

1: History of the Early Church - Early www.enganchecubano.com

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Protestant Reformation and Radical Reformation The Protestant Reformation came about through an impulse to repair the Church and return it to what the reformers saw as its original biblical structure, belief, and practice, [29] and was motivated by a sense that "the medieval church had allowed its traditions to clutter the way to God with fees and human regulations and thus to subvert the gospel of Christ. Two themes of this movement were the rejection of creeds and "freedom in the Spirit. Under the leadership of James Robinson Graves , this group looked for a precise blueprint for the primitive church, believing that any deviation from that blueprint would keep one from being part of the true church. The ideal of restoring a "primitive" form of Christianity grew in popularity in the United States after the American Revolution. Restoration Movement Thomas Campbell The American Restoration Movement aimed to restore the church and sought "the unification of all Christians in a single body patterned after the church of the New Testament. Stone The Campbell movement was characterized by a "systematic and rational reconstruction" of the early church, in contrast to the Stone movement which was characterized by radical freedom and lack of dogma. Because the founders wanted to abandon all denominational labels, they used the biblical names for the followers of Jesus that they found in the Bible. Clearly, finding a biblical, non-sectarian name was important. Stone wanted to continue to use the name "Christians. As a result, both names were used. Three modern groups originating in the U. Some see divisions in the movement as the result of the tension between the goals of restoration and ecumenism, with the churches of Christ and the Christian churches and churches of Christ resolving the tension by stressing restoration while the Christian Church Disciples of Christ resolved the tension by stressing ecumenism. Christadelphians John Thomas Dr. John Thomas April 12, 1796 – March 5, 1870, was a devout convert to the Restoration Movement after a shipwreck at sea on his emigration to America brought to focus his inadequate understanding of the Bible , and what would happen to him at death. This awareness caused him to devote his life to the study of the Bible and he promoted interpretations of it which were at variance with the mainstream Christian views the Restoration Movement held. In particular he questioned the nature of man. He held a number of debates with one of the leaders of the movement, Alexander Campbell , on these topics but eventually agreed to stop because he found the practice bestowed no further practical merits to his personal beliefs and it had the potential to create division. He later determined that salvation was dependent upon having the theology he had developed for baptism to be effective for salvation and published an "Confession and Abjuration" of his previous position on March 3, 1830. He was also rebaptised. Following his abjuration and rebaptism he went to England on a preaching tour in June including Reformation Movement churches, [39] Although his abjuration and his disfellowship in America were reported in the British churches magazines [40] certain churches in the movement still allowed him to present his views. Thomas also gained a hearing in Unitarian and Adventist churches through his promotion of the concept of "independence of thought" with regards to interpreting the Bible. Through a process of creed setting and division the Christadelphian movement emerged with a distinctive set of doctrines incorporating Adventism, anti-trinitarianism , the belief that God is a "substantial and corporeal" being, objection to military service, a lay-membership with full participation by all members, and other doctrines consistent with the spirit of the Restorationist movement. Like other restorationist groups, Mormons believe that the church and priesthood established by Jesus were withdrawn from the Earth after the end of the apostolic age and before the First Council of Nicaea in 325. Unlike other reformers, who based their movements on intensive study of the Bible, Smith claimed a restoration of revelation and apostolic authority. In 1830, he published The Book of Mormon , which Mormons believe he translated through divine means from the Golden Plates he obtained from an angel. Members of the LDS Church believe that, in addition to Smith being the first prophet appointed by Jesus in the "latter days", every subsequent church president also serves in the capacity of prophet, seer and

revelator. Some among the Churches of Christ have attributed the restorationist character of the Latter Day Saints movement to the influence of Sidney Rigdon , who was associated with the Campbell movement in Ohio but left it and became a close friend of Joseph Smith. Primitive observances of "appointed times" like Sabbath were secondary to continuing revelation , similarly to the progressive revelation held by some non-restorationist Christian theologians. The Mormon doctrine of the " Great Apostasy " has been criticized as heresy by some Christians, primarily Catholics, as inconsistent with what they claim is biblical teaching that the true church was never lost at any time. Mormons in turn point to historical evidence of changes in Christian doctrine over time, scriptures prophesying of a coming apostasy before the last days particularly 2 Thessalonians 2: Adventism Adventism is a Christian eschatological belief that looks for the imminent Second Coming of Jesus to inaugurate the Kingdom of God. This view involves the belief that Jesus will return to receive those who have died in Christ and those who are awaiting his return, and that they must be ready when he returns. Adventists are considered to be both restorationists and conservative Protestants. Millerites sought to restore a prophetic immediacy and uncompromising biblicism that they believed had once existed but had long been rejected by mainstream Protestant and Catholic churches. The Seventh-day Adventist Church is the largest of several Adventist groups which arose from the Millerite movement of the s in upstate New York , a phase of the Second Great Awakening. Important to the Seventh-day Adventist movement is a belief in progressive revelation , [48] teaching that the Christian life and testimony is intended to be typified by the Spirit of Prophecy , as explained in the writings of Ellen G. Much of the theology of the Seventh-day Adventist Church corresponds to Protestant Christian teachings such as the Trinity and the infallibility of Scripture. Distinctive teachings include the unconscious state of the dead and the doctrine of an investigative judgment. The church is also known for its emphasis on diet and health, its holistic understanding of the person, its promotion of religious liberty, and its conservative principles and lifestyle. Worldwide Church of God[edit] See also: The personal ministry of Herbert W. It later splintered into many other churches and groups when the Worldwide Church of God disassociated itself with the Restoration movements and made major attempts to join the Protestant branch of Christianity. Advent Christian Church[edit] Main article: Advent Christian Church The Advent Christian Church is unaffiliated with Seventh-day Adventism, but considers itself the second "of six Christian denominations that grew out of the ministry of William Miller". Other groups originating in the nineteenth century[edit] Main article: They believed that other Churches departed in a Great Apostasy from the original faith on major points, and that the original faith could be restored through a generally literal interpretation of the Bible and a sincere commitment to follow its teachings. They focused on several key doctrinal points that they considered a return to "primitive Christianity", [51] derived from their interpretation of the Bible, including a rejection of trinitarianism , the immortality of the soul , and the definition of Hell as a place of eternal torment; [52] active proselytization ; strict neutrality in political affairs; [53] abstinence from warfare; [54] and a belief in the imminent manifestation of the Kingdom of God or World to Come on Earth.

2: THE TRIALS OF PRIMITIVE CHRISTIANITY – The Association

2) *Original Christianity, which means what the beliefs and practices were of the original Christian church (also called Primitive Christianity or Nazarene Christianity). Essentially from the death of Jesus (31 A.D.) until A.D., as well as any who still have the same beliefs and practices today.*

