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I.

THE HISTORICAL BACKGROUND OF THE APOSTOLIC CHURCH.

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The Bible cannot be adequately understood without some knowledge of its historical setting. Any reader can understand his personal duty from the Bible without such knowledge, but truly scientific Bible study is hopeless without it. This principle is of course to be applied also to the sources for the history of the Apostolic Church. Much, however, of what was written on this subject a generation ago, even by specialists, is at the present stage of New Testament science out of date, owing to the recent extensive researches of incisive importance, conducted by specialists like Deissmann, Gregory, Moulton, Case, A. T. Robertson, Dobschütz, Cobern and others. I will therefore make an attempt in this paper to offer, on the basis of the researches by these men, a sketch of the physical, political, intellectual, religious, social and moral world in which the Apostolic Church took its rise and began to develop her peculiar life.

Recommended Literature.—Cobern, *The New Archaeological Discoveries and Their Bearing upon the New Testament and upon the Life and Times*

of the Primitive Church; (2) Deissmann, *Light from the Ancient East*; (3) Clemen, *Primitive Christianity and its Non-Jewish Sources*; (4) Case, *Evolution of Early Christianity*, p. 26: "The Importance of Environment for Christian Origins"; (5) Jones, M. T., *The New Testament in the Twentieth Century*, pp. 1-11; (6) Hall, T. C., *Historical Setting of the Early Gospel*.

I. THE PHYSICAL WORLD OF THE APOSTOLIC CHURCH.

The majority of the Apostolic Churches were scattered about the Mediterranean Sea. Harnack has made a list of places where Christians and Christian communities can be traced in New Testament times, and it is both astonishingly large and of wide geographical range, showing that as early as the first generation Christianity had become a world-wide movement of cosmopolitan character. This fact and the vastness of the task yet before the Church can best be illustrated by a classified enumeration of the principal localities mentioned in the book of Acts.

Implicitly every one of the three *continents*, known to the ancients—Asia, Europe and Africa—is alluded to in the New Testament. Of the important *seas* four are mentioned: (1) The Mediterranean Sea. Voyages on it are referred to in Acts 9:30; 13:4; 21:1, 2; 27:3. (2) The Black Sea, north of Asia Minor. (3) The Ægean Sea, between Asia Minor and Greece. Voyages upon it in Acts 6:11; 18:18; 20:13-15. (4) The Adriatic Sea, between Greece and Italy (Acts 27:27). Five *islands* are named: (1) Cyprus, in the north-east corner of the Mediterranean (Acts 4:36; 13:4). (2) Crete, south of the Ægean Sea, between Asia Minor and Greece (Acts 27:7; Titus 1:5). (3) Patmos, in the Ægean Sea, not far from Ephesus (Rev. 1:9). (4) Sicily, south-west of Italy (Acts 28:12). (5) Melita, now Malta, south of Italy (Acts 28:1). The different *provinces* mentioned may be arranged in four groups: (a) Those on the continent of Europe are: (1) Thrace, (2) Macedonia (Acts 14:9, 10; 20:1-3). (3) Greece, also called Achaia (Acts 18:12; 20:3). (4) Illyricum or Dalmatia (Rom. 15:19). (5)

Italy (Acts 27:1). (6) Spain. (b) Those on the continent of Africa are: (1) Africa Proper. (2) Libya (Acts 2:10). (3) Egypt (Mt. 2:13). (c) Those on the continent of Asia, exclusive of Asia Minor, are: (1) Arabia, perhaps referring to the desert region, southeast of Palestine (Gal. 1:17). (2) Judea, the Jewish name for all Palestine, in the New Testament period (Luke 1:5). (3) Phœnicia (Mark 7:24; Acts 15:3; 21:2). (4) Syria, north of Palestine (Acts 15:41; 20:3). The fourteen provinces in *Asia Minor*, so frequently mentioned in the Acts and Epistles, may be divided into four groups: (a) Three on the Black Sea, beginning on the East: (1) Pontus (Acts 18:2). (2) Paphlagonia. (3) Bithynia (I. Peter 1:1). (b) Three on the Ægean Sea, beginning on the North. (4) Mysia (Acts 16:17). (5) Lydia. (6) Caria. These three provinces together formed the district known as "Asia" (Acts 2:9; 19:10). (c) Three on the Mediterranean Sea, beginning on the west: (7) Lycia (Acts 27:5). (8) Pamphylia (Acts 13:13). (9) Cilicia (Acts 21:39). (d) Five in the interior: (10) On the North: Galatia (Gal. 1:2). (11) On the east, Cappadocia (Acts 2:9). (12) On the southeast, Lycaonia (Acts 14:6). (13) On the southwest, Pisidia (Acts 13:14). (14) On the west: Phrygia (Acts 16:6).

Recommended Literature.—Harnack, *Mission and Expansion of Christianity in the First Three Centuries*, II, p. 97; Ramsey, *Historical Geography of Asia Minor*; Case, *Environment of Early Christianity*, p. 48, on "The Mediterranean World in New Testament Times"; Outline Maps of the Apostolic Age, at the McKinley Publishing Company, Philadelphia, Pa.

II. THE POLITICAL WORLD OF THE APOSTOLIC CHURCH.

Back of the history of the primitive Church looms up the colossus of the mighty Roman Empire. It exerted a tremendous influence, both for good and evil, on the fortunes of the new religion. Palestine was an integral part of its vast domain, and in that country stood the cradle of the infant Church. A Roman governor crucified the Head of the Church

and Roman officials first protected and later persecuted the Church. On the other side, it was, to a large extent, Græco-Roman civilization which made possible Christianity's marvelous progress mentioned in Chapter I., by the unbroken "pax Romana," forced upon the peoples encircling the Mediterranean; by breaking down many political and racial barriers, thus preparing the nations for the idea of a world citizenship; by the building of the famous Roman highways over valleys, mountains and rivers, admired and used to this day, thus making travel easier and rapid; by its imperial postal service which promoted intercourse and commerce.

