

## SMYRNA - 100 to 300 AD

### Key word "tribulation"

#### I. Introducing the Smyrna Church period (100-300 AD)

- A. Modern Day City - IZMIR (large metropolis)
- B. The Persecuted or Martyred Church
- C. Means - "\_\_\_\_\_ or \_\_\_\_\_"

#### II. Outline of The Early Church in the Period of the Apologists: 120-220

A. **Key people Included:** Justin Martyr, Marcion, Clement of Alexandria, Polycarp, Tertullian, and Origen

B. **Important Dates and People:**

1. 130 d. Papias
2. 130 Conversion of \_\_\_\_\_. Justin loved philosophy, and had studied many philosophies and pagan religions in his search for truth. He was an apologist, and taught that the seeds of truth (logos) could be found in all religions, but that only Christianity taught the whole truth
3. 144 \_\_\_\_\_ excommunicated for rejecting the Old Testament, rejecting most of the New Testament, and teaching that Christ only appeared to be human (Docetism). His challenge helps the church realize the necessity of formally recognizing the canon
4. 150 b. **Clement of Alexandria**. He was an apologist who used Plato to support Christianity, and tried to reach gnostics by showing that only the Christian had real "gnosis." He helped establish the allegorical method of interpreting scripture. His works make up a large proportion of The Ante-Nicene Fathers, Vol. II
5. 155 \_\_\_\_\_ was martyred in Smyrna by being burned to death. Polycarp declared, "Eighty and six years have I served Him, and He never did me any injury: how then can I blaspheme my King and my Savior?" The only known writings to survive are parts of letters he wrote to the Philippians
6. 156 Possibly the beginning of the Montanist movement. They were an ascetic movement with apocalyptic visions. They claimed the Spirit spoke directly through their prophets and prophetesses
7. 160 b. \_\_\_\_\_. He objected to Justin's use of philosophy to defend Christianity, saying "What has Athens to do with Jerusalem?" Late in life he became a Montanist and wrote Against Praxeas, which helped the church understand the Trinity
8. 161 Marcus Aurelius becomes emperor. He abandoned Trajan's passive approach and actively sought Christians to persecute them throughout the empire
9. 165 Justin is martyred
10. 180 The end of Aurelius's reign
11. 185 b. \_\_\_\_\_. Pupil of Clement of Alexandria, he further develops the allegorical method. This and his desire to relate to the Neoplatonists in Alexandria led him away from orthodoxy in some matters. But he is still important to the church. On First Principles is the first systematic theology
12. 202 Septimus Severus tries to unite the empire under one religion, the worship of the Unconquered Sun. Both Jews and Christians refuse and are vehemently persecuted
13. 202 Irenaeus is martyred(?)
14. 202 Clement of Alexandria flees to Syria until his death in 215
15. 216 b. Mani, founder of Manichaeism. He fused Persian, Christian, and Buddhist elements into a major new heresy

C. **Outstanding men & groups:**

1. Good and questionable individuals or groups:
  - a. Montanists, Donatists; Polycarp
  - b. Tertullian, Papias, Cyprian; Justin Martyr
2. Bad or questionable individuals or groups: **Irenaeus, Origen, Clement**
3. The Spirit of the AGE:
  - a. A-Mill. and Post-Mill. teachings start (**God done with Jew & Christians replace the Jew**)
  - b. Babylonian Mystical Priesthood moves to Pergamos in 133 BC??

- c. Already problems with East & West church

III. Lesson

A. The True Christians of the First Century

1. Spread of Christianity

- a. Strong in Asia Minor and Syria
- b. Found in Greece, Rome and Egypt
- c. Only slightly in the Western part of the empire

2. Reports of their Enemies

- a. Pliny, Governor of Bithynia
- b. Christianity was affecting temple worship
- c. Strongly Missionary in spirit
- d. Common Christianity did not deal with theology.
- e. Believed in Soul winning
- f. **Celsus, Critic of Christianity**
- g. *“Far from us, say the Christians, be any man possessed of any culture or wisdom or judgment; their aim is to convince only worthless and contemptible people, idiots, slaves, poor women, and children... These are the only ones whom they manage to turn into believers,” (Church History in Plain Language, P. 47)*

B. SECOND CENTURY PERSECUTIONS

1. Roman Persecutions. (Rev. 2:10)

- a. Two things brought Christianity into conflict with Rome:
- b. It's Open Rebuke Of Idolatry And Sensuality.
- c. Its Exclusive Claims -- None But Christ.
- d. This was at a time when the Caesars claimed **deity** and **demanding worship**.

2. The Lord's churches entered the second century in times of great tribulation; yet in spite of the numerous persecutions they continued to grow and spread. There were 3 main reasons for this phenomenon:

- a. \_\_\_\_\_ . The believers took their task of evangelizing seriously. They had real convictions.
- b. \_\_\_\_\_ . Christians insisted they alone preached the Truth. They did not believe Christianity was “just another religion”.
- c. \_\_\_\_\_ . These saints lived out the Gospel. They practiced what they preached!
- d. **Another effect of the persecutions** was to keep the churches \_\_\_\_\_. The threat of torture and death was enough to make any man think twice about trusting Christ. There were many who did “renounce” the Lord and this created some problems for the churches at a later time.

3. The ten major Roman persecutions in this era: (Rev. 2:10 - ten days)

- a. \_\_\_\_\_ (64-68) - Martyrs: Peter & Paul
  - 1) It is believed that when Nero first became Emperor of Rome, 53-68 A.D., he exhibited a favorable attitude toward Christianity. He was however subject to fits of temper and insanity. It is commonly believed that Nero ordered the setting on fire of Rome in 64 A.D. (and fiddled!) - a fact which is disputed. (Other historians believe it was the enemies of Nero who perpetrated the deed, hoping to see Nero blamed.) It seems these events caused him to blame the Christians, and this ushered in a period of severe persecution throughout the Empire.
  - 2) “This was the occasion of the first persecution; and the barbarities exercised on the Christians were such as even excited the commiseration of the Romans themselves. Nero even refined upon cruelty, and contrived all manner of punishments for the Christians that the most infernal imagination could design, In particular he had some sewed up in skins of wild beasts, and then worried by dogs until they expired; and others dressed in shirts made stiff with wax, fixed to axletrees, and set on fire in his gardens, in order to illuminate them. This Persecution was

general throughout the whole Roman Empire; but it rather increased than diminished the spirit of Christianity.” - John Foxe)

- 3) In 68 A.D., deserted by the army and condemned to death by the Senate, Nero Claudius Caesar Drusus Germanicus, the last of the Julian line, committed suicide.
  - 4) In 70 A.D., Jerusalem was besieged and completely destroyed by the Roman general Titus. Over 2 million Jews died, the remainder dispersed throughout the world (until 1948).
- b. \_\_\_\_\_ (81-96) - banished John to Patmos
- 1) Domitian ruled as Emperor from 81-96 A.D. In 95 A.D. he issued a number of cruel edicts against Christians, one stating that “no Christian, once brought before the tribunal should be exempt from punishment without renouncing his religion”.
  - 2) Domitian was more sadistic than Nero. Two believers who are said to have been martyred at this time were Nicodemus and Flavius Clement, the cousin of Domitian.
  - 3) The apostle John was exiled to Patmos during these times.
  - 4) Christianity entered the second century A.D. an unlawful religion. The persecutions, however, only aided the spread of the Gospel, and by the end of the first century it had reached all parts of the Roman Empire. It is likely the apostle Paul took the Gospel to Spain - Romans 15:24, 28; many believe he may have ventured as far as France and Germany
- c. \_\_\_\_\_ (98-117) - first to pass laws against Christians (conquered Romania?)
- 1) Actively opposed to Christianity. Just after the turn of the century, he issued edicts of persecution. Many thousands of believers died under his rule, including Ignatius of Antioch and Symeon of Jerusalem.
- d. \_\_\_\_\_ (117-138 A.D.)
- 1) Was indifferent toward Christianity, but supported the State-Religion concept. The religion of Rome was a mixture of paganism and Emperor Worship. He did not set himself against Christian and churches, but permitted a bitter public sentiment against them, thus making persecution easy for the enemies of the Gospel.
- e. \_\_\_\_\_ (137-161) - Martyrs: Polycarp (disciple of John)
- 1) Actually did much to protect Christians from mob violence. Christians were often blamed for calamities which occurred, and accused of the vilest of crimes - such as the cannibalism of their children. (This charge probably arose from a gross misconception of the practice of dedicating their children to the Lord.)
- f. \_\_\_\_\_ (161-180) - Christianity a superstition; *beheaded Justin Martyr*
- 1) Christians passed through stormy times during the reign of this man. Both government and the populace were against the Christians, who were cruelly exploited and killed. Mutilated corpses of believers were to be found everywhere. Polycarp of Smyrna and Justin Martyr died as martyrs during this period.
- g. \_\_\_\_\_ (180-192 A.D.)
- 1) The cruel and contemptible son of Marcus Aurelius. Through the influence of a concubine, he came to favor Christianity, and conditions became more tolerable for the saints.
- h. \_\_\_\_\_ (193-211) - Martyrs: Origen's father
- 1) This ruler was unconcerned about the plight of Christians, and of this period of history it is written, “Many martyrs are daily burned, confined, or beheaded before our eyes”.
  - 2) The history of the second century A.D. is written in blood. It was a period of continual violence. Common methods of afflicting Christians were decapitation, crucifixion, burning, scourging to death, torture, banishment, and being thrown to wild beasts.

- i. **Caracalla.** (211-217 A.D.)
  - 1) Persecutions continued under this man, but he was much less concerned about preserving the state religion than the previous dynasty. This was because he was of an oriental spirit, rather than Roman. He passed no laws against Christianity, but allowed local persecutions to continue.
- j. **Heliogabaius.** (218-222 A.D.)
  - 1) This emperor was a vile, lustful youth -- a worshiper and priest of the Syrian "Sun-god". Nevertheless, he tolerated all religions in the hope of merging them into his own.
- k. **Alexander Severus.** (222-235 A.D.)
  - 1) A "hero-worshiper" who included busts of Abraham and Christ in his chapel alongside many others. It is said he had the "golden rule" inscribed upon walls and monuments.
- l. **Maximinus (Thracian)** (235-238) - commanded all Christian leaders to death; brutal barbarian
  - 1) A Thracian (Southeastern countries – Bulgaria, Serbia, Greece, Turkey) who assassinated his predecessor. Out of bitter opposition to Alexander he opposed and persecuted Christians. Earthquakes in some of the provinces and other calamities which occurred were blamed upon God's people, and a time of severe persecution and slaughter ensued.
- m. **Gordian III.** (238-244 A.D.)
  - 1) He left the churches undisturbed.
- n. **Philip.** (244-249 A.D.)
  - 1) Like Gordian, this emperor left the churches alone. Because of this extended time of peace, many Christians looked for Christianity to replace heathenism and paganism. (Early Post-millennialism?)
  - 2) Jerome hints that Philip was in fact a Christian, and Origen believed the Gospel would soon supplant all other religions.
- o. **Decius** (249-251) - determined to exterminate Christianity
  - 1) His mission to restore the unity and vigor of Rome involved directing people back to the State-Religion concept. Consequently, Christians were again the subject of persecution. In 250 A.D. he issued an edict which was designed to bring about the systematic elimination of Christianity. All Christians, within a given time, were to appear before a magistrate, renounce their faith in Christ, and offer a sacrifice to a Roman god. Thus began a persecution, which, in coverage, consistency, and cruelty, was the worst to this point of time. Confiscation, exile, torture, threats, and false promises were used to get believers to turn from the Lord. Multitudes of "nominal Christians" (generated as a result of the previous 12 years of ease) sacrificed to these gods or procured false certificates.
  - 2) Many genuine believers were martyred, gladly remaining true to the Saviour and Lord. The authorities were especially severe on pastors and deacons, many of whom went into hiding - some through fear, others prudently hoping to lessen the wrath upon their flock. The Decian persecution had a direct bearing upon the so-called "Novatian Schism" - a major split in "Christendom" over the issue of church discipline and "what to do with those who had lapsed from the faith, but now sought readmittance into the church". (Such people were called "lapsi".)
- p. **Gallus.** (251-253 A.D.)
  - 1) Persecutions continued throughout the reign of this emperor, spurred on by some invasions and natural calamities.
- q. **Valerian** (253-260) - Martyrs: Cyprian; Bishop of Carthage

