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CHRISTIAN ARCHAEOLOGY.

INTRODUCTION.

Archaeology is a special department of history. But the word *archaeology* is not immediately derived from ἡ ἀρχή, *the beginning*, but from τὰ ἀρχαῖα, *primitive things*, that which was peculiar to or characteristic of early days. Christian archaeology is not simply the history of early Christianity, but a topical exhibition or presentation of the institutions of the Christian church and the practices therewith connected as they appear to the student of primitive Christianity.¹⁾ Such institutions are the *churches* as constituted in local congregations, the *ministry*, *public worship*, *public benevolence*, *church discipline*, *missions*, *fellowship* and *co-operation among the churches*. Other subjects, as *preaching*, *baptism*, *the eucharist*, *Bible reading*, *prayer*, *sacred song*, *ordination*, *Christian burial*, *Christian education*, *marriage* and *the domestic relations*, *social relations*, *property*, are special topics, which come under their respective general heads. All these institutions and the observances, practices, and customs connected therewith, may also be considered from a doctrinal point of view. But Archaeology deals with them as historical subjects, not pointing out what they should be,

1) We have never been able to see sufficient reason why Christian Archaeology should restrict itself to a presentation of the history of Christian cult or public worship.

according to the divine rule of doctrine and practice, but what they were in the early days of Christianity. When they were as they were according to divine ordinance and precept, they are, for this reason, normative for the church of all times. When the churches and their members exercised their freedom in the management of their affairs, their example may serve as affording models to later generations, which they may follow with wise adaptation to their peculiar circumstances where expediency may recommend like or similar measures for like or similar purposes. This distinction, which should be well and carefully held and heeded, is sufficient to show that, while Archaeology is not dogmatic, but historical theology, it is in safe and reliable hands only with a theologian who is not only equipped for historical research, but also sound in doctrine. Hence we must not be surprised to find that this department of historical theology has fared no better in the hands of modern scientific theologians than all the rest of theology. What they give us under the label of historical theology is to a great extent neither history nor theology, but fiction or fraud, grossly misleading by false statements and faulty constructions, and by an air of certainty which might seem to exclude every doubt and render all further research simply superfluous. While they iterate and re-iterate as a chief postulate that historical research must be carried on with an unprejudiced mind, they are themselves so preoccupied by erroneous theories that they are utterly incapable of putting the sources of information to their proper use. Thus it is that they fail to find what they do not want to find, and, on the other hand, state things which they certainly have not found and could not have found, the very reverse being plainly stated in the sources to which they refer. This is the most charitable construction possible, and it is sometimes difficult to maintain it instead of assuming wilful and malicious deception calculated to dupe ignorant and credulous readers.

Such perversions of historical truth are all the more culpable as the chief sources of Christian Archaeology are eminently clear and unimpeachably reliable, the New Testament Scriptures. But it is precisely with a view of discrediting as much as possible these New Testament Scriptures that these manufacturers of history capitalize their ignorance or defy the plain statements of plain facts in the records. Hence the fiction of two conflicting types of primitive Christianity, Petrinism and Paulinism, upon which the so-called historical criticism of the Tuebingen school was based. Hence such "historical" arguments as that whereby Pfeiderer endeavored to prove that the first epistle of St. Peter was written in the second century and not by St. Peter. He says:

*"Der Brief setzt voraus, dass die Kleinasiatischen Leser um ihres Christennamens willen gerichtliche Verfolgungen zu bestehen hatten; solche Glaubensprocesse aber, bei welchen keine anderweitige Beschuldigung als eben das Christenbekenntniss den Anklagepunkt bildete, sind erstmals von Trajan angeordnet worden, und zwar gerade für die Provinz Kleinasien, wo Plinius Statthalter war, der durch seine Anfrage in dieser Sache ein kaiserliches Edikt veranlasste."*¹⁾

If Charlie Miesnick the undergraduate had perpetrated such an outrage on historical composition as this, he would be advised in red ink to do his task over. The sentence quoted fairly bristles with historical blunders. Trajan never issued an "edict" against the Christians. There was no "province of Asia Minor." Pliny was not governor over all Asia Minor, but only of one province, that of Bithynia-Pontus. And, worst of all, the very letter to which Dr. Pfeiderer refers, the enquiry of Pliny to Trajan, clearly proves the contrary of what the Berlin Professor says. It proves that *before* the rescript, not edict, of Trajan was written,

1) *Das Urchristenthum*, p. 656.