All of the Roman emperors of the first century are either named or alluded to in the New Testament. Even their succession and the exact years of their reign are indicated in some passages. And as these facts have a decisive bearing on the chronology of the Apostolic Age and on the correct interpretation of important passages, such as Rev. 17:8, a brief sketch of their lives will be of service to our present purpose. (1) *Augustus*, 31 B.C. to 14 A.D. (Luke 2:1). The Temple of Janus was closed which was an indication that universal peace reigned throughout the world, when Jesus the "Prince of Peace" was born. The defeat of the Roman legions by Herrmann, 9 A.D., in the Teutoburg Forest, was the last serious attempt of the Romans to subjugate the Germans beyond the Rhine. He rebuilt and beautified Rome. (2) *Tiberius*, 14-37 (Lk. 3:1), a great military commander and at first an able ruler. By degrees, owing to dissensions with his wife, he became gloomy and suspicious and ended his life as a cruel and revengeful tyrant. He spent the last eight years of his life on the beautiful island of Capri. Under his reign Jesus died, and it is said that Pilate sent him a report of the trial. Of the people he said, "Let them hate me, provided they respect me." (3) *Caligula*, 37-41. His actions indicate insanity. He demanded divine honors, delighted in bloodshed, wished the Roman people might have only one neck so that he might

cut it off with a single stroke, had his favorite horse appointed a Consul, built a bridge from the Capitoline hill to the Palatine in order to be nearer to the temple of Jupiter, whose equal he considered himself to be. His motto was, "Let the people hate me, provided they fear me." He drove the Jews to desperation by demanding that his statue be put into the Temple at Jerusalem. (4) *Claudius*, 41-54, a man of learning, but weak and the slave of his two wicked wives, the second of which poisoned him. Under him Britain was conquered, the great aqueducts at Rome completed, and the Jews expelled from Rome (Acts 18:2). He laid down the significant principle: "It is right that men should live in the religion of their country." He also instituted humane laws in behalf of slaves. For the first time in the history of Rome the killing of a slave by his master was branded as a capital offense. (5) *Nero*, 54-68. He came to the throne at the age of seventeen years, as the result of the intrigues of his mother, Agrippina. For the first eight years of his reign he left the administration of affairs in the hands of the famous Burrus, the prefect of the Prætorian guard, and of his teacher Seneca, the Stoic philosopher, and matters went well. After the death of Burrus, in 62 A.D., Nero took hold of the government himself. He compelled Seneca to commit suicide and during the entire period following proved himself a knave beyond comparison, killing his mother, wife and brother. In 64, he set fire to Rome and put the blame on the Christians. This charge led to the first persecution of the Christians in 64-67, in which according to tradition Peter was crucified and Paul beheaded. When a revolution in the armies of Gaul, Spain and Germany broke out against him, he committed suicide, his last words being, "What a great artist dies with me." (Read *Quo Vadis*.) During the anarchy following Nero's suicide four emperors were crowned in quick succession (68-69). Concerning three of them: (6) Galba, (7) Otho, (8) Vitellius (69), interpreters are not agreed whether they should be

counted in the enumeration implied in Rev. 17:8, as they were elected and deposed by corruption. (9) *Vespasian*, 69-79. He was the general in the war against the Jews at the time he was elected. He succeeded in restoring peace to the empire and in reorganizing the government, by curtailing the prerogatives of the old Roman nobles and giving representation in the Senate to the provinces and cities. He also built the famous Colosseum. (10) *Titus*, 79-81, the son of Vespasian, won all hearts by his justice and humanity. "I have lost a day," he would say, when he had passed a day without having done an act of kindness. The eruption of Mt. Vesuvius, destroying *Herculaneum* and *Pompeii*, occurred during his reign. (11) *Domitian*, 81-96, brother of Titus, a scholar expressing high moral sentiments, but nevertheless a tyrant of the worst type. He cited the relatives of Jesus to appear before him, because he had a suspicion that they might revive the claims of Jesus to the throne of David. During his reign the second of the ten great persecutions of the Christians occurred, during which he is said to have banished the Apostle John to Patmos.

III. THE POLITICAL CONDITION OF THE JEWS.

Since 722 and 588 B.C. the Jews had been living under foreign rule. In the Apostolic Age the Romans were their overlords, and they ruled them indirectly through Herodian princes or directly through Roman procurators. Seven members of the Herodian family are mentioned in the New Testament, representing four generations, six of them being rulers of various parts of Palestine. Their names, as given in the New Testament, and supplemented by their fuller names as given by Josephus and other authors, are as follows: (1) Herod the king (Mt. 2:1; Luke 1:5)—"Herod the Great"; the next four were sons of his: (2) Archelaus (Mt. 2:22); (3) Herod the Tetrarch (Luke 3:1; 13:32; 23:7)—"Herod Antipas"; (4) Philip the Tetrarch (Luke 3:1); (5)

Philip (Mt. 14:3), residing in Rome, but not a ruler; (6) Herod the king (Acts 12:7)—“Herod Agrippa I,” grandson of Herod the Great; (7) Agrippa the king (Acts 25:13)—“Herod Agrippa II,” the son of Agrippa I.

The rulers over the various provinces of Palestine were changed with such confusing frequency during the Apostolic Age that only a complete list of the rulers of each separate province will make matters clear to the student of Acts.

1. *Rulers over Judea and Samaria.*

37-4 B.C.—Herod the Great.

4 B.C.—6 A.D.—Archelaus.

6 A.D.—41 A.D.—Roman Governors. Pilate being the fifth, 26-36.

41-44 A.D.—Herod Agrippa I.

44-70—Roman Governors: Felix 52-60; Festus, 60-62.

2. *Rulers over Galilee and Perea.*

37-4 B.C.—Herod the Great.

4 B.C.—39—Herod Antipas.

39-44—Agrippa I.

44-70—The Roman Governors of Judea and, from 53-101 A.D., Agrippa II over parts of Galilee and Perea.

3. *Rulers of the Northeastern Territory.*

37-4 B.C.—Herod the Great.

4 B.C.—33 A.D.—Philip the Tetrarch.

33-37—The Roman Governor of Syria.

37-44—Agrippa I.

44-49—The Roman Governor of Judea.

49-101—Agrippa II, exchanges of territory being made several times during his long reign.

The above sketch shows that three times during this period the whole of Palestine was consolidated under one ruler:

37-4 B.C. under Herod the Great.

41-44 A.D., under Agrippa I.

44-70, under Roman Governors.

Though the rule of the Romans and her vassals was autocratic and harsh, they considered it the part of wisdom to allow the Jews a considerable measure of home-rule, the amount of which was increased or diminished according to men and circumstances. This power lay in the hands of the high-priest and the general or local Sanhedrins. But nothing could repay the Jews for the loss of their independence. They were all the time in a chronic state of concealed rebellion, and when Rome, in 44 A.D., took the government of the whole of Palestine directly in its own hands, dissatisfaction rose to such fervor that matters drifted slowly but surely into open rebellion. The heroic struggle of a small but liberty-loving people should be read in detail in one of the books named below. After a period of general anarchy, open rebellion broke out in A.D. 66. It took the Roman legions four years to suppress it. By the spring of A.D. 70, Vespasian had conquered the whole country, except Jerusalem. This city he turned over to his son, Titus, as he meanwhile had been proclaimed emperor. The following September, after a siege in which the frantic defenders endured unparalleled sufferings, the city was captured, razed to the ground, the Temple destroyed, the wretched survivors slain or sold into slavery, and the ruins occupied by a Roman garrison.