- 1) Exhibited a mildness of attitude toward Christians during the early part of his reign, but in 257 A.D. he began to check the growth of Christianity. At the first, this was done without bloodshed - through the banishment of pastors, confiscation of property, and prohibition of church meetings. When these measures failed to succeed, he reintroduced the death penalty.
- r. **Gallienus.** (260-268 A.D.)
- 1) Gallienus acknowledged Christianity as a legitimate religion, and once again the churches enjoyed a rest from persecution.
  - 2) His successor, Aurelian (270-275 A.D.), issued an edict of persecution, but this was stopped when he was assassinated.
  - 3) From 275-284 A.D., a succession of six emperors allowed Christianity to continue untouched. It was during this time of peace that many of the changes -- slowly developing in the past -- began to accelerate within churches. For example:
  - 4) Large numbers of “nominal Christians” entered the ranks of “Christendom”. (“What Caesar likes - I like!!”)
  - 5) Many churches became prosperous through of the reception of wealthy, nominal Christians.
  - 6) Large, splendid houses of worship were erected. Sacredness began to be ascribed to the vessel used in these buildings.
  - 7) The ordinances became sacramental.
  - 8) Church discipline laxed.
  - 9) Many quarrels and schisms occurred.
  - 10) Spirituality was replaced by worldliness.
- s. **Diocletian** (284-305) - last & most severe persecution; For ten years they were hunted in caves & forests, thrown to wild beasts, and tortured. Diocletian's own wife and daughter accepted Christ.
- 1) Diocletian's Edicts.
    - a) Stirred up by pagan priests, Diocletian issued the cruelest ever series of edicts, beginning on February 24, 303 A.D. These edicts called for:
      - b) Christian Buildings To Be Pulled Down.
      - c) Bibles And Christian Writings To Be Burned
      - d) All Civil Rights Of Christians To Be Forfeited.
  - 2) A Total of 5 edicts were issued - the first three by Diocletian, the fourth by Maximian, and the fifth by Galerius - each one progressively worse.
    - a) In addition to these edicts, cruel tortures were devised to force Christians to renounce their faith. Pastors especially were the object of hostilities. Diocletian called himself the “Lord And Master Of The World”. He claimed divine honors as the “Vicar Of Jupiter”.
    - b) The chief instigator of this persecution was really Diocletian's co-regent and son-in-law, Galerius, a cruel and fanatical heathen.
    - c) Persecutions were most severe in the East, where Galerius held sway. Christians were tortured, torn to pieces; books were burned. The fifth edict in 308 A.D. was virtually a “mark of the beast” - no one could buy anything without first offering a sacrifice. Christians had two choices - apostasy or starvation.
    - d) All historians agree this was the cruelest of the Roman persecutions. Even children were killed. As in the past, there were also many who fell away, renouncing the Lord.

**4. The Effects Of This Persecution.**

- a. The overall effect of years of savage persecution was the \_\_\_\_\_ of Christianity, but not its eradication!
- b. Further changes in Christianity also resulted:**
  - 1) **The Worship Of Martyrs.**

- a) To die for Christ was considered a high Christian virtue. Martyrs were first respected, then eventually considered to be intermediaries. Those who survived martyrdom were called "Confessors" and undue attention was placed upon their intercessory "power".

**2) The Worship Of Relics.**

- a) On a lesser scale, the veneration of the remains of martyrs began to occur. This practice developed in later times.

**C. SECOND CENTURY PERVERSIONS**

1. The seeds of error which were planted during the lifetime of the apostles began to bear fruit in this period.
2. **Changes In Church Practices.** Largely through the influence of Judaism, a number of changes arose within the churches.
3. \_\_\_\_\_ (*Nicolaitanes ... Rev. 2 – Ephesus & Pergamos*)
  - a. This was the division of God's people into classes -- the clergy class, and the laity class. ("kleros" meaning the 'chosen ones'; "laos" meaning the 'people'.)
  - b. The New Testament teaches the office of bishop (elder, pastor) is one of leadership within a church, but the warning of I Peter 5:3 was given to prevent the rise of a domineering clergy.
  - c. First came an increase in the prestige, power, and authority of the pastors beyond that which was taught in the New Testament. This may have come about quite innocently -- through charisma, strong personality, or "hero worship". These qualities appeal to human nature. Whatever the reason, these departures began to be supported by appeals to the Old Testament, with its Levitical priesthood and accompanying trappings of power and prestige.
  - d. "The idea and institution of a special priesthood, distinct from the body of the people, with the accompanying notion of sacrifice and altar, passed imperceptibly from Jewish and heathen reminiscences and analogies into the Christian Church."
  - e. This change occurred in the second century A.D. and was a departure from the New Testament doctrine of the 'Priesthood of all Believers'.
  - f. Ignatius. (d.117A.D.) This bishop of Antioch said, "He who does anything without bishop and presbytery and deacon, is not pure in conscience."
  - g. Clement Of Rome. (d.110 A.D.) Clement was probably the first to use the term layman when he paralleled the New Testament church and the Levitical priesthood.
  - h. **Webster's Def.: NICOLAITAN**, n. One of a sect in the ancient Christian church, so named from Nicolas, a deacon of the church of Jerusalem. They held that all married women should be common to prevent jealousy. They are not charged with erroneous opinions respecting God, but with licentious practices. Revelations 2. ... St. Nickolas????
4. **Sophistication.**
  - a. The simplicity and purity of the Gospel was left behind as men began to introduce images as a means of teaching these truths. Again, left to the imaginations of the sinful nature in man, such aids quickly degenerated into a motley mixture of human inventions.
  - b. "After the middle or close of the second century we find the rude beginnings of Christian art in the form of significant symbols ... The origin of these symbols must be found in the instinctive desire of the Christians to have tokens of religious truth..."
  - c. The sign of the cross came into use in the second century. Tertullian (160-230 A.D.) found it necessary to defend Christians against accusations of "cross worship".
  - d. Other early Christian symbols were the dove, the ship, and the anchor. Of these symbols, Schaff makes the observation, "From these symbols there was but one step to iconographic representations."
  - e. The symbol of the fish is traced to the middle of the second century. It appears to have originated in Alexandria.
5. \_\_\_\_\_
  - a. At the beginning of this century, a noticeable shift in emphasis may be discerned. The Scriptural

balance between the substance and the symbol began to change. Great stress began to be placed upon the ordinance of baptism.

**b. Accompaniments To Baptism.**

- 1) Ceremonialism was the first addition to the ordinance, and before long baptisms were accompanied by:
- 2) Long Periods Of Instruction - catechizing
- 3) Renunciation Of The Devil.
- 4) Recitation Of A Creed.
- 5) Trine Immersion (immerse 3x)-- sometimes
- 6) Brotherly Kiss.

**c. Confusion Of Baptism And Salvation.**

- 1) Views similar to those of Campbellism began to arise among many of the Church Fathers. They saw no magic in the rite, but began seeing baptism as the act of faith, thus the conveyor of God's saving grace.

**d. Justin Martyr. (100-165 A.D.)**

- 1) "The baptismal bath is called also illumination, because those who receive it are enlightened in the understanding."
- 2) "The candidate for baptism is washed in the Name of the triune God, after having prayed for the forgiveness of his sins. Baptism brings forgiveness and the pardon of sins, it transplants into a new existence, and without it there is no salvation."

**e. Hermas. (115-140 A.D.)**

- 1) "There is no other repentance than this, that we go down into the water and receive the forgiveness of our past sins."
- 2) "The Shepherd of Hermas speaks of those who 'have heard the Word, and wish to be baptized in the Name of the Lord.' (Migne Patrologiae gr. 11 906)." (7)
- 3) Although the doctrine of baptismal regeneration arrived during this century, it may be seen from the above quotations that all baptisms were administered to adults and by immersion.

**6. Changes In Christian Doctrine.**

- a. The second major heresy of the first century --Gnosticism - reached its zenith in the second. Gnosticism taught that the God of creation was so remote from the creature, that He ruled the universe by a number of intermediate deities - "gods" --some good, some evil. In a pond-ripple effect, these gods decreased in dignity as they got nearer to man. Gnostics also held to a graduated scale of mankind:
- b. The Higher Knowledge Class - Gnostics.
- c. The "Can-Be-Saved" Class - faith and works.
- d. The Hopelessly Lost Class.

**7. The Development Of Gnosticism.**

- a. Gnosticism developed as Christianity spread from Palestine into the heathen world. Greek Philosophy was widespread, and Gnosticism became very popular through its 'Christianizing' of philosophy. Gnosticism borrowed from several systems of belief (depending upon the location) giving rise to several brands of Gnostic thought (Chart)
- b. The Doctrine Of Gnosticism.**
  - 1) Gnosticism was an infinitely complex system. One of its common teachings was that matter is evil -- hence the corollary that Jesus Christ could not have had a literal body (Docetism), or, that there were in fact two Christs - the historical Jesus (mere man) and the heavenly (non-incarnate

logos) who acted through Him.

**c. The Doctrine Developed.**

- 1) The philosophical basis of Gnosticism is found in the answers to two questions:
- 2) The question of absolute being.
- 3) The question of the existence of evil.
- 4) Whereas the Bible explains these 'problems' in the context of God's redemptive purpose, the philosopher seeks an answer through speculation.

