



CHURCH HISTORY VOL. 07

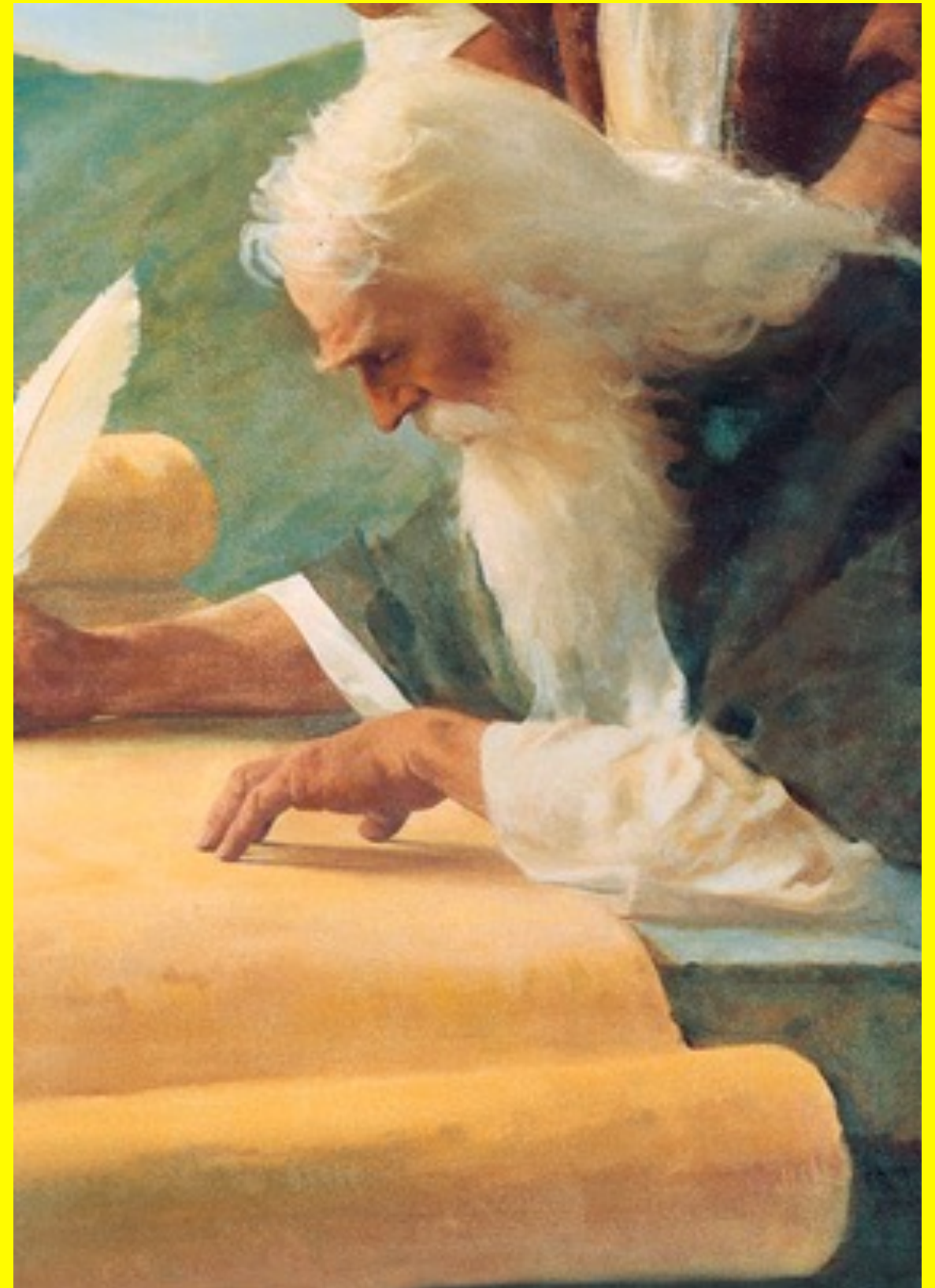
TEACHERS OF THE EARLY CHURCH

Tertullian of Carthage

STUDY QUESTIONS

INFLUENTIAL TEACHERS

- ▶ What is the source of their authority?
 - ▶ How do they affirm the scriptures?
- ▶ Who are they writing to and for?
- ▶ How do their character and doctrine relate?
- ▶ What can we learn from their successes and mistakes?
- ▶ What effect did their teaching have on the current generation?
- ▶ What effect did their teaching have on the next generation?





IRENÆUS OF LYONS

~130-200

**TEACHERS OF THE
EARLY CHURCH**

**THROUGH A TREE WE WERE MADE
DEBTORS TO GOD; SO THROUGH A
TREE WE HAVE OUR DEBT
CANCELLED.**

**Irenaeus of Lyon
(Redemptive History)**



CLEMENT OF ALEXANDRIA
~150-219

**TEACHERS OF THE
EARLY CHURCH**

IF SOMEONE NEEDS FOOD, LET HIM MILK THE SHEEP. LET HIM SHEAR THE WOOL IF HE NEEDS CLOTHING. IN THIS WAY, LET ME BENEFIT FROM THE FRUIT OF GREEK ERUDITION.

Clement of Alexandria



TERTULLIAN OF CARTHAGE

160-220

**TEACHERS OF THE
EARLY CHURCH**

**WHAT THEN HAS ATHENS TO DO WITH
JERUSALEM? WHAT HAS THE ACADEMY
TO DO WITH THE CHURCH? WHAT HAVE
HERETICS TO DO WITH CHRISTIANS?**

Tertullian of Carthage



ORIGEN OF ALEXANDRIA

~185-254

**TEACHERS OF THE
EARLY CHURCH**

**ALTHOUGH CHRIST WAS GOD, HE
TOOK FLESH; AND HAVING BEEN
MADE MAN, HE REMAINED WHAT
HE WAS, GOD.**

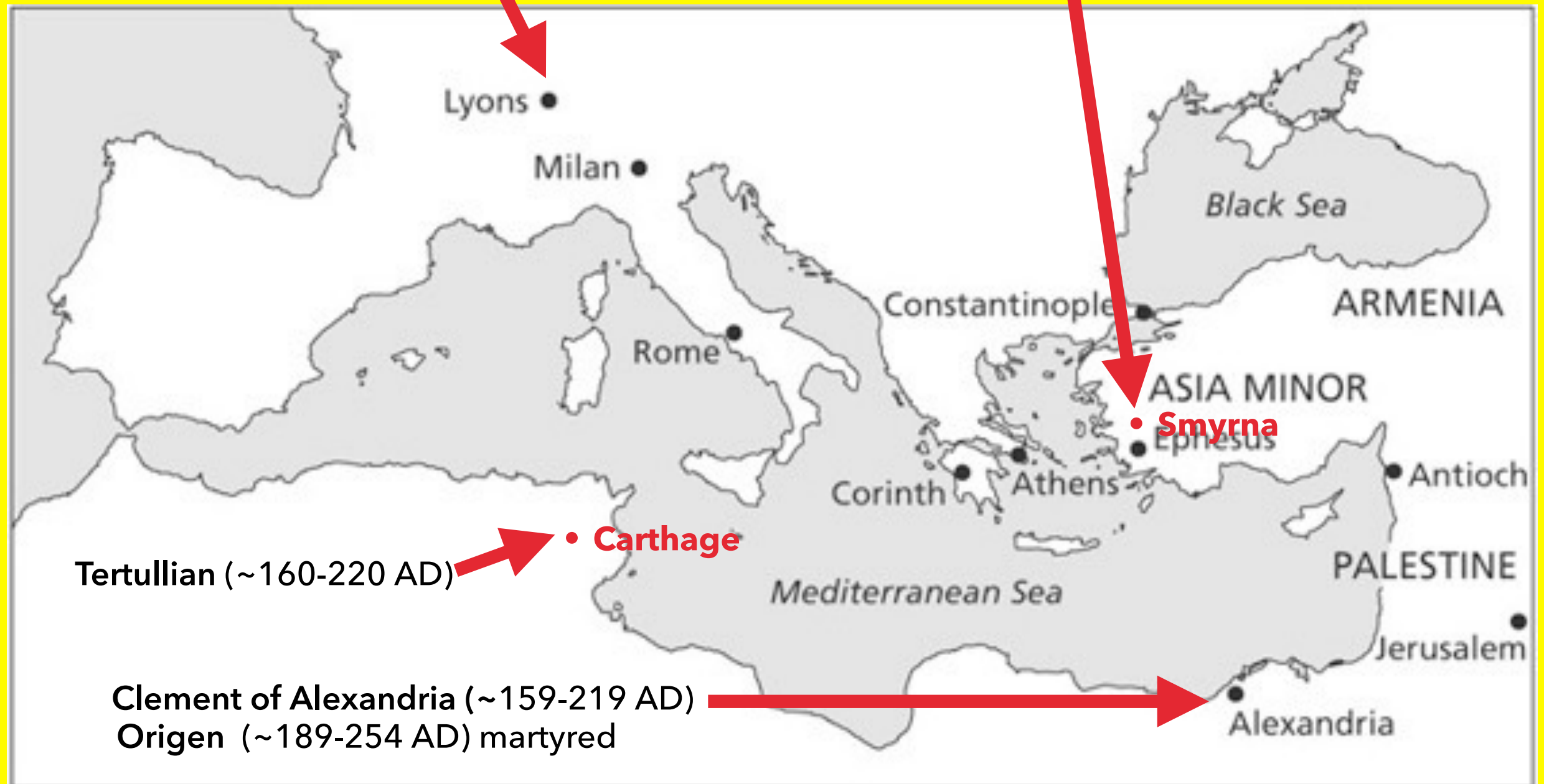
Origen of Alexandria

MAP of CHURCH FATHERS (TEACHERS)

Irenaeus (~130-200 AD)

Irenaeus (born in Smyrna, disciple of Polycarp)

Polycarp (~69-155 AD) martyred



IRENÆUS OF LYON (~130-200)

**“BLESSED ARE THE
PEACEMAKERS,
FOR THEY SHALL
BE CALLED SONS
OF GOD.”
MATTHEW 5:9**



LIFE & CHARACTER

SMYRNA TO LYON

- Irenaus was a missionary and a presbyter, sent as a missionary bishop to the *Celts* in Lyon of Gaul by the Church in Asia
- He was sent by Polycarp from Rome (according to Gregory of Tours)
- *Most early theologians were travelers.*
- Eusebius relates a letter from Lyon that describes him as “zealous for the Covenant of Christ.”



LIFE & CHARACTER

MISSIONARY ZEAL

- a. Eusebius claims he is wildly successful in conversions, while he himself says he is *still surrounded by Barbarians*
- b. Ministered in **Lyon** during the times of **Marcus Aurelius'** persecution (he escaped early persecutions-possibly because he was a bishop for two areas [**Lugdunum** and **Lyon**])
- c. Church in **Lyon** included all social ranks (speaks to Irenaeus writing style)
- d. Irenaeus had rhetorical skill & knowledge of **Plato, Homer, Hesiod**



LIFE & CHARACTER

POLYCARP HIS TEACHER

- a. learned under the apostle John, Irenaeus referenced him as a source of Apostolic Authority
- b. martyred around 156 AD (....will you recant...80 and 6 years have I served him...away with the atheists)
- c. When he saw Marcion the Gnostic heretic, Marcion ran to him and said, "recognize us", Polycarp responded with "I recognize you, Firstborn of Satan."
- d. Irenaeus followed the *collegiate style* of church government put forth by Polycarp and not the *monarchical* tendencies of Ignatius



LIFE & CHARACTER

THE PEACEMAKER: EASTER

1. QuartoDeciman controversy
 - 1.1. What day should Easter be celebrated?
2. Churches in Roman Asia practiced Easter on the 14th of Nisan (QuartoDeciman name) the traditional Jewish time given for Passover
3. Church in Rome practiced Easter on the following Sunday (easter must be celebrated on the Lord's day)



LIFE & CHARACTER

THE PEACEMAKER (CONT.)

1. Victor (the bishop of Rome [the pre-eminent church]) wanted to excommunicate the Asian church because they did not conform to the Roman church practice (indicative of the western churches)
2. Irenaeus wrote to Victor saying that he should not excommunicate others over matters of faith and common practice
3. Irenaeus also pleaded for leniency towards the Montanists



THE FOUR-FOLD GOSPELS

AUTHORITY OF THE EVANGELISTS

1. Gnostics chose 1 gospel
 - 1.1. Marcion- Luke
 - 1.2. Valentinian- John
 - 1.3. Ebionites- Matthew
 - 1.4. Docetists- Mark
2. Gospels must be looked at together & synthesized



FOR THE FIRST LIVING CREATURE, IT SAYS, WAS LIKE A LION, SIGNIFYING HIS ACTIVE AND PRINCELY AND ROYAL CHARACTER; THE SECOND WAS LIKE AN OX, SHOWING HIS SACRIFICIAL AND PRIESTLY ORDER; THE THIRD HAD THE FACE OF A MAN, INDICATING VERY CLEARLY HIS COMING IN HUMAN GUISE; AND THE FOURTH WAS LIKE A FLYING EAGLE, MAKING PLAIN THE GIVING OF THE SPIRIT WHO BROODS OVER THE CHURCH. NOW THE GOSPELS, IN WHICH CHRIST IS ENTHRONED, ARE LIKE THESE.

**Irenaeus, Against Heresies,
an allusion to Revelation 4:7–8**

APOSTOLIC SUCCESSION

THE AUTHORITY OF THE CHURCH

1. **Irenaeus** is often cited as a source for Apostolic Succession and the authority of the Roman Church
2. QuartoDeciman controversy & **Victor**
 1. Appeal to the bishops as guardians of truth, not the positions of authority
 2. Truth is the measure of **Irenaeus** appeal, the bishops should be guardians of truth
3. Arguments against the novelty (newness) of the Gnostic teaching
 1. They have no history and no connection to the teaching of the Apostles



ANCIENT REFERENCE

THE ANSWER TO THE Gnostics

1. The primary and most trustworthy example of Gnostic information (both descriptions of and answers to)
 - 1.1. *Gospel of: Thomas, Judas, 'of Truth', of Mary, etc.*
 - 1.2. His answers should be looked to when addressing Gnostic speculation
 - 1.3. **Elaine Pagels, Bart Ehrman**, etc.
2. One excerpt from **Elaine Pagel's** book claims that **Irenaeus** and the other church tried to shutter *diversity* and condemn them as pagans
3. Unlike the modern church era (post reformation) with its diversity of ideas



**“HE WHO WAS THE SON OF GOD
BECAME THE SON OF MAN, THAT
MAN . . . MIGHT BECOME THE SON
OF GOD.”**

Irenaeus, theory of recapitulation

ATONEMENT & REDEMPTIVE HISTORY

CHRISTUS VICTOR

1. Christ is the pre-existent eternal **Word (Logos)** of the Father (from John 1)
2. the (**word**) **Logos** puts the universe into place and governs it
3. The **Word** took on flesh as part of God's ongoing revelation to the human race
4. SPECULATIVE: Had **Adam & Eve** not fallen, the **Word** would have become **Incarnate** anyway, because humanity was on a trajectory of development into godliness (*theosis*)
5. Since **Adam & Eve** *did* sin through the deception of the serpent, **Christ's** incarnation takes on a redemptive role



ATONEMENT & REDEMPTIVE HISTORY

CHRISTUS VICTOR

1. Not only does Christ become a human to show us more of God, he becomes a human to save us from sin, death, and the devil
2. This view does not include the *Penal Substitution* of **Christ** dying “in our place” to appease the wrath of God
 - 2.1. Anselm of Canterbury (11th century)
 - 2.2. Martin Luther, Calvin, etc. (16th century)



RECAPITULATION REDEMPITIVE HISTORY

1. Sin began with a **disobedient woman** (Eve),
recapitulation atonement begins with an
obedient woman (Mary)
 2. Sin was perpetuated by a '**sinful** man who
was God's son' (Adam), it would be stopped
by a **sinless** man who is God's Son (Christ)
- 2.1. First Adam, Second Adam-Romans 5



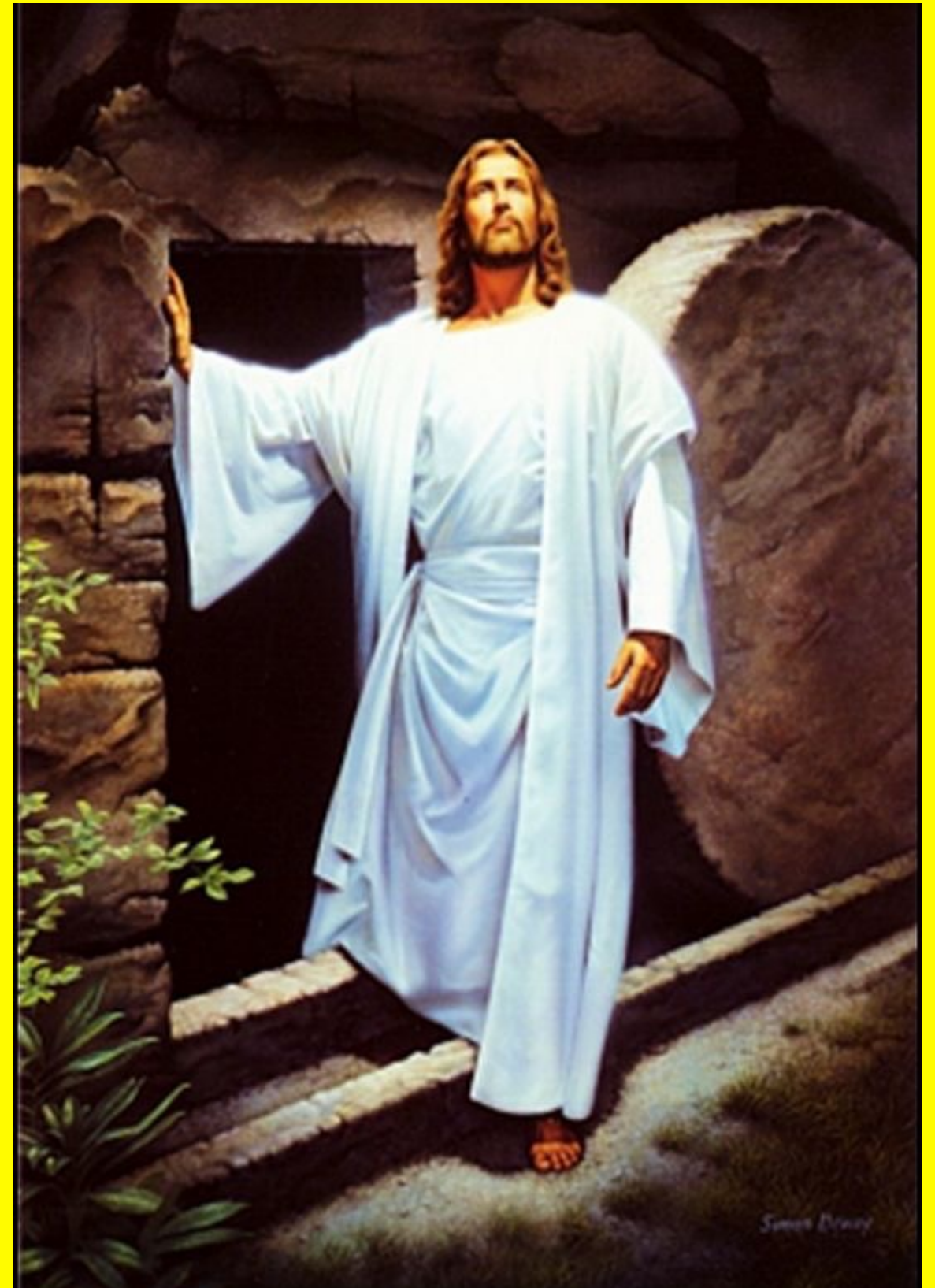
**"BY OBEYING, SHE BECAME A CAUSE
OF SALVATION FOR HERSELF AND
FOR THE WHOLE HUMAN RACE."**

Irenaeus, on Mary's Obedience (III, 22, 4)

RECAPITULATION (CONT.)

REDEMPITIVE HISTORY

1. By Jesus' living a full, **human** (yet sinless) **life**,
Jesus transforms all of **human life**.
2. When the only **Just** man on earth dies an
Unjust death, he destroys the power of
death (death is destroyed by death)
 - 2.1. demonstrated by his resurrection &
ascension



RECAPITULATION & ONENESS

REDEMPTIVE HISTORY

1.The one true God (Yahweh) is **ONE** and has a singular plan for redemption

1.1. In opposition to the *Gnostic* demiurges and *gods* who show different traits or paths

1.2.God is not “many gods” or has not created “many gods”

Yaldaboath, Gnostic Demiurge



THE PLAN: RECAPITULATION REDEMPITIVE HISTORY

1.The revelation of God (the Bible) shows

1.1.progress

1.2.growth

1.3.perfection

2."The central Gnostic error is their denial of the providence of the one God."

