

CHRISTIANITY TO AD 135

OPENING REMARKS

- ◆ My teaching will be basically chronological
- ◆ It is also somewhat whimsical. I'll include details that interest ME; and I hope you too.
- ◆ There is far too much material to do justice to in 5 weeks. The discussion of heresies alone and the doctrines the Church developed to refute them, that which we call “Orthodoxy”, could alone easily occupy the five weeks. As it is, we'll just touch briefly on the Church Councils and Creeds which met to deal with issues arising from within the church.
- ◆ Hopefully, we'll have time for questions and discussions at the end; but realistically, with all we have to cover, this will turn more into a lecture that goes up to the bell. Please feel free to interrupt as you are able. But probably, the less time we have for questions at the end, the less you'll walk out of here impressed by the ignorance of my unknowing replies.
- ◆ This will be essentially a study of the Church in the West, not in Asia, as I did do a class on that last June, and time is a factor.
- ◆ A Selected Bibliography:
 - ◆ Eusebius of Caesarea, is known as the Father of Ecclesiastical History and lived from 260 to 339. He was a bishop of the church of Caesarea in Palestine and wrote a number of books. The one that is relevant to us in this course is: *The History of the Church* which covers the period up to 324.
 - ◆ *The Story of Christianity*, by Justo L. Gonzalez, is a favorite seminary textbook. It is copyrighted 1984, and is in two volumes. I'll be using the first for this course.
 - ◆ *The Rise of Christianity* by W.H.C. Frend; this was also published in 1984. It was considered the best in its day.
 - ◆ *The Lost History of Christianity*, by Philip Jenkins, covers the church in Syria, Mesopotamia, Central Asia, India, and China. It was published in 2008.
 - ◆ Samuel Moffatt Jr.'s *History of the Church in Asia*, in two volumes is a larger, more detailed account of the previous.
 - ◆ Rodney Stark's *The Rise of Christianity*, published in 1996, is the study of early Christianity and the reasons for its success by a believing, Catholic sociologist.
 - ◆ Rodney Stark's: *The Victory of Reason*; Random House, 2005
 - ◆ *How the Irish Saved Civilization*: Thomas Cahill, Anchor Books, 1995
 - ◆ *Heresy, A History of Defending the Truth*, by Alister McGrath, was published in 2009, and is a discussion of the heresies that arose within the Church in the early centuries, and why they were rejected, as inherently weak and spurious innovations.
 - ◆ *Martin of Tours* by the French Medievalist Regine Pernoud, is a biography of the patron Saint and early bishop of France and his evangelism in the 4th century.
 - ◆ And of course there is...Wikipedia.
 - ◆ *Documents of the Christian Church*, edited by Henry Bettenson, Oxford, 1971, contains portions of many seminal Church documents down through the ages.

INTRODUCTION

So, where to begin? As you studied the Acts of the Apostles last quarter, I thought I'd start with what we know from about that period onward. Forgive me if I overlap a bit. You ended with Paul in Rome, awaiting trial. We will attempt today to cover the period up to AD 135. What do we know?

There are very few writings coming down *from this period* that actually speak of Christians and the Church. But we do have a few. Here is (some of) what we know; we'll begin with persecution: the church had its baptism in fire. The Roman State, relatively indifferent to its existence up to this point, turned upon it, in the city of Rome at least, with ferocity. We're speaking, of course, of the persecution under Emperor Nero, in which it is believed, both Peter and Paul lost their lives.

