

Events:

1. 48 AD **Jerusalem Council**
 - a. 1st Church Council.
 - b. Issue was circumcision and Jewish Law.
 - c. Set a pattern for the ecumenical councils: tradition and authoritative.
 - d. Leaders recognized that the Spirit came to Jews and Gentiles in the same way:
 - i. Faith in Jesus
 - ii. Not through observance of the law
 - e. The Christian movement became a transcultural movement.
2. 64 AD **Rome Burns**
 - a. It began the night of July 18 in the wooden shops in the Southeast end of the Great Circus.
 - b. The fire raged for 7 nights and 6 days.
 - c. Then it burst out again and burned 2 additional parts of the city for 3 more days. (London's fire of 1666 lasted 4 days; Chicago's fire of 1871 lasted 36 hours.)
 - d. 10 of the 14 regions of the city were destroyed. Only 2/7 of the city was left.
 - e. The public blamed Nero.
 - f. Historians blame Nero and his ambitions to rebuild Rome as Neropolis.
 - g. To escape responsibility Nero blamed an already suspicious group, Christians.
 - h. Tacitus, the Roman historian and politician, wrote: "a vast multitude" were put to death in the most shameful manner":
 - i. Christians were crucified.
 - ii. Christians were sewed up in skins of wild beasts and exposed to dogs in the arena.
 - iii. Christians were covered with pitch or oil, nailed to posts to be lit for street lights.
 - i. Within a year Peter was arrested and crucified upside down along with his wife.
 - j. In the spring of 68 Paul was led out on the Ostian Way and beheaded.
 - k. On June 9, 68 Nero committed suicide by stabbing himself in the throat
3. 70 AD **Jerusalem Falls**
 - a. The fall of Jerusalem ended the strong Jewish opposition to the church and the Jewish presence in the church in Jerusalem
 - b. The mantle of Judaism's legalism will be carried by Gentile heretics in the churches from this point

Emperors:

1. Nero (54-68 AD) - persecuted Christians 64-68 AD
 - a. Mother, Agrippina, poisoned two husbands including the Emperor Claudius in 54.
 - b. Agrippina had the Praetorian Guard proclaim the 16-year-old Nero emperor.
 - c. In 56 (age 19) Nero began late night rioting in the streets.
 - d. In 59 he killed his mother.
 - e. He began to give public performances at the age of 22 (in 59).
 - f. In 62 he killed his wife to marry someone else.
 - g. He began to write poetry, race chariots, play the lyre.

- h. He desired to rebuild Rome into a new, modern city he would call Neropolis
 - i. Rome was in need of money so Nero sent General Vespasian to Judea to gather heavier taxes.
 - j. The First Jewish Revolt began when Jewish forces quickly expelled the Roman government from Jerusalem. The Romans had captured Jerusalem in 63 BC with General Pompey and had a Roman government ruling the land of Judea ever since.
 - k. By 69 AD General Vespasian had forced the Jewish rebels into Jerusalem.
 - l. On June 9, 68 Nero committed suicide by stabbing himself in the throat while hiding in Rome from his own Praetorian Guard who had been sent to capture Nero who had now been declared by the Roman Senate as a public enemy to Rome.
 - m. Quickly three emperors quickly succeeded Nero and failed during a year of civil war in Rome. The Roman legions in Egypt and Judaea declared their General Vespasian emperor on July 1, 69.
2. Vespasian (69-79)
- a. The Roman legions in Egypt and Judaea declared their General Vespasian emperor on July 1, 69.
3. Titus (79-81)
- a. Titus unexpectedly died of brain fever on September 13, 81
4. Domitian (81-96) - persecuted Christians 90-96 AD
- a. When his father Vespasian left for the East with his Judean command in 66 AD, Domitian was only fifteen. But his brother Titus was 25 years old. Titus went with his father to Judea, while Domitian was left home untrained and unglorified.
 - b. Ruled as an autocrat who wielded his power impulsively
 - c. Wanting to make a name for himself and restore the glory of Rome he began many restoration projects and numerous building projects against the advice of his advisors. He almost led the Empire into financial ruin.
 - d. To generate more wealth Domitian had to increase taxes and started with the Jews. The Christians were still associated with the Jews so they also had to pay extra taxes to practice their Christianity.
 - e. He exiled opponents and banished them to Islands off the shore of the coast lands
 - f. Christians were exiled as political enemies
 - g. Domitian intensified emperor worship beyond what it had ever been. In the past a dead emperor would be deified, but Domitian decided he didn't want to wait and began to refer to himself as "Lord and God."
 - h. He wanted to marry Domitia Longina the daughter of a respected consul and Roman General Gnaeus Corbulo, a descendant of Emperor Augustus and a married woman. Once he was married to her he exiled his wife at least one time.
 - i. By the mid 90's AD Domitian's behavior and attitude had begun to destroy Rome and the citizens both feared and hated the man who had placed his statue everywhere it seemed.
 - j. In 96 AD a conspiracy was organized and carried out (Domitia his wife may have been involved). At the age of 45 Domitian was stabbed in his home office signing documents.
 - k. His wife Domitia lived in to 126-130 AD
 - l. Upon his death the senate began a process to erase his name from the records. His coins were collected and melted down and his statues were smashed. Monuments bearing his name are hard to find.

- m. Christians were exiled for not offering emperor worship
- n. Exiled John; Drowned Clement.
- o. An excerpt from “The American Journal of Theology” page 58 says:
 “Unfortunately no contemporary narrative of Domitian's persecution of the Christians exists, although we almost certainly possess documents which were called forth by it.’ From these and from scattered references in later Christian writers we can only gather: that the Domitianic persecution was an attack upon Christianity as such, occasioned by the unwillingness of the Christians to conform to the practices of the imperial cult; that it came suddenly upon the church, no emperor having attacked the Christians since Nero; that it broke out in the end of Domitian's reign, our most trustworthy witness says in his fifteenth year (95-96 A.D.); that it spread from Rome to the provinces, at least to Bithynia, Asia, and Syria; that there were many martyrdoms and some recantations; but that it was of brief duration. The two most prominent sufferers were Domitilla and the writer of the Apocalypse. There is also the pretty story of Domitian's examination and dismissal of the two descendants of Jude, the Lord's brother”
- p. This was the end of the Flavian dynasty

