



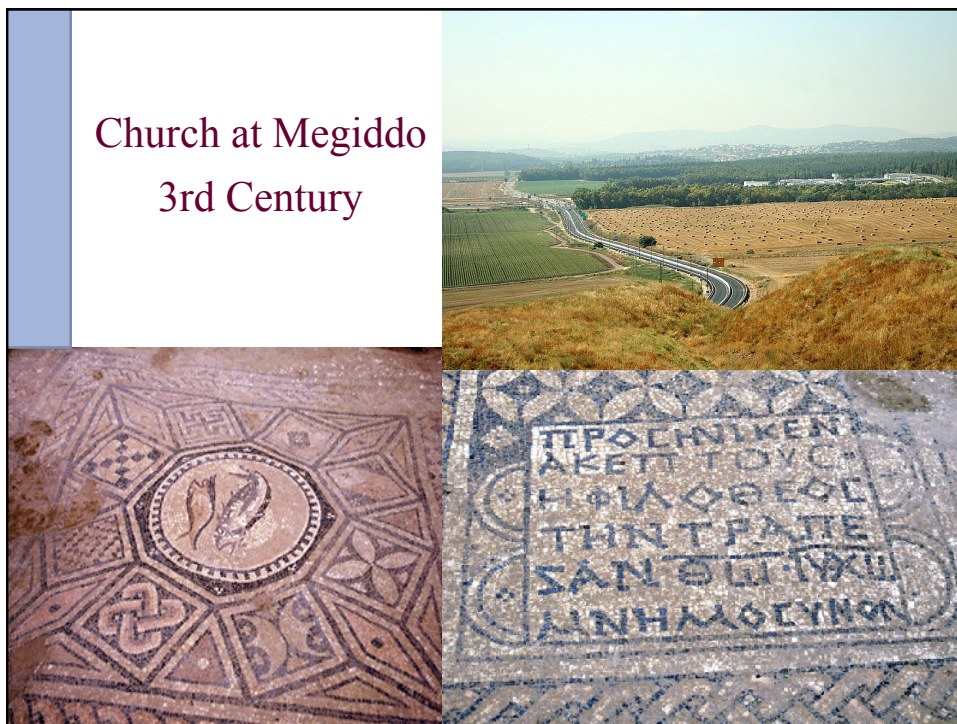
Porphyry c. A.D. 268-70
Adversus Christianos, frag. 76

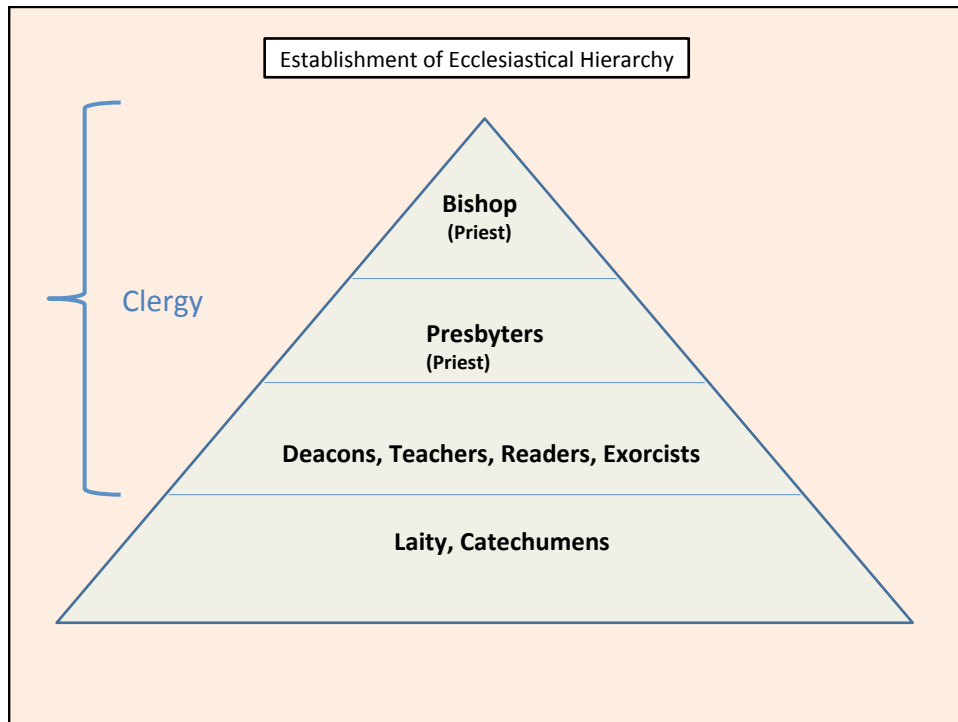
But the Christians, imitating the construction of temples, erect great buildings in which they meet to pray, though there is nothing to prevent them from doing this in their own homes since, of course, their Lord hears them everywhere. . . .