I. PERSECUTION

1. NERO AND THE GREAT FIRE OF ROME

The persecution began in this way: The Emperor Nero, who came to the throne in AD 54, at the death by poisoning of emperor Claudius, probably by his mother Agrippina. Though there are mixed reports, good and bad, of his earlier reign—including a victory over the Parthians in Armenia and the defeat of Queen Boadicea in Britain, he had a reputation for being dissipated and bloodthirsty. It is probable that he was responsible for the death by poisoning of his mother, his step-brother Britannica, his wife Octavia... He may well have kicked his mistress to death; and killed many notable Romans who opposed him. On the bright side, he invested in many public works such as a Canal through the isthmus of Corinth; but also in extravagant buildings to make a name for himself thus emptying the State coffers and raising taxes. He became increasingly megalomaniac...(mad). He had a deep desire to be popular, and saw himself as a great poet, singer and actor, performing before the Senate and the people, deeply embarrassing the aristocracy. In this way he collected more and more enemies among the ruling classes, so that, when Rome caught on fire in **July of AD 64** and burned for five days (or six days and seven nights, Gonzalez), destroying 3 of Rome's 14 districts and severely damaging 7 others, it was widely thought that he had started the fire in order to make way for his building projects, of which there were many in Rome, after the rubble was cleared away. Rumors in Rome after the fire circulated of soldiers preventing people from attempting to put out the fires. Nero became as a result, very unpopular and made every effort to win back the hearts and minds of the people.

Here is what Tacitus, a Roman historian who was 9 years old at the time of the fire, wrote:

“But all the endeavours of men, all the emperor's largesse and the propitiations of the gods, did not suffice to allay the scandal or banish the belief that the fire had been ordered. And so, to get rid of this rumor, Nero set up as the culprits and punished with the utmost refinement of cruelty a class hated for their abominations, who are commonly called Christians. Christus, from whom their name is derived, was executed at the hands of the procurator Pontius Pilate in the reign of Tiberius. Checked for the moment, this pernicious superstition again broke out, not only in Judea, the source of the evil, but even in Rome, that receptacle for everything that is

sordid and degrading from every quarter of the globe, which there finds a following. Accordingly, arrest was first made for those who confessed to being Christians; then, on their evidence, an immense multitude was convicted, not so much on the charge of arson as because of hatred of the human race. Besides being put to death they were made to serve as objects of amusement; they were clad in the hides of beasts and torn to death by dogs; others were crucified, others set on fire to serve to illuminate the night when daylight failed. Nero had thrown open his grounds for the display, and was putting on a show in the circus, where he mingled with the people in the dress of a charioteer or drove about in his chariot. All this gave rise to a feeling of pity, even towards men whose guilt merited the most exemplary punishment; for it was felt that they were being destroyed not for the public good but to gratify the cruelty of an individual.” (Documents of the Christian Church, page 2)

Was it at this time that Peter and Paul were martyred? Probably. Eusebius writes the following in his Ecclesiastical History, writing sometime after 324:

“It is recorded that in Nero's reign Paul was beheaded in Rome itself, and that Peter likewise was crucified, and the record is confirmed by the fact that the cemeteries there are still called by the names of Peter and Paul...”

Eusebius later (page 65) goes on to state that Peter requested that he be crucified upside down.

What is interesting about this is that Christians were important enough in the city of Rome, a city at the time of some 650,000 souls (Stark, page 131), that Nero should even take note of them at all. Remember, Tacitus had referred to there being “an immense multitude” that was rounded up. This from an unbeliever. Already in the year 54 AD, during the time of Paul's itinerant ministry, there was reference to Christians in that city by the Roman historian Suetonius (75-160 AD) who referred to riots against them by the Jews, causing the Jews to be expelled from the city.

So, official persecution, and official notice of Christians really began with Nero. Tertullian, a Christian theologian of whom we'll hear a good deal more in a couple weeks, wrote, about AD 200, these words concerning this persecution under Nero:

“Study your records: there you will find that Nero was the first to persecute this teaching when, after subjugating the entire East, in Rome especially he treated everyone with savagery. That such a man was author of our chastisement fills us with pride. For anyone who knows him can understand that anything not supremely good would never have been condemned by Nero” (Eusebius, page 62).

2. DOMITIAN

The next major persecution occurred as a direct result of the **First Jewish/Roman War or the Great Revolt** of the Jews against Rome, a war chronicled by Josephus that began in 66 AD. It was won in principle in AD 70 with the destruction of Jerusalem by the armies of Titus, Vespasian's son; but finally ended with the capture of the last resisting fortress of Masada in the Judean wilderness in AD 74. Some 650,000 during the siege of Jerusalem alone died at the

hands of Titus; according to Josephus, as many as 1,100,000. The Romans built a siege wall around Jerusalem to prevent anyone coming out and they crucified anyone who tried. They crucified in this way some 500 day. The temple was utterly destroyed.

