

Week 3: Monday, February 8, 2021

THE ANCIENT CHURCH (AD 100–600) Cont'd.

**Lecture 1**

Topic: The Apologists

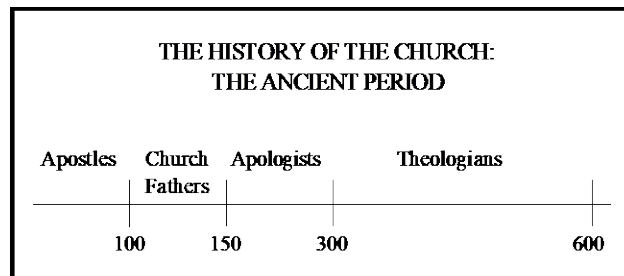
Due: Gonzalez, 1.39–1.68

**Lecture 2**

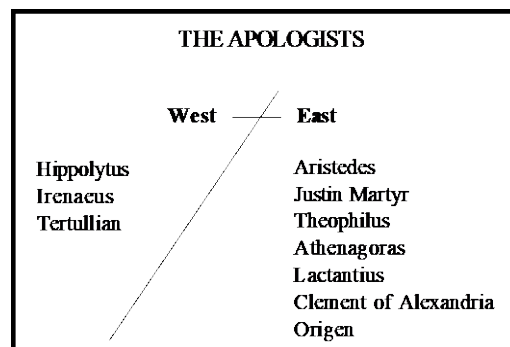
Topic: The Apologists [finish]

Due: Gonzalez, 1.69–1.04

B. The Era of the Apologists—The Church under Duress (AD 150–300).



1. Who were The Apologists: The Defense of Christianity.



- a) **Quadratus (ca 125)**—the oldest Apologist. No extant works. Known to us through Eusebius (*Ecclesiastical History*, 4.3.1).
- b) **Letter to Diognetus (date uncertain)**. He argues that Christians are unjustly persecuted. They are good citizens, they obey the law, and they love all people.
- c) **Aristides of Athens (ca 125)**, perhaps, wrote the oldest extant apology. He argues from the purity of life of the Christians for the truth of their religion. Wrote the *Apology*. In one place he summarized the gospel (15): “Christians trace their origin to the Lord Jesus Christ. He that came down from heaven in the Holy Spirit for the salvation of men is confessed to be the Son of the

Most High God. He was born of a holy Virgin without seed of man, and took flesh without defilement; and He appeared among men so that He might recall them from the error of polytheism. When He had accomplished His wonderful design, by His own free will and for a mighty purpose He tasted of death on the cross. After three days, however, He came to life again and went up into the heavens.”

- d) **Apollinaris (ca 170).** We know very little about him.
- e) **\*Hippolytus (ca 170 – 225),** deacon of Rome, wrote *Refutation of All Heresies, The Apostolic Tradition, The Antichrist.*
- f) **Melito (ca 170)** argues that Christianity contributes to the welfare of the empire.
- g) **\*Tatian (ca 175),** pupil of Justin Martyr. He belittles the culture of the Greeks, argues from the antiquity of the Christian religion (Moses lived before Homer.), and wrote *Address to the Greeks* and the *Diatessaron*.
- h) **\*Athenagoras (ca 180)** refutes charges of atheism, cannibalism, and incest, shows the reasonableness of the resurrection, and wrote *Plea for Christians*.
- i) **Theophilus (ca 180)** points out the absurdity of worshiping the emperor rather than the God who made him. He contrasts the wisdom of the prophets with the foolishness and contradictions of pagan writings, demonstrates the moral superiority of Christianity, and the superiority of Christianity based upon the antiquity of Moses and the prophets. Wrote *Supplication for Christians*.
- j) **\*Lactantius (ca 250 – 317)** provided the first Latin synopsis of doctrine (*The Divine Institutions*). Tertullian was the first to write in Latin. Also wrote *The Deaths of the Persecutors*.
- k) The Major apologists.
  - (1) **\*Justin Martyr (ca 100–165)**—the leading apologist.
    - (a) His life:  
Justin was born of pagan parents in Shechem (Neapolis [Nablus]). After a time of searching for truth through various philosophical systems (Stoicism, Arestotelianism, Pythagoreanism, and Platonism), he met an old man at a seashore who convinced him of the superiority of the Old Testament prophets.