Jesus and History Hard archaeology is quite marginal to the continuing power of the biblical tradition. Neil Asher Silberman, *Archaeology*, At the very heart of Christianity lies the life of Jesus Christ, which from nearly every perspective imaginable involves complications of some sort. Most problematical of all, an array of accounts now known as the Gospels ascribed to various disciples connected with him, present different and sometimes incompatible recollections of his teachings. Indeed, the first century CE presents an excellent example of the difficulties encountered in dealing with the various types of histories. Moreover, given their different and sometimes conflicting accounts of his life, we have no choice but to conclude that some of them must contain some degree of "invented history. These so-called Gnostic gospels paint a very different picture of Christ from the one which orthodox Christians in the day envisioned, and following in their wake, most Christians today do also. With all this, savvy historians tend to steer a wide course around Jesus himself. Particularly given the yawning vacuum of external sources for primordial Christianity, scholars cannot speak – "certainly not with any sense of comfort" – about the original stimulus producing this religion. His point seems to be that civilized people should be ashamed to stand by and watch a sadist butcher morons. Instead of Greek, the language of the New Testament, Jesus most likely spoke Aramaic, a Semitic tongue used commonly throughout the Holy Lands in his day. And because he was born a Jew and most Jewish boys at the time were trained in Hebrew, he almost certainly could speak that language, too, or at least read it. As the international language of science, philosophy and commerce, both intellectual and economic, the Greek tongue would in those days have reached a much wider audience than Aramaic or Hebrew. On the other hand, believers and theologians who have freedom to traffic in mysteries or miracles may find easy and ready solutions to this problem – "or difficult ones, but solutions all the same" – by calling on resources historians do not find on their menu of executable options. So, without external sources to contradict, corroborate or give dimension to the testimony of its authors, the gospels of the New Testament do not admit history as such, which exempts the life of Christ itself from the direct scrutiny of historical investigation. Little makes the desperation of this situation more apparent than the thorny issue of the year in which Jesus was born. Saint Paul This means that the historical study of Christianity begins not with Christ but with his most important early follower, Paul. Often called the "second founder of the Christian church," he was a Jew who had Roman citizenship and initially oppressed Christians until he experienced an intense vision of Christ and converted to Christianity. Over time, the last developed into a schism, then open contempt and finally outright insurgency, forging a long-standing tradition of animosity between these religious sects. In leaning toward the wider pagan world, Paul set a precedent for incorporating aspects of Roman and Greek culture into the burgeoning cult, "christianizing" several useful and admirable aspects of ancient life. In particular, from the Greek philosophical system called Stoicism he adopted notions such as the assumption that all people are fundamentally equal, that slavery is an abomination and that war does less good in the world than peace. Greek literature also clearly informed his upbringing, as is visible in the high quality of lyric expression he produces at times: When I was a child, I spoke as a child, I thought as a child, I reasoned as a child; but when I became a man, I put away childish things. For now we look through a mirror darkly, but later we will see him face to face. Now I understand only partly; then I will understand fully, just as I have been fully understood. So faith, hope and love live on, three things; but the greatest of them is love. As it grew and prospered, Christianity came more and more into the public eye, and that ultimately brought its membership into conflict with Roman authority. In particular, the predilection of early believers in Christ to proclaim that the end of the world was imminent smacked to the Romans of insurrection, the sort of cabal that promoted general despair and hysteria and late payment of taxes. Rome and the Early Christians Moreover, the Romans saw the Christians as a subset of Jews who had already been granted special privileges because of their unusual

religion and, in return, delivered little more than a ragged promise of peaceful cooperation. Because of their non-conformist monotheistic notions, they had also received a general exemption from emperor-worship see Chapter 12 , which in the minds of many Romans amounted to tax-dodging. Worse still, this mercy imported the potential for setting other sects off which might decide to petition for the same sort of licence. Thus, into an already noxious environment, Christianity was pumping only more poison. But persecution was not the way Romans as a rule preferred to handle their civic and social responsibilities. To the contrary, open acceptance of new ideas was their default position, whenever feasible. A Pantheon , a space consecrated to "all gods," is the type of temple the Romans and their coalition partners encouraged everyone to embrace. And so they did, several times in history, though never harder, it should be noted, than they did on the Jews themselves or, for that matter, other barbarian groups whom they slaughtered mercilessly and displaced in droves, always in the name of protecting Rome and the greater good. Especially in the great economic depression of the third century CE when it was becoming harder and harder for the Roman government to pay its armies and keep at bay the hordes of foreigners pounding on the gates of the frontier , emperors sought reasons to confiscate wealth anywhere they could and, because Christians lived in a tax-shelter of sorts, exempted from having to participate in certain forms of revenue collection, some of them had become quite well-off. Many more used their religious convictions to beg off serving in the army. Nevertheless, late third-century Rome finally found the savior it so desperately needed, not a divine one but a hard-nosed, working-class emperor named Diocletian. This no-nonsense general who had risen to pre-eminence out of the lowest caste of Roman society looked with suspicion upon those who appealed to ideology as a means of escaping any form of public service. In the East, on the other hand, it took a few more years, until CE and the death of the Emperor Galerius who was a fierce opponent of Christianity. Then, general persecutions ended once and for all. Within the century, Rome would not only learn to tolerate this new belief-system but come to embrace it exclusively. What matters to the issue at hand here is that he converted to some sort of Christianity at some point during his life. The truth is, Constantine was only finally baptized on his deathbed, and his biography hardly constitutes a model of the good Christian life. If, in issuing the Edict of Milan in , Constantine did not go so far as to declare Rome a Christian state, he did enforce a policy of official neutrality in Christian affairs. Under his regime, Christians were free at last to speak as themselves in public without fear of reprisal or torture and, more important, to worship as they wished. It was surely his hope that the Edict of Milan and a general posture of tolerance would help restore order within the government and the state. Just the opposite happened. By sanctioning Christianity, Constantine quickly learned that he had made himself an important figure in the Church and, like any influential "board member," he was now obliged to give his advice on matters of consequence which, as it turned out, were all there seemed to be in this religion. The Christian Church in his day was, in fact, boiling over with controversy, and Constantineâ€™much to his surprise and, no doubt, dismayâ€™found himself having to render judgment about complex theological issues. If anyone ever in history was poorly prepared or ill-equipped to debate the nature of the Trinity, it was this lucky bastard. If so, his conversion turned out to offer the mere mirage of peace and order, for not only did his investment in Christianity embroil Roman government in doctoral-dissertation-level religious disputes, but it seriously alienated the many who refused to join the Church, those traditional pagans who still constituted the majority of Romans , the conservatives of their day. There, the worship of local gods and spirits persisted, even as countless armies marched by and revolutions revolved. Well past Roman times and into the Middle Ages, these so-called pagan beliefs carried on. Furthermore, to many Christians in the day, especially Church administrators, there were "heathens" inside their ranks, too. Because much acrimonious debate surrounded the formation of the hierarchy which ultimately came to govern the early Church, this antagonism tended to center around what constituted being a "good upstanding Christian. The Gnostics One of the earliest and most prominent of the heretical groups denounced by Church officials was a class of believers called the Gnostics. In evidence as early as the second century CE, they represented not so much an organized sect as a motley collection of alternative Christians whose views on the nature of Jesus and the lessons of his ministry differed broadly, sometimes directly contradicting each other as much as the Church. To many of the bishops and saints who held the reins of the burgeoning Christian community at that time, these factions represented a

realâ€”if not the realâ€”enemy. This cache of fifty-two scriptures included several works by Gnostic authors whose "gospels" were later censored and censored by the Church. Before the discovery of the Nag Hammadi trove, most of these writings had survived only in tattered fragments, several completely lost. As Elaine Pagels says p. Yet even the fifty-two writings discovered at Nag Hammadi offer only a glimpse of the complexity of the early Christian movement. We now begin to see that what we call Christianityâ€”and what we identify as Christian traditionâ€”actually represents only a small selection of specific sources, chosen from among dozens of others. Now, for the first time, we have the opportunity to find out about the earliest Christian heresy; for the first time, the heretics can speak for themselves. To give just a brief glimpse of the scope of this "heresy," most Gnostics write about Jesus in less literal terms than orthodox scriptures. To them, the real world was evil, incapable of either containing or deriving from a true divinity. Gnostics subscribed to the notion that those who met this god in real life saw him only with the crude instruments of sensation humans possessâ€”eyes and earsâ€”and these crude tools of perception had misled them grossly. To many Gnostics, he was far too removed from the material world to feel human pain. In this context, wearing a crucifix makes little sense; waving it around in battle even less. One Gnostic author remarks on how people "go down into the water and come up without having received anything"â€”that is, they just get wetâ€”and with this, martyrdom cannot carry special meaning, either. But the heart of the controversy between the Gnostics and the Church centered around the value of bishops and priests, and whether there was any need for clergy at all. To many non-orthodox Christians, such things were "waterless canals," without any definitive basis in what Jesus was verified to have said. Instead, wholesome Christians must find their own way to heaven by exploring their personal feelings, not participating in empty rituals bearing no clear sanction from Christ. Or, in the words of the Gnostic teacher Theodotus, "each person recognizes the Lord in his own way, not all alike. In simplest terms, ideas which bear implications contrary to that development come to be labeled as "heresy"; ideas which implicitly support it become "orthodox. They preached also that the knowledge of self was the knowledge of God, saying "When you come to know yourselves, then you will be known, and you will realize that you are the sons of the living Father. Indeed, to more than one theological expert in the last century, the discovery of the Gnostic scriptures has proven nothing less than shocking, especially in how profoundly at odds the Gnostics were with what later evolved into the standard view. Arianism In the later stages of the Roman Empire, neither pagans nor Gnostics proved the fiercest foe the early Church would face. This type of factionalism could be rooted out and isolated, silenced or eradicated with relative ease because its adherents had no overarching bureaucracy sheltering them from general onslaught. Even if the process took centuries, it was not all that difficult, certainly compared to the other challenges that lay ahead. Little did Christian officials suspect a far more dangerous foe was lurking within their very own ranks, a well-organized body of questioners who were prepared to attack the orthodox vision of Christ. The basic issue underlying this festering controversy stemmed from Jesus himself, who in the day represented a new type of divinity, both man and god at the same time. While in Greek religion Dionysus was also depicted as having a two-fold natureâ€”likewise, both mortal and divineâ€”once Dionysus had assumed immortal status, he no longer suffered in human ways. Jesus, of course, was quite different. As recorded in the four gospels accepted by the orthodox Church, his story gave rise to serious questions about the exact nature of his divinity, issues which kept cropping up because they were inherent in the narratives of his life, in particular, how a being could be both a deity and a non-deity at once. That, in turn, led directly to another complication built into Christianity, the relationship between God and Jesus. This perplexing conundrum fueled many a lively debate among the first few centuries of Christians, especially after their religion had assumed world prominence in the days following Constantine. Much as earnest deliberation can be a helpful and healthy exercise for a growing and evolving system like early Christianity, it can also make some aspects of organizing a working religion hard to manage, such as spreading the good word. That is, when priests have a hard time explaining easily the nature and function of a deityâ€”even something as simple as where he came from or who his parents are, or parent isâ€”it can impede the process of recruiting converts, especially among the hordes of unschooled barbarians filtering through and around late Rome. The result was a faction of churchmen led by a dynamic and well-educated priest named Arius ca. Seeing Jesus as a divine being and the offspring of God but not a god