**d. The Doctrine Explained.**

- 1) The majority of Gnostic belief systems have three common points:
  - a) Dualism -- an essential antagonism between 'good' and 'evil' -- Bhuddism, mysticism
  - b) Demiurge -- the Creator of the universe (separate from God.) philosophy; higher thought
    - (i) *The name of the creator according to the philosophy of Plato.*
    - (ii) *A creator-god viewed by Gnostics as defective and inferior to the supreme deity. This is the God of the Hebrew Scriptures (Old Testament), a deity who they view/ viewed as fundamentally evil, jealous, rigid, lacking in compassion, and prone to genocide.*
  - c) Docetism - the belief that the humanity of Christ was an illusion. (Christian Scientists)

**e. The Doctrine Outlined.** The Gnostic 'train of thought' is most confusing at best, but a simple summary is offered:

- 1) There are two opposites: “\_\_\_\_\_” - the unfathomable abyss, unknowable, unnameable, incomprehensible; and, “\_\_\_\_\_” -- the opposite principle to God.
- 2) The Abyss opens: “God” moves and sends forth several aeons (middle beings.) These aeons are like the ripples made by a stone thrown into water -- those furthest from the great 'source' are weakest and poorest. The whole body of aeons (usually 30) form the ideal world known as the 'pleroma'. Jesus Christ is the chief of the aeons.
- 3) In opposition to the pleroma is the 'kenoma', the material world of emptiness. The Demiurge (Creator) belongs to the kenoma and is generally identified as the Jehovah of the Old Testament Who makes out of matter the visible world .
- 4) The weakest aeon, known as 'Achamoth' falls from the Pleroma. (The Manichaean system teaches 'she' was captured by evil forces (Satan) of the Kenoma.)
- 5) Redemption is secured when the chief aeon, Christ, descends the aeons and enters the Kenoma (by entering the body of Jesus at His baptism - departing just prior to His passion). Thus the work of Christ is 2-fold: to rescue Achamoth and be united in spirit marriage; and the communication of the 'gnoskis' to the small group of the initiated, enabling them to strive for the ideal world. Mormons

**f. The Fruits Of Gnosticism.**

- 1) Gnosticism presents a God Who is \_\_\_\_\_ (\_\_\_\_\_), a Christ Who is an emanated being (Unitarianism), a pantheon of 'gods' (Pantheism - “*God is All*” and “*All is God*”), and man who is a microcosm of the whole system.
- 2) Gnosticism produced either \_\_\_\_\_ - the pessimistic separation from the world and the things of the world (Marcion, Saturninus, Tatian, Mani); or \_\_\_\_\_ - the belief that matter (evil) must be overcome by indulging in it.
- 3) The belief that Jesus revealed secret knowledge to the apostles produced many writings by Gnostics. Such pseudepigraphal writings included: The Gospel of Truth, The Gospel of Thomas, The Gospel of Judas, The Gospel of Philip, The Acts of Thomas, The Acts of John, and The Apocryphon Of John.

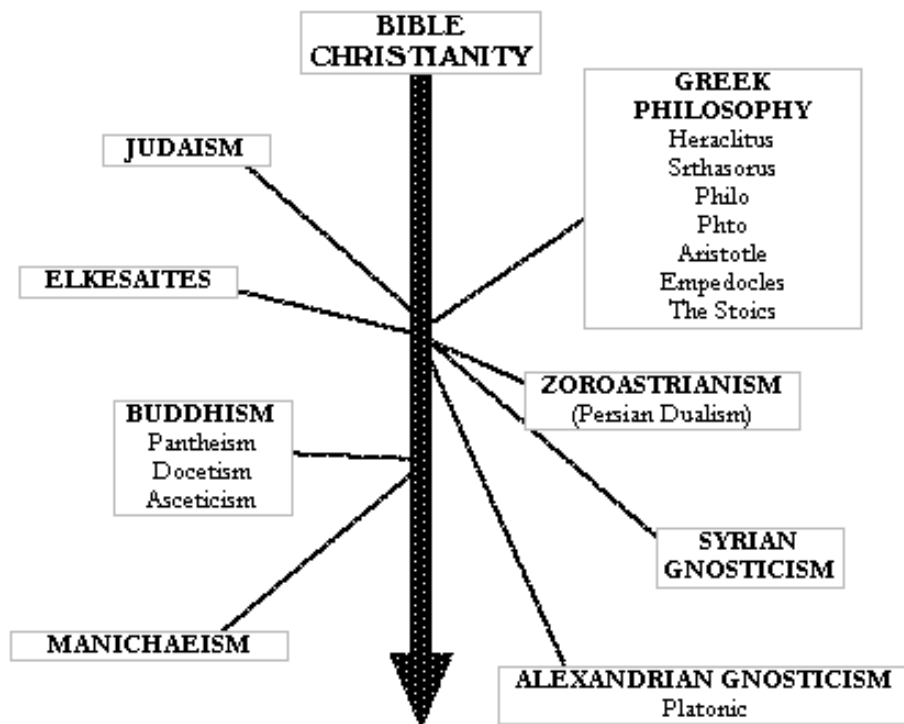
**g. The Refutation Of Gnosticism.**



- 1) The apostle John wrote against this heresy. in 1st John the key word is \_\_\_\_\_, which occurs over 30 times. e.g. I John 1:1,8; 2:18,19,26; 4:2.
- 2) Paul also dealt with this trend, see: I Timothy. 1:3-7; 6:20; 11 Timothy 2:14-1 8.
- 3) The Gnostic Cerinthus was a contemporary with the apostle John. He taught that Jesus was an ordinary man with whom the supreme aeon Logos united at his baptism and departed at his death.

**h. The Perpetuation of Gnosticism.**

- 1) Gnostic thought may be seen as the foundation of many of the forthcoming Christological controversies. Furthermore, many of the Gnostic ideas are still present today in the form of Mormonism with its teachings of attainable godhood, and Roman Catholicism with its mystical concept of the sacraments, its teaching of a hidden God who can only be approached through intermediaries (saints, angels, Mary), its division of men into higher and lower orders, and its emphasis upon asceticism.
- 2) John 1:18 in the New American Standard Bible (NASB) and other perversions, is a gnostic corruption of the text (Origen) -- teaching that Jesus Christ is a “begotten God”!!! ... **KJV** John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.
- 3) **NASB 18** *No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.*



8. Gnosticism

a. Beliefs of Gnosticism

- 1) Superior knowledge or Education is needed to interpret the Bible
- 2) Matter is Evil, Only Spirit is Good
- 3) God could not create matter - sinful
- 4) Demiurge - A series of gods bridging spirit and matter
- 5) Earth created by a lesser god
- 6) Christ was a lesser god sent to free man from the chains of matter
- 7) Christ descended on Jesus of Nazareth at his baptism and left just before the cross. (Phil. 2:7 - Knosis theory) *Philippians 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*
- 8) Disentangle the Gospel from outmoded Jewish notions
- 9) Elevate Christianity to a higher plane of intelligent knowledge to increase its attractiveness to important people (James 2:1-3)
- 10) Reconciled Christ and the Bible with science and philosophy (Gal. 2:8)
- 11) No Redemption of the Body (Rom. 8:23)

b. Famous Gnostics

- 1) \_\_\_\_\_ - (20 BC - 50 AD)
  - a) Jew
  - b) Born in Alexandria
  - c) Educated in the Old Testament
  - d) Influenced by Greek Philosophy
  - e) Tried to reconcile Greek Philosophy with the Old Testament
  - f) Used Allegory and Hellenistic Philosophy
  - g) Moses, Source of Philosophy
  - h) Philo's teaching on God is the source of the Gnostic teaching on Christ
  - i) Philo's Allegorical Interpretation influenced the Alexandrian Fathers
- 2) **Basilides** (c 138 AD)
  - a) Born in Alexandria
  - b) Versed in Greek, Jewish, and Alexandrian Philosophy
  - c) Pupil of Matthais, interpreter of Peter
- 3) **Cerinthus** (Late 2nd Century)
  - a) Jew
  - b) Born in Egypt
  - c) Taught in Alexandria
  - d) Held a mixture of Judaism, Gnosticism and Ebionism
  - e) Rejected all the New Testament but part of Matthew
- 4) **Saturnisus** (?)
  - a) Born In Antioch
  - b) Taught against the Bible in Antioch
  - c) Taught when man was created, he could only crawl as a worm until the Father sent a spark of his own divine light and stood him upright,
  - d) "A Spark of Divinity" (Sufis; Hinduism, etc.)
  - e) Evolution
  - f) Marriage and procreation is Satanic
  - g) Rejected Meat
  - h) Rejected old Testament
  - i) Sect was short lived.

- 5) **Maricon the Heretic** (c 160 AD)
  - a) Born in Sinope
  - b) Son of Bishop
  - c) Moved to Rome - c 140
  - d) Kicked out of Church - 144
  - e) Started his own sect
  - f) Beliefs:
  - g) Old Testament God was:
  - h) Full of Wrath
  - i) Author of Evil
  - j) Concerned about the Jews Only
  - k) Ready to destroy the Gentiles
  - l) Rejected Old Testament
  - m) New Testament God
  - n) Love and Grace Manifest in Christ
  - o) No Wrath
  - p) New Testament tinted by Jews
  - q) Formed a 11 Book Canon ... which included:
  - r) Part of Luke
  - s) Ten of Paul's Epistles

**D. SECOND CENTURY PERSONALITIES**

1. It is important for the student of Church History to bear in mind that the reality of Christianity is found in the multitudes of unknown believers - ordinary men and women who may not have had the scholastic ability of the "Church Fathers", but who nevertheless kept the faith (often more so than those celebrated champions of "Christendom"). It is difficult to find complete orthodoxy in the writings of the "Fathers" - but don't forget, Roman Catholicism and many Protestants use their works as a basis for doctrine (tradition! - Colossians 2:8).

**2. The "Apostolic Fathers".**

- a. \_\_\_\_\_ - (30-100 AD)

- 1) Third Bishop of Rome - Some say he is mentioned in Phil. 4:3
- 2) Wrote the Epistle of Clement
- 3) To the Corinthian Church
- 4) Written between 33-37 AD
- 5) Quotes Old Testament, Paul and Peter
- 6) Teaching of Clement from the Epistles
- 7) God is Creator
- 8) The Resurrection
- 9) The Second Coming of Christ
- 10) Christ is Salvation
- 11) Apostolic Succession
- 12) Clement believed he was heir of Paul
- 13) "The unbroken transference of office from the apostles and by one bishop to another, legitimizes the present holder of spiritual power and makes him independent of the church." (*The Beginning of the Christian Church, P. 258*)

- b. \_\_\_\_\_ (50-115 AD)

- 1) Bishop of Antioch, Syria
- 2) Pupil of John and Paul
- 3) Wrote Seven Epistles later collected by Polycarp then sent to Philippi
- 4) Teaching of His Epistles
- 5) Christ was the God-Man
- 6) Called Christian "The Son of the Church"
- 7) Called the Lord's Table "The Eucharist (means thanksgiving or giving thanks)".
- 8) Set up a Church Hierarchy
- 9) "These epistles have formed the chief bulwark of the Romish church for its doctrine of episcopacy... Side by side

with these exhortations to obedience to bishops we must put such passages as these: "Be obedient to the presbyters" (Eph. 20); "Be subject to the presbytery as to the law of Jesus Christ" (Magnesians 2); I pray that he (the deacon Eurrus) may abide in the honor of you and of the bishop" (Eph. 2); "Reverence one another, and let no one look upon his neighbor according to the flesh," etc. (Eph. 6); "Be ye subject to the bishop and one to another" (Eph. 13); "Let all reverence the deacons as a commandment of Jesus Christ." - (Manual of Church History, pp 226-228)

- 10) First called the Church "Catholic"
- 11) Taken to Rome and Thrown to the Wild Beasts - 115 AD

c. \_\_\_\_\_ - (60-130 AD)

- 1) Bishop of Hierapolis, Phrygia
- 2) Disciple of John
- 3) Pious and devout student of the Scripture
- 4) Wrote "Exposition of the Lord's Oracles"
- 5) Lost to US
- 6) Known only by Eusebius and Irenaeus
- 7) **Papias teachings**
- 8) Premillennialism
- 9) Christ was born in a cave
- 10) Didn't believe John wrote Revelation, but an unknown Agnostic.
- 11) Mark got his gospel from Peter
- 12) Matthew wrote his gospel in Hebrew.

