

1: Early Church | Study Church History

"The First Christian Histories is a genuinely original and fruitful contribution to the historiography of early church history and to the historiography of antiquity in general. Glenn Chesnut's work is much the best of any I have read in studying the first historians of Christianity.

The Greek Orthodox Church makes this claim. Some Protestant denominations make this claim. How do we know which church is correct? The biblical answer is "it does not matter!" The first church, its growth, doctrine, and practices, were recorded for us in the New Testament. Jesus, as well as His apostles, foretold that false teachers would arise, and indeed it is apparent from some of the New Testament epistles that these apostles had to fight against false teachers early on. What is given is repeated comparisons between what false teachers teach and what the first church taught, as recorded in Scripture. Whether a church is the "true church" or not is determined by comparing its teachings and practices to that of the New Testament church, as recorded in Scripture. For instance, in Acts 20:29-31, Paul tells them that false teachers will not only come among them but will come FROM them. Paul does not set forth the teaching that they were to follow the "first" organized church as a safeguard for the truth. Rather, he commits them to the safekeeping of "God and to the word of His grace" v. 32. Thus, truth could be determined by depending upon God and "the word of His grace" i. This dependence upon the Word of God, rather than following certain individual "founders" is seen again in Galatians 1: As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. Another example of this dependence upon the Word of God is found in 2 Peter. In this epistle, the Apostle Peter is fighting against false teachers. Peter later tells them again to be mindful of "the words which were spoken before by the holy prophets and the commandment of us the apostles of the Lord and Savior" 2 Peter 3: Both the words of the holy prophets and the commandments Jesus gave to the apostles are recorded in Scripture. How do we determine whether a church is teaching correct doctrine or not? The only infallible standard that Scripture says that we have is the Bible Isaiah 8: It is true that the cults and sometimes orthodox churches twist the interpretation of Scripture to support their practices; nonetheless, Scripture, when taken in context and faithfully studied, is able to guide one to the truth. All of these are core elements of the Roman Catholic faith. If most of the core elements of the Roman Catholic Church were not practiced by the New Testament Church the first church and one true church, how then can the Roman Catholic Church be the first church? A study of the New Testament will clearly reveal that the Roman Catholic Church is not the same church as the church that is described in the New Testament. The New Testament records the history of the church from approximately A.D. 30 to the 2nd, 3rd, and 4th centuries, history records several Roman Catholic doctrines and practices among early Christians. Is it not logical that the earliest Christians would be more likely to understand what the Apostles truly meant? Yes, it is logical, but there is one problem. Christians in the 2nd, 3rd, and 4th centuries were not the earliest Christians. Again, the New Testament records the doctrine and practice of the earliest Christians and, the New Testament does not teach Roman Catholicism. What is the explanation for why the 2nd, 3rd, and 4th century church began to exhibit signs of Roman Catholicism? The answer is simple "the 2nd, 3rd, and 4th century and following church did not have the complete New Testament. Churches had portions of the New Testament, but the New Testament and the full Bible were not commonly available until after the invention of the printing press in A.D. 1476. The early church did its best in passing on the teachings of the apostles through oral tradition, and through extremely limited availability to the Word in written form. At the same time, it is easy to see how false doctrine could creep into a church that only had access to the Book of Galatians, for example. It is very interesting to note that the Protestant Reformation followed very closely after the invention of the printing press and the translation of the Bible into the common languages of the people. Once people began to study the Bible for themselves, it became very clear how far the Roman Catholic Church had departed from the church that is described in the New Testament. Scripture never mentions using "which church came first" as the basis for determining which is the "true" church. What it does teach is that one is to use Scripture as the determining factor as to which church is preaching the truth and thus is true to the first church. That is the

church that all churches are to follow, emulate, and model themselves after.

2: Glenn F. Chesnut, The First Christian Histories

The history of Christianity concerns the Christian religion, Christendom, and the Church with its various denominations, from the 1st century to the present. Roman Catholic and Eastern Orthodox Christianity spread to all of Europe in the Middle Ages.

