



BIBLE

STUDENT BOOK

▶ **8th Grade | Unit 4**

BIBLE 804

Early Church Leaders

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Early Church Leaders

Introduction

Why do you study history? You study history because a knowledge of the past helps you to understand the present. Even more important is the study of church history. You may be able to learn from the past what may work in conducting the church affairs of the present. You may also learn that following certain paths could hurt the church.

Although his circumstances may differ, man is basically the same in every age. Man has essentially the same weaknesses and the same goals all through history. All Christians will find their appreciation greatly enriched by a study of church history and church leaders from the days of the Apostles to the Reformation.

Not all of the leaders of the early church can be noted, only the major ones. The role of individuals in the history of the church emphasizes how God works through men who seek His will and His wisdom.

Objectives

Read these objectives. The objectives tell you what you will be able to do when you have successfully completed this LIFEPAK. When you have finished this LIFEPAK, you should be able to:

1. Tell how our church grew to what it is today.
2. Explain what part the Apostles played in the beginning of the church.
3. Describe how the early Christians worshiped.
4. Tell how Christians were persecuted for their faith.
5. Identify some of the early church leaders and the reasons for the spread of the church.
6. Name the early church writers and to tell how they differed in their beliefs.
7. Tell how changes were gradually made in the Roman Church.
8. Identify Muhammad and to explain how the Islam religion began.
9. Describe the crusades, the leaders involved, and why they failed.
10. Name the first translators of the Scriptures and to tell how they helped to spread the Gospel.
11. Describe the Renaissance and how it opened the way for the Reformation.
12. Identify leaders of the Reformation.
13. Explain the Reformation in England and in Scotland.

1. THE EARLY CHURCH

The political unity of the Roman Empire and the long period of peace had encouraged commerce, which, in turn, sent businessmen all over the Roman world. Many of these businessmen carried the Gospel along the trade routes. The moral condition of the world, however,

was deplorable at this time (Romans chapter 1). With so many races and religions mingled together, men were losing faith in the pagan cults. In these depressing conditions many people were looking for hope.

SECTION OBJECTIVES

Review these objectives. When you have completed this section, you should be able to:

1. Tell how our church grew to what it is today.
2. Explain what part the Apostles played in the beginning of the church.
3. Describe how the early Christians worshiped.
4. Tell how Christians were persecuted for their faith.
5. Identify some of the early church leaders and the reasons for the spread of the church.
6. Name the early church writers and to tell how they differed in their beliefs.

VOCABULARY

Study these words to enhance your learning success in this section.

apologists (u pol' u jists). Men who wrote to defend Christianity.

bishop (bish' up). Title of the early pastors or ministers who had jurisdiction over churches within a diocese.

canon (kan' un). The Bible, either Old Testament or New Testament.

degeneration (di jen' u rā' shun). To lessen, to grow worse, to deteriorate.

dogmatism (dog' mu tiz um). The positive assertion of one's opinion.

essence (es' ns). The most important quality of a thing.

harmony (här' mu nē). Blending of the four Gospels into historical order.

martyrdom (mär' tur dum). To be put to death for your faith.

persecution (pēr su kyū' shun). To fight against in an organized way.

polemicists (pu lem' u sist). Men who wrote to attack heresy and to discuss false teachings.

schism (siz' um). A division within a group or a church.

subordination (su bōr' du nā' shun). To put under and make less than.

traditions (tru dish' uns). Stories about church leaders based upon little or no evidence.

zealous (zel' us). Enthusiastic.

Note: All vocabulary words in this LIFEPAAC appear in **boldface** print the first time they are used. If you are unsure of the meaning when you are reading, study the definitions given.

Pronunciation Key: hat, āge, cāre, fār; let, ēqual, tērm; it, īce; hot, ōpen, ōrder; oil; out; cup, pūt, rüle; child; long; thin; /ʒh/ for then; /zh/ for measure; /u/ represents /a/ in about, /e/ in taken, /i/ in pencil, /o/ in lemon, and /u/ in circus.