The Exodus, God's Providence



**“CHANGE, NOT CHANGELESSNESS IS
THE SIGN OF DIVINE ACTIVITY.”**

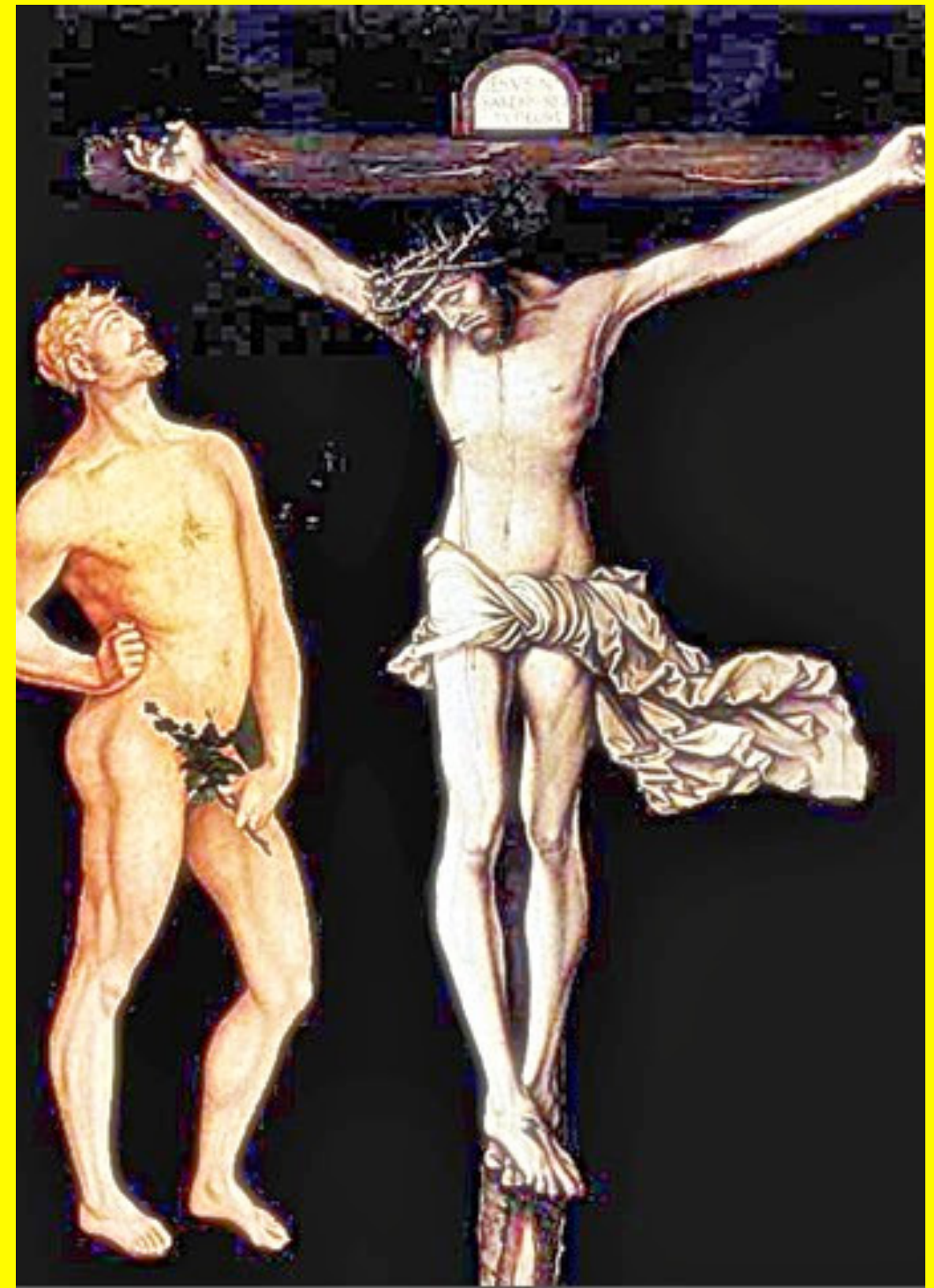
Eric Osborn, on Irenaeus' Recapitulation
IRENÆUS OF LYONS

IRENÆUS OF LYON

A SUMMARY

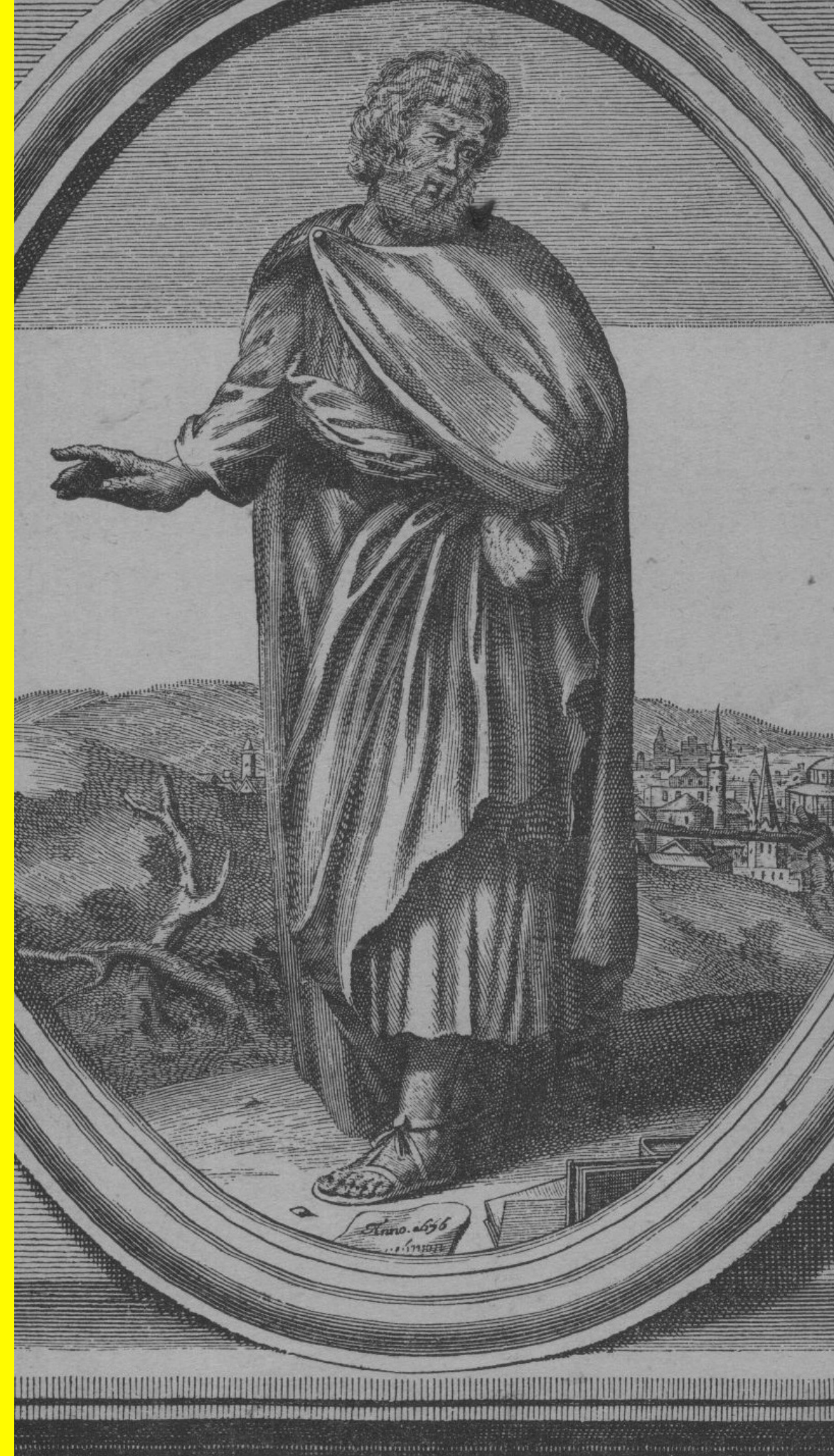
1. Early advocate of the **four-fold gospel**
2. Best source for **ancient Gnosticism**
3. Appealed to as an advocate of **Apostolic Succession**
4. First voice of **Redemptive History** in the Church Fathers (**RECAPITULATION**)

1st Adam-2nd Adam: Recapitulation



TERTULLIAN OF CARTHAGE (160-220)

“PUGILIST WITH A PEN”

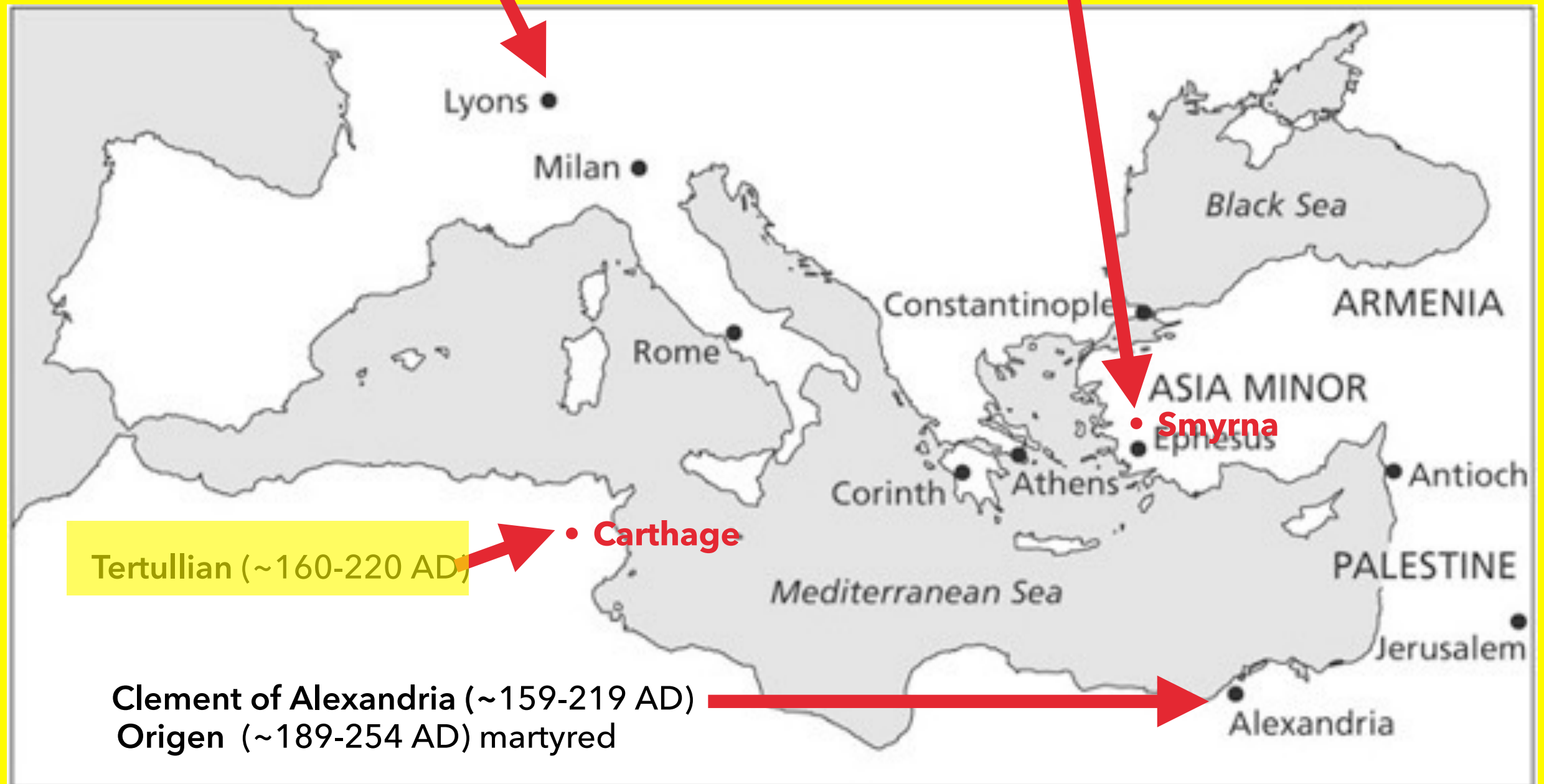


MAP of CHURCH FATHERS (TEACHERS)

Irenaeus (~130-200 AD)

Irenaeus (born in Smyrna, disciple of Polycarp)

Polycarp (~69-155 AD) martyred



CARTHAGE, N. AFRICA

ROME & CARTHAGE

1. Carthage was a strong society like Rome
2. Both were **pagan worship** cultures
3. The **Punic Wars** was a series of 3 wars fought between Rome & Carthage (264-146 BC)

Ancient Carthage, port



THE ROMAN PANTHEON

PAGAN ROME

1.PAGAN ROME: worshipped mischievous myths and dreams

1.1.Roman gods were myths and legends that were given lip-service

1.2.Contradicting each other at every turn

1.2.1.No Roman "god" was ever expected to show up when called

1.3.Jupiter, Mars, Neptune, Juno, etc.- capricious gods one-upping each other and causing mischief in the earth

Jupiter & Juno receiving nectar of hebe



CARTHAGE, N. AFRICA

PAGAN CARTHAGE

1.PAGAN CARTHAGE: The Carthaginians

worshipped cruel demons

1.1.Child sacrifice was practiced in

Carthage (similar to Moloch or Baal in the OT)

1.2.These demons would really come if you called (similar to witchcraft & dark magic)

Moloch-child sacrifice



CATO THE ELDER, (234–149 BC) DEATH TO CARTHAGE

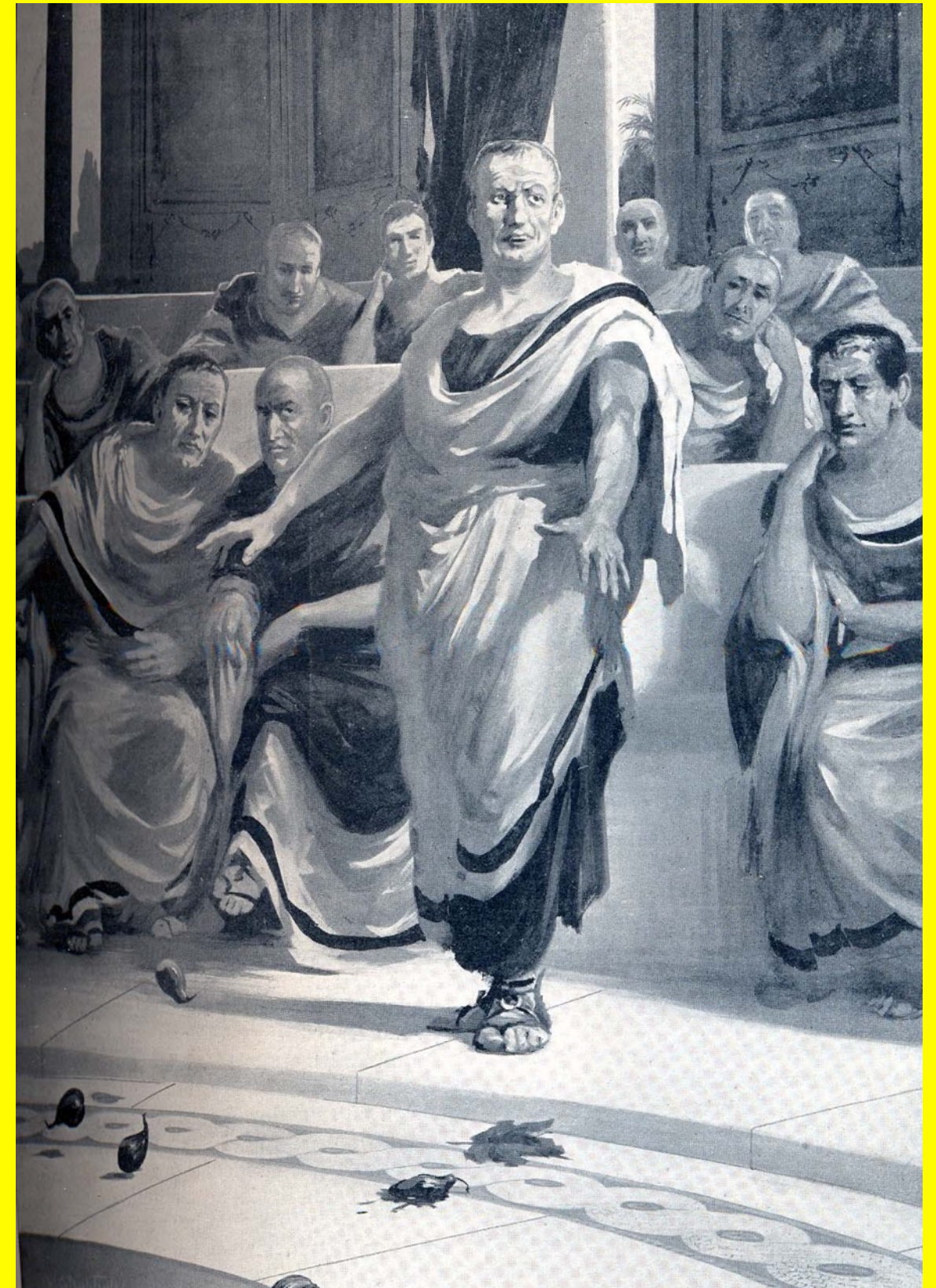
1. Towards the end of his life,

Cato ended every speech in
the Roman Senate with

"Carthago Delenda est"

2. Carthage must be destroyed!

Cato the Elder before the Senate

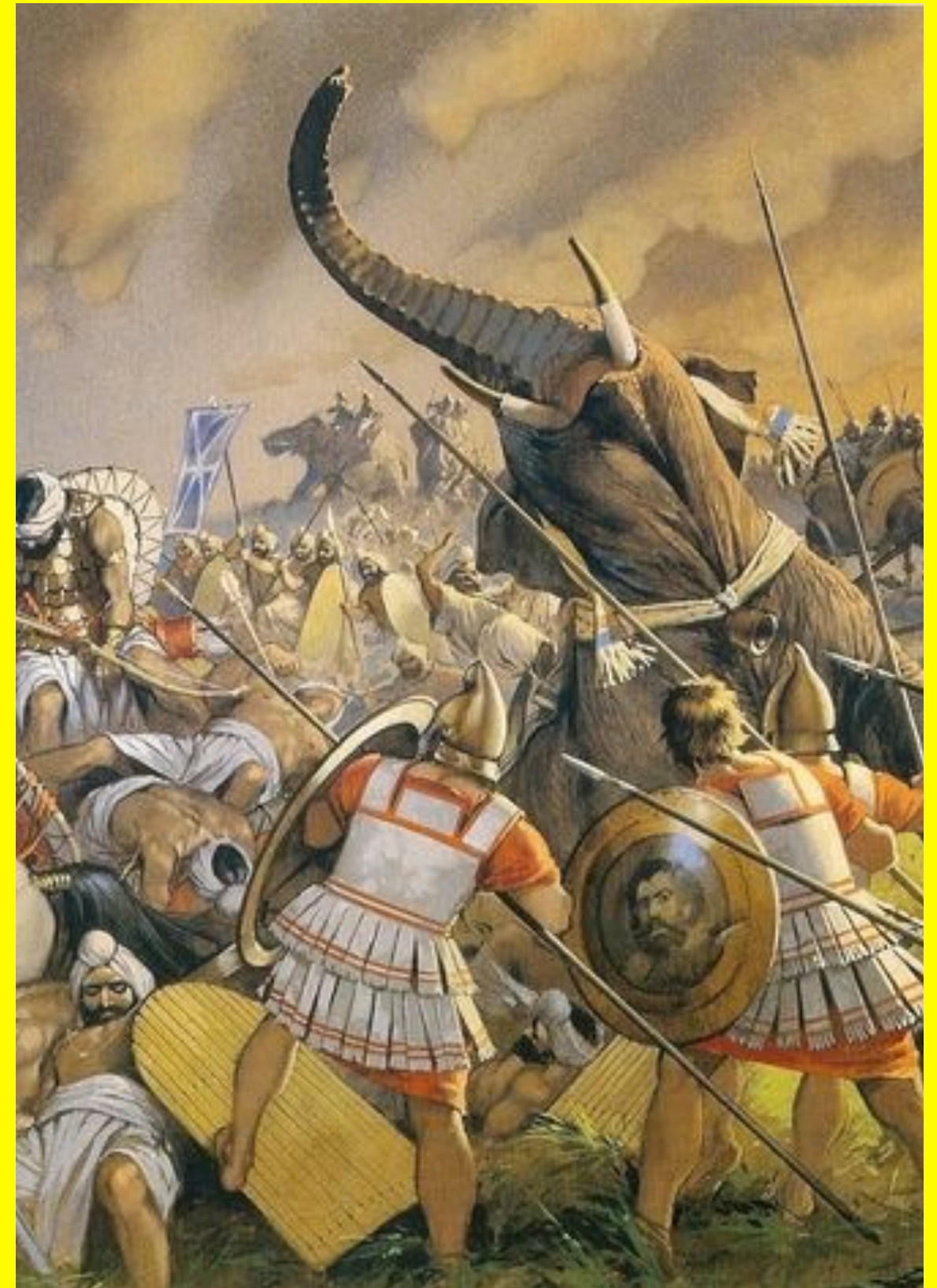


ROME VS. CARTHAGE

PROVIDENCE

1. It was **providential mercy** that the Lord destroyed Carthage **with Rome** and not Rome **with Carthage**
 - 1.1. Both were successful, modern, & powerful
 - 1.2. One barely worshipped myths, the other took their live children to the fire for success and favor

