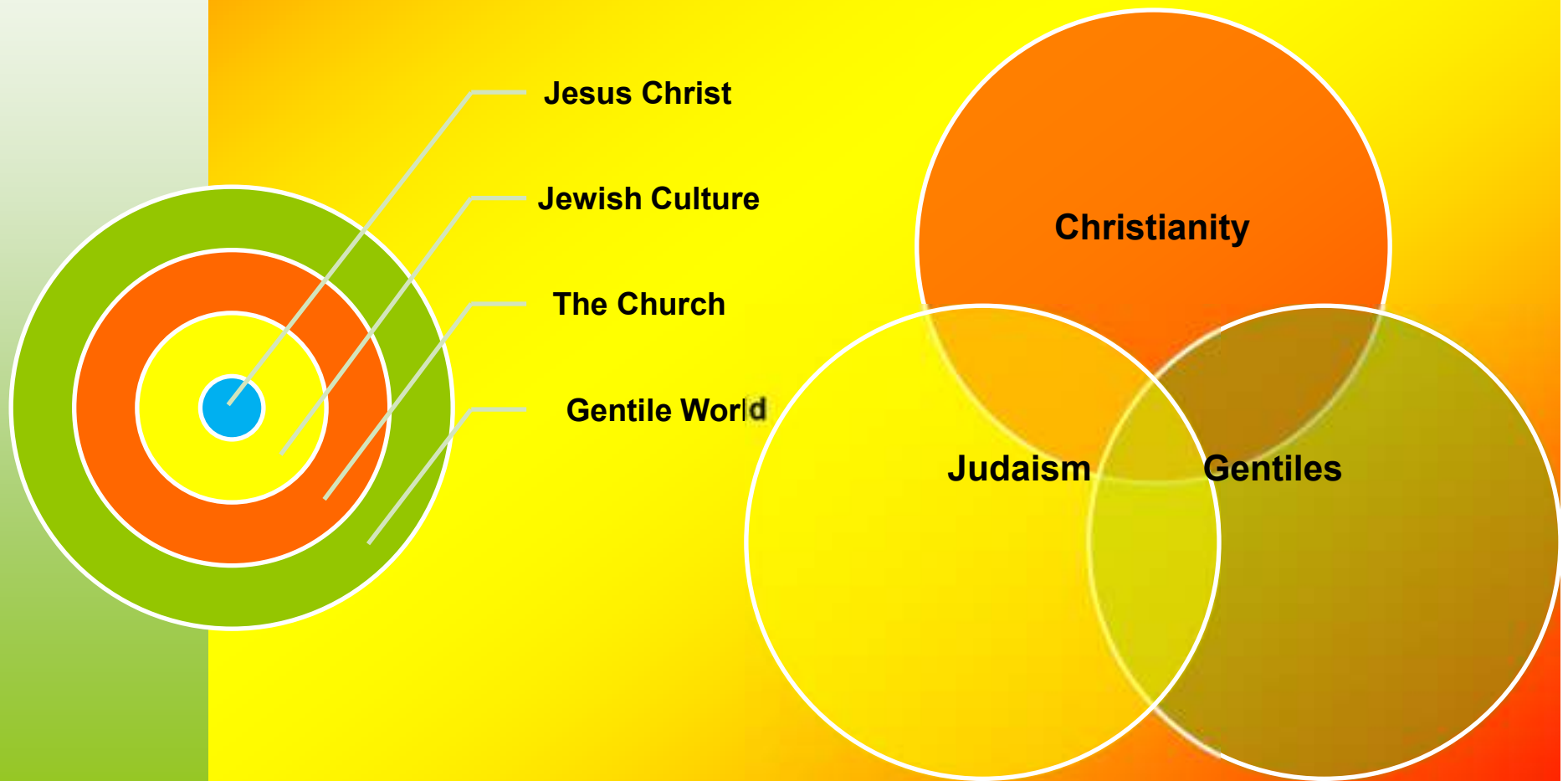
Part Three

Growing Pains



I. The Rise of early Jewish Christianity

Christianity, Judaism, and Gentiles



A. Relationship: Christianity & Judaism

1. The Church had affinity with Judaism.
2. Christianity was called by some “the Way”, a **sect** of Judaism.
 - **Acts 24:14** “But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets.”

A. Relationship: Christianity & Judaism

1. The Church had affinity with Judaism.
2. Christianity was called by some “the Way”, a **sect** of Judaism.
3. The Jewish term for Christians was **Nazarenes**.
4. Certain parts of Judaism related more to Christianity.

The Pharisees

Pharisees related more than Sadducees because:

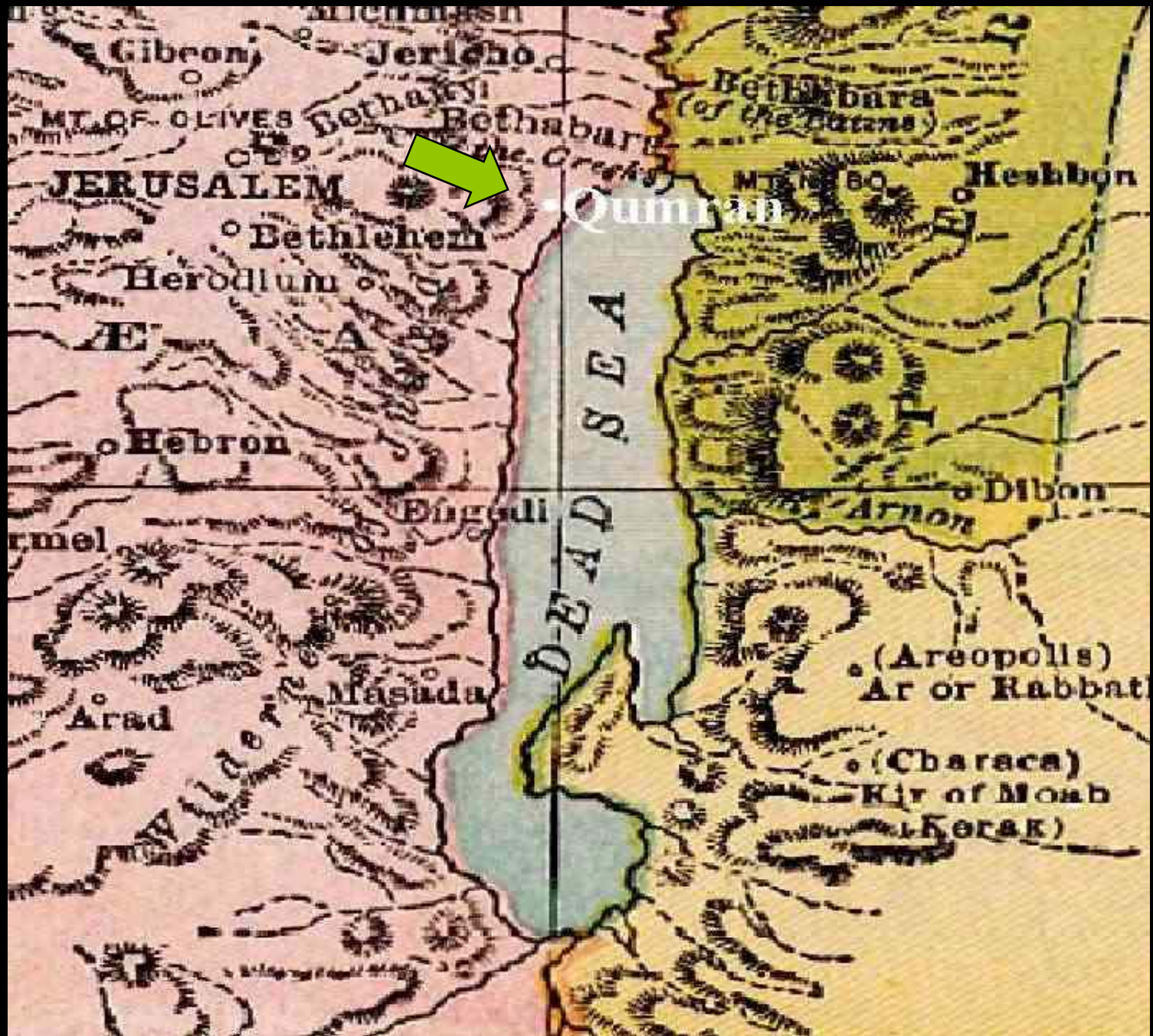
- They believed in the resurrection (Acts 23:6-8).
- Paul had been a Pharisee (Phil. 3:5).
- The revealed will of God was to be taken seriously.



A. Relationship

5. Essenes held certain similarities.

- Celibate.
- Communal living.
- Equality.
- End Times.



Discovery of Dead Sea Scrolls

- In the mid 1940's a young Bedouin man named Muhammad edh-Dhib ("Muhammad the wolf") was tending goats on the west side of the Dead Sea. While searching for a stray goat, he discovered a small opening down into what appeared to be a cave. He threw stones in to discover if he could hear the goat respond, but what he heard were clay pots cracking. So he climbed into the cave and discovered ancient scrolls.

B. Gentile Issues within Christianity:

1. **Hellenists**: Greek-speaking Jews not born in Palestine. (Acts 6:1)
2. Early Exposures of Gentiles to Christianity.

Examples

- a. **Philip:** First to the Gentiles (Acts 8:26-38).
- b. **Saul** commissioned (Acts 9:15).
- c. **Peter** sent to **Cornelius** (Acts 10).



B. Gentile Issues within Christianity:

1. **Hellenists:** Greek-speaking Jews not born in Palestine. (Acts 6)
2. Early Exposures of Gentiles to Christianity.
3. The **conflict** over circumcision and other Jewish laws and customs led to the first Church council (Acts 15).

C. Christian issues within Judaism

1. Christians were regarded as an heretical sect by the Jews.
2. The acceptance of gentiles by Christians widened the gap.
3. Prophecy caused Christians to flee Jerusalem to **Decapolis** prior to the Jewish revolt in 66 AD.
4. Jewish council of Jamnia in 90 AD called for the **expulsion** of all Jewish Christian from synagogues.



Christian issues within Judaism

- D. **Ebionites**: They believed that Christ was the predestined Messiah, but they denied the Virgin birth and Jesus' divinity. They used an edited version of Matthew's Gospel, rejected Paul's teachings, and kept the Jewish Law.
- E. **Jacobites**: Somewhat like the Ebionites, but they accepted Christ's pre-existence and the mission to the Gentiles. Yet, they followed James, the brother of Jesus, and said that the Gentiles must follow his law as prescribed to them in Acts 15:19-20.
- F. **Nazarenes**: They were orthodox in Christology, endorsed Paul's mission to the Gentiles, but kept the Jewish Law. Some think that the Ebionites and Jacobites split from the more orthodox Nazarenes.
- G. The term **Christian** began to be used around 42 – 43 AD. Acts 11:26 "The disciples were first called Christians in Antioch."

Meaning of Orthodox

- Today, the word Orthodox is often equated with a church that originated from the Eastern Roman Empire.
- Originally, it simply meant a conformity to established religious doctrine.



II. Lines of Authority

A. Early Church leaders

- **Local church government:** As recorded in Scripture, the **elders** had oversight of the spiritual house (1st Timothy 3:17; Titus 1:5; 1st Peter 5:1-2) and **deacons** of the natural house (Acts 6:1-7; 1st Timothy 3:8-13).
- **Meanings:** Originally, the words “elder”, “bishop”, and “presbyter” were used interchangeably (Acts 22:5; 1st Timothy 4:14; Titus 1:5, 7).

B. Clement: 96 AD First Epistle to the Corinthians

- “Now, the Gospel was given to the Apostles for us by the Lord Jesus Christ; and Jesus the Christ was sent from God, That is to say, Christ received His commission from God, and the Apostles theirs from Christ . . . And as they went through the territories and townships preaching, they appointed their first converts – after testing them by the Spirit – to be bishops (elders) and deacons for the believers of the future.”

First 100 years: Community Bishops

<u>Emperors</u>	Rome Bishops	Alexandria Bishops	Jerusalem Bishops	Antioch Bishops
54 - Nero	Peter		James	Peter
68 - Galba	Linus	Mark I		Euodius
69 – Otho, Vespian 79 - Titus	Anencletus	Annianus	Symeon	
81 – Domitian 96 - Nerva	Clement	Avilius		
96 - Trajan	Evarestus	Cerdo	Justus I	Ignatius

E. Emergence of the Papacy

- **Equal but prominent:** Bishops were equal but some cities were more prominent.
- **Pope** meant “papa”. Referred to any bishop. Gradually, the title went to recognize the bishop of Rome.
- **Victor:** bishop of Rome 189–199 tried to impose the Roman practice of Easter on all churches. Eastern churches refused.
- **Stephen:** bishop of Rome in 255 invoked the Petrine text of Matthew 16:18 in his defense against Cyprian over a baptism issue.
- **Damascus:** (384–399) He made the Petrine text essential papal doctrine and began addressing other bishops as “sons” rather than “brothers.”
- **Pope Leo I:** (440–461) proclaimed that Peter spoke and wrote through him.



III. Tension

A. Changes in Christianity

1. There was a growing **separation** from Judaism but acceptance by Gentiles.
2. Church growth despite persecution.
3. Regional struggles against heresy.

4. Paul's warning at Ephesus

Acts 20:29-31

“For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.”

B. Biblical examples: Fighting for truth

- **Galatians: Against legalism**
- **Colossians 2:18 – People were worshipping angels.**
- **2nd John 7 - People denying that Jesus came in the flesh.**
- **2nd Timothy 2:17-18 - False teachers saying the final resurrection was over.**
- **1st Timothy 4:1-6 – Paul predicting that some would forbid marriage and certain foods.**

B. Biblical examples: Fighting for truth

- **2nd Peter 2:3 - Some were exploiting Christians for money.**
- **Jude 4 – False Christians were justifying sexual immorality.**
- **2nd Peter 3:3-4 - People were scoffing at the Lord's return.**
- **2nd Timothy 4:3 - Following fables.**
- **2nd Corinthians 11:14 – Some false apostles followed satanic angels of light.**

IV. *The Didache*



- A. The Didache also known as The Teaching of the Apostles.
 - a. The two ways are the Way of Life and the Way of Death.

The *Didache*



Excerpt regarding moral teaching: “The Way of Life is this: You shall love first the Lord your Creator, and secondly your neighbor as yourself; and you shall do nothing to any man that you would not wish to be done to you. What you may learn from these words is to bless them that curse you, to pray for your enemies, and to fast for your persecutors. For where is the merit in loving only those who return your love?”

Excerpt giving general exhortation: “Do not be too opinionated . . . Never speak sharply when giving orders to male and female domestics whose trust is in the same God as yours; otherwise they may cease to fear Him who is over you both.”



Part Four

The Church Fathers



I. The Apostolic Fathers to Late Theologians

A. Nicene Periods

- ✓ Jesus ascended c.29 AD
- ✓ Apostles c.29-100
- Apostolic Fathers 100-160
- Apologists 130-180
- Early Theologians 180-325

Ante-Nicene Period

-----325 Council of Nicaea-----

- Later Theologians 325-444

Post-Nicene Period

B. Apostolic Fathers: 100 – 160 AD

- **Clement of Rome**: 1st century
- **Barnabas**: 1st century
- **Hermas of Rome**: 1st – 2nd century
- **Ignatius of Antioch**: c. 30 – 110
- **Papias**: c. 70 – 155
- **Polycarp of Smyrna**: 70 – c. 160

1. Clement of Rome

- 96 AD: His epistle indicates knowledge of 1st Corinthians, 1st Peter, Hebrews, James, and the Synoptic Gospels.
- Inferences towards the emerging Trinitarian concept:
 - “Have we not all one God and one Christ? Is there not one Spirit of Grace poured out upon us?”
 - “For as God lives, and as the Lord Jesus Christ and the Holy Ghost live.”



1st Clement 7: blood and repentance

- “Let us look steadfastly to the blood of Christ, and see how precious that blood is to God which, having been shed for our salvation, has set the grace of repentance before the whole world. Let us turn to every age that has passed, and learn that, from generation to generation, the Lord has granted a place of repentance to all such as would be converted to Him.



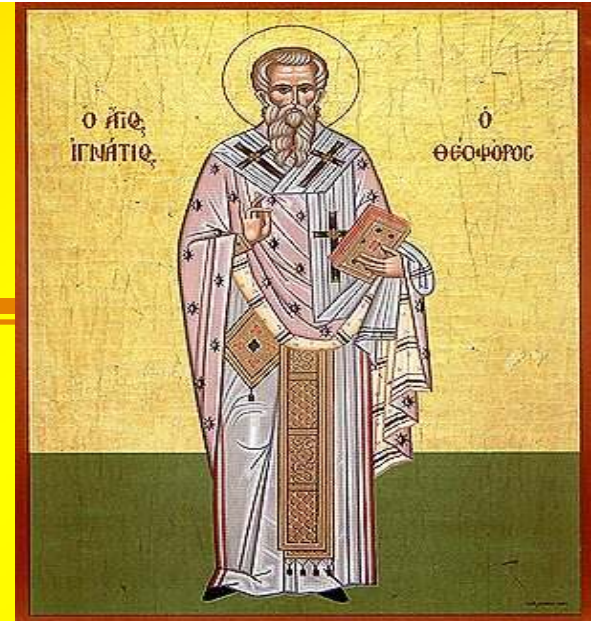
2. Ignatius of Antioch

- **110 AD: He wrote letters to seven churches on his way to be martyred.**
- **Myth: He was the child who sat on Jesus' lap (Matt. 18:2); tradition that he and Polycarp were disciples of John.**
- **First to use the term “catholic Church” referring to the universal church.**
- **Against the Judaic legalism of maintaining the Jewish Sabbath, he says the apostles made (Sunday) “the Lord’s day the center of their lives” – Epistle to the Magnesians, 9.**



Ignatius of Antioch

**He wrote of Christ:
“Both of Flesh and Spirit;
Both made and not made;
God existing in flesh;
True Life in Death;
Both of Mary and of God;
First possible and then
impossible,
Even Jesus Christ our
Lord.”**



ST IGNATIUS OF ANTIOCH

3. Polycarp of Smyrna

- 160 AD: He called Paul's epistles "Holy Scripture."
- Tradition says John appointed him.
- He was possibly the "angel" of the church of Smyrna. Rev. 2:10 "Be faithful until death, and I will give you the crown of life."
- Immortalized in martyrdom.