AGE OF THE APOSTLES

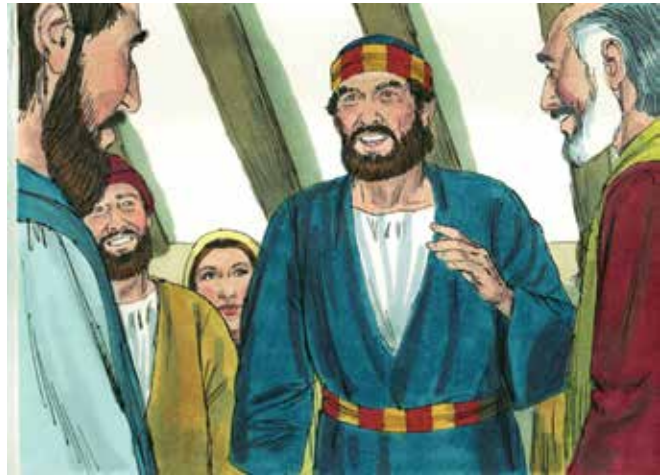
Much of what we know about early church history is obtained through the writings of a man named Flavius Josephus, a Jewish historian who died around AD 100. His writings are important because they give details of Jewish history during the first century of the Christian era. The history of the church in the following two centuries was recorded by Eusebius of Caesarea (265 to 339). He is known as the “father of church history.” His many writings have preserved for us the accounts of the beginning and development of the church.

For the first seventy years the **essence** of the church organization and Christian worship was simple. The church had little social influence and no fancy church buildings. The Christians met for worship wherever they could, often in private homes. By the end of the first century, the Gospel had been carried far from its starting point. No amount of **persecution** could stop the preaching of Christ.

On the Day of Pentecost, Peter preached repentance, baptism, and the Resurrection of Christ. Three thousand were saved that day. Beginning at Jerusalem, the Apostles spread the Christian faith far and wide.

Peter. Peter was one of the first great leaders in the early church and was an Apostle mainly to the Jews. Active, eager, and impulsive, Peter remained in Jerusalem for many years after Pentecost. Then he traveled to great cities in the Roman Empire. He was martyred around AD 68. Legend has it that Peter was crucified head down, because he did not feel himself worthy to be crucified in the same manner as his Master, Jesus Christ.

John. John the author of the Gospel of John; First, Second, and Third John; and Revelation—and the son of Zebedee—was also an early church leader. He preached in Ephesus, and later was exiled to the island of Patmos where he wrote the book of Revelation. Tradition states that he was the only one of the Apostles



| Peter Preaching at Pentecost

to die a natural death. Although his Epistles contain many stern words, John was known as the Apostle of love.

Thomas. Another Apostle, Thomas, once doubted the Resurrection of Jesus. Later he helped to spread the Gospel in Parthia and then into India. Tradition tells us he was martyred in India.

Paul. The first missionary of the church was Saul of Tarsus, or Paul as he was also known. He was present at the stoning of Stephen and held the coats of the executioners. Saul was a **zealous** Pharisee who persecuted the Christians, but he was converted in a dramatic experience on the road to Damascus about AD 35. He preached throughout the Roman Empire perhaps as far west as Spain. Paul is probably the greatest figure in the early church. He was arrested at the Temple in Jerusalem and was put into prison for two years.

In AD 59 Paul was taken to Rome for trial and was put under house arrest for another two years (Acts 27:28). While Paul was in Rome, he wrote four of his Epistles. Later he was in prison again in Rome where he wrote his Second Epistle to Timothy. He was executed about AD 64 during the persecution under Nero. Paul was known primarily as an Apostle to the Gentiles and spread the faith in Asia Minor, in Greece, and in the Latin West.

The message of the Apostles was basically the same (1 Corinthians 15:1–11). They preached the fact of sin, that men were lost, that Jesus was the Saviour, and that the Resurrection proved Jesus to be what He claimed to be—the Son of God. These men pointed out the

miracles He had performed and gave examples of persons whose lives had been changed by Christ. Eighteen years after the Resurrection, the disciples were accused (Acts 17:6) of “turning the world upside down.”



Match these items.

- | | | | | |
|------|-------|----------------------|----|----------------------------|
| 1.1 | _____ | AD 68 | a. | year of Peter’s conversion |
| 1.2 | _____ | Jerusalem | b. | where early Christians met |
| 1.3 | _____ | Flavius Josephus | c. | Apostle to the Gentiles |
| 1.4 | _____ | private homes | d. | year of Paul’s conversion |
| 1.5 | _____ | three thousand saved | e. | location of early church |
| 1.6 | _____ | Peter | f. | Peter martyred in Rome |
| 1.7 | _____ | AD 35 | g. | persecuted the Christians |
| 1.8 | _____ | John | h. | wrote book of Revelation |
| 1.9 | _____ | Paul | i. | Jewish historian |
| 1.10 | _____ | Nero | j. | Day of Pentecost |
| | | | k. | Apostle to the Jews |

AGE OF THE CHURCH FATHERS

The age of the church fathers represents the initial period of the church following the death of the Apostles. This age is a formative period when the **bishops** of many of the early Christian communities served as a hinge between the Apostles and the **apologists**. To understand the scope of this period, this portion of our study will deal with the church fathers themselves, their theological contributions, and the state of the New Testament canon during this age.