d. \_\_\_\_\_ - (69-155 AD)

- 1) Disciple of John
- 2) Bishop of Smyrna
- 3) Wrote an Epistle to the Philippians
- 4) Exhortation to Live for Christ
- 5) Almost entirely Scripture Quotes
- 6) 60 New Testament quotes
- 7) 34 From Paul
- 8) Burned at the Stake in 155 AD
- 9) *"At length, as he advanced, the proconsul asked him whether he was Polycarp, and he answering that he was, he persuaded him to renounce Christ saying. "Have a regard for your age," and adding similar expressions, such as is usual for them to say, he said, "Swear by the genius of Caesar. Repent; say, Away with those that deny the gods." But Polycarp, with a countenance grave and serious and contemplating the whole multitude that were collected in the stadium, beckoned with his hand to them, and with a sigh he looked up to heaven, and said, "Away with the impious." As the governor, however, continued to urge him, and said, "Swear, and I will dismiss you. Revile Christ," Polycarp replied, "Eighty and six years have I served him, and he never did me wrong; and how can I now blaspheme my King that has saved me)" The governor still continuing to urge him, and again saying, "Swear by the genius of Caesar," said Polycarp, "If you are so vain as to think that I should swear by the genius of Caesar, as you say, pretending not to know who I am, bear my free confession. I am a Christian. But if you wish to learn what the doctrine of Christianity is, grant me a day and listen to me." The proconsul said, "Persuade the people." Polycarp replied, "I have thought proper to give you a reason; for we have been taught to give magistrates and powers appointed by God, the honour that is due to them, as far as it does not injure us; but I do not consider those the proper ones before whom I should deliver my defense, The proconsul said, "I have wild beasts at hand, I will cast you to these unless you change your mind." He answered, "Call them, For we have no reason to repent from the better to the worse, but it is good to change from wickedness to virtue." He again urged him. "I will cause you to be consumed by fire, should you despise the beasts, and not change your mind. Polycarp answered "You threaten fire that burns for a moment and is soon extinguished, for you know nothing of the judgment to come, and the fire of eternal punishment reserved for the wicked. But why do you delay? Bring what you wish." Saying these, and many other similar declarations, he was filled with confidence and joy, and his countenance was brightened with grace. So that he not only continued undismayed at what was said to him, Gut on the contrary, the governor, astonished, sent the herald to proclaim in the middle of the stadium, "Polycarp confesses that he is a Christian." (Eusebius' Ecclesiastical History)*
- 10) Polycarp's Only Mistake: Called the Faith "The Mother of us all"

e. \_\_\_\_\_ - (100-165 AD)

- 1) Born in Flavius, Samaria
- 2) Rich and Well-Educated
- 3) Studied Greek Philosophy
- 4) Believed in being hard, tough and living right
- 5) Became a Philosopher (Col. 2:8)
- 6) His conversion
- 7) Witnessed to on a walk on the seashore
- 8) Old Christian
- 9) Pointed out the Old Testament was older than Greek Philosophy,
- 10) Began to read the Bible - "converted"
- 11) Became an evangelist
- 12) Always wore his philosopher's robes
- 13) Debated with Marcus Aurelius's philosophers
- 14) Made them mad
- 15) Probably caused his martyrdom - 165 AD
- 16) Wrote:
- 17) First Apology of Justin (150 AD) - Written to the Emperor Antoninus Plus and his son, Marcus Aurelius
- 18) The Dialogue with Trophimus the Jew
- 19) Refutes Jewish opinion of the law
- 20) Showed Jesus died for them
- 21) O.T. Prophecy of the Gentile Church

**22) Justin's Teachings**

- a) Christianity is the truest philosophy
- b) Incarnation of Christ
- c) Free Will of Man
- d) Believed the Father stayed in Heaven
- e) Lacked understanding of Omnipresence
- f) Jesus was begotten in eternity
- g) Baptism is the culmination of regeneration in which the remission of sins takes place.

**f. The Epistle of \_\_\_\_\_**

- 1) Written between 70-119 AD
- 2) Written by a man under Alexandrian Philosophy
- 3) No Information of how Christianity came to Egypt
- 4) Apollos of Alexandria (Acts 18:24-28)
- 5) It is thought Christianity came to Alexandria by way of ROME!
- 6) Bible is interpreted by Greek Philosophy
- 7) Claimed church founded by John Mark
- 8) Epistle found with Codex Sinaiticus

**9) Good Teachings**

- a) Pre-millennialism - Days of Creation = 7000 yr. of Earth
- b) Salvation by the blood of Jesus Christ
- c) Judgment of the quick and the dead

**10) Bad Teachings**

- a) Allegorical Interpretation of the Law
- b) - Example: Not Eating pork was not to be literally done, but means not to have anything to do with men who are like pigs.
- c) God never wanted the ceremonial law, but it was given by an evil angel
- d) Jesus came to see the sins of the Jews consummated
- e) Twisted Daniel to say Jesus is coming after the 10<sup>th</sup> Roman Emperor

**g. The Ebionites**

- 1) Followed James and Matthew
- 2) Jesus was the son of Mary and Joseph with the help of the Holy Spirit - "Divine Conception"
- 3) Salvation by Faith and Works ... Sabbath Worship

- 4) Accepted Paul and John's writings as their interpretation of Christ but not inspired!
  - 5) Jesus was a common man who kept law so well that God chose him as the Messiah.
- h. **Tatian** (c140 - 160 AD)
- 1) Syrian
  - 2) Converted Reading the Bible
  - 3) Disciple of Justin Martyr
  - 4) Harmony of the Gospels
  - 5) Wrote "Diatessaron" a harmony of the gospels... King James' Manuscripts
- i. **Irenaeus** (130 - 202)
- 1) Born In Smyrna
  - 2) Raised under Polycarp & Papius
  - 3) Became Bishop of Lyons, Gaul/France - 180 AD
  - 4) Wrote "Five Books against Heresies" - against Gnosticism
  - 5) Beliefs:
  - 6) Eternal Punishment
  - 7) Church Hierarchy based on apostolic succession
  - 8) Baptismal regeneration of Infants
  - 9) Transubstantiation
  - 10) Unity of God
  - 11) Scripture and Tradition Equal
  - 12) Resurrection
  - 13) Virgin Birth
  - 14) Free Will of Man
  - 15) Died a martyr under Septimus Severus
- j. \_\_\_\_\_ (160 - 220)
- 1) Born in North Africa, spent most of his time in Carthage - Son of Roman Centurian
  - 2) Became a lawyer in Rome where he was converted
  - 3) Puritan Lifestyle
  - 4) Fought against Philosophy
  - 5) Called an narrow minded bigot
  - 6) Most famous work: "Apologeticus"
  - 7) Beliefs:
  - 8) All heresies are prompted by philosophy
  - 9) Trinity
  - 10) Man is a sinner
  - 11) Free Will
  - 12) No Infant Baptism
  - 13) Separation
  - 14) Baptismal Regeneration
  - 15) Leaned/Converted to Montanism
  - 16) Wanted to end Formalism and Hierarchy
  - 17) Premillennial
  - 18) Charismatic Gifts
  - 19) Separation
  - 20) Quoted both for and against Catholic position
- k. **Hippolytus** (170 - 234)
- 1) Disciple of Irenaeus
  - 2) Wrote "Refutation of All Heresies"
  - 3) Sided with Montanists - Rebuked by Bishops of Rome
  - 4) Died a martyr in Roman mines
- l. **Cyprian** - (200 - 258)
- 1) Born in Carthage

- 2) Teacher
- 3) Converted in 244
- 4) Bishop of Carthage - 246
- 5) Martyred
- 6) Beliefs:
- 7) Made a distinction between Bishop and Elder
- 8) Supremacy of Peter's line of Apostolic Succession
- 9) Transubstantiation

**3. SECOND CENTURY PROGRESS**

- a. The canon of the New Testament was formed through the universal acceptance of the Books by the churches. This took place early in the second century.
- b. The last writer of a New Testament Book was the apostle John. Even in apostolic times much of the New Testament was accepted as the authoritative Word of God:
  - 1) *Colossians 4:16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the Good and questionable individuals or groups: epistle from Laodicea.*
  - 2) *1 Thessalonians 5:27 I charge you by the Lord that this epistle be read unto all the holy brethren.*
  - 3) *2 Peter 1:15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.*
  - 4) *1 Timothy 5:18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. ... Matthew 10:10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.*
- c. There were 4 centers where the Scriptures were collected and compiled:
  - 1) \_\_\_\_\_ -- Matthew, James, Hebrews.
  - 2) \_\_\_\_\_ - John, Galatians, Ephesians, Colossians, I & II Timothy, Philemon, and I Peter through to The Revelation.
  - 3) \_\_\_\_\_ - I & II Corinthians, Philippians, I & II Thessalonians, Luke, and Titus.
  - 4) \_\_\_\_\_ - Mark, Acts, Romans.
- d. Because of these geographical separations, early collections were incomplete.
- e. The writings of the Church Fathers offer much evidence for the canonicity of the New Testament Books. For example:
  - 1) Ignatius cites Matthew, 1 Peter, 1 John, and seven of the epistles of Paul.
  - 2) Papias quotes from John.
  - 3) The Didache (collection of writings of the apostles) includes 22 quotations from Matthew, and contains references to Luke, John, Acts, Romans, 1 Thessalonians, I Peter.
  - 4) Justin Martyr mentions The Revelation.
  - 5) Irenaeus quotes from most of the New Testament Books, referring to them as "Scripture".
  - 6) Tertullian was the first to use the term, "New Testament", and makes over 1,800 quotes in his writings.
- f. There were minor disputes over some Books, largely due to communication and circulation difficulties. Some Books which remained in dispute until the Synod Carthage (412 A.D.) were James, II Peter, Jude, I & II John -- Books which in the main condemned heresy!

**E. SECOND CENTURY PROTEST - THE \_\_\_\_\_**

1. This century also saw the rise of the Montanists. In most church histories the Montanists are classed as heretics. However, a careful study of their beliefs and practices reveal they were orthodox and part of our Baptist heritage. Montanism was the first general stand against the drift in church purity and spirituality.
2. **The Leader.**
  - a. The Montanists were so named because of the preaching of a man named Montanus. He was a priest of the pagan cult of Cybele, saved by Christ about 150 A.D.

**3. The Location.**

- a. Montanism began in central Phrygia (Asia Minor) in a town called Ardabau, but its sentiments quickly spread to Europe and Africa. It was found in Rome, and in Lyons, France in 177 A.D.

**4. The Beginnings.**

- a. Montanus began preaching his concerns in 156 A.D. He gathered many followers, including 2 women of prominence, Maximilla and Priscilla.

**5. The Reasons For The Montanist Movement.**

- a. Soon after the apostolic age, marked changes began to occur in many of the churches. Some of these were:
  - b. A drift toward ritualism.
  - c. The rise of a clergy class.
  - d. A lack of spirituality.
  - e. A developing laxity in discipline and church membership standards.