“When he had spoken these and many other things, which there is no time for mentioning at present, he went away, bidding me to attend to them; and I have not seen him since. But straightway a flame was kindled in my soul; and a love of the prophets, and of those men who are friends of Christ, possessed me. And whilst revolving his words in my mind, I found this philosophy alone to be safe and profitable. Thus and for this reason I became a philosopher, and I could wish that all men were of the same mind as myself, not to turn from the doctrines of the Savior” (*Dialogue to Trypho*, 8).

Justin remained interested in philosophy, but now tried to demonstrate that Christianity was the truth par excellence. He spent many years in Rome where Tatian was one of his students. He was executed for refusing to recant his faith and offer sacrifice. Wrote *The Dialogue to Trypho* and two *Apologies*. The *First Apology* was written to Emperor Antoninus Pius and his adopted sons, Marcus Aurelius and Lucius Verus. The Second was written to the Roman Senate. For refusing to sacrifice to the emperor he was scourged and beheaded.

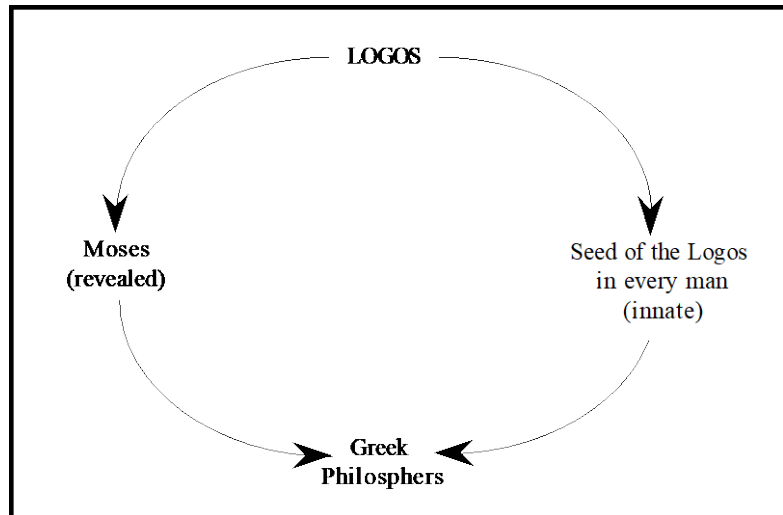
(b) Philosophy and Christianity:

“...all writers through the implanted seed of the Logos which was engrafted in them, were able to see the truth darkly,...For whatever either lawgivers or philosophers uttered well, they elaborated by finding some part of the Logos. But since they did not know the entire Logos, which is Christ, they often contradicted themselves” (*Apology*, 2.13).

“For no one trusted in Socrates so as to die for his doctrine but in Christ who was partially known even by Socrates, for he was and is the Logos who is in every man” (*Apology*, 2.10).

“Moses is more ancient than all the Greek writers. And whatever both philosophers and poets have asserted concerning the immortality of the soul or punishment after death, or contemplation of heavenly things, or doctrines of similar kind, they have received such suggestions from the prophets,

as have enabled them to understand and interpret these things, and hence there seem to be seeds of truth among all men” (*Apology*, 1.44).