Where was the Church in Jerusalem during this time? Jesus spared it, by an oracle in Matthew 24 when he makes reference to Daniel 9 where it speaks of armies surrounding Jerusalem and the abomination of desolation in the Temple, and warns his followers to flee to the desert. The church, in effect, does flee Jerusalem, going to settle in **Peraea east of the Jordan, to a town called Pella** and lets the war pass them by. They know that Jerusalem is no longer their spiritual home; that their temple is the Lord Jesus himself. (cf. John 4.21: *“Believe me when I say to you: there is coming a time when you will worship the the Father neither on this mountain, nor in Jerusalem...A time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks.”*).

But the consequences of the war did affect the Christian community as well. Remember, up to this point they were still assimilated by Roman authorities with the Jewish community, considered by them as a Jewish sect. Now, the Jews had paid, up to this time, a **temple tax**, which had been collected in the Synagogues of the Roman Empire and sent to Jerusalem. But after 70 AD, with the temple destroyed, as a form of retribution for the Revolt, and a way of building up the coffers of Rome, **Caesar Vespasian (69-79 AD)** (Nero had committed suicide in AD 68) decreed that this money should be collected and sent to Rome instead. This was called the *“Fiscus Judaicus”*. It was brutally enforced by Vespasian's successor **Domitian (emperor from 81-96AD)**. Some of the Jews complied but others refused. Some insisted that though they were paying the tax to Rome, Rome had not taken the place of Jerusalem as the center of their loyalty. The result was even stricter laws against Jews, and Rome, in enforcing them, did not differentiate between Jews and Christians. We do not have records of the persecution during this time, but some believe that the terrifying nature of it is reflected in the Book of Revelation which may have been composed about this time, though the number 666 has been numerologically read as the name for Nero, so the book may have been composed earlier.

3. JUDE'S GRANDCHILDREN.

It is during this brutal enforcement of the Temple Tax, the *Fiscus Judaicus*, **the persecution under Domitian**, that a little incident occurs that sheds light on Jesus' family. Remember in the Gospels, in Mark 6:3 as a way of cynical reproach, the Pharisees, refer to Jesus as being the son of Mary, rather than of Joseph—an allusion to what they felt was an illegitimate birth, and his position as a carpenter, someone who worked with his hands, also something disdained, not only among the Jews but especially among the Greek educated classes. They said: *“Isn't this Mary's son and the brother of James, Joses, Judas and Simon? Aren't his sisters here with us?”*

Well, Jude, who refers to himself simply as the brother of James, himself the physical brother of Jesus and son of Joseph and Mary, writes a short epistle at the end of the New Testament. We might wonder what happened to Jude and to his family, as well as Jesus' other brothers and sisters, and their children, after Jesus ascended into heaven.

We know that **James the Just**, the brother of Jesus who was considered the pillar of the Jerusalem church, was killed, either by stoning, upon order of the Sanhedrin in 62 AD. Or thrown from the parapet at Jerusalem in AD 69 (according to Hegisippus) and then clubbed to death because he would not tell the people deny that Jesus was the “gate” to God and the Son of God.