exactly like Godâ€™in other words, a very high-level, celestial messenger sent to earthâ€™this heresy later called Arianism endorsed the position that, if Jesus is the Son of God, then he cannot be allowed to assume precedence over his Father in heaven or on earth. It was a difficult position to counter in the arena of argument and reason. Common sense dictates that sons should submit to their fathers, and common decency demands respect for elders. Also a savvy administrator, Athanasius made no real attempt to counter the arguments of his trouble-making underling but, instead, insisted that Jesus was ultimately unknowable and the Trinity a mystical union. In simple terms, he told Arius to shut up. Like any powerful, under-educated politician confronted with a real brain-teaser of this sort, the emperor called together his advisors, in this case, Christian clergy from all across the Empire to a synod, the famous Council of Nicaea near Constantinople in CE. After some vigorous debate, the bishops ended up backing Athanasius and forged the famous Nicene Creed in which adherents and converts to Christianity were sworn to uphold the orthodox perception of Christ as "begotten not made" by God and " who was made flesh, was made man, suffered and rose again on the third day. But those who say that there was once when he was not and before he was begotten he was not and he was made of things that were not or maintain that the Son of God is of a different essence or substance or created or subject to moral change or alterationâ€™the Catholic and Apostolic Church condemn them to damnation.

3: Chapter One: The Primitive Preaching – Religion Online

After the destruction of the Temple the Jewish-Christians had to flee or be killed by the Romans. The "circumcision war" was settled in Jerusalem at an important first convocation of Christian leaders, Peter and James (Yeshua's brother) were there, and Paul travelled to Jerusalem from Turkey attend.

This is a clarion call to all Christians to return to that pure, vibrant, simple Gospel message that primitive Christianity received directly from the Apostles. The ancient church lived by it, and shared it with all who would listen. And thus, they "turned the world upside down. What Was Early Christianity Like? The three distinguishing marks of the early church were: Separation from the World "No one can serve two masters," declared Jesus to his disciples Matt. However, Christians have spent the greater portion of the past two millenniums apparently trying to prove Jesus wrong. We have told ourselves that we can indeed have both-the things of God and the things of this world. Many of us live our lives no differently than do conservative non-Christians, except for the fact that we attend church regularly each week. We watch the same entertainment. We share the same concerns about the problems of this world. Often, our being "not of this world" exists in theory more than in practice. But the church was not originally like that. The first Christians lived under a completely different set of principles and values than the rest of mankind. They were already citizens of another kingdom, and they listened to the voice of a different Master. This was as true of the second century church as it was of the first. The Letter to Diognetus, the work of an unknown author, written in about 100 AD, describes Christians to the Romans as follows: They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time, they surpass the laws by their lives. They love all men but are persecuted by all. They are unknown and condemned. They are put to death, but [will be] restored to life. They are poor, yet they make many rich. They possess few things; yet, they abound in all. They are dishonored, but in their very dishonor are glorified And those who hate them are unable to give any reason for their hatred. Justin Martyr explained to the Romans, "Since our thoughts are not fixed on the present, we are not concerned when men put us to death. Death is a debt we must all pay anyway. And let us not fear to depart out of this world, We cannot therefore be the friends of both. He who is actually greater than the world can crave nothing, can desire nothing, from this world. How stable, how unshakable is that safeguard, how heavenly is the protection in its never-ending blessings-to be free from the snares of this entangling world, to be purged from the dregs of earth, and fitted for the light of eternal immortality. One pagan antagonist of the Christians remarked: They despise the temples as houses of the dead. They reject the gods. They laugh at sacred things. Wretched, they pity our priests. Half-naked themselves, they despise honors and purple robes. What incredible audacity and foolishness! They are not afraid of present torments, but they fear those that are uncertain and future. While they do not fear to die for the present, they fear to die after death At least learn from your present situation, you wretched people, what actually awaits you after death. See, many of you-in fact, by your own admission, the majority of you-are in want, are cold, are hungry, and are laboring in hard work. Yet, your god allows it. He is either unwilling or unable to assist his people. So he is either weak or unjust For you there are threats, punishments, tortures, and crosses Where is the god who is supposed to help you when you come back from the dead? He cannot even help you in this life! Do not the Romans, without any help from your god, govern, rule over, and have the enjoyment of the whole world, including dominion over you yourselves? In the meantime, living in suspense and anxiety, you abstain from respectable pleasures. You do not attend sporting events. You have no interest in public amusements. You reject the public banquets, and abhor the sacred games Thus, wretched as you are, you will neither rise from the dead, nor enjoy life in the meanwhile. So, if you have any wisdom or sense, stop prying into the heavens and the destinies and secrets of the world Persons who are unable to understand civil matters are certainly unable to discuss divine ones. In fact, Christians today are accused of just the opposite-of being money hungry and hypocritical in our devotion to God.

4: Primitive Christianity | Contending for the faith once given unto the saints

JLS 37 After the Primitive Christians: The 18th Century Anglican Eucharist in its Architectural Setting Church buildings of the 18th century were built to house an Anglican liturgy rooted in a sophisticated understanding of the early church.