The defeat of Hannibal at Zama



N. AFRICA REDEEMED TERTULLIAN & AUGUSTINE

1. Augustine of Hippo, the most important Christian Theologian of the 1st 1500 years would later come from N. Africa

Augustine of Hippo



BACKGROUND

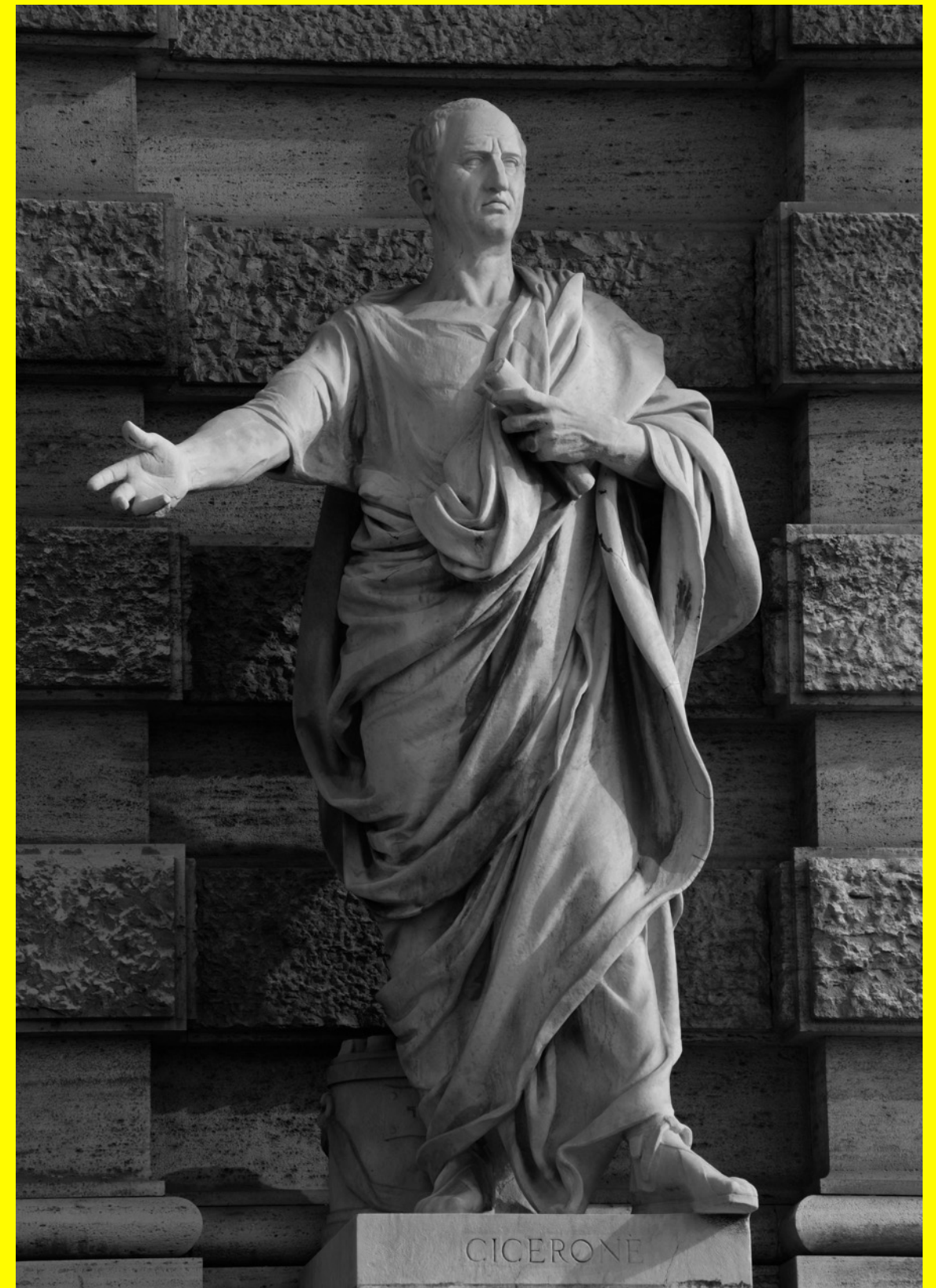
TERTULLIAN OF CARTHAGE

1. Lawyer, had Rhetorical
Training

1.1. Easiest to read (of all
the church fathers)

1.2. "Pugilist with a Pen"

Cicero, most famous Roman orator



**“IF THE TIBER RISES TOO HIGH, OR
THE NILE TOO LOW, THE REMEDY IS
ALWAYS FEEDING CHRISTIANS TO
THE LIONS.”**

Tertullian of Carthage
On the Persecution of Christians

BACKGROUND

TERTULLIAN OF CARTHAGE

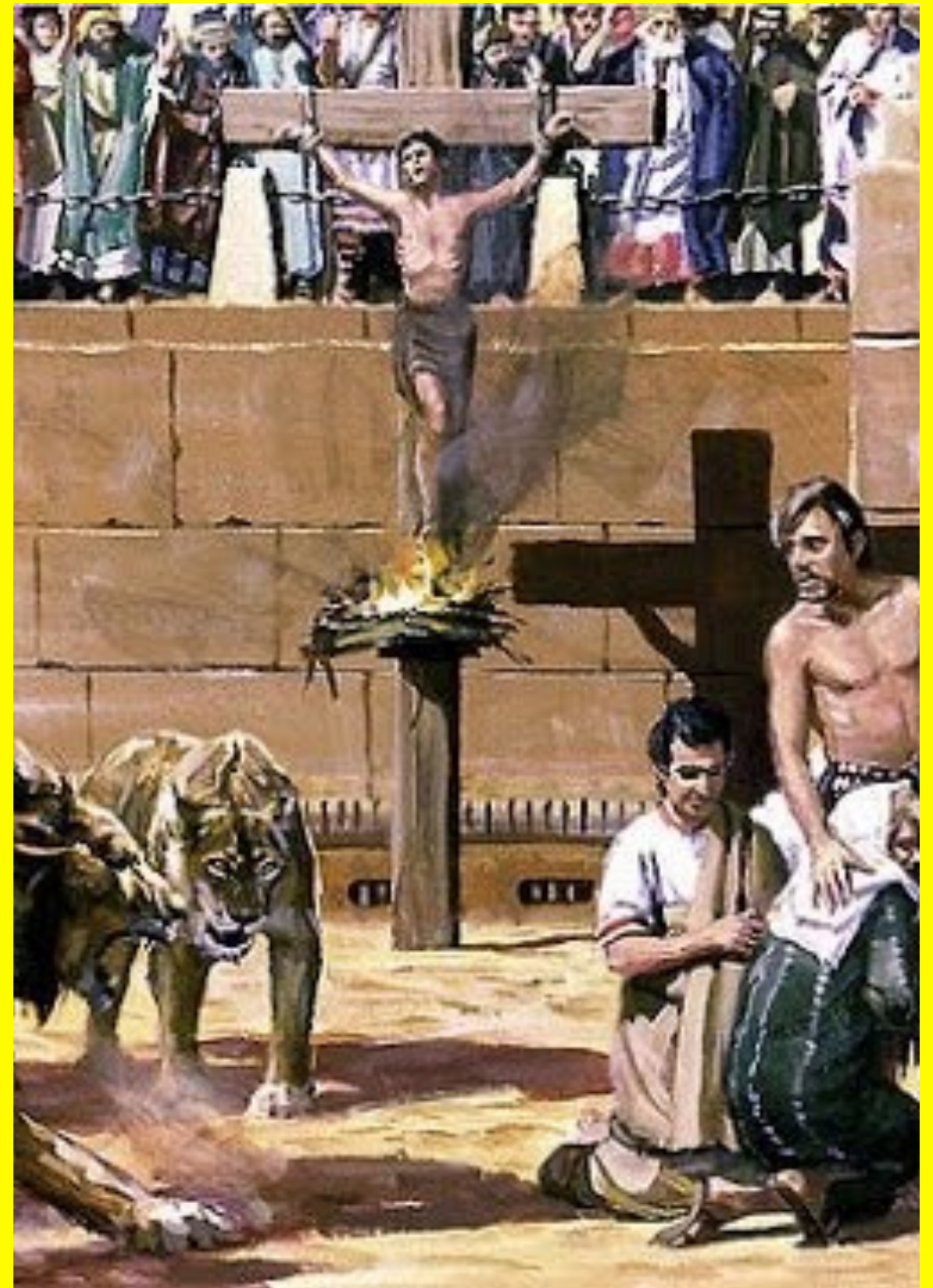
1.1st and best of the Latin Writers

1.1. Formerly wrote in Greek

1.2. Aggressive, Sarcastic &

Brilliant

1.3. Still funny after 2000 years



**“HE WHO LIVES ONLY TO BENEFIT
HIMSELF CONFERS ON THE WORLD
A BENEFIT WHEN HE DIES.”**

Tertullian of Carthage

“THE USUAL COMPLAINT IS, ‘I HAVE NO OTHER WAY OF EARNING A LIVING.’ THE HARSH REPLY CAN BE, ‘DO YOU HAVE TO LIVE?’

Tertullian of Carthage

(most likely a reference to a job that enables or involves sin)

“THE USUAL COMPLAINT IS, ‘I HAVE NO OTHER WAY OF EARNING A LIVING.’ THE HARSH REPLY CAN BE, ‘DO YOU HAVE TO LIVE?’

Tertullian of Carthage

(most likely a reference to a job that enables or involves sin)

BECOMING A CHRISTIAN

THE MARTYRS FAITHFULNESS

1. He was a witness to the persecutions:

“But among the sights he saw, was that of Christians being executed in this way. He was struck with the courage with which stupid and contemptible slave men and little slave girls faced a hideous death, against all nature; and after investigating, became a Christian himself, and turned his budding talents to writing in defense of this despised and victimized group.”

(From Tertullian's *Apology*- 3rd person autobiography)

The death of faithful in Vanity Fair



ON MARRIAGE

TERTULLIAN OF CARTHAGE

1. One of the most favorable of the early church fathers towards marriage
2. Wrote his description of marriage (following) in the context of a *Gnostic* denial of **all marriage as sin.**

Christian Wedding band, circa ~500AD





HOW BEAUTIFUL, THEN, THE MARRIAGE OF TWO CHRISTIANS. TWO WHO ARE ONE IN HOPE, ONE IN DESIRE, ONE IN THE WAY OF LIFE THEY FOLLOW, ONE IN THE RELIGION THEY PRACTICE. THEY ARE AS BROTHER AND SISTER, BOTH SERVANTS OF THE SAME MASTER. NOTHING DIVIDES THEM, EITHER IN FLESH OR IN SPIRIT. THEY ARE, IN VERY TRUTH, TWO IN ONE FLESH; AND WHERE THERE IS BUT ONE FLESH, THERE IS ALSO BUT ONE SPIRIT.

Tertullian on Marriage, To his Wife



Peter and his wife

THEY PRAY TOGETHER, THEY WORSHIP TOGETHER; THEY FAST TOGETHER; INSTRUCTING ONE ANOTHER, ENCOURAGING ONE ANOTHER, STRENGTHENING ONE ANOTHER. SIDE BY SIDE THEY VISIT GOD'S CHURCH AND PARTAKE OF GOD'S BANQUET; SIDE BY SIDE THEY FACE DIFFICULTIES AND PERSECUTION, SHARE THEIR CONSOLATIONS. THEY HAVE NO SECRETS FROM ONE ANOTHER; THEY NEVER SHUN EACH OTHER'S COMPANY; THEY NEVER BRING SORROW TO EACH OTHER'S HEARTS...

Tertullian on Marriage, To his Wife

APOLOGIST & DEFENDER OF ORTHODOXY

book jacket illustration, 19th century copy of *Apology*

1. Tertullian was the source of much of content
from early attacks against Christians by

Pagans

1.1. His ***Apology*** was an answer to the
world

2. He defended Christianity against **Gnostic**,
syncretic "Christians"

2.1. His ***Against Marcion*** was a defense of
orthodoxy against heresy



ELDER IN CARTHAGE

TERTULLIAN'S LIFE

1. He was an elder at the church in Carthage
2. He led a strict moral and ascetic life
 - 2.1. Ascetic-** person who practices or suggests severe self-discipline and abstention from all forms of indulgence for religious reasons
3. He lived and taught during the persecutions at Carthage under Marcus Aurelius and others

St. Francis the ascetic monk



**“THE BLOOD OF THE
MARTYRS IS THE SEED OF
THE CHURCH.”**

Tertullian of Carthage
Ad Martyrum (Address to Martyrs)

ADDRESS TO MARTYRS

TERTULLIAN'S WRITING

1. He wrote the *Address to Martyrs* for those being persecuted at Carthage
2. The *Antidote for the Scorpions Sting*
 - 2.1. Given at the beginning of the persecutions to encourage Christians
 - 2.1.1. flee idolatry, not martyrdom
3. He edited and presented the "*Passion of Perpetua*" from her own journal (she wrote it)



CHRISTIAN EXAMPLES

PERPETUA & FELICITAS

- ▶ Carthage, 203 AD
- ▶ Part of a group of catechumens
 - ▶ being prepared for baptism
 - ▶ catechized
- ▶ Perpetua had a nursing infant, Felicitas was 7 months pregnant
- ▶ 22 years old, well-educated



Perpetua & Felicitas



Statue of Perpetua

PEPERPETUA'S ANSWER WAS SIMPLE AND CLEAR. POINTING TO A WATER JUG, SHE ASKED HER FATHER, "SEE THAT POT **LYING** THERE? CAN YOU CALL IT BY ANY OTHER NAME THAN WHAT IT IS?"

HER FATHER ANSWERED, "OF COURSE NOT." PERPETUA RESPONDED, "**NEITHER CAN I CALL MYSELF BY ANY OTHER NAME THAN WHAT I AM -- A CHRISTIAN.**"

GNOSTIC MARTYRS THEY DON'T EXIST

1. Gnostics fled from martyrdom
2. denied their Christianity
3. Considered martyrdom a command from an evil "god" unworthy of Christians

Offering sacrifices to receive Libellus



MONTANISM

REJECTION OF CATHOLICISM

1. Became a Montanist around 206 AD
2. Rejected the authority of **Catholic** (or universal church)
 - 2.1. Because of lax morals and frequent pardon of sins without penalty

Donatist controversy



MONTANISM

WORK OF THE SPIRIT

1. Montanism began around 156 AD

1.1. Focused on the work of the **Spirit**

1.2. Strict Moral Code

1.3. Eminent return of Christ

2. Tertullian's Montanism separation was called

a "church within a church"

2.1. "ecclesiola in ecclesia"

Perpetua & Felicitas, Montanists



THEOLOGY

TRINITARIAN LANGUAGE

Trinitarian knot

1. Tertullian argued that God was a **Trinity**

(**Trinitas**), a word he used first

1.1. He distinguished between the Father,

Son, and Spirit as different **Persons**

(**persona**)

1.2. The **Trinity** shared a union of

substance (substantia)

2. These key terms were later used to define the

unity of God in Christ at Nicaea in 325 AD



LOVE OF TRUTH ADHERES TO SCRIPTURE

scroll from Isaiah

1. Scripture is a record of tradition

1.1. He uses the word **Truth** a lot

2. He argued for and used the scriptures as

authoritative, while holding that what made the scriptures authoritative is their agreement with the tradition from which they were derived





Mosaic Gladiator

**OUR LORD CHRIST HAS
SURNAMED HIMSELF **TRUTH**, NOT
'CUSTOM', AND CHRISTIANS
SHOULD BEWARE OF BEING
CONFORMED TO THIS WORLD. THE
SPIRIT OF CHRISTIANITY IS OF
MEEKNESS, PEACE, AND PURITY;
WHILE THE PUBLIC SHOWS AND
SPORTING EVENTS ONLY EXCITE
THE WILD AND FURIOUS
PASSIONS OF ANGER AND LUST.**

**Tertullian, using truth to exhort to
holiness**



Solomon's Porch

WHAT THEN HAS ATHENS TO DO WITH JERUSALEM? WHAT HAS THE ACADEMY TO DO WITH THE CHURCH? OUR INSTRUCTION IS FROM THE PORCH OF SOLOMON WHO HIMSELF HANDED DOWN THAT THE LORD IS BE SOUGHT IN SIMPLICITY OF HEART...

Tertullian on Greek Culture



The Spirit of Plato (William Blake)

**AWAY WITH THOSE WHO
PRODUCE STOIC, PLATONIC, AND
DIALECTIC CHRISTIANITY. WE
HAVE NO NEED OF CURIOSITY
AFTER WE HAVE CHRISTIANITY,
NOR OF INQUISITIVENESS AFTER
WE HAVE THE GOSPEL. SINCE WE
BELIEVE WE DESIRE NOTHING
ELSE TO BELIEVE. FOR THE FIRST
THING WE BELIEVE IS THAT
THERE IS NOTHING ELSE WE
OUGHT TO BELIEVE.**

Tertullian on Greek Culture (cont.)

GREEK PHILOSOPHY

GREEK CULTURE

scroll from Isaiah

1. Tertullian took a strong stance against Greek syncretism
 - 1.1. Withdraw from the spirit of the world
2. There was the danger of almost total isolation from the world
3. Tertullian was not anti-intellectual



**“DO NOT ASK QUESTIONS,
JUST BELIEVE.”**

**Celsus (A pagan philosopher),
True Reason (his description of Christian thought)**

**“PHILOSOPHERS KNOCK AT
THE GATE OF TRUTH.”**

Tertullian on Greek Philosophy

GREEK PHILOSOPHY

WE DON'T NEED IT

1.They stole any truth they had from the
Scriptures

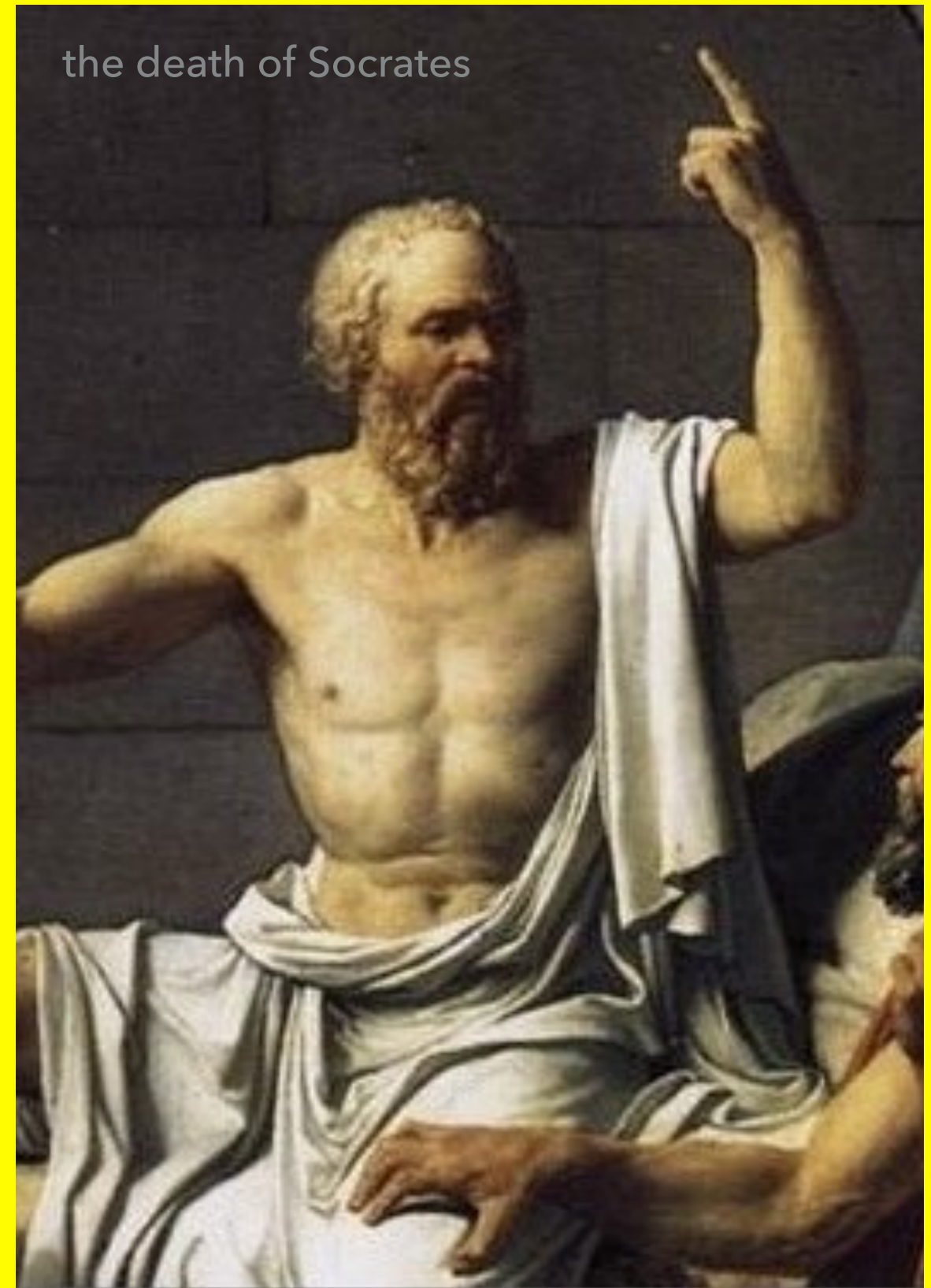
1.1.our reason is limited anyways

1.2.We must accept what God has
made known

2.We do not need them

2.1.We have it all in the Bible

2.2.We cannot reason our way into an
understanding of Christian Truth



TERTULLIAN'S TRADITION

DESERT MONASTICISM

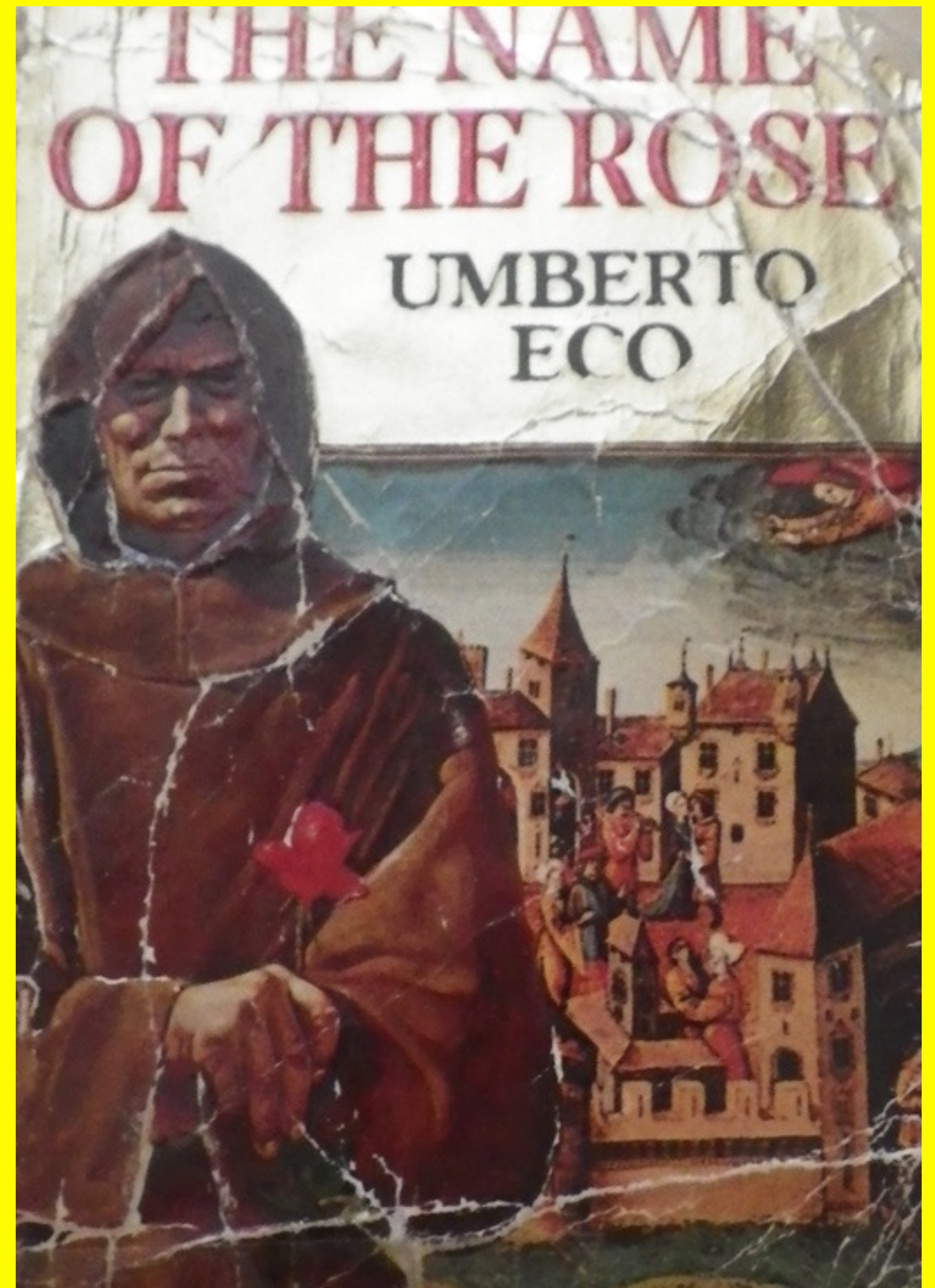
1. Christians fled the world and isolated themselves in the desert
 - 1.1. to be untainted by sin and worldly thought
2. Continues to medieval monasticism



THE NAME OF THE ROSE

MEDIEVAL MONASTIC NOVEL

1. Revolves around a monk's hatred for the writings of Aristotle
2. The monk believed that Aristotle and the study of Greek philosophy would so corrupt the church
3. Committed Murder to prevent a book by Aristotle from being available in the monastic library



TERTULLIAN OF CARTHAGE (160–220)

A SUMMARY

1. Excellent rhetorical skill
2. Defended Christianity against the **Gnostics**
3. Encouraged the **Martyrs**
4. Became a **Montanist (206)**
5. Gave us early **Trinitarian** formulation
6. Total rejection of **Greek** Philosophy

The School of Athens, Raphael



CLEMENT OF ALEXANDRIA (150-219)

SO THEN, THE LAW WAS OUR
GUARDIAN UNTIL CHRIST CAME, IN
ORDER THAT WE MIGHT BE
JUSTIFIED BY FAITH. BUT NOW THAT
FAITH HAS COME, WE ARE NO
LONGER UNDER A **GUARDIAN**, FOR
IN CHRIST JESUS, YOU ARE ALL
SONS OF GOD, THROUGH FAITH.

