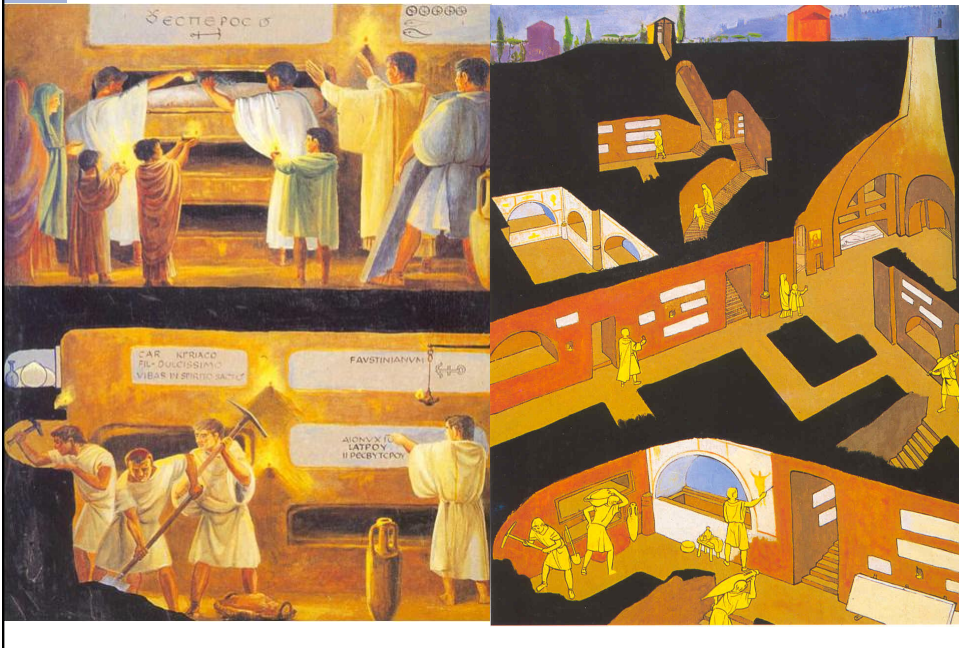


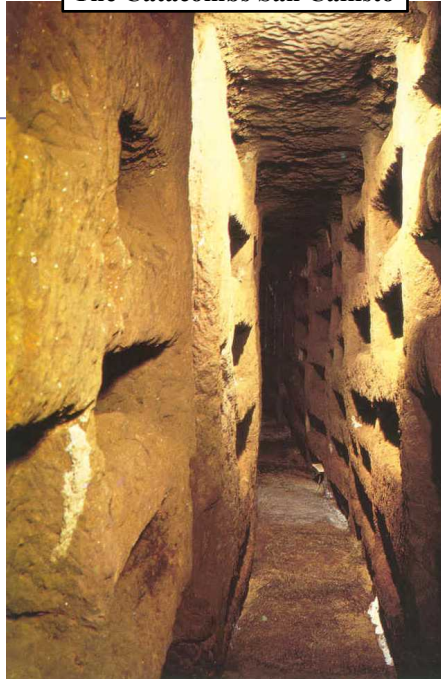
The Church in Rome in the First Few Centuries



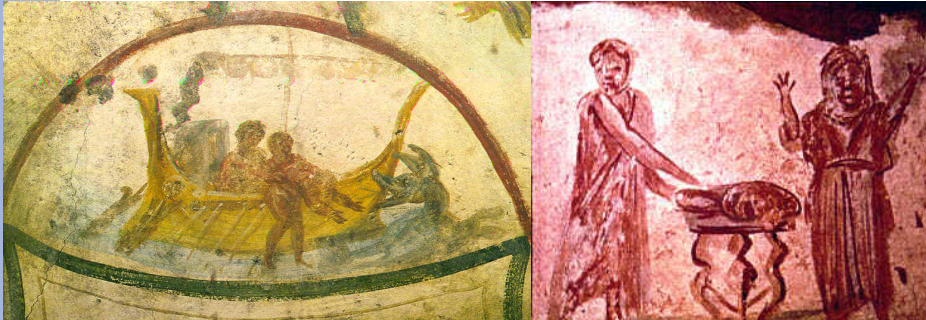
The Catacombs



The Catacombs San Callisto



Early Christian Art



“ . . . Let our seals be either a dove, or a fish, or a ship scudding before the wind, or a musical lyre . . . , or a ship’s anchor, . . . , and if there is a person fishing [on the seal], he [the owner of the seal] will remember the apostles, and the children drawn out of the water [baptism].