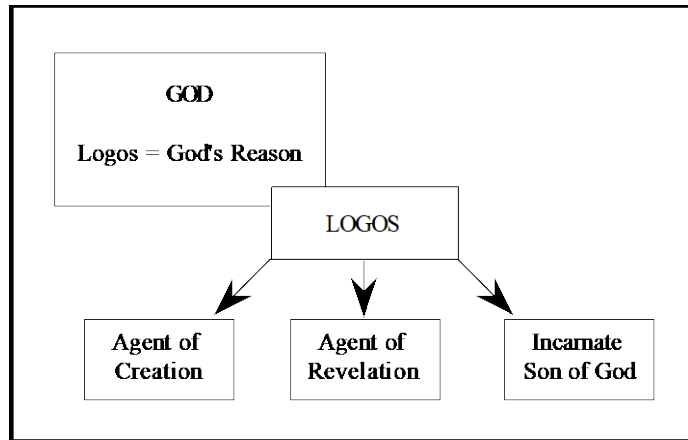
- (c) Philosophy and Theology: Logos Christology.  
The issue they were grappling with was this:

Christians claim to be monotheistic, yet they also claim that Jesus Christ is God. How can both affirmations be true?

In other words, how is Jesus Christ related to God the Father?

In order to articulate their view they took over a concept that was well known in their world and tried to fill it with biblical content. Stoic philosophers used the term *logos* for the “Reason” that permeates and governs the universe (*Logos* is also a biblical term.)

N.B. The problem by now is the beginnings of the separation between the Gentiles and the Jews so that concepts like “*logos*” are interpreted in light of Greek usage and philosophy rather than Jewish. Arnold Fruchtenbaum, *Yeshua, The Life of the Jewish Messiah*, Vol 1, has a tremendous section on the Rabbinic development of the concept of *memra*, the Aramaic term for *logos*. This shows that the Johanine concept of *Logos*, had its roots in the intertestamental development of the *Memra* teaching, and not in Greek philosophy.



The Logos is the eternal “Reason” of God.  
 The Logos is the agent of creation.  
 The Logos is the agent of revelation.  
 The Logos became incarnate in Jesus Christ.

(c) The sacraments of the church.

i) Baptism.

THE DOCTRINE OF BAPTISM IN THE EARLY CHURCH (RECIPIENTS)	
----- BELIEVERS -----	
110	Barnabus - "Those who place their hope in the cross" (11.8)
160	Justin Martyr - "Those who are persuaded and believe"
220	Tertullian - opposed infant baptism (On Baptism 18)
	Hippolytus - only believers (Apo. Trad. v.13)
----- INFANTS -----	
	Irenaeus - earliest reference to infant baptism (Adv. Her. II. 22.4)
230	Origen - earliest claim to apostolic custom (Homily on Luke 14.5)
250	Cyprian - earliest explicit defense for new-born babes (Epist. 58)
350	Sposolic Constitutions - the first explicit command (VI.15)
430	Augustine - used as an argument for original sin against Pelagius

## THE DOCTRINE OF BAPTISM IN THE EARLY CHURCH (MODE)

### ----- IMMERSION -----

- 220 | "The ordinary practice of baptism in the ancient church was immersion" ( *Early Christians Speak*, 47).  
| Hippolytus  
|  
| Tertullian - "We are immersed in water" (On Baptism, 7)  
250 | Origen - "You descend into water" (Hom. on Exod. 5)

### ----- SPRINKLING -----

- Cyprian - earliest reference (Epist. 75)  
  
Eusebius - "grace by water being poured over him" (quoting Cornelius of Rome, Hist. VI. 13. 14)

Justin wrote (*Apology*, 61): "I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ; lest, if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water and are regenerated. For, in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing with water. For Christ also said, 'Except ye be born again, ye shall not enter into the kingdom of heaven.' Now, that it is impossible for those who have once been born to enter into their mothers' wombs, is manifest to all. And how those who have sinned and repent shall escape their sins, is declared by Esaias the prophet, as I wrote above; he thus speaks: 'Wash you, make you clean; put away the evil of your doings from your souls; learn to do well; judge the fatherless, and plead for the widow: and come and let us reason together, saith the Lord. And though your sins be as scarlet, as crimson, I will make them white as snow.