**6. The Mission Of The Montanists.**

- a. Montanism was in reality a crusade to restore churches to their spiritual simplicity -- to get them back to New Testament basics. The Montanists were sarcastically called "Spirituals".
- b. Montanus laid great emphasis upon the work of the Holy Spirit in the life of the believers and the churches, and declared that the clergy had no franchise on the Gospel. He was an enemy to philosophy and religion.

**7. The Doctrine Of The Montanists.**

- a. Apart from emphasizing the ministry of the Holy Spirit, the Montanists held the following beliefs and practices:
  - b. A Regenerate Church Membership.
  - c. Believer Baptism.
  - d. They practiced "purity of communion" and re-baptized those who came from the "establishment churches".
  - e. They only baptized by immersion."No other baptism so far as we know was practiced by anybody in the second century."
  - f. Holiness Of Life.
  - g. "They held that science and art, all worldly education or gay form of life should be avoided because such things belonged to paganism."
  - h. They opposed second marriages, laxity in fastings, and flight in persecution.
  - i. Church Discipline.
  - j. "Against a mortal sin the church should defend itself by rightly excluding him who committed it, for the holiness of the church was simply the holiness of its members." (11,
  - k. Trinitarian Theology.
  - l. The Complete Word Of God.
  - m. The Montanists received all the Scriptures, both the Old and New Testaments.
  - n. Premillennial Eschatology.
  - o. They looked for the soon return of Christ to set up His millennial kingdom on earth. These chiliastic views were also held by Justin Martyr, Irenaeus, and Tertullian. It may be that the unpopularity of the Montanists contributed to the demise of premillennialism.

**8. The Charges Against Montanism.**

- a. The Montanist churches were not popular with the establishment churches, so much of what was said about them was unkind. Recent historians in general have sided with the opponents of Montanism, and several charges have been laid against them.



## 9. The Most Common Charge.

- a. This was that the Montanists were “ancient holy-rollers”. It is claimed that Montanus said he was the Paraclete (“interceder” or “Holy Spirit”, and that his followers claimed extra-Biblical revelations. There seems to be no absolute proof of this. The spirituality and life of Montanist churches so contrasted the formality and deadness of the main- stream churches, that such conclusions may easily have been drawn. (If a Roman Catholic or High Anglican came to a Bible-believing Baptist church today, he would probably think it was very emotional too!)
- b. The Lutheran historian Mosheim accuses Montanus of calling himself the Paraclete, but the translator of his history, McLean, adds the following footnote:
- c. “Those are undoubtedly mistaken who have asserted that Montanus gave himself out that he was the Holy Ghost.’ (Church History. Mosheim. Volume, pg.188)”
- d. Armitage concludes: “For this reason Montanus was charged with assuming to be the Holy Spirit, which was simply a slander.” (13)
- e. Jarreli cites Tertullian's explanation of an “ecstasy” and concludes that he probably meant nothing more than what David said -”My cup runneth over”
- f. Tertullian, referring to visions and extra-Biblical revelations, said: “But truly according as the Scriptures are read, or Psalms are sung, or addresses are given, or prayers are offered, thence, FROM THAT MEDIUM are materials by which we are ASSISTED by visions.” Nothing extra-Biblical about that!!
- g. It is generally admitted that the Montanist churches accepted the received doctrines of the 'establishment Church' - their differences being that of emphasis and practice.

## 10. Possible excesses of Montanists.

- a. It is possible, though not conclusively proved, that some Montanist churches did hold to questionable or unscriptural practices, such as:
- b. Ordination Of Women.
- c. Some churches allowed women to teach because of their belief that the gifts of the Holy Spirit are dispensed to Christians of every condition and sex, without distinction.
- d. Trine Immersion. (3x) ... was practiced in some Montanist churches.
- e. Celibacy Of Pastors - no rule or law can be found, it was more of a practical precaution in times of persecution (cf. I Corinthians 7:26,29 with verses 8,9.)
- f. Harsh Asceticism. (*a life which is characterized by refraining from worldly pleasures*)
- g. Harsh Church Discipline. ... It should be noted that each of these practices, even if true, are not unknown in some Baptist churches today.

## 11. The Results Of Montanism.

- a. Tertullian was a noted convert to Montanist ideals. He helped refine these teachings, and left a legacy in North Africa (Tertullianists) which would be seen later as Donatism.
- b. Several church councils were called against the movement, and it was finally officially condemned.
- c. The influence of this movement may be seen in the Novatian schism, the Donatus schism, and through its contacts in Armenia and the rise of the Paulicians.
- d. “Several defenders among historians may be found for the Montanists, some of who are here cited.
- e. The conclusion of an early historian, Dr. William R. Williams, is that it was hard to end doctrinal errors in their teaching. Their emotionalism stemmed from their belief that a true experience of grace is evident in the believer's life, as many other teachers have stressed in much later periods of reform.
- f. A Dr. Dorner wrote of their movement that it was a democratic reaction of the church members against the movement to install church leaders as overords in the church body.
- g. Moiler, contributor to the Schaff-Herzog Religious Encyclopedia, wrote 'But Montanism was, nevertheless, not a new form of Christianity; nor were the Montanists a new sect. On the contrary, Montanism was, simply a reaction of the old, the primitive church, against the obvious tendency of the day, to strike a bargain with the world and arrange herself comfortably in it.’.

**IV. THE THIRD CENTURY - “CHANGE”**

- A. The Early Church in the Third Century: 220-305
- B. If the first century may be summarized by the word “BEGINNINGS”, the second century by the word “\_\_\_\_\_”, then the third century A.D. may well be titled the century of “CHANGE”. During the periods when Christianity was tolerated, changes in attitude and doctrine took place.
- C. Outline of Important People and Dates

225 d. Tertullian

245 Conversion of Cyprian

247 Cyprian becomes Bishop of Carthage

249-251 The reign of Decius. He ordered everyone in the empire to burn incense to him. Those who complied were issued a certificate. Those who did not have a certificate were persecuted. Many Christians bought forged certificates, causing a great controversy in the church. Cyprian went into hiding during the persecution and ruled the church by letters

251 b. Anthony. One of the earliest monks. He sold all his possessions and moved to the desert. Athanasius later wrote his biography

254 d. Origen

The Novatian schism develops concerning the treatment of the lapsed. (The Novatians, or Cathari, last until about 600. Read the Catholic view of the schism.) Cyprian refuses to accept the validity of baptism by schismatic priests. The church in Rome is critical of Cyprian's view, and sends him scathing letters. Carthaginian Councils

258 Cyprian is martyred before the issue is settled

263 b. Eusebius of Caesarea. He was the first church historian. Many works of the early church survive only as fragments in Eusebius's writing

284 The beginning of the Diocletian persecution

286 b. Pachomius, Egyptian pioneer of cenobitic (communal rather than solitary) monasticism

297/300 b. Athanasius, the defender of Orthodoxy during the Arian controversy of the fourth century.

- D. Some of the major areas of change were as follows:

**1. Changes In The Word Of God.**

- a. Corrupting influences upon the Word of God reached their peak during this century - largely through the work of one man, Origenes Adamantius (184-254 A.D.), generally known as Origen, the popular “Christian philosopher” (Colossians 2:8) from the Alexandrian catechetical school.

**2. The school of Alexandria**

**3. Pantaneaus (?-189)**

- a. Started the School
- b. Held to “Christian Gnosticism”

**4. Clement of Alexandria (150-215)**

- a. Born in Athens
- b. Moved to Alexandria to study under Pantaneaus
- c. Well-versed in Greek Philosophy
- d. Headed School (190-202)
- e. Wrote the first hymn “Shepherd of Tender Youth”
- f. Lived a godly life
- g. Called:
  - 1) “The First Christian Scholar”
  - 2) “The Messenger of Christianity in philosopher's garb.”
- h. Beliefs:
  - 1) Christianity was the True Philosophy
  - 2) Christ was the true teacher of the rules of life
  - 3) Greek Philosophy borrowed from Old Testament.
  - 4) Baptismal regeneration by sprinkling
  - 5) Christ was begotten in eternity
  - 6) Christ came to be our Example

**5. Origen (185-254)**

- a. Born in Alexandria of well-to-do Christian parents.
- b. Became a highly successful teacher at a young age.
- c. His life was changed dramatically in 202 A.D. during the persecutions instigated by Septimus Severus (193-211 A.D.)
- d. His father suffered martyrdom at his urging.
- e. Mother prevented Origen from going to die with his father
- f. His family was left destitute.
- g. Clement of Alexandria was forced to flee, and in 203 A.D., at the age of 18, Origen became president of the Alexandrian Catechetical School.
- h. Had seven shorthand scribes following him changing the Word of God
- i. He was a genius; reading, writing, and collecting extensively. He had the library of the gnostic Ambrosius (6,000 books were given to him).
- j. He studied under the pagan Ammonius Saccas (170- 243 A.D.), the founder of Neo-Platonism.
- k. He lived the life of an extreme ascetic. He was bare-footed, slept on the bare ground, and castrated himself.
- l. He is to be admired for his personal bravery and extreme patience in the face of persecutions.
- m. He visited Rome in 213 A.D.
- n. He was forced to leave Alexandria, and from 215-219 A.D. resided in Caesarea, Palestine.
- o. He afterwards returned to Alexandria, where he remained until 231 A.D. Squabbles within the Alexandrian leadership and his subsequent excommunication as a heretic by two councils in Alexandria (231, 232 AD) forced him to depart permanently.
- p. False Doctrine

- 1) Self -mutilation (castration - Matt. 19:12)
- 2) In 232 A.D, he moved to Caesarea where he established another school to rival that of Alexandria.
- 3) He remained in Caesarea until his death, which resulted from the severe deprivations and tortures he received during the Decian persecutions (instigated by the emperor Decius Trajan - 249-251 A.D.)

**q. The Beliefs Of Origen.**

- 1) Though Origen is generally lauded as one of the great Church Fathers, even his admirers admit he wasn't exactly orthodox. He was thoroughly acquainted with gnostic beliefs, though he contended against many of them on a philosophical plane.
- 2) He was steeped in the philosophy of \_\_\_\_\_.
- 3) He frequently interpreted the Old Testament in a mystical way, allegorizing it with the New Testament. "Whenever therefore grammatical interpretation produced a sense which in Origen's opinion was irrational or impossible according to the philosophy which Origen had learnt at Alexandria, he then departed from the literal sense."
- 4) He said, "The Scriptures are of little use to those who understand them as they are written."
- 5) He denied the Genesis account of Adam and Eve. "What intelligent person would believe the first, second and third day of creation took place without sun, moon or stars?"
- 6) He believed that souls existed from eternity past.
- 7) He believed in the transmigration of the soul, that one's soul would pass to a higher or lower life form after death, depending upon one's deeds.
- 8) He believed in universal salvation, that the wicked would eventually be saved after punishment (purgatory?) then instruction by angels.
- 9) He denied a physical resurrection.
- 10) He believed that stars and planets had souls.
- 11) He believed that devils would be saved.
- 12) He was one of the first to refer to pastors as priests, and said that bishops participated in the forgiveness of grievous sins.
- 13) He intimated that unbaptized people were lost.
- 14) He held a post-millennial view of the return of Christ -- most early Church Fathers were Chiliasts (premillennial).