Christians were put to trial and executed as a matter of course simply and solely because they were professed Christians, with no other charge lodged against them, and that the judge who tried and sentenced them and had them executed was Pliny himself. For in this very letter he writes: *Interim in iis, qui ad me tanquam Christiani deferebantur, hunc sum secutus modum. Interrogavi ipsos, an essent Christiani; confitentes iterum ac tertio interrogavi, supplicium minatus; perseverantes duci jussi; i. e.,* "Meanwhile, in the cases of those who were brought before me as Christians I proceeded in this wise: I asked them if they were Christians. If they confessed, I questioned them a second and a third time, threatening capital punishment. If they persisted, I had them executed."¹⁾ Here, then, the charge preferred against these people had been that they were "Christians." The judge enquired only "if they were Christians." When they confessed, he did not proceed to enquire, "What have you done?" but he repeated the same question; and when they persisted in professing themselves Christians, they were sentenced to capital punishment and executed. And this mode of procedure followed by Pliny before he had an imperial rescript was endorsed by the rescript of which Pfliegerer makes an edict, and in which Trajan says: *Actum, quem debuisti, mi Secunde, in excutiendis causis eorum, qui Christiani ad te delati fuerant, secutus es; i. e.,* "You have, my Secundus, done as you should in trying the cases of those who had been accused before you as Christians."

In view of all this, our readers will be agreed with us on two things. The first is, that a sober treatise on the institutions of primitive Christianity may not be entirely superfluous in our day. The second is, that it is actually of little weight or consequence what such men as Dr. Pfliegerer and the like of him may have to say concerning primitive

1) c: Plinii Epp. X, 97.

Christianity and its institutions; and we shall not bother our readers by loading down the following chapters on Christian archaeology with references to the vagaries of men who cannot read, or will not read, or write what they please in spite of what they read.

I. THE CHURCH.

A national holiday of the Jewish people was the birthday of the Christian church at Jerusalem, the first local congregation of New Testament Christianity. The Jews were still a nation as they had been from the days of Moses, when the children of Israel were organized into a theocracy with national laws, a national religion, and national territory, with Jerusalem as the national capital. Even the diaspora people, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and strangers of Rome, and others of the seed of Abraham who came from distant parts in those pentecostal days, were children of a peculiar people, gathering about their national sanctuary and priesthood in the land of Israel, their common ancestral home. As a nation this people was recognized by the Roman conquerors. As other conquered nations were permitted to bring with them their national gods and cults when they were engrafted into the body politic of the Empire, though they were prohibited from making proselytes of such as were not of their stock, so the Jews were allowed to continue in the worship of Jehovah as their national deity in their traditional sanctuary. Not till after their last national insurrection, when Jerusalem was destroyed, the temple burnt, the priesthood slaughtered, and the people dispersed, was the national existence of Judaism looked upon as extinct.

But while celebrating a national holiday, Israel according to the flesh had no knowledge of and gave no thought to the real significance of the festival. Pentecost was the second harvest feast of the Mosaic year. The first was