“The Flavius Clemens referred to by all three of the authors we have quoted was one of the two sons of Vespasian's elder brother, who perished in 69 A.D. in the last struggle between the troops of Vespasian and those of Vitellius on the Capitol. These two cousins were a constant source of embarrassment to Domitian. On the one hand, they were too near the throne to be overlooked in the distribution of honors; on the other, there was always the danger lest one or other of them should be placed by the discontented nobility at its head and become an aspirant to the empire. Sabinus, the elder of the two, Domitian personally hated.⁵ Nevertheless he felt compelled to take him as his colleague in the first consulship that he assumed after his accession (82 A.D.). Then a few years later he had him executed for real or supposed treason. Clemens thereupon sought safety in retirement. The fate of Sabinus was naturally no encouragement for him to seek public office. But there may well have been another reason for Clemens' avoidance of a public career. According to later tradition, he' and Domitilla his wife were Christians; and with this tradition the accounts of them in Suetonius and Dio are at least consistent, although in neither account does the word Christian appear. Christianity throughout the first century remained in form simply a variety of Jewish messianism. Its central tenet was the expectation of an immediate return of Jesus to set up his messianic kingdom. Christians therefore had little interest in the affairs of a world which they believed to be evanescent. Their citizenship was in the kingdom soon to descend from Heaven. If Clemens had Christian leanings, what Suetonius calls his *contemptissima* inertia is thus easily explained. The charge of atheism and Jewish manners, which Dio tells us was brought against him and his wife, is also easily explicable. The Gentiles, not altogether incorrectly, regarded Christianity as a Jewish sect; and from their point of view both Jews and Christians might easily be mistaken for atheists. Both religions denied the existence of the gods whom all the rest of the world recognized, and the absence from both cults of sacrifice" and other customary forms of ritual would suggest to the casual observer that they worshiped no gods at all. If Clemens and Domitilla were Christians, the outbreak of the Domitianic persecution can plausibly be accounted for. .. Domitilla was claimed by the Christians as a martyr before the time of Eusebius (vide the passage quoted in the text). The fact that one of the earliest Christian cemeteries was located on her land and called by her name supports the assumption that Domitilla was a Christian.

– page 60, “The American Journal of Theology”
 - <https://www.journals.uchicago.edu/doi/pdf/10.1086/480090>

5. Nerva (96-98)
 - a. The same day Domitian was cremated by his nurse who mixed his ashes with those of his niece Julia, he was succeeded by his friend and advisor Marcus Cocceius NERVA
6. Trajan (98-117) - persecuted Christians 98-117 AD

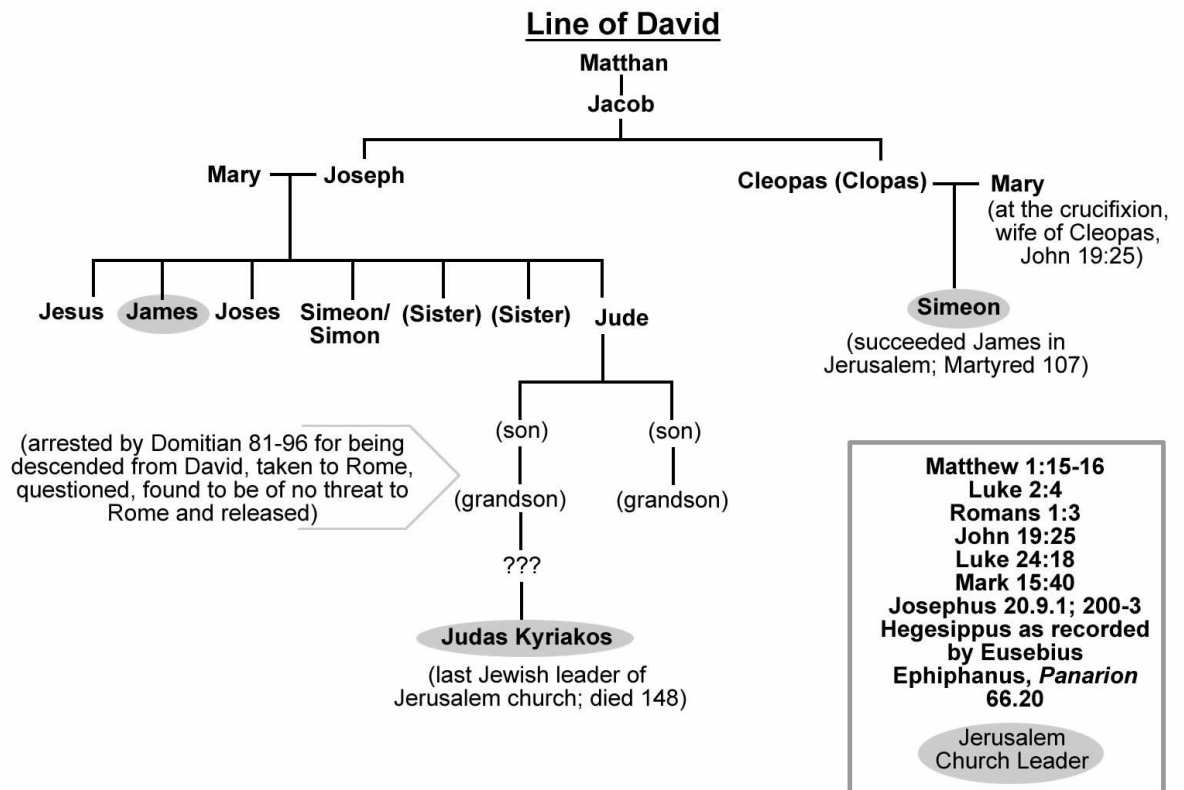
Leaders:

(writings of the early church fathers - <https://www.newadvent.org/fathers/>)

1. In Jerusalem

- a. **James** (30-63)
 - i. James was the oldest of Jesus' younger brothers and was not a believer until Jesus appeared to him after the Resurrection.
 - ii. James became the leader of the Jerusalem church. (Maybe after Herod Agrippa I had James the son of Zebedee martyred in 44 AD)
 - iii. The Three Pillars of the Jerusalem Church according to Paul were: Peter, James and John.
 - iv. In 48 AD James presided over the Jerusalem Council that refused to make the Gentile believers submit to circumcision. In Acts 15 Luke records the letter James wrote to be sent to the Gentile churches to help bridge the gap between Jewish and Gentile believers in Jesus Christ.
 - v. James is remembered in the ancient church writings as being very devoted to holiness and living a faithful life of obedience.
 - vi. James was admired even by the non-believing Jews and Pharisees.
 - vii. James was married.
 - viii. James recognized Paul as an apostle
 - ix. James was not a Judaizer (later groups became Ebionites)
 - x. In 63 AD the High Priest Ananus (son of Annas of Luke 3:2 and John 18:13) saw an opportunity to get rid of James after the Roman Governor Festus had left, but the new Governor Albinus had not yet arrived to Jerusalem. The High Priest and Sadducee Ananus accused James of being a Law breaker (meaning "Christian") and had him pushed from the southwest corner of the Temple Mount after he failed to renounce Christ in front of the Jewish crowd. James fell to the ground, got up on his knees to pray for the people's forgiveness but was beaten to death with a club.
 1. Josephus records James the man along with this event of his martyrdom when he wrote 80-909 AD
 2. The Jewish Christian historian Hegesippus in 170 AD of the death of James, but the details vary.
 - xi. There are several apocryphal traditions concerning James, his life, his beliefs, etc. that are fanciful, written at a later date and likely not true.
 - xii. James did write the New Testament book of James and may be one of the very first letters written in the New Testament.
 - xiii. James is also known as James the Just and by 300 AD the church was referring to James as a "bishop" or the Bishop of Jerusalem.
- b. Simeon (62-107)