But while Roman rule and Greek culture invaded the homeland of the Jews, they themselves invaded all sections of the Græco-Roman world in ever increasing numbers, so that in the Apostolic Age the majority of the Jews were living outside of Palestine. These were known as the "Dispersion" and called "Hellenists," because they used the Greek language and adopted to some extent Greek customs and culture, while the Jews in Palestine and east of it were known as "Hebrews." There were four sections of the Dispersion: (1) the original dispersion in Babylon; (2) in Syria and Asia Minor (Antioch); (3) in Egypt (Alexandria); (4) in the West (Rome). The presence of Jews wherever the Christian missionaries

came partly facilitated and partly retarded the work of the young Church.

Recommended Literature.—(1) Art. "Roman Empire" in *Hasting's Dictionary of the Apostolic Church*, II, p. 401. (2) Vollmer, *The Modern Student's Life of Christ*, pp. 8-18. (3) On the Herodian rulers, *Hasting's Dictionary of the Apostolic Church*, I, p. 564. (4) Riggs, *A History of the Jewish People*, pp. 257-317. (5) Josephus, "Antiquities" and "The Jewish War." (6) Ramsay's art. on "Roads and Travel" in *Hasting's Dictionary of the Bible*, extra volume. (7) Articles in *Hasting's Dictionary of the Apostolic Church*, on "Trade and Commerce," II, p. 600; on Roman Law, II, p. 404; on "Rome," II, p. 417; on "Sanhedrin," II, p. 454. (8) Morrison, *The Jews under Roman Rule*; on Domitian, Ayer, *Source Book*, pp. 11-12; Gibbon, *Decline and Fall of the Roman Empire*.

III. THE INTELLECTUAL WORLD OF THE APOSTLES.

Christianity arose in a highly developed intellectual age. The lands around the Mediterranean Sea had for millenniums been occupied successively by a variety of civilizations, by the Assyrians, Babylonians, the Hittites, Egyptians, Phœnicians, Jews, Greeks and Macedonians. The merit of Alexander the Great was that he attempted to unify all the cultural elements and establish a universal world culture, by a process of fusion, instead of following the method of ancient and modern conquerors of trying to destroy the civilization he found and impose his own upon the conquered people. Rome continued this process of unification and extended its results. The new type of culture is commonly called "Hellenistic," because Greek achievements formed its foundation.

The individual contributions of each of the three most important nations, then holding sway, to this common world-culture may be briefly sketched as follows.

The *Jewish contribution* consisted mainly in their rich literature which falls into five classes: the Old Testament canon; the Apocrypha; the Apocalyptic books; their literature on philosophy and history; and writings which have been gradually collected into what is known as the Talmud. The strongest intellectual influences which pervaded the Jewish

world of thought in this period are known as Alexandrianism, which term denotes Judaism under the influence of Greek philosophy. The great leaders of this movement, Philo and others, made the ambitious attempt to show that there exists an entire harmony between the Old Testament Scriptures and Greek philosophy, making use of the allegorical method of interpretation. This Alexandrian type of teaching differed materially from Pharisaic rabbinism as to subject, general spirit and broadmindedness. Angelology was highly developed, a hierarchy of angels being conceived of as the mediators between God and man, administering the world and culminating finally in a Logos. But Philo's Logos was nothing more than an adaptation to Jewish conceptions of Plato's "ideas" and the "imminent reason" of the Stoics. Space forbids to continue the discussion of this broad subject.

The Greek contribution to the world culture of the Apostolic times, as of all subsequent ages, is simply immense. In their philosophy they grappled with the three never dying problems of ontology, epistemology and of ethics, raising the important questions: What are the ultimate factors that account for the origin of the world and its continuance; what is truth; is it mere opinion; can man acquire a knowledge of ultimate reality; are our senses trustworthy; and if they are, how may the many differences of opinion on the same subject be explained; what is the summum bonum; how may we get rid of tradition and breathe the purer air of liberty as to ethical standards?

The three most influential schools of philosophy in the first century were the Epicureans, the Cynics and the Stoics. (1) *The Epicureans* were free thinking scientists, holding that matter was the only ultimate reality and that the senses were the only guides to be trusted in the quest for truth. All the current superstitions they unhesitatingly threw overboard. They were ready to grant that the gods existed, but not that they exerted any direct influence on the life of men. The

crowning virtue of the Epicureans was their sturdy loyalty to facts as they saw them. Their philosophy, however, was cold, entirely devoid of higher inspiration. (2) *Cynicism*, whose founder was a pupil of Socrates, aimed to teach men how to live true to nature. This ideal was often carried to crude extremes. The Cynic philosophers were sincerely devoted to the interests of the masses. Most of them lived lives of noble self-sacrifice and undoubtedly exerted a great influence on the people. (3) A very popular philosophy was *Stoicism*. It taught that the ultimate reality in the universe was not matter but reason, and that the final source of reason was God. It is the Logos, or divine Reason, which binds men to God. All men, therefore, are divine in so far as that divine Reason enters into them and they follow its guidance. Like Christ, they taught that the supreme task in life was to do the divine will, and that the will of God is done by living a virtuous life in the service of man. In theory at least, Stoicism was democratic, for it taught that all men possessed the divine Reason. They believed that pain and suffering possess a positive value in developing the individual and that therefore they should be patiently and joyously borne. In dealing with the old mythologies they, like the Jews of the dispersion, employed the allegorical method of interpretation. Stoics advocated the retention of the older forms of religion, as long as they were helpful in developing the individual. Regarding man's future immortality, their teachings, especially in the first Christian century, were vague and uncertain.

To the prosperous and educated man these systems had much to offer. But for the outcast this religion of Reason gave but cold comfort. At the same time these philosophies, especially Stoicism, were in a very real sense pioneers of Christianity. The belief that all men were children of God, that communication between him and them was possible and that the end of existence was to do God's will by living a virtuous and self-sacrificing life prepared men for accepting

Christianity which, as to its essence, is most certainly a religion of practical piety and holiness of life. The doctrine of the Logos, or Divine Reason, as the bond between God and man was also destined to exert a powerful influence upon certain phases of Christian thinking, finding acceptance in the opening verses of John's Gospel.

Last but not least, Greece contributed to civilization a most beautiful, pliable language as a means of world communication and thus greatly facilitated the spread of the Gospel.