But if ye refuse and rebel, the sword shall devour you: for the mouth of the Lord hath spoken it.”

ii) Lord’s Supper a Eucharist (*Apology*, 66):

THE DOCTRINE OF THE LORD'S SUPPER IN THE ANCIENT CHURCH	
----- A SACRIFICE OF PRAISE AND THANKSGIVING -----	
100	Clement of Rome - "Sacrifice of praise" (35.12)
120	Didaché
160	Justin Martyr
----- A SACRIFICE THAT IS BOTH SACRIFICIAL AND PRAISE, BUT NON-MERITORIOUS -----	
220	Irenaeus - "New oblation" (Hcr., IV. 17. 5)
	Hippolytus
250	Cyprian - uses the term "priest" for bishop, "altar" for the place of celebration, and "sacrifice" for observance
	Origen
340	Cyril of Jerusalem - "We offer up the Christ who was sacrificed for our sins"
	Apostolic Constitutions - "We offer to you . . . this bread and cup" (VIII. 2. 12)

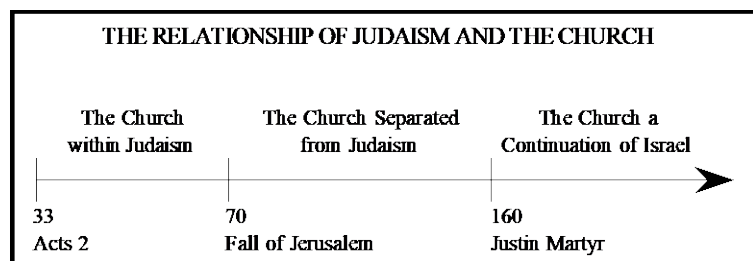
THE DOCTRINE OF THE LORD'S SUPPER			
+	A Sacrifice of Praise	A Sacrifice that is both Sacrificial and Praise	A Sacrifice that is Sacrificial Praise and Meritorious
	Clement of Rome Didaché Justin Martyr	Irenaeus Hippolytus Cyprian Origen Cyril of Jerusalem	Peter Lombard Thomas Aquinas

“And this food is called among us the Eucharist, of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh

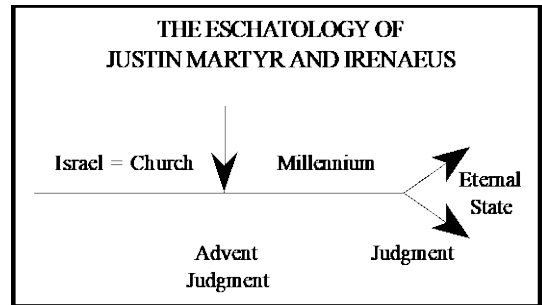
by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread and when He had given thanks, said, ‘This is My blood;’ and gave it to them alone. Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn.”

The early church held to an ambivalent position of a Eucharist that at once was real, yet symbolic; memorial, yet physical. The Lord’s Table writes Neve (I, 160): “In the day of Tertullian and Irenaeus and their predecessors it was altogether possible that a symbolical and in a sense a certain realistic conception of the gift in the Supper were not exclusive the one of the other.”

(e) Israel and the church: an apologetic for unity.







(2) **Irenaeus (ca 140 – 202)**—second bishop of Lyon.

(a) His writings:

*Adversus Haereses (Against Heresies)* or the  
*Detection and Overthrow of the Pretended but  
False Gnosis.*

*The Demonstration of the Apostolic Preaching.*

(b) Tradition.

He stresses the tradition of the church as an answer to heretics. At this time, Scripture and tradition seem to be two forms of the same apostolic deposit. For him, tradition is that which was received from the apostles.

“For how should it be if the apostles themselves had not left us writings? Would it not be necessary, [in that case,] to follow the course of the tradition which they handed down to those to whom they did commit the Churches?<sup>1</sup>.”