Dura Europus







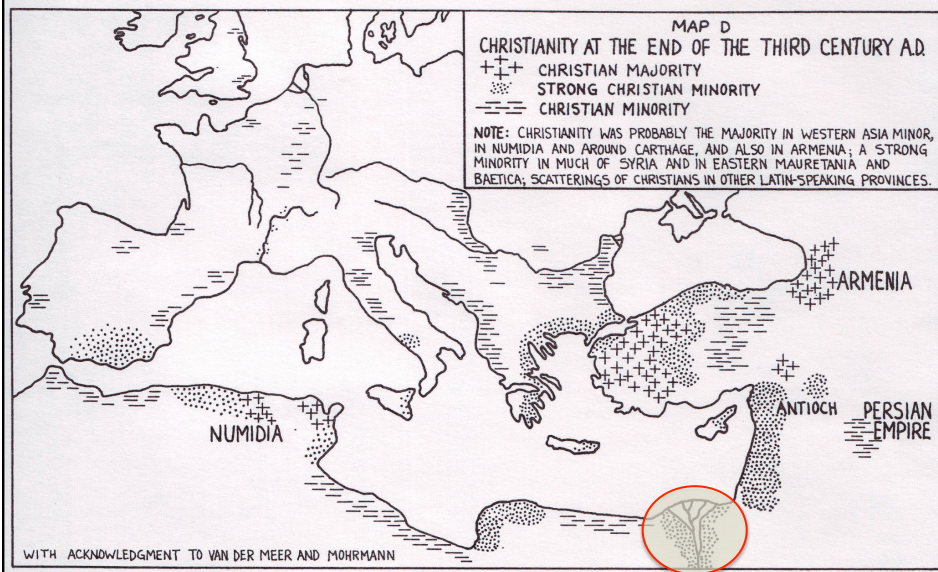
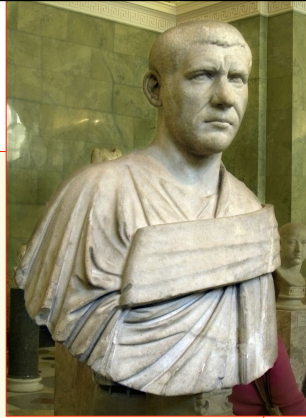
Third Century Emperors		
230s Maximinus Thrax(235-238) Magnus (235-238) Quartinus (235-238) Gordian I, II (238) Balbinus and Pupienus (238) Gordian III (238-244)	Aemilius Aemilianus (253) Mareades (253-260) Valerian (253-260) Celsus (253-268) Saturninus(253-268)	Victorinus (269-270)
240s Sabinianus (240) Philip the Arab (244-249) Silbannacus (244-249) Sponsianus (244-249) Philip Junior (247-249) Pacatianus (248) Iotapianus (248) Decius (249-251)	260s Ingenuus (260) Regalianus (260) Macrianus Senior (260-261) Macrianus Junior (260-261) Quietus (260-261) Piso (261) Valens (261) Ballista (261) Mussius Aemilianus (261) Memor (262) Aureolus (262, 268) Gallienus (254-268) Claudius II Gothicus (268-270) Censorinus (268-270) Claudius Gothicus (268-270) Gallic Emperors Postumus (260-269) Laelianus (269) Marius (269)	270s Quintillus (270) Felicissimus (270-271?) Aurelian (270-275) Tacitus (275-276) Probus (276-282) Domitianus (271-272) Urbanus (271-272) Septimius (271-272) Vaballathus (272) Firmus (273) Tacitus (275-276) Florianus (276) Probus (276-282) Gallic Emperors Tetricus I (271-274) Faustinus (274)
250s T. Julius Priscus (250) Iulius Valens Licinianus (250) Herennius Etruscus (251) Hostilian (251) Gallus (251-253) Trebonianus Gallus (251-253) Volusianus (251-253) Uranus Antoninus (253)		280s Bonosus (280) Proculus (280-281) Saturninus (281) Carus(282-285) Carinus(282-285) Numerian (282-285)