Rome's contribution to world civilization has been touched upon in Chapter II. In philosophy, art and science the Romans were greatly dependent on the Greeks, but in working out principles of government, and in the capacity of organizing human affairs they are still in part the teachers of the world.

Recommended Literature.—This all too brief sketch of a great inspiring subject should be supplemented by copious collateral reading.—Case, *Evolution of Early Christianity*, Chap. III, on "The Mediterranean World"; also pp. 239, 258-276; Vollmer, *The Modern Student's Life of Christ*, pp. 19-24; Grant, *Between the Testament*; "Hellenism," in *Hasting's Dictionary of the Apostolic Church*, I, p. 547; on "Philo," *Hasting's Dictionary of the Apostolic Church*, II, p. 227; Clemen, *Primitive Christianity*, pp. 41-47; Pfeiderer, *Christian Origins*, pp. 31-133: "Greek Philosophy and Christianity"; Breed, *Preparation of the World for Christ*, pp. 205-370: on the mission of the Greeks; on Greek Philosophy: Ueberweg, *History of Philosophy*, I, pp. 185-259; Jones, *The New Testament in the Twentieth Century*, p. 122; Angus, *Environment of Early Christianity*, p. 186; *Hasting's Dictionary of the Apostolic Church*, II, p. 526; art. in *Encyclopaedia Britannica*; on New Testament Greek: *Dictionary of Apostolic Church*, I, p. 551; Deissmann, *Light from Ancient East*, pp. 54-142; Jones, *The New Testament in the Twentieth Century*, pp. 163-186; Robertson, *Grammar of the Greek New Testament*, pp. 3-8; Cobern, *New Archaeological Discoveries*, pp. 3-119; *The Teaching of Epictetus*, translated by Rolleson; Guizot, *History of Civilization*, pp. 1-25; On the art of "Writing," *Hasting's Dictionary of the Apostolic Church*, II, p. 699.

IV. RELIGIOUS CONDITIONS IN THE WORLD OF THE APOSTLES.

When the Apostles offered the world a new religion they did not find virgin soil to cultivate, but rather a field occupied by many formidable competitors. Paul's clever "captatio ben-

evolentiaë" at Athens (Acts 17:22) was literally true of the whole world.

The Jew's profound interest in religion is well known, and so our survey of it may be brief. Some of the *bright features* of Jewish religious life were its glowing Messianic hope; its rich literature throbbing with high ideals; its missionary zeal; its religious revivals at the reunions on the great feasts; its Bible study in the synagogues; its strength to produce martyrs; its pious characters, such as Zacharias and Elizabeth, Mary, Simeon, Nicodemus, Hillel, Gamaliel. The *dark side* of first century Judaism appears in its religious factionalism, its externalization of religion, its perversion of the Messianic ideal; its bigotry and political fanaticism.

The study of the religious setting which the *Græco-Roman world* furnished for the life of early Christianity is more important for our present purpose because the details of it and its influence on the life and literature of the Church are not so well known. Also here we should distinguish between a dark and a bright side. Usually the first is overemphasized, but the new science of comparative religions enables truth-loving scholars to see the other side also. The *dark side* is well known. At the time of Christ, disbelief in popular religion had become very general among the educated classes. Augustus strove in vain to restore religion to its former position, and even assumed personally the office of Pontifex Maximus. The practice of deifying and worshipping the emperors exerted a most degrading influence on the religious life. Many Græco-Romans, to satisfy their religious cravings, embraced Judaism; others were imposed upon by Oriental priests, sorcerers, sooth-sayers and astrologers, like Apollonius of Tyana (3 B.C. to 96 A.D.). While the upper classes treated current mythology as fables, they were the ready dupes of every quack and foreign cult. Harlots, like Poppæa, Nero's wife, were deified, and sacrifices were offered for the preservation of "Nero's divine voice." Yet religion was far from being dead.

It was a subject of very general interest, being discussed by poets, philosophers and even statesmen. The very criticism of traditional religion by educated men evinces interest in the subject. Moreover, satirists like Juvenal and Lucian who are usually quoted by Christian writers to prove the complete decadence of pagan religion, have been proven to be perverters of the real facts. As is the case in our own days, it did not suit the purpose of these humorists to portray in their true colors—if indeed they had the ability to appreciate—the deeper current of religious life among their people.—A brief sketch of the principal types of pagan religions will prove our contention. Four groups may be distinguished: (1) the traditional religion; (2) the religion of the philosophers; (3) the Emperor-Worship; (4) the Mystery Cults.

In the popular religion, long before the first century, the gods of Greece had been merged in thought into those of ancient Rome in such a way that a regular Pantheon developed, consisting of a great variety of gods, some purely Greek, like Apollo, some purely Roman, like Janus. Gradually a kind of theology was worked out to bring some uniformity into the contradictory beliefs of the people, but this endeavor was a little successful as similar attempts by Christian theologians. The poems of Homer were still the Bible of traditional pagan religion and the standard of orthodoxy. The more grotesque and immoral features of the Homeric gods were explained away by the allegorical method of interpretation. Men who dared to criticize traditional mythology were subjected to ostracism, banishment and even death. The martyrdom of Socrates is the best known example of what a dissenter might expect. More and more these gods became to the popular mind mere evil demons constantly intent upon harming mortals. Hence the worship of them was born of fear. They are jealous and must be appeased by sacrifices. Schiller, in his ballad, "Der Ring des Polykrates," describes this popular fear of the jealousy of the gods in exquisitely beautiful lan-

guage; yet, in his other, no less famous poem, "Die Goetter Griechenlands," he idealizes the Græco-Roman pantheon and laments its downfall through Christianity: "Einen zu bereichern unter Allen musste diese Goetterwelt vergehn."