- i. Eusebius records that after the martyrdom of James the apostles and disciples of the Lord still living gathered from all their places and met with those who were naturally relatives of the Lord (descendants of David). They discussed who would succeed James and unanimously decided that Symeon (Simeon) the son of Clopas would.
 - 1. John 19:25, "Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene."
 - a. Clopas was the brother of Jesus' father Joseph
 - b. Clopas and his wife, also called Mary, were the parents of Jesus' and James' cousin Symeon.
 - c. Hegesippus (110-180, Jerusalem) records this information
 - i. Went to Rome during the time of Anicetus (157-168)
 - ii. Wrote during the time of Eleuterus in Rome (174-189)
 - iii. Hegesippus wrote "Memoirs" in five books that are now lost.
 - ii. Simeon was from the royal line of David.
 - iii. As the Roman army was approaching Judea and Jerusalem Simeon led the Jerusalem church across the Jordan Rive north to Pella, a city in Decapolis
 - iv. Having left Jerusalem Simeon would have missed Vespasian's inquisition of the descendants of the royal line of David. After the fall of Jerusalem Vespasian gave orders that the lineage of the royal line of David should be found and eliminated. (Domitian made a similar inquiry in 81-96, but released them.)
 - v. Simeon returned to Jerusalem after the Roman wars
 - vi. Simeon was martyred by crucifixion after being tortured during the reign of Trajan sometime around 107-108.



- c. Justus I (107-113)
- d. Zaccheus (113- ?)

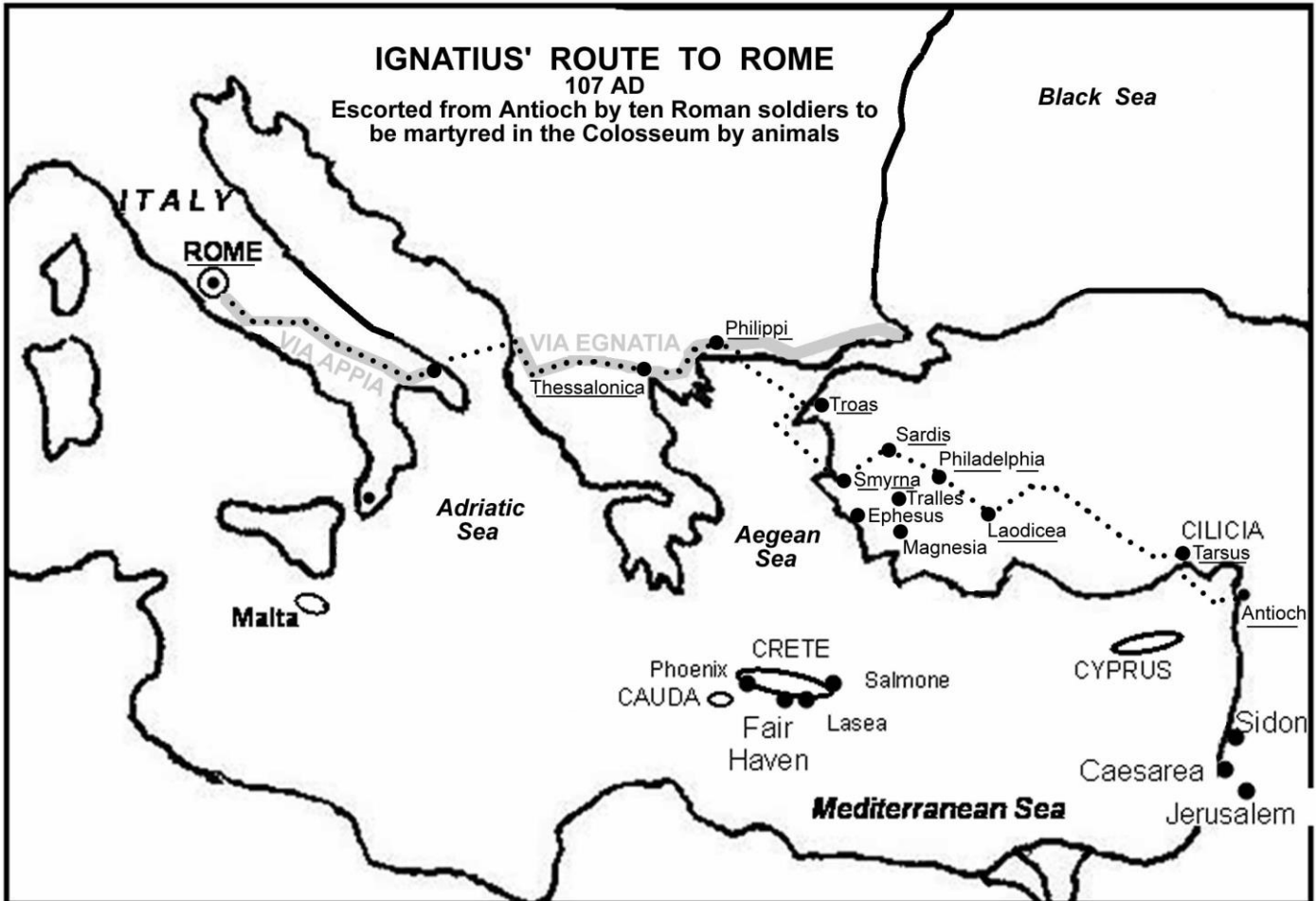
2. In Antioch

- a. **Evodius** (in office 53-66)
 - i. Traditionally said to have been the second bishop of Antioch succeeding Peter. (Or, he is the first bishop of Antioch appointed by Peter.)
 - ii. Evodius is accepted to be one of the 72 disciples who followed Jesus
 - iii. Two traditions concerning his death:
 1. Died of natural causes
 2. Martyred under Nero in 66
 - iv. Evodius' writings are lost, but in one of his writings he is supposed to have said that Mary was 15 when she gave birth to Jesus.
 - v. In the 500's John Malalas, a writer of history, says Evodius was the first to use the term "Christian".
- b. **Ignatius** (50-117)
 - i. Ignatius knew John the apostle and it is possible that he knew Peter and Paul as a very young man.
 - ii. Jerome refers to Irenaeus' words on page 275-276 of his work called "Jerome Chronicle" (https://www.tertullian.org/fathers/jerome_chronicle_03_part2.htm) where he writes this:

"Irenaeus writes that JOHN THE APOSTLE survived all the way to the time of Trajan: after whom his notable disciples were **Papias**, Bishop of Hieropolis, **Polycarp** of Smyrna, and **Ignatius** of Antioch."
 - iii. Ignatius was familiar with and quoted from the writings of John:
 1. Letter to Romans, ch. 7 Ignatius says:

"I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ...and I desire the drink of God, namely His blood, which is incorruptible love and eternal life."
which refers to John 6:47-48 – "I say to you, whoever believes has eternal life. I am the bread of life."
 2. Letter to Romans, ch. 7 Ignatius writes, "There is within me a water that lives and speaks, saying to me inwardly, Come to the Father." which refers to John 4:10-11– "Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." and John 7:37-38, "If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" "
 3. Letter to Philadelphia, 9 Ignatius says, "He is the door of the Father," which refers to John 10:9 – "I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture."
 4. Letter to Philadelphia 7 Ignatius writes, "the Spirit, as being from God, is not deceived. For it knows both whence it comes and whither it goes and detects the secrets [of the heart]," refers to John 3:8 – "The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

- iv. Arrested in Syria during the reign of Trajan (98-117). He was taken by ten soldiers to Rome to be martyred in 107 AD.
- v. Leaving Antioch his journey to Rome followed this route:
 1. Antioch by sea to Tarsus in Cilicia
 2. Traveling west by land to Philadelphia to Smyrna (in August)
 3. Smyrna to Troas then sailed to Neapolis
 4. Using the Egnatian Way (Via Egnatia) he was taken to Philippi to Thessalonica then across Macedonis and Greece to the Adriatic Sea coast.
 5. Then, crossing the Adriatic Sea to the city of Brindisi on the Italian coast. From Brindisi the Appian Way (Via Appia) was taken into Rome.



- vi. While being taken to Rome, Italy from Antioch, Syria Ignatius wrote seven letters to individuals and churches, and also, met with some of them along the way. His letters and encounters on the journey to Rome under the watch of Roman soldiers include:
 1. At Smyrna in August Ignatius was visited by believers from the churches:
 - a. Ephesus (on the Aegean coast 35 miles south of Smyrna)
 - b. Magnesia
 - c. Tralles
 2. Also, while in Smyrna Ignatius wrote letters to:
 - a. The Church in Ephesians
 - b. The Church in Magnesia

- c. The Church in Tralles
 - d. The Church in Rome
- 3. In Troas wrote letters to:
 - a. The Church in Philadelphia
 - b. The Church in Smyrna
 - c. Polycarp, the leader of the church in Smyrna
- vii. In the letters Ignatius was concerned about two forms of heresy or false teachers he called “mad dogs”, “specious wolves” and “wild beasts” who were endangering the churches. The heresy seems to have been:
 1. Judaistic – obedience to the Law was necessary for salvation in Christ
 - a. Ignatius writes to the Magnesians “For if we are living until now according to Judaism, we confess that we have not received grace.” (8:1)
 - b. To the church in Philadelphia he writes:

“But if any one preach the Jewish law unto you, listen not to him. For it is better to hearken to Christian doctrine from a man who has been circumcised, than to Judaism from one uncircumcised. But if either of such persons do not speak concerning Jesus Christ, they are in my judgment but as monuments and sepulchres of the dead, upon which are written only the names of men. Flee therefore the wicked devices and snares of the prince of this world.” (6:1)
 2. Docetic – Jesus Christ was not true human, he only appeared to be flesh
 - a. Against the concept that would be Docetism Ignatius wrote to the Trallians:

“Stop your ears, therefore, when any one speaks to you at variance with Jesus Christ, who was descended from David, and was also of Mary; who was truly born, and ate and drank. He was truly persecuted under Pontius Pilate; He was truly crucified, and [truly] died, in the sight of beings in heaven, and on earth, and under the earth. He was also truly raised from the dead, His Father quickening Him, even as after the same manner His Father will so raise up us who believe in Him by Christ Jesus, apart from whom we do not possess the true life.” (9:1)
 - b. To Smyrna he wrote:

“He suffered truly, even as also He truly raised up Himself, not, as certain unbelievers maintain, that He only seemed to suffer, as they themselves only seem to be [Christians]. And as they believe, so shall it happen unto them, when they shall be divested of their bodies, and be mere evil spirits. For I know that after His resurrection also He was still possessed of flesh, and I believe that He is so now. When, for instance, He came to those who were with Peter, He said to them, Lay hold, handle Me, and see that I am not an incorporeal spirit. And immediately they touched Him, and believed, being convinced both by His flesh and spirit. For this cause also they despised death, and were found its conquerors. And after his resurrection He ate and drank with them, as being

possessed of flesh, although spiritually He was united to the Father.” (2-3)

3. Or, a combination of the two Judeo-Docetic
- viii. In Rome Ignatius was devoured by wild beasts in the Colosseum according to Polycarp, Irenaeus, Eusebius and Jerome.
- ix. Believers collected his hard remains and took his bones back where they buried them outside the city gates of Antioch.
- x. As the tradition states in 637 his bones were transferred to the Basilica of Saint Clement in Rome where they supposedly remain to this day.

c. **Heron** (117-127)

3. In Ephesus

a. **Timothy**

- i. 62 AD - Left in Ephesus by Paul to correct heresy and stop false teaching
- ii. Timothy remained in Ephesus for the rest of his life where he was martyred for his faith.
- iii. 97 AD – tradition he was martyred when he met a procession of pagan idol worshippers. Timothy is said to have been beaten with clubs and died two days later.

b. **John**

- i. Jesus called him one of the “sons of thunder” (Mark 3:17; Luke 9:49-56)
- ii. Paul refers to John, along with James and Peter, as one of the pillars of the Jerusalem church in 48 AD (Galatians 2:9)
- iii. Lived and worked in Ephesus 65-98 AD
- iv. Buried in Ephesus

4. In Hierapolis

a. **Papias** (60-155, or 163)

- i. Born about 70 AD
- ii. Worked in Hierapolis in Phrygia
- iii. Knew the Apostle John
- iv. Papias was a companion of Ignatius and Polycarp. Papias studied with them.
- v. Eusebius says Papias was instructed by **John** the Apostle, **Aristion** (leader at Smyrna and an eyewitness of Jesus). **Philip’s daughters** and other people who knew or heard Jesus.
- vi. Papias was devout and well versed in Scripture. His five books were a collection of the quotes and sayings of Jesus that he collected from those who heard Jesus speak.
 1. Called “Exposition of the Oracles of the Lord”
 2. He quoted Jesus as speaking figuratively to describe the tropical fertility of the millennium (here - https://biblehub.com/library/papias/fragments_of_papias/fragment_iv.htm)
 3. He wrote of the millennial reign by referring to apostolic tradition.
- vii. Martyred in Pergamon about the same time as Polycarp around 155 AD
- viii. In the days of Irenaeus, the writings of Papias were in common circulation and numbered five written works that are together called “Exposition of the Oracles of the Lord”. Irenaeus wrote concerning these writings:
“Now testimony is borne to these things in writing by Papias, an ancient man,

who was a hearer of John, and a friend of Polycarp, in the fourth of his books; for five books were composed by him."