Are you interested in learning about the history of the original early Christian church? Are you willing to consider that perhaps what is commonly taught overlooks much of what really happened? Unlike "The Da Vinci Code," this site teaches that the Bible is the only source of doctrine; but similarly, this site also accepts that there are early historical writings some of which have been preserved better than others, which can give clues about how the early church understood the Bible. Neither a little flock nor a remnant are particularly large. Here is a link to a booklet titled *Continuing History of the Church of God*; this highly referenced pdf booklet is a historical overview of the true Church of God and some of its main opponents from 31 A. Where Were the Early Christians? The main location of the early leadership seemed to be Asia Minor. An article of interest may be *Location of the Early Church: Another Look at Ephesus, Smyrna, and Rome*. Original Christianity was practiced in Jerusalem up until around A. By the time it first fell in 70 A. There is an Orthodox Church in Jerusalem which claims it is an original faithful Church, though it has many beliefs that differ from the original ones documented in the articles linked here. Antioch was a major city essentially north of Jerusalem. The Bible records that some of the apostles met there. It was biblically in Syria, but the current border puts it in the nation of Turkey. True Christianity was, to some degree, predominantly practiced in Antioch apparently throughout the first and second centuries, and until about the time of the death of Serapion c. The Antiochian Orthodox Church and the Syriac Orthodox Church both claim they are the original faithful Church from Antioch, though both have many teachings that differ from the original ones documented in the articles linked here. According to the New Testament, true Christianity was practiced throughout many areas of Asia Minor in the first century this area is now in the country of Turkey. Most between of the 27 books of New Testament were written to or from church leaders in Asia Minor. Even Roman Catholic and Eastern Orthodox leaders recognized that Asia Minor had early "apostolic succession"; essentially what they refer to as the early "apostolic see of Ephesus. And interestingly, the last book of the Bible is specifically addressed to the churches of Asia Minor Revelation 1: The last of the original apostles to die, John, died in Asia Minor and his disciple Polycarp of Smyrna was a major leader there. Those there also taught the true gospel and opposed others who promoted a different gospel. There were actually two major groups that claimed Christianity in the second century that claimed succession from the apostles, and only one of them has remained faithful--for some further details, please see *Early Church History: Asia Minor is north and north-west of Antioch and Jerusalem, and was in the country now called Turkey*. There are at least two churches that claim descent from Asia Minor: The Orthodox Church of Constantinople which does not consider itself to be Protestant as it precedes the Protestant Reformation; and it remains in Constantinople, now called Istanbul and the genuine Church of God which also does not consider itself Protestant as it precedes the Protestant Reformation. Those in the Continuing Church of God consider Polycrates the late 2nd century Christian who refused to accept the authority of Roman Bishops to have been an important and faithful leader, but the Orthodox Church is more guarded about that. Also, although the Church of God teaches that Polycarp is a successor to the apostles that it traces its history through, the Orthodox Church of Constantinople does not include him in their successor list, nor do any of the other Eastern "Orthodox" churches, even though they acknowledge that Polycarp was a successor to the apostles. Alexandria is in Egypt, north Africa. It is unknown how long any true Christians were there. Certain ones have made claims that conflict with the biblical record as some claim that the Gospel writer Mark led the Church from there for 20 years while the Bible shows Mark in different parts of the world during that time. Many non-apostolic practices, such as allegorizing scripture, were promoted from this area, from even the first century. Both of those groups have many beliefs different from those documented here. There were and still are true Christians in various parts of Africa and elsewhere around the world. According to the New Testament, there was a troubled, but faithful church in Corinth in the first century. It eventually

seemed to accept Roman influence. According to the New Testament, there was a faithful church in Rome in the first century one New Testament book was addressed to it and several were written from there , but it does not list any who later became known as "Roman bishops" as holding any office of importance there please see the article What Do Roman Catholic Scholars Actually Teach About the Early Church? There were also faithful Christians in Rome in the second century, though many heresies affected that area according to Roman Catholic , Church of God, and other sources. The Roman Catholic Church claims that it is still the faithful Church, the one that has supremacy over all Christendom, and that it has Apostolic Succession , but it has changed many beliefs that many it calls saints had please see Which Is Faithful: It is of interest to note that even many Roman Catholic scholars have long held that the Churches in Asia Minor in the second century held to the original teachings of the apostles. According to various legends and historical writings, there were true Christians in the Celtic areas of the British and Irish islands from perhaps the late first century until sometime after the Council of Nicea some information is included in the article on The Pergamos Church Era. There is a third century report that the Apostles Thomas and Bartholomew got the gospel to India in the first century and that perhaps Thomas went to China or Malaysia ; and there are later reports that the church in India remained opposed to the Roman Catholic Church for centuries. Some of the Kelts see The Pergamos Church Era , who had certain practices closer to those of the Church of God than the Church of Rome, said that they descended from the "apostolic see of Ephesus" which essentially was the faithful leading group in Asia Minor until about the mid-third century. Most do not know the history of true Christianity. The Theology of Jewish Christianity. Translated by John A. The Westminster Press, , Philadelphia, p. The Judeo-Christian Church of Nazareth. Translated from the French by Mildred Duell. How Was Early Christianity Practiced? While scholars have a variety of opinions, this page itself will simply mention the following beliefs held by true Christians in the second century, with links to highly documented articles on each subject which are primarily based on the Bible and early historical writings. Amazingly, a leading Protestant scholar H. It is impossible to document what we now call orthodoxy in the first two centuries of Christianity Brown HOJ. Heresy and Orthodoxy in the History of the Church. Hendrickson Publishers, Peabody MA , , p. In other words, much of what now passes for "orthodox Christianity" did not exist in the first two centuries after Jesus was crucified and resurrected. This is basically because while there was only one original church, another major group emerged in the second century who changed certain original Christian practices and became what most now seem to feel represent "orthodoxy" for details, please see Early Church History: Also, notice what one Roman Catholic writer has written: Protestants of many traditions are now espousing recent Protestant traditions and modern schisms; yet they all claim the early Church as their own--asserting that they are the rightful heirs to the teachings of our Lord, the apostles, and the Fathers of the apostolic Church. Do they have a legitimate claim to the theology of the early Church? Was the "early Church essentially Protestant" in her theology and polity, or was she Catholic? Ignatius Press, San Francisco, , p. What if that is what the Bible and early writings from original "catholic" saints demonstrate? Baptism was by immersion and did not include infants. A Binitarian view, that acknowledged the Holy Spirit, was held by the apostolic and post-apostolic true Christian leaders. Birthdays were not celebrated by early Christians. Born-Again meant being born at the resurrection, not at the time of conversion. Christmas was not observed by any professing Christ prior to the third century, or ever by those holding to early teachings. Church Services were scripturally, not ritualistically, focused, and did not resemble modern "mass. Confession of sins were not made to priests and did not require penance. Deification of Christians which begins after the first resurrection was taught by the early leaders of the Church. Easter per se was not observed by the apostolic church. The Fall Holy Days were observed by true early Christians. The Father was considered to be God by all early professing Christians. The True Gospel included the kingdom of God and obedience to the law of God and was so understood by the faithful. Heaven was not taught to be the reward of Christians. Holy Spirit was not referred to as God or as a person by any early true Christians. Hymns were mainly psalms, not praises to Christ. Idols were taught against, including adoration of the cross. Immortality of the soul or humans was not taught. Jesus was considered to be God by the true Christians. Leavened Bread was removed from the homes of early Christians when the Jews did the same. Lent was not observed by the primitive church. Limbo was not taught by the original church. Mary was

the mother of Jesus, was blessed Luke 1: Military Service was not allowed for true early Christians. Millenarianism a literal thousand year reign of Christ on Earth, often called the millennium was taught by the early Christians. Monasticism was unheard of in the early Christian church. Passover was kept on the 14th of Nisan by apostolic and second century Christians in Asia Minor. Pentecost was kept on Sunday by certain Jews and was observed then by professing Christians. Purgatory was not taught by the original apostolic church. The Resurrection of the dead was taught by all early Christians. The Sabbath was observed on Saturday by the apostolic and post-apostolic Church. Salvation was believed to be offered to the chosen now by the early Church, with others being called later, though not all that taught that or other doctrines practiced "the faith which was once for all delivered to the saints" Jude 3. Sunday was not observed by the apostolic and original post-apostolic Christians. The Ten Commandments were observed by the apostolic and true post-apostolic Christians--and in the order that the Church of God claims they are in. Tithes and Offerings were given to support the ministry, the churches, the needy, and evangelical travels and gospel proclamation. Tradition had some impact on the second century Christians, but was never supposed to supercede the Bible.

5: Early Christianity/Primitive Christianity/Apostolic Christianity

The purpose, operation, and theological orientation of the Commission for Building Fifty New Churches in London, established in , provides the background for an understanding of Nicholas.