- r. Origen's heresies effected the Church through the centuries all the way up to today**
- s. The Works Of Origen.**

- 1) It is the writings of Origen that made him so influential. He wrote about 6,000 books in his lifetime, and accounts for close to 50% of the total number of extant New Testament quotations by the early Church Fathers.
- 2) In a list of New Testament quotations by 7 important ante-Nicene Fathers, Origen gives almost 18,000.
- 3) His Major Writings.
  - a) Origen wrote commentaries on almost every Book in the Bible.
  - b) His “De Principiis” was a large systematic theology.
  - c) His “Against Celsus” was an apologetic and a polemic.

**t. His Influence Upon The Old Testament Text - THE HEXAPLA.**

- 1) The Hexapla was a 6 column polyglot Old Testament. It consisted of six parallel columns, each containing one version of the Old Testament text. With some of the poetical Books, he also incorporated up to three other versions (known as Quinta, Serta, and Septima) making his work in these areas sometimes a Heptapla, an Odapla, or an Ennapla.
- 2) It amounted to 50 large folio volumes, about 6,500 pages.
- 3) It was completed around 250 A.D.
- 4) Origen worked with a team of 7 stenographers (shorthand) and 7 copyists.
  - a) Column #1: This was the \_\_\_\_\_ text, and was practically identical to the later Masoretic text we have today.
  - b) Column #2: This was a \_\_\_\_\_ transliteration of the Hebrew. Transliteration means, all the hebrew characters were simply changed into the Greek sounding letters – no translation was made
  - c) Column #3: This was a Greek version by \_\_\_\_\_ (95-137 A.D.), a Jew who “converted” to Christianity then back to Judaism after being excommunicated for not giving up his astrology.
  - d) Column #4: This was a Greek version by \_\_\_\_\_ (160-211 A.D.), an Ebionite “Christian.”
  - e) Column #5: This was Origen's own work, and is usually identified as the Septuagint (LXX). It should be noted that Origen had an imperfect knowledge of Hebrew, and that this column purports to be his “aligning” of the current Greek and Hebrew texts.
  - f) Column #6: This was another Greek translation by an Ebionite named \_\_\_\_\_ (160-211 A.D.)
- 5) The Hexapla was placed in the library at Caesarea where it remained until 638 A.D. when it was lost or destroyed in the Moslem invasion.
- 6) The fifth column is all that remains today and is found in the manuscript Codices Vaticanus (B), Sinaiticus (X), Alexandrinus (A), and Ephraemi Rescriptus (C).

**u. His Influence Upon The New Testament Text.**

- 1) Origen frequently corrected the text of the New Testament by a process referred to by textual critics as “conjedural emendation”, which means “change the text to what you think it should be!!”

**6. Apocalyptic Literature**

**a. Shepherd of Hermas (139 AD)**

- 1) Written by Hermas, Bishop of Rome
- 2) Written in Latin
- 3) Found in Codex Sinaiticus
- 4) Has three parts
  - a) Five Visions
  - b) Twelve Commands
  - c) Ten Similitudes

- 5) Short Overview
  - a) Writer represents himself as a slave bought by a woman named Rhoda
  - b) He sees Rhode bathing naked and lusts after her
  - c) When he repents, a vision of Rhoda comes to rebuke him and tell him how to get to heaven
  - d) An older woman appears from heaven to answer his questions about fornication, adultery, and Christianity
  - e) Teachings
  - f) Baptismal Regeneration for former sins
  - g) A place where men are tortured for their sins before going to heaven - Purgatory
- 6) Those who believe it to be Inspired
  - a) Irenaus
  - b) Eusebius
  - c) Clement
  - d) Origen
- 7) Those who rejected it
  - a) Tertullian
  - b) Montanists
- b. **The Didache** ... or “Teaching”— short for “*Teaching of the Lord to the Gentiles by the Twelve Apostles*” (70 - 165 AD)
  - 1) Found in a book containing:
    - a) Chrysostom's Synopsis of the Old and New Testaments
    - b) Epistle of Barnabas
    - c) Epistles of Clement
    - d) False Epistles of Ignatius
    - e) Epistle of Mary of Cassoboli
    - f) Quotes from the Apocalypa
  - 2) **Teachings:** Moral precepts - First six chapters
    - a) Eucharist is a sacrifice
    - b) Rules for fasting on Wednesday and Friday
    - c) Lord's Prayer to be said three times a day
    - d) Trine Immersion ... immerse 3 times.

**V. Changes In Church Offices in the Third Century.**

- A. In the second century A.D., we saw changes beginning to occur with the Scriptural offices of Pastor and Deacon. At first there was an increase in the power and prestige of pastors, followed by the idea that the ministry possessed attributes of priesthood (a concept which had the effect of exalting the clergy-class).
- B. By the middle of the third century, a division had come about within the clergy itself -- there was a difference established between the bishops and presbyters (elders). Following this, a number of other offices were created, such as: “sub-deacons”, “lectors” (readers), in some cases, a body of singers, “doorkeepers”, “acolytes” (bishop's attendants), and “exorcists”.
- C. The bishops alone claimed the right to ordain, and, in the West, the concept of “confirmation” arose, the right to confirm belonging only to the bishops.
- D. The idea of succession had also arisen with the clergy.
- E. In summary:
  1. **1st Century** -- \_\_\_\_\_: **pastors & deacons.**
  2. **2nd Century** - \_\_\_\_\_ of clergy above laity.
  3. **3rd Century** - \_\_\_\_\_ of clergy into ranks.
- F. **Irenaeus.** (115-200 A.D.)
  1. He advanced the idea of the episcopacy to a diocesan level as a continuation of the apostolate and the

vehicle of Catholic tradition.

2. In his opposition to heresy, he emphasized 'apostolic succession' as the preserver and guardian of the faith.

**G. Cyprian. (200-256 A.D.)**

1. Cyprian was the first to teach a 'priesthood of sacrificial works', and officially declared the doctrine of "The Church" outside of which there is no salvation.
2. He said, "The bishop is in the church and the church is in the bishop, and if anyone is not with the bishop, he is not in the church."

**VI. CHANGES IN CHURCH GOVERNMENT.**

**A. Tendencies toward a Hierarchical system were seen very early. The seeds were sown in the first century.**

**B. Influencing Factors In The Rise Of Ecclesiastical Hierarchy.**

1. The catholic hierarchical system developed gradually as a result of several influencing factors:

**C. Secular And Political Models.**

1. Christianity was born into a world dominated by \_\_\_\_\_. Rome was a \_\_\_\_\_ society -- that is, its government and its religion were inseparably entwined. One could not exist without the other. All people within the realm were subject to Roman government and were expected to adhere to acceptable Roman polytheism.
2. This composite society resulted in conflict between Rome and true Christianity, but also had the effect of engendering a sacralist thinking within "Christendom".

**D. The Jewish (Old Testament) System.**

1. Partly due to earlier Judaistic tendencies, and partly as a means of finding 'Scriptural support' for the idea of a church-style priesthood, it became common to appeal to the Old Testament Levitical Priesthood as a pattern for the New Testament order.
2. Israel was itself a sacralist society -- to belong to the nation of Israel, one had to have the right religion. There was no choice.
  - a. The application of the Old Testament order to New Testament practice will logically lead to the following conclusions:

O.T. Priesthood	<input type="checkbox"/>	N.T. Sacerdotalism
O.T. Nation	<input type="checkbox"/>	N.T. Catholicism
O.T. Circumcision	<input type="checkbox"/>	N.T. Infant 'Baptism'
O.T. Passover	<input type="checkbox"/>	N.T. Eucharist
O.T. Ritual	<input type="checkbox"/>	N.T. Liturgy

**E. The Recognition Of 'Mother Churches'.**

1. Churches of \_\_\_\_\_ origin were held in high regard as the chief bearers of the pure apostolic tradition, and the bishops of these churches were naturally held in greater esteem.
2. In addition, the Roman empire was politically divided in dioceses which were in turn divided into provinces. Each Roman province had a metropolis (main city). The bishops of churches in these metropolises began to be called Metropolitan Bishops and assumed some precedence over other provincial bishops.
3. The Metropolitan bishops then gained the title, "\_\_\_\_\_"; next, "\_\_\_\_\_"; then "\_\_\_\_\_".
4. At this point of time, the 3 greatest centers of Christian influence were \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ - cities which were also the great centers of trade, travel and political influence.

**F. The Rise Of Heresy.**

1. “The rise of heresies made it necessary to designate some external characteristics by which the true Catholic church could be known.”

**G. The “Universal Church” Concept.**

1. The idea of a catholic (universal) church was a logical outcome of the developments of this time.
2. The promotion of such an idea came from Cyprian, (200-258 A.D., bishop of Carthage, the “father of corrupt ecclesiology”.
3. Theologically, such a strange concept was justified by equating “church” (ekklesia) and “kingdom” (basileia). This blatant error suited the proponents of the “Holy Catholic Church” because the kingdom of God is the “rule of God in the hearts of willing subjects (believers)”, and as such, is a spiritual, invisible, and universal entity.
4. Another “bonus” to this piece of logocide is that since the kingdom of God is the sphere of salvation, then, by virtue of the equation, the “Church” becomes the sphere of salvation. Hence Cyprian: “He can no longer have God for his Father who has not the Church for his mother.”, and, “There is no salvation outside of the Church.” (c. 250 A.D.).
5. Much of Cyprian's doctrine developed as a result of his conflict with the Novatian sect. By coming up with his 'ONE true universal church' idea he effectively out-manuvered any rival opposing the hierarchy.
6. Cunningham described this teaching as, “Cyprian's grand contribution to the progress of error and corruption in the Church.”
7. These Bible-believing Christians who rejected this concept, and held tenaciously to the New Testament form of polity, were called 'schismatics' and 'heretics' by the establishment churches.

**H. The Church At Rome.**

1. This was one of the great churches (Romans 1:8), and was highly regarded by others.
2. All eyes were on this church, and it soon came to be regarded as the foremost seat of ecclesiastical authority.
  - a. **Victor** (d. circa 200 A.D.), as bishop of Rome excommunicated the churches of Asia Minor over a doctrinal issue.
  - b. **Cyprian** (200-258 A.D.) taught the superiority of Peter, and the bishopric of the Church of Rome to be the chair of Peter, the fountain of priestly unity. He did not go so far as to advocate a papacy.
3. Generally, the church of Rome in the 3rd century A.D. was only considered to be the guardian, not the expounder, of doctrine. It claimed no right of dictation or control, and no concession of infallibility in interpreting the Word of God was granted to it. *These things were to come!*

**I. Changes In Church Discipline Procedures.**

1. The Scriptures teach exclusion from church membership in certain cases - Matthew 18:17.
2. In the 3rd century A.D. a class of Christians called Penitents came about. This class consisted of those who had been excommunicated but showed signs of contrition. These \_\_\_\_\_ were made to sit in a special place so as to be publicly humiliated, and their punishment was appointed by the clergy.
3. Thus we see the beginnings of what developed into the doctrine of “penance”, although at this point in time, pure inner repentance was insisted upon. A distinction was then made between sins - venial (trivial) sins and mortal sins. (Mortal sins were later held to forfeit the “grace bestowed by baptism”.)

**J. Changes In Church Worship.**

1. The Rise Of \_\_\_\_\_.
  - a. Asceticism is basically the product of oriental mysticism. Set days of fasting, and celibacy were early forms of this. In many cases, Wednesdays and Fridays were days for fasting - set aside at first voluntarily, later by decree.
2. Places Of Worship.
  - a. Early buildings used by Christians for meetings copied the Roman 'basilica', which was the courthouse and stock exchange of the time.