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 33. 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. 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:

3: Christian History - ReligionFacts

The First Church Building The first church building, erected in , was a one-story brick structure (some bricks of which were used in making the marker on the 10th Street side of the present Sanctuary), without basement, on a foundation 40 feet by 60 feet.

Foundations of the Christian Church In another essay, I covered the ultimate origins of Christianity as a belief system. In this one, I wish to go over the way in which the Christian Church was formed. Keep in mind that Christianity, the religion, is not the same thing as Christianity, the Church. In the first and second century, the basic unit of Christianity was the localized church, usually in a Hellenized eastern city. Each of these churches appears to have had its own collection of sacred writings, and its own concept of Christianity. By the turn of the second century, all of them believed in Jesus Christ as a savior. Beyond this, however, there were some differences, even after the various movements had begun to influence each other. At any rate, the main authority of each individual church lay in its assembly of elders. Collectively, they determined the teachings of that church, and ensured that they were distributed to the members. Another factor to be remembered is that Christian doctrine was not only indefinite, in this period, but not all of the questions raised by Christian beliefs were even understood. In those cities which acquired large Christian populations, such as Antioch, this became a very big job indeed. The same occurred in other large cities. Subordinates were called upon to assist, and organized themselves into a sensible structure which helped them get the job done. The hierarchy of the Church, was born. Individual congregations, of course, retained their bodies of elders, but these became increasingly the tools of the deacons and bishops. Of course, this organization cropped up spontaneously in many locations, very likely guided by communications that took place among the bishops of several locations, as they consulted each other in what should be done. This structure took some time to develop – several decades, in fact, beginning around CE, very likely in Antioch. Many churches resisted this organization, though, usually in remote places which did not have the problem of large congregations to deal with. Furthermore, teaching new Christians became an issue. Incoming believers had to be instructed in the faith, and new ways of explaining it had to be developed. Also, since congregations grew and broke into smaller, more easily-managed parts, new deacons were needed; these, too, needed to be instructed in how to be deacons. All of these things were to be handled by the overseers and deacons. Organized Christianity – Growth of a Hierarchy By the latter half of the second century, then, the seeds of the hierarchy had been planted. Until then, the job of running a congregation had been a purely part-time job; the elders, deacons and even early bishops all had other professions, aside from their ecclesiastical positions. With the introduction of a three-level structure, however, as well as the growing responsibilities of the overseers or bishops, it became a full-time job, to keep up with it all. Moreover, the bishops frequently had to travel to the various congregations in their districts, in order to deliver texts, and to instruct deacons. They also met together, in synods, to discuss their own activities, and to get advice or assistance. They also corresponded as frequently as they could, often debating, or clarifying, doctrinal issues. The deacons, in turn, looked to their elders to assist them. As such, members had to pony up funds to pay their expenses. In some places these funds became substantial. Eventually, too, a higher level was added to the hierarchy. They acquired the title patriarch, as a sign of their importance to the faith. Only the pre-eminent bishops of a region could become the patriarchs of that area. There was little cohesiveness among the organizations of the many districts. In regions which were close to patriarchal cities, nearby bishops theoretically answered to their patriarch, but effectively, they were still fairly independent. As previously noted, the bishops of an area might meet occasionally in a synod, but more commonly, they corresponded by letter. Over time, these communications became rather frequent and substantial. Bishops traded good ideas, which were implemented in many places. Slowly, over the course of the second and third centuries, a unified idea of how the overall Church should be structured, was put into place, throughout all Christianity. The ranks of the clergy, and their duties, were standardized. Doctrinal Warfare Doctrinal differences had separated Christian congregations, from the very beginning; but by the middle of the third century, they became substantial. Partly this was due to the fact that the bishops began to