The New Testament writers draw a clear distinction between preaching and teaching. The distinction is preserved alike in Gospels, Acts, Epistles, and Apocalypse, and must be considered characteristic of early Christian usage in general. Teaching didaskein is in a large majority of cases ethical instruction. Sometimes, especially in the Johannine writings, it includes the exposition of theological doctrine. Preaching, on the other hand, is the public proclamation of Christianity to the non-Christian world. The verb keryssein properly means "to proclaim. Much of our preaching in Church at the present day would not have been recognized by the early Christians as kerygma. It is teaching, or exhortation paraklesis , or it is what they called homilia, that is, the more or less informal discussion of various aspects of Christian life and thought, addressed to a congregation already established in the faith. The verb "to preach" frequently has for its object "the Gospel. For the early Church, then, to preach the Gospel was by no means the same thing as to deliver moral instruction or exhortation. While the Church was concerned to hand on the teaching of the Lord, it was not by this that it made converts. We have to enquire how far it is possible to discover the actual content of the Gospel preached or proclaimed by the apostles. First, we may place before us certain recurrent phrases which indicate in brief the subject of the preaching. In the Synoptic Gospels we read of "preaching the Kingdom of God," whether the reference is to Jesus or to His followers. In the Pauline epistles we commonly read of "preaching Christ. The apostles preach" Jesus" or "Christ," or they preach "the Kingdom of God. Such expressions obviously need a good deal of expansion before we can form a clear idea of what it was that the apostles actually preached. We must examine our documents more closely. The earliest Christian writer whose works are extant is the apostle Paul, and from him our investigation should begin. There are, however, difficulties in attempting to discover the apostolic Preaching in the epistles of Paul. In the first place, the epistles are, of course, not of the nature of kerygma. They are all addressed to readers already Christian, and they deal with theological and ethical problems arising out of the attempt to follow the Christian way of life and thought in a non-Christian world. They have the character of what the early Church called "teaching" or "exhortation. They expound and defend the implications of the Gospel rather than proclaim it. In the second place, if we should find it possible to infer from the epistles what Paul preached, it would be in the first instance what he calls "my Gospel," and not necessarily the Gospel common to all or most early preachers. For Paul, as we know, claimed a high degree of originality in his presentation of the Gospel, and the claim is clearly justified. To begin with, Paul himself was conscious of a distinction between the fundamental content of the Gospel and the teaching which he based upon it. Again, in i Cor. The reference is no doubt to the "building up" of the life of the Church in all its aspects. But a study of the context will show that what was most particularly in his mind was just this distinction between the fundamental Gospel and the higher wisdom not to be confused with "the wisdom of men " which can be imparted to those whose apprehension of the Gospel is sufficiently firm. The "foundation" is Christ, or, may we not say, it is the Gospel of "Christ and Him crucified. The epistles represent for the most part this development, or superstructure. But Paul was well aware that what gave authority to his teaching was the Gospel which underlay it all. As he puts it in writing to the Galatians iii. They happened "according to the Scriptures "â€”a statement whose significance will become clearer presently. Further, Christ died "for our sins. For the entrances of the greater Age are spacious and secure and bearing the fruit of immortality" 2 Esd. It is in this sense that it is "the Gospel of the glory of Christ " 2 Cor. Indeed, the attainment of universal lordship was, according to Rom. The kind of language he used in preaching judgment to come may be illustrated from i Cor. It is not something for which Paul argues, but something from which he argues; something therefore which we may legitimately assume to have been a part of his fundamental preaching. Judgment is for Paul a function of the universal lordship of Christ, which He attained through death and resurrection, and His second advent as Judge is a part of the kerygmaâ€”as Judge, but also as Saviour, for in i Thess. They mark the transition from "this evil Age " to the "Age to Come. Hence the importance of the statement that Christ died

and rose "according to the Scriptures. The death and resurrection of Christ are the crucial fulfilment of prophecy. By virtue of them believers are already delivered out of this present evil age. The new age is here, of which Christ, again by virtue of His death and resurrection, is Lord. We have now to ask how far this form of kerygma is distinctively Pauline, and how far it provides valid evidence for the apostolic Preaching in general. Paul himself at least believed that in essentials his Gospel was that of the primitive apostles; for although in Gal. Not only so, but in the locus classicus, i Cor. We may therefore take it that wherever in that epistle he appeals to the data of the Christian faith, he is referring to that which was common to him and to those preachers of the Gospel to whom the Church at Rome looked as founders and leaders. Those elements therefore of the kerygma, which we have already recognized in Romans, are to be regarded not only as parts of what Paul calls "my Gospel," but as parts of the common Gospel. Again, the opening verses of the epistle i. They speak of "the Gospel of God which He announced beforehand through His prophets in holy Scriptures. What is additional is the affirmation of the Davidic descent of Jesus" a guarantee of His Messianic status in which Paul does not seem to have been particularly interested, but which he cites here as part of a recognized formula. I should find it hard to believe that this Christological formula was coined by Paul himself. He accepts it as stating the common Gospel which he and others preached. It is to be noted that the idea of Lordship is here expressed in the phrase "at the right hand of God," which recurs in Col. As we shall see, this formula is deeply rooted in the kerygma, and is ultimately derived from Ps. Wherever we read of Christ being at the right hand of God, or of hostile powers being subjected to Him, the ultimate reference is to this passage. In view of the place which Ps. Indeed, I can see no adequate reason for rejecting the statement of Mark that it was first cited by Jesus Himself in His public teaching in the Temple. It follows that the use of the title "Lord" for Jesus is primitive. Seldom, I think, has a theory been so widely accepted on more flimsy grounds. As the epistles from which we have quoted belong to the fifties of the first century, they are evidence of prime value for the content of the early kerygma. And this evidence is in effect valid for a much earlier date than that at which the epistles themselves were written. When did Paul "receive" the tradition of the death and resurrection of Christ? His conversion can, on his own showing, be dated not later than about A. His first visit to Jerusalem was three years after this possibly just over two years on our exclusive reckoning ; at the utmost, therefore, not more than seven years after the Crucifixion. At that time he stayed with Peter for a fortnight, and we may presume they did not spend all the time talking about the weather. After that he had no direct contact with the primitive Church for fourteen years, that is to say, almost down to the period to which our epistles belong, and it is difficult to see how he could during this time have had any opportunity of further instruction in the apostolic traditions. The date, therefore, at which Paul received the fundamentals of the Gospel cannot well be later than some seven years after the death of Jesus Christ. It may be earlier, and, indeed, we must assume some knowledge of the tenets of Christianity in Paul even before his conversion. No doubt his own idiosyncrasy counted for much in his presentation of the Gospel, but anyone who should maintain that the primitive Christian Gospel was fundamentally different from that which we have found in Paul must bear the burden of proof. It is true that the kerygma as we have recovered it from the Pauline epistles is fragmentary. No complete statement of it is, in the nature of the case, available. But we may restore it in outline somewhat after this fashion The prophecies are fulfilled, and the new Age is inaugurated by the coming of Christ. He was born of the seed of David. He died according to the Scriptures, to deliver us out of the present evil age. He rose on the third day according to the Scriptures. He is exalted at the right hand of God, as Son of God and Lord of quick and dead. He will come again as Judge and Saviour of men. The apostolic Preaching as adopted by Paul may have contained, almost certainly did contain, more than this. Comparison with other forms of the kerygma may enable us to expand the outline with probability; but so much of its content can be demonstrated from the epistles, and the evidence they afford is of primary value. We now turn to another source of evidence, later than the Pauline epistles, and not so direct, but yet of great importance—the account of the apostolic preaching in the Acts of the Apostles. The date of this work cannot be fixed closely, but it is perhaps more likely to belong to the nineties than to the eighties or seventies of the first century. The author apparently used to some extent the liberty which all ancient historians claimed after the example of Thucydides , of composing speeches which are put into the mouths of the personages of the story. It is therefore possible at the outset that

the speeches attributed to Peter and others, as well as to Paul, may be free compositions of the author. Certainly in the first volume of his work, which we call the Gospel according to Luke, he can be proved to have kept closely to his sources in composing the discourses attributed to Jesus Christ. They give different accounts of his conversion, both differing from the account of the event given by the historian himself in ch. Why should a writer who elsewhere shows himself to be not indifferent to economy of space and the avoidance of repetition have been at the pains of composing, independently, three different accounts of the same event? In the Third Gospel the occasional occurrence of "doublets" is reasonably accounted for by the hypothesis of various sources. Is it not most natural to conclude that in the case before us the author based the two speeches upon sources different from that which he followed in ch. And if so, is any source more likely than some direct or indirect report of the line which Paul himself followed upon these or similar occasions? Again, the speech of Paul to the elders of the Ephesian Church in xx. And when we observe that this speech occurs in close proximity to "we"-passages, it is reasonable to suppose that the travelling companion who was responsible for these passages, whether or not he was also the author of the whole work, remembered in general lines what Paul said. We conclude that in some cases at least the author of Acts gives us speeches which are not, indeed, anything like verbatim reports for the style is too "Lucan" and too un-Pauline for that, but are based upon a reminiscence of what the apostle actually said. It is therefore not unreasonable to suppose that in the speeches given in the earlier parts of Acts, the author may have similarly made use of sources. This becomes the more probable in view of the following facts.