But what about the others? Any other news of Jesus' family? Well, interestingly enough, we have a reference to Jude's family in Eusebius' History of the Church, and it occurred under this persecution by Domitian. Here is what we read:

“[Domitian] ordered the execution of all who were of David's line, and there is an old and firm tradition that a group of heretics accused the descendants of Jude—the brother, humanly speaking, of the Saviour—on the ground that they were of David's line and related to Christ Himself. This is stated by Hegisippus in so many words:

'And there still survived of the Lord's family the grandsons of Jude, who was said to be His brother, humanly speaking. These were informed against as being of David's line, and brought by the evocatus before Domitian Caesar, who was as afraid of the advent of Christ as Herod had been. Domitian asked them whether they were descended from David, and they admitted it. Then he asked them what property they owned and what funds they had at their disposal. They replied that they had only 9,000 denarii between them, half belonging to each; this they said, was not available in cash, but was the estimated value of only 39 plethra of land, from which they raised the money to pay their taxes and the wherewithal to support themselves by their own toil. '

“Then” Eusebius continues, summarizing Hegisippus: “they showed him their hands, putting forward as proof of their toil the hardness of their bodies and the calluses impressed on their hands by incessant labour. When asked about Christ and His Kingdom—what it was like, and where and when it would appear—they explained that it was not of this world or anywhere on earth but angelic and in heaven, and would be established at the end of the world, when He would come in glory to judge the quick and the dead and give every man payment according to his conduct. On hearing this, Domitian found no fault with them, but despising them as beneath his notice let them go free and issued orders terminating the persecution of the Church. On their release they became leaders of the churches, both because they had borne testimony and because they were of the Lord's family; and thanks to the establishment of peace they lived on into Trajan's time.” (Eusebius, pages 81-82).

What this is telling us, and what Samuel Moffatt makes clear in his History of Asia, Volume I, is that Jesus' family seems to have moved northward into that region most linguistically similar to their own, and that was the Syriac speaking region, using the language of Syria. We are most familiar with the Western, or Greek and Roman Church. But this Syriac speaking church was a major branch in its own right and kept many of its more Asian/Aramean/Syriac characteristics. It still exists today, as news of the flight of Syriac and Assyrian Christians from Iraq in recent days has brought to our attention. (Before the war, some 1 and a half million Christians still lived in Iraq; but since persecution by Muslim fanatics there, half have fled the

country. (written December 2010). *Persecution has a long history in Mesopotamia. The very word Holocaust was coined to describe the destruction of Christian communities in the mountainous regions of Iraq earlier in the 20th century. This is quite apart from the Armenian holocaust in Turkey and Kurdistan.* But more of this in a later class.

4. ST JAMES AND THOMAS

Any other news of the other apostles? Much is shrouded in legend, as various large bishoprics in the Mediterranean in later years tried to increase their importance by claiming to be founded by various Apostles. For example, Alexandria later claimed to be founded by St. Mark, to add weight to its competition with Antioch and Rome; Constantinople, though founded later than the time of the Apostles, claimed that Philip preached there early on. Then, in the fifth century a legend appeared that emissaries of Peter had appeared in **Spain** and evangelized it already in the first century. More importantly for history, in the **8th century (700's) a legend appeared that claimed that St. James had proclaimed the Gospel in Galicia and Saragossa, Spain.** That he hadn't had much success, but that the Virgin had appeared to him standing on a pillar, and gave him words of encouragement, which is the origin of the "Virgin of the Pillar" still venerated by many in the Spanish tradition today, and that, upon returning to Jerusalem where he was killed, his disciples took his body back to Compostela in Spain, where he was supposedly buried. That legend became very important to Spanish history. James was adopted as the patron Saint of Spain—*Santiago* being Spanish for Saint James. And pilgrimages to Compostela in Spain were among the most important in the Middle Ages. Where we lived in Pau, France, there were many signs marking ancient medieval trails of pilgrims to Compostela in Spain; as well as ruins of ancient hospitals that were built to care for sick pilgrims along the way, and as well as forts to defend them; and of course, there are still large Catholic gatherings in Compostella today.