take their jobs seriously, judging that it was their task to unify the doctrines taught within their congregations. Inevitably, therefore, a push to ensure that a uniform doctrine was observed, got underway. It was accompanied by an effort to integrate the many churches into one lone, overarching Church. Individualized teachings were discouraged, and members enjoined to avoid them. Acceptable teachings were collected and cataloged, as best they could. Particularly eloquent writers among the clergy, wrote treatises explaining what was acceptable, and why, as well as what was unacceptable. Their correspondences evolved into ongoing debates, which sometimes continued for decades, with their respective successors keeping it going. In some instances, the debate continued for centuries. Many different scholars and Church Fathers contributed their ideas to the Biblical canon. Among the remarkable things to come out of this multi-century debate, were: The inclusion of Revelation, whose authority many scholars questioned; the rejection of the most-often-quoted early Christian document, the Gospel of the Hebrews; the inclusion of four gospels, one of which John has points of disagreement with the others; and a failure to include any liturgical i. Church leaders of the time noted the various problems with the Biblical canon and pointed out many objections to certain documents, and promoted others, all coming up with numerous justifications – some of them mutually exclusive! Even then, however, not all the decisions of synods were accepted. The earliest problematic doctrine, that we know of, is Montanism, a system set up by an Anatolian Christian named Montanus. He taught a number of things which put him at odds with what other Christians had generally accepted. Montanism was targeted for oppression by other Christians, and several authors wrote treatises against it, trying to discourage other Christians from adopting similar ideas. Tertullian wrote against Montanism, however, he subsequently joined this Christian sect! Another doctrine which became troubling, starting in the early third century, was originally known as the Samosatene doctrine. Paul did not, however, contradict the idea that Jesus was, indeed, the Savior; his sacrifice was supreme and divine in inspiration. Other Christians found this troubling. To say that Jesus is less than God, not only does Him an injustice, but furthermore, makes His sacrifice of lesser quality, and prevents Him from being the Savior. Paul of Samosata was eventually driven out of office, and his doctrine relegated to bookshelves, something of a novelty, until it was championed once more, at the turn of the 4th century, by an Alexandrian deacon. More on that later, and in my essay on the Council of Nicaea. Yet another troubling doctrine was not really a single, coherent doctrine, but rather, a different approach to Christianity. The passion with which they attacked heretics is unmistakable. They invoked in their followers some equally strong passions; heretics were commonly ostracized, attacked, or even killed. Heretics could get by only by gathering into communities, in sufficient numbers to discourage mistreatment. The strife between Christians became palpable. By the beginning of the 4th century, pagan writers found it amusing that the Christians attacked each other with so much gusto. The First Ecumenical Council In , Emperor Constantine declared Christianity to be an acceptable religion, and imperial persecution ended. But the conflict among Christians themselves remained. He sought to end that, by calling a general council of all the bishops, to be held in Nicaea, across the Bosphorus from his capital of Constantinople, in There, Constantine hoped, the bishops would organize the Church and put an end to the conflict. But as I pointed out in my essay on Nicaea , this is not what happened. Divisions in the Church deepened, rather than being healed. However, Nicaea had one unmistakable effect: The majority of the Church adopted a single body of doctrine, and declared everything else to be heresy. The Biblical Canon The debate over the canon had only just begun, in the 4th century. It heated up during the late 5th century. By the 6th century it had been virtually settled – that being the Vulgate which had been translated by St Jerome. Ever since then, people have wondered at the choice of documents to be included in the Bible. The four Gospels tell the life story of Jesus Christ – as did many documents, of course. These four, however, are backed by presumed apostolic tradition. The first and fourth were said to have been authored by apostles Matthew and John ; the second was said to have been related to Mark by Peter; and the third was said to have been related to Luke by Paul. Acts tells about several of the apostles, especially showing how they took control of the new movement. The epistles are more problematic, however, almost all of them contain instructions to the believer to stay in line behind their leaders, be they elders, deacons, overseers, etc. They also encourage accepting ideas on faith above all else. In any event, all of the canonical epistles were said to have been written by apostles Paul, Peter, Jude, John, and James. Revelation, believed to

have been authored by the apostle John, therefore also has an apostolic pedigree. Anatolia , describing both acceptable and unacceptable teachings and practices. The common threads through all of this are: Apostolic authority, with the Church hierarchy as successors of the apostles; and respect for spiritual authority, above all else. Yes, the Biblical canon was specifically chosen so as to justify the unity of the Church under its young hierarchy! Consequences The consequences of the forging of a supposedly unified Christian Church, are many. It also lives on in evangelical Christianity, which teaches that all must believe in Jesus Christ and that all must believe in the same doctrine about Him. That Gnostics in particular refused to participate in any sort of hierarchy or organized Church, made them its first and primary targets. Classical Gnosticism thus died out, almost completely, by the 6th century.