Clement of Alexandria, *The Instructor* 3.11



Epistle to the Romans

^{1:1} Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God,
² which he promised beforehand through his prophets in the holy scriptures,
³ the gospel concerning his Son, who was descended from David according to the flesh
⁴ and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord,
⁵ through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name,
⁶ including yourselves who are called to belong to Jesus Christ,
⁷ To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
⁸ First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the world.

³ Greet Prisca and Aquila, who work with me in Christ Jesus,
⁴ and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.
⁵ Greet also the church in their house.

Romans 16:3–5



1 Peter 5:13



The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.
Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μάρκος ὁ υἱὸς μου.

Revelation 17:4–6, 9

⁴ The woman was clothed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her fornication;
⁵ and on her forehead was written a name, a mystery: “**Babylon the great**, mother of whores and of earth's abominations.” And I saw the woman **drunken with the blood of the saints, and with the blood of the martyrs of Jesus**; and when I saw her, I wondered with great admiration. . . .
⁹ “This calls for a mind that has wisdom: **the seven heads are seven mountains on which the woman is seated**;

Rome known as *urbs septicollis* (“city of seven hills”)

Church in Rome in the First Century

“Because the Jews at Rome caused continuous disturbances at the instigation of Chrestus, he [Claudius] expelled them from the City.” (c. A.D. 49)

Suetonius, *Claud.* 25.4

2 There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them,

3 and, because he was of the same trade, he stayed with them, and they worked together-- by trade they were tentmakers. (Act 18:2–3)

Therefore, to scotch the rumour, Nero substituted as culprits, and punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. Christus, the founder of the name, had undergone the death penalty in the reign of Tiberius, by sentence of the procurator Pontius Pilatus, and the pernicious superstition was checked for a moment, only to break out once more, not merely in Judaea, the home of the disease, but in the capital itself, where all things horrible or shameful in the world collect and find a vogue. First, then, the confessed members of the sect were arrested; next, on their disclosures, vast numbers were convicted, not so much on the count of arson as for hatred of the human race. And derision accompanied their end: they were covered with wild beasts' skins and torn to death by dogs; or they were fastened on crosses, and, when daylight failed were burned to serve as lamps by night. Nero had offered his Gardens for the spectacle, and gave an exhibition in his Circus, mixing with the crowd in the habit of a charioteer, or mounted on his car. Hence, in spite of a guilt which had earned the most exemplary punishment, there arose a sentiment of pity, due to the impression that they were being sacrificed not for the welfare of the state but to the ferocity of a Single man.

Tacitus, *Annals* 15.44

Church in Rome in the First Century

1 Clement 1:1 The Church of God which sojourns at Rome, to the Church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied. Owing, dear brethren, to the sudden and successive calamitous events which have happened to ourselves, we feel that we have been somewhat tardy in turning our attention to the points respecting which you consulted us; and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God, which a few rash and self-confident persons have kindled to such a pitch of frenzy, that your venerable and illustrious name, worthy to be universally loved, has suffered grievous injury. (1Cl 1:1 APE)

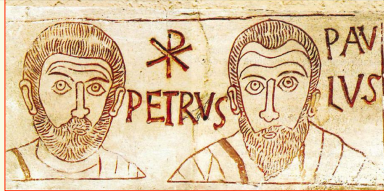
Hermas Vision 1 1:1 He who had brought me up, sold me to one Rhode in Rome. Many years after this I recognized her, and I began to love her as a sister.