But some church tradition has a bit more plausibility. So it is with the evangelistic work of the **Apostle Thomas.**

According to tradition, the Apostle Thomas made his way north through Syria, and east through Mesopotamia, into Pakistan, and down into India and founded what is still known today as the ***Mar Thoma Church***, on the south western edge of India, on the Malabar Coast. He went, working his way as an Evangelist. This is recorded in the Acts of Thomas, written probably near the end of the second century. It is a Gnostic treatise, and as such, not terribly trustworthy. But sometimes, documents of this kind do record interesting details which may well be historical. And so it is with the Acts of Thomas. In it, it is claimed that Thomas visited India at the request of a certain king named **Gondophares** who needed an architect to build a palace, and "that Thomas, who was no architect, offered himself for the job. When the king found that Thomas was giving to the poor the money allotted for the construction of the palace, he had the apostle put in prison. But then Gondophares' brother, **Gad**, died and came back from the dead. Upon his return he told his brother of the magnificent heavenly palace that he had seen which was being build through Thomas' gifts to the poor. The king and his brother were then converted and baptized, and Thomas moved on to other parts of India, until he died as a martyr." (The Story of Christianity, Gonzales, page 30).

Much of this, undoubtedly, is legend. However, there are several things that give us pause

today to consider. First of all, several decades ago, **archaeologists discovered coins** in northwest India with **the name of Gondophares** on them, a name until then, unknown to historians. In addition, it was discovered that he had **a brother named Gad**. Furthermore, we now know that **trade between India and the Middle East** had been going on for centuries: already in Solomon's day we find traces of Jewish tradesmen in India. They took to the sea. But walking was not a problem. It was shorter to walk from Palestine to the Indus than to find ones way from Palestine to Ireland. These were well traveled roads. **Lastly**, there is the tenacious **testimony of the Mar Thoma Church** itself which has always claimed to have been founded by Thomas and can even point to the area where he was martyred. The liturgy of the Mar Thoma Church is still in Syriac today, a cognate of the language Thomas spoke. And for centuries they claim to have possessed at one time a copy of the **Gospel of Matthew in Hebrew**, which corresponds to Eusebius' teaching that the first Gospel was originally penned in Hebrew.

Here is what Eusebius writes:

“Matthew had begun by preaching to Hebrews; and when he made up his mind to go to others too, he committed his own gospel to writing in his native tongue, so that for those with whom he was no longer present the gap left by his departure was filled by what he wrote. And when Mark and Luke had now published their gospels, John, we are told, who hitherto had relied entirely on the spoken word, finally took to writing for the following reason. The three gospels already written were in general circulation and copies had come into John's hands. He welcomed them, we are told, and confirmed their accuracy, but remarked that the narrative only lacked the story of what Christ had done, first of all, at the beginning of His mission” (page 86-7).

Eusebius quoted **Papias** who was **bishop of Hieropolis**, near **Laodicea** and **Colossae** who wrote in the first half of the second century, that is, only a generation or two after the Gospel was penned, that *“Matthew collected the oracles (ta logia) in the Hebrew language, and each interpreted them as best he could.”*

Incidentally, Papias also wrote this of **Mark's Gospel**, having, he said, learned this from John the Elder, who might well have been the Apostle John himself, who lived to an old age, dying at the end of the first century and ministering out of Ephesus: *“The Elder used to say this also: Mark, became the interpreter of Peter and he wrote down accurately, but not in order, as much as he remembered of the sayings and doings of Christ. For he was not a hearer or follower of the Lord, but afterwards, as I said, of Peter, who adapted his teachings to the needs of the moment and did not make an ordered exposition of the sayings of the Lord. And so Mark made no mistake when he thus wrote down some things as he remembered them; for he made it his especial care to omit nothing of what he heard, and to make no false statement therein.”* (Early documents, page 27). *But getting back to Matthew's Gospel in Hebrew:*

Irenaeus who died around 200 AD, wrote: *“Matthew also issued a written Gospel among the Hebrews in their own dialect while Peter and Paul were preaching at Rome and laying the foundations of the church.”*

In A History of Christianity in Asia, Samuel Moffett reveals that **Pantaenus**, a church historian and missionary who traveled to India in 180 A.D., **discovered the copy of the Gospel**

of Matthew in Hebrew that the apostle and disciple of Christ, Bartholomew had taken with him. Bartholomew (cf Matthew 10:3) is usually also identified with the disciple and apostle Nathanael, in John 1:43.