By the *Religion of Philosophy* we understand the more clarified and elevated religious ideas held by the educated classes in the Græco-Roman world. It showed many varieties, corresponding to the different types of philosophy then current. Their attitude toward popular religion was one of criticism. They expressed, *e. g.*, strong dissent from many of the more grotesque features of contemporaneous polytheism. As early as the sixth century B.C., Xenophanes criticized the idea of portraying deity in human form, thus making man the creator of the gods. He writes: "If oxen, horses and lions had hands with which to make images they would picture the gods as oxen, horses and lions." In Xenophanes' own opinion there is one god and he cannot be represented in anthropomorphic form. Serious objections were raised by cultured persons especially to the grotesque and scandalous immoralities attributed to the gods by Homer. "Self-respecting men would never act so disgracefully, much less would real gods thus deport themselves," says Cicero in his *De Nat. Deorum*. As to the origin of the idea of gods Democritus anticipated Schopenhauer and other modern philosophers in tracing the beliefs in gods to the fear which the more terrible phenomena of nature—thunder, lightning, earthquakes, eclipses—awakened in men. Others held that the stories about gods were at the outset simply legends of heroic men exaggerated in order to exalt them above mortals. Radical philosophers advocated a religion of fatalism and pantheism. For example, Demetrius, in the fourth century B.C. considered mere chance, fortune (*τύχη*), the cause of all that happens. Other thinkers placed more stress on the orderly procedure of nature which they called Fate (*ἀνάγκη*) or Destiny (*εἰμαρμένη*). To this however the objection was raised that it was unworthy of an intelligent

man to attribute all phenomena to chance rather than to an intelligent cause. The life of an individual might seem to contain much uncertainty but the perpetual motion of the heavens, and the harmony of the entire universe transcended the powers of human comprehension and must be divine. Pantheism (*πᾶν-θεός*) was strongly advocated by Greeks as well as Orientals. They held that the universe itself is god, it being fully complete and perfect in all its parts. This view resulted in the deification, not only of the heavenly bodies but also of the elements—fire, air, water, and earth, as well as the phenomena of time—seasons, months, weeks, days, hours.

By far the larger number of the educated classes in the first century leaned more and more toward what is called syncretism in religion. By this term is meant that development of pagan religion which recognizes the universality and identity of the religious sentiment, but has not yet advanced to the conception of a genuine unity of the divine nature, a real monotheism. It is polytheistic, but a form of polytheism which embraces all nations, seeing in their different systems of gods only varying names for the same being. For example, it was an act of syncretism when the Romans identified their Minerva with the Greek Athena and their Jupiter with the Greek Zeus. This growing sentiment accounts for the tolerant attitude of Rome toward foreign religions. Emperor Severus (third century) is said to have placed in his private sanctuary even the busts of Moses and Jesus besides those of Jupiter and Apollon.

Emperor-Worship was the third form of religion prevalent in the Roman empire. This cult was the product of a long evolutionary process. The idea came from the Orient, where the people had always been more submissive to their superiors. From hoary antiquity priests and rulers succeeded in making the people believe that kings were divine beings. In ancient Egypt and Babylon they were believed to be divine through an incarnation. Recent excavations have shown that the ancient

Babylonian kings, Sargon I. and Maram Sin, in the fourth millennium B.C., placed before their names the determinative syllable for god—"ilu." Gudea, the Sumerian king of ancient Lagash, prayed to a goddess: "I have no mother, thou art my mother. I have no father, thou art my father. In the sanctuary thou didst bear me." The rulers of Egypt were believed not to suffer the fate of ordinary mortals at death, but to go by a royal road to dwell with Ra forever, the gods greeting him upon his arrival as one of themselves. Sometimes these new gods were credited with pre-existence, divine parentage and miraculous birth, like Gudea. For example, after conquering the East, Alexander was at once deified, and after his death a cult in his honor sprang up immediately among his subjects. Ptolemy carried the body of Alexander to Alexandria, where a temple was reared to his memory and sacrifices were offered to him. Alexander's image with the horns of the god Amon appears upon old coins. Even among ancient Jews similar ideas are found. Deification and worship of the kings were, of course, out of the question in their strictly monotheistic religion. Yet the king was regarded a "son of God" through Divine anointing and Yahweh's vicegerent upon earth. In several passages the kings and other representatives of Yahweh are called outright "god," a fact to which our Lord refers in John 10:34.

When this tendency to deify the rulers spread to the west, it underwent some modification. While in the Orient the king was regarded as a Divine incarnation sent from the gods to represent them, in Greece the ruler was believed to be a man who by heroic deeds exalted himself to become a god. It was hero-worship. In Rome this Emperor-Worship became increasingly popular, because it served the need of a unifying principle in this vast diversified empire. The Senate decreed that the adjective "divus," in distinction from "deus," should be prefixed to the names of Julius Cæsar, Augustus and others. The mode of worship usually consisted in burning incense be-

fore the bust of the emperor, standing in public places. This was considered a test of patriotism and loyalty and the refusal was punished as treason to the state. About this emperor-worship there soon gathered certain national hopes that were akin to the Jewish Messianic expectations. Gentiles as well as Jews were longing for a Divine deliverer who would put down evil, establish justice and inaugurate an era of prosperity. Vergil's famous prediction, found in his fourth Eclogue, clearly voices this hope.

Emperor-Worship and its underlying principle is important for our purpose for several reasons: (1) it throws light on several otherwise dark passages of the New Testament, such as Rev. 13:16; (2) it explains the reasons for the bloody persecutions of the Church until 311 A.D. and in subsequent ages. The Christians were charged with treason because they preached the kingship of Jesus (Acts 17:7) and refused to worship the Emperor (Rev. 13:9). (3) In its essence, this cult involves the deification of the state over against the rights of the individual conscience, the glorification of mere power and success, an idea which was cast into philosophical forms by Hegel and has been put in practice by certain types of statesmen in every country. (4) The principle underlying Emperor-Worship has survived in the idea that "patriotism" should be considered a kind of "super-religion" a state-religion, over and above a man's private religion, and that the essence of such patriotism is to consist in unquestioned submission to the will of the powers that be—"My country, right or wrong"; or worse still, individuals or groups insist, often with savage intolerance, that their private definition of patriotism is the only orthodox one. (5) Many ridiculous and blasphemous relics of King-worship are found to this day, even in America; titles, such as "majesty," "his grace"; or childish ceremonies, such as humiliating genuflections, kissing of hands of rulers, low bowing down before kings and nobles, medieval customs at coronations, wearing of grotesque garbs and foolish

processions, and all this in countries which profess to be "democratic," and even in times when crowns are wobbling and thrones are tottering. America should forbid its official representatives in foreign countries and especially their ladies to submit to this ridiculous firlefanz and hocuspocus.

But the most interesting form of Græco-Roman worship and one which left the deepest impression on the Church were the "Mystery Cults," or "Savior Religions." They originated in the Orient, the cradle of all great religions. The word *μυστήριον*, is derived either from *μυεῖν*, to initiate, or from *μύειν*, to shut the eyes or the mouth. The word thus stands for rites and ideas which must be closely guarded by those who possess them.

THE PRINCIPAL TYPES OF MYSTERY CULTS.