² Some time after, I saw her bathe in the river Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, I should be a happy man if I could but get a wife as handsome and good as she is. This was the only thought that passed through me: this and nothing more. (HV1 1:1-2 APE)

1 Clement 5.2–7

2 Because of jealousy and envy the greatest and most righteous pillars were persecuted and fought to the death. 3 Let us set before our eyes the good apostles. 4 There was **Peter**, who because of unrighteous jealousy endured not one or two but many trials, and *thus having given his testimony went to his appointed place of glory*. 5 Because of jealousy and strife **Paul** showed the way to the prize for patient endurance. 6 After he had

been seven times in chains, had been driven into exile, had been stoned, and had preached in the east and in the west, he won the genuine glory for his faith, 7 having taught righteousness to the whole world and having reached the farthest limits of the west. *Finally, when he had given his testimony before the rulers, he thus departed from the world and went to the holy place, having become an outstanding example of patient endurance.*



“By so great an admonition you bound together the foundations of the Romans and Corinthians by Peter and Paul, for both of them taught together in our Corinth and were our founders, and together also taught in Italy in the same place and were martyred at the same time.”

c. A.D. 170 Dionysius of Corinth in Eusebius, *Hist. eccl.* 2.25.7–8

“But I can point out the trophies of the Apostles, for if you will go to the Vatican or to the Ostian Way you will find the trophies of those who founded this Church.”

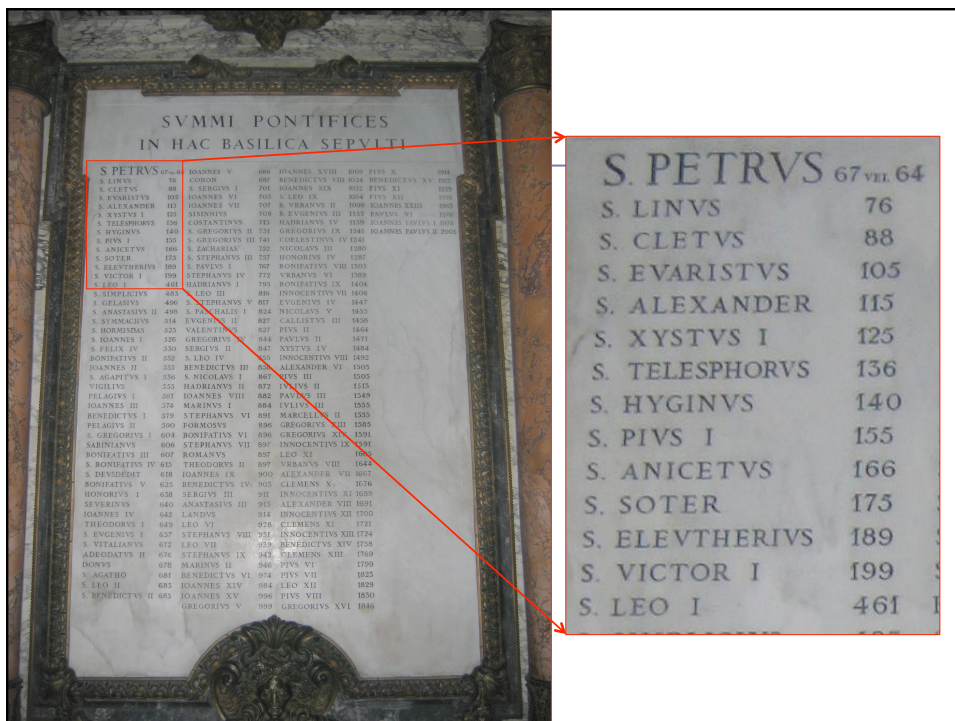
c. A.D. 199–217 Gaius in Eusebius, *Hist. eccl.* 2.25.7

Notable Roman Christians

Clement	d. c. 101
Hermas	early second century
Marcion	d. c. 160
Justin Martyr	d. c. 165
Tatian	c. mid-second century
Hippolytus	c. 170 – 236
Fabian	bp. 236–250
Novatian	c. mid-third century
Cornelius	bp. 251–253