The church fathers. The title *church fathers* can refer to either the men who wrote the first Christian literature or to their writings. Little is known of these believers in Christ apart from

their writings. For this reason they are linked closely to their works.

Clement was the bishop of Rome from 92 to 101. Tertullian later stated that Clement knew the Apostle Peter. Clement may have been the chief bishop of a number of bishops in Rome at that time. These leaders were a group of overseers over that specific church.

Apart from his *Epistle to the Corinthians*, (not the same as written by Apostle Paul) little is known of this man whom the Roman Catholics claim as the fourth pope. Clement’s letter dealt with a situation in Corinth where the people had dismissed several of the church leaders on uncertain grounds. Clement wrote to show his disapproval of such action.

Ignatius (died about 110) was the bishop (overseer) of the church at Antioch and was martyred for the faith during the reign of Trajan. He is well remembered on account of his zealous fight against heresy. He changed his surname to Theophoros which means “God-bearer.”

While being taken to Rome, Ignatius wrote letters to the churches of Ephesus, Magesia, Tralles, Smyrna, Philadelphia, and Rome. He also penned a personal letter to Polycarp, the bishop of Smyrna. In these letters, Ignatius placed strong emphasis on the recognition of the officers of the church.

His execution is mentioned by Eusebius and some believed that he died in the arena before wild beasts.

Polycarp (70 to 156) was the bishop of the church of Smyrna. He is believed to be the last survivor of those who spoke with the eyewitnesses of the Lord Jesus Christ. Ireneaus claimed that he knew Polycarp and that the latter had been taught by the Apostle John. Polycarp’s **martyrdom** occurred in Smyrna when he refused to curse the Lord Jesus Christ whom he had known as his Saviour for eighty-six years. As a result of this refusal, he was burned to death by order of the emperor of Rome.

The only known writing of Polycarp was the *Epistle to the Philippians* (not the same as written by Apostle Paul) in which he cited the writings of the Apostle Paul as a divine defense against the error of Gnosticism. Eusebius quoted freely from the first nine chapters of this Epistle. Because of Eusebius’ use of this Epistle, some believe that this Epistle was originally two letters, later copied as one.

Papias was the bishop of Hierapolis in Phrygia. Very little is known of him and only fragments of his five writings remain. He may have been a student of the Apostle John while John was either at Ephesus or on Patmos. Papias was a Jewish-Christian and a zealous opponent of Gnosticism. His *Interpretations of the Sayings of the Lord* (about 235) are similar in their style to

The Shepherd of Hermas. Eusebius refers to his writings with some displeasure. Papias’ style is rather blunt. In his demonstrations of the fulfillment of the Gospel prophecies, Papias included a macabre account of the death of Judas. He cited numerous Old Testament passages and was perhaps the first post-apostolic writer to speak about a literal millennial reign of Christ on earth. His writings are also quoted by Ireneaus.

Traditions identify Hermas as the brother of Pius, the bishop of Rome (141 to 146). He was a Jewish Christian and his work, *The Shepherd of Hermas*, sheds considerable light on the activities of the Christians in Rome. His work was divided into three sections including five visions that he claimed to have had, twelve moral commands, and ten parables.

Another tradition concerning Hermas states that he had been a slave and was sold to a Christian woman named Rhoda. After becoming a Christian, he coveted wealth in business and fell away from the faith only to repent and rejoin the church at Rome.

The Teaching of the Lord to the Gentiles through the Twelve Apostles, known as the *Didache*, (about 150) is one of the important documents of this period concerning the function of the church. This work is a group of letters unknown until 1875 when Philotheos Bryennios discovered them in Constantinople. This document includes fifteen short paragraphs that cover the traveling and resident prophets and teachers, the appointment of bishops by the flock, and the stress of a high moral code. Chapters one through six deal with the way of life and the way of death. Chapters seven through ten cover the ordinances of the church. Chapters eleven through fifteen concern themselves with church problems and discipline.