1. The *Eleusinian Mysteries*, named from the little place Eleusis near Athens, are the most famous of all. This cult is based on the beautiful Greek myth of Demeter and Persephone, so vividly described by Homer and reproduced by Schiller in his two ballads: "Klage der Ceres" and "Das Eleusische Fest." While gathering flowers in a meadow, so the myth runs, Persephone is carried off to the underworld by Pluto, the god of that region, to become his wife. Grief-stricken, Demeter, the mother of the lost, visits Eleusis. For nine days and nights she searches for the maiden without finding her. Being the "earth-mother" she, in deep resentment, refuses life to nature until her daughter is restored. The result is a compromise. Persephone spends the summer months with her mother on earth and during winter she lives in the underworld. The interpretation of this myth is evident. It portrays the processes of life in nature, which is dead in winter, and resumes life in spring. The worship of this mystery was taught by Demeter to a few chosen people to be perpetuated by them. The chief blessing promised to the initiated was participation in the triumph of the deity, *i. e.*, victory over

death. This reminds one of Paul's explanation, in Rom. 6:1-12, of the mystical union between Christ and the believer. The initiation was very solemn, including diverse washings, a sacramental meal and pictorial representations. The fame of the Eleusinian mysteries was great. Even Roman emperors applied for initiation.

The *Dionysius* or *Bacchus* cult derives its name from a crude nature-god of the Thracians, the impersonation of the power of life in vegetation. In Greece he was worshipped as the god of the vine and the patron of agriculture. The manner of his worship was repulsive to sensitive men. Copious indulgence in wine resulted in beastly intoxication, known as the "Bacchic frenzy" and this condition was regarded as the "divine infilling," as being possessed of the god (*év-θεος*). The "happy" feeling resulting from intoxication was regarded as a foretaste of the bliss in the world to come.

Prominent among the cults from the Orient was that of *Cybele*, the mother-goddess, and *Attis* her consort. Attis dies, and the goddess mourns till he is restored to life. Here we have again the personification of the death of nature in winter and its revival in the spring. In the ritual, the initiated is assured that being one with the god, he will experience a similar triumph over death.

But for our present purpose, the most interesting mystery cult was *Mythraism*, because the myth on which it is based contains so many striking similarities to the life of Christ. The god *Abura* created *Anahita*, the goddess of fertility. The mediator between this god and man is *Mithra*, a mighty hero. He performs great deeds for mankind, casting out demons and saving the righteous from many troubles. After a farewell supper, celebrating the success of his redemptive labors, he ascended to heaven, whence he now ministers help to the faithful in their conflict with Satan and his hosts. When the faithful die *Mithra* receives their soul in glory. At the end of time *Mithra* will return to earth, raise the dead, preside at a

final judgment and bring the forces of evil to an end. According to Professor Harnack, the Mithra cult, in the third century, became the most powerful rival of Christianity, having its own redeemer, mediator, hierarchy, sacrifice, baptism, sacred meal—everything so like the Christian Church that the Church Fathers declared it to be a caricature of the Church, instigated by Satan to deceive the unwary.

The last stage in the development of these mystery cults were the various systems of *Gnosticism*, a subject highly interesting, but too large to be treated here.

COMMON FEATURES OF ALL MYSTERIES.

In principle all these mysteries and many others were alike. (1) All are in essence nature-worship, the deities being merely personifications of nature and its processes: the female deity representing the principle of fertility and the male god that of redemption and both symbolizing the sterility of nature in winter and the returning life in spring. (2) All claim to satisfy the deep craving in man for individual salvation which in its primitive expression is as old as the race. (3) All are "Savior-religions," that is, they offer help coming from outside of man, through a god, instead of "Attainment-Religions," according to which man himself must work out his own salvation, as Stoicism insisted. (4) All hold out as the chief blessing to the initiated a blessed immortality in the presence of the gods. (5) Most of these cults promised also present salvation, in the form of moral improvement. (6) All tried to meet man's craving for sociability. They were "brotherhoods," "lodges," "churches," if you please. Even boys were admitted, "on the piety of their fathers" an idea similar to that in 1 Cor. 7:14. (7) All prescribed an elaborate ritual. (8) All rites were calculated to work chiefly on the emotions, to impress rather than indoctrinate. (9) All claimed to effect a mystical union between the deity and the initiated, as the means of the promised salvation. (10) Connected with all of

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these mysteries, and nourished by traditional mythology, were numerous popular superstitions, some of which we meet with in the New Testament, such as oracles, divinations, exorcism, astrology, magic, etc.

INFLUENCE OF THE MYSTERIES UPON THE CHURCH.

Why is an adequate knowledge of these mystery cults of great value to a theologian? For various reasons: (1) A radical minority of specialists in the field of the new science of Comparative Religions, like Anderson, Jensen, Drew, Smith, etc., insist that Christianity in its inception was nothing more than one of the many mystery cults. The "Christos," they assert, was the mythical god, "Mary," the mother-goddess, "Jesus," the mediator; the gospel story of a dying and rising "Savior" is merely a Jewish adaptation of similar Oriental and Greek myths. The reason why this one cult survived is because its leaders understood how to absorb and use all the best cultural elements of the Græco-Roman world, and later, when Christianity was in danger of disintegration, the Reformation revived it by infusing into its blood the virile characteristics of the various branches of the Teutonic race. (For a reply see Vollmer, *The Modern Student's Life of Christ*, p. 348, and Case, *The Historicity of Jesus*). (2) These cults show that Christianity was neither the first nor the only religion which offered "salvation" in the first century. Neither the concept nor the name originated with the Church. (3) But the survival of Christianity in spite of these most tremendous conflicts, carried on with physical as well as intellectual attacks, proves conclusively that the Gospel is in a special sense the power of God unto salvation. (4) A knowledge of these cults proves that these mystery ideas did, indeed, influence the life and literature of the Apostolic Church, but only in a moderate degree. And this is not at all to her discredit, seeing that these cults contained many seeds of truth, and all truth comes from God. (See 1 Cor. 2:6, 7; Col. 2:21.) (5)

This observation assists the Bible student in answering the now burning question, as to what extent Christianity is original. (6) Church History shows that post-Apostolic Christianity was to a far greater extent influenced by the mystery cults than the Apostolic Church, for the reason that its environment and leaders were almost exclusively Greek and Roman. The semi-deification of Mary, for instance, is nothing more than an echo of the "god-mother" idea; the Catholic "saints" took the places of the Greek and Teuton gods; the mass is an adaptation of the "mystery-plays"; the sacraments became to be known as "mysteries," before the celebration of which the non-baptized, *i. e.*, the "uninitiated" were dismissed ("missa," from which the word "Mass"—German, "Messe," is derived). These absorptions were atmospheric and unconscious. (7) These "Savior" religions furnished the preachers of the true "Savior religion" a most excellent opportunity of approach. (Acts 17:23.) It is a psychological truth confirmed by experience that religious progress is exceedingly difficult with minds which are *tabula rasa*. (8) Some of the elements of these mysteries have also survived, in an adapted form, in all secret societies of ancient and modern times and hence throw light on their understanding.