C. Apologists: 130 – 180 AD

- Epistle to Diognetus: early – mid 2nd century
- Quadrantus: 2nd century
- Aristides of Athens: 2nd century
- Justin Martyr: 100 – 165
- Tatian the Syrian: c. 125 – 172
- Athenagoras: mid – late 2nd century
- Melito of Sardis: mid – late 2nd century
- Theophilus of Antioch: 115-181

1. The Reason for the Apologists

- The writings responded to various criticisms.
- Christians were often accused by Pagans of immorality, by Romans of atheism, by philosophers of not thinking, by Jews of disobedience to Moses' Law, and by Gnostics of limited knowledge.

2. Bridging words



- **Logos:** Greek for *word* or *reason*. It was applied to Jesus in John 1:1, 14: “In the beginning was the Word . . . the Word was God . . . And the Word became flesh.” A bridge could be built back to the Jewish Old Testament in Isaiah 55:11: “So shall My word be that goes forth from My mouth; it shall not return void, but it shall accomplish what I please.” A bridge could also go towards philosophers who believed the *logos* to be the universal reason that governed and permeated the world.

2. Bridging words



- **Law:** The law and changing covenant were connected from the Old Testament into the new developing theology through passages like Jeremiah 31:31, 33: “I will make a new covenant . . . I will put My law in their minds, and write it on their hearts.” These could be bridged to the heart-centered moral teachings and new covenant of Jesus.

2. Bridging words



- **Recapitulation:** The idea of summary or summing up. Christ came “in the dispensation of the fullness of the times” (Ephesians 1:10) that he might restore fallen mankind to God. All things are summed up in Christ.
- **Divine goodness:** This is revealed in His plan to restore fallen mankind by sending His obedient Son to fulfill all righteousness and make the way for complete restoration.

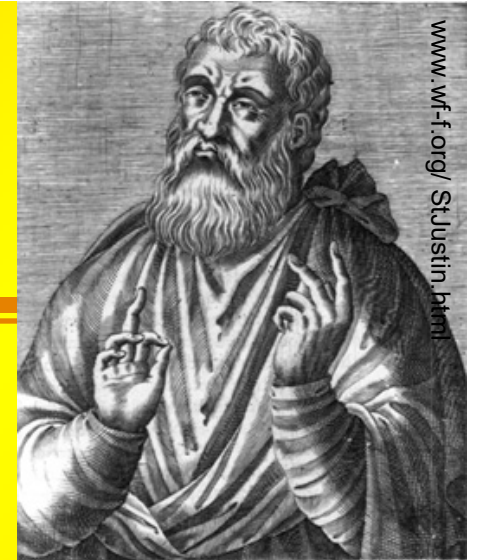
4. Justin Martyr

- In *Defense and Explanation of Christian Faith and Practice*, he explains about Christians being called “atheists”.
- He says, “Thus we are called atheists. And we admit that in respect of such supposed gods as those we are atheists: but not in regard to the most true God, the Father of righteousness and moderation and the other virtues, the God who is without a trace of evil.”



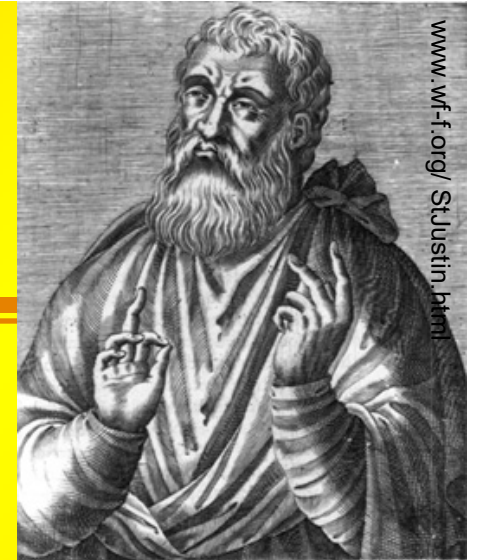
Interesting Points:

- In *The Discourse to the Greeks*, Justin makes some points regarding the *logos*.
- He says, “For our own Ruler, the Divine Word, who even now constantly aids us . . . for through the Word power passes into the soul. . . . The Word exercises an influence which does not make poets: it does not equip philosophers nor skilled orators, but by its instruction it makes mortals immortal.”

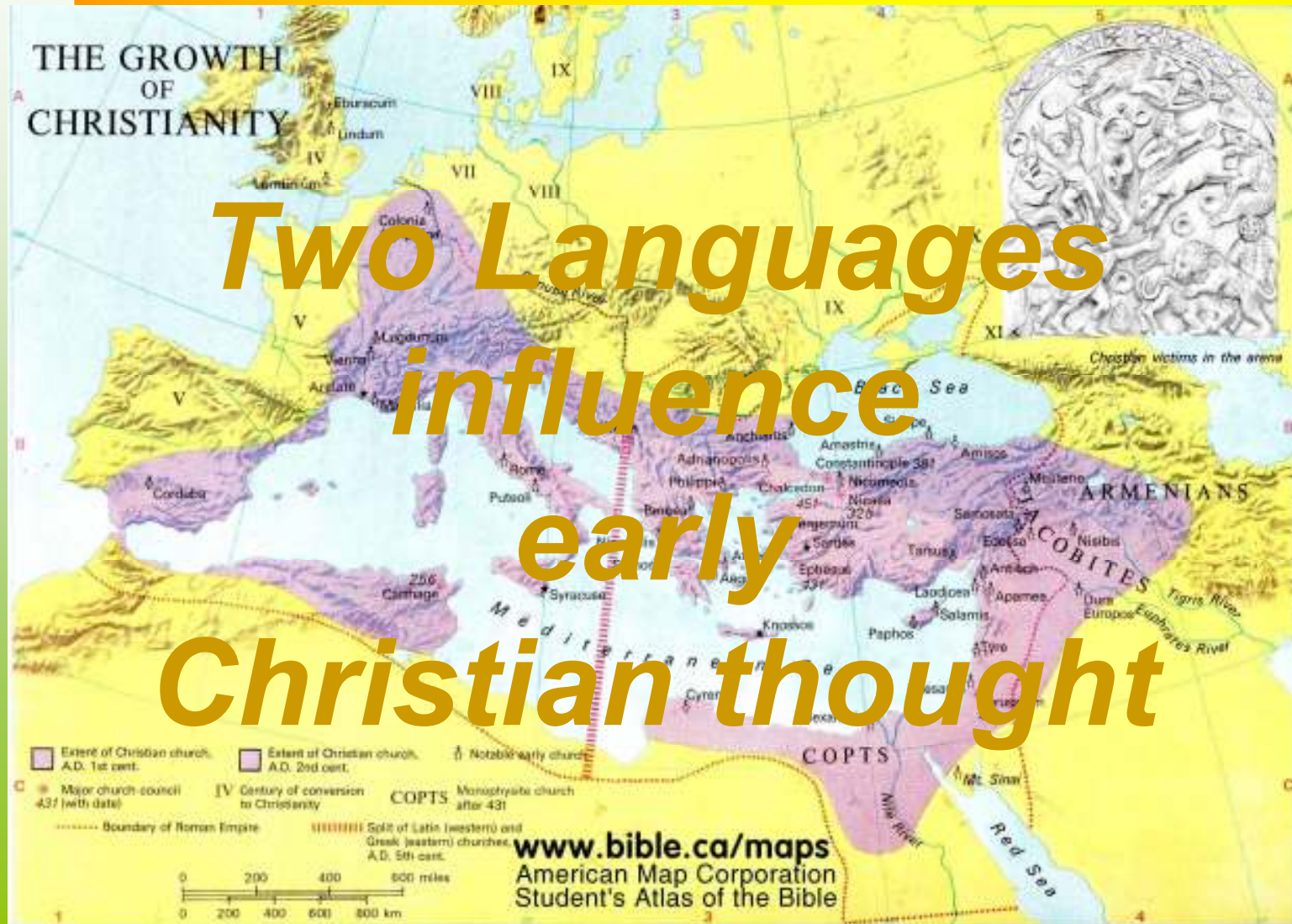


Interesting Points:

- *The Apology*: addressed to Emperor Antoninus Pius c. 138 - 161
- “We hold our common assembly on the **Sun’s Day** because it is the first day, on which God put to flight darkness and chaos and made the world; and on the same day Jesus Christ our Savior rose from the dead; for they crucified him on the day before Saturn’s Day, and on the Sun’s Day, which follows Saturn’s Day, he appeared to his Apostles and disciples and taught them these things, which we have handed on to you for your consideration.”



Two Centuries of Growth



Two Influential Languages Emerge in Christianity



D. Early Theologians: 180 – 325 AD

■ Greek Writers:

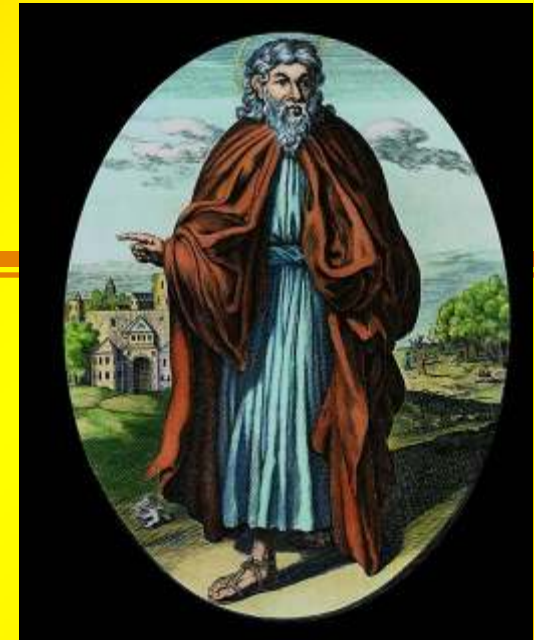
1. Irenaeus (130-202)
2. Clement of Alexandria (150-214)
3. Hippolytus (170-235)
4. Origen (185-254)
5. Eusebius (263-339)

■ Latin Writers:

1. Tertullian (150-220)
2. Cyprian (200-258)
3. Novatian (210-280)
4. Lactantius (250-325)

1. Irenaeus of Lyons

1. Bishop of Lyons in Gaul.
2. The first biblical theologian.
3. He wrote *Against Heresies* which refuted Gnosticism.



Interesting Points

- **Fully orthodox and Trinitarian.**
- **“Rule of Truth”**

The church, having received this preaching, and this faith, although scattered throughout the whole world . . . believes these points of doctrine just as if she had but one soul, and one and the same heart, and she proclaims them, and teaches them, and hands them down, with perfect harmony, as if she possessed only one mouth.



Rule of Truth

Irenaeus said: Since therefore we have such proofs, it is not necessary to seek the truth among others which it is easy to obtain from the Church; since the apostles, like a rich man [depositing his money] in a bank, lodged in her hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life. For she is the entrance of life; all others are thieves and robbers.

2. Tertullian

- Father of Latin theology and church language.
- He joined the New Prophecy movement, also called Montanism.
- Married.
- Orthodox and Trinitarian.
- Rule of Faith.



www.higherpraise.com/preachers/tertullian.htm



www.tertullian.org/.../oxon_balliol_79/f212v.jpg

Rule of Faith

That this rule of faith has come down to us from the beginning of the gospel . . . that All are of One, by unity (that is) of substance; while the mystery of the dispensation is still guarded, which distributes a Unity into a Trinity, placing in their order the three – the Father, the Son, and the Holy Ghost; three, however, not in condition, but in degree; not in substance, but in form; not in power, but in aspect; yet of one substance, and of one condition, and of one power, inasmuch as He is one God, from whom these degrees and forms and aspects are reckoned, under the name of the Father, and of the Son, and of the Holy Ghost.

3. Eusebius

- He saw Constantine arise to the throne.
- Originally he was a semi-Arian in doctrine, but he changed his position at the Council of Nicaea in 325 AD.
- First great Church Historian.



Eusebius, History of the Church

Could I do better than start from the beginning of the dispensation of our Savior and Lord, Jesus the Christ of God? I trust that kindly disposed readers will pardon the deficiencies of the work, for I confess that my powers are inadequate to do full justice to so ambitious an undertaking. . .

From Lasting Legacy: The History of the Early Church, 74

Eusebius, History of the Church

. . . I am the first to venture on such a project and to set out on what is indeed a lonely and untrodden path but I pray that I may have God to guide me and the power of the Lord to assist me. As for men, I have failed to find any clear footprints of those who have gone this way before me; only faint traces, by which in differing fashions they have left us partial accounts of their own lifetimes. . . .

Eusebius, History of the Church

. . . Raising their voices like warning lights far ahead and calling out as from a distant watchtower perched on some hill, they make clear to me by what path I must walk and guide the course of my book if I am to reach my goal in safety.

E. Later Theologians: 325 – 444 AD

Greek East:

- Athanasius (298-373)
- Cappadocian Fathers (330-394)
- John Chrysostom (340-407)
- Theodore of Mopsuestia (350-428)
- Cyril of Alexandria (380-444)

Latin West:

- Hilary of Poitiers (315-368)
- Ambrose of Milan (339-397)
- Jerome (347-420)
- Augustine (354-430)

1. Athanasius:

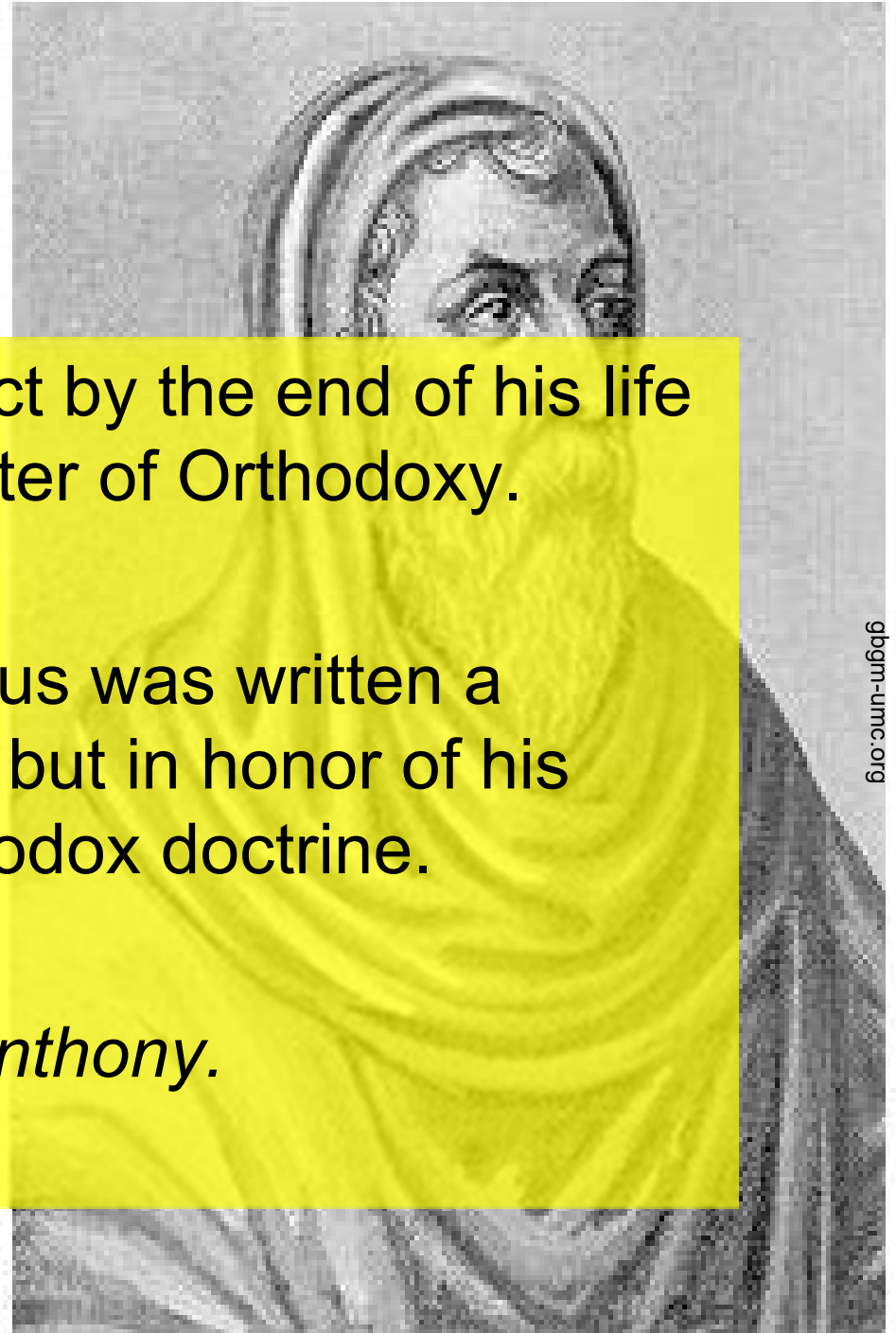
Interesting points:

- A champion of Orthodoxy. He was hounded most of his life by political backers of Arianism.