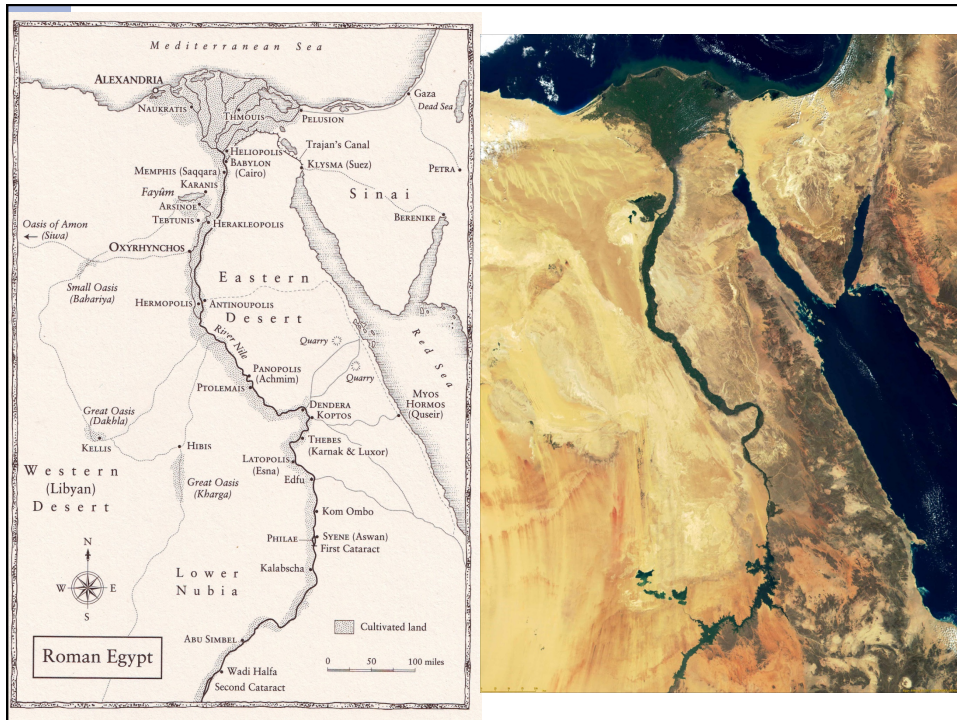
Philip the Arab

A.D. 244–249

“When after six whole years Gordian brought his government of the Romans to an end, Philip along with his son Philip succeeded to the principate. It is recorded that he, being a Christian, wished on the day of the last paschal vigil to share along with the multitude the prayers at the church, but was not permitted to enter by him who was then presiding, until he confessed and numbered himself among those who were reckoned to be in sins and were occupying the place of penitence; for that otherwise, had he not done so, he would never have been received by [the president] on account of the many charges made concerning him. And it is said that he obeyed readily, displaying by his actions how genuine and pious was his disposition towards the fear of God.”