Incidentally, both the apostles Jude and Bartholomew are patron saints of Armenia and credited with having worked as missionaries there where Bartholomew was said to have been flayed alive and then crucified. You'll find paintings of him by Michaelangelo holding his flayed skin at the last judgment. But we are getting into legend here.

The point is, as we see in Thomas and Bartholomew, the Gospel of Jesus Christ was already, and rapidly, traveling throughout the world. It was brought purposefully by apostles; was taken from city to country villages by evangelists (as we shall see in the Didache); was making its way into the Synagogues of the entire world, in Asia Minor, in Mesopotamia, into India, into Egypt where there were large Jewish communities; you saw last quarter in the book of Acts how Philip had preached to an Ethiopian Eunuch, and how, even at Pentecost, Jews were gathered from every nation under the sun with Jewish synagogues and communities. Christians were, as Michael Green says in his Evangelism in the Early Church, everywhere “gossiping the Gospel” in market places and among merchants on the road, speaking of the resurrection of Jesus, and his death for our sins.

5. WHAT WAS THE CHURCH LIKE?

What do we actually know about the Church of the late first and early second century? Are there any other writings independent of the New Testament that refer to the church at this time? We do have one document: it is called the **Didache** and scholars believe it was written anywhere from 70 AD to early 2nd century. It seemed to have been widely known early on—Eusebius and Athanasius both make reference to it, but was lost from sight, only to be rediscovered in Constantinople in 1875 and re-published in 1883. It either depended upon the Gospel of Matthew for much of its teaching, or grew out of the same oral tradition of the Judeo-Christian community in Syria or Palestine, ie, the early church. It is definitely a more semitic document.

The DIDACHE or The Teaching of the Twelve Apostles (*Didachē* means "Teaching") is a brief early Christian treatise.

The text, parts of which may have constituted the first written catechism, has two main sections dealing with 1. Christian **moral instruction** probably for baptismal candidates, and 2. Church Order, including **rituals** notably, baptism and the Lord's supper as well as instructions relating to prophets, bishops, and deacons.

You might wonder, with such an early origin, and referred as it was to the apostles, why it was not accepted into the church as inspired Scripture. The reason is that, though it was widely used, the attribution to the apostles was dismissed early on as spurious by the church. It was considered more a manual of preparation for baptism. It should be noted, however, that a work based on it, called the Didascalia, is accepted by the Ethiopian Church to this day as part of their canon of scripture.

So what does it teach, and what can we learn about the early church from it, that is, the church at the end of the first century, 100 AD?

Let's read some excerpts from it:

TEXT DIDACHE (hand out full text, ten copies, to those who wish)

Notes:

1. the strong moral teaching of the first section; and that much of it comes from Matthew, as well as from Exodus, and the 10 commandments.
2. Chapter 2: "You shall not practice magic, you shall not practice witchcraft, you shall **not murder a child by abortion nor kill that which is born.**" This was standard Jewish teaching, reviled by the Greeks and Romans.
3. Chapter 3: "My child, be not an observer of omens (the flight of birds), since it leads to idolatry. Be neither an enchanter, nor an astrologer (practice astrological calculations), nor a (magical) purifier, nor be willing to look at these things..." "Be neither self-willed nor evil-minded, for out of all these blasphemies are engendered. Rather be meek, since the meek shall inherit the earth. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which you have heard."
4. "Do not turn away from him who is in want; rather, share all things with your brother, and do not say that they are your own. For if you are partakers in that which is immortal, how much more in things which are mortal?"
5. Chapter 7. Concerning Baptism: "Having first said all these things (the preceding), baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if you have no **living (or running) water**, baptize into other water; and if you cannot do so in cold water, do so in warm. But if you have neither, pour our water three times upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whoever else can; but you shall order the baptized to fast one or two days before." (a variety of means of baptism was acceptable, but running water preferred).
6. The Lord's Prayer (Chapter 8) is almost exactly as it is found in Matthew, along with the ending doxology that Protestants use today "for thine is the power and the glory for ever."
7. Chapter 9: Instructions were given as to how to celebrate the Lord's Supper, with the prayers to be used, along with instructions that: "Let no one drink of your Eucharist, unless they have been baptized into the name of the Lord; for concerning this also the Lord has said, 'give not that which is holy to the dogs.'"
8. Chapter 10: Listen to this beautiful prayer after Communion: "*We thank Thee, holy Father, for Thy name which You didst cause to tabernacle in our hearts (!), and for the knowledge and faith and immortality, which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever. Thou, Master almighty, didst create all things for Thy name's sake; You gavest food and drink to men for enjoyment, that they might give thanks to Thee; but to us You didst freely give spiritual food and drink and life eternal through Thy Servant. Before all things we thank Thee that you are mighty; to Thee be the glory for ever. Remember, Lord, Thy Church, to deliver it from all evil and*