Interesting Points:

- He gained great respect by the end of his life as a consistent supporter of Orthodoxy.
- The Creed of Athanasius was written a century after his death but in honor of his staunch stand for Orthodox doctrine.
- He wrote *The Life of Anthony*.



2. The Cappadocian Fathers

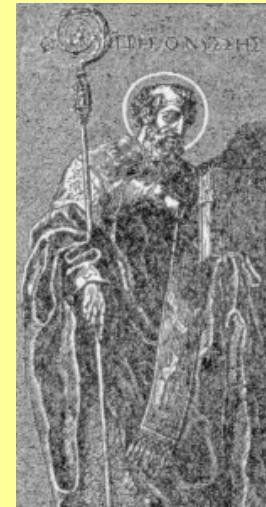
- Basil of Caesarea: (330-379)
- Gregory of Nazianzus: (330-390)
- Gregory of Nyssa: (335-394)



Basil of Caesarea



Gregory of Nazianzus



Gregory of Nyssa

Interesting points:

- **Theophilus of Antioch** (Apologist) was the first we know of who used the term *Trinity* in 180 AD. Yet, the concepts needed to be developed.
- **The Cappadocian Fathers'** definition of Trinity protected and empowered both the Eastern (Greek) emphasis of three persons and the Western (Latin) emphasis of oneness in the Godhead.

Latin Fathers:

Protected
the unity
of the
Godhead

Greek Fathers:
Protected the 3
Persons of the Trinity



Basil of Caesarea *On the Holy Spirit*

The words of baptism are the same, and they declare that the relation of the Spirit to the Son equals that of the Son with the Father. If the Spirit is ranked with the Son, and the Son with the Father, then the Spirit is obviously ranked with the Father also. Their names are mentioned in one and the same series. . . . Can numerical ranking ever change the nature of anything?

From Lasting Legacy: The History of the Early Church, 139

Basil of Caesarea *On the Holy Spirit*

. . . No amount of weighing, measuring, or counting can ever change a thing's nature. We can weigh gold or tin, but we would not claim that the nature of one is subordinate to the other on the basis of weight, and the same holds true for measure. Therefore we will use numbers as practical tools, and not claim that the very nature of a thing can be expressed with higher or lower ones . . .

Basil of Caesarea *On the Holy Spirit*

. . . Those who teach subordination, and talk about first, second, and third, ought to realize that they are introducing erroneous Greek polytheism into pure Christian theology. This evil invention of subordinationism can result in nothing except a first, second, and third God. We will be content with the order established by the Lord. . . . Subordination cannot be used to describe persons who share the same nature.”

Gregory of Nazianzus, 5th Theological Oration

For it was not safe, when the Godhead of the Father was not yet acknowledged, plainly to proclaim the Son; nor when that of the Son was not yet received, to burden us further (if I may use so bold an expression) with the Holy Ghost; lest perhaps people might, like men loaded with food beyond their strength, . . .

From Lasting Legacy: The History of the Early Church, 140

Gregory of Nazianzus, 5th Theological Oration

. . . and presenting eyes as yet too weak to bear it in the sun's light, risk the loss even of that which was within the reach of their powers; but that by gradual additions . . . the light of the Trinity might shine upon the more illuminated.

From Lasting Legacy: The History of the Early Church, 140

3. Christological debate:

- Nestorius wanted “Christ bearer” used with regard to Mary rather than Theotokos (“God-bearer”) so that the manhood of Christ would be protected in definition.



- Cyril wanted “God-bearer” and accused Nestorius of changing Church language, creating two persons in one body, and using words (i.e. “conjoined”) which could misrepresent the Godhood of Christ.



5. Augustine

1. Profile: His importance outshines others in that his influence permeated western culture.
 - Before conversion, he lived in immorality and was part of a cult.
 - Books: The City of God, Confessions, and more
 - He fought against heresy.
 - Raised theological reasoning to a new level.



etext.library.adelaide.edu.au



www.princeton.edu

Augustine, *Confessions*

Such words I spoke, and with most bitter contrition I wept within my heart. And lo, I heard from a nearby house, a voice like that of a boy or a girl, I know not which, chanting and repeating over and over, 'Take up and read. Take up and read.' Instantly, with altered countenance, I began to think most intently whether children made use of any such chant in some kind of game, . . .

From Lasting Legacy: The History of the Early Church, 157-158

Augustine, *Confessions*

. . .but I could not recall hearing it anywhere. I checked the flow of my tears and got up, for I interpreted this solely as a command given to me by God to open the book and read the first chapter I should come upon. For I had heard how Anthony had been admonished by a reading from the Gospel at which he chanced to present, as if the words were addressed to him.

. . .

Augustine, *Confessions*

. . . So I hurried back to the spot where Alypius was sitting, for I had put there the volume of the apostle when I got up and left him. I snatched it up, opened it, and read in silence the chapter on which my eyes first fell. “Not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.” . . .

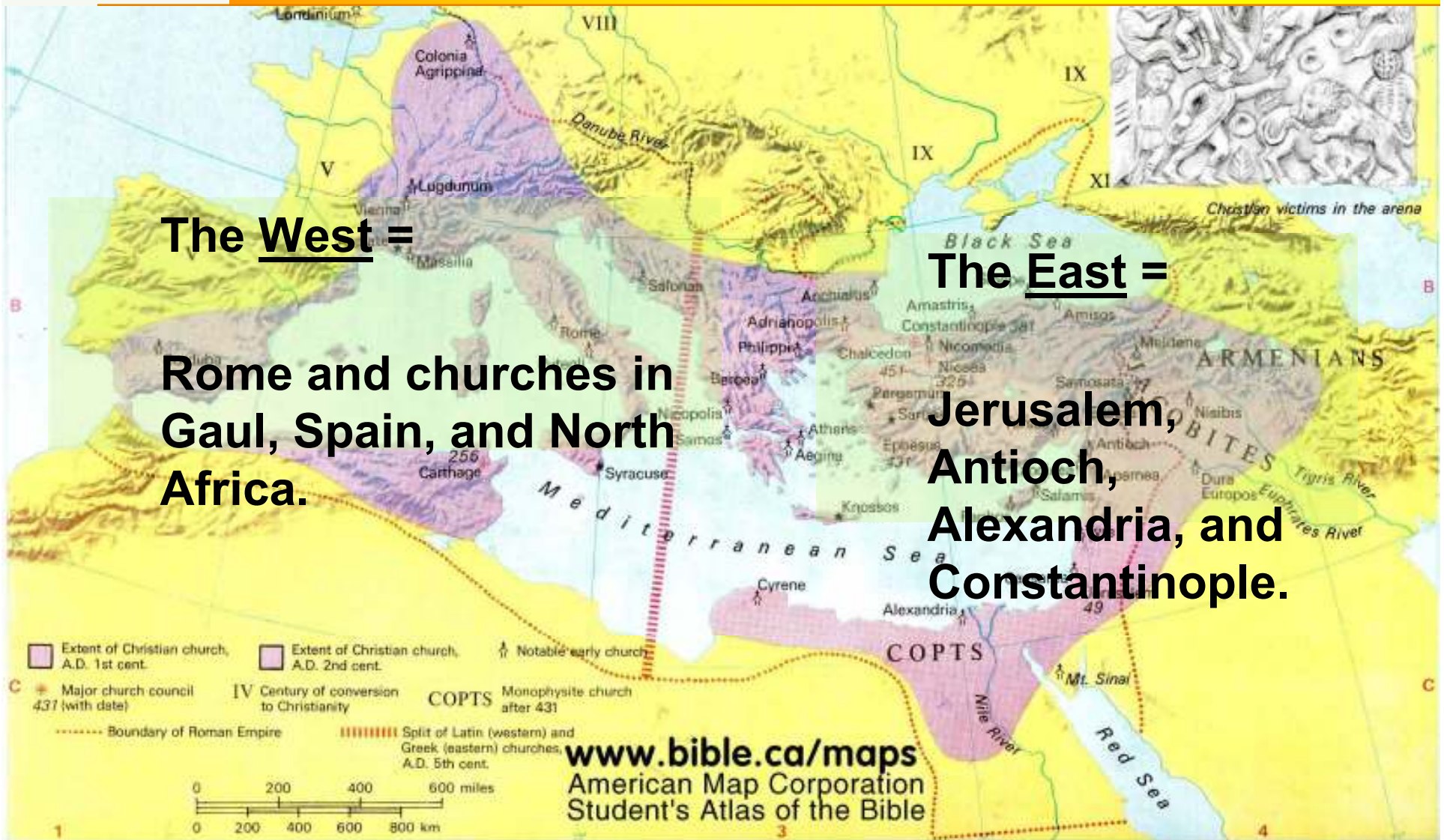
Augustine, *Confessions*

. . . No further wished I to read, nor was there need to do so. Instantly, in truth, at the end of this sentence, as if before a peaceful light streaming into my heart, all the dark shadows of doubt fled away.



II. Diversity in Unity

A. The Changing Church



B. Reasons for Unity

1. Emerging authority given to the New Testament canon.
2. Persecutions across the Empire
3. Church structure and ruling bishops
4. Creedal statements:
 1. Rule of Faith - Tertullian
 2. Rule of Truth - Irenaeus

Example of Divergence

The Didache - on Baptism

The procedure for baptizing is as follows. After repeating all that has been said, immerse in running water “In the name of the Father, and of the Son, and of the Holy Ghost.” If no running water is available, immerse in ordinary water. This should be cold if possible; otherwise lukewarm. If neither is practicable, then pour water three times on the head “In the name of the Father, and of the Son, and of the Holy Ghost.” Both baptizer and baptized ought to fast before baptism, as well as any others who can do so; but the candidate himself should be told to keep a fast for a day or two beforehand.

From *Lasting Legacy: The History of the Early Church*, 110

Baptism in the Early Church

- Some baptized in the name of the Father, Son, and Holy Spirit. Others baptized in name of the Lord Jesus Christ.
- Classes on baptism were often done at Easter.
- Sometimes people were baptized in water and then in oil, or oil was applied as a sign of the Holy Spirit.
- Encratite heresy caused some people to put off baptism until the end of their lives.

C. Hippolytus' creed: (baptismal questions)

1. **Do you believe in God, the Father Almighty?**
2. **Do you believe in Christ Jesus, the Son of God, who was born by the Holy Spirit of the Virgin Mary, and was crucified under Pontius Pilate, and was dead and buried, and rose again the third day, alive from the dead, and ascended into heaven, and sat at the right hand of the Father, and will come to judge the living and the dead?**
3. **Do you believe in the Holy Spirit, in the holy Church, and in the resurrection of the flesh?**



III. Questions and Revelation

Questions

- A. The early Church theologians wrestled with **numerous questions**, the answers to which are taken for granted today. But to them, these were new and profound concepts which had many sides with which to reckon.

Examples of Questions:

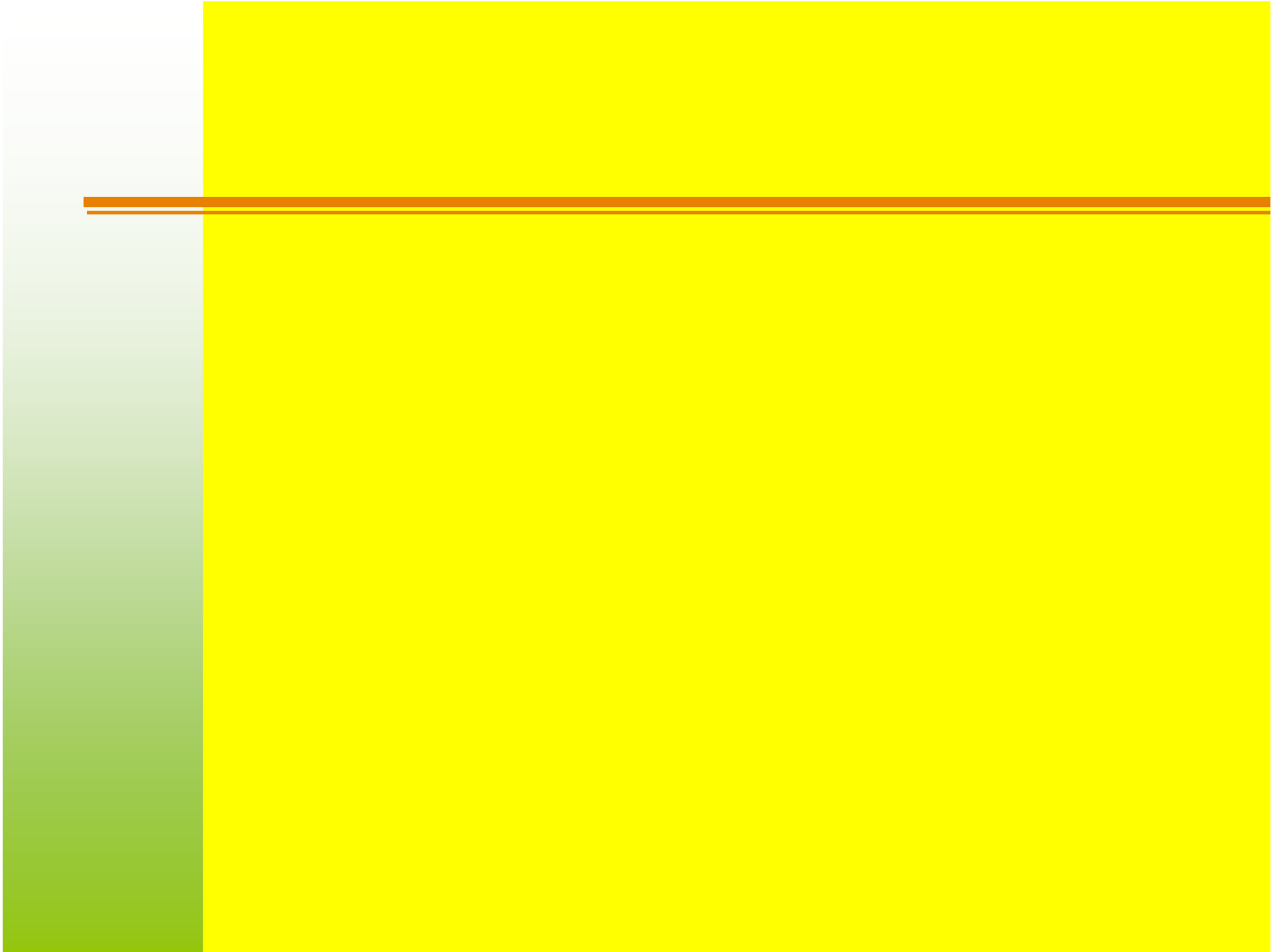
- 1. To what should the Church look for its guiding authority? How do Scripture and tradition relate?**
- 2. Is Christ genuinely divine? If so, how does He relate to the Father and to the Spirit? How is He the Word from the beginning? Is the Spirit divine as well?**

Examples of Questions:

- 3. If Christ is divine then is He also human? How so? How can He be both?**
- 4. How did Jesus' ministry, death, and resurrection overcome sin and produce salvation and life in the believer?**

Examples of questions:

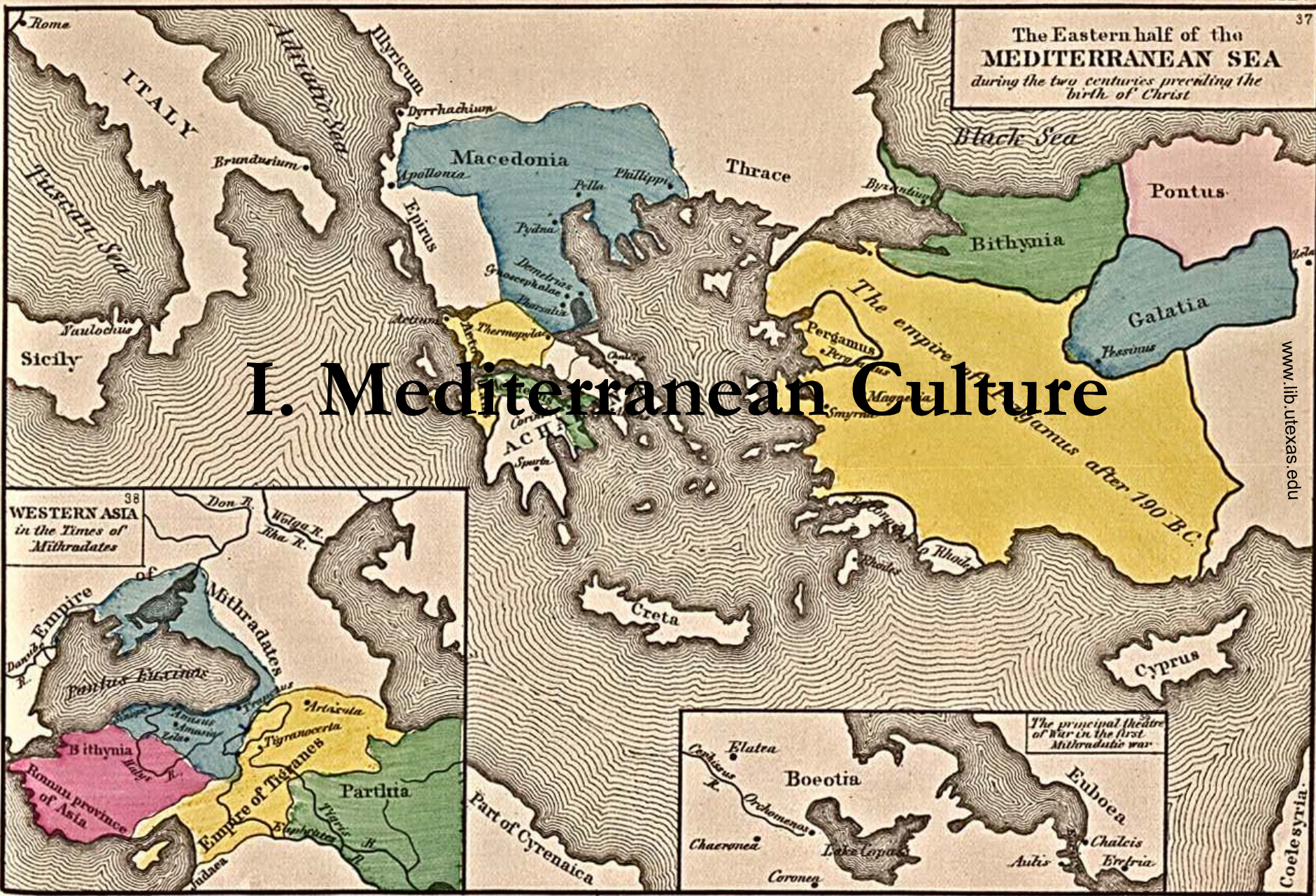
- 5. What is humanity and how do the image and likeness of God relate to humans?**
- 6. What is the Church? How is it related to Christ and to the world?**
- 7. What will happen in the future? When will Christ return? What is the resurrection and what is judgment? What is heaven?**



Part Five

Early Christian Living

The Eastern half of the
MEDITERRANEAN SEA
during the two centuries preceding the
birth of Christ



I. Mediterranean Culture



I. Mediterranean Culture



- A. The earliest Christians lived in the midst of the **Mediterranean** culture.
 1. Wakeful period: **Sunrise to sunset.**
 2. Early morning: **washed, prayed to household gods, simple breakfast, and went to work.**
 3. Noon: **most labor ceased for the day.**

A. Earliest Christian culture



4. Living quarters: **Rich had homes in city and country; Merchants, craftsmen lived in guild quarters.**

Country estate: 2nd Century Roman North Africa

5. Household features: **Rich – central heating, swimming baths, toilets, libraries, art, etc. Working class – charcoal braziers, no running water.**

6. Afternoon: **Activities varied; public baths, preparation for dinner.**



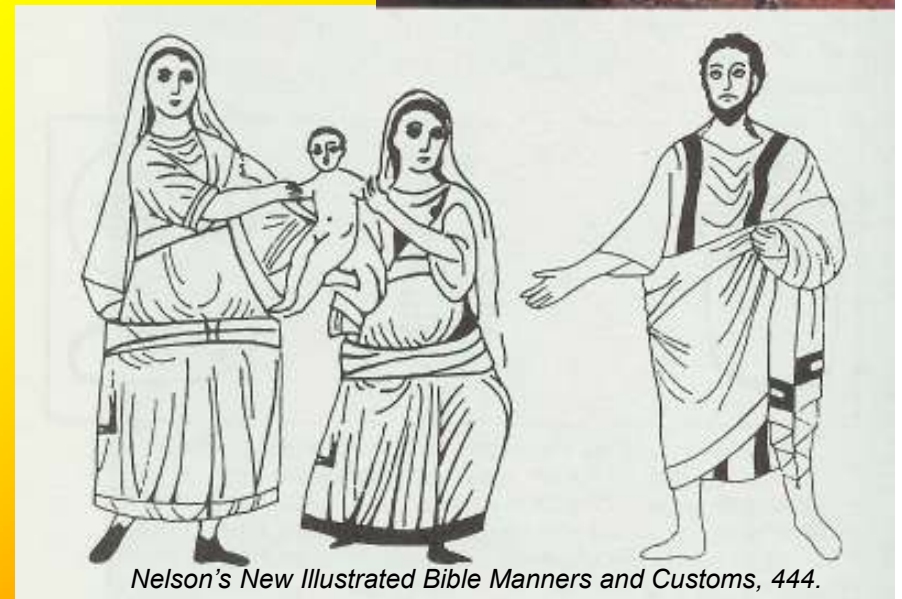
After Jesus, Reader's Digest, 96.

A. Earliest Christian culture

7. Clothing: **(Top) Roman catacomb painting of a woman praying;**
(Bottom) Example of 2nd Century clothing.
Men and women's garments often had variations of stripes.



After Jesus, Reader's Digest, 106.



Nelson's New Illustrated Bible Manners and Customs, 444.

Cultural Problems

1. Idolatry was the norm in society:
2. Caution in travel.
3. Christians had to separate from anything having to do with idols and had to reject violence and cruelty.
4. Through love God had sent His Son and in love Christians needed to spread the Good News of a better way of living through Jesus Christ, the Way, the Truth, and the Life:

Impact of Love

1. God loves us.

How precious is Your lovingkindness, O God!
Therefore the children of men put their trust under
the shadow of Your wings. – **Psalm 36:7**

In this the love of God was manifested toward us,
that God has sent His only begotten Son into the
world, that we might live through Him. - **1st John 4:9**

Impact of Love

2. We should love God.

*You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment – **Matthew 22:37-38***

3. We should love others.

*And the second is like it: “You shall love your neighbor as yourself.” On these two commandments hang all the Law and the Prophets. – **Matthew 22:39-40***

Impact of Love

The family:

- *So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. – **Ephesians 5:28***
- *Admonish the young women to love their husbands, to love their children. – **Titus 2:4***
- *And now a word to you parents. Don't keep on scolding and nagging your children, making them angry and resentful. Rather, bring them up with the loving discipline the Lord himself approves, with suggestions and godly advice. – **Ephesians 6:4 (TBL)***



II. Christian Family life

II. Christian family life.

- A. Transformation: The deep morality of Christianity produced sanctity in individuals and families so rare in pagan society where temple prostitutes and debauchery were the norm
- B. **Christian sanctification** produced internal behavior control and a sense of individual responsibility.
- C. A variety of sanctified responses:

C. A variety of sanctified responses

1. **Celibacy**: Some chose to stay single.
2. Chastity: **Both men and women.**
3. Faithfulness: **Divorce was only allowed in cases of adultery or abandonment.**
4. No mixed marriages: **Christian and heathen.**
5. Second marriage: **Though it was frowned upon by many, others condoned it. The Apostle Paul recommended it for young widows (1st Timothy 5:14).**

C. A variety of sanctified responses

6. Against abortion.
7. Care of widows and orphans.
8. Children: nurtured and trained.
9. Slavery: **Christianity elevated the status of the domestic slave, but it did not demand political emancipation, placing more emphasis on the heavenly kingdom and showing respect for the Laws of the state (Romans 13:1-6; 2nd Peter 2:13-17).**

D. Celibacy versus Marriage

1. Peter or Paul model:
2. Bishops and deacons could marry.
3. Encratite emphasis: promoted celibacy.
4. Paul predicted such false teachings (1st Timothy 4:3).
5. Many of the Church fathers were celibate though some were not.
6. Clement of Alexandria defended marriage.

D. Celibacy versus Marriage

7. The Spiritualized family:

- “The family, though still rooted, as before, in the soil of nature, in the mystery of sexual love, is spiritualized and becomes a nursery of the purest and noblest virtues, a miniature church, where the father, as shepherd, daily leads his household into the pastures of the divine word, and, as priest, offers to the Lord the sacrifice of their common petition, intercession, thanksgiving, and praise.”

– Philip Schaff



III. Art in the Early Church

A. Art

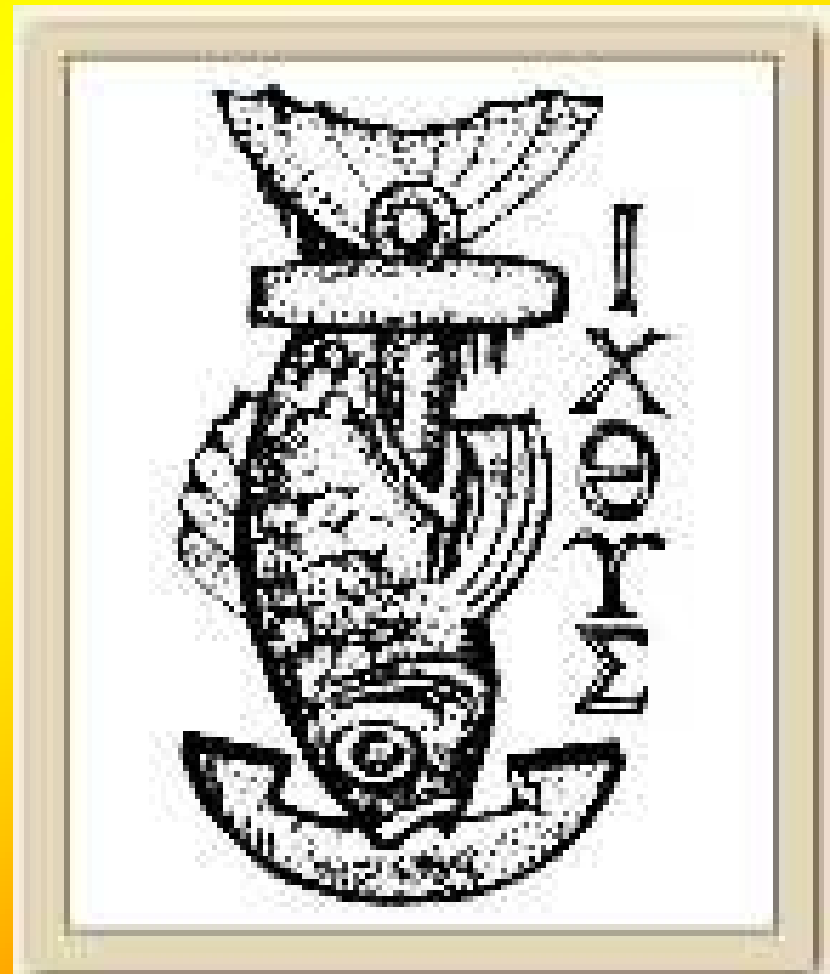
- **Art: The second commandment (Ex. 20:3-6) limited art among Christians at first, though its primary emphasis is on worshipping carved images.**
- **Greek and Roman art was everywhere and eventually it became practical and necessary for Christians to use symbols.**

A. Art

1. Early Symbols: **Clement of Alexandria advocated the need for rings with symbols.**
 - “And let our seals be either a dove, or a fish, or a ship scudding before the wind, or a musical lyre, which Polycrates used, or a ship’s anchor, which Seleucus got engraved on his device; and if there be one fishing, he will remember the apostle, and the children drawn out of the water.”

1. Early Symbols

- Christian fish: The *fish* is an acrostic: each letter in the Greek word for *fish* (Icqus) (ichthus) represents another word. The Ichthus *fish* is possibly the first Christian creed:
 - I - (i) – ησους = **Jesus**
 - c - (ch) – χριστος = **Christ**
 - q - (th) – θεους = **God's**
 - u - (u) - υιος = **Son**
 - s - (s) - σοταρ = **Saviour**



2. Cross Monograms

† = **Traditional cross.**

X = **Saint Andrew's cross.**

T = **Egyptian cross.**

⊕ = **Latin cross.**

3. The catacombs

- **The Good Shepherd: c. 225 AD. Example of catacomb art.**
- **Other findings include: The three magi following the Chi-Rho star, the baptism of our Lord, the healing of the blind, the Last judgment, the story of Jonah, etc.**



The Good Shepherd



Catacomb art compared to ancient carving.

Fractio Panis (The Breaking of Bread): 3rd Century Fresco

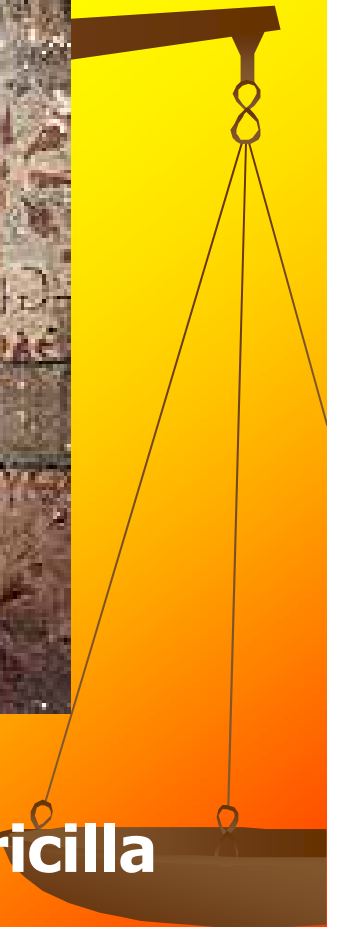


Found in the Greek Chapel in the Catacomb of Saint Priscilla

The Magi and the Christ Child



Found in 3rd century Roman catacomb of Priscilla



Jesus crucified and Judas hanging on a tree.



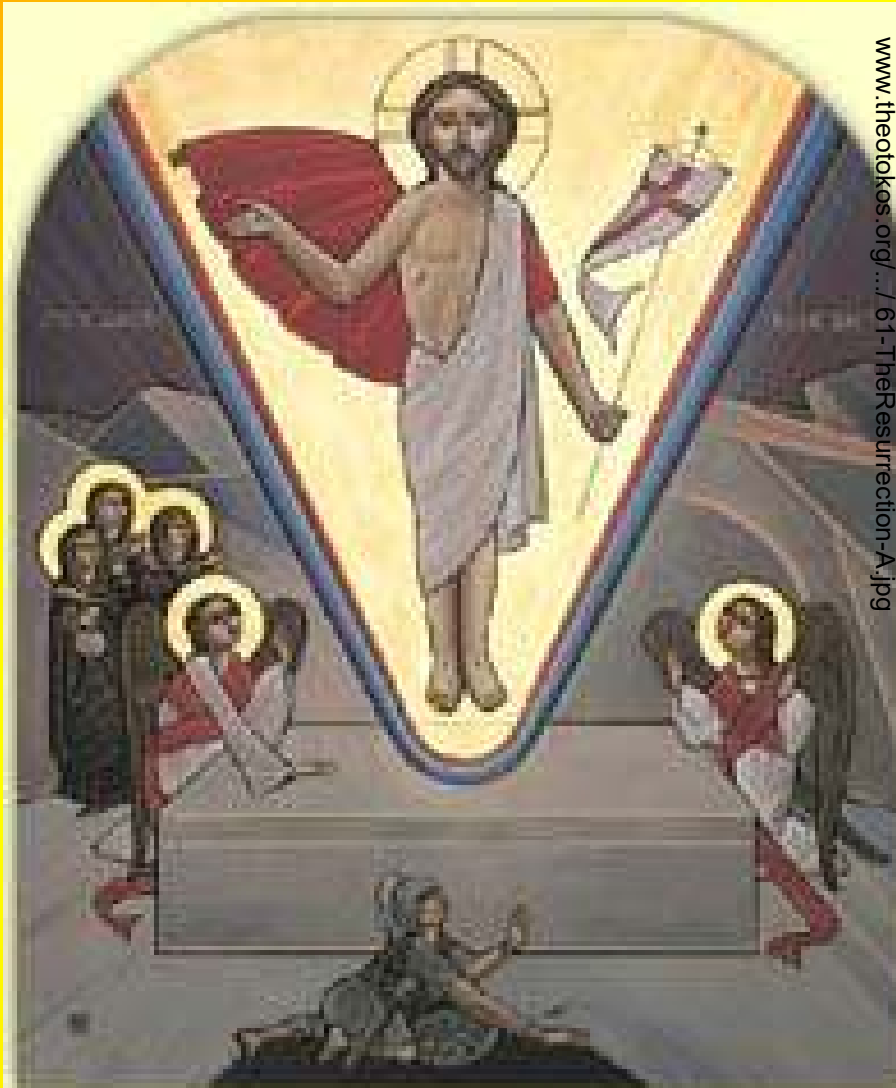
Relief panel, c. 420 AD: To early Christians crucifixion was a disgrace; so it was several hundred years before it was in art.

4. The Virgin Mary

- Early Byzantine art of the Virgin Mary.



B. Icons and the eastern Church.



www.theotokos.org/.../61-TheResurrection-A.jpg



IV. Travel and Communication

Travel and communication

- A. Purpose of travel: **The purpose of travel varied greatly. Then as now, people traveled for numerous reasons: business, government, military, education, missions, Christian pilgrimages, and others.**

B. Means of travel

1. By land: Rome had over **50,000 miles** of paved roads and perhaps 100,000 miles of graveled roads.

2. By sea:

Ancient Christian ruins and paved Roman roads dating from the 3rd century in the Crimea on the Black Sea.