Eusebius, *Hist. eccl.* 6.33.1





Beginnings of Christianity in Egypt

1. AND they say that this Mark was the first that was sent to Egypt, and that he proclaimed the Gospel which he had written, and first established churches in Alexandria.
2. And the multitude of believers, both men and women, that were collected there at the very outset, and lived lives of the most philosophical and excessive asceticism, was so great, that Philo thought it worthwhile to describe their pursuits, their meetings, their entertainments, and their whole manner of life."

Eusebius, *Hist. eccl.* 2.16.1–2

And again in the same books Clement has inserted a tradition of the primitive elders with regard to the order of the Gospels, as follows. He said that those Gospels were first written which include the genealogies, but that the Gospel according to Mark came into being in this manner: When Peter had publicly preached the word at Rome, and by the Spirit had proclaimed the Gospel, that those present, who were many, exhorted Mark, as one who had followed him for a long time and remembered what had been spoken, to make a record of what was said; and that he did this, and distributed the Gospel among those that asked him. And that when the matter came to Peter's knowledge he neither strongly forbade it nor urged it forward. But that John, last of all, conscious that the outward facts had been set forth in the Gospels, was urged on by his disciples, and, divinely moved by the Spirit, composed a spiritual Gospel. This is Clement's account.

Eusebius, *Hist. eccl.* 6.14.5–7

ΠΡΑΞ. ΑΠΟΣΤΟΛ.	ΑΚΤΥΣ ΑΠΟΣΤΟΛ.	397
παραβρισκεται δε παντες οι ελληνες σωθεντες τον αρχισυνταγματον εστησαν ενστροφεν του βηματος τ ω γαλλω εν Ο δε παυλος επι προσημιας ημερας εικανας του αδελφ ουκ αποταξμενος επλεν εν εις την στυραν και συν αυτοις πρισκαλλα και ακυλας κεκρυμενος δε εις εφσον εχεν γαρ περ συνεχην καταστρας δε εις εφσον και τα ετοιμασι συμβατα εκεινους καταλειπον αυτος δε εισελθων εις την συναγωγην διαλεγτο τοις ιουδαιοις ερωτωντες τε αυτους επι πλειον χρονον μειναι παρ αυτοις ουκ επενειπεν αλλα αποταξμενος και ειπων δει δε παυτω την εορτην ημεραν ερχομαι ποιεσαι εν ιερουσολυμια ανα ω προς υμεις τον θυ θαλασσαν αρχησθ αυτο του εφεσου και καταλθων εις καισαριαν και αναβας και αστασμενος την εκκλησια κατηβη εις α ντιοχειαν και ποιησας χρονον τινα εβηλθεν διερχμενος κατεβη την γαλατικην χωραν και φρυγιαν και ειστηνησεν παντας τους μαθητας ιωδαιος δε τις ονοματι απολλων υμνος γενει αλεξ ανδρος αυτη λογιος κατηρτησεν εις εφσον δυνατος ων εν τωα γραφαις ος ην κατηρτημενος εν τη πατρίδι των λογιων και ζων τα πτι απελαλει και εδιδασκεν (Fol. 492 b.)	XVIII 17 adprehendentes eum omnes graeci cum sothenen archisynagogaum caedebant ante tribunal tunc gallio ingebat eum non uidere 18 Uero paulus adhuc memoratus diei pl urimos fratribus ualefecit nauigauit in syriam et cum ipso prisc ill a et a quill a tonso capite in cenchris habebat enim orationem deuenerunt ephesum 19 et sequenti sabbato illos reliquerunt ibi ipse uero ingressus in synagogam disputabat iudeis 20 rogantibusque eis longiore tempore manere cum eis non a dnu it sed cum saluasset eos et dixit 21 oportet me sollempnem diem aduenientem facere hierosolymis iter et reueri ad uos do uolente redie ab epheso et descendit caesaream 22 et cum ascendisset et saluasset ecclesiam descendit in ant iochiam 23 et cum fecissent tempus quo dam pexiuit pergradiens ex ordine galatiam regionem et phrygiam confirmans omnes discipulos 24 iudeus autem qui dam nomine apollonius natione alexandrinus uir disertus de uenit e phesum potens in scripturis 25 hic erat doctus in patria uerbum dni et ferbens epu eloquebatur et docebat (Fol. 493 a.)	Codex Bezae Acts 18:24-25 24 Now there came to Ephesus a Jew named Apollos, a native of Alexandria. He was an eloquent man, well-versed in the scriptures. 25 He had been instructed in the Way of the Lord in his hometown; and he spoke with burning enthusiasm and taught accurately the things concerning Jesus, though he knew only the baptism of John.