connected with the Passover week, and was marked by the offering of a sheaf of the firstfruits.¹⁾ Then followed Pentecost, when fresh loaves were offered as "firstfruits unto the Lord."²⁾ This was not on but after the completion of seven times seven days. The significance of Pentecost was akin to that of the Jubilee in the fiftieth year,³⁾ when the land should rest, all bondmen in Israel were freed, every inheritance was restored. The fiftieth day and year, lying beyond the ritual seven times seven, pointed to a time beyond the Mosaic dispensation, when the days of the law should be over and past, and every day should be a sabbath of rest and a day of rejoicing and of thank-offerings to the Lord. And now that time was come. The last Passover was past; for when the paschal lambs of that year were slain, the Lamb of God which they prefigured was about to shed his blood on Calvary. Then came the new Easter, when "Christ the firstfruits"⁴⁾ was made alive, and now the new Pentecost was at hand, when the firstfruits of a new era were to be yielded up to the Lord. And as the Old Testament firstfruits were part of the entire harvest, and their being offered as a sacrifice was to indicate that the whole harvest belonged to the Lord, so these pentecostal firstfruits were to be considered a part of the great New Testament harvest which, in the course of time and in eternity, should redound to the glory of the Lord.

There was, however, a very essential difference between the pentecostal firstfruits of the New Testament and those of Mosaic Judaism. Like all the Levitical sacrifices, so the typical offerings of the Israelitic Pentecost were material, returns of material blessings which God had given on the harvest fields of terrestrial Canaan. And again, like all the antitypes pertaining to the new order of things, so also the firstfruits foreshadowed by the pentecostal wave-offering

1) Lev. 23, 9—14.

3) Lev. 25, 8—55.

2) Lev. 23, 16—21.

4) 1 Cor. 15, 23.

must be spiritual, of a higher order, returns of spiritual seed prospered by the grace of God in Christ Jesus the Savior of souls. And thus of the firstfruits of the New Testament Pentecost we read, "*Then they that gladly received his word were baptized: and the same day there were added about three thousand souls.*"¹⁾ Though all of them members of the Jewish nation according to the flesh, these three thousand were not to constitute a new branch of the national body from which they had sprung by natural, physical birth, but *being born again, not of corruptible seed, but of incorruptible, by the word of God,*²⁾ they were to be the firstfruits of a chosen generation, a royal priesthood, an holy nation, a peculiar people,³⁾ of a spiritual Israel, whose city should not be *Jerusalem which now is, and is in bondage with her children, but Jerusalem which is above,*⁴⁾ the spiritual city of our God, celestial in its nature, though *in* the world, yet not *of* the world.

But while this peculiar people should not be restricted to Judaea,⁵⁾ the beginning should be made at Jerusalem;⁶⁾ such was the mandate of the Master to the men of Galilee. They were to disciple all nations by preaching the gospel to every creature; but not by roaming through the country like Peter of Amiens, scattering their seed at random over the wilderness and hoping to save a soul here and a soul there. The beginning was made at Jerusalem by establishing in that city an *ἐκκλησία*, a congregation, a church, not a transient meeting to be, perhaps, followed by other, similar meetings, but a lasting institution, a permanent body of which *all that believed*⁷⁾ were standing members, and the converts of subsequent days were *added to the CHURCH.*⁸⁾ To this first church were to be added other churches by the preaching of the word at other places. There were not only *disciples* at Antioch, but these disciples constituted a

1) Acts 2, 41.

4) Gal. 4, 25 f.

6) Luke 24, 47. Acts 1, 4.

2) 1 Pet. 1, 23.

5) Acts 1, 8. Matt. 28, 19.

7) Acts 2, 44.

3) 1 Pet. 2, 9.

8) Acts 2, 47.

*church,*¹⁾ *the church that was at Antioch.*²⁾ Paul preached the gospel in the cities of the Galatian province, and a harvest followed; there were disciples at Pisidian Antioch,³⁾ at Iconium, Lystra, and Derbe,⁴⁾ and to them were ordained elders *in every church;*⁵⁾ to them Paul wrote as *unto the churches of Galatia.*⁶⁾ Paul preached at Thessalonica, at Corinth, and in many other places, and the time came when he also wrote to *the church of the Thessalonians*⁷⁾ and to *the church of God which is at Corinth,*⁸⁾ and bore the care of *all the churches.*⁹⁾ We read of the *church of Ephesus,*¹⁰⁾ the *church of Smyrna,*¹¹⁾ the *church in Pergamos,*¹²⁾ the *church in Thyatira,*¹³⁾ the *church in Sardis,*¹⁴⁾ the *church in Philadelphia,*¹⁵⁾ the *church of the Laodiceans.*¹⁶⁾ Thus the pentecostal church of Jerusalem, a local congregation of believers, was the firstfruits not only of *the churches of Judaea,*¹⁷⁾ but of all the churches of New Testament Christianity.