Recommended Literature.—Toy, *Introduction to the History of Religions*; Moore, *History of Religions*; Glover, *The Conflict of Religions in the Early Roman Empire*; Article in *Hasting's Dictionary of the Apostolic Church* on "Scriptures," II, p. 460; on "Synagogue," II, p. 541; on the Jewish Proselyting Movement, McGiffert, *Apostolic Age*, pp. 757-760; on "Judaism" in Kent, *Apostolic Age*, pp. 71-74; Angus, *Environment of Early Christianity*, p. 121 on the "Logos"; p. 133 on religion popularized; p. 136 on "Expectancy." On Emperor-Worship: *Hasting's Dictionary of The Apostolic Church*, I, p. 330; Angus, *Environment of Early Christianity*, pp. 85, 108, 134; Kent, *Apostolic Age*, pp. 16-17; Case, *Evolution*, p. 195; on the Mystery Religions: Sheldon, *The Mystery Religions and the New Testament*; Kennedy, *St. Paul and the Mystery Religions*; Jones, *The New Testament of the Twentieth Century*, pp. 720-761; *Hasting's Dictionary of the Apostolic Church*, II, pp. 49-62; *International Bible Encyclopedia*, III; Case, *Evolution of Early Christianity*, pp. 219, 284, 308, 334, 251 (on images), 331 (triumph of Christianity). Preaching among Pagans, Angus, *Environment*, p. 74; relation of art to religion and morals in Ruskin, "Lectures on Art," pp. 35-99. Loofs, *What is the Truth about Christianity*, p. 1.

V. SOCIAL AND MORAL CONDITIONS.

Society in the first century was greatly diversified both because of the mixture of nationalities and on account of wide differences between individuals as to their stations in life. There were four social classes, then as now. (1) Court life was almost wholly bad. The conduct of the emperors and most of the known "court-ladies" prove it. Old Roman simplicity had long ago made room to Oriental ideas, customs and adornments. (2) The class of the very rich comprised the office-holders, the landlords, and the military officers. These two classes combined to rule the people, whatever form of government obtained. (3) A fairly prosperous middle class, the "bourgeoisie." They were the traders, and peace, order and good roads encouraged commerce. This class was, however, small, for labor was considered a disgrace. Among the 1,200,000 inhabitants of Rome at Christ's time (Cic. De Off. 11, 12), there were scarcely 2,000 proprietors. (4) The largest class consisted of "free" laborers and slaves. Many of the latter were skilled workingmen, tradesmen and educators. The population of the entire Roman empire was 120 millions: Of these 40 millions were in Europe, 7 millions in Italy. Of the 120 millions, 60 millions were slaves, 40 millions tributaries and freedmen, and only 20 millions citizens. The army numbered 400,000, the navy 50,000. The number of slaves increased with Roman conquests. In Italy there were 1,300,000, and in the whole empire, 6,000,000. They were harshly treated, sometimes thrown into ponds to sweeten the meat of the fishes. A law was advocated that when a master was murdered all his slaves (as being considered under suspicion) should be put to death. Slaves were frequently liberated by their masters ("freedmen" or "Libertines," Acts 6:9). But most of these swelled the numbers of the dependent proletariat, who eked out a living with difficulty in the overcrowded centers of population. For survival of the fittest in society does not mean elimination but rather distress for the unfit, for they

remain with us. This class became so large and sometimes threatening that even the rulers concerned themselves with the situation, as a political measure, if not from humane motives. The slave insurrection led by Spartacus was one of the bloodiest. To prevent such clashes wealthy men and the government distributed corn, while the Cynic-Stoic preachers of morality tried to administer temporary relief by teaching men to endure hardship unflinchingly.

The *moral degradation* of the period when Christ lived has rarely been equalled and perhaps never exceeded in the annals of mankind. It may be judged from the following facts: (1) Paul's lurid picture of pagan wickedness in Rom. 1:18-32, which should not be regarded as a judgment from too lofty a moral standpoint, for all that he says is confirmed by pagan authors. (2) The excavated objects of Pompeii give us a faint glimpse of the horrible nature of the vice and crime at this period as a testimony to the fruit of heathenism. (3) The bare mention of the names of the emperors condemns a people which endured them. (4) The enormous wealth and coarse luxury, created a sense of insecurity and terror. Luxury passed all bounds and was too horrible for description. Among the rich, the disgusting practice was in vogue to prepare for dinner by taking an emetic. Emperor Vitellius, in less than eight months, spent in feasts, several millions. Games on the most lavish scale continued for weeks and months. (5) The very rites of religion were used to satisfy unnatural lust. (6) Family life among the Romans had once been a sacred thing, and for 520 years divorce had been unknown. But under the Empire marriage was regarded with disfavor. Women, says Seneca, married in order to be divorced and were divorced in order to marry. They counted the years, not by the Consuls, but by the number of their divorces. Children were regarded as a burden, and their education handed over to slaves. The exposure of infants and the practice of abortions was the general customs. Tacitus wrote his *Germania* as a "tendency

book," intended for the purpose of holding up before his educated, but demoralized, countrymen a people, uncivilized but possessing great virtues. In it he says of Rome: "Currumpere et corrumpi saeculum est" (to corrupt and be corrupt is the spirit of the times). But it must be added that high ideals and persons of noble lives were not missing entirely.

Recommended Literature.—Angus, *Environment of Early Christianity*, pp. 37, 44, 50, 52, 55, 66; Breed, *Preparation of the World for Christianity*, pp. 375-475; Farrar, *Early Days of Christianity*, pp. 1-52.