PHILIPPIANS 3:24-26

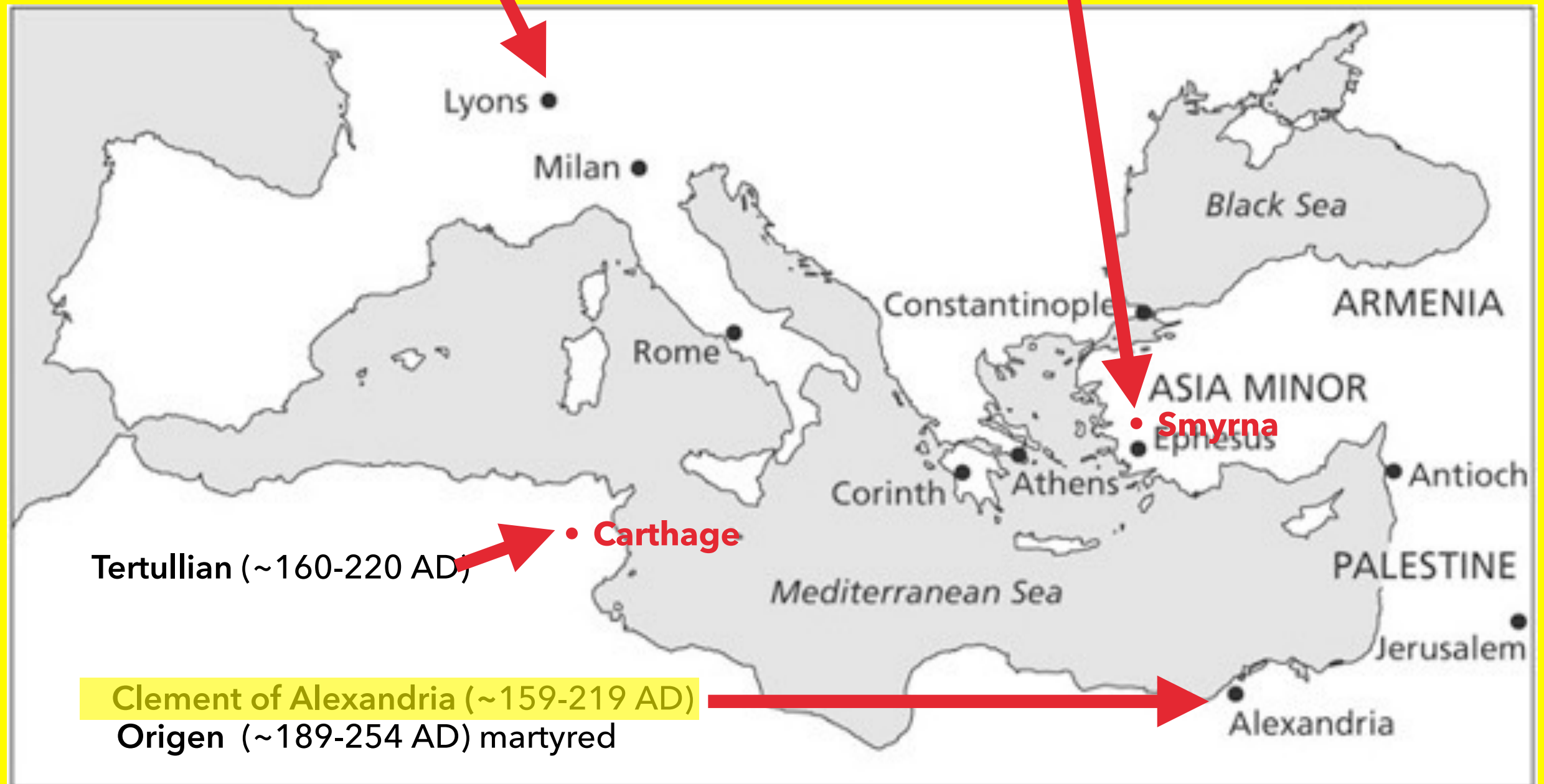


MAP of CHURCH FATHERS (TEACHERS)

Irenaeus (~130-200 AD)

Irenaeus (born in Smyrna, disciple of Polycarp)

Polycarp (~69-155 AD) martyred



Tertullian (~160-220 AD)

Clement of Alexandria (~159-219 AD)

Origen (~189-254 AD) martyred

CLEMENT OF ALEXANDRIA (150–219)

LIFE & INFLUENCES

1. Probably born in Athens, Greece

1.1. Born to Pagan Parents (not Christian)

2. Trained in all branches of Hellenic (Greek)

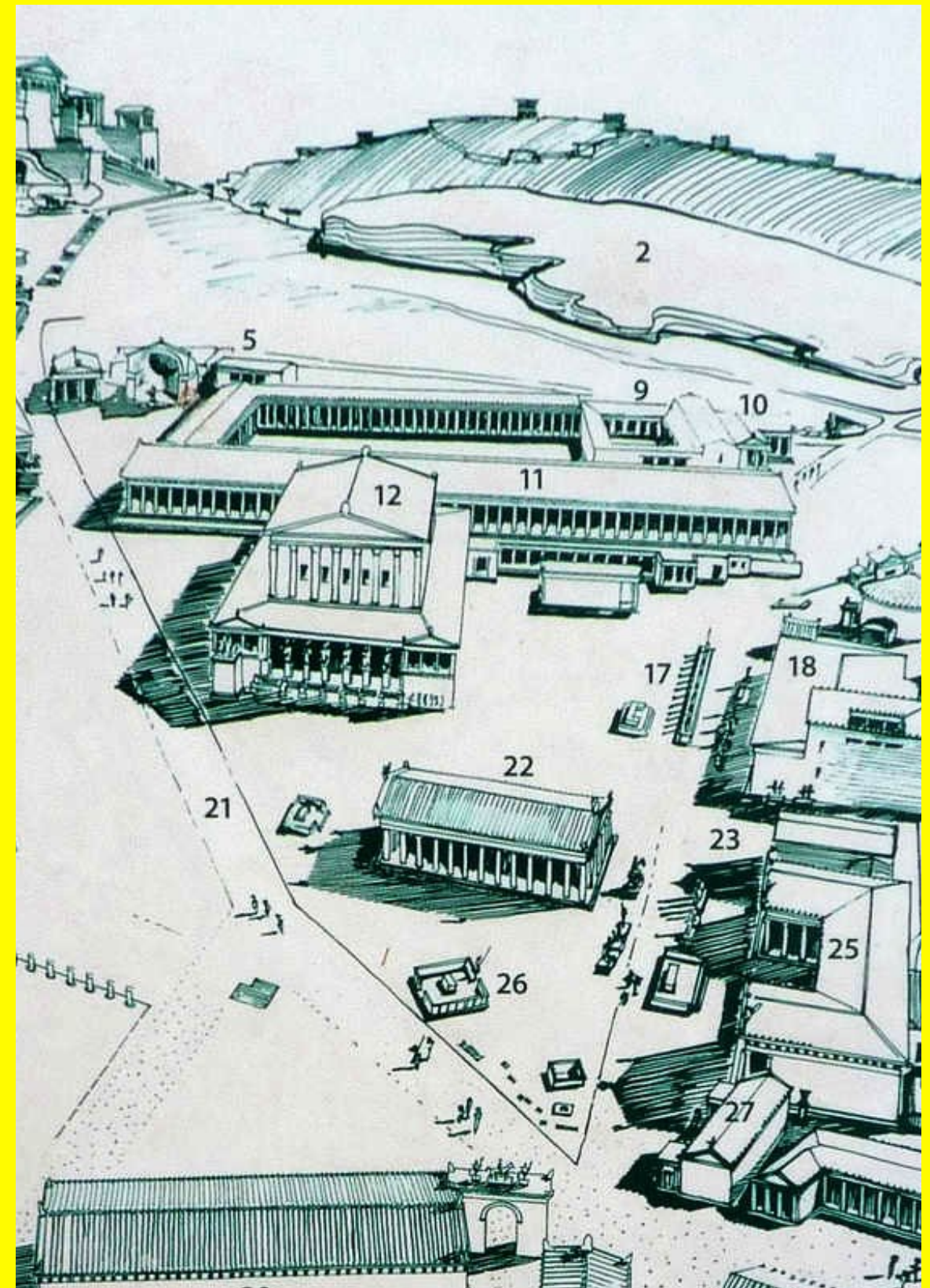
literature and the contemporary
philosophical systems

2.1. Platonism

2.2. Stoicism

2.3. Philonism

Athens, circa 150 AD



CLEMENT OF ALEXANDRIA (150–219)

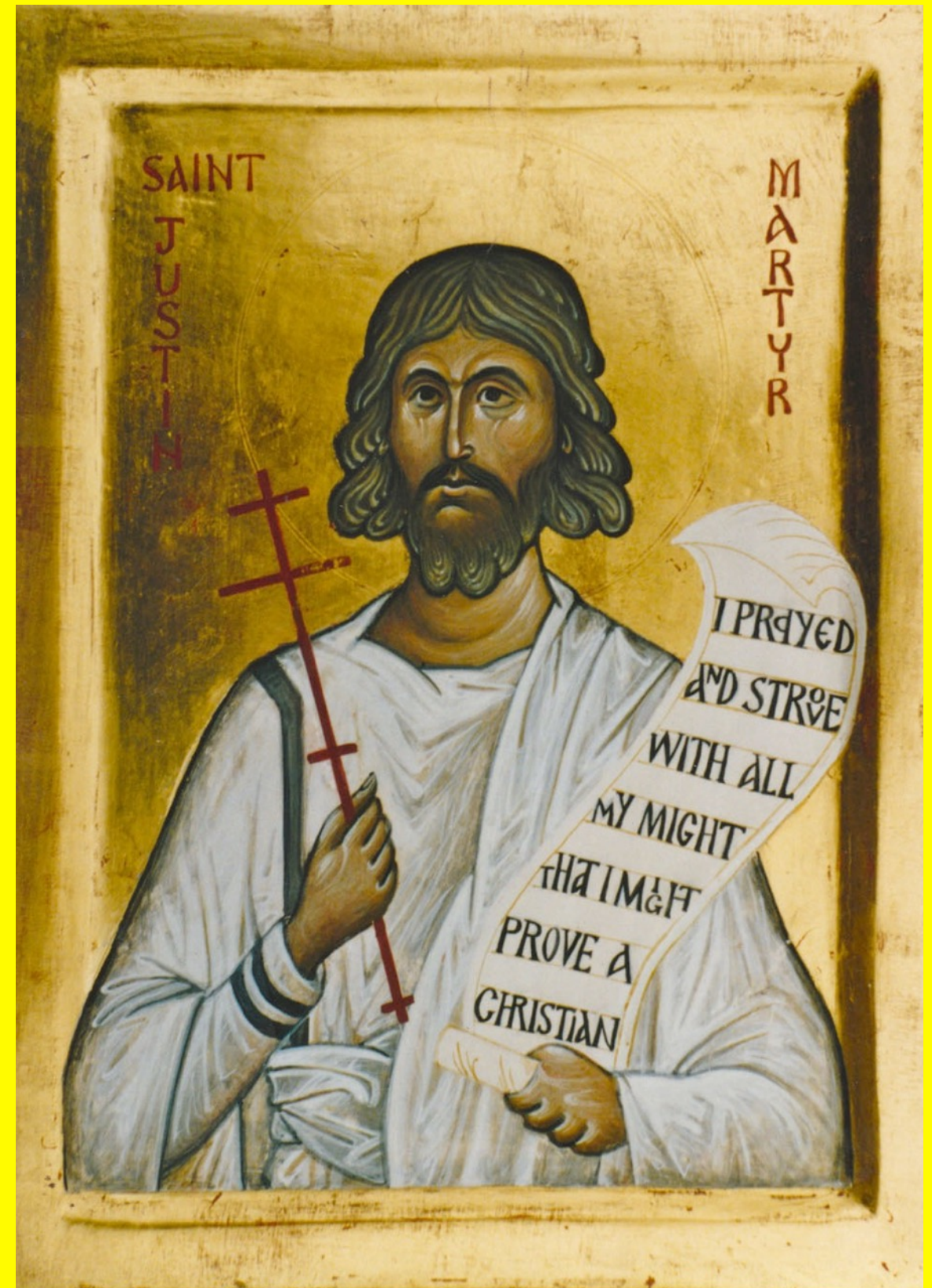
A “SEEKER”

1. In his studies, he found nothing to satisfy his
“thirst for truth”

2. There are parallels to what we could call a
“seeker” today

2.1. He also paralleled the spiritual journey
of Justin Martyr (early Christian
apologist)

Justin Martyr, icon



**“THOU HAST MADE US FOR THYSELF, O
LORD, AND OUR HEART IS RESTLESS
UNTIL IT FINDS ITS REST IN THEE.”**

Augustine of Hippo

CLEMENT OF ALEXANDRIA (150–219)

ADULTHOOD

1. As an adult, he embraced
Christianity

1.1. Sought Christian teachers in
both the East and the West

Icons of Peter & Paul





**“... WHO PRESERVED
THE TRADITION OF PURE
SAVING DOCTRINE, AND
IMPLANTED THAT
GENUINE APOSTOLIC
SEED IN THE HEARTS OF
THEIR PUPILS.”**

Clement, on Christian teachers

CLEMENT OF ALEXANDRIA (150–219)

ADULTHOOD

1. He eventually made it to
Alexandria, Egypt
2. Heard Pantaenus (a Christian teacher)
 - 2.1. the head of the Alexandrian school of theology

Pantaenus of Alexandria





Sicilian Black Bee

“...LIKE THE SICILIAN BEE, PLUCKED FLOWERS FROM THE APOSTOLIC AND PROPHETIC MEADOW, AND FILLED THE SOULS OF HIS DISCIPLES WITH GENUINE, PURE KNOWLEDGE (GNOSIS).”

Clement, on Pantaenus

ALEXANDRIA, EGYPT

CITY OF CITIES

1.Alexandria was the most active
intellectual center of it's time

2.The Alexandrian library was the
center of learning

2.1.It was later destroyed

2.1.1.partial destruction
through the centuries

2.2.completed by the muslim
conquest in 642 AD

Burning of the library at Alexandria



ALEXANDRIA, EGYPT

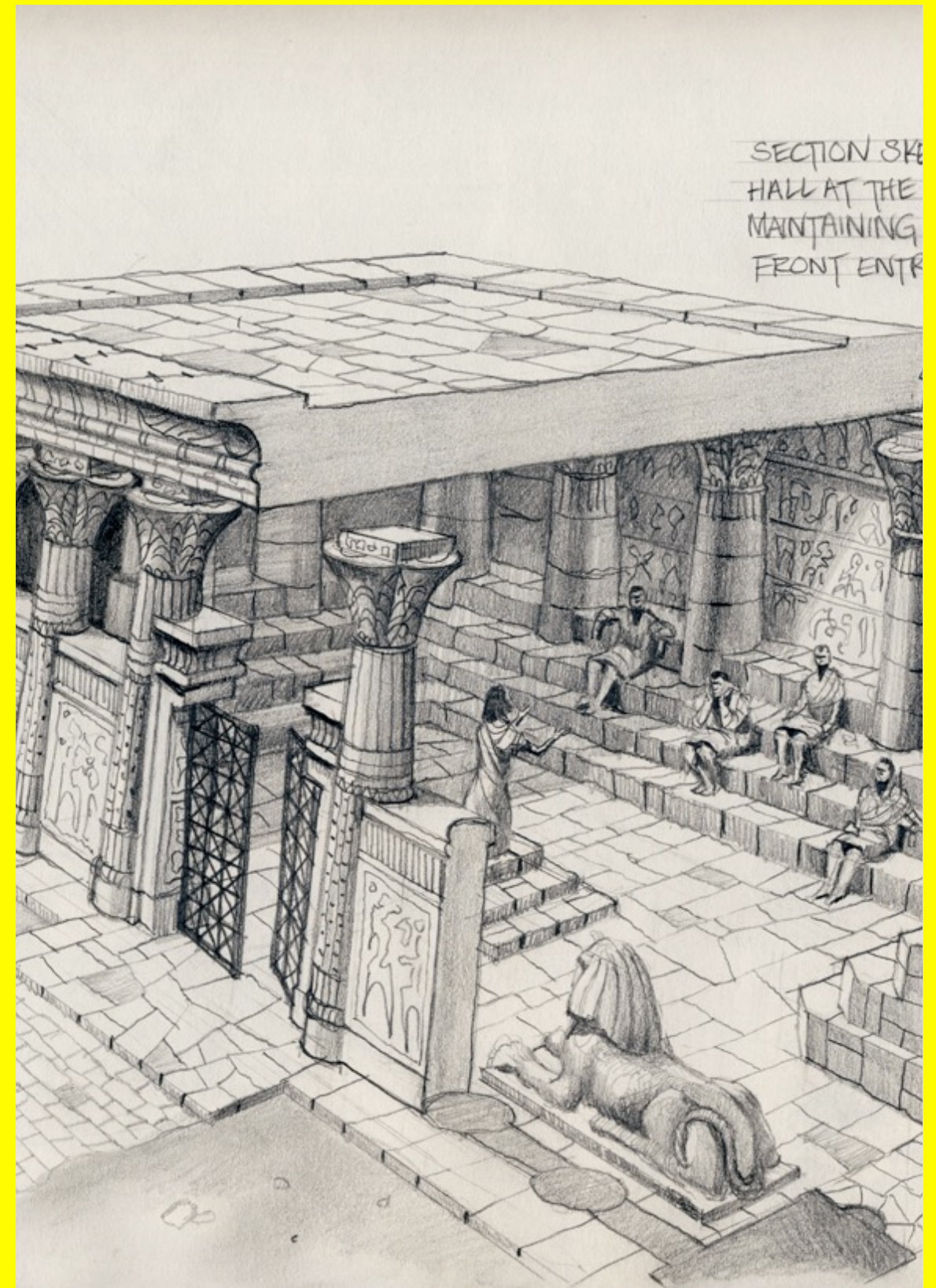
CITY OF CITIES

1. It was a center of trade as well as a meeting of the minds

1.1. It was a wealthy port city

2. Because of the influx of intellectuals and cultures, it had a very **syncretistic** spirit

Hypatia's Courtyard, Alexandrian library



CLEMENT OF ALEXANDRIA

MINISTRY

1. Clement was a teacher, not an elder or pastor (Irenaeus)

1.1. He was a thinker and a searcher

2. His goal was to help those in their quest for deeper truth

3. He labored for the conversion of Pagans and the education of Christians



CLEMENT OF ALEXANDRIA

A TEACHER, NOT AN ELDER

1. He wanted to convince Pagan intellectuals that Christianity was not an absurd superstition
2. This was in response to the responses of certain Christians to blame philosophy and intellectual pursuits for **Gnosticism** and **Syncretism**