4: History | First Christian Church

Christian History provides quality articles about the history of the Christian Church and is the official site of Christian History Magazine.

The church and its history The essence and identity of Christianity At its most basic, Christianity is the faith tradition that focuses on the figure of Jesus Christ. As a tradition, Christianity is more than a system of religious belief. It also has generated a culture, a set of ideas and ways of life, practices, and artifacts that have been handed down from generation to generation since Jesus first became the object of faith. Christianity is thus both a living tradition of faith and the culture that the faith leaves behind. The agent of Christianity is the church, the community of people who make up the body of believers. Few Christians, however, would be content to keep this reference merely historical. Although their faith tradition is historical. While there is something simple about this focus on Jesus as the central figure, there is also something very complicated. That complexity is revealed by the thousands of separate churches, sects, and denominations that make up the modern Christian tradition. To project these separate bodies against the background of their development in the nations of the world is to suggest the bewildering variety. To picture people expressing their adherence to that tradition in their prayer life and church-building, in their quiet worship or their strenuous efforts to change the world, is to suggest even more of the variety. Given such complexity, it is natural that throughout Christian history both those in the tradition and those surrounding it have made attempts at simplification. Modern scholars have located the focus of this faith tradition in the context of monotheistic religions. Christianity addresses the historical figure of Jesus Christ against the background of, and while seeking to remain faithful to, the experience of one God. It has consistently rejected polytheism and atheism. A second element of the faith tradition of Christianity, with rare exceptions, is a plan of salvation or redemption. That is to say, the believers in the church picture themselves as in a plight from which they need rescue. For whatever reason, they have been distanced from God and need to be saved. The agent of that redemption is Jesus Christ. It is possible that through the centuries the vast majority of believers have not used the term essence to describe the central focus of their faith. The term is itself of Greek origin and thus represents only one part of the tradition, one element in the terms that have gone into making up Christianity. Essence refers to those qualities that give something its identity and are at the centre of what makes that thing different from everything else. To Greek philosophers it meant something intrinsic to and inherent in a thing or category of things, which gave it its character and thus separated it from everything of different character. Thus, Jesus Christ belongs to the essential character of Christianity and gives it a unique identity. If most people are not concerned with defining the essence of Christianity, in practice they must come to terms with what the word essence implies. Whether they are engaged in being saved or redeemed on the one hand, or thinking and speaking about that redemption, its agent, and its meaning on the other, they are concentrating on the essence of their experience. Those who have concentrated from within the faith tradition have also helped to give it its identity. It is not possible to speak of the essence of a historical tradition without referring to how its ideal qualities have been discussed through the ages. Yet one can take up the separate subjects of essence and identity in sequence, being always aware of how they interrelate. Page 1 of

5: Home – First Christian Church - Augusta, GA

Eusebius The History of Salvation from the Garden of Eden to the Rise of the Roman Empire.