Cap. XVIII. 17—25.

Gospel According to John

P⁵²

John 18,31 ff:

λαβετε αυτον υμεις

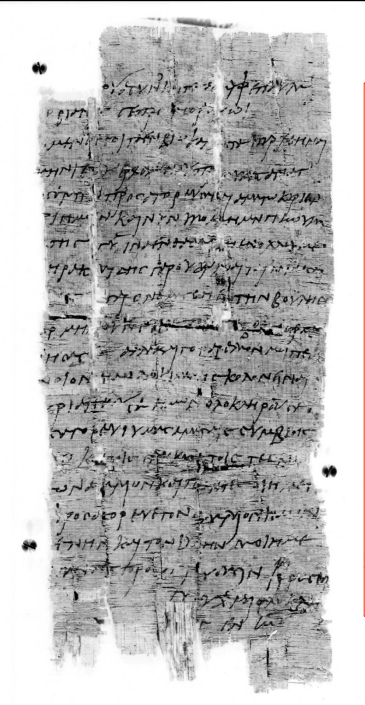
και κατα τον νομον υμων κρινατε αυτον

ειπον αυτω **οι Ιουδαιοι ημιν**

ουκ εξεστιν αποκτειναι **ουδενα ινα ο** λογος
του Ιησου πληρωθη ον **ειπεν σημαινων** ποιω
θανατω ημελλεν **αποθνησκειν** **εισηλθεν**
συν παλιν εις το πραιτωριον **ο Πιλατος**
και εφωνησεν τον Ιησουν **και ειπεν** αυτωι
συ ει ο βασιλευς των Ιουδαιων