(c) Apostolic Succession—a defense against heresy and schism.

“Anyone who wishes to discern the truth may see in every church in the whole world the Apostolic tradition clear and manifest. We can enumerate those who were appointed as bishops in the churches by the Apostles and their successors to our own day, who never knew and never taught anything resembling their (that is, the Gnostics’) foolish doctrine. Had the Apostles known any such mysteries, which they taught privately and sub rosa to the perfect, they would surely have entrusted this teaching to the men in whose charge they placed the Churches. For

<sup>1</sup> Irenaeus of Lyons, [“Irenæus against Heresies.”](#) in *The Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1, The Ante-Nicene Fathers (Buffalo, NY: Christian Literature Company, 1885), 417.

they wished them to be without blame and reproach to whom they handed over their own position of authority.”

“Therefore we ought to obey only those presbyters who are in the Church, who have their succession from the Apostles, as we have shown; who with their succession in the episcopate have received the sure gift of the truth according to the pleasure of the Father. The rest, who stand aloof from the primitive succession, and assemble in any place whatever, we must regard with suspicion, either as heretics and evil minded; or as schismatics, puffed up and complacent; or again as hypocrites, acting thus for the sake of gain and vainglory. All these have fallen from the truth.”

- (d) The Primacy of Rome.  
“But it would be very long in a book of this kind, to enumerate the Episcopal lists in all the churches, but by pointing out the apostolic tradition and creed which has been brought down to us by a succession of bishops in the greatest, most ancient, and well known Church, founded by the two most glorious Apostles Peter and Paul at Rome, we can confute all those who in any other way, either for self-pleasing or for vainglory or blindness or badness, hold unauthorized meetings.”
- (e) The explanation of the propagation of sin: traducianism.
- (f) The Work of Christ.

THE RECAPITULATION THEORY OF THE ACCOMPLISHMENT OF THE ATONEMENT	
CHRIST	ADAM
Secon Adam	First Adam
Law obeyed	Law broken
Regained for man what Adam lost	Lost eternal life for man

Christ’s death as the second Adam broke Satan’s

grip over the descendants of the first Adam. Irenaeus is clear at this point (16.3): “And not by the aforesaid things alone has the Lord manifested Himself, but [He has done this] also by means of His passion. For doing away with [the effects of] that disobedience of man which had taken place at the beginning by the occasion of a tree, ‘He became obedient unto death, even the death of the cross;’ rectifying that disobedience which had occurred by reason of a tree, through that obedience which was [wrought out] upon the tree [of the cross].”

Again (17): “And therefore in the last times the Lord has restored us into friendship through His incarnation, having become ‘the Mediator between God and men;’ propitiating indeed for us the Father against whom we had sinned, and canceling our disobedience by His own obedience; conferring also upon us the gift of communion with, and subjection to, our Maker.”

Again (17.3): “Therefore, by remitting sins, He did indeed heal man, while He also manifested Himself who He was. For if no one can forgive sins but God alone, while the Lord remitted them and healed men, it is plain that He was Himself the Word of God made the Son of man, receiving from the Father the power of remission of sins; since He was man, and since he was God, in order that since as man He suffered for us, so as God he might have compassion on us, and forgive us our debts, in which we were made debtors to God our Creator. And therefore David said beforehand, ‘Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord has not imputed sin;’ pointing out thus that remission of sins which follows upon His advent, by which ‘He has destroyed the handwriting’ of our debt, and ‘fastened it to the cross;’ so that as by means of a tree we were made debtors to God, [so also] by means of a tree we may obtain the remission of our debt.”

The *modus operandi* through which Christ broke the power of Satan, whereby men are expiated by God, is the Recapitulation Theory. Men are

delivered; justice is satisfied by Christ's life. Irenaeus' leading thought is that to which the word "reinstitutionalization" gained expression; when Christ was incarnate (3.18.1): "He summed up in Himself the long roll of the human race, bringing to us a compendious salvation, that what we lost in Adam, namely, being in the image and likeness of God, we might regain Christ Jesus." He also thinks of Christ as "reconciling us to God by His passion" (5.16.3).

