

===== **THE ABC OF CHRISTIAN FAITH** =====
 (Authority, Apostles, Apologetics, Bible, Canon, Church)

Acts of Christ & the Spirit in the early church

Acts	Date (app)	MAJOR Churches (& satellite churches seeded)	AUTHORITY / NT CANON
ch 1	30 AD	JERUSALEM	Apostles
2		Diaspora at Pentecost (includes Rome, Alexandria)	
3-6		6:7 [persecution, problems, prosperity of Jerusalem church] <i>“the word of God continued to increase”</i>	elders (deacons?)
7	32	martyr Stephen; Jerusalem church scattered	
8	33	SAMARIA (Philip also seeds Ethiopia, Caesarea)	elders / missionaries
9	33-35	9:31 Paul in Damascus; Jerusalem; Galilee, Lydda, Sharon, Joppa <i>“And the church throughout all Judea & Galilee & Samaria had peace ...built up ... multiplied”</i>	
10		CAESAREA Conversion of Cornelius	
11		ANTIOCH (Barnabas & Saul seed Tyre, Sidon, Cyprus)	prophets, missionaries, elders
12	43-44	12:24 [James martyred, Peter arrested, Agrippa dies] <i>“the word of God increased and multiplied”</i>	
13	47-48	Barnabas & Paul 1 st missionary tour – Cyprus (Salamis, Paphos), Galatia (Perga, Antioch Pisidia)	prophets, teachers, missionaries
14		Iconium, Lystra, Derbe, Pamphylia	Apostles, elders
15	49	[Jerusalem council] Paul, Silas 2 nd missionary tour – Syria, Cilicia	apostles, elders, prophets, teachers, Galatians?
16	49-50	16:5 Timothy, Luke join 2 nd tour (v 10); Philippi <i>“So the churches were strengthened ... increased in numbers daily”</i>	
17		Thessalonica, Beroea, Athens	1 & 2 Thessalonians
18	50-52	CORINTH Paul starts 3 rd missionary tour (Ephesus, Caesarea, Antioch, Galatia, Phrygia)	Romans
19-20	52-55	19:20 EPHESUS (Colossae, Smyrna, Sardis +) <i>“The word of the Lord continued to increase & prevail mightily”</i>	elders, 1 & 2 Corinthians
21-23	55-56	[Paul returns to Jerusalem, Luke accompanying]	prophets
24-26	57-59	[Paul detained in Caesarea]	Philippians, Colossians
27	59-60	[Paul sails to Rome]	Ephesians? Philemon
28	60-62	28:30-31 ROME Paul preaches Christ & kingdom 2 years	Mark, James? 1 Peter?
	63-70		Hebrews, 1 & 2 Timothy, Titus, Jude?, 2 Peter?
	70-90		Luke/Acts, Matthew
	90-100	Clement of Rome	John (& epistles), Revelation