6: Section Early Christianity and History

Jewish Christianity: After Yeshua's death, his followers formed the Jewish Christian movement, centered in Jerusalem. Two of Yeshua's followers, Simon Peter and James the Just were prominent in the group.

Taber Comment by JT: Given the two different views presented of what Jesus actually taught "a simple religion But can we know what a historical Jesus really taught? In closing the chapter, Taber looks optimistically to the possibility that Christianity will return to what Jesus taught. He was too much of an optimist. Since his time, there has been a proliferation of new Christian sects and denominations proclaiming "Back to the Bible" and every one of them getting further away from Jesus. Your thoughts on this Meditation are welcome. Please sign in to the discussion forum below, or alternatively, use the contact page to provide your comments for publication. The religion of Christ has yet to be tried. THE Christianity of Christ was a very simple religion. It was a religion of love; of charitable thoughts; of kind acts; of good deeds. But from this simple religion has evolved, gradually, the repulsive religion of what is known as orthodox Christianity. From decade to decade, from generation to generation, from century to century, this evolving process has gone on ; each of these periods of time furnishing its quota of new dogmas, ceremonies and rites, until the Christianity of to-day has become as unlike the Christianity of Christ as are the gaudy decorations of the Pope of Rome unlike the plain garb of a Quaker. Janes, in his book called A Story of Primitive Christianity, says: The trinitarian dogma is a belief as impossible to the true Israelite as was Jesus as any other form of polytheism or idolatry. Many of the doctrines which at the latter period were pre-eminent, in the former were unknown. As years passed on, the faith described by Tertulian second century was transferred into one more fashionable and debased. Doane, in Bible Myths, says: As a sample of these councils, we may take that of Nice " more than half of the delegates to which council were arbitrarily dismissed from it, because their opinions were opposed to those of the Emperor Constantine. In it, like in most of the Church councils in after years, was exhibited a bitterness of feeling among the remaining delegates that made its proceedings most disgraceful. No political convention of modern times will compare, in uproar and tumult, deception and trickery, with these Church assemblies. The same thing took place in the Reformation period. Every nation spawned creeds. Let them open the Westminster Confession, the Thirty-nine articles, etc. His life was one pathetic plea for religious freedom. He cut down doctrinism and dogmatism as a mower cuts down thistles. In his insistance on practical holiness, there was no room for chatter about creeds. Phelps, Forum, May, If you know of any two things more unlike, then you can make a contrast of your own and it will be better than mine; for the more unlike the things that you contrast, the better will they image forth the difference between the actual Jesus and the theological being who in about three centuries was substituted for Jesus. Any Jewish church of our own time is nearer to the primitive Christian orthodoxy of Jerusalem than any form of modern Christianity that vaunts its orthodoxy. Had there been no Paul, Christianity would have been only a Jewish sect. The conversion of the Roman Empire by Christianity was about equally the conversion of Christianity by the Roman Empire. The Empire became Christian; Christianity became Pagan. In modern Christianity hardly a trace of the religion of Jesus is discernible. If Jesus and his true life were taken from Christianity, it is doubtful if it would excite notice. The Bible is not the work of Moses, of David, of Saul, the four evangelists, but of those ecclesiastics who made those writings to correspond with the declarations of the Church; making such alterations, omissions and interpolations as suited their purposes. The doctrine of the Trinity first appeared in the fourth century. It was not authoritatively determined upon what day the resurrection of Christ should be celebrated till the seventh century. Transubstantiation became a dogma in the ninth century. The celibacy of the clergy became a requisite in the eleventh century. The dogma of the atonement also first appeared in the eleventh century. The doctrine of eternal punishment for disbelievers in the Bible originated at the Council of Trent, The infallibility of the Bible became a dogma of the Protestant Church in the sixteenth century. The immaculate conception of the Virgin Mary that she was born of Anne without original sin became a dogma of the Romish Church in the nineteenth century. Mosheim, in his Commentaries p. They were regarded as corrupters of the Christianity of Christ. The orthodox Christians of

to-day hold the same pretentious and dogmatic relation to the pure religion of Christ that the Gnostics did in the first century and may be regarded, equally, as corrupters of true Christianity. The Agnostics of to-day far better represent the religion of Christ than do those assuming the name of Christian. In attacking ecclesiasticism, I am really defending the prophet of Nazareth. We see them in the immensity of creation, in the unchangeable order by which the incomprehensible whole is governed, in the abundance with which He fills the earth and in His not withholding this abundance even from the unthankful? Brooke Foss Westcott, D. Oort, Kuenen and Hooykas, and other investigators into the Christianity of Christ and the subsequent engrafting thereon of what the Church has made the Christianity of the centuries succeeding that of Christ, can be found such information as would amaze those who think that the Christianity of to-day is the same as that taught by its founder. Orthodox Christianity was utterly unknown to him. From the works of the writers alluded to can be shown facts which are rarely, if ever, presented by any of the orthodox clergy. It can be shown that no one knows who are the writers of the books of the Bible, or when such books were written, or what they were in the original. There are no autograph writings of the books of either the Old or New Testament. Consequently there can be no evidence of any correct translation. The priesthood have made these books to read just what it was their interest they should read. These records differ materially. If such a person as Christ ever lived, he was doubtless a gentle-hearted, loving being, who was actuated by a desire to do all he could toward lightening the burdens, alleviating the sufferings and cheering the hearts of his fellowmen; having his sympathies with the poor, the weak and the lowly; always the enemy of injustice and tyranny. As illustrating how different this gentle character is sometimes presented to us, we quote from Luke xix: Nothing can be more revolting. The further we have come down the centuries from the time of Christ, the further we appear to have departed from the religion of Christ. It is perhaps more true to-day than during any of the eighteen centuries that are past that the Christian religion, as represented by the orthodox Church, is Christian only in name. In the Arena for July, , is an article by Rev. It puts the emphasis on belief, when it should put it on conduct. It builds cathedrals not men. Religion is transformed from a principle into an institution. We look for Christ and find a churchâ€ Phariseism is resurrected and baptized with a Christian name. The Christian Register of Boston says: Compared with it the Protestant reformation is a small episode. The movement is wider than any one religion and deeper than any one can measure. Five hundred years from now it will be seen that just before the twentieth century, the creeds of all nations and churches began to break up, and that throughout the world there was a rush of religious feeling which carried these fragments of creeds away.

7: Early Christianity - Wikipedia

Restorationism, also described as Christian primitivism, is the belief that Christianity has been or should be restored along the lines of what is known about the apostolic early church, which restorationists see as the search for a more pure and more ancient form of the religion.