- (3) **Tertullian** (Quintus Septimius Florens Tertullianus) (c.160/70–c.215/20)—Philosophy an Enemy of Christianity. He is the first of the three great patristic writers from N. Africa, along with Cyprian and Augustine.

- (a) His life.  
He was brought up as a pagan in Carthage, educated in literature, and rhetoric. Some indication he was a lawyer in Rome before conversion. He was converted to Christianity while he was in his thirties. Because of this he said, Christians are made and not born. He became the foremost apologist in the Western church. There were two distinct phases in his career as a Christian leader: (1) Catholic Christianity from *ca* 195–97 to *ca* 205–07; (2) a semi-Montanist period from *ca* 205–07 to *ca* 212, and a distinct Montanist period (213–220). Due to becoming a Montanist, he is never canonized as Augustine and Cyprian were. "Tertullianist" was probably the African name for a Montanist.
- (b) His writings (31 Latin works survive).  
*The Testimony of the Soul, Against Praxeas, On the Flesh of Christ, On the Soul, On Lord's Prayer, On the Resurrection of the Flesh, On Baptism, On Repentance, On Flight in Persecution, On Monogamy, On Chastity, Prescriptions Against the Heretics, On Idolatry, On Patience, Against Marcion, The Crown, On Modesty.*
- (c) His thoughts on philosophy (total opposition).

**Parenthesis:** Was Tertullian a Van Tilian?

1. He sees philosophy as an amalgam of world views.

—Epicurean.  
—Zeno's pantheism.  
—denial of resurrection.

2. Heresies are instigated by philosophy.
3. He uses philosophy to formulate his ideas.
4. He uses proofs; he appeals to reason. He is "faith, seeking understanding."

From philosophy come those fables and endless genealogies and fruitless questionings, those words that creep like as doth a canker. To hold us back from such things, the Apostle testifies expressly in his letter to the Colossians that we should beware of philosophy. "Take heed lest any man circumvent you through philosophy or vain deceit, after the tradition of men, against the providence of the Holy Ghost." He had been at Athens where he had come to grips with the human wisdom which attacks and perverts truth, being itself divided up into its own swarm of heresies by the variety of its mutually antagonistic sects. What has Jerusalem to do with Athens, the Church with the Academy, the Christian with the heretic? Our principles come from the Porch of Solomon, who had himself taught that the Lord is to be sought in simplicity of heart. I have no use for a Stoic or a Platonic or a dialectic Christianity. After Jesus Christ we have no need of speculation, after the Gospel no need of research. When we come to believe, we have no desire to believe anything else; for we begin by believing that there is nothing else which we have to believe.

"Although, in their curiosity to examine all kinds of documents, the philosophers may appear to have come across the Scriptures as well, from the fact that these are earlier and that they have borrowed certain elements from them and from the fact that they have also rejected other elements, they show that they have either not examined everything or they have not believed everything. Add to this their desire for glory and it is clear that they have changed the Scriptures in order to express their own ideas. Moreover, what they have discovered has

been lost in uncertainty, and from one or another kind of truth has emerged a flood of quibbles.”

(d) There were three major emphases in his apologetic writings:

(i) In his apologetics, he does not ask that Christians should be acquitted, but that they should be given a fair hearing. They should not be condemned from ignorance, or without cause. He was combatting the charge that Christians were rebellious and undermining authorities, he says that Christians pray for the emperor, they pray for the prevalence of peace, they hold all things in common, except their wives (answering the charge of orgies), they pray for the welfare of the world. They share with one another and love one another.

(ii) *Against the Jews*. He does not directly address the Jews, but Gentile proselytes who might convert to Judaism. Judaism and Christianity were in a sort of competition for those interested in monotheism. Tertullian argued that Christians were the true heirs of Judaism and were not tied to an ethnicity or a particular land.