Galerius , who had previously been one of the leading figures in persecution, in issued an edict which ended the persecution. Victory allowed him to claim the emperorship in the West. How much Christianity Constantine adopted at this point is difficult to discern. Roman coins minted up to eight years later still bore the images of Roman gods. Constantine supported the Church financially, built various basilicas, granted privileges e. It had overtly Christian architecture, contained churches within the city walls, and had no pagan temples. Constantine also played an active role in the leadership of the Church. In , he acted as a judge in a North African dispute concerning the Donatist controversy. More significantly, in he summoned the Council of Nicaea , the first Ecumenical Council. Constantine thus established a precedent for the emperor as responsible to God for the spiritual health of their subjects, and thus with a duty to maintain orthodoxy. The emperor was to enforce doctrine, root out heresy, and uphold ecclesiastical unity. Some, such as John Chrysostom and Athanasius , suffered exile, persecution, or martyrdom from Arian Byzantine Emperors. Germanic Christianity A popular doctrine of the 4th century was Arianism , the denial of the divinity of Christ, as propounded by Arius. Though this doctrine was condemned as heresy and eventually eliminated by the Roman Church it remained popular underground for some time. In the late 4th century Ulfilas , a Roman bishop and an Arian, was appointed as the first bishop to the Goths , the Germanic peoples in much of Europe at the borders of and within the Empire. Ulfilas spread Arian Christianity among the Goths firmly establishing the faith among many of the Germanic tribes, thus helping to keep them culturally distinct. They were mostly concerned with Christological disputes. Christianity as Roman state religion [edit] An Eastern Roman mosaic showing a basilica with towers, mounted with Christian crosses , 5th century AD, Louvre On 27 February , with the Edict of Thessalonica put forth under Theodosius I , the Roman Empire officially adopted Trinitarian Christianity as its state religion. After its establishment, the Church adopted the same organisational boundaries as the Empire: The bishops, who were located in major urban centres as per pre-legalisation tradition, thus oversaw each diocese. Among the sees, five came to hold special eminence: Rome , Constantinople , Jerusalem , Antioch , and Alexandria. The prestige of most of these sees depended in part on their apostolic founders, from whom the bishops were therefore the spiritual successors. Though the bishop of Rome was still held to be the First among equals , Constantinople was second in precedence as the new capital of the empire. Theodosius I decreed that others not believing in the preserved "faithful tradition", such as the Trinity, were to be considered to be practitioners of illegal heresy , [49] and in , this resulted in the first case of capital punishment of a heretic, namely Priscillian. A particular consequence of this perspective was that Mary could not be properly called the mother of God, but could only be considered the mother of Christ. The most widely known proponent of this viewpoint was the Patriarch of Constantinople Nestorius. Since referring to Mary as the mother of God had become popular in many parts of the Church this became a divisive issue. Many churches who followed the Nestorian viewpoint broke away from the Roman Church, causing a major schism. The Nestorian churches were persecuted and many followers fled to the Sasanian Empire where they were accepted. The Sasanian Persian Empire had many Christian converts early in its history tied closely to the Syriac branch of Christianity. The Empire was officially Zoroastrian and maintained a strict adherence to this faith in part to distinguish itself from the religion of the Roman Empire originally the pagan Roman religion and then Christianity. Christianity became tolerated in the Sasanian Empire and as the Roman Empire increasingly exiled heretics during the 4th and 6th centuries, the Sasanian Christian community grew rapidly. This church evolved into what is today known as the Church of the East. Oriental Orthodoxy In the Council of Chalcedon was held to further clarify the Christological issues surrounding Nestorianism. The resulting schism created a communion of churches, including the Armenian, Syrian, and Egyptian churches. Christian monasticism Monasticism is a form of asceticism whereby one renounces worldly pursuits and goes off alone as a hermit or joins a tightly organized community. It began early in the Church as a family of similar traditions, modelled upon Scriptural examples and ideals, and with roots in certain strands of Judaism. John

the Baptist is seen as an archetypical monk, and monasticism was also inspired by the organisation of the Apostolic community as recorded in Acts 2. Eremetic monks, or hermits, live in solitude, whereas cenobitics live in communities, generally in a monastery, under a rule or code of practice and are governed by an abbot. Originally, all Christian monks were hermits, following the example of Anthony the Great. However, the need for some form of organised spiritual guidance led Pachomius to organise his many followers in what was to become the first monastery. Soon, similar institutions were established throughout the Egyptian desert as well as the rest of the eastern half of the Roman Empire. Women were especially attracted to the movement.

6: HISTORY OF CHRISTIANITY

First Christian Church was established in a site located in downtown Amarillo. FCC moved to its current location in We're proud of our long and stable history in this community.