The earliest followers of Jesus composed an apocalyptic, Second Temple Jewish sect, which historians refer to as Jewish Christianity. The first part of the period, during the lifetimes of the Twelve Apostles, is called the Apostolic Age. In line with the Great Commission attributed to the resurrected Jesus, the Apostles are said to have dispersed from Jerusalem, and the Christian missionary activity spread Christianity to cities throughout the Hellenistic world and even beyond the Roman Empire. Though early Christian apologetics certainly tackled the issue of Greek religion, the criticisms of early Christian early writers also extended to what The Oxford Handbook to the Second Sophistic describes as the "cultural privilege that was deemed to accrue from the mastery of the Greek language". Part of the unifying trend was an increasingly harsh anti-Judaism and rejection of Judaizers. Early Christianity gradually grew apart from Judaism during the first two centuries and established itself as a predominantly gentile religion in the Roman Empire. According to Will Durant, the Christian Church prevailed over paganism because it offered a much more attractive doctrine and because the church leaders addressed human needs better than their rivals. Early Christian writers such as Justin Martyr described these practices. Baptism in early Christianity

Early Christian beliefs regarding baptism probably predate the New Testament writings. John the Baptist had baptized many people, before baptisms took place in the name of Jesus Christ. Many of the interpretations that would later become Orthodox Christian beliefs concerning baptism can be traced to apostles such as Paul, who likened baptism to being buried with Christ in his death Romans 6: On the basis of this description, it was supposed by some modern theologians that the early Christians practised baptism by submersion Matthew 3: This interpretation is debated between those Christian denominations who advocate immersion baptism exclusively and those who practice baptism by affusion or aspersion as well as by immersion. Yet the Didache, one of the earliest Christian writings on liturgical practices, mentions that baptism may occur by pouring water on the head three times using the trinitarian formula. The Orthodox Church continues this practice, submerging the baptized and then pouring water on the head in that formula. Infant baptism was widely practised at least by the 3rd century, [18] but it is disputed whether it was in the first centuries of Christianity. Some believe that the Church in the apostolic period practised infant baptism, arguing that the mention of the baptism of households in the Acts of the Apostles would have included children within the household. The Bishop Polycarp, himself a disciple of the Apostle John, stated at his martyrdom AD that he had been in the "service of Christ" for eighty-six years. Joachim Jeremias concludes the following from these facts: Otherwise, let their parents or other relatives speak for them. The 3rd century evidence is clearer, with both Origen calling infant baptism "according to the usage of the Church" [25] and Cyprian advocating the practice. Tertullian acknowledges the practice and that sponsors would speak on behalf of the children, but, holding an unusual view of marriage, argues against it, on the grounds that baptism should be postponed until after marriage. The early Christian writings mentioned above, which date from the 2nd and 3rd century indicate that Christians as early as the 2nd century did maintain such a practice. In the post-Apostolic church, bishops emerged as overseers of urban Christian populations, and a hierarchy of clergy gradually took on the form of episkopoi overseers, presbyteroi elders, [30] and diakonoi ministerial servants. This hierarchy emerged slowly and at different times for different locations. Clement, a 1st-century bishop of Rome, refers to the leaders of the Corinthian church in his epistle to Corinthians as bishops and presbyters interchangeably. The New Testament writers also use the terms "overseer" and "elder" interchangeably and as synonyms. Disputes regarding the proper titles and roles of church leaders would later become one of the major causes of schism within the Christian Church. Churches such as the Catholic and Orthodox use the word "priest" of all the baptized, but apply it in a more specific sense "ministerial priesthood" [33] to bishops and presbyters [34] and sometimes, somewhat loosely, treat "presbyter" and "priest" as synonyms, [35] applying both terms to clergy subordinate to bishops. In

congregational churches , the title "priest" is rejected, keeping only "presbyter" or "elder". Some congregational churches do not include a role of bishop in their organizational polity. These men reportedly knew and studied under the apostles personally and are therefore called Apostolic Fathers. Each Christian community also had presbyters , as was the case with Jewish communities, who were also ordained and assisted the bishop; as Christianity spread, especially in rural areas, the presbyters exercised more responsibilities and took distinctive shape as priests. Lastly, deacons also performed certain duties, such as tending to the poor and sick. In the 2nd century, an episcopal structure becomes more visible, and in that century this structure was supported by teaching on apostolic succession , where a bishop becomes the spiritual successor of the previous bishop in a line tracing back to the apostles themselves. By the end of the early Christian period, the church within the Roman Empire had hundreds of bishops, some of them Rome, Alexandria, Antioch, "other provinces" holding some form of jurisdiction over others. Sabbath in Christianity According to Bauckham, the post-apostolic church contained diverse practices as regards the Sabbath. It is contested that worship on Sundays, as is now mostly common in the Christian movement, only shifted from Saturday because of Emperor Constantine. However, it seems clear that most of the Early Church did not consider observation of the Sabbath to be required or of eminent importance to Christians and in fact worshiped on Sunday. Below is a portion of the text: And on the day which is called Sunday there is an assembly in the same place of all who live in cities or in country districts; and the records of the apostles, or the writings of the prophets, are read as long as we have timeâ€¦ Sunday is the day on which we all hold our common assembly, because it is the day on which God, when he changed the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead.

8: - Early Christianity, Primitive Christianity

The "signs of the times" were never more favorable than now for a change from the effete theology of ecclesiastical councils and the dogmatic creeds of nominal Christianity, to the Christianity of primitive times – the Christianity of Christ.

Persecution increases round the Church. From the death of the last of the Apostles to the conversion of the Emperor Constantine, A. John, and their fellow-martyrs [1]. But the life-giving Presence of her Incarnate Lord, and "the patience and the faith of the Saints," were mightier weapons than "all the fiery darts of the Wicked," and "the gates of Hell" were not suffered to "prevail against her. The Romans were not usually intolerant of religions which they did not themselves profess; their worship of their own false gods had come to be a form, as far as the educated classes were concerned, and what belief they had was given to philosophy rather than religion. Hence they were not unwilling that the nations they conquered should keep to their own respective creeds and religious ceremonies, so long as they did not interfere with Roman authority. But the religion of Christ required more than this. It could not be confined to any one country, nor be content with bare toleration, nor rank itself with the many forms of Pagan misbelief. It claimed to be the only True Religion, the only Way of Salvation, before which the superstitions of the ignorant, and the philosophy of the learned must alike give way. Paul, the charge of sedition had begun to be most unjustly fastened upon the followers of the Meek and Lowly Jesus. This charge of disaffection to the powers of the state received an additional and plausible colouring from the fact that the consciences of the faithful members of the Church would not suffer them to pay, what they and the heathen around them considered to be Divine honour, to the emperor or the heathen deities, by sacrificing a few grains of incense when required thus to show their loyalty to their ruler and his faith. Over and over again was this burning of incense made a test by which to discover Christians or to try their steadfastness, and over and over again was its rejection followed by agonizing tortures and a cruel death. Number and Duration of Persecutions. The following table [2] will show how the early days of the Church were divided between times of persecution and intervals of rest. Apologies of Aristides, Quadratus, and Justin Martyr. Persecution under Marcus Aurelius. Polycarp, and the martyrs of Lyons. Perpetua and others in Africa. Time of peace, excepting -- Partial persecution under Maximinus. Disputes concerning the lapsed. Persecution in the East under Macrianus. Persecution threatened by Aurelian. Persecution under Dioclesian, Galerius, and Maximinus. Nature and Extent of Persecutions. Death itself seemed too slight a punishment in the eyes of these cruel persecutors, unless it was preceded and accompanied by the most painful and trying circumstances. It was by crucifixion, and devouring beasts, and lingering fiery torments that the great multitude of those early martyrs received their crown. Racked and scorched, lacerated and torn limb from limb, agonized in body, mocked at and insulted, they were objects of pity even to the heathen themselves. Persecuting malice spared neither sex nor age, station nor character; the old man and the tender child, the patrician and the slave, the bishop and his flock, all shed their blood for Him Who had died for them, rather than deny their Lord. We have no possible means of estimating the number of this vast "cloud of witnesses," but authentic accounts have come down to us which prove that some places were almost depopulated by the multitude of martyrdoms; and when we remember the length of time over which the persecutions extended, the blood-thirsty rage of the persecutors, and the firm perseverance with which the immensely large majority of Christians kept the Faith to the end, we may form some idea as to the "multitude" of this noble army of martyrs "which no man could number. As has been often said, "The blood of the martyrs was the seed of the Church. Vain and short-sighted, indeed, was the boast of the Emperor Dioclesian during the last and most bitter of all the persecutions, that he had blotted out the very name of Christian. No sooner had the conversion of Constantine brought rest to the Church, than she rose again from her seeming ruins, ready and able to spread more and more through "the kingdoms of this world," that they might "become the kingdoms of Christ. Nothing less than a Divine Foundation, and a strength not of this world could have borne the Church through the ages of persecution, not only without loss of all vital principle, but even with actual invigoration and extension of it. Effects of Persecution on the Worship and Discipline of the Church. The