As a church this institution was not of man, but of God. It was the Lord who, according to his promise,¹⁸⁾ had begun to build his church at Jerusalem, and the *Lord* also *added to the church daily such as should be saved.*¹⁹⁾ Likewise the other churches were *God's husbandry* and *God's building.*²⁰⁾ The church at Jerusalem and the churches in Judaea were the work of Peter as little as the churches among the Gentiles were the work of Paul. Each church was built by the word, the same word of truth, the gospel of Christ crucified. And this word remained with the churches. Every church was a congregation of believers gathered about the word. The Master to whom all nations should be discipled was

1) Acts 11, 26.

2) Acts 13, 1; cf. 14, 27.

3) Acts 13, 52.

4) Acts 14, 20, 22.

5) Acts 14, 23.

6) Gal. 1, 2.

7) 1 Thess. 1, 1. 2 Thess. 1, 1.

8) 1 Cor. 1, 2. 2 Cor. 1, 1.

9) 2 Cor. 11, 28.

10) Rev. 2, 1. Acts 20, 17.

11) Rev. 2, 8.

12) Rev. 2, 12.

13) Rev. 2, 18.

14) Rev. 3, 1.

15) Rev. 3, 7.

16) Rev. 3, 14. Col. 4, 16.

17) Gal. 1, 22.

18) Matt. 16, 18. Acts 2, 39.

19) Acts 2, 47.

20) 1 Cor. 3, 9.

Christ, and Christ had said, *If ye CONTINUE in my word, then are ye my disciples indeed.*¹⁾ Accordingly, we read of the church at Jerusalem, *They CONTINUED steadfast in the apostles' doctrine,*²⁾ and Paul admonishes the churches, *Let the word of Christ DWELL in you richly in all wisdom.*³⁾ That wherein they continued, and which was not to sojourn but to dwell in them, the gospel of Christ, was from the very outset characteristic of the church of Christ, and of all the churches. They were established as *orthodox* churches in the purity and unity of doctrine, and Paul severely reprimands the churches of Galatia when they had allowed themselves to be led away *unto another gospel* by such as would *pervert the gospel of Christ.*⁴⁾ In this connection he says, and says again, *If any man preach any other gospel unto you than that ye have received, let him be accursed.*⁵⁾ The same apostle who recognizes the sisterhood of the churches when he writes to the church at Rome, *The churches of Christ salute you,*⁶⁾ also exhorts these brethren, *Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them.*⁷⁾ And to the church of the Thessalonians, called to the belief of the truth by the gospel of Christ's apostles,⁸⁾ he writes, *Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our epistle.*⁹⁾ So emphatically and earnestly and persistently was orthodoxy inculcated upon the primitive churches as a mark never to be abandoned or sacrificed.

These primitive churches were, furthermore, *free churches*. The Jewish religion was intimately bound up with the national political institutions of the chosen people, God himself having by the Mosaic law blended church and state in the theocracy which he had established in Israel. The heathen cults, too, were affairs of the states and nations

1) John 8, 31.

2) Acts 2, 42.

3) Col. 3, 16.

4) Gal. 1, 6. 7.

5) Gal. 1, 8. 9.

6) Rom. 16, 16.

7) Rom. 16, 17.

8) 2 Thess. 2, 13 f.