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 i. 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 time! 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.

7: www.enganchecubano.com: The First Christian Histories (): Glenn F. Chesnut: Books

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Click here to read part of the book "With this revised edition especially with the addition of chapter 6 , the best book in English on the historians of early Christianity has become the best book on the subject in any language. A work of mature, Catholic scholarship which enables anyone interested in the writing of history to see not only what these great ancient historians wrote but also why and how their perspectives formed. Gregg of Early Arianism: The second edition, with additions and revisions, is now indispensable. It correlates history with Christian life and explains factors both theological and nontheological. Chesnut naturally begins with Eusebius and has added a whole new chapter on the latest research. A great virtue of the book is that he does not stop there but goes on through the significant Christian historians of the fifth and sixth centuries who laid foundations for later Byzantine authors. Grant, University of Chicago, author of Eusebius as Church Historian "The First Christian Histories is a genuinely original and fruitful contribution to the historiography of early church history and to the historiography of antiquity in general. He has corrected many mistaken impressions about their work and their understanding of the work of God in history. It is a foundational work for the history of church history. Outler, the leading Methodist philosophical theologian of the twentieth century "Glenn Chesnut has applied the most sophisticated techniques of historiographical analysis to the earliest Christian histories. In addition to depicting a heritage of no little consequence to later types of historiography, Chesnut sheds light on literary figures whose writings influence New Testament, Byzantine, and medieval studies. This inquiry into their presuppositions and motivations presents essential materials for further scholarship in these fields. The Pagan Background 3. Fate, Fortune, Free Will, and Nature 4. The Rational and the Irrational in Human Motivation 6. Hellenistic Kingship and the Eschatological Constantine 8. Origenism, Humanism, and Cosmic Sympathy 9. Sozomen, Theodoret of Cyrrhus, and Evagrius Scholasticus: Other Successors and Continuator The Pious Emperor and the Philosopher-King Click here to read part of the book Click here to return to main page.

8: History of Christianity - Wikipedia

Search the Christian church history timeline of events in Christianity by date. Learn about important Christian events that shaped faith. The First Thanksgiving.

We are yet a viable congregation with more than years of service to the community of Columbia. Although organized in , there is no exact date of the first organizational meeting. It was from Bear Creek that several members came to Columbia to establish a church in . On August 17, , This congregation purchased a lot on the west side of Seventh Street on which a building was built facing the Court House. During this time services were held in the Court House and other accommodations. Prior to, and after this time, many noted evangelists and early pioneers of the Christian faith had visited and preached in the Columbia area. Among these were Joel H. All of these are, or should be, familiar names to members of the Christian Church Disciples of Christ.

The First Church Building The first church building, erected in , was a one-story brick structure some bricks of which were used in making the marker on the 10th Street side of the present Sanctuary , without basement, on a foundation 40 feet by 60 feet. A pot-belly stove, fired by wood, warmed the room in cold weather. Wooden benches were reasonably comfortable, with backs, for members who endured two-hour services. A new brick structure, which fronted south on Walnut Street was dedicated January 31, . It seated people and was reported to be one of the finest and largest churches in central Missouri. The present sanctuary, dedicated November 26, , was designed by T. Bell, a Chicago architect, in the Richardson-Romanesque style. This was modified to the present rectangular seating in when the Clarence E. Lemmon Education Building was built. The Church Today Eugene Groves, a Denver, Colorado, architect, designed the education building and re-arrangement of the interior of the sanctuary. Before , the space between these buildings was an open passageway with double doors into the building at the west end, an iron fire-escape from the balcony of the sanctuary, and an outside entrance to the Higbee Center. Pon Chinn, a local architect was employed to design an enclosure of this passageway. This area was dedicated in honor of Minister-Emeritus Sam Langley and his wife Ima Lou as the atrium which bears their names. Prior to this time there was no direct access from the C. Lemmon Education Building to the Narthex of the sanctuary. Mary Omer gave the plaque inside the bell-tower which announces the certification and registry of the Sanctuary by the Department of the Interior as a National Historic Place to be preserved in its present form for years to come.