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	100-110 AD	Ignatius, Bishop of Antioch 7:1 For some are wont of malicious guile to hawk about the Name, while they do certain other things unworthy of God. These men ye ought to shun, as wild-beasts; for they are mad dogs, biting by stealth; against whom ye ought to be on your guard, for they are hard to heal. 7:2 There is one only physician, of flesh and of spirit, generate and ingenerate [made and not made], God in man [God existing in flesh], true Life in death, Son of Mary and Son of God, first passible and then impassible, Jesus Christ our Lord. [<i>Letter to the Ephesians</i> , Lightfoot translation, Roberts/Donaldson in brackets]	
	125 AD	Aristides, Athenian philosopher, letter to Emperor Hadrian The Christians, then, trace the beginning of their religion from Jesus the Messiah; and he is named the Son of God Most High. And it is said that God came down from heaven, and from a Hebrew virgin assumed and clothed himself with flesh; and the Son of God lived in a daughter of man. This is taught in the gospel, as it is called, which a short time was preached among them. (<i>Apology II</i>)	
	130-200 AD	Epistle to Diognetus But truly the Almighty Creator of the Universe, the Invisible God Himself from heaven planted among men the truth and the holy teaching which surpasseth the wit of man, and fixed it firmly in their hearts, not as any man might imagine, by sending (to mankind) a subaltern, or angel, or ruler, or one of those that direct the affairs of earth, or one of those who have been entrusted with the dispensations in heaven, but the very Artificer and Creator of the Universe Himself, by Whom He made the heavens, by Whom He enclosed the sea in its proper bounds, Whose mysteries all the elements faithfully observe, from Whom [the sun] hath received even the measure of the courses of the day to keep them, Whom the moon obeys as He bids her shine by night, Whom the stars obey as they follow the course of the moon, by Whom all things are ordered and bounded and placed in subjection, the heavens and the things that are in the heavens, the earth and the things that are in the earth, the sea and the things that are in the sea, fire, air, abyss, the things that are in the heights, the things that are in the depths, the things that are between the two. Him He sent unto them. (7.2) In whom was it possible for us lawless and ungodly men to have been justified, save only in the Son of God? (9.5) This Word, Who was from the beginning, Who appeared as new and yet was proved to be old ... (11.4)	
	150 AD	Shepherd of Hermas The Holy Pre-existent Spirit. Which created the whole creation, God made to dwell in flesh that He desired. This flesh, therefore, in which the Holy Spirit dwelt, was subject unto the Spirit, walking honorably in holiness and purity, without in any way defiling the Spirit. (Similitude 5.6, Lightfoot tr)	
	160 AD	Tatian of Assyria (disciple of Justin Martyr in Rome) We do not act as fools, O Greeks, nor utter idle tales, when we announce that God was born in the form of man. (<i>Address to the Greeks</i> , ch 21)	

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	160 AD	Justin Martyr <i>Dialogue with Trypho the Jew</i> CHAPTER XLVIII -- BEFORE THE DIVINITY OF CHRIST IS PROVED, HE [TRYPHO] DEMANDS THAT IT BE SETTLED THAT HE IS CHRIST. And Trypho said, "We have heard what you think of these matters. Resume the discourse where you left off, and bring it to an end. For some of it appears to me to be paradoxical, and wholly incapable of proof. For when you say that this Christ existed as God before the ages, then that He submitted to be born and become man, yet that He is not man of man, this[assertion] appears to me to be not merely paradoxical, but also foolish." And I replied to this, "I know that the statement does appear to be paradoxical, especially to those of your race, who are ever unwilling to understand or to perform the[requirements] of God, but[ready to perform] those of your teachers, as God Himself declares. Now assuredly, Trypho," I continued,"[the proof] that this man is the Christ of God does not fail, though I be unable to prove that He existed formerly as Son of the Maker of all things, being God, and was born a man by the Virgin. But since I have certainly proved that this man is the Christ of God, whoever He be, even if I do not prove that He pre-existed, and submitted to be born a man of like passions with us, having a body, according to the Father's will; in this last matter alone is it just to say that I have erred, and not to deny that He is the Christ, though it should appear that He was born man of men, and[nothing more] is proved[than this], that He has become Christ by election. For there are some, my friends," I said, "of our race, who admit that He is Christ, while holding Him to be man of men; with whom I do not agree, nor would I, even though most of those who have[now] the same opinions as myself should say so; since we were enjoined by Christ Himself to put no faith in human doctrines, but in those proclaimed by the blessed prophets and taught by Himself." {<i>Dialogue with Trypho the Jew</i>, ch. 48)	