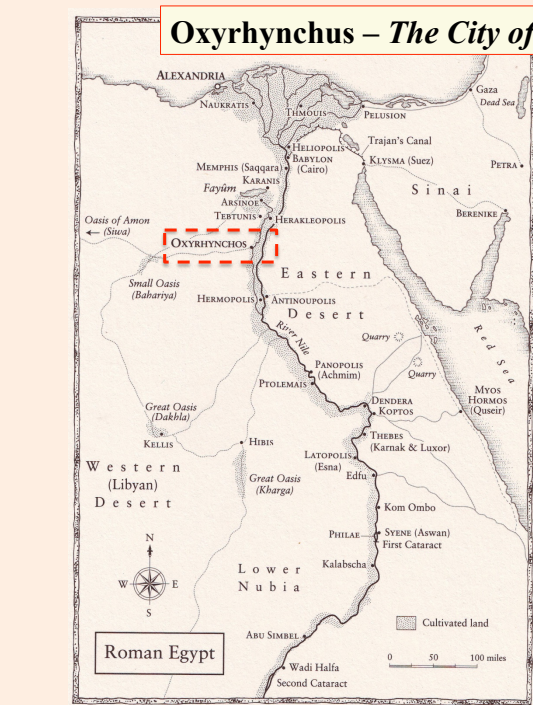


Papyrus c. A.D. 120

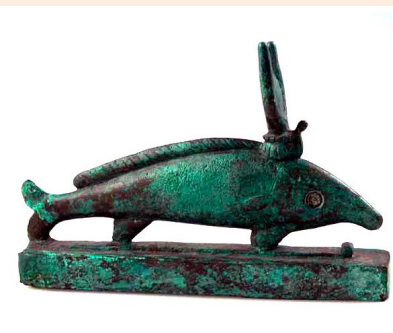


P.Bas. I 16

[χαῖρε κύριέ μ]ου ἀσύν*κριτε ἀδελφε Παιῦλε,
 [Α]ρριαν[ό]ς σε προ[σ]αγορεύει.
 [εὐχό]μενός σοι τὰ ἐν βίῳ κάλ[ι]στα ὑπαρχθῆναι
 [...] μηνιβου ἐρχομένου προ[σ]αγορευσέ σοι ἅμα τῷ κυρίῳ
 5 [ον ἡγ]η[σάμην] προσαγορευσέ σοι ἅμα τῷ κυρίῳ
 [πατ]ρί ἡμῶν καὶ νῦν ὑπομνησκω ὑμᾶς
 [περί(?)] τῆς γν. (), ἵνα ἐνθάδε μὴ ἐνοχλούμε-
 [θα]· Ἡρακλείδης γάρ οὐ δύναται ... ἦσαι
 [...] αὐτ[ό]ς] γάρ ὀνομασθῇ εἰς τὴν βουλὴν
 10 [...] ρ μή τι σὺν ... ε. [...] β. ... ρας
 [...] ἦσαι vac. ? ἀλλὰ καὶ τὸ γαρῤελέον μοι πέμ-
 [ψο]ν οἶον ἢ ἂν δοκιμάσης κολὸν εἶναι.
 [ἡ δὲ κ]υρία τεκοῦσα ἡμῶν ὀλοκληροῦσα
 [προ]σαγορεύει ὑμᾶς ἅμα ταῖς συμβίαις
 15 [ὕμῳ]ν καὶ τοῖς γλυκυτάτοις τέκν[οις]
 [...] τῶν ἀδελφῶν καὶ πάντες οἱ ἡμέτ[ε-]
 [ροι. vac. ?] προσαγόρευε τὸν ἀδελφὸν ἡμῶν
 [...] γένην καὶ τὸν Ξύδην(?) σὲ οἱ ἡμέ-
 20 [τεροι] πάντες προ[σ]αγ[ο]ρ[ε]ύουσιν. ἐρρῶσθαι
 σε εὐχομαι ὀλοκλη-
 [ρω]ς ἐν κ(υρί)ῳ.



Oxyrhynchus – The City of the Sharp-Nosed Fish

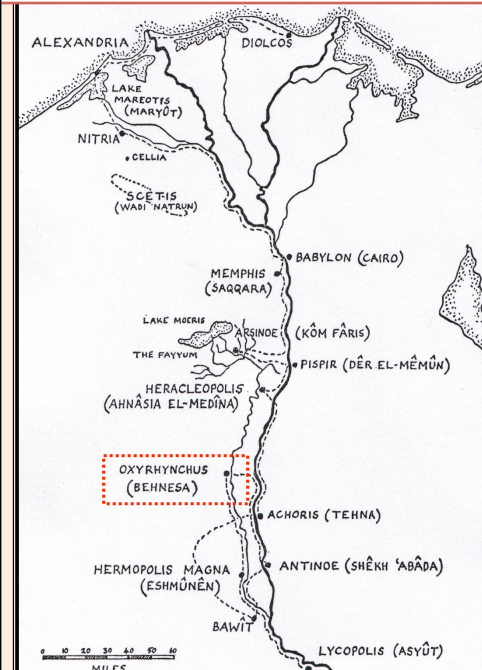




“I had for some time felt that one of the most promising sites in Egypt for finding Greek manuscripts was the city of Oxyrhynchus, the modern Behneseh, situated on the edge of the western desert 120 miles south of Cairo. Being the capital of the Nome, it must have been the abode of many rich persons who could afford to possess a library of literary texts. Though the ruins of the old town were known to be fairly extensive, and it was probable that most of them were of the Greco-Roman period, neither town nor cemetery appeared to have been plundered for antiquities in recent times. Above all, Oxyrhynchus seemed to be a site where fragments of Christian literature might be expected of an earlier date than the fourth century, to which our oldest manuscripts of the New Testament belong; for the place was renowned in the fourth and fifth centuries on account of the number of its churches and monasteries, and the rapid spread of Christianity about Oxyrhynchus, as soon as the new religion was officially recognized, implied that it had already taken a strong hold during the preceding centuries of persecution.”