Included in this period of church history are also a number of anonymous writings. These unknown writings include the *Epistle of Barnabas*, the *Epistle to Diogenes*, and *Second Clement*, a sermon on the purity of life.

The theology. Although valuable to the student of the Bible and church history, the writings of the church fathers represent a **degeneration** from New Testament doctrine. Their contrast to the inspired letters of the New Testament Apostles and prophets can be seen in the lack of **dogmatism** and in an overstressing of the practical matters. Only Clement is clear on the issue of salvation. Other church fathers connect salvation with works and high ethics. Ignatius uses the term “Catholic” in referring to the church and is the first writer to do so. Most of these men held firm the ordinances of the church to the extent that they saw baptism as a necessary part of salvation because it had the power to wash away sins. Papias was the first post-apostolic writer to believe that he was in the last days and sought a literal millennium on earth.

The canon. From 70 to 170, the New Testament books were separately circulated

throughout the churches. The major contribution made by the church fathers to the canon was their use and referral to the Gospels and to the Letters of the Apostles as Scripture, inspired by God. Clement of Rome quoted from many of the Epistles; and in the *Epistle of Barnabas* the writer cites both the Old Testament and the New Testament, seeing no distinction in their authority. *The Didache* contains twenty-three quotations from Matthew and Luke alone and declares them to be divinely inspired.

To these men the inspiration of the New Testament canon was a foregone conclusion. The Scriptures, both the Old Testament and the New Testament, were accepted and used as a part of the worship service of that period. This acceptance of the canon laid the groundwork for the formal recognition, which would come at the Council of Laodicea in 336, of what God had given to man in inspiring the New Testament.



Match these men with their writings.

1.11 _____ Clement of Rome

1.12 _____ Ignatius

1.13 _____ Polycarp

1.14 _____ Papias

1.15 _____ Hermas

a. *Interpretations of the Sayings of the Lord*

b. *Epistle to the Philippians*

c. *Shepherd of Hermas*

d. *Epistle to the Corinthians*

e. personal letter to Polycarp

f. *Epistle to the Romans*

Match these men with the place where they lived.

1.16 _____ Papias

1.17 _____ Polycarp

1.18 _____ Ignatius

1.19 _____ Clement

a. Jerusalem

b. Rome

c. Antioch

d. Smyrna

e. Hierapolis



Write true or false.

- 1.20 _____ The writings of the church fathers were an addition to the New Testament.
- 1.21 _____ *The Didache* was discovered in Rome.
- 1.22 _____ Clement quoted from the New Testament and Old Testament.
- 1.23 _____ The church fathers believed the New Testament to be inspired by God.
- 1.24 _____ The church fathers wrote the first Christian literature.
- 1.25 _____ The Old Testament was used in the worship service in this period.

AGE OF THE APOLOGISTS

From 150 to 300, history records the age of the apologists. This age was a period of time when men of God were moved to defend the faith from enemies both within and without. As with anything that is new or different, the Christian church received much slander in the second and the third centuries.

The political situation. This period of church history corresponds to the fourth, fifth, sixth, seventh, eighth, and ninth general persecutions of the church. The age of the apologists was a time of very intense persecution of Christians and prejudice against them. This period saw some emperors, however, who tolerated, and even favored, believers in this new religion. One reason for the increase in persecution can be attributed to a distinction being made at this time between Christianity and Judaism. In the first and early second centuries, the pagan world observed little difference between the two. By 150 the great distinctions were being made clear.

Marcus Aurelius is credited with beginning the fourth period of persecution and also with making such a bitter attack on the church that Athenagoras was moved to write his *Plea for Christians* (175 to 176). This Roman leader is responsible for the martyrdom of Justin and, according to some authorities, the death of Polycarp. Marcus Aurelius' reign of terror



| The Theban Legion

continued in the form of many local persecutions through the next three Roman emperors.

Septimus Severus dealt harshly with the Christians during the turn of the century as many believers were killed in North Africa and Gaul. Irenaeus, bishop of Lyons, was beheaded during this period. Severus, it is believed, became favorable toward the Christians before his death. If he did, some insight is gained into the lessening of persecutions between 221 and 235 and later between 238 and 249.