Gnostic Symbolism



**“WHAT HAS ATHENS TO DO
WITH JERUSALEM?”**

**Tertullian of Carthage
on Philosophy and Intellectual Pursuits**

TERTULLIAN'S TEACHING CONFLICT WITH CULTURE

Desert monks

1. Tertullian was right...kind of.

1.1. Reactionary teaching

2. His teaching so separated himself
(and others) from the world

3. Eventually led to monasticism

4. It would isolate some of the
church from the rest of the world

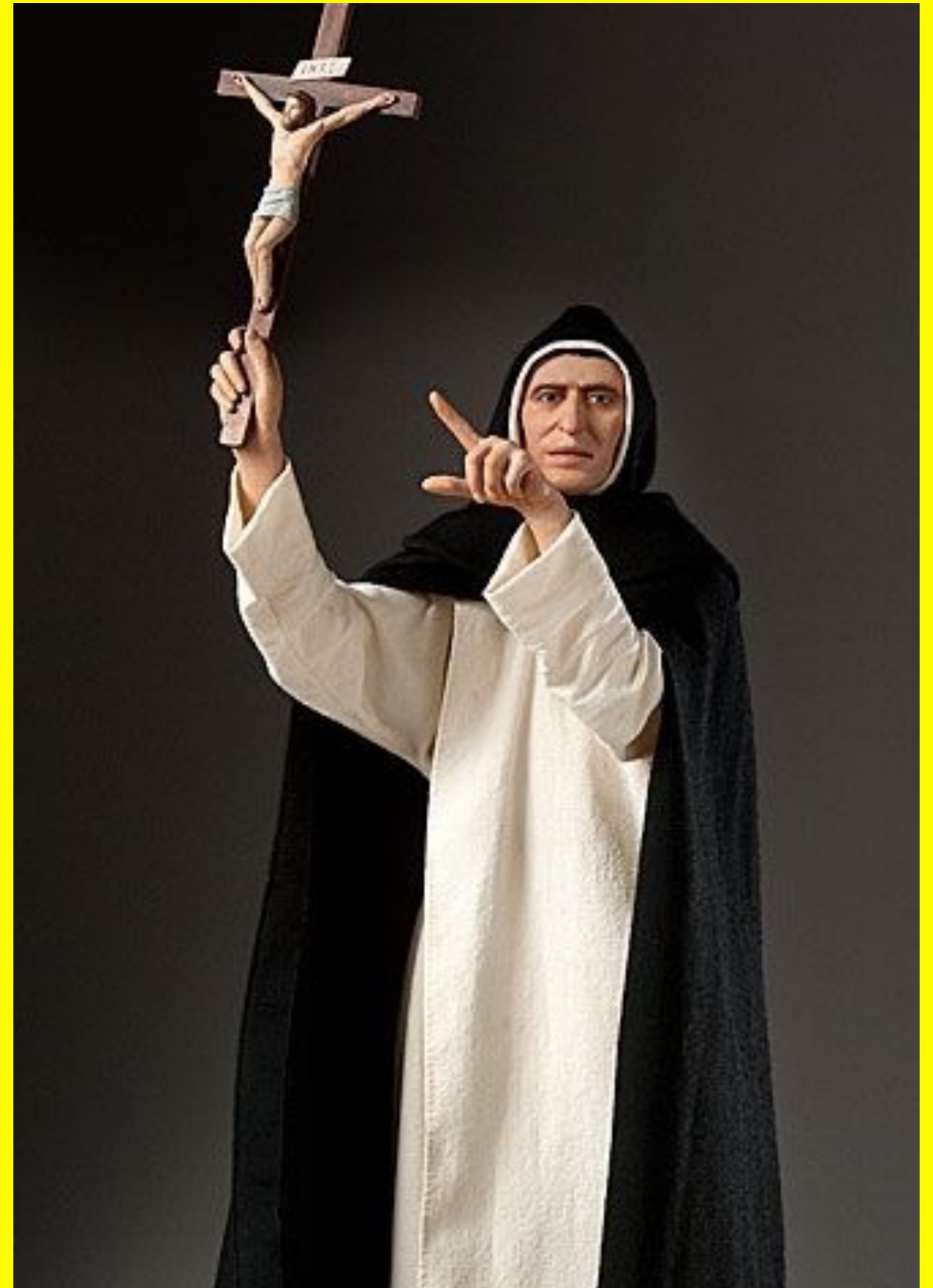


TERTULLIAN AND CLEMENT

CHRIST AND CULTURE

1. How can you have a Christian pacifist and a Christian soldier?
2. A Christian who loves the culture and attempts to Christianize it?
3. A Christian who wants to leave or get rid of the culture?
4. Christian artists, musicians, dramatists etc. and also Christians who would destroy artworks, music, and theatre for the sake of Christ?

Savonarola, Friar of Florence



CLEMENT'S METHOD

ALEXANDRIAN ALLEGORY

1. Teacher of Origen

1.1. Promoted **Alexandrian**

Theological method

1.1.1. an historical sense

1.1.2. a doctrinal sense

1.1.3. a prophetic signification

1.1.4. a philosophical sense

1.1.5. a mystical sense

Jonah in the belly of the sea creature



CLEMENT OF ALEXANDRIA (150–219) TEACHING & INFLUENCE

1. He taught (like Irenaeus) the importance of a four-fold gospel
 - 1.1. This was against the teaching of the Gnostics

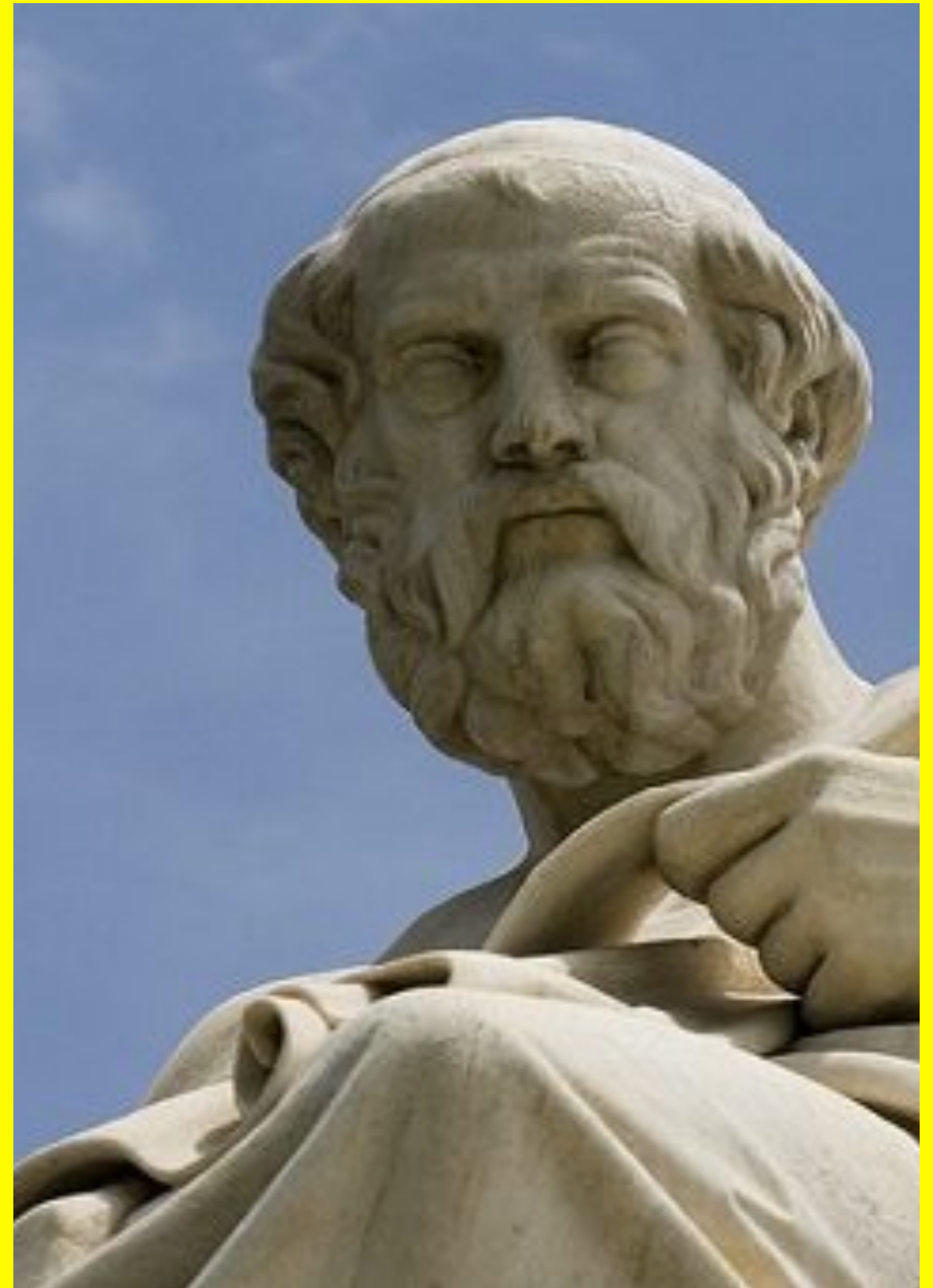
4 Evangelists, Book of Kells



CLEMENT OF ALEXANDRIA (150–219) **EMBRACING CULTURE**

1. Should Christians renounce or embrace Greek learning & culture?

Plato, Greek Philosopher





Milking a Sheep

**“IF SOMEONE NEEDS
FOOD, LET HIM MILK THE
SHEEP. LET HIM SHEAR
THE WOOL IF HE NEEDS
CLOTHING. IN THIS WAY,
LET ME BENEFIT FROM
THE FRUIT OF GREEK
ERUDITION.”**

Clement of Alexandria

**“...FOR THE HEBREWS SEEK SIGNS,
AS THE APOSTLE SAYS, ‘AND THE
GREEKS SEEK AFTER WISDOM.’”**

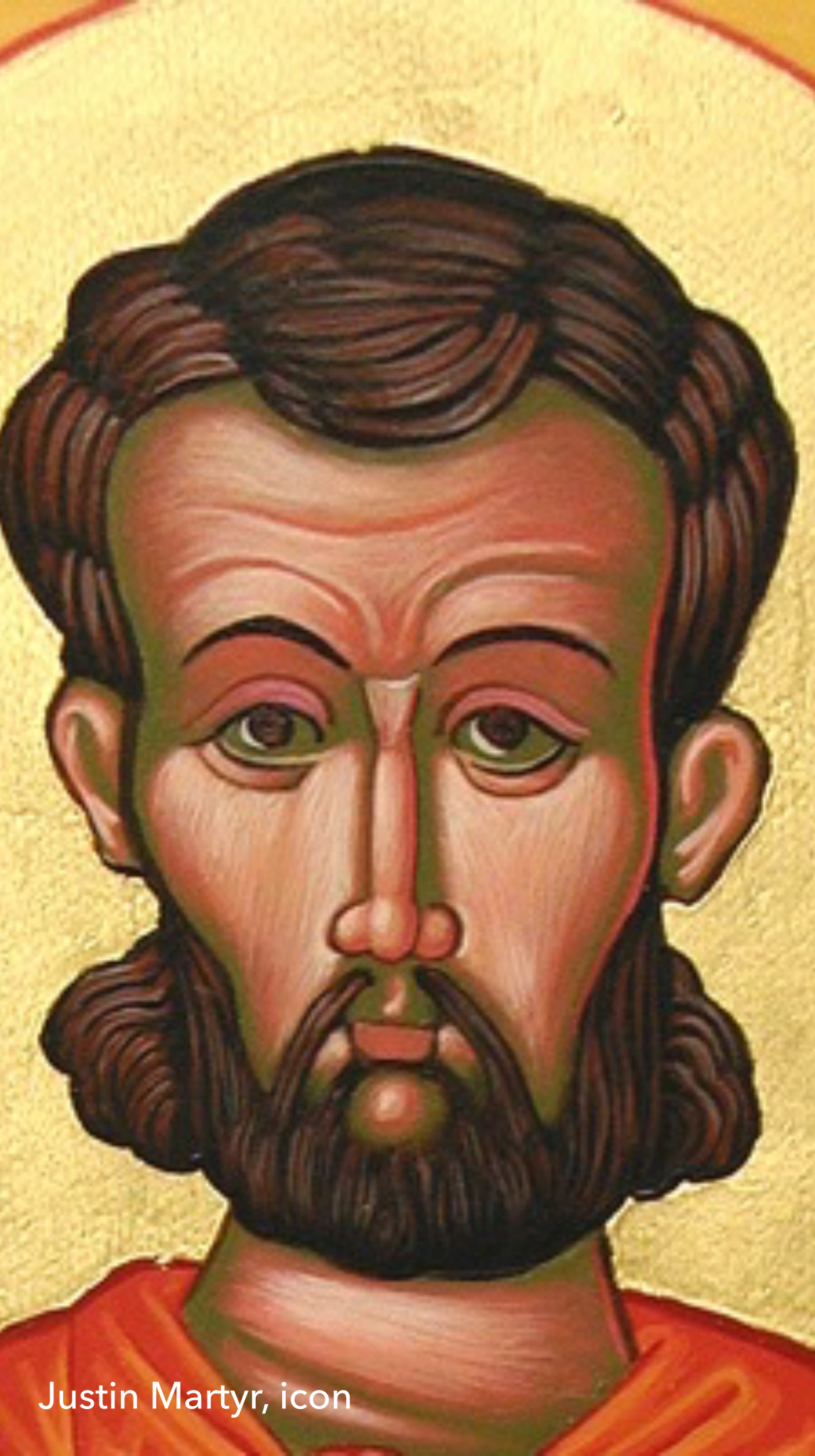
**Clement of Alexandria
on the benefit of Greek wisdom**

CLEMENT OF ALEXANDRIA (150–219) EMBRACING CULTURE

1. He loved Greek knowledge and culture
2. The knowledge was important to him not to lose it
 - 2.1. He tried to make that point for the whole church as well

Marcus Aurelius, Stoic Philosopher





Justin Martyr, icon

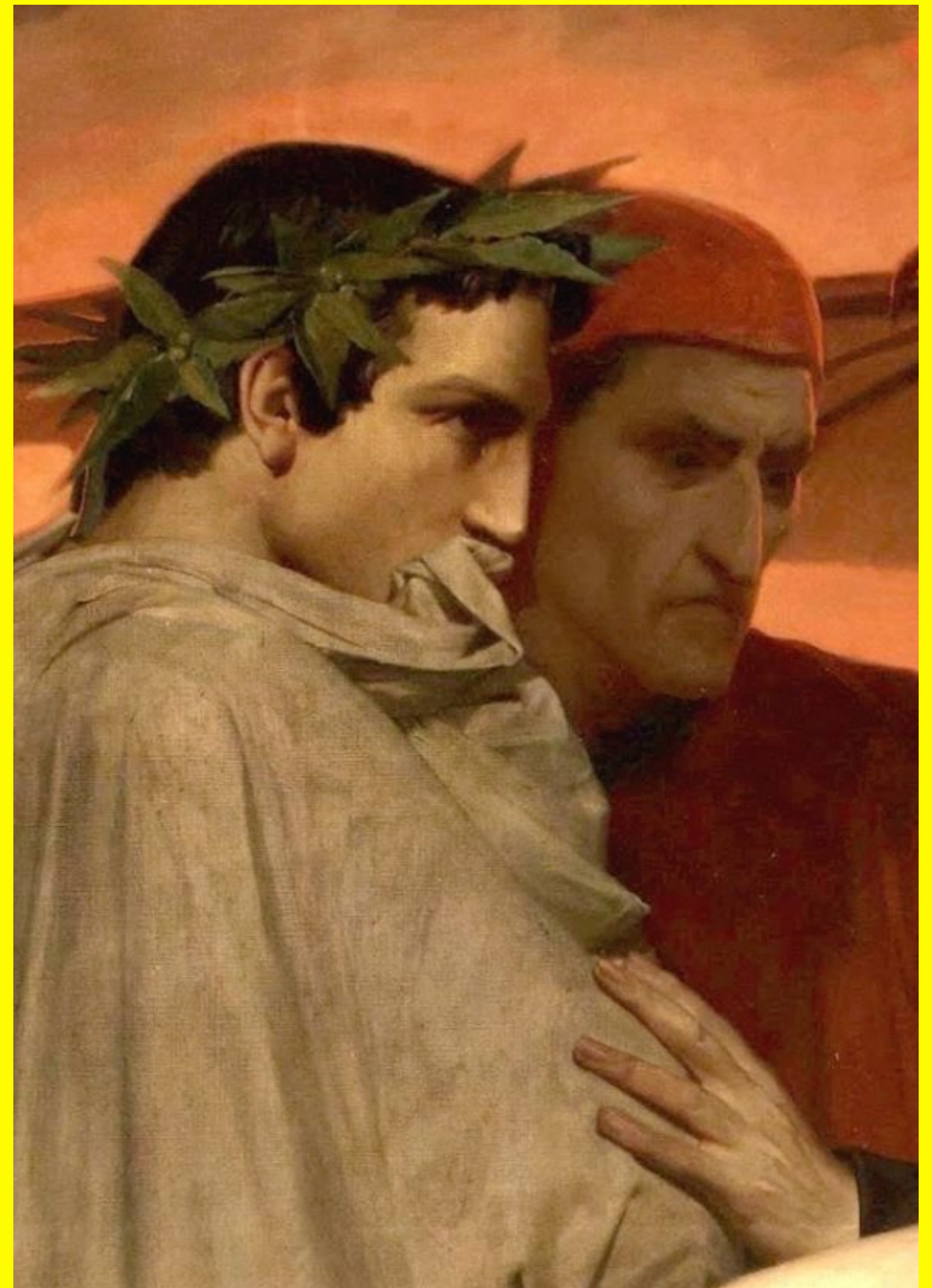
**“WHEREVER
THERE IS TRUTH
IT COMES FROM
CHRIST AND SO
IT BELONGS TO
US.”**

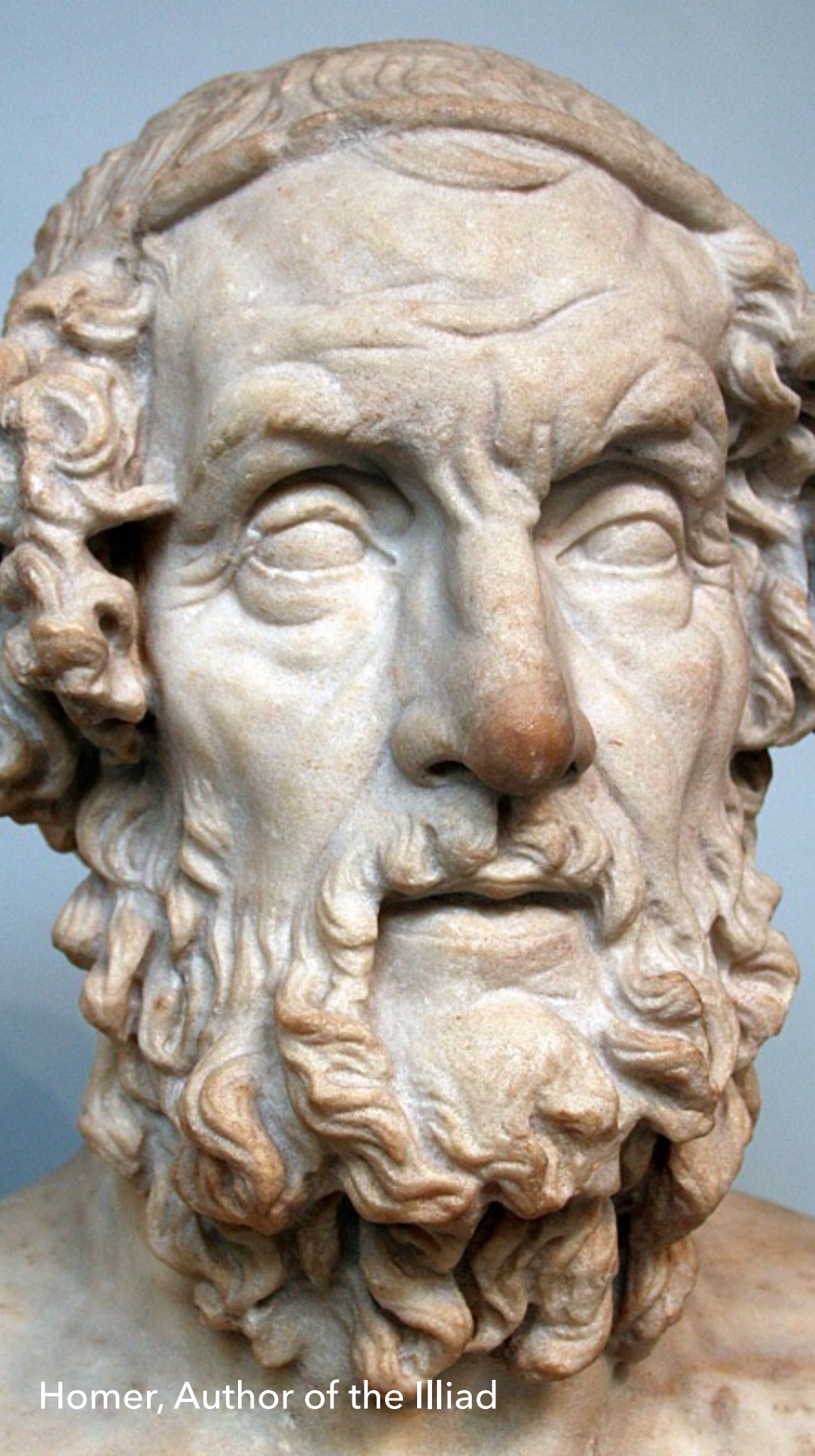
Justin Martyr

CLEMENT OF ALEXANDRIA (150–219) EMBRACING CULTURE

1. Clement said that not only is the Old Testament ours (the Christians, not the Jews)
- 2. *Greek Philosophy is ours.***
3. Philosophy was for the Greeks what the Law is for the Jews

Virgil and Dante, Dante's Inferno





Homer, Author of the Illiad

**“CLEMENT’S REVERENCE
FOR THE GREATEST AND
NOBLEST ACHIEVEMENTS
OF GREEK HUMANISM IS
NEVER UNQUALIFIED. HE
LOVES PLATO AND HOMER
BUT HE DOES NOT READ
THEM ON HIS KNEES.”**

Henry Chadwick, Church Historian

CLEMENT OF ALEXANDRIA (150–219)

CULTURE AND CHRISTIANITY

1. Clement lived in an age of transition when Christian thought was beginning to master and assimilate the whole domain of human knowledge
2. Does it not make sense that Christianity would assimilate and master all domains of thought, life and action?





Jesus Christ, Pantocrator

“HE IS THE IMAGE OF THE INVISIBLE GOD, THE FIRSTBORN OF ALL CREATION. FOR BY HIM WERE ALL THINGS CREATED, IN HEAVEN AND ON EARTH, VISIBLE AND INVISIBLE, WHETHER THRONES OR DOMINIONS OR RULERS OR AUTHORITIES—ALL THINGS WERE CREATED THROUGH HIM AND FOR HIM. AND HE IS BEFORE ALL THINGS, AND IN HIM ALL THINGS HOLD TOGETHER.”