- ix. Fragments of the writings of Papias can be found here - <https://www.newadvent.org/fathers/0125.htm>
- x. From the Exposition of the Oracles of the Lord" – I – *"I shall not be unwilling to put down, along with my interpretations, whatsoever instructions I received with care at any time from the elders, and stored up with care in my memory, assuring you at the same time of their truth. For I did not, like the multitude, take pleasure in those who spoke much, but in those who taught the truth; nor in those who related strange commandments, but in those who rehearsed the commandments given by the Lord to faith, and proceeding from truth itself. If, then, any one who had attended on the elders came, I asked minutely after their sayings — what Andrew or Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the Lord's disciples: which things Aristion and the presbyter John, the disciples of the Lord, say. For I imagined that what was to be got from books was not so profitable to me as what came from the living and abiding voice."* (This is preserved by Eusebius and can be found in Eusebius, Hist. [Ecclesiastes 3:39](#))
- xi. The other writings of Papias that have endured can be found here: https://biblehub.com/library/papias/fragments_of_papias/index.html
- xii. The book written by Papias "Explanation of the Lord's Discourses" still existed in the 1200's is now lost except for fragments preserved by Irenaeus and Eusebius in their writings.

5. In Smyrna

a. Polycarp (70-155)

- i. Personal student of John
- ii. Used and quoted from the Gospel of John and the epistle of 1 John:
 - 1. In Polycarp, Epistle to the Philipppians., ch. 7, Polycarp writes very close to 1 John 4:3 when he writes: "Every one that does not confess that Jesus Christ has come in the flesh is Antichrist; and whoever does not confess the mystery of the cross is of the devil."
<https://www.newadvent.org/fathers/0136.htm>
→John 4:3 – "every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already."

6. In Athens

- a. **Quadratus** (died 129)
- b. **Aristides** (died 134)

7. In Rome

- a. **Peter** (63-64)
- b. **Linus** (67-76)
 - i. Linus is with Paul during his final imprisonment in Rome 67-68 AD. Irenaeus confirms this:
"Do your best to come before winter. Eubulus sends greetings to you, as do Pudens and Linus and Claudia and all the brothers." (2 Tim. 4:21)

- ii. Irenaeus writes in “Against Heresies III.3.3:
“After the Holy Apostles (Peter and Paul) had founded and set the Church in order (in Rome) they gave over the exercise of the episcopal office to Linus. The same Linus is mentioned by St. Paul in his Epistle to Timothy. His successor was Anacletus.”
 - 1. Irenaeus writes the above in “Against Heresies” between 174-189 AD
 - 2. Eusebius (325) says Linus was “the first to receive the episcopate of the church at Rome, after the martyrdom of Paul and Peter”
 - 3. Jerome (400 AD) – says Linus was “the first after Peter to be in charge of the Roman Church”
 - 4. Tertullian (200 AD) lists Clement I as the first leader of the church after Peter and Paul. He may have considered Linus and Anacletus as local leaders and Clement more of a universal leader.
- c. **Anacletus** (76-88) also called Cletus
 - i. Tradition says Anacletus divided the city of Rome into 25 parishes or districts for the church to operate in.
 - ii. May have worked alongside Linus in Rome leading the Christian community.
 - iii. Anacletus was martyred likely during the reign of Domitian
- d. **Clement I** (88-97)
 - i. Clement was a disciple of Paul and Peter.
 - ii. Clement may be the one mentioned as one of Paul’s faithful fellow-workers in Philippi when he wrote the letter to the Philippians in 61 AD from Rome during his house arrest:
“I entreat Euodia and I entreat Syntyche to agree in the Lord. 3 Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.” (Philippians 4:2-3)
 - iii. Clement wrote a letter to the Corinthian church around 95 AD (some say as early as 70 AD, but cannot be later than 140) which we still have.
 - 1. It is twice as long as the NT letter to the Hebrews
 - 2. Clement is trying to resolve a conflict in the Corinthian church involving the forced removal of church leadership for unwarranted reasons
 - 3. Clement tells the church to repent and restore the leaders who had been removed.
 - 4. Clement refers back to Paul’s earlier letters to the Corinthians for advice to the same people of his day.
 - 5. Clement’s letter to the Corinthian church can be read here:
<https://www.earlychristianwritings.com/text/1clement-lightfoot.html>
 - iv. Clement does not seem to address heresy or false teaching in Corinth, but instead seems to compliment them on holding “faithfully” to the Word of God and having “diligently searched” the Scriptures:
“And we have put you in mind of these things the more gladly, since we knew well that we were writing to men who are faithful and highly accounted and have diligently searched into the oracles of the teaching of God.” (1 Clement 62:3)
 - v. Clement wrote the following in 95 AD:
“Paul...having come to the limit of the West and borne witness before the

magistrates (or, “having suffered martyrdom under the rulers”), departed from the world and went to the holy place, having furnished the most inspiring model of endurance” (Ad Corinth 5.5-6)

1. Clement wrote in Rome so “the extreme west” would be Spain or Britain
 2. Since Paul’s intention was to go to Spain according to Romans 15:24 we first assume Clement is speaking of Spain.
 3. It is also possible that Clement is speaking of Rome as “the extreme west” if using Corinth as the perspective.
 4. Jerome does write in reference to Paul’s first imprisonment in Rome 60-62 AD, “Paul was dismissed by Nero that he might preach Christ’s Gospel also in the regions of the West.”
- e. **Evaristus** (97-105)
- f. **Alexander I** (105-115)

Nicene Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father [and the Son]; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

Apostles' Creed

1. I believe in God the Father, Almighty, Maker of heaven and earth:
2. And in Jesus Christ, his only begotten Son, our Lord:
3. Who was conceived by the Holy Ghost, born of the Virgin Mary:
4. Suffered under Pontius Pilate; was crucified, dead and buried: He descended into hell:
5. The third day he rose again from the dead:
6. He ascended into heaven, and sits at the right hand of God the Father Almighty:
7. From thence he shall come to judge the quick and the dead:
8. I believe in the Holy Ghost:
9. I believe in the holy catholic church: the communion of saints:
10. The forgiveness of sins:
11. The resurrection of the body:
12. And the life everlasting. Amen.