VI. SOURCES FOR THE HISTORY OF THE APOSTOLIC CHURCH.

We may distinguish five groups of sources: (1) Jewish and Pagan sources. These are very meagre and of no special value. Josephus, *Ant.* 18.3.3; 18.5.2; 20.9.1; Tacitus, *Annals*, 15-44; Suetonius, *Nero*, 76. (2) The Apocryphical Gospels and Acts of Peter, St. Paul and Thekla, etc., may contain echoes of true traditions, but on the whole they are valueless, their true statements being derived from the canonical books. (3) The closing chapters of the canonical Gospels are important for our purpose only as they disclose the state of mind of the apostles just before the opening of their career. Otherwise they are fragmentary, condensed, while Mk. 16: 9-20 is a later addition. (4) The Epistles, especially those of Paul, are of decisive value as sources because much of their content is autobiographical. (5) Another primary source is the book of Acts. For a discussion of the authorship, the external and internal evidence, the sources, the special characteristics, purpose and plan of Acts we refer to works on New Testament Introduction, such as Adeney, and others. But one point does require attention here, namely, the long-sustained attack on the credibility and historicity of the book of Acts by the Tuebingen School of New Testament Criticism. The founder of this school was Ferdinand Christian Baur, born June 21, 1792, died December 2, 1860. He studied at the university

of Tuebingen and 1826 was appointed one of its theological professors. Some of his most important works are: *Paul the Apostle of Jesus Christ*, 2 vols., 1845; *Church History of the First Three Centuries*, 2 vols. (Both are accessible in English translations.) Some of his pupils were: Edward Zeller, Schwegler, Ritschl, Hilgenfeld. These and thousands of others in all lands, developed Baur's ideas. Baur worked out a very fascinating scheme of reconstruction of the Apostolic Age, based on Hegel's famous law of historical development, according to which all historical development must pass through three stages: thesis (positive statements); antithesis (opposition); and synthesis (harmony). Hegel's attempt was to show that the course of history is rational and necessary.¹ Applying this conception to the history of the primitive Church Baur held that the Christianity of the older Apostles consisted merely in the belief that Jesus was the Messiah of the Jews only. This was the "thesis." The learned and speculative Paul, by a logical deduction from the facts of the death and the resurrection of Christ, insisted on the freedom of the Church from Judaism and on the universality of Christianity. The older Apostles did not agree with him, while the Judaizers were obstinately hostile to him. This is the "antithesis." In the second century successful efforts were made to unite the two factions. This is the "Synthesis."—This philosophical scheme of historical reconstruction had a most important bearing on the authenticity of the New Testament writings. Baur's rule is this: (a) All books giving evidence of opposition and an "irreconcilable conflict" between Jewish and Gentile Christians are genuine, such as Revelation (a production of "Jewish narrowness" and opposition to Paul), I. and II. Cor., Gal. and Romans. The latter are the four incontestible and uncontested epistles of Paul. An epistle showing Paul in any other than a fighting mood, is from this very fact to be considered unauthentic. (b) All books showing that the Apos-

¹ See Vollmer, *The Inspirational Value of the Study of Church History*.

tolie Church was harmonious are by this very mark proven to be post-apostolic. They are "tendency" books, religious fiction. This is especially true of the book of Acts whose unknown author, writing in the second century, is evidently anxious to make his readers believe that all was lovely and in perfect harmony between Peter and Paul and their respective followers, while as a matter of fact the primitive Church was rent in twain. In Chapters 1-12 of Acts he Paulinizes Peter and in Chapters 13-28 he Petrinizes Paul.—For over two generations this controversy kept the theological world in a turmoil, but today no New Testament scholar of note can be found sharing Baur's peculiar reconstruction ideas, brilliant as they seemed. Many permanent results, however, came from the tremendous research work of the Tuebingen School and its opponents, two of which are: saner ideas as to the inspiration of the Bible and a general acceptance of the view that the New Testament contains different types of teaching.

Recommended Literature.—Adeney, *New Testament Introductory*; Christlieb, *Modern Doubt and Christian Belief*, p. 504; Zenos, *Elements of Higher Criticism*, pp. 109, 234; Nash, *History of New Testament Criticism*, p. 120; Schaff-Herzog Enc. under "Baur" and "Tuebingen School"; Schaff, *History of the Apostolic Church*, p. 109; Vollmer, *The Inspirational Value of the Study of Church History*; Case, *Evolution of Early Christianity*, p. 99; *Hasting's Dictionary of the Apostolic Church*, p. 1, 15ff. on Acts and Apostolic Acts.

VII. THE CHRONOLOGY OF THE APOSTOLIC CHURCH.

The history of the Apostolic Church covers about seventy years, from the Ascension of Christ to the death of the Apostle John, A.D. 30-100. The whole period may be divided into four distinctly marked divisions:

1. *The Church in Judea.* From the Ascension of Christ to the Death of Stephen, A.D. 30-35.
2. *The Church in Transition.* From the Death of Stephen to Paul's First Missionary Journey, A.D. 35-48.
3. *The Church among the Gentiles.* From Paul's First Missionary Journey to his Death, A.D. 48-65.

4. *The Developing Church, throughout the World.* From Paul's Death to the Death of John, A.D. 65-100.

These as well as all other dates in Acts and throughout the Bible, are merely approximate. Only as to two events in Acts may we be reasonably certain as to the time of their occurrence, because the same events are also recorded in secular history and there they are dated. They serve us, therefore, as starting points for reckoning other events, both backwards and forwards. The one is the death of Herod Agrippa I., which according to calculations based on Josephus, Ant. 9. 8. 2. and 19. 5. 1. occurred after the Passover in 44 A.D., and the other is the accession of Festus to the procuratorship of Judea, which in all probability occurred in the summer of 60 A.D. Using these two fixed dates as a basis the following chronological scheme may be accepted as correct, though no two specialists agree on all its details.

- Death of Jesus, Friday, April 7, A.D. 30.
- Resurrection of Jesus, Sunday, April 9, A. D. 30.
- Ascension, Thursday, May 18, A. D. 30.
- Pentecost, Sunday, May 28, A. D. 30.
- Conversion of Paul, A. D. 36.
- Paul in Arabia and Jerusalem, A. D. 36-39.
- Paul's Years of Silence, A. D. 39-45.
- Paul's Missionary Work, A. D. 46-58.
- Paul's Imprisonments and Death, A. D. 58-65.
- Last Years of John, A. D. 70-100.

Recommended Literature.—Burton, *Records and Letters of the Apostolic Age*, p. 201; Purves, *Apostolic Age*, p. 305; *Hasting's Dictionary of the Apostolic Church*, I, p. 274 on "Dates."

VIII. SELECTED BIBLIOGRAPHY.

In addition to the literature given under the different chapters we recommend the following writings from the large mass of literature on this subject.

Hatch, *The Influence of Greek Ideas and Usages upon the Christian Church.*

320 *The Historical Background of the Apostolic Church.*

Scott, *Beginnings of the Church.*

Dobschütz, *Christian Life in the Primitive Church.*

Uhlhorn, *Conflict of Christianity with Heathenism.*

Tucker, *Life in the Roman World of Nero and St. Paul.*

"Teaching of the Twelve," in Ayer, *Source Book of Church History*, pp. 37-41.

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