- b. The “communicants” assembled in the nave (“high altar”); the “penitents” in the vestibule; the “spectators” in the gallery; and the “choir” and “bishops” in the apse.
- 3. Symbols.
  - a. By the end of the 3rd century A.D. a kind of magical efficacy was attached to the “sign of the cross”.

**K. Changes In The Practice Of Baptism.**

- 1. Up until the third century A.D. it may be confidently declared that all baptisms were the \_\_\_\_\_ of adults in water. Even where churches placed sacramental emphasis upon the ordinance, infants were not baptized, and sprinkling was not the mode.
- 2. By studying the testimonies of several Church Fathers (especially Tertullian, 160-230 A.D.) we may conclude several facts about the practice of baptism:
  - a. It Was Administered To Adults Only. - Usually over the age of 25.
  - b. It Was Administered By Immersion
  - c. It Was Usually Preceded By Long Instruction - The candidates were called “catechumens”.
  - d. It Was Often Performed With Great Ceremony.
    - 1) The sign of the cross upon the forehead and breast.
    - 2) Giving the candidate milk and honey.
    - 3) Placing salt on various parts of the baptizand's head.
    - 4) Exorcism prior to baptism -- after the Council of Carthage, 256 A.D.
    - 5) Sponsors for all candidates - assuring their instruction.
  - e. It Was Considered Efficacious (producing or capable of producing a desired effect).
- 3. But, by the third century A.D. baptism was held to complete the process of salvation. Baptism was said to wash away original sin.
- 4. **Tertullian’s Right Influence.** (160-230 A.D.)
  - a. Tertullian withstood many of the insurgent practices connected with baptism, although he is often quoted by Baptist and Paedobaptist alike. (Bear in mind that Tertullian belonged to the 'establishment' system but later converted to become a Montanist.)
  - b. Tertullian opposed early baptism and the use of sponsors.
- 5. **Cyprian’s Wrong Influence.** (200-258 A.D.)
  - a. By contrast, Cyprian taught that baptism required 'consecrated water' (and thus a consecrator - a priest), “that it might become the vehicle of the purifying energy of the Spirit.”
  - b. Cyprian was also one of the first to defend the practice of pouring as an expediency.
  - c. The greatest early corruption of the ordinance came in the African churches, though baptism was still practiced by immersion. The first instance of “clinic baptism” is found here.
  - d. Novatian (?-258 A.D.) received clinic baptism because it was thought he was about to die. It is most interesting to note that he was completely wrapped in sheets which were then soaked in water, thus supposing to immerse him in water. We can learn from this account that immersion was considered to be the correct mode. (Clinic Baptism ... the pouring of water upon sick persons)
  - e. “The absence of infant baptism during the first two centuries is fully acknowledged by so many of the most learned Paedobaptists (*the baptism of infants and toddlers*), that it is quite unnecessary to copy their assertions.”

**L. Changes In The Lord's Supper.**

- 1. The “\_\_\_\_\_”. This was the “love-feast” observed by many churches from the earliest times - Acts 2:46; Jude 12. During times of persecution, church members often gathered more than just once a week to share their food. Sometimes, this dinner was followed by the Lord's Supper, but with excesses, problems arose.
- 2. The “\_\_\_\_\_”. This was one of the early names given to the Lord's Supper. (Greek -- Eucharisteo “thanks”). With the peculiar ideas of sacramentalism, the simplicity and purity of the Lord's Supper was changed.
- 3. The “\_\_\_\_\_”. Although the Mass, as it is practiced today, did not come about for some time, the word was derived from the third century A.D. custom of excluding non-communicants from the



Eucharist. Following the preliminary services, the unbaptized were dismissed. From the Latin word for dismissal, “missa”, comes the term “mass”.

**M. Changes In Doctrine.**

1. Whereas the dominant heresy of the second century was Gnosticism, that of the third century was “Monarchianism” -- a name applied by Tertullian to a teaching which developed from attempts to safeguard the unity of God and the deity of Christ in a particular way. Monarchianism denies the doctrine of the Trinity.
2. Another heresy which developed at this time was “Subordinationism”.

**N. Dynamic Monarchianism - Adoptianism.**

1. This was in effect a continuation of the Ebionite heresy, and was concerned with maintaining the unity of God. This form of Monarchianism was first taught by Theodotus of Byzantium (2nd. Century A.D.), Artemon (230-270 A.D.), and most notably by Paul of Samosata (d.272 A.D.)
2. Paul of Samosata taught that the 'Logos' was consubstantial with the Father, and was God because He existed with God in the same way human reason exists in man. The impersonal power (Logos) entered the man Jesus, gradually deifying him.”And because the man Jesus was thus deified, he is worthy of divine honor; though he cannot be regarded as God in the strict sense of the word.”
3. This theory teaches that man became God, rather than God became man.

**O. Modalistic Monarchianism - Patripassianism ! Sabellianism**

1. This heresy views the three Persons of the God-head as three modes in which God manifested Himself.
2. It was originated by Praxeas and Noetus of Smyrna, but its most well known proponent was Sabellius (3rd. Century A.D.). In the east, the doctrine was called Sabellianism.
3. According to Sabellius, the names 'Father','Son', and 'Holy Ghost' are designations of three modes or phases in which the divine essence revealed Itself. It was asserted that the 'Father became flesh and dwelt among us', thus it was the Father who suffered and died - hence the term Patripassian (Patri = 'father', passion = suffering.)

**P. Subordinationism.**

1. This view of Christ was taught by Origen, who said that the Son was effectively 'a god', not 'the God', possessing a secondary divinity subordinate to the Father. He also taught that the Holy Spirit is subordinate to the Son, and is in fact among the things created by the Son.
2. “Origen's doctrine of the Trinity ... afforded a stepping stone for Arius.”
3. “The roots of the Arian controversy are to be found partly in the contradictory elements of the Christology of the great Origen...”

**Q. Some Men To Remember.**

1. Origen (184-254 A.D.) - the “father” of corrupt BIBLES.
2. Cyprian (200-258 A.D.) - the “father” of corrupt ECCLESIOLOGY.
3. Eusebius (260-339 A.D.) - the “father” of corrupt HISTORY.
4. Augustine (354-430 A.D.) - the “father” of corrupt THEOLOGY.

**R. THE NOVATIANS**

1. The Novatians are the next link in the line of New Testament faith and order. The Novatian schism may be termed the 'church discipline controversy': the Montanist movement of the previous century being the 'priesthood of all believers controversy'. Both movements were concerned with the purity of New Testament doctrine - they were Baptist in spirit, and resulted in the advancement of the Gospel.

**2. The Leader.**

- a. The Novatianists were so named because of the leadership of a man named \_\_\_\_\_ (?-258 A.D.).
- b. Novatian was saved about 250 A.D. from a pagan philosophical background. Because he became very ill and expected to die, he was not Scripturally baptized, but received “clinic baptism”. There is

- no record that after his recovery he was baptized correctly.
- c. Novatian was ordained a presbyter (pastor) of the church at Rome by the bishop Fabian.

**3. The Novatian Schism.**

- a. The edicts of Decius Trajan (250 A.D.) brought severe persecution to the churches. When those who had denied Christ and sacrificed to pagan idols and the 'genius of the emperor' sought readmittance to church membership, a severe controversy raged. Two views were held:

**4. Strict Discipline.**

- a. Such people could never again be fit for church membership because of the nature of their apostasy. (The possibility of their receiving God's forgiveness was not denied.)

**5. Loose Discipline.**

- a. Such people could be restored to church membership following public confession of their sin and a period of probation.
- b. One of the fore-runners to Novatian was the Roman pastor Hippolytus (?-235 A.D.). He was a disciple of Irenaeus and was martyred by being drowned in the Tiber River. He was an advocate of strict discipline, and himself caused a schism in the church at Rome.
- c. Novatian was a staunch advocate of the strict discipline viewpoint. Upon the death of Fabian in 250 A.D., Novatian rivaled the popular Comelius (who held the loose discipline viewpoint) for the vacant bishopric. When Comelius was elected, Novatian withdrew with the minority of the church.
- d. This schism was bitter, and a number of false charges were spread about Novatian in order to discredit him. It has been said that the reason for this great schism was Novatian's ambition for personal power, and that when he was not elected he formed a rival church out of spite. Historical records show that the issue was over church discipline, and that in fact Novatian was chosen pastor by the withdrawing group against his desire.

**6. The Doctrines Of The Novatians.** The Novatianist churches stood for:

- a. Purity Of Church Membership.
- b. They believed a church should separate itself from all apostasy, impurity, and worldliness.
- c. Rigid Church Discipline.
- d. Rebaptism Of Apostates.
- e. Baptism.
  - 1) By Immersion.
  - 2) For Mature Adults.
  - 3) Without Great Ceremony.
  - 4) On Church Authority.
  - 5) These doctrines led to the first real and lasting division amongst the ranks of "Christendom". The Novatian churches would no longer accept the baptism of the "establishment" churches. This occurred in 251 A.D.

**7. Charges Against Novatians Considered.**

- a. Of greatest concern to us is the fact that Novatian was not Scripturally baptized, receiving what is termed clinic baptism. To this we would answer with:

**8. Novatian's Teaching Concerning Baptism.**

- a. He definitely taught that baptism was by church authority and was to be performed by immersion only. He practiced "rebaptism" of all who came from establishment churches. This suggests he was correctly baptized, although no evidence has been forthcoming.

**9. Authority, Not The Man, Is Critical In Baptism.**

- a. Even if Novatian was never Scripturally baptized, he taught that the authority for such baptism was with the church concerned, not with the actual person administering it. Thus Novatianist baptism would not have been invalidated.