Colossians 1:15–17



“..AND HE IS THE HEAD OF THE BODY, THE CHURCH. HE IS THE BEGINNING, THE FIRSTBORN FROM THE DEAD, THAT IN EVERYTHING HE MIGHT BE PREEMINENT. FOR IN HIM ALL THE FULLNESS OF GOD WAS PLEASED TO DWELL, AND THROUGH HIM TO RECONCILE TO HIMSELF ALL THINGS, WHETHER ON EARTH OR IN HEAVEN, MAKING PEACE BY THE BLOOD OF HIS CROSS.”

Colossians 1:18–20

CLEMENT OF ALEXANDRIA (150–219)

HIS WORKS

1. His works are related to one another in theme and style

1.1. Purification (of Christians)

1.2. Initiation (into Christianity)

1.3. Vision (for Christians)

Washing of the feet



CLEMENT'S WORKS

EXHORTATION TO THE GREEKS

1. Points out the unreasonableness of their beliefs
2. Immorality of their gods
3. Emphasizes the nobler prophetic elements of heathenism to lead sinners to repentance and faith

Olympians



CLEMENT'S WORKS

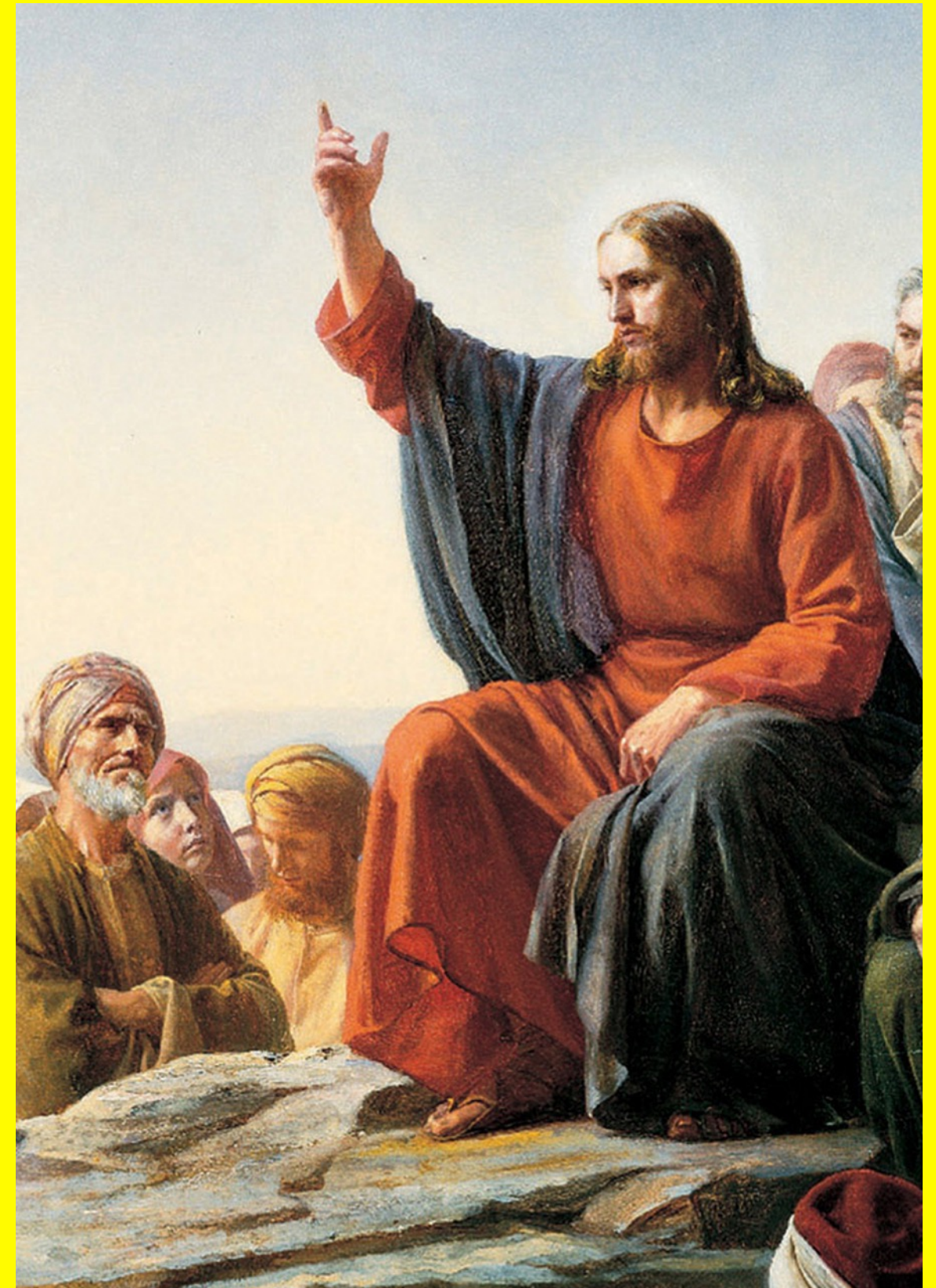
THE TUTOR OR EDUCATOR

1. Teaches on Christian Morality

1.1. Practical Etiquette

2. Christ is the *Educator* and the children he trains are simple, sincere believers

The School of Athens, Raphael



CLEMENT'S WORKS

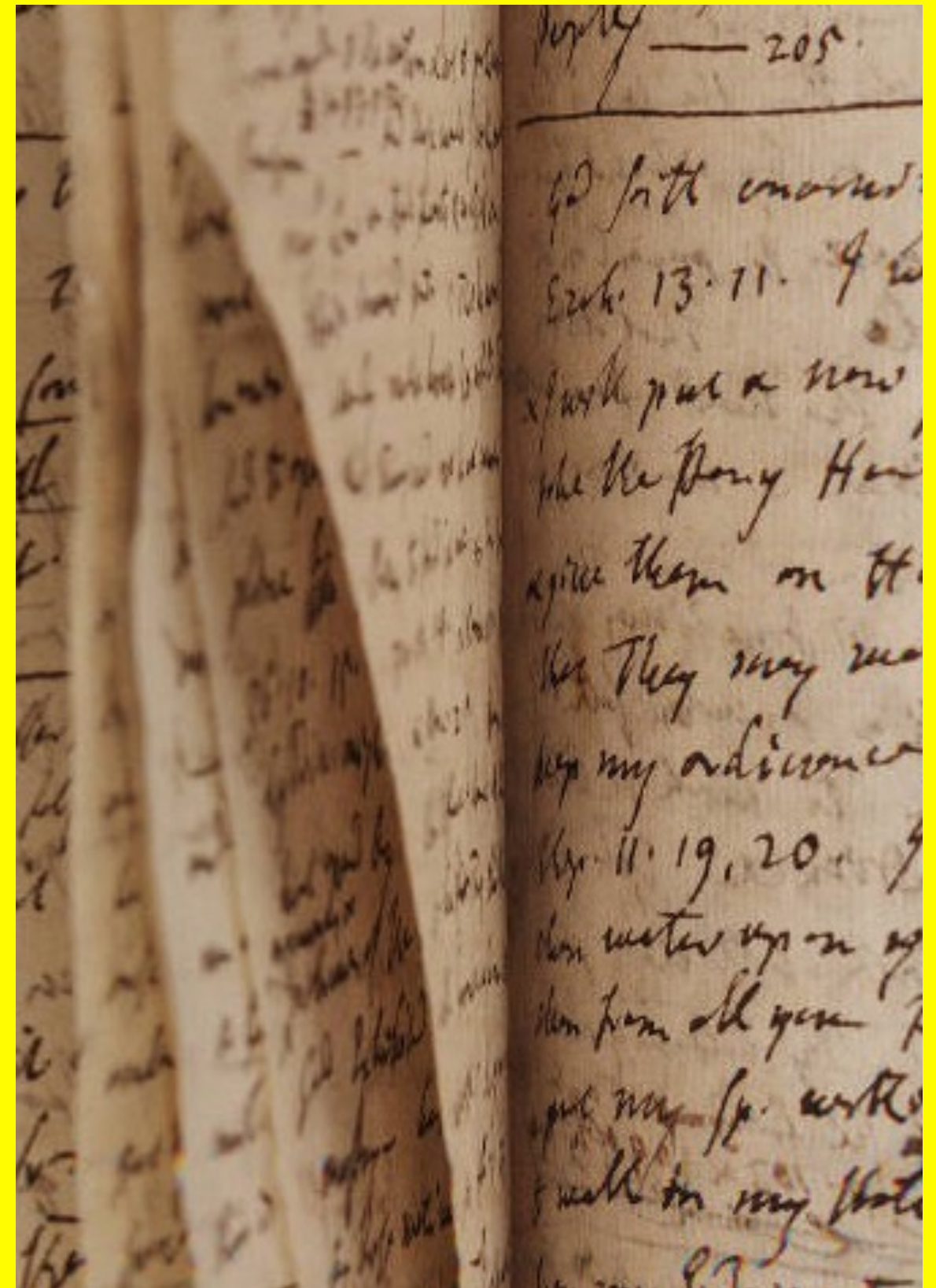
THE STROMATA OR MISCELLANIES

1. A guide to deeper knowledge of Christianity

1.1. mixture of poetry, historical curiosities, truths, errors

2. The ideal of the true *Gnostic* also has a **stoical** elevation above all sensuous affections

Pages from the Miscellanies of Jonathan Edwards



**“CHRISTIANITY SATISFIES ALL THE
INTELLECTUAL AND MORAL
ASPIRATIONS AND WANTS OF MAN.”**

Phillip Schaff
on Clement's love of learning

CLEMENT'S WORKS

HOW CAN THE RICH MAN BE SAVED?

1. moderately ascetic
2. Hellenic principles inspired by the genius of Christianity

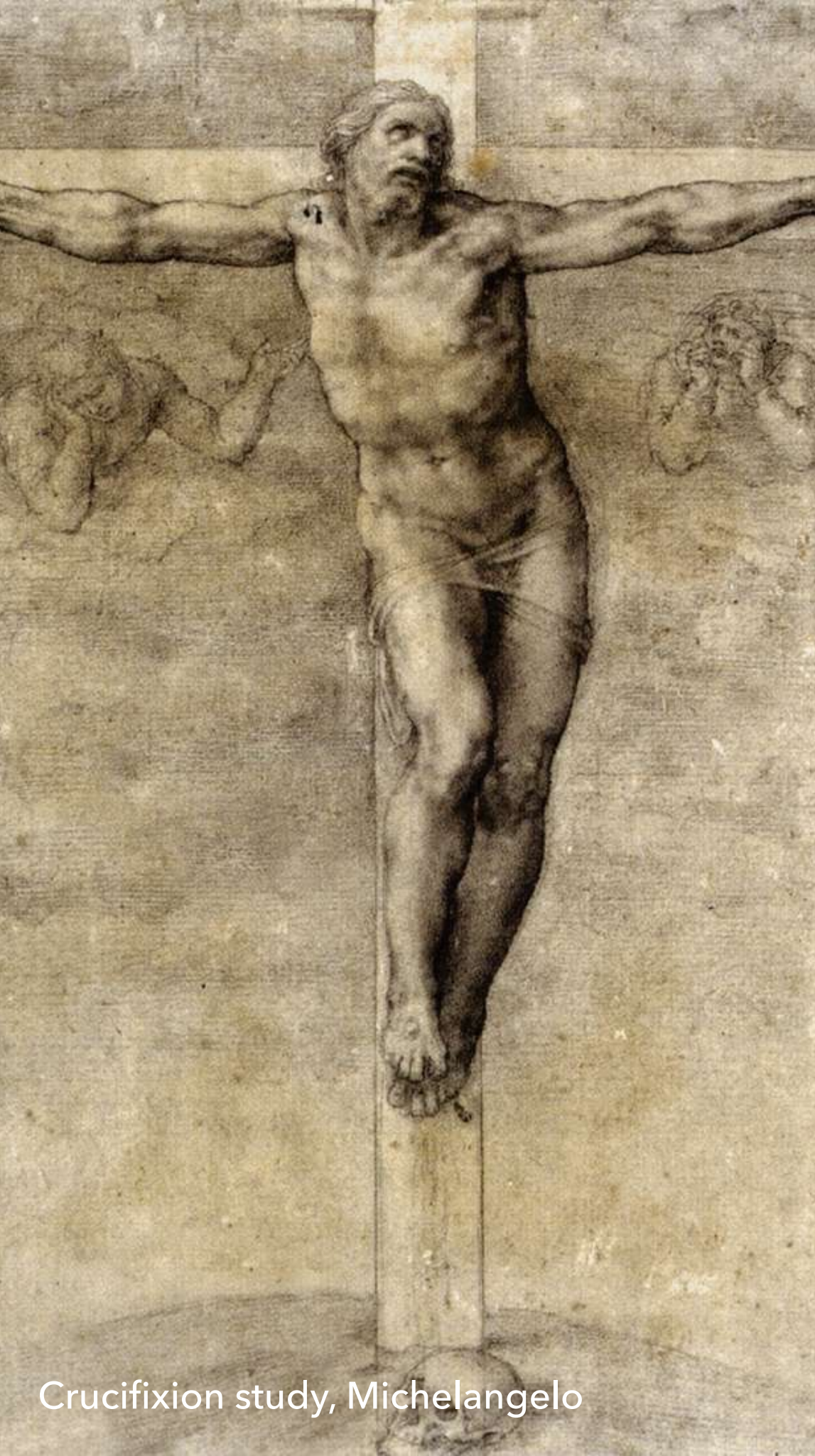




The Good Shepherd

**SHEPHERD OF TENDER YOUTH
GUIDING IN LOVE AND TRUTH
THROUGH DEVIOUS WAYS;
CHRIST OUR TRIUMPHANT KING,
WE COME THY NAME TO SING;
HITHER OUR CHILDREN BRING
TRIBUTES OF PRAISE.**

**Shepherd of Tender Youth (Stanza I),
Clement of Alexandria**



Crucifixion study, Michelangelo

**THOU ART OUR HOLY LORD,
THE ALL-SUBDUING WORD,
HEALER OF STRIFE:
THOU DIDST THYSELF ABASE,
THAT FROM SIN'S DEEP DISGRACE
THOU MIGHTEST SAVE OUR RACE,
AND GIVE US LIFE.**

**Shepherd of Tender Youth (Stanza II),
Clement of Alexandria**



Vision of St. John, Correggio

**THOU ART THE GREAT HIGH-PRIEST
THOU HAST PREPARED THE FEAST
OF HEAVENLY LOVE;
WHILE IN OUR MORTAL PAIN
NONE CALLS ON THEE IN VAIN;
HELP THOU DOST NOT DISDAIN,
HELP FROM ABOVE.**

**Shepherd of Tender Youth (Stanza III),
Clement of Alexandria**



Christ the Good Shepherd

**EVER BE THOU OUR GUIDE,
OUR SHEPHERD AND OUR PRIDE,
OUR STAFF AND SONG.
JESUS, THOU CHRIST OF GOD,
BY THY PERENNIAL WORD
LEAD US WHERE THOU HAST TROD,
MAKE OUR FAITH STRONG.**

**Shepherd of Tender Youth (Stanza IV),
Clement of Alexandria**



Adoration of the Lamb, Van Eyck

**SO NOW AND TILL WE DIE,
SOUND WE THY PRAISES HIGH,
AND JOYFUL SING.
LET ALL THE HOLY THRONG,
WHO TO THY CHURCH BELONG,
UNITE AND SWELL THE SONG
TO CHRIST OUR KING!**

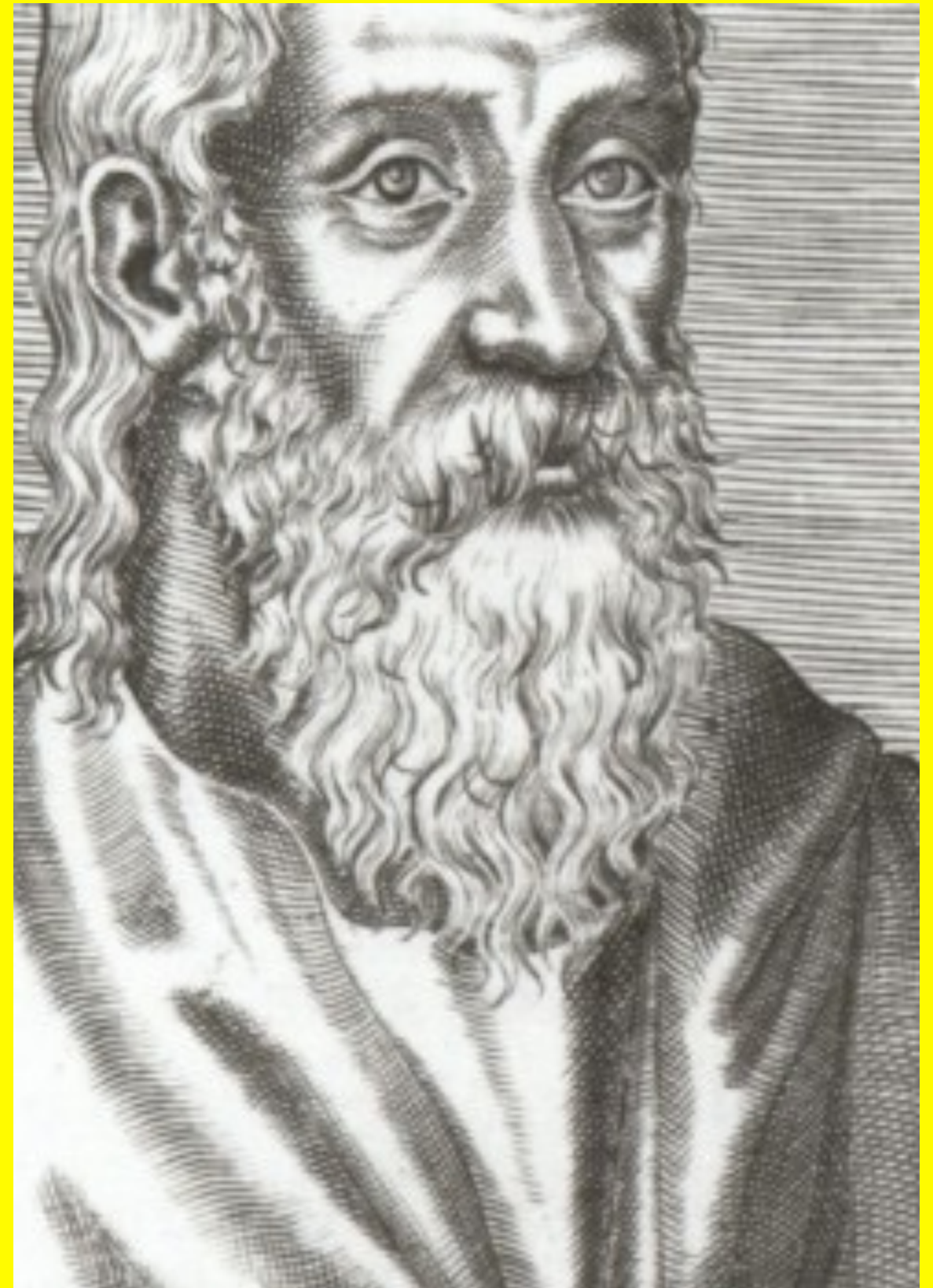
**Shepherd of Tender Youth (Stanza V),
Clement of Alexandria**

CLEMENT OF ALEXANDRIA (150–219)

A SUMMARY

1. A seeker, then a teacher
2. Lover of Greek Culture and Education
3. Teacher of **Origen**
4. Wrote the first Christian Hymn (on record)
5. Proponent of the Allegorical method of interpretation (**Alexandrian Theology**)
6. **Martyr** in the reign of **Septimius Severus**