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	170 AD	Melito, Bishop of Sardis On these accounts He came to us; on these accounts, though He was incorporeal, He formed for Himself a body after our fashion, -appearing as a sheep, yet still remaining the Shepherd; being esteemed a servant, yet not renouncing the Sonship; being carried in the womb of Mary, yet arrayed in the nature of His Father; treading upon the earth, yet filling heaven; appearing as an infant, yet not discarding the eternity of His nature; being invested with a body, yet not circumscribing the unmixed simplicity of His Godhead; being esteemed poor, yet not divested of His riches; needing sustenance inasmuch as He was man, yet not ceasing to feed the entire world inasmuch as He is God; putting on the likeness of a servant, yet not impairing the likeness of His Father. He sustained every character belonging to Him in an immutable nature: He was standing before Pilate, and at the same time was sitting with His Father; He was nailed upon the tree, and yet was the Lord of all things. (<i>Discourse on the Cross</i>) For there is no need, to persons of intelligence, to attempt to prove, from the deeds of Christ subsequent to His baptism, that His soul and His body, His human nature like ours, were real, and no phantom of the imagination. For the deeds done by Christ after His baptism, and especially His miracles, gave indication and assurance to the world of the Deity hidden in His flesh. For, being at once both God and perfect man likewise, He gave us sure indications of His two natures: of His Deity, by His miracles during the three years that elapsed after His baptism; of His humanity, during the thirty similar periods which preceded His baptism, in which, by reason of His low estate as regards the flesh, He concealed the signs of His Deity, although He was the true God existing before all ages. (<i>On the Nature of Christ</i>)	
	180 AD	Irenaeus, Bishop of Lyons (Gaul) And then, [speaking of His] baptism, Matthew says, "The heavens were opened, and He saw the Spirit of God, as a dove, coming upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew 3:16 For Christ did not at that time descend upon Jesus, neither was Christ one and Jesus another: but the Word of God— who is the Saviour of all, and the ruler of heaven and earth, who is Jesus, as I have already pointed out, who did also take upon Him flesh, and was anointed by the Spirit from the Father — was made Jesus Christ ... For inasmuch as the Word of God was man from the root of Jesse, and son of Abraham, in this respect did the Spirit of God rest upon Him, and anoint Him to preach the Gospel to the lowly. But inasmuch as He was God, He did not judge according to glory, nor reprove after the manner of speech. (<i>Against Heresies</i>, bk 3, ch 9)	
	195 AD	Clement of Alexandria What therefore he says, "from the beginning," the Presbyter explained to this effect, that the beginning of generation is not separated from the beginning of the Creator. For when he says, "That which was from the beginning," he touches upon the generation without beginning of the Son, who is co-existent with the Father. There was; then, a Word importing an unbeginning eternity; as also the Word itself, that is, the Son of God, who being, by equality of substance, one with the Father, is eternal and uncreate. (<i>Fragments</i>, ch.3 on 1 John --Wilson, in ANF2.574)	

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	197 AD	Tertullian of Carthage We have already asserted that God made the world, and all which it contains, by His Word, and Reason, and Power. It is abundantly plain that your philosophers, too, regard the Logos—that is, the Word and Reason—as the Creator of the universe. For Zeno lays it down that he is the creator, having made all things according to a determinate plan; that his name is Fate, and God, and the soul of Jupiter, and the necessity of all things. Cleanthes ascribes all this to spirit, which he maintains pervades the universe. And we, in like manner, hold that the Word, and Reason, and Power, by which we have said God made all, have spirit as their proper and essential substratum, in which the Word has in being to give forth utterances, and reason abides to dispose and arrange, and power is over all to execute. We have been taught that He proceeds forth from God, and in that procession He is generated; so that He is the Son of God, and is called God from unity of substance with God. For God, too, is a Spirit. Even when the ray is shot from the sun, it is still part of the parent mass; the sun will still be in the ray, because it is a ray of the sun—there is no division of substance, but merely an extension. Thus Christ is Spirit of Spirit, and God of God, as light of light is kindled. The material matrix remains entire and unimpaired, though you derive from it any number of shoots possessed of its qualities; so, too, that which has come forth out of God is at once God and the Son of God, and the two are one. In this way also, as He is Spirit of Spirit and God of God, He is made a second in manner of existence—in position, not in nature; and He did not withdraw from the original source, but went forth. This ray of God, then, as it was always foretold in ancient times, descending into a certain virgin, and made flesh in her womb, is in His birth God and man united. The flesh formed by the Spirit is nourished, grows up to manhood, speaks, teaches, works, and is the Christ. (<i>Apology</i>, 21.10-14)	
	225 AD	Hippolytus of Rome The Logos alone of this God is from God himself; wherefore also the Logos is God, being the substance of God. Now the world was made from nothing; wherefore it is not God ... (<i>Refutation of all Heresies</i>, Bk 10, ch 29)	

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