9) 2 Thess. 2, 15.

which had made them their own, and the Roman emperor was also *pontifex maximus* of the realm. The priests of both Jews and Gentiles had their support from revenues provided according to law. The church at Jerusalem was so far from being a state church in any sense, that it was rather from the earliest days of its existence denied the right of existence and in every way oppressed. Well knowing that it was the apostles' doctrine whereby the church was built, the Jewish authorities *commanded* the apostles *not to speak at all nor teach in the name of Jesus*.¹⁾ When such command was duly disregarded, they *laid their hands on the apostles and put them in the common prison*.²⁾ Again, hearing that the men whom they had put in prison were teaching in the temple, the captain with the officers brought them before the council, and the high priest asked them, *Did not we straitly command you that ye should not teach in this name?*³⁾ Having even taken counsel to slay them,⁴⁾ but yielding to the advice of Gamaliel, and having *beaten them*, they once more *commanded that they should not speak in the name of Jesus, and let them go*.⁵⁾ Then came the martyrdom of Stephen and the persecution in which Saul of Tarsus took a leading part, making havoc of the church at Jerusalem,⁶⁾ and, with letters from the high priest, breathing out threatenings and slaughter on his way to Damascus. And when the man of Tarsus had himself been made a disciple and apostle of Christ, he experienced very much the same treatment at the hands of Jews and Gentiles everywhere, till his head fell under the executioner's ax. And St. Peter, evidently writing to churches under persecution, amid the *terrors of the fiery trial*,⁷⁾ in which they were made to suffer *as Christians*,⁸⁾ since the devil was walking about *as a roaring lion*,⁹⁾ reminds his readers of the vast extent of this general persecution when

1) Acts 4, 18.

2) Acts 5, 18.

3) Acts 5, 25—28.

4) Acts 5, 33.

5) Acts 5, 40.

6) Acts 8, 1—3.

7) 1 Pet. 4, 12; cf. 3, 14—17.

8) 1 Pet. 4, 16.

9) 1 Pet. 5, 8.

he says, *Know that the same afflictions are accomplished in your brethren that are in the world.*¹⁾ No, the primitive church was not a state church!

This was in full keeping with the nature of the church, which was a society of people who, though *in* the world, were not *of* the world. It was of deep significance to the churches in various ways. Several of these will be pointed out more at length when we shall come to speak of the Christian ministry, of early Christian missions, and of the exercise of public benevolence in early Christianity. In a general way, it had, from the very beginning, a far-reaching influence upon the membership of the churches. It tended to lessen the number of hypocrites, who would have been more numerous if carnal-minded men had seen more advantages and fewer disadvantages in casting their lot with the Christians. As a consequence, apostasies were few in the early persecutions, and the young church, looking toward God for what the world would and could not give, put its whole energy into the work upon which God's blessing was invoked. Lukewarmness and stagnation and indifference, though not entirely excluded,²⁾ were not promoted but counteracted by the position of the church in and its relation to the world and the temporal powers.³⁾ The churches of Christendom, as free churches, performed their work, fought their battles with the principalities and powers of darkness with the weapons of light and in the whole armor of God.⁴⁾

That the weapons of their warfare were not carnal⁵⁾ appeared all the more as the early churches were built up chiefly of material which could place neither wealth nor worldly wisdom at the service of the cause. Hereof Paul reminds the church of Corinth, saying, *Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.*⁶⁾ Of the fisher-

1) 1 Pet. 5, 9.

2) Rev. 3, 15—17.

3) Rev. 3, 19. 1 Pet. 5, 8.

4) Eph. 6, 10—18.

5) 2 Cor. 10, 4 f.

6) 1 Cor. 1, 26.

man, Peter, and his associates, the pentecostal multitude said, *Behold, are not all these which speak Galilaeans?*¹⁾ There were slaves in the churches of Galatia,¹⁾ of Corinth,²⁾ Ephesus,³⁾ Colossae,⁴⁾ and throughout Pontus, Cappadocia, and Asia.⁵⁾ It is true, as the number of the disciples multiplied in Jerusalem, *a great company of the priests were obedient to the faith.*⁶⁾ Paul was a man of learning, of talent, and of good family. Luke was a physician and evidently a man of sufficient means to make him independent. Lydia was a first-class dealer in the finest garments from Thyatira, a trade which required considerable capital.⁷⁾ The church of Thessalonica counted not a few of *the chief women*⁸⁾ among its members. At Berea, among those who believed there were a number of men and women of honorable estate.⁹⁾ Gaius, of Corinth, must have been a man of means, and Erastus, of the same church, was the city treasurer of a great commercial center, an office to which a poor and humble man could not aspire. Dionysius was a councilman of Athens.¹⁰⁾ Apollos was an educated theologian.¹¹⁾ Philemon, of Colossae, was a slaveholder.¹²⁾ Among the saints at Rome we find those of *Caesar's household.*¹³⁾ In the days of Domitian, a cousin of the emperor, T. Flavius Clemens, his wife, Flavia Domitilla, and his niece, by the same name, were Christians and martyrs.¹⁴⁾ Yet, compared with the many whom, according to the prophecy of Isaiah,¹⁵⁾ the righteous Servant of the Lord justified, the great and strong with whom he divided the spoil were few. The masses of the early churches were recruited from the lower walks of life, and where they assembled, the poor had the gospel preached to them.¹⁶⁾