C. Lodging

1. **Roadside Inns**: Luke 2:7, Acts 28:15
2. Other alternatives: **Staying with a friend's family or people of the same trade (guilds). Churches and monasteries offered hospices. Christians of substance would provide lodging (Romans 16:23).**

D. Communication

Communication was slow. News only traveled as fast as people. Travelers brought news in exchange for hospitality. Letter writing was common. Though many were not literate, scribes recorded people's messages and couriers could deliver and read the mail.



V. Women in Early Ministry

C. New Testament examples

1. Jesus and women disciples. Luke 10:39, 42; Luke 8:1-3; John 20:18
2. **Missionaries:** Rom. 16:3, 15 Paul greets Priscilla, Julia, and Nereus' sister as ministers along with their husbands. He calls Priscilla a "fellow worker".
3. **Deaconesses:** 1st Tim. 3:11 (NASB); Rom. 16:1 – Phoebe; Acts 9:36-40 – Dorcas.
4. **Prophetesses:** Acts 21:8-9; 1st Cr. 11:5; Eph. 4:11
5. Apostles? Rom. 16:7 – Junia – some speculate that this was a woman, but no one really knows.
6. House churches: **Mary of Jerusalem (Acts 12:12), Nympha of Laodicea (Col. 4:15 in the NU text), Phoebe of Cenchrae (Rom. 16:1) and Chloe of Corinth (1 Cor. 1:11).**



D. Other sources

1. Deaconesses: Pliny's report.
2. Prophetesses: Many known examples.
3. Apostle: *The Acts of Thecla* is a 2nd century apocryphal history of a virgin-martyr converted by the Apostle Paul.
4. The Montanists: Started by women prophets, Priscilla and Maximilla.



VI. Early Christian Worship

A. Aspects of Worship

1. Christ in you: The driving thought was Christ crucified, risen, and living in His people, celebrated every day.
2. Meeting places: After 70 AD Christians met in homes, desert places, graves of martyrs, catacombs, etc.
3. Church buildings: By the time of Tertullian, he wrote of the word *church* as a building, not just the people of God. Clement of Alexandria mentioned the double meaning of the word.

A. Aspects of Worship

4. Daily prayer.
5. House church meetings:
 - a. Preaching the gospel.
 - b. Readings from the Old Testament.
 - c. Prayer: Mt. 6:9-13; 1st Cr. 16:22; Rev. 22:20, and in the *Didache*.
 - d. Sacraments: Baptism, Eucharist.

B. Music and Singing

1. Early songs
2. Chants
3. Choirs
4. 2nd century hymn of joy
5. 3rd century hymn of praise

C. Sunday Worship

1. Scriptural evidence: Acts 20:7; 1st Corinthians 16:2; and Revelation 1:10.
2. Universal acceptance: The fact that Sunday worship was not refuted in the 2nd century shows that it was authorized by the apostles themselves.
3. Christian Sabbath: Became a replacement for Jewish Sabbath was contrasted as early as Ignatius (110 AD).

C. Sunday Worship

1. Scriptural evidence: Acts 20:7; 1st Corinthians 16:2; and Revelation 1:10.
2. Universal acceptance: The fact that Sunday worship was not refuted in the 2nd century shows that it was authorized by the apostles themselves.
3. Christian Sabbath: Became a replacement for Jewish Sabbath was contrasted as early as Ignatius (110 AD).
4. Inconvenient:
5. Constantine made it a legal holiday.
6. Other special days: Easter, Pentecost, Christmas in the 4th century.





Part Six

Images of Greatness



I. Reasons for Success



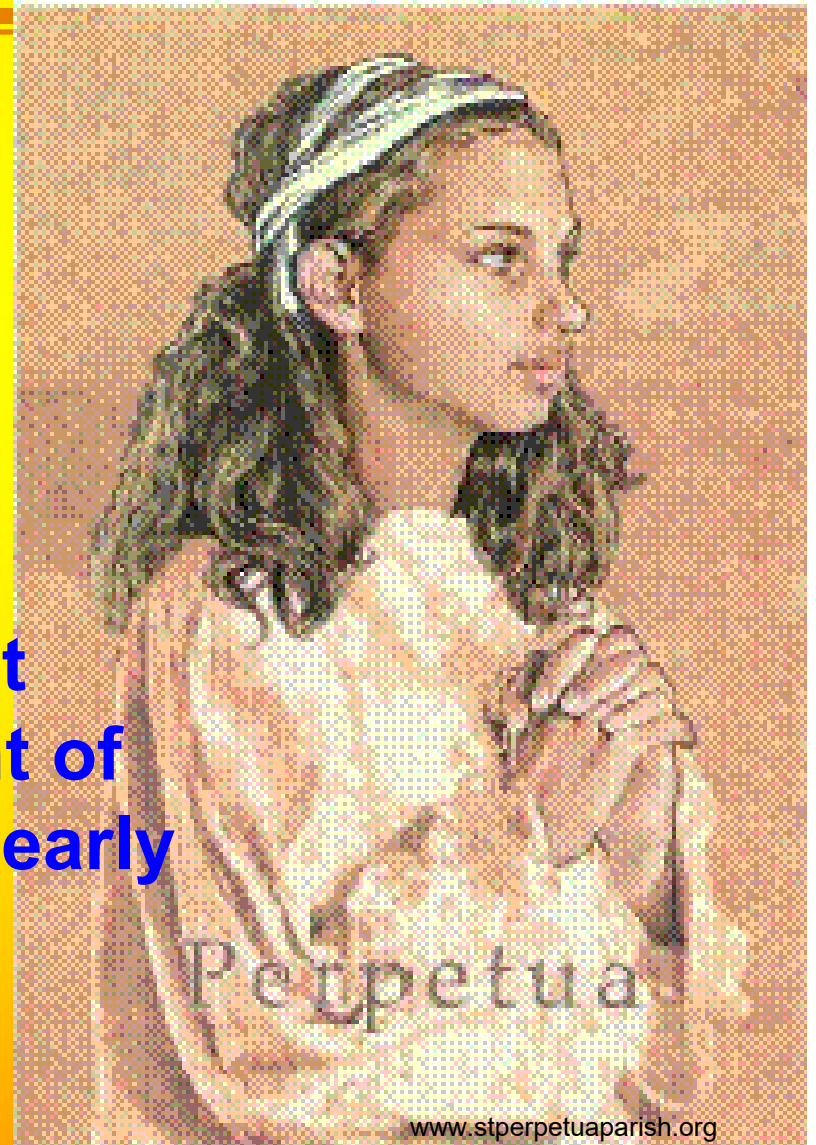
II. Times of Persecution



“The blood of the martyrs is the seed of Christianity.” – Tertullian

C. Examples of Persecution

1. Local and sporadic to empire-wide.
2. **Perpetua**:
 - a. Her diary: **the most influential account of martyrdom in the early Church.**



Perpetua's diary account

Another day, while we were at dinner, we were suddenly taken away to be heard, and we arrived at the town-hall. At once the rumor spread through the neighborhood of the public place, and an immense number of people were gathered together. We mount the platform. The rest were interrogated, and confessed. . . .

From Lasting Legacy: The History of the Early Church, 86

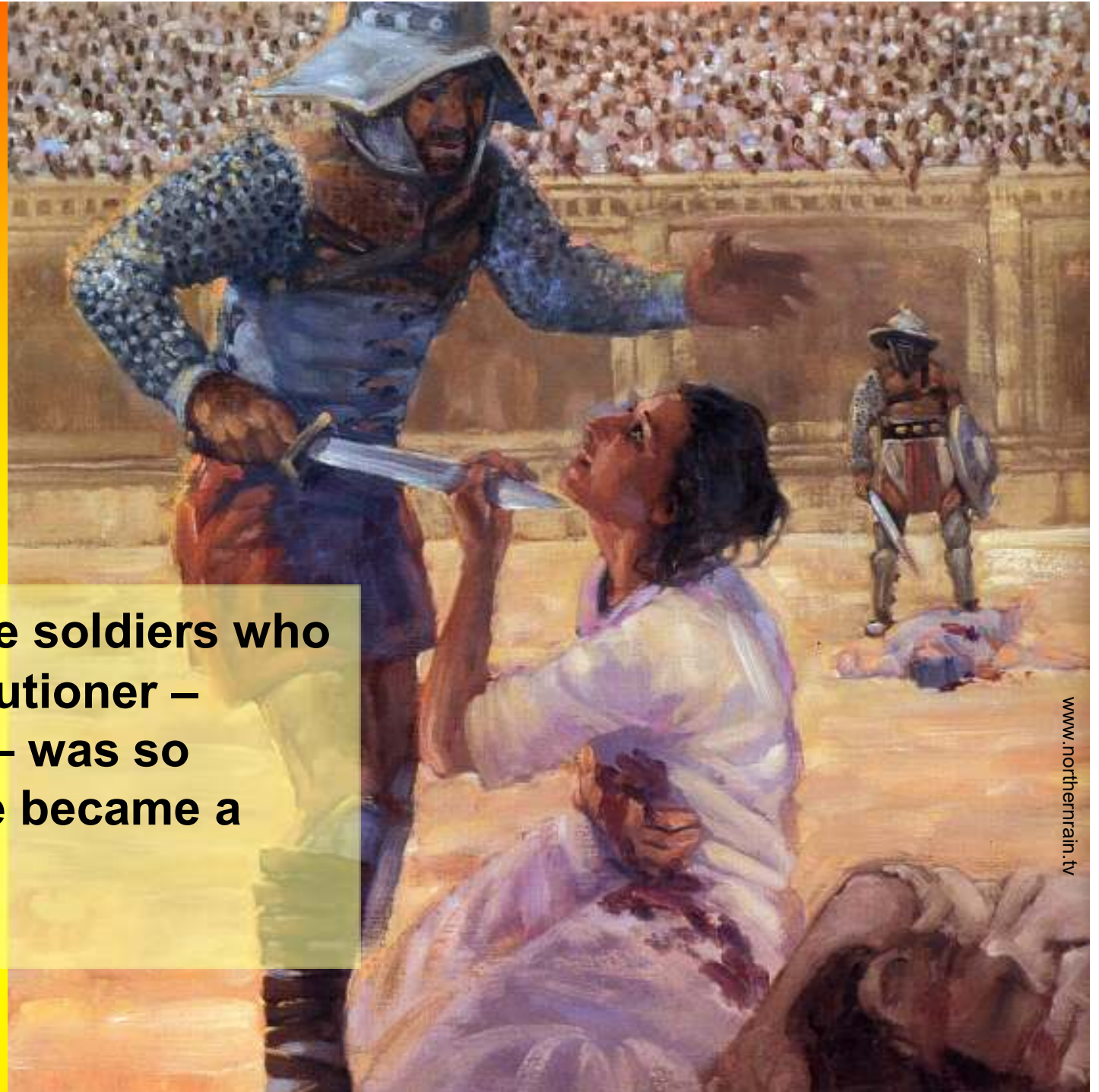
Perpetua's diary account

. . . Then they came to me, and my father immediately appeared with my boy, and withdrew me from the step, and said in a supplicating tone, "Have pity on your babe." And Hilarianus the procurator, who had just received the power of life and death in the place of the proconsul Minucius Timinianus, who was deceased, said, "Spare the gray hairs of your father, spare the infancy of your boy, offer sacrifice for the well-being of the emperors." And I replied, "I will not do so." . . .

Perpetua's diary account

. . . Hilarianus said, "Are you a Christian?" And I replied, "I am a Christian." And as my father stood there to cast me down from the faith, he was ordered by Hilarianus to be thrown down, and was beaten with rods. And my father's misfortune grieved me for his wretched old age. The procurator then delivers judgment on all of us, and condemns us to the wild beasts, and we went down cheerfully to the dungeon.

**One of the soldiers who
was executioner –
Prudens – was so
moved he became a
Christian.**



A. Persecutions

3. Empire – Wide
persecutions: (249-251)

4. Great Persecution:
(284-305)

Diocletian



Galerius



The Great Persecution



III. Emperor Constantine the Great

A. Constantine

First Christian emperor. Emperor in the west in 312 and of both east and west by 325.

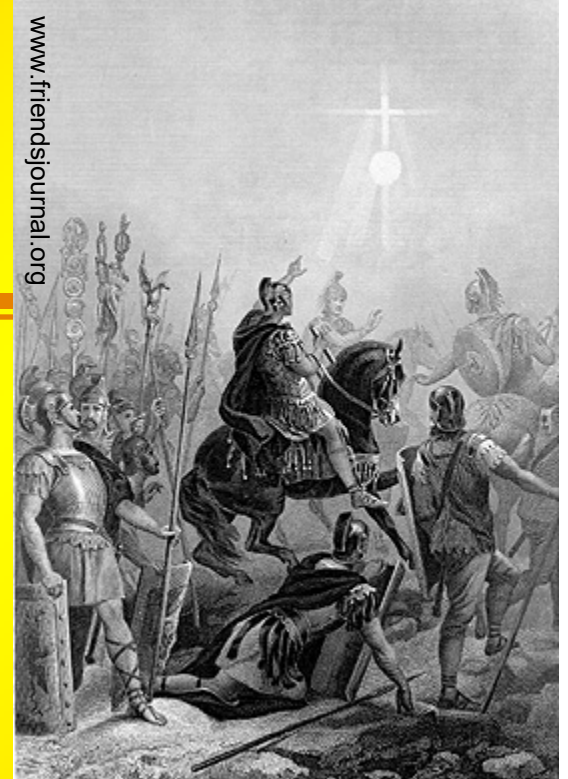


library.thinkquest.org



B. His conversion

1. Percent of Christians in the Roman Empire: **10.5 % of sixty million people.**
2. The vision: **A cross in the sky at midday in 311 AD.**
3. The Chi-Rho monogram: **X and P are the first two Greek letters of Christ.**



www.friendsjournal.org



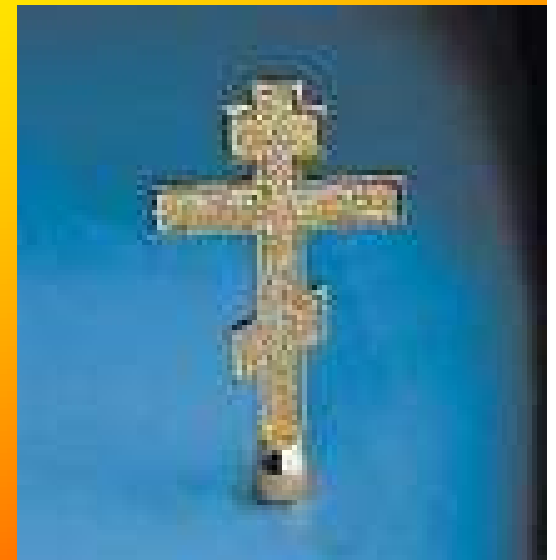
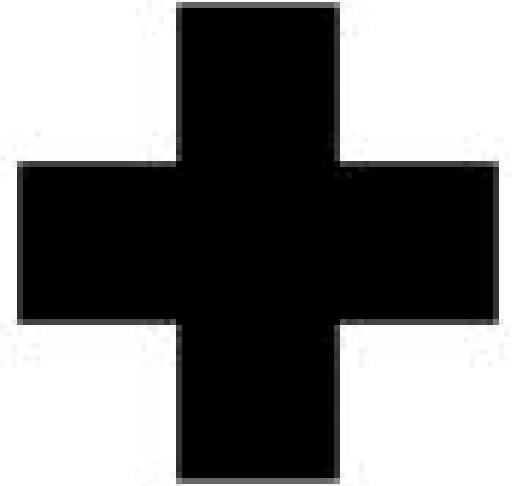
4. Cross symbols Prior to Constantine

- i. The Silchester cross: **A mosaic pattern created on black and white stones. The uninitiated would have a hard time discerning it.**



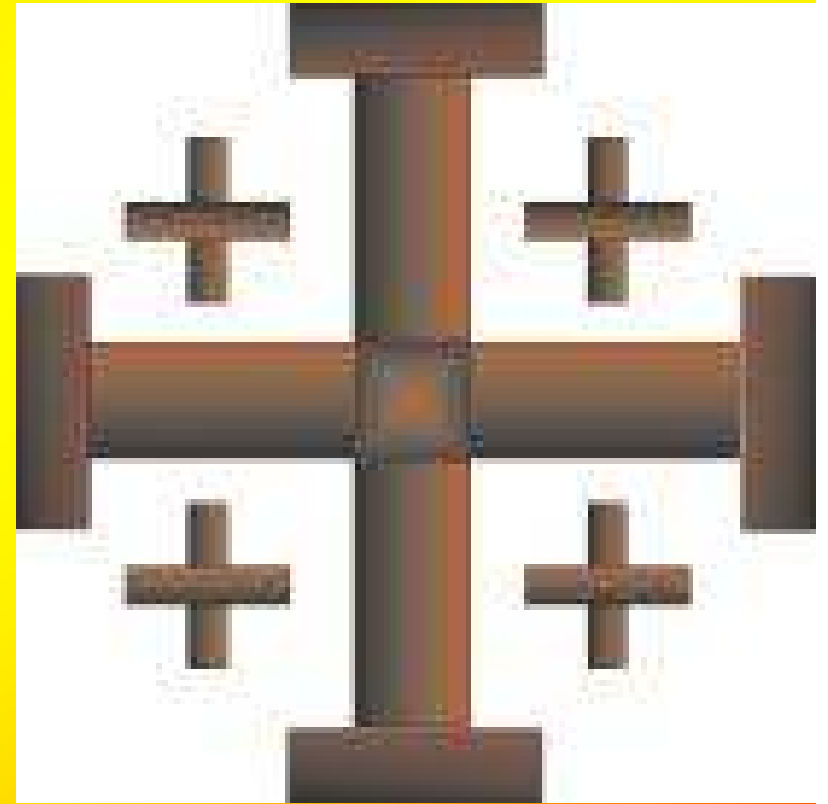
4. Cross symbols prior to Constantine

- II. Greek Cross: **Four thick quadrangles similar to Latin cross, or with titulus and foot support.**



4. Cross symbols prior to Constantine

- III. Jerusalem Cross:
**Used after the
Crusades. One large
Greek Cross with
four others
surrounding.**



Ancient Christian Symbol

SATOR: Represents hidden cross and a message. Found at Pompeii, by 79 AD.