This period was interrupted by the anti-Christian Maximinus who put many of the church leaders to death. In 250 the period of intense

The Roman Leaders

BC				AD	
46-44	Caesar, dictator				
43-30	Marc Antony				
27-AD 14	Augustus Caesar				
14-37	Tiberius	306-13	Constantine in dispute		
37-41	Caligula	313-23	Constantine and Licinus		
41-54	Claudius	324-37	Constantine alone		
54-68	Nero	237-53	Constantine II, Constantius, Constans		
68-69	Galba	353-61	Constantius alone		
69	Otho, Vitellius	361-63	Julian the Apostate		
69-79	Vespasian	363-64	Jovian		
79-81	Titus		West		
81-96	Domitian	364-75	Valentinian I		
96-98	Nerva	375-83	Valentinian II		
98-117	Trajan	383-95	Theodosius the Great		
117-38	Hadrian	395-423	Honarius		
138-61	Antonius Pius	423-55	Valentinian III		
161-80	Marcus Aurelius	456	Ricimer, a visgoth		
180-92	Commodus	457-61	Majorian		
193	Pertinax, Didus Julianus	461-65	Severus		
193-211	Septimus Severus	467-72	Anthemius		
211-17	Caracalla	472	Olybrius		
218-22	Elagabalus	473	Glycerius		
222-35	Alexander Serverus	473-75	Julius Nepos		
235-38	Maximinus	475	Orestes		
238-44	Gordian I, Gordian II, Gordian III	475-76	Romulus Augustulus		
244-49	Philip	476	End of the Western Empire		
249-51	Decius		East		
251-53	Gallus	364-78	Valens		
253-60	Valerian	378-95	Theodosius		
260- 68	Gallienus	395-408	Araclius		
268-70	Claudius II	408-50	Theodosius II		
270-75	Aurelian	450-57	Marcian		
275-76	Tacitus	457-74	Leo I		
276-82	Probus	474-91	Zeno		
282-83	Carus, Carinus, Numerianus	491-518	Anastasius		
284-305	Diocletian	518-27	Justin		
		527-65	Justinian I		

persecution was inaugurated that is extended to Diocletian who attempted to do away with Christians entirely. Behind this madness of Diocletian was an attempt to blame the problems of the Roman state on the Christians.

One interesting event that demonstrates the impact that Christianity had within the Roman power structure occurred on September 22, 286. The Theban Legion, which two hundred

years earlier marched with both Titus and Hadrian to destroy Jerusalem, now consisted of 6,666 men, all of whom were Christians. Maximian ordered this force to destroy the Christians of Gaul and they refused to carry out the command. As a result every tenth man was taken out and killed, repeating the process until all were ordered to die. The Theban Legion can be remembered for their sacrifice that delayed the murder of many believers in Gaul.



Complete this activity.

- 1.26** In the first centuries of the church many Christians were persecuted and were killed because of their faith in Christ. Do you think Christians are persecuted anywhere today? What would you do if you were told you could no longer worship Jesus Christ?

Write a two-to three-page paper giving your answers. Turn in your paper to your teacher for help in evaluating this assignment.

TEACHER CHECK

_____ initials

_____ date

The Apologists. Because of the intense persecutions that prevailed against the Christian church and the internal and external threats that arose during this period, the church men were moved to write material to defend their faith. Apologists wrote to government officials seeking to gain legal recognition of Christianity. **Polemicists** wrote letters that attacked the numerous heresies of their day. The later apologists both defended the faith and became the first theologians of the subsequent period.

Justin Martyr (100 to 165) was the first apologist. He was a native of Neapolis in Samaria and had been involved in pagan philosophies before becoming a Christian in 130. He taught at Ephesus and later opened a school in Rome. He was beheaded in 165 by orders from Marcus Aurelius. He wrote two apologies, one to Antonius Pius and another to the Roman senate. Justin also wrote the *Dialogue with Trypho*

to convince Jews that Jesus was indeed the Christ. In his dogma, Justin taught a doctrine of **subordination** concerning the Son of God. Tatian became one of his students in Rome.

Tatian (about 160) was a native of Assyria, who had once embraced heresy. He had been a student of Justin Martyr in Rome. About 172 he started a sect known as Encratites, which was orthodox in many ways, but which also included some heretical tendencies.

In his first apology, *Letter to the Greeks*, he termed the whole of Greek civilization a mass of evil. His work on the Gospels, titled *Diatessaron*, is the earliest **harmony** of the four Gospels. Some believe that Tatian may also be identified with Addai, a saint of the Syriac Church. Little else is known of this early writer.