He is the first to make a clear distinction between the first advent and the second advent. This is a major issue for Jews, since the Messiah did not do everything predicted of His coming. Jews ask why all these prophecies about world peace and wolf and lamb lying down together.

Tertullian said you have to distinguish between the first and second Advent, the first as the suffering servant and the second as the reigning powerful world ruler.

(iii) *Against the Heretics*. He uses the Roman law identified as the writ of *Praescriptio*. In this he foreshadows the presuppositionalist apologetics of the twentieth century.

A legal term in a property suit. A writ of *praescriptio* was entered before the trial even began and argued that right of property was based on long term possession of something. So if a person lived on the land for years and years that this precedent for possession gave them the right to the land.

What is the possession? The possession is the Bible. These new religions and philosophies have no right to the Bible, it is the exclusive property of the Jews and Christians. They have no right to use the Scripture and have no right of appeal to the Scripture because Christians are the rightful possessors of the Scripture long before the heretics ever existed.

He appealed also to the rule of faith and apostolic succession of the truth. By a legal tour de force, he has sought to undercut his opponents. The appropriate conversation is not discussion but correction. Who are you? When did you arrive? Where are you from? By what right do you have to my land, my Bible, I have been in possession of it for centuries, not you. I am the heir of the apostles, not you. You aren't to even talk to the heretics.

(e) His theological writings.

He wrote against Marcion, against the Gnostics, and a little known figure, Hermogenes.

In *Adversus Praxeus* he developed technical vocabulary still in use today, such as *trinitas*. Praxius was a *dynamic Monarchian*, i.e., he held a unitarian monotheism which asserted the complete and total identity of Father, Son, and Holy Spirit, there was no distinction of person between them. . In this view the Father suffered on the cross, a view called *Patripassionism*.

Tertullian argued that the Father, Son, and Holy Spirit were of the same substance (*substantia*), but were different *personae*.

(4) **Cyprian of Carthage (ca 205–258)** has the distinction of being the final bishop martyred. He was born into a wealthy, pagan family and was a master rhetorician when he was converted to Christianity around 246. Within two years he was appointed bishop of Carthage due to his thorough knowledge of Scripture. His major works were *On the Unity of the Catholic Church*, *The Lapsed*, and a corpus of Letters.

(a) *Cyprian and Unity*. Cyprian sees the unity of the church in the episcopate. The bishops are the successors of the apostles, and their authority, which derives from that succession is the same that Christ granted to the apostles. Every bishop represents the totality of the episcopate. He writes that each bishop is autonomous (*Unity*, 5):

“And this unity we ought firmly to hold and assert, especially those of us that are bishops who preside in the Church, that we may also prove the episcopate itself to be one and undivided. Let no one deceive the brotherhood by a falsehood: let no one corrupt the truth of the faith by perfidious prevarication. The episcopate is one, each part of which is held by each one for the whole. The church also is one, which is spread abroad far and wide into a multitude by an increase of fruitfulness. As there are many rays of the sun, but one light; and many branches of a tree, but one strength based in its tenacious root; and since from one spring flow many streams although the multiplicity seems diffused in the liberality of an overflowing abundance, yet the unity is still preserved in the source. Separate a ray of the sun from its body of light, its unity does not allow a division of light; break a branch from a tree, —when broken, it will not be able to bud; cut off the stream from its fountain, and that which is cut off dries up. Thus also the Church, shone over with the light of the Lord, sheds forth her rays over the whole world, yet it is one light which is everywhere diffused, nor is the unity of the body separated. Her fruitful abundance spreads her branches over the whole world. She broadly expands her rivers, liberally flowing, yet her head is one, her source one; and she is one mother, plentiful in the results of fruitfulness:



from her womb we are born, by her milk we are nourished, by her spirit we are animated.”