1) Gal. 3, 29. 1 Pet. 1, 1.

2) 1 Cor. 7, 21.

3) Eph. 6, 5.

4) Col. 3, 22. Philem. 16.

5) 1 Pet. 1, 1.

6) Acts 6, 7.

7) Acts 16, 14.

8) Acts 17, 4.

9) Acts 17, 12.

10) Acts 17, 34.

11) Acts 18, 24 ff.

12) Philem. 16.

13) Phil. 4, 22.

14) Dio Cass. Hist. LXVII, 13. Euseb. Chron. A. 98.

15) Is. 53, 11 f.

16) Matt. 11, 5.

The elements of which the early churches were made up differed in still another way. At Jerusalem the multitude of disciples comprised Hebrews and Hellenists.¹⁾ At Antioch in Syria, where the disciples were first called *Christians*,²⁾ Jews and Hellenists were gathered to the fold.³⁾ At Pisidian Antioch, Gentiles were added to Jews and religious proselytes.⁴⁾ At Corinth, Jews and Gentiles were united in bonds of a common faith.⁵⁾ When Paul wrote to the church at Rome, he wrote to Jews and Gentiles.⁶⁾ When we remember how deep-seated the antipathies were before the union of these heterogeneous elements into a brotherhood in which they should be neither Jew nor Greek, but all one in Christ Jesus,⁷⁾ we will not be greatly surprised to hear of clashes in the churches in which they were united.⁸⁾

What is more remarkable is the marvelous growth of these churches under the most adverse circumstances, when Jews and Gentiles, Pharisees and Sadducees, temporal and spiritual authorities and rulers, sedate judges and howling mobs, jointly and severally did all they could to put down the movement led by the unlearned and impecunious Galilean followers of the Nazarene whom the high priest had cursed, and the high council had condemned, and Pontius Pilate had crucified. At Jerusalem the number of men increased to five thousand and still continued to grow.⁹⁾ At Antioch *a great number believed, and turned unto the Lord*,¹⁰⁾ and still *much people was added unto the Lord*.¹¹⁾ At Iconium, *a great multitude both of the Jews and also of the Greeks believed*.¹²⁾ At Corinth *many believed and were baptized*,¹³⁾ and Paul was, by a vision, encouraged to continue in the work; *for, said the Lord, I have much people in this city*.¹⁴⁾ When, A. D. 64, the Christians at Rome were

1) Acts 6, 1. 2) Acts 11, 26. 3) Acts 11, 19—24. Gal. 2, 12 ff.

4) Acts 13, 43—48.

5) Acts 18, 2. 6. 8. 1 Cor. 12, 2.

6) Rom. 2, 17 ff.; 11, 13 ff.

7) Gal. 3, 28.

8) Acts 6, 1. Gal. 1, 13. Rom. 14, 10. 13. 1 Cor. 1, 11.

9) Acts 4, 4; 5, 14.

10) Acts 11, 21.

11) Acts 11, 24.

12) Acts 14, 1.

13) Acts 18, 8.