The words mean “the wheels / carefully / holds / Arepo / the sower.” It can be turned in any direction and the words always mean the same thing. “TENET” is in the center top to bottom and side to side forming a *Greek cross*. The “T” at the beginning and end of the word is the closest letter that Latin has for the symbol of the cross. The definition of *tenet* is “he holds”. The word *SATOR* means “Sower” or “Creator”. The word AREPO read backwards is OPERA and means “with care”. The A and O are the Greek letters for Alpha Omega, meaning the beginning and end of God’s creation. “The wheels” stands for God’s creation. So, it symbolically it means “the Creator carefully holds the creation.”



ROTAS
OPERA
TENET
AREPO
SATOR

2. Text found near Dead Sea – 135 AD

- **Leather fragment revealing Greek shorthand displaying the delta Δ which symbolized the Trinity.**
- **Also, the Chi-Rho monogram was displayed.**



C. Some Key Accomplishments

1. **Edict of Milan** in 313:
2. Abolished crucifixion, appointed bishops, made Sunday a public holiday (321), etc.
3. Constantinople: **Built his new capital on the former site of Byzantium.**
4. Council of Nicaea in 325: **To reconcile the division over Arius' doctrine.**

D. Two Major Goals of Constantine

1. To create a world fit for **Christians** to live in.
2. To make the world **safe** for Christianity.





IV. Saint Helen and the True Cross

A. Profile: Saint Helen

- A. Mother of Constantine (c.248- c. 328)
- B. Her position in the empire:
Augusta
- C. Journey to Jerusalem.
- D. Search for the true cross.



Church of the Holy Sepulcher

The cistern in the basement



D. Her search for the True Cross

1. Modern controversy over Eusebius' silence about it. What Eusebius did write: "token of the holiest passion," "temple of the saving sign" in reference to the Basilica of the Holy Sepulcher, and "memorial of eternal significance and the Great Savior's own trophies over death."
2. Early recognitions of the discovery:
 - i. **Cyril**, Bishop of Jerusalem: wrote lectures. (340's)
 - ii. **Ambrose**, Bishop of Milan: recorded discovery of it. (395)
 - iii. **Rufinus**, monk and scholar: spend 20 years in Jerusalem investigating and writing about it. (402)
 - iv. **Egeria**, Spanish woman: traveled to Jerusalem. (382-384)

Egeria: 382-384 AD

A table covered with a linen cloth is placed before the bishop. The deacons are forming a circle around the table. A small, gold-plated silver box is brought in. It contains the wood of the Cross. It is opened, and the wood of the Cross is placed on the table together with the Titulus. The Bishop still sitting, seizes the ends of the holy wood. The deacons guard it, standing, for now the Catechumens and the faithful come up to the table, one by one.

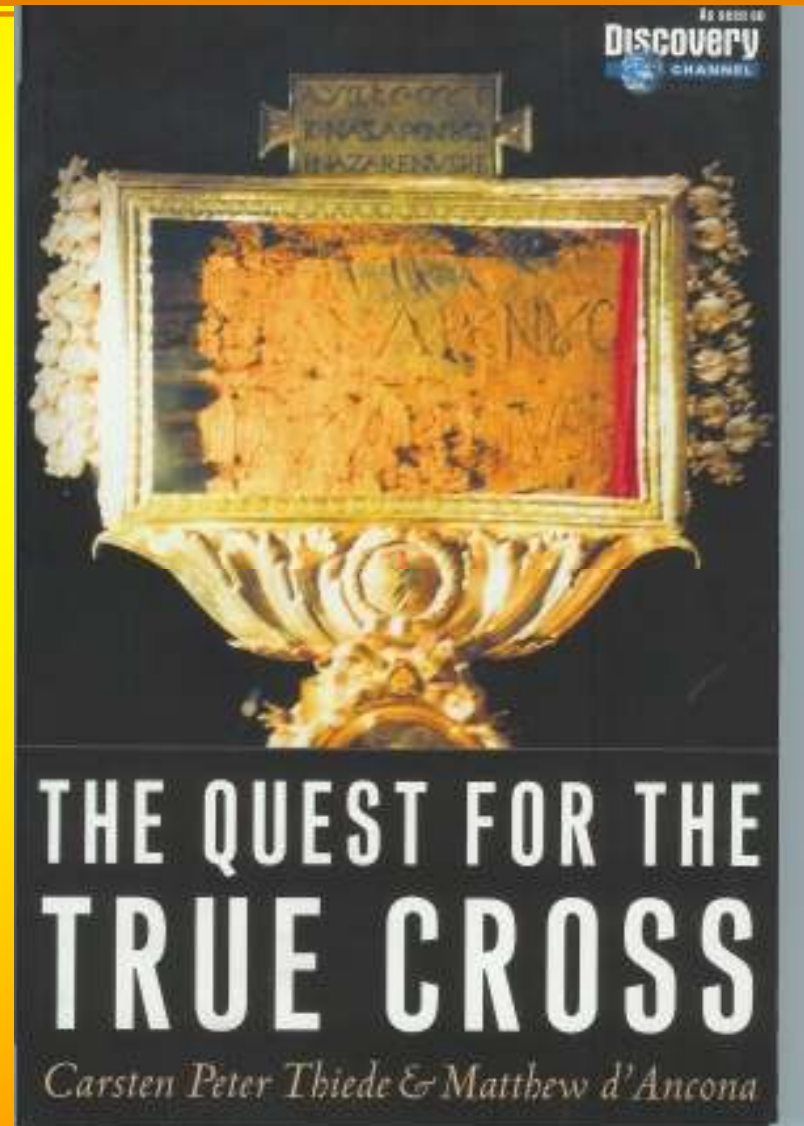
From Lasting Legacy: The History of the Early Church, 93

Egeria: 382-384 AD

. . . And so the whole people goes past the table, everyone bows and touches the wood and the inscription first with the forehead, then with eyes, and kissing the Cross, they move on. But no one touches it with their hands. On one occasion, however—I do not know when—one of them bit off a piece of the Holy Wood and took it away by theft. And for this reason the deacons stand round and keep watch so that no one dares do the same again.

D. Her search for the True Cross

4. The **Titulus**: **John 19:19**
“Jesus of Nazareth, The King of the Jews.” Helen had the Titulus broken and took part to *The Church of Santa Croce in Gerusalemme* at Rome
5. The nails: She sent these to Constantine.





Part Seven

Expanding the Kingdom



I. Centuries of Miracles

Reports Miracles

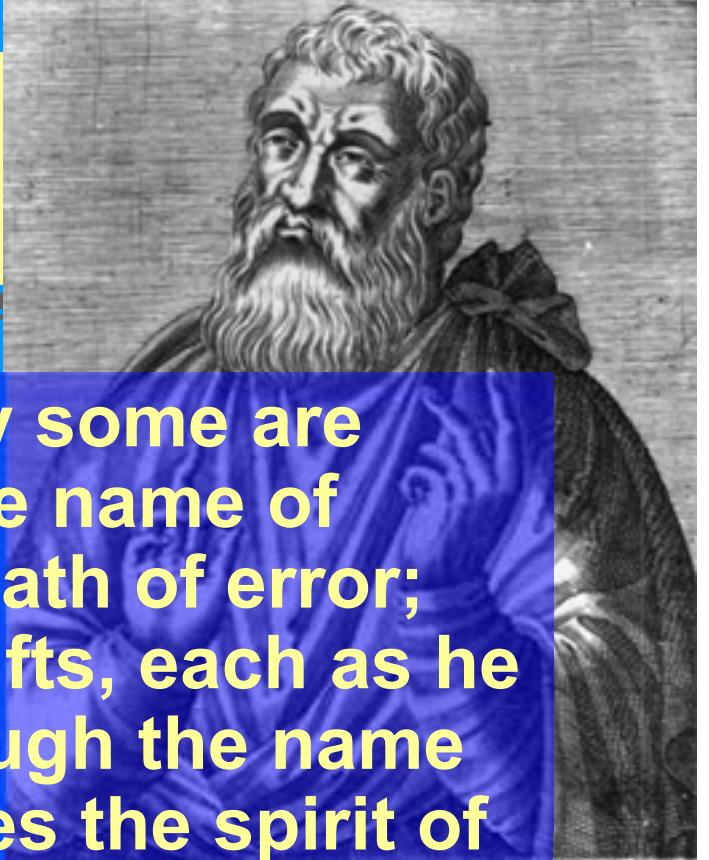
1. **100 AD, Clement of Rome: He refers to the continued supernatural work of the Holy Spirit.**



Reports Miracles

- 2. 110 – 150, Shepherd of Hermas:
It contains a passage about
speaking in tongues and
prophecy.**

Reports Miracles



3. **165, Justin Martyr: “Daily some are becoming disciples in the name of Christ, and quitting the path of error; who are also receiving gifts, each as he is worthy, illumined through the name of Christ. For one receives the spirit of understanding, another of counsel, another of strength, another of healing, another of foreknowledge, another of teaching, and another of the fear of God.” – Dialogue with Trypho, 39.**

Reports Miracles

4. 185, Irenaeus: “We do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God.” – Against Heresies 5.6.1.



Reports Miracles



4. 185, Irenaeus: “For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe [in Christ], and join themselves to the Church. Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole . . .”

Reports Miracles



4. 185, Irenaeus: “Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what shall I more say? It is not possible to name the number of the gifts which the Church, [scattered] throughout the whole world, has received from God, in the name of Jesus Christ.” – Against Heresies

Reports Miracles

5. 215, Tertullian: “We do the prophecies, modern visions as equally promised to us, and consider the other powers of the Holy Spirit”



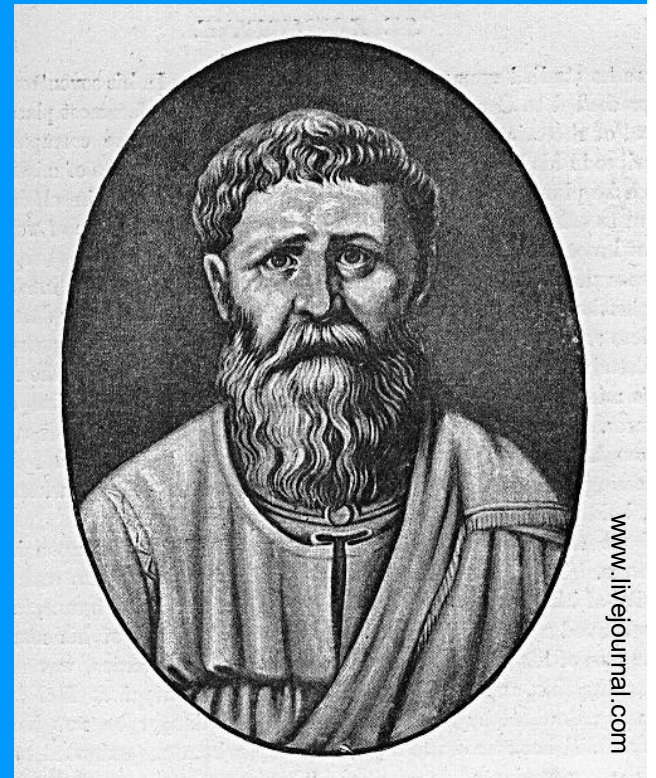
Reports Miracles



6. **250, Origen:** Though he thought the gifts were gradually diminishing , he noted that some pure souls were able to charm demons, cure illness, and perceive future events.
7. **270: Novatian:** He wrote about the specific role of the Holy Spirit in continuing to equip His church with miraculous gifts.

B. Reports Miracles

- 354-430, **Augustine**:
- He originally thought the gifts had ceased but changed his mind and wrote about numerous current healings and miracles in the *City of God*.



Augustine, *City of God*

For were I to be silent of all others, and to record exclusively the miracles of healing which were wrought in the district of Calama and Hippo by means of this martyr—I mean the most glorious Stephen—they would fill many volumes; and yet all even of these could not be collected, but only those of which narratives have been written for public recital . . .

From *Lasting Legacy: The History of the Early Church*, 117-118

Augustine, *City of God*

. . . For when I saw, in our own times, frequent signs of the presence of divine powers similar to those which had been given of old, I desired that narratives might be written, judging that the multitudes should not remain ignorant of these things. It is not yet two years since these relics were first brought to Hippo-regius, . . .

Augustine, *City of God*

. . . and though many of the miracles which have been wrought by it have not, as I have the most certain means of knowing, been recorded, those which have been published amount to almost seventy at the hour at which I write. But at Calama, where these relics have been for a longer time, and where more of the miracles were narrated for public information, there are incomparably more.



II. Missionaries

III. Missionaries

A. **Tertullian**: “We are but of yesterday and we have filled all that you have – cities, islands, forts, towns, assembly halls, even military camps, tribes, town councils, the palace, senate and forum. We have left you nothing but temples.”

C. Gregory Thaumaturgos:

Interesting points:

- **It was said that when he arrived only 17 were saved and when he died 30 years later only 17 were unsaved.**
- ***Thaumaturgos* means wonder-worker, a name given him for casting out demons.**

D. Gregory the Illuminator:

Interesting points:

- **He won king Trdat to the Lord.**
- **Entire population included, transferring pagan shrines and priests to Christian service.**
- **Armenian church is associated with his name.**



F. Saint Patrick:

Interesting points:

- **Patrick: 387 – 493 AD**
- **Born in Scotland. Captured by Irish when he was 16. Escaped after 7 years.**
- **Later, he returned to evangelize them. Spent rest of life there.**
- **Many miracles attributed to him but some are made up – such as driving the snakes from Ireland.**



Patrick withstanding the occult

It is hard to know which miracles to embrace regarding the traditions about Patrick. Some are probably true since there are so many accounts of miracles in his ministry, yet some are simply fantasy—such as his banishing all the snakes from Ireland. He apparently did withstand the occult practices of the druids and magicians . . .

From Lasting Legacy: The History of the Early Church, 121-122

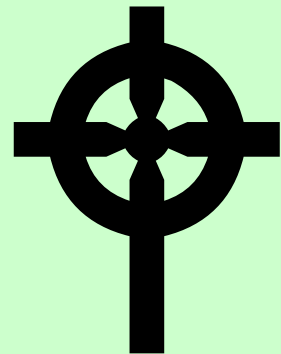
Patrick withstanding the occult

. . . On March 26, 433, the druid priests implored the king to extinguish the Paschal fire lit by Patrick; otherwise, it would change the island forever. They repeatedly failed to extinguish it but then caused a great darkness to cover the hill. Patrick asked them if they were powerful enough to remove the darkness, which they could not . . .

Patrick withstanding the occult

. . . Yet, after Patrick prayed, the sun broke through. The Arch-Druid Lochru responded by using demonic power to rise up in the air, supposedly as Simon Magnus was reported to have done in Rome. But like the apostle Peter before him in response to Simon's magic, Patrick prayed to God and Lochru's magic was broken, and he fell to death on the rocks below. The king then allowed Patrick to preach the Gospel throughout Ireland.

Celtic Cross



F. Saint Patrick:



Patrick's Breastplate

I bind unto myself today the strong name of
the Trinity, by invocation of the same, the
Three in One, and One in Three . . .

*From **Lasting Legacy: The History of the Early Church, 121-122***

Patrick's Breastplate

. . . I bind this day to me for ever, by power of faith, Christ's incarnation; His baptism in the Jordan river; His death on cross for my salvation. His bursting from the tomb; His riding up the heavenly way; His coming at the day of doom; I bind unto myself today .