fierce trials of the age of persecution were not without their influence on the inner life of the Church, both as regarded Worship and Discipline. The cruel oppressions to which they were constantly liable, drove Christians to conceal their Faith from the eyes of the heathen world whenever such concealment did not involve any denial of their Lord, or any faithless compliance with idolatrous customs. Holy Rites and Books kept hidden. Church ritual temporarily checked. Church discipline very severe] The discipline of the Church was made extremely strict by the lengthened continuance of severe persecution. In those days when so many gave proof of the strength and reality of their Faith by their persevering endurance of unspeakable agonies, any shrinking back was looked upon as very unworthy cowardice, and as an almost hopeless fall, to be hindered if possible by the merciful severity of the Church as shown in warnings and punishments. Even those who had so far succumbed to trial as to give up the Sacred Books were called "Traditores," and considered as very criminal; those who had consented to pay Divine honours to the emperors or to the heathen gods, fell under still more severe censure, whilst such Christians as led sinful and immoral lives were considered most worthy of blame and punishment. Very heavy penances were laid upon all who thus fell away, in proportion to their guilt, before they were again admitted to the Communion of the Church; and in some extreme cases the punishment was life-long, and only allowed to be relaxed when the penitent was actually in danger of death. Church government modified also for a time. John was a martyr in will, though not in deed, being miraculously preserved from injury in the caldron of boiling oil, into which he was plunged by order of Nero or Domitian.

9: Restorationism - Wikipedia

Early Christianity is the history of Christianity in antiquity, from its origins (1st century) until the First Council of Nicaea in This period is typically.

The first three centuries of Christianity, as seen by religious liberals and historians [Sponsored link](#). During the first six decades of the first century CE, Judaism was composed of about two dozen competing factions: All followed common Jewish practices, such as observing dietary restrictions, worshiping at the Jerusalem temple, sacrificing animals, observing weekly sabbaths, etc. Yeshua of Nazareth a. Jesus Christ conducted a short ministry one year, in the Galilee according to the synoptic gospels; perhaps three years, mainly in Judea according to the Gospel of John. His teachings closely matched those of Beit Hillel the House of Hillel. This was apparently considered treason or insurrection by the occupying Roman forces. Crucifixion, when used on a non-slave such as Jesus, was restricted to these two crimes. Nobody seems to have recorded the year in a way that survived to the present time. Most historians date the event in April of either the year 30 or This was an absolutely devastating blow at the time; Jewish life was totally disrupted. Jews were no longer able to worship at the Temple. Out of this disaster emerged two main movements: But others spread across the known world, teaching very different messages. The group viewed themselves as a reform movement within Judaism. They organized a synagogue, worshiped and brought animals for ritual sacrifice at the Jerusalem Temple. They observed the Jewish holy days, practiced circumcision of their male children, strictly followed Kosher dietary laws, and practiced the teachings of Jesus as they interpreted them to be. They are frequently referred to today as the Jewish Christians. These should not be confused with followers of modern-day Messianic Judaism who follow an evangelical Christian belief system 2 The Jewish Christians under James included many members who had had close relationship with Jesus. They believed that Jesus was the Jewish Messiah. They viewed Jesus as a great prophet and rabbi, but not as a deity. There are many references in the New Testament to conflicts between the followers of Paul and the Jewish Christians. Some theologians note that members of the Jewish Christian movement had a close and lengthy association with Jesus, whereas Paul never met Jesus. Saul, a Jew from Tarsus, originally prosecuted the Jewish Christians on behalf of the priests at the Jerusalem Temple. He experienced a powerful religious conversion, after which, he departed for places unknown for three years. He created a new Christian movement, containing elements from many forms of Paganism: Greek, Roman, Persian, Egyptian, Mesopotamian, etc. He included the concept of Jesus as "The Word", as a god-man -- the savior of humanity, who was executed, resurrected and ascended into heaven. These additions were absolutely required if his version of Christianity was to succeed in the Roman Empire in competition of many Pagan and Mystery Religions. Many of the events which the Bible describes as happening to Jesus appear to have been copied from the stories of various God-men from Egypt to India, in particular the life of Krishna, the God-man and second member of the Hindu trinity. Paul abandoned most of the Laws of Moses and rejected many of the Jewish behavioral rules that Jesus and his disciples had followed during his ministry. Paul taught that God had unilaterally abrogated his covenants with the Jews and transferred them to his own Christian groups. Paul went on a series of missionary journeys around the eastern Mediterranean and attracted many Gentiles non-Jews to his movement. He was assisted by many co-workers, both male and female. His Epistles record how he and his movement were in continual theological conflict with the Jewish Christian movement centered in Jerusalem, and with Gnostic Christians. Paul ran afoul of the Roman Empire, was arrested, and was transported to Rome where he was held under house arrest. He was executed there about 65 CE. Some of his letters to various of his church groups were later accepted into the canon of the Christian Scriptures New Testament. Christian groups typically met in the homes of individual believers, much like home churches and cell churches do today. Leaders were both men and women. The Greek words episkopos bishop, overseer, presbuteros elder, presbyter and poimen pastor, shepherd were originally synonymous terms which referred to the leader of a group of believers. Ordination of priests and consecration of bishops was to come later in the history of Christianity. Gnosticism is a philosophical and religious movement with roots in pre-Christian times. Gnostics combined elements taken from Asian,

Babylonian, Egyptian, Greek and Syrian pagan religions, from astrology, and from Judaism and Christianity. Novel interpretations of the Bible, the world and the rest of the universe. He was viewed as fundamentally evil, jealous, rigid, lacking in compassion and prone to committing genocide. Tolerance of different religious beliefs within and outside of Gnosticism. Lack of discrimination against women. Some Gnostics formed separate congregations. Still others were solitary practitioners. In addition to the above three main groups, there were many smaller religious communities, which have been referred to as Matthean Christianity, Johannine Christianity, etc. Second and third centuries CE: The three groups within the primitive Christian movement survived into the early second century. One died out and the other two expanded: The Jewish Christian movement: Any Jews who remained in Palestine in CE were killed, enslaved or permanently driven from the land. The Jewish Christian movement had a brief resurgence during the 2nd century CE, and then disappeared from the pages of history. Pauline Christianity continued to spread across the known world. It started to develop a formal theology, a set of doctrines, and an unofficial canon of writings which were later to become the Christian Scriptures New Testament. From the enormous supply of Christian gospels and epistles letters they chose a few that more-or-less matched the theology of the developing church. Admittance of the Gospel of John into the official canon had to overcome a great deal of resistance; many in the church felt that it had too much Gnostic content.

In other fields, though. I am fairly well educated, COOPERATION: Strategies for world peace: the view of the UN Secretary-General Kofi Annan The lark and the laurel Handbook of symptom-oriented neurology Dear Lady in the Womens Washroom What goes into a salad? Philip Melanchthon : nine Lutheran controversies Formalism in ethics and non-formal ethics of values Forgive everyone, including yourself In search of the age of reason, by G. Boas. Working familys kitchen guide LX. To the Same, Against Certain Heads of Abaelards Heresies 259 Soldiering And Scribbling A Series Of Sketches The relationship between self-concept and motor performance of second-grade children Modernism and its margins Burmese-English dictionary Holistic Approach to Liver Diseases Is code 383 Oracle 12c installation guide windows Applied psychology research trends Water, the solid earth, and the atmosphere : the genesis and effects of a wet surface on a mostly dry pla Guia de Ciudadania/Naturalizacion en USA High Data Rate Transmitter Circuits My grandparents were married for sixty-five years Prophetic Vocation in the New Testament and Today (Novum Testamentum , Suppl. 45) Taking sides us history volume 1 Fiction of Rushdie, Barnes, Winterson, and Carter Ceh v8 cheat sheet A study of the sects. Gcse Mathematics a for Ocr Homework Book Intermediate (Gcse Mathematics a for Ocr) Building Outrigger Sailing Canoes William Rainey Harper Producing and constructing Vietnamese America Dnd 5e sorcerer 2nd edition character sheet Salves soothsayers The Acts of Judas Thomas. Kermit, a file transfer protocol Lewiss child and adolescent psychiatry review book Slay Me a Sinner (Scene of the Crime Mystery) 2d tutorials autocad 2007