“This vindicator, then, of the Gospel did not know that there should be one bishop in a catholic church in which he was not ignorant (for how could he be ?) that there are forty-six presbyters, seven deacons, seven sub-deacons, forty-two acolytes, fifty-two exorcists, readers and door-keepers, above fifteen hundred widows and persons in distress, all of whom are supported by the grace and loving-kindness of the Master. But not even did this great multitude, so necessary in the Church, that number who by God’s providence were rich and multiplying, nor an immense and countless laity, turn him from such a desperate failure and recall him to the Church.

c. A.D. 251 Eusebius, *Hist. eccl.* 6.43.11



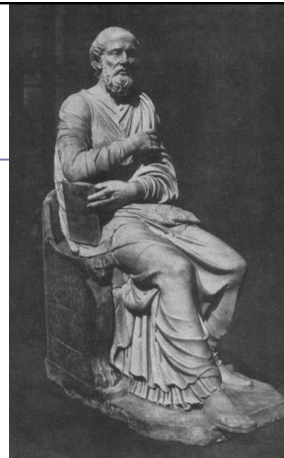
Novatian

Anti-Pope of Rome

- Presbyter, was ordained c. 249 by Fabian
- Works:
 - *On the Trinity*
 - *The Spectacles*
 - *On Jewish Foods*
 - *In Praise of Purity*
 - *Letters*
- “Since Novatus, a presbyter of the church of the Romans, being lifted up by arrogance against these, as if there was no longer any hope of salvation for them, not even if they were to perform everything that a genuine conversion and a pure confession demand, became the leader of a separate sect of those who, in their pride of mind, styled themselves Puritans.” Eusebius, *Hist. eccl.* 6.43.1

Hippolytus

- Presbyter in the Roman Church
- Became the rival bishop in Rome, became embroiled in a dispute with the bishops Zephyrinus (bp. c. 198–217) and Callistus (bp. c. 217–222)
- According to Eusebius (*Hist. eccl.* 6.20) he was a bishop
 - May have been a bishop of small community
- In 235 emperor Maximinus Thrax exiled Hippolytus and bishop Pontianus to Sardinia
- Before martyrdom they were apparently reconciled and bp. Fabian brought both back to Rome for burial
- Last writer of Rome to use Greek



Works of Hippolytus

<i>De antichristo</i>	<i>Concerning the Antichrist</i>
<i>De benedictionibus Isaaci et Jacobi</i>	<i>Concerning the Benediction of Isaac and Jacob</i>
<i>Canon paschalis</i>	<i>Paschal Canons</i>
<i>In Canticum canticorum</i>	<i>On the Song of Songs</i>
<i>In canticum Mosis</i>	<i>Benediction on Moses</i>
<i>Chronicon</i>	<i>Chronicle</i>
<i>Commentarium in Danielelem</i>	<i>Commentary on Daniel</i>
<i>Fragmenta in Proverbia</i>	<i>Fragments on Proverbs</i>
<i>Fragmenta in Psalmos</i>	<i>Fragments on Psalms</i>
<i>Refutatio omnium haeresium</i>	<i>Refutation of All Heresies</i>
<i>In Helcanam et Annam</i>	<i>On Elkanah and Anna</i>
<i>Contra Noetum</i>	<i>Against Noetus</i>
<i>Traditio apostolica T</i>	<i>The Apostolic Tradition</i>
<i>De universo</i>	<i>On the Universe</i>

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Contra Noetum

- Only known through Vaticanus graecus 1431
- NOETUS of Smyrna. The first to spread the *Patripassian* doctrine, at the end of the 2nd c., for which he was condemned by the presbyters of Smyrna.
 - Pater = Father, Passio = suffering. God the Father and the Son were merely different manifestations of the one God, so that God himself suffered on the Cross.
- Initially Revolves around Three Scriptural Passages (Proof texts)
 - Exodus 3:6, Isaiah 44:6
 - Isaiah 45:11–15
 - Baruch 3:36
 - Romans 9:5

Contra Noetum

Certain strangers are introducing a strange teaching, disciples as they are of a certain Noetus, who was a Smyrnaean by origin, and lived no great length of time ago.