Bernard P. Grenfell, “Oxyrhynchus and Its Papyri,” in *Egypt Exploration Fund: Archaeological Report 1896–1897*, ed. F. L. Griffith (London, 1896–97), 1.

Travel Route Taken in *The History of the Monks of Egypt*



We also went to Oxyrhynchus, one of the cities of the Thebaid. It is not possible to correctly speak of its wonders. For it is so full of monasteries that the walls resound with the voices of monks. Other monasteries encircle its outside, so that the outer city forms another town alongside the inner. The temples and capitols of the city were full with monks and accordingly every quarter of the city was inhabited by them. Since the city is large there are twelve churches located in it in which the people assemble. Oratories for the monks are in every monastery. The monks were almost in a majority over the secular inhabitants as they lodge at the entrances of the city and even in the gate towers. In fact there are said to be five thousand monks within the walls and as many outside, and there is no hour of the day or night when they do not perform worship to God. For there are no heretics or pagans in the city but all the citizens are believers and catechumens, so that the bishop is able to bless the people in the street. . . How can one convey an adequate idea of the multitudes of monks and nuns past counting? However, as far as we could ascertain from the holy bishop of that place, Hieracion, we would say that he had under his jurisdiction ten thousand monks and twenty thousand nuns.

Hist. mon. 5.1-4

κοπριαί



We engaged two men to make tin boxes for storing the papyri, but for the next ten weeks they could hardly keep pace with us. - Bernard Grenfell

Alexandrian Bishops

1	Mark	43	62	11	Julian	180	203
2	Annianus	62	86	12	Demetrius	203	232
3	Abilius	86	98	13	Heraclas	232	247
4	Cerdo	98	109	14	Dionysius	247	265
5	Primus	109	129	15	Maximus	265	282
6	Justus	129	?	16	Theonas	282	300
7	Eumenes	?	131	17	Peter	300	Nov 311
8	Marcus	144	154	18	Achillas	311	312
9	Celadion	154	168	19	Alexander	312	Apr 328
10	Agrippinus	168	180	20	Athanasius	Jun 328	373

Christian School in Alexandria

1. ABOUT that time, Pantænus, a man highly distinguished for his learning, had charge of the school of the faithful in Alexandria. A school of sacred learning, which continues to our day, was established there in ancient times, and as we have been informed, was managed by men of great ability and zeal for divine things. Among these it is reported that Pantænus was at that time especially conspicuous, as he had been educated in the philosophical system of those called Stoics.

2. They say that he displayed such zeal for the divine Word, that he was appointed as a herald of the Gospel of Christ to the nations in the East, and was sent as far as India. For indeed there were still many evangelists of the Word who sought earnestly to use their inspired zeal, after the examples of the apostles, for the increase and building up of the Divine Word.

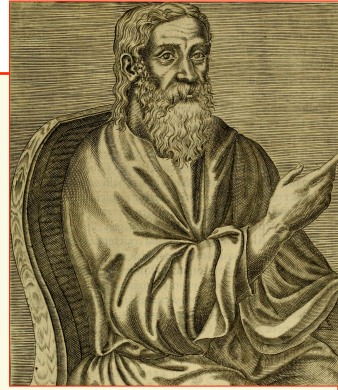
3. Pantænus was one of these, and is said to have gone to India. It is reported that among persons there who knew of Christ, he found the Gospel according to Matthew, which had anticipated his own arrival. For Bartholomew, one of the apostles, had preached to them, and left with them the writing of Matthew in the Hebrew language, which they had preserved till that time.

4. After many good deeds, Pantænus finally became the head of the school at Alexandria, and expounded the treasures of divine doctrine both orally and in writing.