14) Acts 18, 10.

made to suffer for Nero's crime, an *ingens multitudo*, as Tacitus says,¹⁾ were put to death. At Ephesus the number of converts was so great that, when such among them as had practiced "curious arts" brought their books and burned them, the computed value thereof was about \$8500.00. So mightily, says Luke, *grew the word of God*,²⁾ that is, so great was the number of those who were gained over to the church. Demetrius the silversmith and his fellow craftsmen observed an alarming decrease of their income in consequence of the increase of those who had no further use for the silver shrines of Artemis, nor for Artemis herself, since they worshiped Christ crucified.³⁾

This, however, was not due only to the growth of the city churches, but to the fact, also, that *almost throughout all Asia Paul had persuaded and turned away much people*⁴⁾ from the idolatrous worships of paganism. This process of leavening the surrounding country after the central towns had been occupied was also witnessed elsewhere. Thus Philip the deacon first preached and built up a church in the city of Samaria;⁵⁾ then the gospel was preached *in many villages of the Samaritans*.⁶⁾ From Jerusalem, the word was carried to Lydda and Saron,⁷⁾ and from Lydda to the neighboring Joppa,⁸⁾ and from Joppa to Caesarea,⁹⁾ and churches were multiplied *throughout all Judaea and Galilee and Samaria*.¹⁰⁾ From Pisidian Antioch, the administrative center of the Phrygian Region (*χώρα*) of Galatia, *the word of the Lord was published throughout all the region*.¹¹⁾ Again, when we are told that Paul came from Iconium, which lay in the region of Antioch, *to Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about, and there they preached the gospel*,¹²⁾ this, again, clearly indicates that from the towns the seed of the gospel

1) Annal. XV, 45.

2) Acts 19, 20; cf. 6, 7.

3) Acts 19, 24 ff.

4) Acts 19, 26; cf. v. 10.

5) Acts 8, 5 ff.

6) Acts 8, 25.

7) Acts 9, 32 ff.

8) Acts 9, 38 ff.

9) Acts 10, 1 ff.

10) Acts 9, 31.

11) Acts 13, 49.

12) Acts 14, 6 f.

was spread over all the surrounding country. Thus we find from the beginning what Pliny reported to Trajan shortly after the death of the last apostle concerning the spread of Christianity in the province of Bithynia-Pontus: *Neque enim civitates tantum, sed vicos etiam atque agros superstitionis istius contagio pervagata est,*¹⁾ i. e., "For like a contagious disease this superstition had spread not only throughout the cities, but also through the villages and over the open country." Now, it was the practice of the apostles to organize their converts into permanent congregations, or churches,²⁾ a practice which will be considered more at length in a subsequent chapter. But from what we have learned concerning the methods of spreading the gospel and building churches in the apostolic age it appears that even in those early days there were not only very large congregations in populous cities, but that the number of churches was very great throughout the countries where for ages darkness had covered the earth, and gross darkness the people,³⁾ and that these multitudes of Jews and Gentiles were gathered in city churches and village churches and country churches, united in the unity of faith as *the churches of Christ.*⁴⁾

We must not close this chapter without having paid special attention to a conspicuous element in the early churches which has been mentioned in a passing way and concerning which more will be said in later chapters. We know that the first appearance of the risen Lord was to a woman, Mary Magdalene,⁵⁾ and that the first human bearers of the Easter tidings were the women of Galilee.⁶⁾ These women were also among the first members of the pentecostal church.⁷⁾ There were married women in the church at Jerusalem and in other early churches of which their

1) C. Plinii Epp. X, 97.

3) Is. 60, 2.

5) Mark 16, 9. John 20, 1. 11 ff.

6) Mark 1, 1 ff.

2) Acts 11, 26; 14, 23; 20, 17. Tit. 1, 5.

4) Rom. 16, 16. Eph. 4, 4.