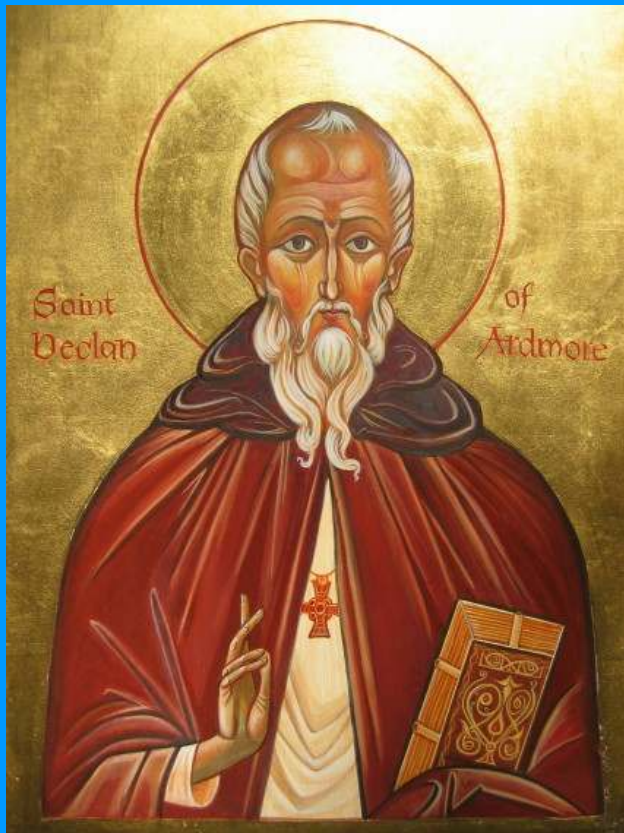
. . .

Patrick's Breastplate

. . . Against all Satan's spells and wiles,
against false words of heresy, against the
knowledge that defiles, against the heart's
idolatry, against the wizard's evil craft. . . .
Protect me, Christ, till thy returning. . . .
Salvation is of Christ in the Lord.

A Contemporary of Saint Patrick

Saint Declan – 5th century



At Ardmore in 2010





III. Devoted Monks

A. Main Ideas:

1. **Word origin:** From the Greek *monos* meaning “alone”.

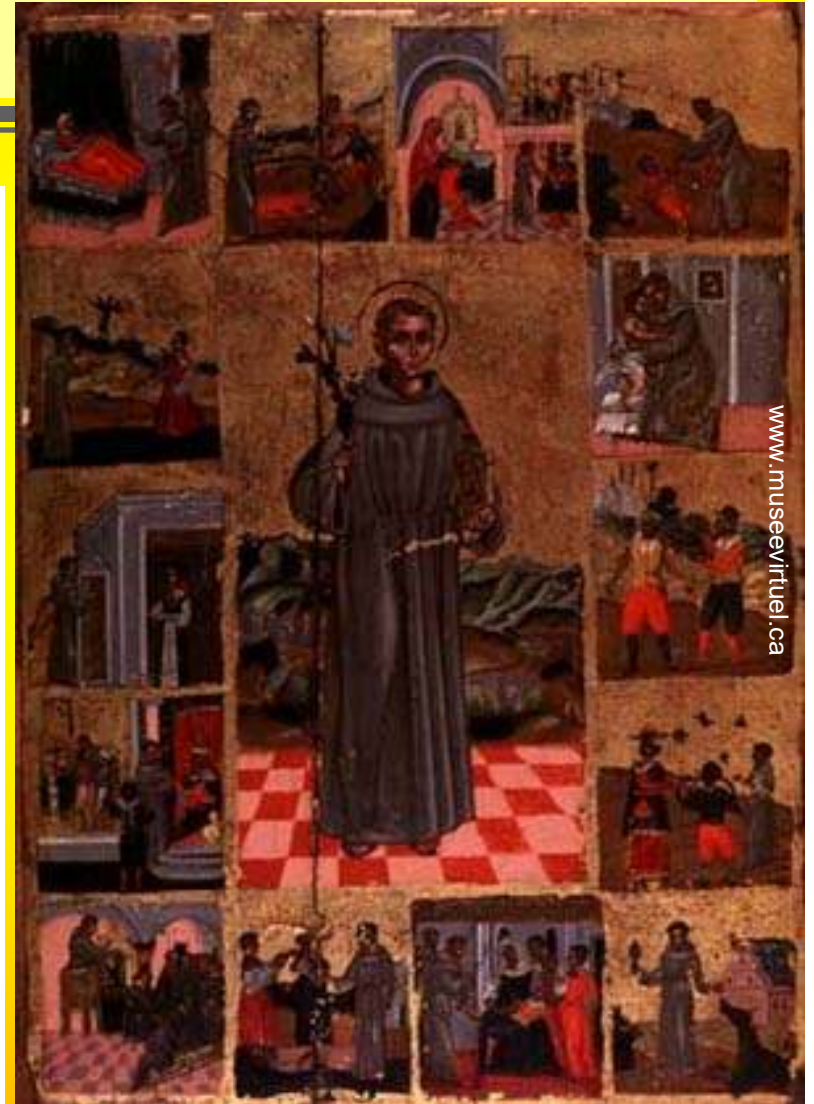
2. **Two basic types:**
 - a) **Service to Christ in isolation:** Highly ascetic and withdrew to imitate the withdrawal of Jesus after baptism.

 - b) **Service to Christ in community.**

C. Anthony

Interesting points:

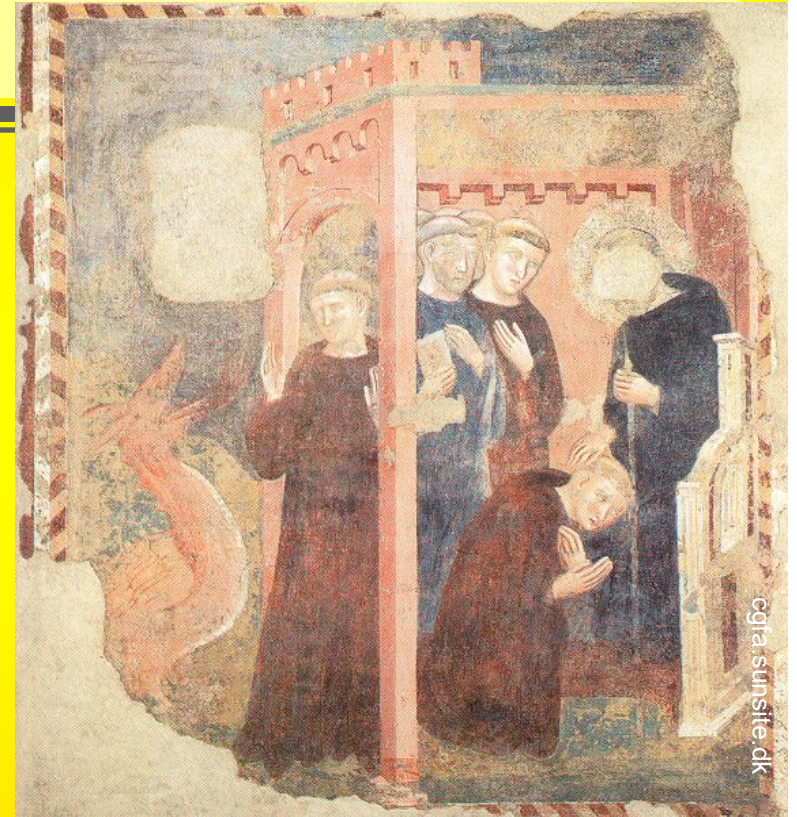
- **C. 251-340: In Egypt he was born to Christian parents. C. 270: After his parents died, he gave everything to the poor, left his sister in the care of faithful virgins, and he went to the desert.**
- **First famous monk.**
- **Various Miracles; Athanasius said he had the gift of discerning spirits.**
- **Many disciples drawn to him in the desert.**



D. Benedict

Interesting points:

- **Established a monastery to teach uneducated peasants.**
- **Prophetic powers.**
- **Some monks once tried to poison him.**



Different movements / monks

Some of the traditions regarding the monks of the early Church were actually quite bizarre. For instance, Symeon the Stylite (meaning “pillar-man”) would reside in an ascetic lifestyle atop pillars. For thirty years he lived on one that was eighteen meters high and four meters wide. He prayed continually and became famous for holiness

From Lasting Legacy: The History of the Early Church, 125

Different movements / monks

. . . . A Syrian monk named Alexander formed the “singing monks.” They rarely slept and sang 490 times a day the words, “Glory to God in the highest, and peace on earth to men of good pleasure.”

Different movements / monks

. . . . Another group, called the Messalians or Euchites (“praying ones”) lived life on the streets and sought to pray without ceasing. Some of their practices were condemned by the Council of Gangra. One thing they were condemned for was the heretical teaching that the devil continues to reside in the baptized and that only by prayer is perfection achieved.



IV. Guarding the Sacred Scripture

A. Formation of the Biblical Canon:

1. Model: **The Old Testament**

2. **2nd Peter 3:15-16; 2nd Timothy 3:15- 4:4 – first traces of the concept:**

- a. 2nd Peter 3: 15-16: “Also our beloved brother Paul, . . . Has written to you, as also in all his epistles speaking in them of these things, which untaught and unstable people twist . . . As they do also the rest of the Scriptures.”

3. The Criteria for Acceptance:

- i. **Apostolic authorship:** Only Luke and Mark (and perhaps Hebrews) outside of this.
- ii. **Recognized:** Used by the majority of churches.
- iii. **Conformity to standards:** Canonizing standard: “If in doubt, throw it out.”

4. The New Testament Gospels

- **50-120 AD:** *The Didache* reveals that the gospel was in print.
- **96 AD:** Clement of Rome quoted from Matthew, Mark, and Luke.
- **165 AD:** Tatian harmonized Matthew, Mark, Luke and John.
- **188 AD:** Irenaeus verified these four as the only authentic ones.
- **Mid - Late 2nd Century:** Muratorian Canon included the four gospels.

A. Formation of the Biblical Canon:

5. **Early authority: From the beginning.**
 - a) **Diattessaron - (Tatian) Mid second century.**
 - b) **Muratorian Canon – Mid second century.**
6. **Athanasius: Easter letter of 367.**
7. **Eastern churches: All N.T. books accepted at council of Laodicea in 363 (except Revelation).**
8. **Western churches: All 27 N.T. books accepted at council of Hippo in 393 and Carthage in 397.**





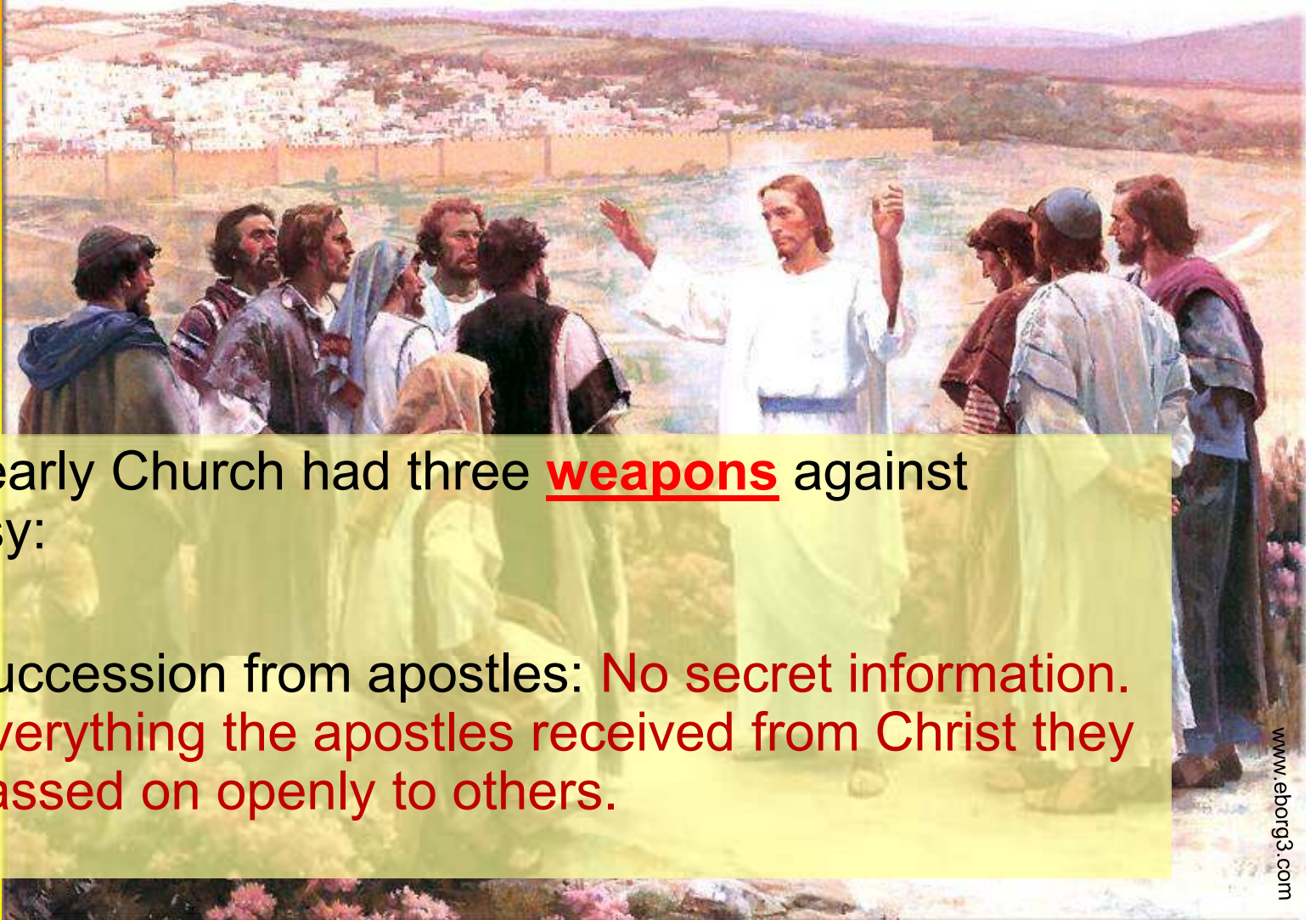
Part Eight

Lasting Legacy



I. Overcoming Heretical Views

A. The three weapons against heresy



A. The early Church had three weapons against heresy:

1. Succession from apostles: **No secret information. Everything the apostles received from Christ they passed on openly to others.**

A. The three weapons against heresy

2. The Rule of Faith: Composed of the basic doctrines and beliefs.



Tertullian:
Rule of Faith



Irenaeus:
Rule of Truth

A. The three weapons Against Heresy

3. The gradual formation of the New Testament: **It was partially due to heretics that the need to canonize occurred.**

Writings of the New Testament:
First Century

Muratorian Canon:
Mid to late
Second Century

Eastern Churches:
Council of Laodicea
363 AD

Western Churches:
Council of Hippo
393 AD
And Council of
Carthage in 397 AD

B. Problems with Terms.

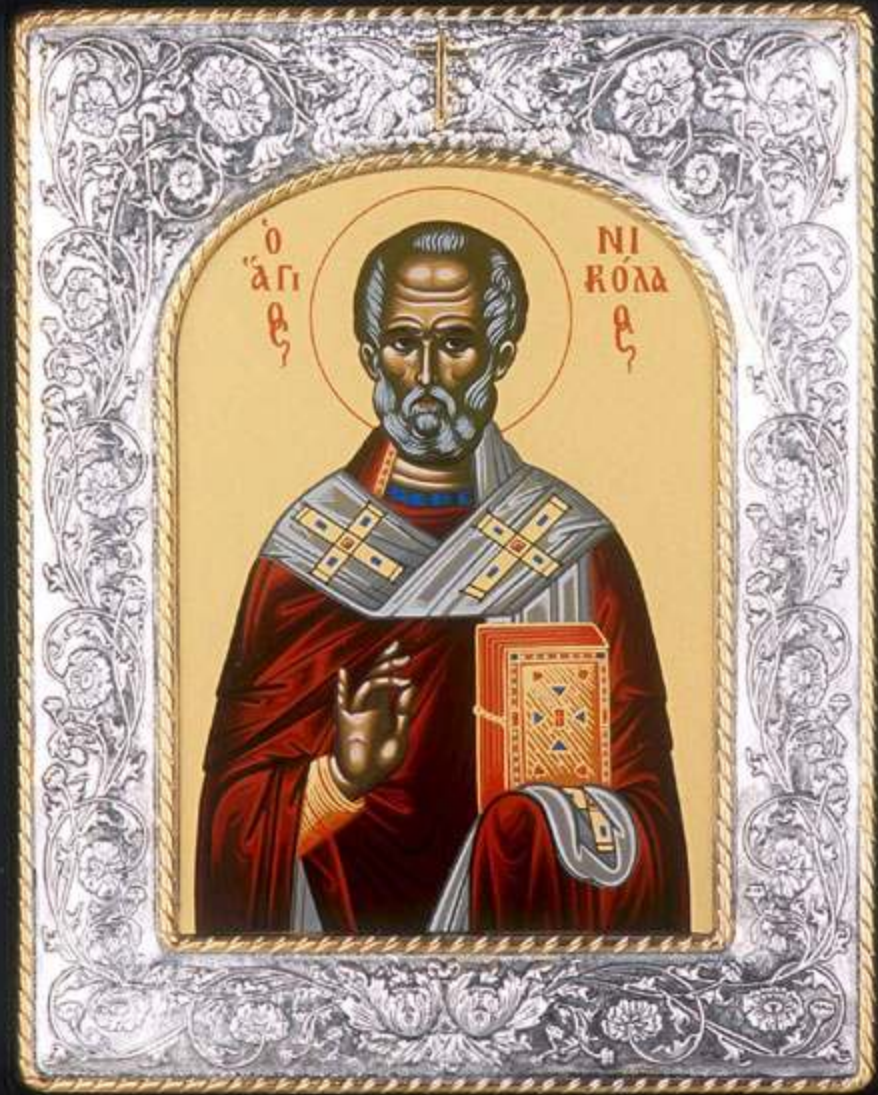
1. Modern scholars believe that early Church fathers used the word “heresy” indiscriminately to denote wrong doctrine or difference in ecclesiastical practice. The word “schism” would be more appropriate for those who differed in ecclesiastical practice.