The fellow put on airs and was led on into vanity. Carried away by an alien spirit's fancy, he said that Christ was the Father in person, and that the Father in person had been born and had suffered and died. You see the great vanity of heart and puffed-up pride of an alien spirit that found their way into him!

In fact the condemnation which the rest of his doings met with is enough to show that his pronouncements were coming from no pure spirit. For the fact is that he had been thrown out of holy office for blaspheming against the Holy Spirit.

The fellow was saying that he himself was Moses and his brother Aaron. When the blessed elders heard all this, they called him in and questioned him closely in the name of the Church.

Contra Noetum 1.1–4

Contra Noetum

The elders' reply to him runs: "We too have knowledge of a single God - in the true way. We have knowledge of Christ. We know that the Son suffered as in fact he suffered, died as in fact he died; and rose up again on the third day and is at the right hand of the Father, and is coming to judge living and dead. And these things that we state are what we learnt.' Then they condemned the man and expelled him from the Church.

Contra Noetum 1.7

So really, in view of all this, the first of our two tasks must be to refute our opponents' understanding of the passages quoted, and to show what they mean in the light of the truth.

Contra Noetum 3.5

Contra Noetum Interpretation of Isaiah 45:15

"As I was saying, let us see how he is refuted, then let us in this way come to explain the truth. Now he says: '**Egypt laboured and the markets of the Ethiopians and the Sabaeans**' (Isaiah 45:14), and the rest, so as to be able to say: '**For thou art the God of Israel, the Saviour**' (Isaiah 45:15) – having no thought for what has been said before this. In fact whenever they want to get up to their tricks, they hack the Scriptures to pieces. . .

Now starting from up above, the beginning of the passage goes like this:

'Question me about my sons and my daughters, and command me concerning the works of my hands? I made earth and man upon it. With my hand I made firm the heaven. I commanded all the stars. I raised him up, and all his ways are straight. This is he who will build my city and will reverse the captivity, not with ransoms and not with bribes, said the Lord Sabaoth. Thus spoke the Lord Sabaoth: 'Egypt laboured and the markets of the Ethiopians and the giant Sabaean men will come over to thee, and they will be thy slaves, and they will follow behind thee with their hands bound in chains. And thee they will adore, and to thee they will make their prayers, because God is in thee; and there is no God save thee. For thou art God and we did not know, the God of Israel, the Saviour' (Isaiah 45:11–15)''

Contra Noetum 4.2–4

Contra Noetum

Interpretation of Baruch 3:36

‘But what’, he says, ‘does he mean in the other text: “**This is God; no other will be compared to him**” (Baruch 3:36)?’ It is well said. After all, who is there to be compared to the Father? In what he says – ‘This is our God; no other will be compared to him. He has found out the whole way of knowledge, and has given it to Jacob his son, and to Israel who is his beloved’ (Baruch 3:37) – he puts it well.

For who is Jacob his son, Israel who is his beloved but the very one about whom he cries out with the words, ‘**This is my beloved Son with whom I am well pleased: him you must hear**’ (Matthew 17:5)?’

Contra Noetum 5.1–2

Contra Noetum

Interpretation of Romans 9

And what the Apostle says – ‘**To them belong the fathers, and of their race, according to the flesh, is Christ, who is God over all, blessed for ever (Romans 9:5)**’ - gives a good and clear exposition of the mystery of the truth. He is, since he is over all, God. After all, he speaks quite openly as follows: ‘**All things have been delivered to me by the Father (Matthew 11:27)**.’ He who is blessed God over all has been born, and, having become man, is God for ever.

Contra Noetum 6.1

If therefore all things have been put in subjection under him except him who subjected them, he exercises his might over all; but the Father over him, so that in all things a single God may be revealed, to whom all things are subjected along with Christ, to whom the Father subjected all things apart from himself.