No bishop has the right to dictate to other bishops; he postulates a federation of bishops that seek advice of one another. He does give priority to Rome because of the primacy of Peter. He writes (*Epistle*, 54.14):

“To these also it was not sufficient that they had withdrawn from the Gospel, that they had taken away from the lapsed the hope of satisfaction and repentance, that they had taken away those involved in frauds or stained with adulteries, or polluted with the deadly contagion of sacrifices, lest they should entreat God, or make confession of their crimes in the Church, from all feeling and fruit of repentance; that they had set up outside for themselves—outside the Church, and opposed to the Church, a conventicle of their abandoned faction, when there had flowed together a band of creatures with evil consciences, and unwilling to entreat and to satisfy God. After such things as these, moreover, they still dare— a false bishop having been appointed for them by heretics—to set sail and to bear letters from schismatic and profane persons to the throne of Peter, and to the chief church whence priestly unity takes its source.”

On the other hand Cyprian refused to grant the bishop of Rome any jurisdiction whatsoever in the internal affairs of his diocese as seen in his response to Bishop Stephen (*Epistle*, 60.3):

“Neither must we prescribe this from custom, but overcome opposite custom by reason. For neither did Peter, whom first the Lord chose, and upon whom He built His Church, when Paul disputed with him afterwards about circumcision, claim anything to himself insolently, nor arrogantly assume anything; so as to say that he held the primacy, and that he ought rather to be obeyed by novices and those lately come. Nor did he despise Paul because he had previously been a persecutor of the Church, but admitted the counsel of truth, and easily yielded to the lawful reason which Paul asserted, furnishing thus an illustration to us both of

concord and of patience, that we should not obstinately love our own opinions.”

- (b) *Cyprian and Salvation*. Cyprian is adamant that salvation is only in the church (not in sacraments, but in truth). His staunch position must be viewed in light of the Novatian schismatics! He writes (*Unity*, 6):

“The spouse of Christ cannot be adulterous; she is uncorrupted and pure. She knows one home; she guards with chaste modesty the sanctity of one couch. She keeps us for God. She appoints the sons whom she has born for the kingdom. Whoever is separated from the Church and is joined to an adulteress, is separated from the promises of the Church; nor can he who forsakes the Church of Christ attain to the rewards of Christ. He is a stranger; he is profane; he is an enemy. He can no longer have God for his Father, who has not the Church for his mother. If any one could escape who was outside the ark of Noah, then he also may escape who shall be outside of the Church. The Lord warns, saying, ‘He who is not with me scattereth.’ He who breaks the peace and the concord of Christ, does so in opposition to Christ; he who gathereth elsewhere than in the Church, scatters the Church of Christ. The Lord says, ‘I and the Father are one;’ and again it is written of the Father, and of the Son, and of the Holy Spirit, ‘And these three are one.’ And does any one believe that this unity which thus comes from the divine strength and coheres in celestial sacrament, can be divided in the Church, and can be separated by the parting asunder of opposing wills? He who does not hold this unity does not hold God’s law, does not hold the faith of the Father and the Son, does not hold life and salvation.”

- (c) *Cyprian and Baptism*. Letter to A Certain Magnus:

“You have asked also, dearest son, what I thought about those who obtain the grace of God while they are weakened by illness—whether or not they are to be reckoned as legitimate Christians who have not been bathed with the saving water, but have had it poured over them. On this point, my modesty and

reservation prejudices no one. Let each one consider what he thinks best; and what he thinks best, let him do. In so far as my poor ability conceives it, I think that the divine benefits can in no way be weakened or mutilated; nor can anything less take place in that case, where that which is drawn from the divine gifts is accepted with full and entire faith both on the part of the giver and of the receiver. . . . In the saving sacraments, when necessity compels and when God bestows His pardon, divine benefits are bestowed fully upon believers; nor ought anyone be disturbed because the sick are poured upon or sprinkled when they receive the Lord's grace."