C. Controversial Movements

1. **Arianism**: Begun by Arius, a presbyter in Alexandria, in the early fourth century. The main doctrine: There was a time when Jesus did not exist, thus he is not God.
 - **John 1:1** “In the beginning was the Word, and the Word was with God, and the Word was God.”
 - **Hebrews 13:8** “Jesus Christ is the same yesterday, today, and forever.”

St. Nicholas

- There is a legend that St. Nicholas slapped Arius during the Council of Nicea in 325 AD. The bishops thought this unbecoming. So they removed his insignia of office. Yet, after several of them had a dream of Christ and St. Nicholas', they reinstated him.



C. Controversial Movements

1. **Arianism**: Begun by Arius
2. **Docetism**: The doctrine that Christ did not come in the flesh.
 - **1st John 4:2** “By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God.”
 - **2nd John 7** “For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh.”

C. Controversial Movements

3. **Gnosticism**: Simon the Magician was its founder according to Irenaeus and Hippolytus. It became a complex religious movement somewhat like the new age movement of today. Chief among its doctrines were: (1) There is a remote supreme being but locally a creator god responsible for an imperfect and perverted material world; (2) Salvation is for some people possible by means of *gnosis* – secret knowledge; and (3) Jesus was an emissary of the supreme being revealing the true light but in docetic form.
 - **1st Timothy 6:20-21** “O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge – by professing it some have strayed concerning the truth.”

C. Controversial Movements

4. **Marcionism**: Marcion taught that there were two Gods, one **wicked** and the other **good**.

Justin Martyr:



- **In his First Apology - not all who are called “Christians” are true Christians:**
- **And there is Marcion . . . teaching his disciples to believe in some other god greater than the Creator. And he, by aid of the devils, has caused many of every nation to speak blasphemies, and to deny that God is the maker of this universe, and to assert that some other being greater than He has done greater works. All who take their opinions from these men, are, as we before said, called Christians.”**

C. Controversial Movements

5. **Manichaeism**: Founded by Mani in the 3rd century. It was basically Gnostic and dualistic. Saving knowledge came through “apostles of light,” including Buddha, Zoroaster, Jesus and Mani who was the Holy Spirit and final revelation to man. Augustine was in this cult for a while.

Augustine:



etext.library.adelaide.edu.au

- **Manichean Dualism,” *Confessions***
- “I listened, O Lord my God, and I drank in a drop of sweetness out of your Truth. I understood that there are certain men to whom your works are displeasing. They say that you were compelled by necessity to make many of those works . . . As to other things, such as all things of flesh, all very minute living beings, and whatsoever clings to earth by roots, they say that you did not really make them, did not even fit them together, but that a hostile intelligence and a different nature, not made by you and opposed to you, begets and forms these beings in the lower portions of the world. Madmen say these things, for they do not see your works by your Spirit and do not recognize you in them.”

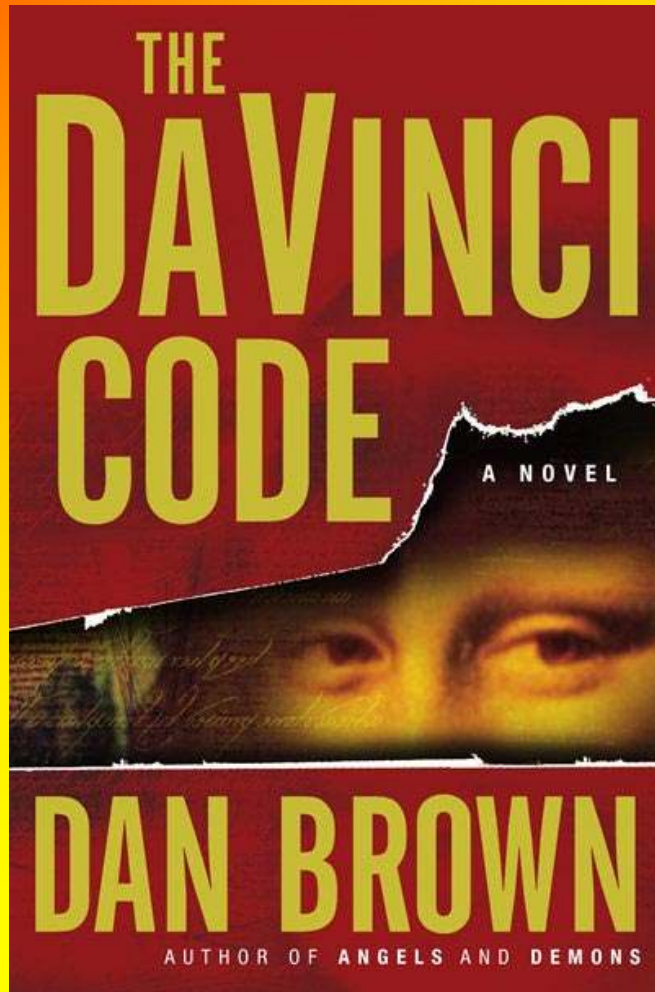


II. Modern Apologetics

A. Jesus' coffin?

- *Titanic* director James Cameron told the world on 2/26/07 that one of these coffins is that of Jesus.
- Historians and scholars point out numerous problems with Cameron's claim:
 - Archaeologists disagree with him.
 - 1 / 10 people were named Jesua, and 1 / 4 were named Mary.
 - No historian (early or otherwise) wrote about Jesus' coffin.
 - Jesus' enemies would have exposed the coffin.
 - Why would Jesus' followers bury Him and then proclaim that He rose from the dead, suffering martyrdom for decades and centuries afterwards?
 - A few miles away people have been visiting His empty tomb for thousands of years.

C. The DaVinci Code



- Gives an alternate and secret occult history of Christianity. It says that Jesus and Mary Magdalene were married, had a child, and that the Early church fathers did not believe Jesus was God.
- However, there is no evidence for the author's claims. Numerous writings of the early church fathers show they believed Jesus was God, that He was a virgin, and that He never married or had children.

Refutation 1

- ❑ **Jesus had no biological descendents**
- ❑ Clement of Rome: *1st Epistle of Clement* (96 AD) [Regarding Jesus, he quotes Isaiah 53:8] *“No one will ever recount his descendents, for his life was destroyed from off the earth.”*

Refutation 1

- ❑ **Jesus had no biological descendents**
- ❑ Justin Martyr: *On the Resurrection* (130 – 160 AD) “And when He [Jesus] had been born, and had submitted to the other conditions of the flesh – I mean food, drink, and clothing, - **this one condition only of discharging the sexual function He did not submit to**; for regarding the desires of the flesh, He accepted some as necessary, while others, which were unnecessary, He did not submit to.”

Refutation 1

- ❑ **Jesus had no biological descendents**
- ❑ Tertullian: *On Monogamy* (c. 213 AD):
[Regarding Jesus' words in Matthew 19:12]
“The Lord Himself opens ‘the kingdoms of the heavens’ to ‘eunuchs,’ as being **Himself, withal [besides], a virgin; to whom looking, the apostle also – himself too for this reason abstinent – gives the preference to continence.**”

Refutation 1

- ❑ **Jesus had no biological descendents**
- ❑ Methodius: (260 – 312 AD) *The Banquet of the Ten Virgins*: “It was fitting that He who was first and chief of priests, of prophets, and of angels, should also be saluted as **first and chief of virgins . . .** And the Word, when He was incarnate, **became chief Virgin**, in the same way as He was chief Shepherd and chief Prophet of the Church.”

Refutation 2

- ❑ **Jesus Christ as God & in the Trinity**

- ❑ Aristides of Athens (117-138 AD) *The Apology of Aristides*

“And it is said that **God** came down from heaven, and from a Hebrew virgin assumed and **clothed himself with flesh**; and that the Son of God lived in a daughter of man.”

Refutation 2

- ❑ **Jesus Christ as God & in the Trinity**
- ❑ Justin Martyr (110-165 AD) *Dialogue with Trypho the Jew*

“Christ is called both God and Lord of hosts . . . And David predicted that He would be born from the womb before sun and moon, according to the Father’s will, and made Him known, being Christ, as God strong and to be worshipped.”

Refutation 2

- ❑ **Jesus Christ as God & in the Trinity**

- ❑ Irenaeus (182-188 AD): *Against Heresies*

“In the name of Christ [‘the Anointed’] is implied the anointer, the anointed and the unction. The **Father** is the anointer; the **Son**, the anointed; the **Holy Spirit** the unction. As the Word declares through Isaiah: ‘The Spirit of God is upon me, because he has anointed me’”

Refutation 2

- ❑ **Jesus Christ as God & in the Trinity**

- ❑ Tertullian (207 AD): *Against Marcion*

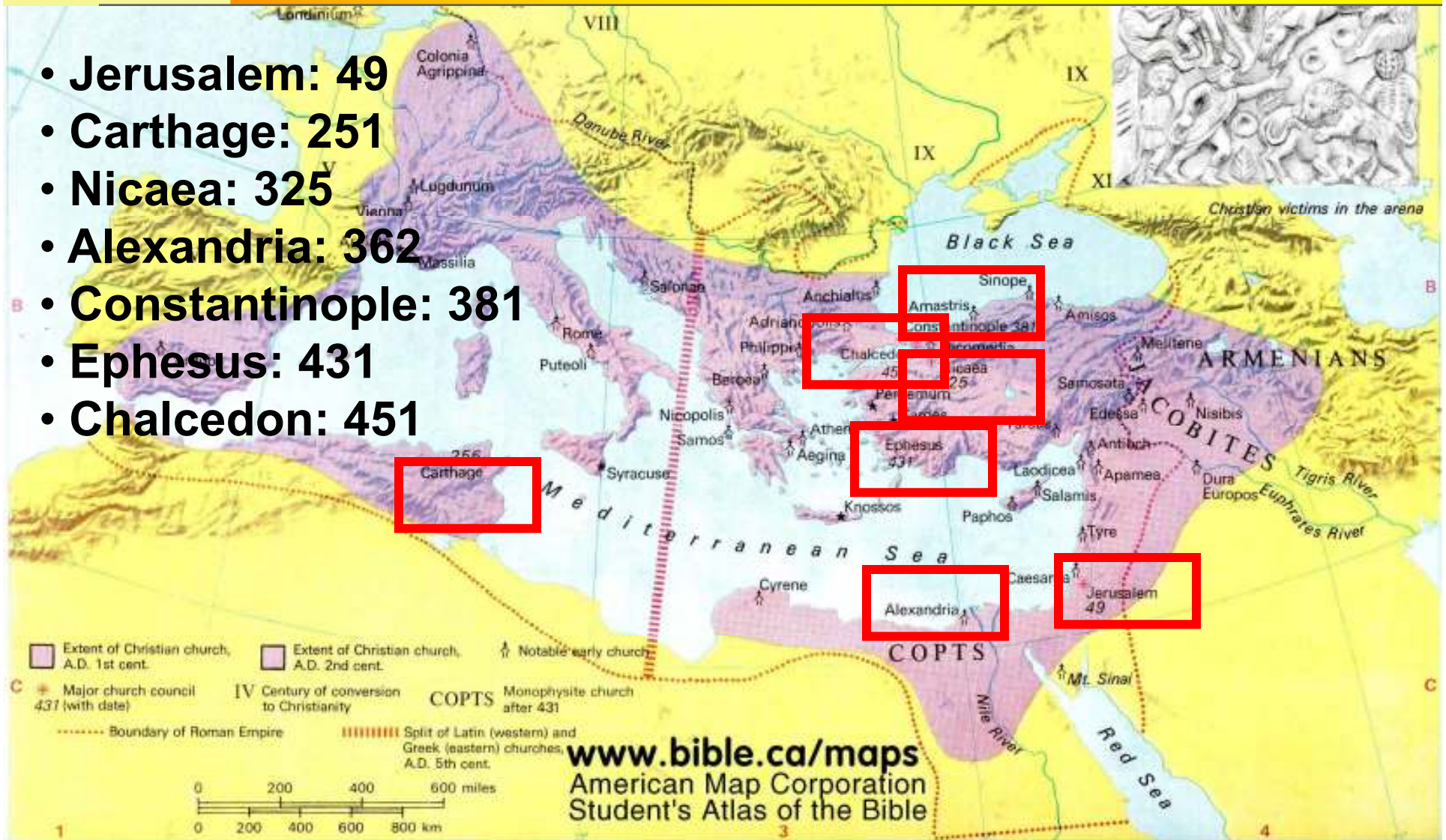
“God lived with men as man that man might be taught to live the divine life; God lived on man’s level, that man might be able to live on God’s level: God was found weak, that man might become most great. If you disdain a God like this, I doubt if you can wholeheartedly believe in **a God who was crucified.**”



III. Councils and Creeds

A. Some notable Councils:

- Jerusalem: 49
- Carthage: 251
- Nicaea: 325
- Alexandria: 362
- Constantinople: 381
- Ephesus: 431
- Chalcedon: 451



2. The Apostles' Creed: emerged from the 2nd Century Old Roman Creed

I believe in God the Father almighty, I also believe in Jesus Christ his only Son, our Lord, conceived of the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, crucified, dead and buried; he descended into hell, rose again the third day, ascended into heaven, sat down at the right hand of the Father, thence he is to come to judge the living and the dead. I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the remission of sins, the resurrection of the flesh and life eternal.

3. The Nicene Creed: Constantinople 381

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, consubstantial with the Father. Through him all things were made. For us and for our salvation he came down from heaven. By the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried . . .

3. The Nicene Creed : Constantinople

381

... On the third day he rose again in accordance with the Scriptures. He ascended in heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father [and the Son]. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen

The Formula of Reunion: Ephesus 431

Christ is perfect God and perfect man consisting of rational soul and body, of one substance with the Father in his Godhead, of one substance with us in his Manhood, so that there is a union of two natures; on which ground we confess Christ to be one and Mary to be mother of God.



IV. From Then to Now



V. Legacies for the Modern Church

Seven Legacies

1. **The Lord Jesus Christ:** The life, death, and resurrection of Jesus Christ – the Word of God from heaven -impacted mankind in a way that no one else has ever done.
 - *Christ still changes people's lives today!*
2. **The Gospel Message:** The apostles preached the gospel throughout most, if not all, of the known world of those days.
 - *Christ still wants ambassadors of His Good News today!*

Seven Legacies

3. **Defending the Faith:** The apostolic fathers and apologists quoted the gospels and epistles, verified essential doctrine, established the rule of tradition and faith, and promoted orthodoxy against heresy.
 - *Christ still needs those who will defend the faith today!*

4. **Great Thinkers:** The Greek and Latin theologians wrestled through the contrasting theological and philosophical doctrines with their implications, finally to perceive the harmony and orthodoxy which exists in the gospel message.
 - *Christ still calls for deep thinkers of theology and philosophy today!*

Seven Legacies

5. **Great Belief and Faithfulness:** The martyrs believe in God and died rather than renouncing their faith in Christ.
 - *Christ still expects great belief and faithfulness today!*

6. **The Bible:** The biblical canon of the New Testament became the standard of faith by the early church.
 - *Christ expects us to keep that standard for today!*

Seven Legacies

7. **Salt and Light:** The early Christians believed in miracles, sought to be Christ-like examples in their homes, jobs, churches, and communities. They permeated societies with salt and light, fought against immorality and impurity, and prayed Maranatha with the expectant hope of Christ's return.
 - *Christ still honors such beliefs and activities today!*

Contact Information

Gatebreakers.com

sfleming@gatebreakers.com



Appendix:
Women, law, and customs

Adam Clarke's Commentary

On Early Church women and the Roman Law

- 1 Timothy 2:12 “But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”
- Clarke: [Nor to usurp authority] A woman should attempt nothing, either in public or private, that belongs to man as his peculiar function. This was prohibited by the Roman laws: [Justin wrote] "In our laws the condition of women is, in many respects, worse than that of men. Women are precluded from all public offices; therefore they cannot be judges, nor execute the function of magistrates; they cannot sue, plead, nor act in any case, as proxies." (ULP. LIB 1 AD SAB.-Vid. POTH. Paud. Justin., vol. 1 p. 13.)

Leon Morris Commentary

On Early Church uneducated women learning

- 1 Cor. 14:34 “Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says.”
- Morris: Paul is not discussing whether and how qualified women may minister, but how women should learn . . .

Leon Morris Commentary

- . . . We must bear in mind that in the first century women were uneducated. The Jews regarded it as sin to teach a woman and the position was not much better elsewhere. The Corinthian women should keep quiet in the church if for no other reason than because they could have had little or nothing worthwhile to say . . .

Leon Morris Commentary

- . . . It is not noticed as frequently as it should be, that Christianity from the very first assumed that women would learn as freely as men (Luke 10:39-42). Paul is here concerned with the way women should learn. He does not argue for this; he simply takes it for granted.

William Barclay

On Early Church women and head covering

- We must remember that when Paul spoke about women as he did in the letters to the Corinthians, he was writing to the most licentious city in the ancient world, and that in such a place modesty had to be observed and more than observed; and that it is quite unfair to wrest a local ruling from the circumstances in which it is given, to make it a universal principle.

W. Barclay, *Letters to the Seven Churches* (SCM, 1957), 75.