Contra Noetum 6.4

Now if Noetus has the effrontery to say that he [Christ] is the Father in person, to what Father will he say Christ is going, according to the Gospel quotation? And if he imagines that we are to abandon the Gospel and believe in his nonsense, he is wasting his time - for we ‘**must obey God rather than man (Acts 5, 29)**.’

Contra Noetum 6.6

“I and my Father are one.”

John 10:30 KJV

ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν.

And if he were to say, ‘He himself said: “I and the Father are one,”’ let him apply his mind to the matter and learn that he did not say, ‘I and the Father *am* one,’ but ‘are one.’ ‘We are’ is not said with reference to one, but with reference to two. He revealed two persons, but a single Power.

Conta Noetum 7.1

And Christ himself resolved the problem when he spoke about the disciples to his Father: ‘*The glory thou gavest me, I gave to them, that they may be one even as we are one, so that the world may know that thou hast sent me (John 17:22–23).*’ What have the Noetians got to say to this? Surely not that all of us ‘is’ actually one body in terms of substance! Rather we become one virtually, by our disposition towards singlemindedness.

Hippolytus

Presbyter and Bishop in Rome
c. A.D. 170–235



“I and my Father are one.”

John 10:30 KJV

ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν.

“We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.’ We believe these three divine persons constituting a single Godhead are united in purpose, in manner, in testimony, in mission. We believe Them to be filled with the same godly sense of mercy and love, justice and grace, patience, forgiveness, and redemption. I think it is accurate to say we believe They are one in every significant and eternal aspect imaginable except believing Them to be three persons combined in one substance, a Trinitarian notion never set forth in the scriptures because it is not true”

“The Only True God and Jesus Christ Whom He Hath Sent,”
Ensign or Liahona, Nov. 2007, 40.



Jeffrey R. Holland
Apostle: 1994–present

Contra Noetum

Interpretation of John 14:8–10

And there are many other passages too - in fact it would be truer to say that all of them testify to the truth. So even an unwilling person is obliged to confess the Father as God Almighty, and Christ Jesus, the Son of God, as the God who became man - him to whom the Father subjected all things except himself (cf. 1 Corinthians 15:27) - and the Holy Spirit; and that these really are three.

But if he wants to learn how God is shown to be one, he must know that this [God] has a single Power; and that as far as the Power is concerned ~od is one: but in terms of the economy the display [of it] is triple - as will be shown later when we give our account about the truth.

Contra Noetum 8.1–2

Contra Noetum

Interpretation of John 14:8–10

But supposing they were to try also to quote the fact that Philip asked about the Father: ‘*Show us the Father and we shall be satisfied (John 14:8);*’ and the Lord answered him with the words: ‘*Have I been with you so long, Philip, and yet you do not know me? He who has seen me has seen the Father. Do you not believe that I am in the Father and the Father is in me? (John 14:9–10)*’ - and they want to say that thereby their doctrine prevails, since [Christ] maintains that he himself is the Father. They should realize that they are putting an enormous obstacle in their own path, and stand condemned by the quotation itself.

For although Christ declared and revealed himself to be the Son in everything, they attained no knowledge of him, and could not grasp or see the force [of his words] . And Philip did not take in the very thing that was there to see, and was expecting to look at the Father. The Lord said to him, ‘*Philip, have I been with you so long, and yet you do not know me? He who has seen me has seen the Father. How is it that you are saying, “Show us the Father”?*’ (John 14:9).’

In other words, ‘If you have seen me, through me you can know the Father. For through the image which has real likeness, the Father becomes easy to know.’

Contra Noetum 7.4–6

Contra Noetum

Interpretation of John 14:8–10

But then if the Word, who is God, is with God, someone might well say: ‘**What about this statement that there are two gods?**’ While I will not say that there are two gods - but rather one - I will say there are two persons; and that a third economy is the grace of the Holy Spirit. For though the Father is one, there are two persons - because there is the Son as well: and the third, too, - the Holy Spirit.

The Father gives orders, the Word performs the work, and is revealed as Son, through whom belief is accorded to the Father. By a harmonious economy the result is a single God.

Contra Noetum 14.2–4