Ignatius to the Trallians:

CHAPTER 6: "I therefore, yet not I, but the love of Jesus Christ, entreat you that you use Christian nourishment only, and abstain from herbage of a different kind; I mean **heresy**. For those [that are given to this] mix up Jesus Christ with their own poison, speaking things which are unworthy of credit, like those who administer a deadly drug in sweet wine, which he who is ignorant of does greedily take, with a fatal pleasure leading to his own death."

CHAPTER 7: "Be on your guard, therefore, against such persons. And this will be the case with you if you are not puffed up, and continue in intimate union with Jesus Christ our God, and the bishop, and the enactments of the apostles."

CHAPTER 8:

CHAPTER 9: "Stop your ears, therefore, when any one speaks to you at variance with Jesus Christ, who was descended from David, and was also of Mary; who was truly born, and ate and drank. He was truly persecuted under Pontius Pilate; He was truly crucified, and [truly] died, in the sight of beings in heaven, and on earth, and under the earth. He was also truly raised from the dead, His Father quickening Him, even as after the same manner His Father will so raise up us who believe in Him by Christ Jesus, apart from whom we do not possess the true life."

CHAPTER 10: "But if, as some that are without God, that is, the unbelieving, say, that He only seemed to suffer (they themselves only seeming to exist), then why am I in bonds? Why do I long to be exposed to the wild beasts? Do I therefore die in vain? Am I not then guilty of falsehood against [the cross of] the Lord?"

CHAPTER 11: "Flee, therefore, those evil offshoots [of Satan], which produce death-bearing fruit, whereof if any one tastes, he instantly dies. For these men are not the planting of the Father. For if they were, they would appear as branches of the cross, and their fruit would be incorruptible..."

CHAPTER 12: I salute you from Smyrna, together with the Churches of God which are with me, who have refreshed me in all things, both in the flesh and in the spirit. My bonds, which I carry about with me for the sake of Jesus Christ (praying that I may attain to God), exhort you..."

CHAPTER 13: "The love of the Smyrnæans and Ephesians salutes you. Remember in your prayers the Church which is in Syria, from which also I am not worthy to receive my appellation, being the last of them. Fare well in Jesus Christ..."

Doctrinal Splits and Heresies in the Early Church

Name of Group or Division	Years	History and Doctrinal Characteristics of Group
Ebionism	50-135	<p>Need for the Mosaic Law in Salvation</p> <p>A Christological Heresy</p> <p>Did not agree with the Apostle Paul's position.</p> <p>Jesus is the man anointed by the Spirit who became the Messiah.</p> <p>Jesus was not God.</p> <p>Were looking for the imminent Millennium</p> <p>Used <u>Matthew and Hebrews</u></p>
Gnosticism	50-300	<p>Began with pagan philosophical ideas and incorporated it into Christian doctrine.</p> <p>Forms of this are beginning in Paul and John's day.</p> <p>Marcion (85-160) made the greatest advances with Gnostic theology.</p> <p><u>Marcion was excommunicated in 144.</u></p>
Montanism	170-280 (400's- Small; 800's- Still Some)	<p>An ancient Pentecostal group</p> <p>Named after Montanus. Appeared mainly in Phrygia (in Asia Minor) but spread throughout the Roman empire.</p> <p>Montanus said he was the Word of God and claimed to have direct revelations from the Holy Spirit.</p> <p>They encouraged ecstatic prophesying.</p> <p>They believed sinning Christians could not be redeemed, forbid remarriage, firm church discipline, celebrated Easter on Nisan 14.</p>

Manichaeism	200-600	<p>A major Gnostic religion Based on the writings of Mani (210-276) who lived in Babylon. Mani was visited as a youth by a spirit that taught him truths. These truths gave him divine knowledge which liberated his insight and understanding, and he became a "Gnostic". Mani was the Paraclete of Truth which was promised in Scripture. <u>At its peak it reached from China to Spain.</u></p>
Modalists or Sabellianism	190-268	<p>Trinitarian Heresy God is a single person. God revealed himself in the Old Testament as the Father, in the gospels he manifested as the Son, after Jesus ascension God takes the form of the Holy Spirit. The Father, Son and Holy Spirit never existed at the same time. Some modern groups still hold to this. They deny the Trinity, claim that the name of God is Jesus and accuse Trinitarians of having three gods. <u>Council of Antioch condemns it in 268.</u></p>
Patripassianism	190-200	<p>Trinitarian Heresy God the Father became incarnate, suffered and died and was resurrected. God the Father became the Son. <u>Condemned at Rome in 200.</u></p>
Monarchians	190-300	<p>Trinitarian Heresy Also called Adoptionism Jesus became Christ at His baptism, was adopted by the Father after His death. God existed in Jesus in a powerful way. <u>By 300 Monarchianists have become Arians.</u></p>

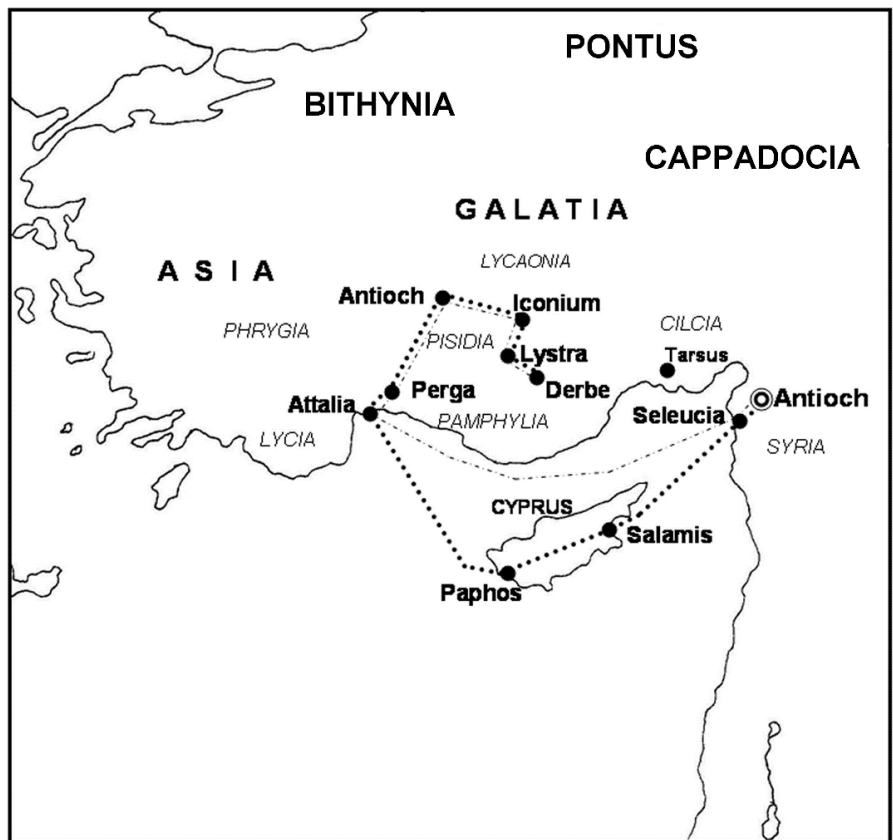
Novatianism	250	Ré-admittance to the Church Novatius refused to give communion to believers who had denied their faith, offered sacrifices to the emperor or handed over Scriptures to be burned during the persecution of Decius in 250.
Donatists	303-409	Re-admittance to the Church Followers of Donatus Magnus refused to accept Christians who gave up Scriptures and did not recognize bishops who were ordained by a church leader who had handed over the Scriptures during the Diocletian persecution (303-305). They claimed to be the true church and separated from the accepted mainline church. The group continued past 409 and survived the Vandal invasions even though the Roman Church tried to take possession of their churches by force several times.
Arianism	300-400	Christological Heresy Christ is the first created being. Supporters: Arius, Eusebius of Nicomedia
Eusebianism		Christological Heresy Also called "Semi-Arianism" Christ is of similar essence with the Father but is subordinate to Him.
Macedonianism		Trinitarian Heresy Also called "Pneumatomachism". The Holy Spirit is a created being.
Apollinarianism		Christological Heresy Christ had no human spirit. The Logos was Christ's spirit. Jesus was God, but not fully human. Jesus had a human body and a human soul but not a human spirit.