Athenagoras (second century) was a native of Athens. In his *Plea for Christians* written to Marcus Aurelius, he defended the faith against

the charges of atheism, incest, and even cannibalism. He also wrote to Commodus. Athenagoras did a study on the resurrection of the dead in which he both refuted the objections to the doctrine and defended the belief in resurrection. Athenagoras developed an elaborate doctrine of the Trinity. He also upheld the permanence of marriage even after death.

Clement of Alexandria (150 to 215) was perhaps a native of Athens. He attended the catechetical school in Alexandria and later taught there. Origen was one of his students. In 202 he was forced to flee the school for his own safety. He wrote *Exhortations to the Heathen* and *The Instructor*. In *The Instructor* he defined the duties and character of a man who would teach the doctrines of the faith. Early records show the date of his death as December 4, 215. In his doctrine he stood strong against any form of idolatry. As a result of his studies of philosophy, however, he agreed with much of the liberal doctrines.

Origen (185 to 254) is seen as both an apologist and as a theologian. He was raised by Christian parents in Alexandria and his father was killed about 202. At that same time, Clement fled Alexandria. Origen took over the responsibilities of the catechetical school. He led a very strict life and mutilated himself because of a misunderstanding of certain Scriptures. He went to the land of Israel on two occasions and on the second visit was ordained as a minister. He was then exiled by the Bishop of Alexandria for ordination irregularities that may have been attributed to his early mutilation. He fled to Caesarea and during the persecutions of Decius was put into prison and survived only a few years.

His writings included the *Hexapla*, a parallel of several Greek and Hebrew texts. His best known theological work was *The Principles*, in which he showed a definite allegorical system of interpretation. His work *Objecting to Pride* was an attempt to bring forms of philosophy into Christianity. His many commentaries and

homilies were written from a figurative point of view and included the doctrine of subordination. These writings resulted in his condemnation by Jerome.

Ireneaus (130 to 200) is known as the father of systematic theology. He was raised in Smyrna and in his youth he knew Polycarp and studied under him. He later studied in Rome, but details about his life and his death are uncertain. His polemic writings included *Against Marcion* and *Against Heresy*. In his theology he was strongly opposed to Gnosticism and he developed a doctrine in which he saw a summary of human development in the Incarnate Christ.

Tertullian (160 to 240) is known as the most important theologian before Augustine. He was educated at Carthage and, as an unbeliever, was a lawyer in Rome. After professing faith in Christ, he left the church and embraced false teaching. During his Christian profession he wrote *Against Praxis* and *Apologeticum*, which defended the church against pagans, Jews, and heretics. In his later period he wrote on practical matters. Even after his conversion to false teaching, he remained orthodox on many points of doctrine.

Tertullian was the first Christian writer to write in Latin and the first to use the terms “Trinity” and “hypostatic union” when referring to the Godhead and to the person of Christ. He was known as a non-compromiser, and many refer to him as the founder of Western theology. He later began his own sect called Tertullianists.

The theology. Any theological developments during this period were the result of the need for a defense of the Christian faith against the enemies of Christ and His doctrine. Therefore, the theologies were developed neither completely nor systematically. Most writers of this period made the error of subordinating God the Son to God the Father, thereby making Christ a second God. This period also saw a greater division being made between the Jews and the Christians. Many Christians began

seeing the church as the true Israel of the Old Testament. Justin Martyr even claimed that the Jews had no right to have the Old Testament Scriptures. As in the age of the church fathers, the apologists saw a necessity for baptism in salvation. Origen in his writings on heresy also demonstrated the error of an evolution of matter and spirit.

The canon. The age of the apologists helped in the formation of the canon in that the men who defended the faith relied upon the New

Testament Scriptures for their arguments. Ireneus, Clement of Alexandria, Tertullian, and Origen all used and cited the books of the New Testament. Many arguments occurred concerning the validity of certain books in the canon. Second Peter seemed to be too unlike First Peter. Questions concerning authorship of Hebrews, and the shortness of First John and Third John bothered many church men. These problems were not resolved until Eusebius later devised a system for the evaluation of canonical books.



Match these men with their writings.