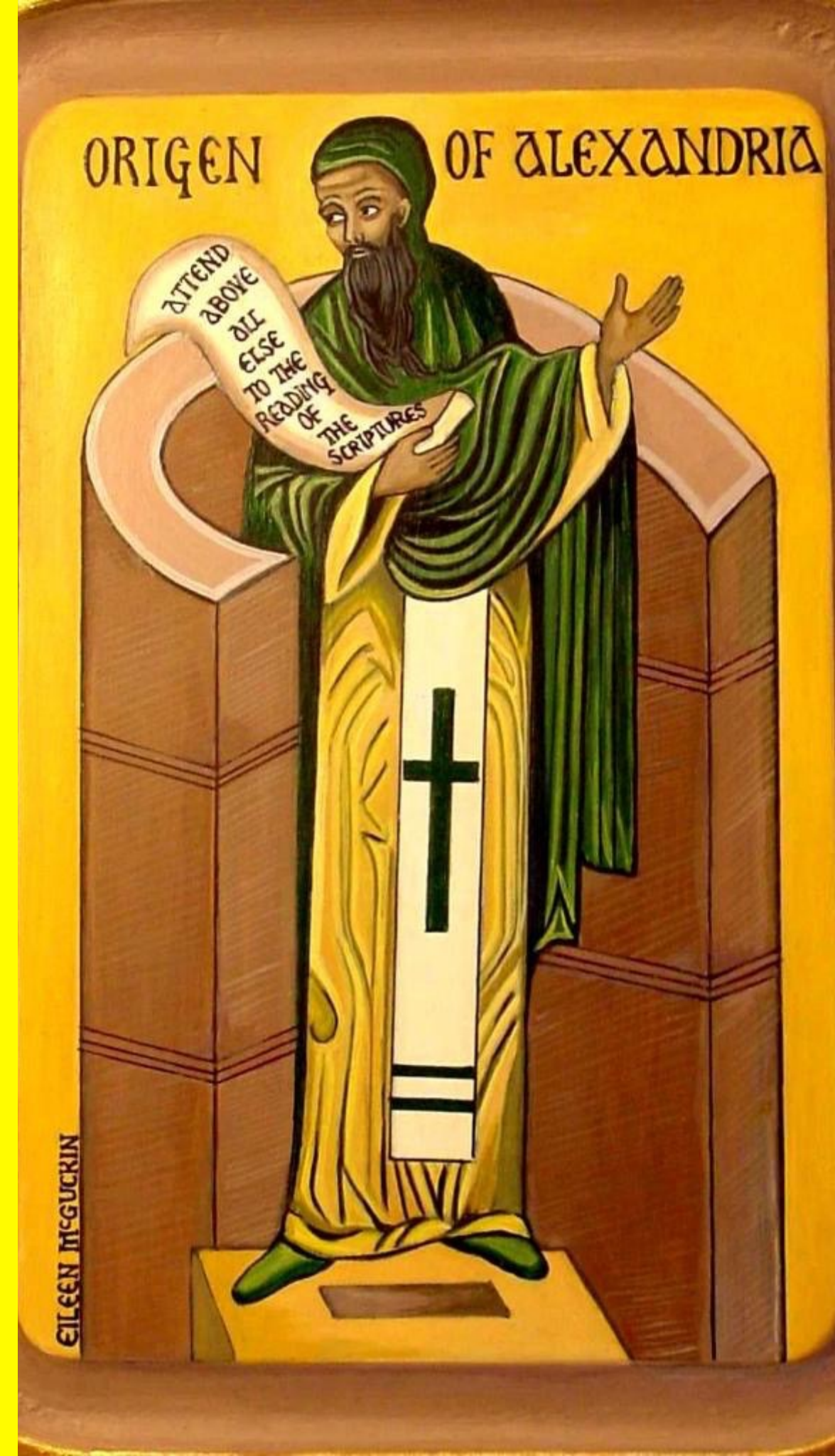
Clement of Alexandria



**ORIGEN OF ALEXANDRIA
(185-254)**

**“THE STONE THAT
SHARPENS US
ALL.”**

**GREGORY OF NAZIANZUS
ON ORIGEN**

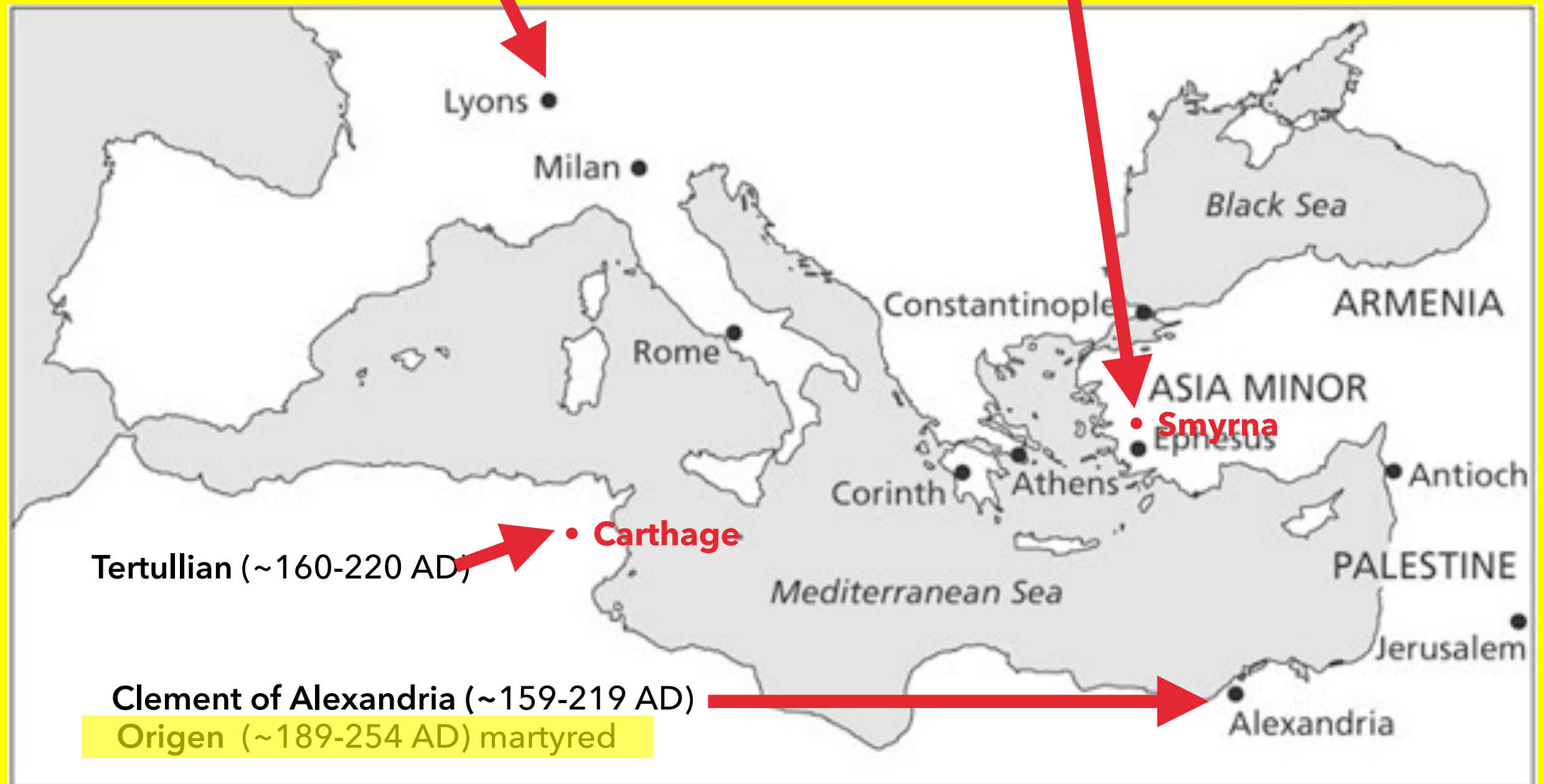


MAP of CHURCH FATHERS (TEACHERS)

Irenaeus (~130-200 AD)

Irenaeus (born in Smyrna, disciple of Polycarp)

Polycarp (~69-155 AD) martyred



ORIGEN OF ALEXANDRIA (185–254)

EARLY LIFE

1. Grew up under the persecution of

Septimius Severus

1.1. Same persecution that

forced **Clement of Alexandria**

to leave the city

Septimius Severus



ORIGEN OF ALEXANDRIA (185–254)

LIFE AND EDUCATION

1. Born into a Christian Family

1.1. Well-educated

1.2. His father, **Leonidas**, taught the Scriptures and Greek classics to **Origen**

Roman Education



ORIGEN OF ALEXANDRIA (185–254) FATHER MARTYRED

Origen of Alexandria

1. **Leonidas** (his father) was martyred in
202 AD
2. Origen wanted to be martyred with him
 - 2.1. His mother hid his clothes so that
he would not be able to go
outside and be martyred
(according to Origen)
3. He wrote a treatise on martyrdom to his
father encouraging him to stay vigilant



ORIGEN OF ALEXANDRIA (185–254) LIFE AND EXPERIENCES

1. Brilliant mind

1.1. catechetical instructor as a teenager

1.2. curious mind-unsatisfied with the plain meaning of the text, but rather looking for deeper significance

Catechism Lesson, Jules-Alexis Meunier, 1889

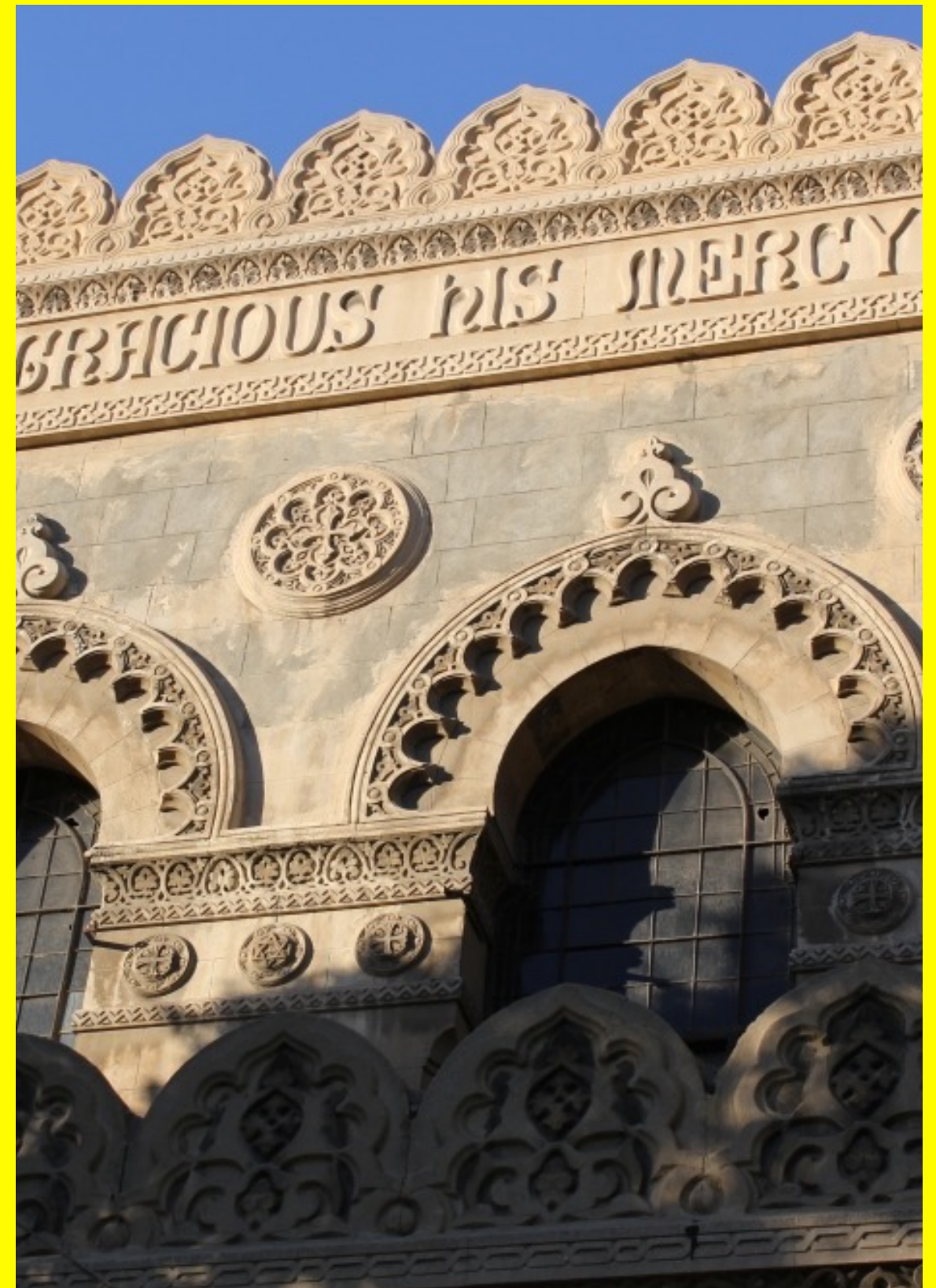


ORIGEN OF ALEXANDRIA (185–254)

LIFE AND EXPERIENCES

1. His catechetical teaching was a serious responsibility and it gave him great fame
2. He was a student of **Clement of Alexandria**
3. Started his own school of Christian Philosophy
 - 3.1. It was organized similarly to other philosophical schools

Contemporary Alexandrian School of Theology



ORIGEN OF ALEXANDRIA (185–254)

LIFE AND EXPERIENCES

1. Origen famously lectured to both Christians and Pagans drawn by his fame

1.1. The mother of Emperor Alexander Severus (**Julia Avita Mamaea**)

1.2. Governor of Arabia

Julia Mamaea, mother of the Emperor



ORIGEN OF ALEXANDRIA (185–254) LIFE AND EXPERIENCES

1. Jealousy and conflicts with the
bishop of Alexandria, **Demetrius**,
forced **Origen** out of the city to
settle at Caesarea

1.1. He wrote and taught for
another 20 years

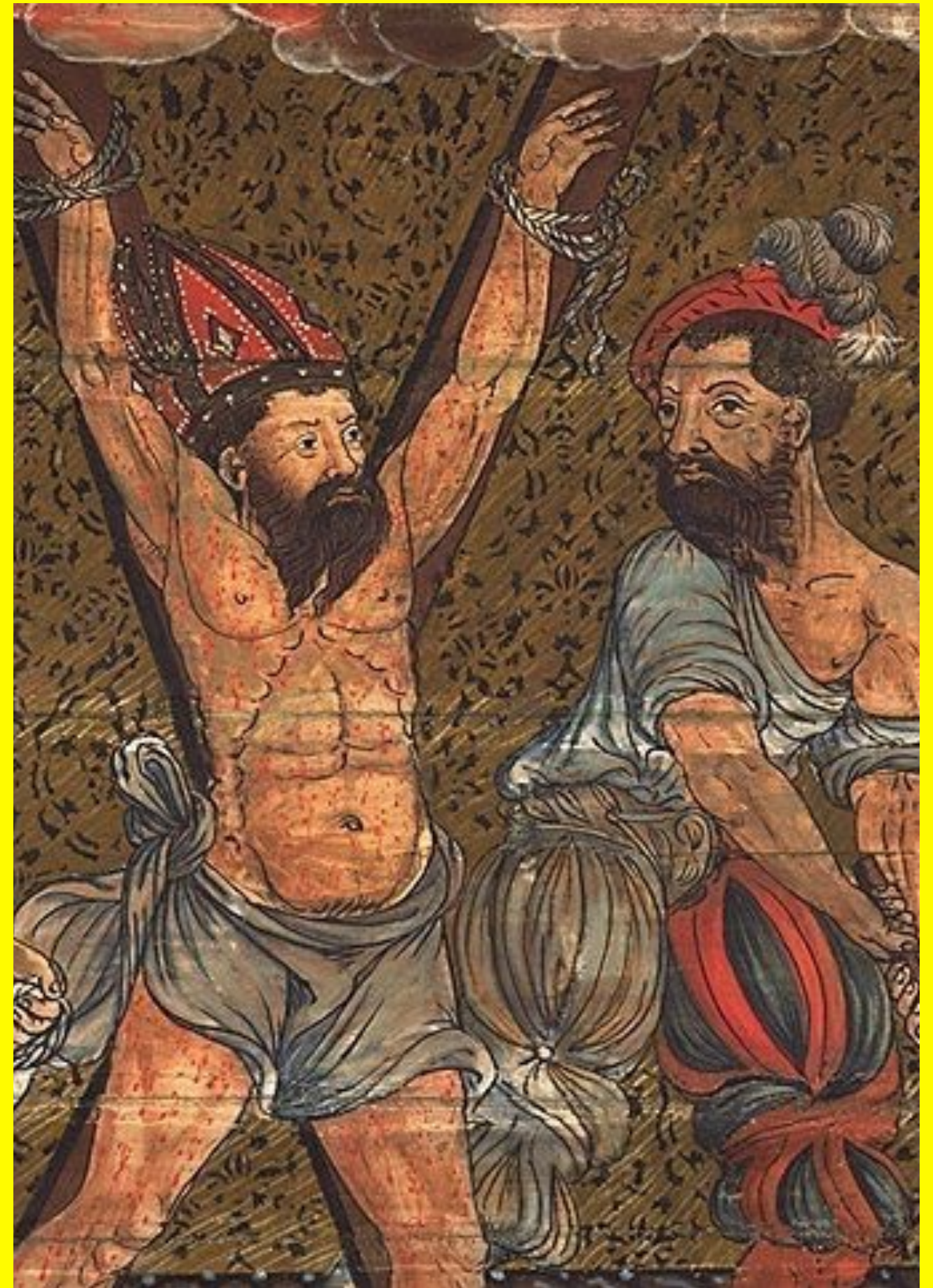
Heraclitus, Johannes Moreeles



ORIGEN OF ALEXANDRIA (185–254) PERSECUTION AND DEATH

1. He was tortured and imprisoned during the Empire-wide persecution under **Decius**, 250 AD+
2. The emperor died, he was released
3. Died from his wounds shortly after release (around 70)

Martyrdom of Fabian, bishop of Rome



ORIGEN OF ALEXANDRIA (185–254) CHARACTER

1. He was well known for his
kindness and affection towards
persecution victims



**“REMEMBER THOSE WHO ARE IN
PRISON, AS THOUGH IN PRISON WITH
THEM, AND THOSE WHO ARE
MISTREATED, SINCE YOU ALSO ARE IN
THE BODY.”**

Hebrews 13:3

ORIGEN OF ALEXANDRIA (185–254) CHARACTER

1.He converted many to Christianity

1.1.by consequence, he also
converted them to
persecutions

2.He was hated by many in the
culture because he condemned
many to die



Papyrus, Carpus, Agathodorus martyred under Decius

ORIGEN OF ALEXANDRIA (185–254) ZEAL FOR TRUTH

1. He was concerned with orthodoxy and truth
2. After the death of his father, he and his family moved in with a wealthy lady of Alexandria
3. He was wary of her adopted son
 - 3.1. **Origen** avoided him, though he was a popular speaker and *supposedly a Christian*

Origen teaching the saints



**“...AN ADVOCATE OF THE
HERETICS THEN EXISTING AT
ALEXANDRIA.”**

**Origen of Alexandria
Describing the adopted son in his new home**

ORIGEN OF ALEXANDRIA (185–254) PIETY & ZEAL

1.Eusebius the first church historian,
states that Origen castrated
himself for the sake of the
kingdom (based on Matthew
19:12)

1.1.He did this to put himself
beyond the reach of youthful
female catechumens

Phillip and the Ethiopian Eunuch





“FOR THERE ARE EUNUCHS WHO HAVE BEEN SO FROM BIRTH, AND THERE ARE EUNUCHS WHO HAVE BEEN MADE EUNUCHS BY MEN, AND THERE ARE EUNUCHS WHO HAVE MADE THEMSELVES EUNUCHS FOR THE SAKE OF THE KINGDOM OF HEAVEN. LET THE ONE WHO IS ABLE TO RECEIVE THIS RECEIVE IT. ”

Matthew 19:12

ORIGEN OF ALEXANDRIA (185–254)

PIETY & ZEAL

1. He did not accept payment for his instruction

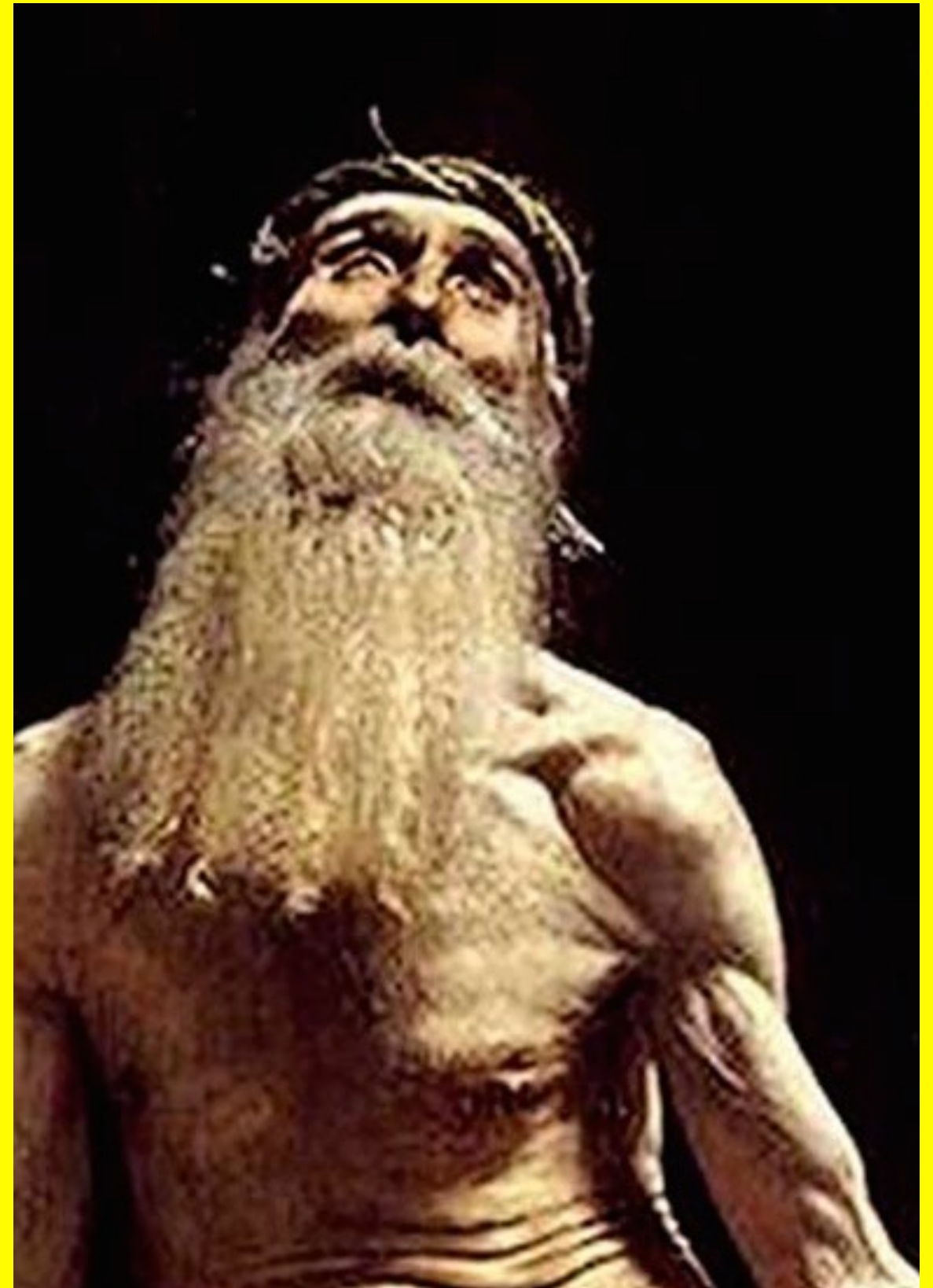
1.1. Sold his entire library to support himself (on frugal means)

2. Frequently fasted, slept on the ground

2.1. He did not possess 2 coats

2.2. He did not wear shoes

Job as an Ascetic



ORIGEN OF ALEXANDRIA (185–254)