Nestorianism	400-500	Christological Heresy The Logos indwelt the human man Jesus, which made Jesus a God-bearing man. Jesus then has two distinct natures that were completely separate. Jesus was God and Jesus was man, but as two separate persons. There are still Nestorian churches in Iran and Iraq.
Eutychianism	433	Christological Heresy The human nature of Christ was absorbed by the Logos. Jesus was neither fully human or fully divine, but was a mixture of humanity and divinity.
Docetism	110	Christological Heresy Jesus was God, but not human. Jesus only appeared to be human. "Docetism" comes from Greek word <i>dokesis</i> which means "to seem". Ignatius warns the church of Smyrna of the danger of this in 117.
Monophysitism	451	Christological Heresy Christ had one nature. Jesus was God with human attributes, yet he had one divine nature. Declared a heresy in 451 at the fourth Church council in Chalcedon.
Monothelitism	600's	Christological Heresy Christ had no human will, only the divine will. The Maronite church in Syria holds to this view today.
Pelagianism	415-431	Pelagian Controversy concerned how and who are saved Man is born essentially good and capable of doing what is necessary for salvation. The Council of Ephesus in 431 declared it heretical.
Augustinianism		Part of the Pelagian Controversy concerning how and who are saved. Man is dead in sin; salvation is totally by the grace of God, which is given only to the elect.
Semi-Pelagianism		Part of the Pelagian Controversy concerning how and who are saved. The grace of God and the will of man work together in salvation, in which man must take the initiative.
Semi-Augustinianism		Part of the Pelagian Controversy concerning how and who are saved. The grace of God comes to all, enabling a person to choose and perform what is necessary for salvation.

110 AD - Pliny's Punishment of the Christians

Pliny the Younger (61-113 AD)

- Born in Italy
- Uncle was **Pliny the Elder** (the Younger's mother's brother) who helped raise and educate him
 - Pliny the Elder was a naval and army commander of the early Roman Empire
 - Friend of Vespasian
 - An author who wrote the encyclopedic work called "Natural History", an early model for encyclopedias.
 - Also wrote "The History of the German Wars"
 - Pliny the Elder was used as a source for Roman historians such as Plutarch, Tacitus and Suetonius
 - Pliny the Elder died in 79 AD in the city of Stabiae (only 10 miles from Mount Vesuvius and 2 ½ miles from Pompeii) attempting to rescue a friend and his family from the eruption of Mount Vesuvius.
- Educated at home, then sent to Rome to learn rhetoric by a great teacher and known author (Quintilian)
- In Rome he was also educated by his uncle Pliny the Elder until the uncle died in 79 AD when the Younger was 18 years old.
- He was a lawyer who dealt mainly with inheritance cases
- He moved into Roman government as a Senator, then as a Praetor, Prefect and became the Imperial governor of Bithynia Pontus Province
- He was an author and wrote 100's of letters. 247 of these letters survive.



Below is one of Pliny the Younger's letters from 110 AD to Trajan and

following that is Trajan's letter of response. The general information is detailed here:

(source -<https://www.christianstudylibrary.org/article/plinys-punishment-christians>)

- addressed to the Roman emperor **Trajan**
- concerns the interrogation of Christians in Bithynia-Pontus, the province to which Pliny was legate (a governor sent by the emperor).
- Pliny describes of the Christians' behaviour, the report of his treatment of the prosecuted, and the attitude he displays towards the "perverse and immoderate superstition" provide insight into the relationship between the Roman government and the early Christian church.

- One of the more challenging judicial cases for Pliny was caused by friction between the Christian community and the Greek and Roman citizens of the towns throughout the province.
 - The Roman populace was accustomed to a range of deities, and tolerated the practice of foreign cults (provided social behaviour was not contravened); but the monotheism of the Christians was annoying.
 - And since the great fire of Rome in 64, citizens in the city often falsely accused the Christians (and the Jews, with whom they were sometimes identified) of causing disturbances and inciting riots among the lower classes.
 - Indeed, rumour had it that the Christians conducted bizarre rites and cannibalistic feasts.
 - It is not surprising, therefore, that unofficial informers reported instances of 'social misconduct' among those practicing a foreign cult (such as the Egyptian Isis worship and eastern Bacchanalism), which would then be banned. Thus it became customary among private individuals, magistrates, and civic priests, to accuse Christians of immoral behaviour.
 - The refusal of the Christians to pay divine homage to the emperor provoked many local officials to charge them with *contumacia*, that is, persistent exclusiveness and denial of Roman social and religious custom.
 - Cases of this and similar nature form the subject of Pliny's letter (X, 96) to the emperor Trajan. Pliny's reason for writing the emperor is clearly stated:

I have never presided over a trial of the Christians, and therefore do not know what the procedure of the investigation should be and the extent of the punishment

He expresses other doubts: should he make distinction between the old and young, the weak and healthy? And should he pardon those who had renounced Christianity? More importantly, Pliny asks if he ought to punish those who are charged merely with "being a member of the Christian sect", or only those Christians who had committed a crime or some anti-social act. And Pliny is uncertain as to what he should do with those who once were believers, but have since abandoned the faith.