Recent Additions The George and Blanche Peak Historical Room was created in to bring together the pieces of church history and offer a proper display. The room is a collection and display of artifacts of missionary journeys, history photos, commemorative china, communion ware, and many other items that tell the vibrant story of First Christian Church. In the small brick building on the church property long ago acquired and rented out was turned into a space for church use. Repurposed and named Bethany Hall, a name long associated with Christian Church Disciples of Christ history, has become a welcoming space for study, fellowship, art, and gatherings.

Dains, Guided by the Hand of God Columbia: First Christian Church, Genie Banks Rogers with Muriel W. Leach, **From the Frontier to the Future Columbia: Watson, Together in Ministry,** Columbia: The People Members of the First Christian Church have been found in all walks of Columbia life, as well as State and National leadership in the denomination. Several missionaries have gone to foreign lands from this church. It is often noted by church members past and current the far-reaching effect on students, members and their children, and others that have been nurtured by this congregation. The custodianship of past members has been an inspiration and heritage to the present, and a challenge for us today to preserve and protect this inheritance for future generations. Adapted from a written history by James E.

9: The Original Christian Church - Questions & Answers - Orthodox Church in America

The NT canon developed, or evolved, over the course of the first years of Christian history. If the NT had been delivered by an angel, or unearthed as a complete unit it would not be as believable.

Enjoy the Famous Daily An unnoticed event: Some forty or fifty years after the event they write down, in the Gospels, their account of what happened. They say that the crucified man was known to the authorities as Jesus of Nazareth, and that he was killed for claiming to be the King of the Jews - a political affront in Roman terms and a religious one to the Jews. They say also that he spent the last years of his life in Galilee and Jerusalem working miracles, mainly medical in kind, and preaching that the kingdom of God will soon come - and that only those who repent of their sins and follow him for he is himself the son of God will enter this kingdom. See the ministry of Jesus The first Christians: He had risen from the dead, and this resurrection and victory over the shame and apparent finality of his death is felt to be profoundly encouraging. People hearing the story begin to join those who knew and loved Jesus. The good news of what he has promised spreads from Jerusalem to similar groups of enthusiasts in nearby cities such as Damascus and Antioch. In the first years after the Crucifixion the apostles, led by St Peter, find administering the little Christian community in Jerusalem an increasing burden. It distracts them from their tasks of prayer and preaching. So they arrange for the election of seven men the same number as the elders in a Jewish synagogue, who will be responsible for all practical matters concerning the small Christian community. He thus becomes identified as the leader of this troublesome sect which teaches that Jesus is the Messiah, whose second coming will involve the destruction of the Temple in Jerusalem. As the focus of official Jewish hostility, Stephen is taken outside the city walls and is stoned to death. He is the first Christian martyr. The mission to the Gentiles: More familiar now as St Paul, he becomes after a dramatic conversion the first great Christian missionary. He introduces to Christianity one startling new element, as he travels through Turkey and Greece. The early Christians are all Jews. But Paul now begins to convert people of non-Jewish descent - known collectively as Gentiles. Gentile converts to Christianity face one very real problem. They are joining a Jewish sect, and to be Jewish involves circumcision - an unappealing rite of initiation for any adult male convert. Their dilemma poses, in an oblique way, a crucial doctrinal question: The issue is discussed at a gathering of the leaders of the early church in Jerusalem in about the year Both Peter and Paul are in favour of relaxing the requirements for Gentiles, and their arguments carry the day. It is agreed that circumcision and the full Jewish dietary restrictions are not compulsory for Christians. A letter to this effect is sent to all Gentile Christians. It is a turning point for the growing church. Saint Peter and Saint Paul: Paul may have been executed as a result of the charges laid against him, since Luke says that he lived in Rome for two years - till about But if Peter comes to Rome and is martyred there, upside down on a cross as tradition states, it is more likely that he is a victim of the first persecution of the Christians, carried out by Nero after the Fire of Rome in This traditional link between St Peter and Rome underpins the subsequent status of the papacy.

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