**10. The Effects Of The Novatianist Movement.**

- a. Whilst the name and initial beginnings were in Rome, the sentiments which sparked the division were widespread, and the movement quickly spread.
- b. In 250 A.D. at Carthage, a similar split had occurred prior to that in Rome when a lenient pastor by the name of Novatus, and a deacon named Felicissimus, withdrew from the church following the hasty election of Cyprian (200-258 A.D.) to the office of bishop. At the time, Cyprian held stricter views on the issue of re-admittance, but after the split, Novatus reversed his stand and joined the strict Novatian cause.
- c. By 254 A.D. these dissenters were complained of as having infected France with their doctrines.
- d. Schaff notes that in spite of this strong opposition the Novatian sect, by virtue of its moral earnestness, propagated itself in various provinces of the east and the west down to the sixth century. In Phrygia, it combined with the remnants of the Montanists.
- e. "The Novatians were the earliest Anabaptists; refusing to recognize as valid the ministry and sacraments of their opponents and, claiming to be the true church, they were logically compelled to rebaptize all who came to them from the Catholic church. The party gained great strength in Asia Minor where many Montanists joined it, and, in spite of the persecution, the Novatians survived to the 6th or 7th century.
- f. "Dr. Robinson traces a continuation of them up to the Reformation and the rise of the Anabaptists movement. Great numbers followed his, i.e. Novatian's, example, and all over the empire puritan churches were constituted and flourished through 200 succeeding years. Afterwards, when penal laws obliged them to lurk in corners and worship God in private, they were distinguished by a variety of names and a succession of them continued until the Reformation."
- g. "On the count of the purity of their lives they were called the Cathari, that is, the pure. 'What is still more', says Mosheim, 'they rebaptized such as came over to them from the Catholics.' (Mosheim. Institutes Of Ecclesiastical History 1. 203. New York, 1871.) "Since they baptized those who came to them from other communions they were called Anabaptists. The fourth Lateran Council decreed that these rebaptizers should be punished by death ... They were, says Robinson, 'Trinitarian Baptists'. They held to the independence of churches; and recognized the equality of all pastors in respect to dignity and authority.'" (11)

**VII. \_\_\_\_\_ THE GREAT (274-337 A.D.)**

**A. This leads into the next church period**

**B. Roman Empire's Status**

1. Roman Emperors had become a series of military dictators who had to fight to win the throne
2. Romans hated Christians for Soulwinning / Proseletyzing
3. Won the poor and ignorant
4. Second Coming of Christ to replace the Empire
5. Roman Empire is becoming weaker.
6. Illegitimate son of a Roman Military Leader
7. Constantine I ruled as Emperor of Rome from 312-337 A.D.
8. In 311 A.D., when he was facing a crucial battle at the Milvian Bridge, he saw a flaming cross in the sky with the superscription "In hoc signo vinces" -- "By this sign conquer". Taking this to be an omen, he entered the battle and won, ascribing his success to the Christian "god". This changed his attitude toward Christianity, causing him to free Christians from their previous bondage.
9. 4 Styles of crosses:
  - a. St. Andrew's cross - "X";
  - b. Egyptian cross - "T";
  - c. Latin cross - "†";
  - d. Greek cross - "⊕"
  - e. Sign of the Cross - 
  - f. **X** - 1st letter of Christ in Greek (*Chi*)- **P** - 2nd letter of Christ in Greek (*Rho*)

10. Def.: Rx (*areks*) n. a remedy, cure, or the like suggested for any disorder or problem Rx altered < , conventional symbol for L recipe: see RECIPE symbol for PRESCRIPTION (sense 3)

- a. *XP first two letters (chi & rho) of Gr XPISTOS, Khristos a symbol or emblem for Christ*
- b. *The letter X probably started as a picture sign of a fish, such as is found in the Egyptian hieroglyphic writing (1) and in a very early Semitic writing which was used in about 1500 BC on the Sinai Peninsula (2). In about 1000 BC, in Byblos and other Phoenician and Canaanite centers, the sign was given a linear form (3), the source of all later forms. The sign was called samekh, meaning "fish" in the Semitic languages.*

11. In 313 A.D. Constantine issued the famous \_\_\_\_\_ which not only granted freedom to all Christians, but adopted Christianity as the official (state) religion of Rome.

**C. The Spiritual Condition Of Constantine.**

1. Although acclaimed as a great Christian by Catholic "Christendom", it is highly doubtful that this Emperor was ever saved. Constantine did not renounce his pagan beliefs until he was "baptized" on his death bed in 337 A.D. (by Eusebius)
2. **"Trail of Blood"**: When this hierarchy was created, Constantine, who was made its head, was not himself at that time a Christian. He had agreed to become one. But as the erring or irregular churches which had gone with him into this organization had come to adopt the error of Baptismal regeneration, a serious question arose in the mind of Constantine, **"If I am saved from my sins by baptism, what is to become of my sins which I may commit after I am baptized?"** He raised a question which has puzzled the world in all succeeding generations. Can baptism wash away yet uncommitted sins? Or, are the sins committed **prior to baptism** washed away by one method (that is, baptism), and the sins committed **subsequent to baptism** washed away by another method?
3. Not being able to settle satisfactorily the many questions thus arising, Constantine finally decided to unite with the Christians, but to postpone his baptism until just preceding his death, so that all his sins might thus be washed away at one time. This course he followed, and hence was not baptized until just preceding his death.
4. Constantine's action in repudiating for the whole Roman Empire, the pagan religion, and accepting Christianity incurred the hot displeasures of the Roman Senate. They repudiated, or, at least opposed his course. And their opposition finally resulted in the removal of the seat of empire from Rome to Byzantium, an old city rebuilt and then renamed Constantinople for Constantine. As a result there came to be two capital cities of the Roman Empire--Rome and Constantinople. The two rival cities several centuries later became the ruling centers of the divided Catholic church--Roman and Greek.
5. Up to the organization of the Hierarchy and the uniting of church and state, all the persecution of Christianity has been done either by Judaism or Paganism. Now comes a serious change. Christians (in name) begin to persecute Christians. Constantine, desiring to have all Christians join with him in his new idea of a state religion, and many conscientiously opposing this serious departure from New Testament teachings, he begins using the power of government to compel. Thus begin the days and years and even centuries of a hard and bitter persecution against all those Christians who were loyal to the original Christ and Apostolic teachings.

**D. The Changes In Christianity Under Constantine.**

1. Constantine favored Christianity, and thought the cross to be magical. However, it was only to the "ruling (Catholic) party" that he showed this favor. In 320 A.D. he issued edicts against the Donatists.
2. Changes, which had been gradually developing in the preceding two centuries, occurred as a result of Constantine's 'conversion':
  - a. **Christianity Became A "State Religion"**.
  - b. **Rome was always a sacralist society** -- it had an official government and an official religion. The religion supported the government, and the government enforced the religion. All that really took place was a change in the official religion - from paganism to Christianity.

**E. As a result, we note the following:**

1. **Christianity Became A Political Force.**
  - a. The arm of Christianity now held a sword. It's priests were no longer preachers, but politicians.
2. **Catholic Pastors Paid By The State.** Pastors were freed from paying taxes, were paid out of tax money, and were exempt from military duty. (Also restored church property that was taken away-see later note on donation)

3. **Churches Were Filled With Unbelievers.** Slaves were granted freedom if they were “baptized”; Abolished customs and ordinances that offended Christians; Ban on soothsaying and gladiators.
  - a. Constantine made civil observance of Sunday a law, and in 325 A.D. he exhorted all his subjects to receive the Christian faith. Some say he even bribed people (324 - Promised every convert 20 pieces of gold and white robe. 12,000 baptized in Rome that year.).
  
4. **A New, Official, Bible Was Produced.**
  - a. Constantine ordered an “ecumenical Bible” - one that would be acceptable to every kind of Christian within his realm and promote his idea of imperial Christianity. (By this time there were two kinds of bibles - the pure text and the corrupted text.)
  - b. **The Writer. ... Eusebius of Caesarea, Palestine** (260-339 A.D.) was assigned the task of preparing 50 “official” Bibles on the finest vellum.
  - c. These Bibles were for use in the churches of the emperor's new capital, Constantinople, and were to be acceptable to the mainstream of “Christendom”, blending the contradictory versions existing at the time.
    - 1) He was born in Caesarea, and educated at Antioch and Caesarea - at the School founded there by Origen and now run by Pamphilus
    - 2) Pamphilus restored and preserved the library of Origen by copying his works from Egyptian papyrus to parchment
    - 3) Eusebius is best known for his Church History, covering the time from Christ to Constantine. He is often called “The Father Of Church History.
    - 4) He presided over the Council of Nice.
    - 5) He was a “semi-Arian” -- ie. he held the view that Jesus Christ was of like essence of God.
    - 6) He was an admirer of Origen. He personally collected some 800 of Origen's writings.
    - 7) He was an admirer of Constantine. He said this about Constantine:
      - a) *“Greatest Christian that ever lived”*
      - b) *“Reigning after his death”*
      - c) *“Buried in a golden coffin in the midst of the twelve apostles”*
    - 8) He asked him for fifty copies of the Scripture.
      - a) Got them out of Panphilus' library
      - b) Two of them are left today
  - d. **Codex Sinaiticus**
    - 1) Codex Letter: Aleph
    - 2) 4th Century
    - 3) Contents:
      - a) Septuagint Old Testament
      - b) Apocrypha
      - c) New Testament
      - d) Epistle of Barnabus
      - e) Shepherd of Hermas
    - 4) Present Location: British Museum
    - 5) Omissions:
      - a) Half the Old Testament
      - b) Half the Apocrypha
      - c) Mark 16:9-20
      - d) John 7:53-8:11
    - 6) Found in Monastery of St. Catherine on Mount Sinai by Dr. Constantin Tischendorf - 1844
    - 7) Given to the Czar of Russia - 1859
    - 8) Sold to British Museum for 100,000 pounds (\$510,000)
    - 9) It's Origin believed to be Egypt and Caesarea

**e. Codex Vaticanus**

- 1) Codex Letter: B
- 2) Date Fourth Century
- 3) Contents:
  - a) Septuagint Old Testament
  - b) Most of the Apocrypha
  - c) New Testament
  - d) Present Location: Vatican Library
- 4) Omissions:
  - a) Gen. 1:1-46:28
  - b) II Kings 2:5-7, 10-13
  - c) Psa. 106:27-138:6
  - d) Mark 16:9-20
  - e) John 7:53-8:11
  - f) Heb. 9:14-13:25
  - g) Pastoral Epistles
  - h) Philemon
  - i) Revelation
- 5) It's Origin believed to be Egypt and Caesarea
- 6) Appeared in the Vatican Library catalogue in 1481
- 7) Napoleon captured Rome and took the Pope and the manuscript to Paris (1809-1915)
- 8) Pope issued first copies in 1868
- 9) Photographic copies of the manuscript published in 1889-90

**5. The Writing**

- a. Constantine endowed Eusebius with imperial authority and finances to produce the 50 Bibles.
- b. Eusebius was most likely assisted by Pamphilus (or vice versa.)
- c. The Bible were copied on the finest vellum, In codex form, using uncial lettering (which was the formal literary style, as opposed to the private cursive hand.)
- d. The work was completed about 331 A.D.
- e. It is thought by many (e.g. Tischendorf and Hort) that Codex Vaticanus (B) is actually one of these 50 Bibles.
- f. Burgeon believes that Codex Sinaiticus (X) was copied, at least in part, from one of these 50 Bibles.

F. Christianity Relocated its Center. Constantine moved the seat of his empire from Rome to Byzantium, which he renamed Constantinople. This city (now called Istanbul) thus became the center of Eastern Christianity. He left the Bishop in charge of Rome. He treated the Bishops as he did his civil servants; Kept the title "Pontifex Maximus"; Head of the Roman Religion

**G. Christianity Was Wedded To Paganism**

1. A two-fold process began to occur as a result of Christianity becoming the favored religion of the Empire:
  - a. Unbelieving pagans, who came into the churches to comply with Constantine's compulsion, brought their beliefs and practice with them .
  - b. Compromising "churches", wishing to accommodate their new members "Christianized" the pagan practice. e.g. The pagan mother-child worship of Fortuna-Jupiter was simply changed to the mother-child worship of Mary-Jesus,
  - c. Three Church fathers who notably "effected the politico-ecclesiastical revolution known as the union of church and state" were Eusebius (the personal friend of Constantine), (the tutor of Constantine's son), and Hosius (the trusted counselor of Constantine).
  - d. **Donation of Constantine** Donation of Constantine, Grant of land supposed to have been made to the papacy by the Emperor Constantine. The document asserting the alleged grant was probably forged in the mid-8th cent. to bolster papal claims of temporal power over central Italy. The demonstration of this forgery in the Renaissance (1440) by a papal secretary, L. Valla, was one of the first successful uses of historical critical methods that later became standard.