Trajan is requested to approve of Pliny's method in dealing with the accused.

Pliny then outlines his treatment of those who were brought before him by private prosecutors:

- The legate first asked whether the arraigned was a Christian.
- The question seems obvious enough, but it was necessary to ascertain the religious membership of the accused.
- It was not the *nomen ipsum per se* (meaning "no one is bound to accuse himself") which resulted in punishment, but the repeated affirmation.
- For Pliny asks a second and third time, threatening punishment, whether the accused admits to being a Christian. (This procedure is not unlike that followed by Pontius Pilate in Matthew 27:11-15).
- He who persisted was summarily executed. Pliny's reason: "For I am convinced that – whatever the confession – stubborn and unbending obstinacy ought to be punished ."
- Only Roman citizens (the majority of the accused were foreigners and slaves) were not immediately decapitated but detained, to be sent to Rome.
- It seems that just the admission of being a Christian was sufficient to earn the penalty of death.

Those who denied the allegation Pliny treated in this way:

- in the governor's presence the accused called upon the Roman gods and offered sacrifices of wine and incense before a statue of Trajan.
- In addition, the accused were asked to curse Jesus Christ (*male dicerent Christo*, meaning “they would speak ill of Christ”).
- This test is sound, writes Pliny, because one who is a true Christian refuses to comply with his request.
- The same test he applied to those who confessed to having been Christians in the past, but who now renounced their faith.
- All these were permitted to depart with impunity, since they committed no particular crime besides belonging to the sect.

From these lapsed Christians Pliny received information regarding the nature of the services held by the early church:

- It was the custom of the believers to meet before dawn, to sing antiphonal songs in praise of the Lord Jesus Christ (*carmenque Christo quasi deo dicere secum invicem*).
- They professed an oath to refrain from stealing, robbery, and adultery, to pay creditors, etc.
- Pliny also mentions having heard of the Agape, or banquet, which he describes as a “common and harmless feast.”
- Apparently, the believers congregated to partake of a meal (*coeundi ad capiendum cibum*).
- Upon Pliny's edict banning societies and political clubs, the banquets were halted.
- Christianity was spreading fast, for “not only the towns, but even the villages and countrysides were pervaded by that contagious superstition.”
- In the eyes of a Roman governor who made no distinction between Christianity and other sects, the belief was but a fad. Indeed, he concludes the letter by stating that he has hope that, given the opportunity to repent, the wrongdoers will amend their ways.

The emperor Trajan wrote a brief reply to Pliny:

- In it he gives the terse command “not to seek out” the Christians.
- However, those who are shown to be believers “are to be punished.”
- Those who demonstrated that they no longer believed (by sacrificing to the Roman gods) were to be dismissed.
- Trajan writes, anonymous accusations were not to be considered. For “that would set a terrible precedent, and is not in keeping with the spirit of the times.” But, one may ask, what about the innocent Christians who were executed simply for their confession?

First Peter written to Pontus and Bithynia

- 1:1 – “Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,”
- 2:13-17 – “Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil and to praise those who do good. For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. 16 Live as people who are free, not using your freedom as a

cover-up for evil, but living as servants of God. Honor everyone. Love the brotherhood. Fear God. Honor the emperor.

- 3:15-17 – “Now who is there to harm you if you are zealous for what is good? But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, 16 having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. For it is better to suffer for doing good, if that should be God's will, than for doing evil.
- 4:14-17 – “If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name. For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God?”

Pliny, Letters 10.96-97

Pliny to the Emperor Trajan

It is my practice, my lord, to refer to you all matters concerning which I am in doubt. For who can better give guidance to my hesitation or inform my ignorance? I have never participated in trials of Christians. I therefore do not know what offenses it is the practice to punish or investigate, and to what extent. And I have been not a little hesitant as to whether there should be any distinction on account of age or no difference between the very young and the more mature; whether pardon is to be granted for repentance, or, if a man has once been a Christian, it does him no good to have ceased to be one; whether the name itself, even without offenses, or only the offenses associated with the name are to be punished.

Meanwhile, in the case of those who were denounced to me as Christians, I have observed the following procedure: I interrogated these as to whether they were Christians; those who confessed I interrogated a second and a third time, threatening them with punishment; those who persisted I ordered executed. For I had no doubt that, whatever the nature of their creed, stubbornness and inflexible obstinacy surely deserve to be punished. There were others possessed of the same folly; but because they were Roman citizens, I signed an order for them to be transferred to Rome.

Soon accusations spread, as usually happens, because of the proceedings going on, and several incidents occurred. An anonymous document was published containing the names of many persons. Those who denied that they were or had been Christians, when they invoked the gods in words dictated by me, offered prayer with incense and wine to your image, which I had ordered to be brought for this purpose together with statues of the gods, and moreover cursed Christ--none of which those who are really Christians, it is said, can be forced to do--these I thought should be discharged. Others named by the informer declared that they were Christians, but then denied it, asserting that they had been but had ceased to be, some three years before, others many years, some as much as twenty-five years. They all worshipped your image and the statues of the gods, and cursed Christ.

They asserted, however, that the sum and substance of their fault or error had been that they were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god, and to bind themselves by oath, not to some crime, but not to commit fraud, theft, or adultery, not falsify their trust, nor to refuse to return a trust when called upon to do so. When this was over, it was their custom to depart and to assemble again to partake of food--but ordinary and innocent food. Even this, they affirmed, they had ceased to do after my edict by which, in accordance with your instructions, I had forbidden political associations. Accordingly, I judged it all the more necessary to find out what the truth was by torturing two female slaves who were called deaconesses. But I discovered nothing else but depraved, excessive superstition.

I therefore postponed the investigation and hastened to consult you. For the matter seemed to me to warrant consulting you, especially because of the number involved. For many persons of every age, every rank, and also of both sexes are and will be endangered. For the contagion of this superstition has spread not only to the cities but also to the villages and farms. But it seems possible to check and cure it. It is certainly quite clear that the temples, which had been almost deserted, have begun to be frequented, that the established religious rites, long neglected, are being resumed, and that from everywhere sacrificial animals are coming, for which until now very few purchasers could be found. Hence it is easy to imagine what a multitude of people can be reformed if an opportunity for repentance is afforded.

Trajan to Pliny

You observed proper procedure, my dear Pliny, in sifting the cases of those who had been denounced to you as Christians. For it is not possible to lay down any general rule to serve as a kind of fixed standard. They are not to be sought out; if they are denounced and proved guilty, they are to be punished, with this reservation, that whoever denies that he is a Christian and really proves it--that is, by worshiping our gods--even though he was under suspicion in the past, shall obtain pardon through repentance. But anonymously posted accusations ought to have no place in any prosecution. For this is both a dangerous kind of precedent and out of keeping with the spirit of our age.