1.27 _____ Tatian

1.28 _____ Athenagoras

1.29 _____ Clement of Alexandria

1.30 _____ Origen

1.31 _____ Ireneus

1.32 _____ Tertullian

a. *The Instructor*

b. *Against Praxis*

c. *Against Heresy*

d. *Letter to the Greeks*

e. *Plea for Christians*

f. *The Principles*

g. *Letter to the Jews*

Write true or false.

1.33 _____ Marcus Aurelius had Justin killed.

1.34 _____ The Theban Legion gave their lives to save other Christians.

1.35 _____ Diocletian tried to help Christians.

1.36 _____ Most people of this period saw Jews and Christians as the same.



What were the events that greatly helped in the formation of the New Testament canon?

1.44 _____

1.45 _____

Match these men with their writings.

- | | |
|-----------------------|---------------------------------|
| 1.46 _____ Augustine | a. <i>The Official Ministry</i> |
| 1.47 _____ Jerome | b. <i>The Incarnation</i> |
| 1.48 _____ Ambrose | c. <i>The City of God</i> |
| 1.49 _____ Athanasius | d. <i>The Vulgate</i> |
| | e. <i>The Ascension</i> |



Review the material in this section in preparation for the Self Test. This Self Test will check your mastery of this particular section as well as your knowledge of the previous section.

SELF TEST 1

Match these items (each answer, 2 points).

- | | |
|--|---|
| 1.01 _____ Jerusalem | a. Peter |
| 1.02 _____ Nero | b. first to use term <i>Catholic</i> |
| 1.03 _____ Apostle to Jews | c. Irenaeus |
| 1.04 _____ Bishop of Rome | d. Eusebius |
| 1.05 _____ Ignatius | e. where the Apostles began to spread the faith |
| 1.06 _____ church fathers | f. persecuted Christians |
| 1.07 _____ wrote <i>Against Heresy</i> | g. Augustine |
| 1.08 _____ Marcus Aurelius | h. Clement |
| 1.09 _____ a historian | i. wrote first Christian literature |
| 1.010 _____ wrote <i>The City of God</i> | j. had Justin killed |
| | k. Paul |

Answer true or false (each answer, 2 points).

- 1.011** _____ Ambrose and Constantine divided the Roman Empire.
- 1.012** _____ The Nicene Creed was written to draw church men together.
- 1.013** _____ The Western Roman Empire fell in 476.
- 1.014** _____ The Theban Legion was killed because of their loyalty to Christ.
- 1.015** _____ Papias spoke of a literal millennium.
- 1.016** _____ The church began in the city of Rome.
- 1.017** _____ Man has essentially the same weaknesses and goals all through history.
- 1.018** _____ The political unity of the Roman Empire resulted in peace and encouraged commerce.
- 1.019** _____ Thomas, the disciple, became the Bishop of Rome.
- 1.020** _____ The apologists wrote letters that apologized for the actions of Christians.

Select the proper word and write it in the blank (each answer, 2 points).

practical	baptism	Christians	polemicist
apologists	Augustine	salvation	Severus
Constantine	Jews	theologian	

- 1.021** The writings of the church fathers lacked dogmatic material and stressed _____ matters.
- 1.022** Clement was the only church father to be clear on the doctrine of _____.
- 1.023** Most church fathers saw _____ as a requirement for salvation.
- 1.024** In the first and second century, the world saw little difference between
a. _____ and b. _____.
- 1.025** Before his death the Roman leader _____ became favorable toward Christians.
- 1.026** Men who wrote letters that attacked various heresies are called _____.
- 1.027** Origen is seen as both an a. _____ and as a b. _____.
- 1.028** The greatest of the early church scholars was _____.
- 1.029** The Roman emperor who made Christianity the state religion was _____.

Write the correct letter in the blank to complete the sentence (each answer, 2 points).

- 1.030 Clement of Alexandria was a native of _____.
a. Rome b. Jerusalem c. Athens
- 1.031 The father of systematic theology was _____.
a. Irenaeus b. Tatian c. Trajan
- 1.032 Tertullian was educated in Carthage and was a _____ in Rome.
a. bishop b. teacher c. lawyer

Answer these questions (each question, 5 points).

- 1.033 What two historical events determined the establishment of the New Testament canon?
a. _____
b. _____
- 1.034 What did the Council of Laodicea in 336 recognize as the New Testament? _____

- 1.035 What did the historian Eusebius contribute to the formation of the canon? _____

- 1.036 Who are the four theologians referred to as the Latin fathers of the Roman Church?
a. _____ b. _____
c. _____ d. _____

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