PIETY & ZEAL

1.He convinced the heretics of their errors

1.1.He lead them back to the church

1.1.1.His benefactor was

converted to Orthodox

Christianity

1.1.2.Two local priests convinced

him to return to orthodoxy

2.He died a martyrs death after a weighty

torture

Torture of Origen



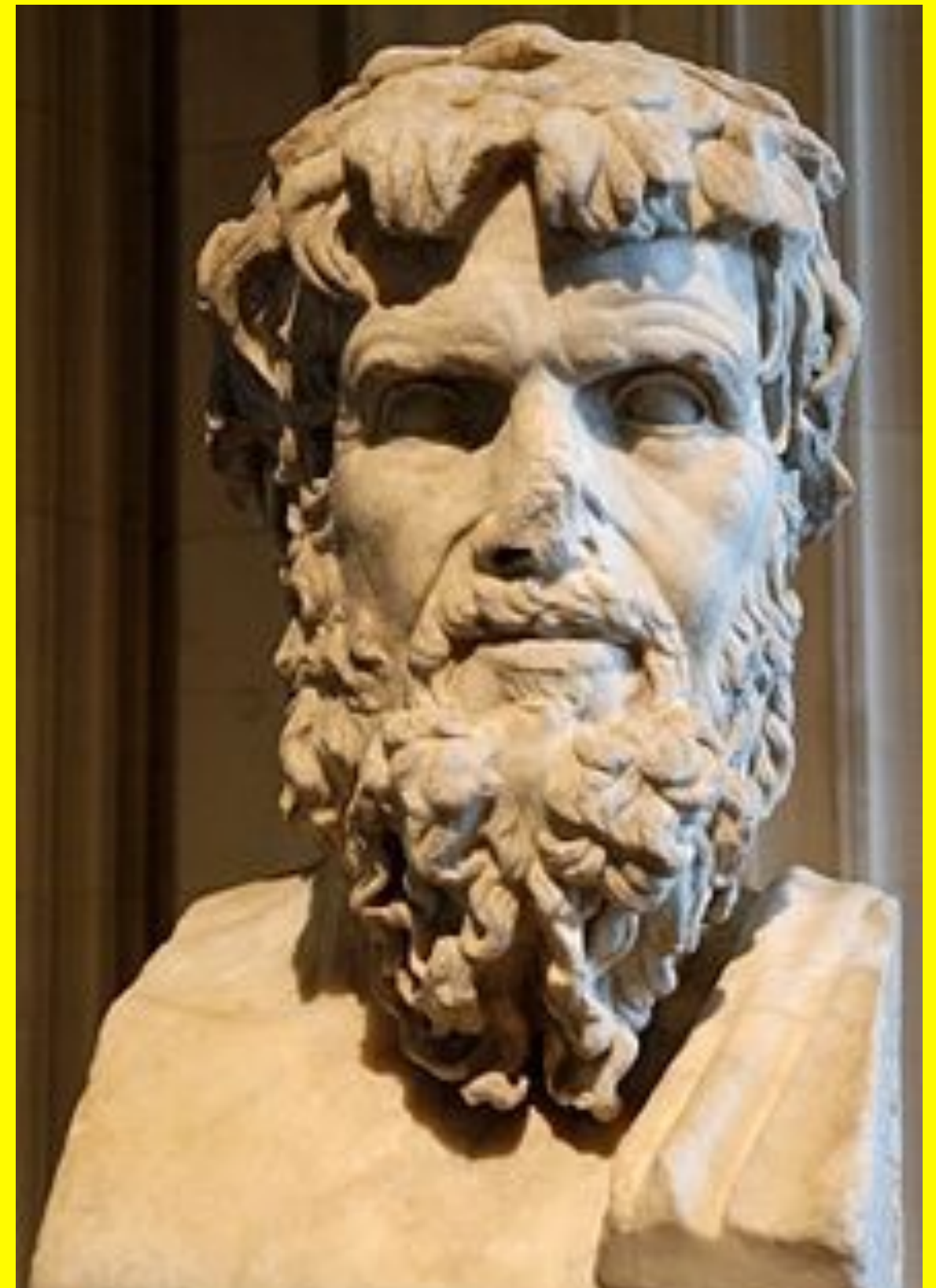
ORIGEN OF ALEXANDRIA (185–254) TEACHINGS & WRITINGS

1.Origen was an apologist and the
1st systematic theologian

1.1.Contra Celsum

1.1.1.Celsus, the pagan
critic, accused Christianity
of being a religion for
ignorant women, slaves,
and children

Celsus, the Philosopher



ORIGEN OF ALEXANDRIA (185–254) COMMENTARIES

1. He wrote numerous
commentaries

1.1. He was the first Christian
commentator to explain the
books of the New Testament
and the Old Testament

1.2. Commentaries on Luke,
John, Matthew, & Romans

Paul, in prison, writing



OT Source Chart

The diagram illustrates the genealogical relationships between various biblical versions. The central node is LXX (Septuagint). Other versions include LOXENIAN, PALESTINIAN, Q, A, B, X, HARCLEAN, PESHITTA, SAHIDIC, HESYCHIUS, HEXAPLAR, THEODOTON, SYMMACHUS, VULGATE, ONKE, AQUILA, and LXX. Solid red lines represent direct genealogical links, while dashed blue lines represent reconstructed or hypothetical links. The diagram shows the complex history of the Septuagint and its influence on other versions.

1.2. He learned Hebrew so that he could accurately converse and teach the scriptures with authority (the LXX Septuagint)

ORIGEN OF ALEXANDRIA (185–254)

HEXAPLA

1. He wanted to avoid the inaccuracies of the early church fathers by arguing from the same version of the text

1.1. Justin Martyr's error in his

Dialogue with Trypho

1.2. "The Lord reigns from the tree."

2. He spent 28 years working on the

Hexapla

Justin Martyr



**SAY AMONG THE NATIONS, "THE LORD REIGNS!" YES,
THE WORLD IS ESTABLISHED; IT SHALL NEVER BE
MOVED; HE WILL JUDGE THE PEOPLES WITH EQUITY.**

PSALM 96:10

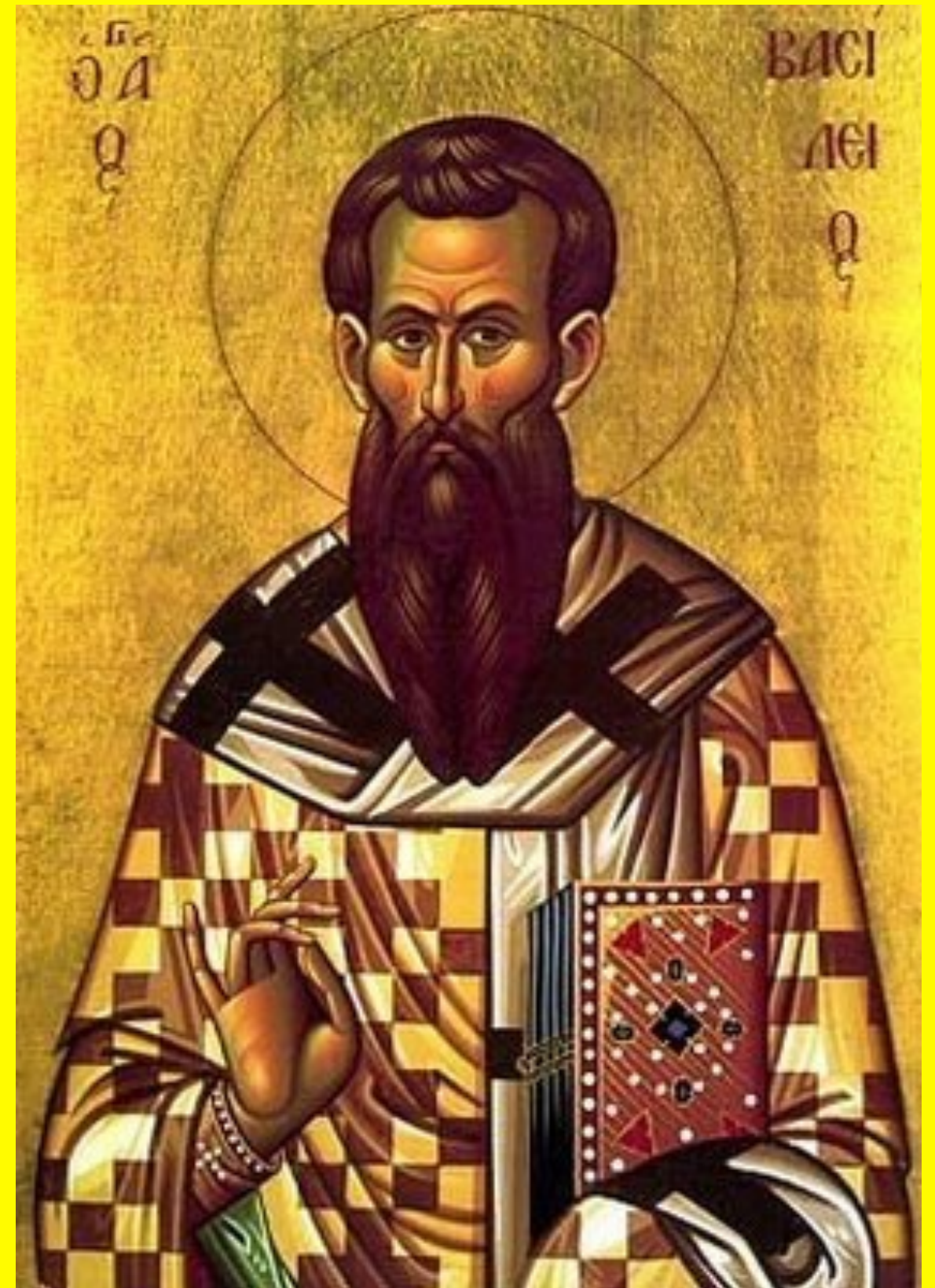
**SAY AMONG THE NATIONS, "THE LORD REIGNS FROM THE
TREE!" YES, THE WORLD IS ESTABLISHED; IT SHALL NEVER BE
MOVED; HE WILL JUDGE THE PEOPLES WITH EQUITY.**

**PSALM 96:10 (SEPTUAGINT VERSION THAT JUSTIN MARTYR
USED)**

ORIGEN OF ALEXANDRIA (185–254) INTERPRETIVE PHILOSOPHY

1. **Origen** expanded on **Clement's**
allegorical or four-fold method of
interpretation

Clement of Alexandria



**“...TO DISCOVER IN EVERY EXPRESSION
THE HIDDEN SPLENDOR OF THE
DOCTRINES VEILED IN COMMON AND
UNATTRACTIVE PHRASEOLOGY.”**

Origen of Alexandria
De Principiis, 4.1.7

ORIGEN OF ALEXANDRIA (185–254) ALLEGORICAL INTERPRETATION

1. His allegorical interpretation is in contrast to the strict literal interpretation of the Gnostics
2. There were problems with a strict literal interpretation of the Bible
 - 2.1. God had a physical body
 - 2.2. Multiple deities in heaven with God
 - 2.3. God possesses the same emotions (regret, anger, jealousy, etc.) as the petty deities worshipped by pagans

The creation of Adam, Michelangelo

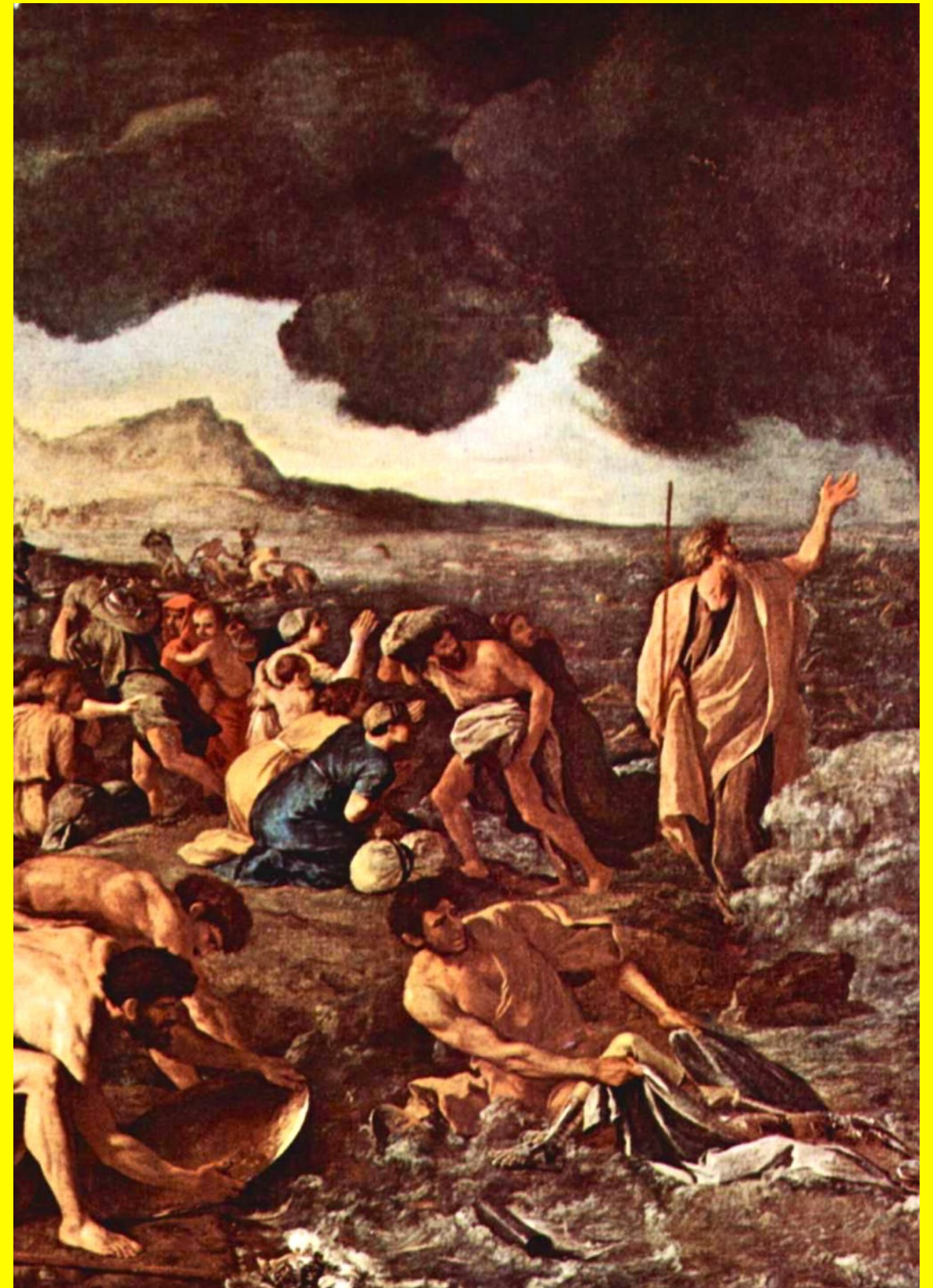


ALLEGORICAL EXAMPLE

CROSSING OF THE RED SEA

1. **Literal:** Moses and Israel actually crossed the Red Sea
2. **Spiritual:** It represents our baptism and new life
3. **Moral:** We cross over life's difficulties (from Egypt) into our personal earthly blessings (Promised Lands)
4. **Eschatological:** We look forward to the final crossing over from death to eternal life in heaven

The crossing of the red sea, Poussin

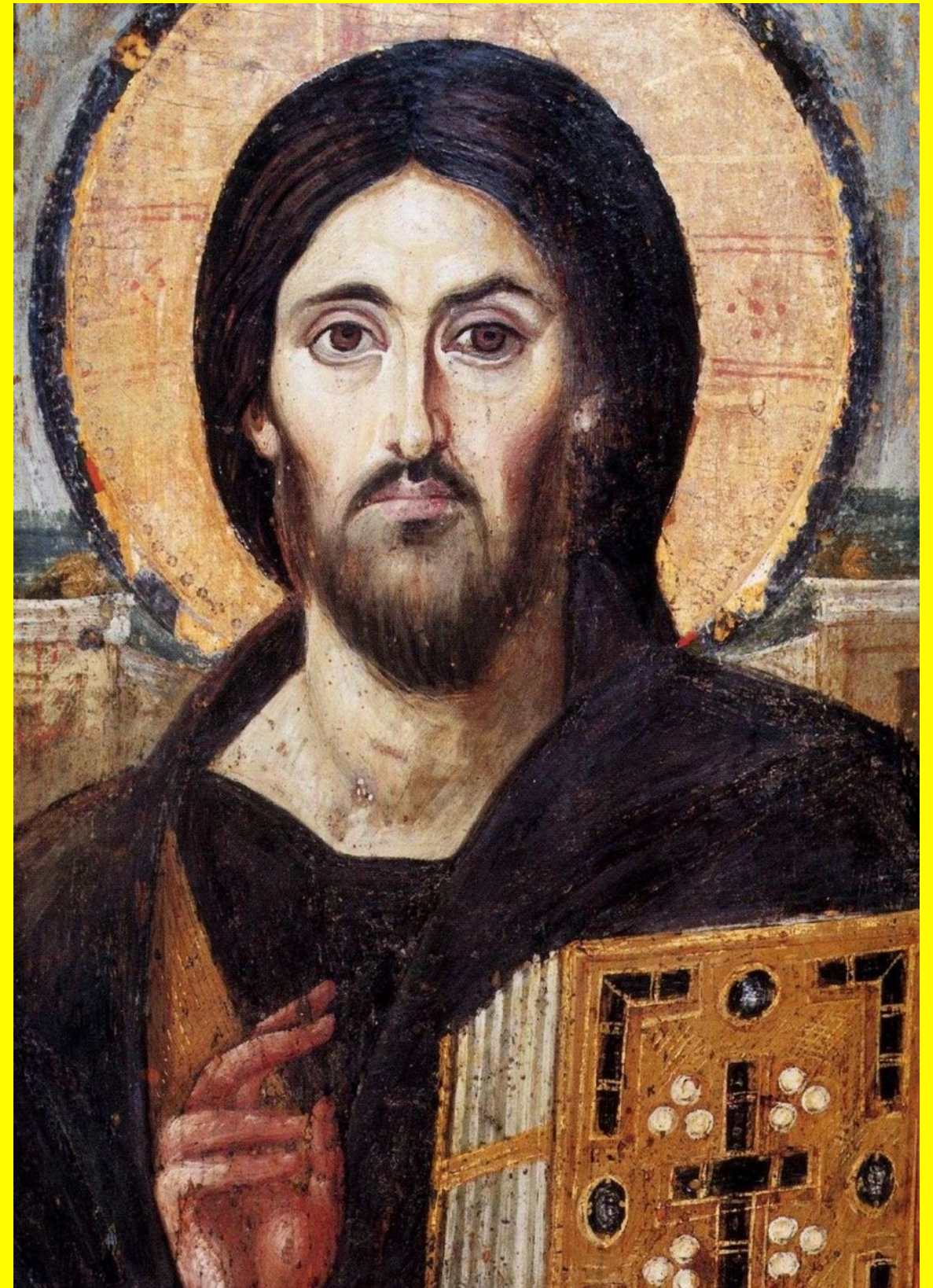


ORIGEN OF ALEXANDRIA (185–254)

TRINITY LANGUAGE

1. **Origen** was the first early church writer to speak of three 'hypostases' or persons
2. He described the deity in hierarchical terms
3. His description was used by the Arians (100 years later) to defend the differences between the Father & the Son and to deny the *homousias* (same substance)

Christ Pantocrator, St. Catherine's Monastery



ORIGEN OF ALEXANDRIA (185–254) PRE-EXISTENCE OF RATIONAL SOULS

1. Angels, demons, humans, etc.

were all created from eternity

2. The story of Adam & Eve is to be

taken figuratively

Christ Pantocrator, St. Catherine's Monastery



“NO ONE, I THINK, CAN DOUBT THAT THE STATEMENT THAT GOD WALKED IN THE AFTERNOON IN PARADISE, AND THAT ADAM LAY HID UNDER A TREE IS RELATED FIGURATIVELY IN SCRIPTURE, THAT SOME MYSTICAL MEANING MAY BE INDICATED BY IT.”

Origen of Alexandria
De Principiis, 4.1.16

ORIGEN OF ALEXANDRIA (185–254) PRE-EXISTENCE OF RATIONAL SOULS

1. Adam & Eve's two creation accounts

are both physical and spiritual

1.1. All rational souls were created
in the beginning...

1.2. Each rational soul fell or 'grew
cool in love' towards God
through free will

1.3. The further away each soul fell,
the lower their status in creation

Adam and Eve



ORIGEN OF ALEXANDRIA (185–254) PRE-EXISTENCE OF RATIONAL SOULS

1. Creation was an opportunity or training ground for salvation
2. Eventually, because of the love of God, all will be saved through Christ: Apokatastasis (Acts 3:21)
 - 2.1. The final restoration of all things in Christ
 - 2.2. Universalism



“THERE IS A RESURRECTION OF THE DEAD, AND THERE IS PUNISHMENT, BUT NOT EVERLASTING. FOR WHEN THE BODY IS PUNISHED THE SOUL IS GRADUALLY PURIFIED, AND SO IS RESTORED TO ITS ANCIENT RANK. FOR ALL WICKED MEN, AND FOR DAEMONS, TOO, SHALL BE RESTORED TO THEIR FORMER RANK.”

Origen of Alexandria
De Principiis, 146

ORIGEN OF ALEXANDRIA (185–254) APOKATASTASIS

1. Because of free will, there is the potential for this whole set of events to happen continuously (cyclical view of history)

1.1. It was an answer to the Gnostic charge against God that he was cruel and unjust

Abraxas, Gnostic Deity



ORIGEN OF ALEXANDRIA (185–254)

APOKATASTASIS

1. This view of restoration is Neo-Platonic in origin (**Philo of Alexandria**)
2. Focus on Free Will led to:
 - 2.1. Man becomes the one who is really in control of salvation
 - 2.2. All things are ultimately restored (including the unregenerate)

Philo of Alexandria



ORIGEN OF ALEXANDRIA (185–254)

ORIGEN CO-OPTED

1. His views were picked up by various groups who wanted Christian support & sympathy

1.1. Buddhism & Christianity

1.1.1. reincarnation (you become a creation based on what you did or didn't do in a previous life)



ORIGEN OF ALEXANDRIA (185–254)

ORIGEN CO-OPTED

Rob Bell

1. In modern day, men like **Rob Bell**
justify the *Love Wins* mentality
that is universal on Origen
 - 1.1. Hell is metaphorical, rather
than a real place



ORIGEN OF ALEXANDRIA (185–254)

A SUMMARY

1. Holy lifestyle, lover of truth and the Scriptures
2. Died from torture during the persecutions
3. 1st real theologian, brilliant mind
4. Gave us the *Hexapla* for translations
5. Taught *Alexandrian Method of Interpretation*
6. Taught Apokatastasis (restoration of all things)
7. Vocal proponent of free will
8. later condemned as a heretic

Origen Adamantius, Ribera