Eusebius, *Hist. eccl.* 5.10.1–4

Clement of Alexandria

c. A.D. 160–215



Clement, and a pupil of the Pantaenus mentioned above, led the theological school at Alexandria after the death of his master and was teacher of the Catechetes. He is the author of notable volumes, full of eloquence and learning, both in sacred Scripture and in secular literature; among these are the *Stromata*, eight books, *Hypotyposes* eight books, *Against the nations* one book, *On pedagogy* three books, *On the Passover*, *Disquisition on fasting* and another book entitled, *What rich man is saved?* one book *On Calumny*, *On ecclesiastical canons and against those who follow the error of the Jews*, one book which he addressed to Alexander bishop of Jerusalem. He also mentions in his volumes of *Stromata* the work of Tatian *Against the nations* which we mentioned above and a *Chronography* of one Cassianus, a work which I have not been able to find. He also mentioned certain Jewish writers against the primacy of Moses and the Jewish people.

There is a letter of Alexander the bishop of Jerusalem who afterwards ruled the church with Narcissus, on the ordination of Asclepiades the confessor, addressed to the Antiochians congratulating them, at the end of which he says “these writings honoured brethren I have sent to you by the blessed presbyter Clement, a man illustrious and approved, whom you also know and with whom now you will become better acquainted a man who, when he had come hither by the special providence of God, strengthened and enlarged the church of God.” Origen is known to have been his disciple. He flourished moreover during the reigns of Severus and his son Antoninus.

Jerome, *Live of illustrious Men* 38

Clement of Alexandria (Works)

Major Works

- *Protrepticus* (*Exhortation to the Greeks*)
- *Paedagogus* (*Christ the Educator*)
- *Stromata* (*Miscellanies*)

Minor Works

- *Excerpta ex Theodoto* (*Excerpts from Theodotus*)
- *Eclogae propheticæ* (*Extracts from the Prophets*)
- *Quis dives salvetur* (*Salvation of the Rich*)
- *To the Recently Baptized*

Lost Works

- *On the Pascha*
- *On Fasting*
- *On Slander*
- *Exhortation to Endurance*
- *Ecclesiastical Canon*
- *Against the Judaizers*
- *Hypotyposes*

Quotes of Clement

“I say the Word of God became man, that thou mayest learn from man how man may become God. Is it not then monstrous my friends, that while God is ceaselessly exhorting us to virtue, we should spurn His kindness and reject salvation?”

Protr. 1.5

“Thus the Lord did not hinder from doing good while keeping the Sabbath; but allowed us to communicate of those divine mysteries, and of that holy light, to those who are able to receive them. He did not certainly disclose to the many what did not belong to the many; but to the few to whom He knew that they belonged, who were capable of receiving and being molded according to them. But secret things are entrusted to speech, not to writing, as is the case with God.”

Strom. 1.9

To the Newly Baptized

“But of Clement the *Stromateis*, all the eight books, are preserved with us, upon which he bestowed the following title: “Titus Flavius Clement's Stromateis of Gnostic Memoirs according to the True Philosophy”; and of equal number with these are his books entitled *Hypotyposesis*, in which he mentions Pantaenus by name as his teacher, and has set forth his interpretations of the Scriptures and his traditions. There is also a book of his, the *Exhortation to the Greeks*, and the three books of the work entitled *Paedagogus*, and *Who is the Rich Man that is being Saved?* (such is the title of another book of his), and the treatise *On the Pascha*, and discourses *On Fasting* and *On Slander*, and the *Exhortation to Endurance, or To the Recently Baptized*, and the [book] entitled the *Ecclesiastical Canon*, or *Against the Judaizers*, which he has dedicated to Alexander, the bishop mentioned above.

Eusebius, *Hist. eccl.* 6.13.1–3

To the Newly Baptized

“Cultivate quietness in word, quietness in deed, likewise in speech and gait; and avoid impetuous eagerness. For then the mind will remain steady, and will not be agitated by your eagerness and so become weak and of narrow discernment and see darkly; nor will it be worsted by gluttony, worsted by boiling rage, worsted by the other passions, lying a ready prey to them. For the mind, seated on high on a quiet throne looking intently towards God, must control the passions. . .”