to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou hast prepared for it; for Thine is the power and the glory for ever. Let grace come, and let this world pass away. Hosanna to God the Son of David! (!!) If any one is holy, let him come; if any one is not so, let him repent. Maranatha. Amen.” (note the similarity between this and the end of Revelation).

9. Chapter 11: Note that there were at this time, itinerant evangelists, prophets and missionaries (apostles) who came through the Christian communities, evangelizing and teaching. The Church was ordered to receive them. But, some were spurious. How was the Church to know and what were they to do? *“Let every apostle who comes to you be received as the Lord. But he shall not remain more than a day; or two days, if there's a need. But if he remains three days, he is a false prophet. And when the apostle goes away, let him take nothing but bread until he ledges. If he asks for money he is a false prophet...and every prophet who teaches the truth, but does not do fwhat he teaches, is a false prophet...But whoever says in the Spirit, 'Give me money, or something else,' you shall not listen to him. But if he tells you to give for others' sake who are in need, let no one judge him.”*
10. Chapter 14: Meeting together on the Lord's Day: *“But every Lord's day gather yourselves together and break bread, and give thanksgiving after having confessed your transgressions that our sacrifice may be pure. But let no one who is a odds with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned.”*
11. The last short section is an exhortation to be ready for the Lord's coming; and a warning about the anti-Christ, or “world deceiver as Son of God, who shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things...but those who endure in their faith shall be saved...”

CLEMENT OF ROME

Another document from this period is an epistle. It is written by Clement, the bishop, or pastor of the Christian church at Rome. He is mentioned at the conclusion of Paul's letter to the **Philippians, 4:3**, and he is considered, the first or second pastor or bishop of Rome after the death of Peter and Paul. So, the letter was written at the end of the first century as well. It is called *the Epistle of Clement of Rome to the Church of Corinth*. Clement is writing to correct errors of dissension and quarreling in the Church of Corinth which had continued. It is a long document, some 50 pages, in my small French paperback. He quotes extensively from the Psalms, makes frequent reference to Genesis, Exodus, Job, Proverbs, Malachi as well as Isaiah and other of the prophets, at one point quoting the whole of Isaiah 53 in reference to Jesus, all of which is to say, that the Scriptures at this time, were still largely those of the Old Testament, though he does also quote from Luke and Matthew.

In reference to Jesus he makes such statements as these, which sound, I think you'll find, both like the Epistle to the Hebrews, and Pauline teaching:

“Let us fix our eyes on the blood of Christ and learn how precious it is in the eyes of God his Father, poured out for our salvation, he has offered to the entire world the grace of repentance.” (Clement, French edition, page 43)

“And we who have been called in Christ Jesus by this same good will, it is not by ourselves that we have been justified, nor by wisdom, neither by our intelligence, or by our piety, nor by our works and holiness of heart, but by faith; because it is by faith that all men have been justified since the beginning, by Almighty God, to whom be glory for ever and every. Amen.” (Clement, page 61).

He ended his epistle in this way: *“May the grace of our Lord Jesus be with you and with all the elect whom God has called in every place, by Him, to whom be the honor, the glory, the power, the majesty, the eternal throne, from the beginning to the end of the age. Amen”* (page 89).