7) Acts 1, 14; 2, 1.

husbands were also members.¹⁾ In other instances the wife had been won for Christ, while the husband still stood aloof.²⁾ Others, such as Dorcas, of Joppa,³⁾ Lydia, of Philippi,⁴⁾ and Damaris, of Athens,⁵⁾ were probably single women. Widows were held in honor in the churches, both as objects and ministers of charity.⁶⁾ The names of women stand recorded for all times among those of the recipients of personal greetings from an apostle of Christ to particular members of the church whose faith was spoken of throughout the whole world,⁷⁾ and in an epistle of which another woman was the bearer.⁸⁾ Women are expressly mentioned as numerous and prominent among the earliest members of churches in Europe⁹⁾ and as among the earliest sufferers for the name of Jesus.¹⁰⁾

That the children also were looked upon as members of the Christian congregation appears from the fact that the apostles, as teachers of the flock of Christ, and in epistles directed to entire churches, address their teachings and admonitions also directly and particularly to the children and young people of these congregations.¹¹⁾

Thus, then, Pliny's description of the membership of the church of his day in Bithynia-Pontus is applicable to the churches of the apostolic age in general: their members were *multi omnis aetatis, omnis ordinis, utriusque sexus etiam; i. e.*, "many of every age, of every class, and also of each sex."¹²⁾ Such were the churches with whose organism and life and internal and external activity and mutual relations we shall be occupied in the continuation of our survey of Christian Archaeology.

1) Acts 5, 1 ff.; 18, 2; 21, 5. 1 Cor. 14, 34. Eph. 5, 22. 25. 33. Col. 3, 18. Tit. 2, 5. 1 Pet. 3, 7.

2) 1 Cor. 7, 10 ff. 1 Pet. 3, 1.

3) Acts 9, 36 ff.

4) Acts 16, 14 f. 40.

5) Acts 17, 34.

6) Acts 6, 1; 9, 39—41; 12, 12. 1 Cor. 7, 8. 1 Tim. 5, 3 ff. 16.

7) Rom. 1, 8; 16, 3. 6. 12.

8) Rom. 16, 1.

9) Acts 17, 4. 12.

10) Acts 22, 4.

11) Col. 3, 20. Eph. 6, 1. 1 John 2, 13 f; cf. Acts 2, 39; 12, 5.

12) C. Plinii Epp. X, 97.

II. THE MINISTRY.

The name by which the members of the primitive church were known among themselves was that of *disciples*.¹⁾ It was to his "disciples"²⁾ that the Master had said, *Μαθητεύσατε πάντα τὰ ἔθνη, disciple all nations;*³⁾ and the DISCIPLES were called Christians first at Antioch.⁴⁾ Every Christian, every member of the church, was looked upon as a disciple of Christ, and Christ was looked upon as their common teacher. Hence the apostolic admonition to the church at Colosse, *Let the word of Christ dwell in you richly.*⁵⁾ The gospel which was preached to the churches was the *Gospel of Christ.*⁶⁾ The preaching of this gospel was properly the work of Christ himself. He was anointed and sent to *preach the gospel to the poor,*⁷⁾ and his prophetic office was not to cease when he ascended into heaven. As he had been the official spokesman of the Father, so he made provision for the continuation of his work by appointing those whose office it should be to preach the gospel in his name,⁸⁾ and thus to disciple all nations, baptizing them and teaching them.⁹⁾ It was his will and ordinance that there should be a *ministry of reconciliation*,¹⁰⁾ a *ministry of the word*,¹¹⁾ the *word of reconciliation*.¹²⁾ These *ministers of the new testament*¹³⁾ were to be *stewards of the mysteries of God*,¹⁴⁾ officers in the household of God, acting under the authority of the housefather as *ministers of the gospel*.¹⁵⁾

The earliest form of the ministry of the new testament was that of the apostolate. This office is expressly termed *διακονία, ministry*.¹⁶⁾ The incumbents of this office were to

1) Acts. 6, 1. 7; 9, 1. 19. 25. 26; 11, 29; 13, 52; 14, 20. 22. 28; 15, 10; 18, 23. 27; 19, 1. 9. 30; 20, 1. 30; 21, 4. 16.

2) Matt. 28, 16.

3) Matt. 28, 19.

4) Acts 11, 26.

5) Col. 3, 16.

6) 1 Cor. 9, 12. 2 Cor. 2, 12; 9, 13; 10, 14. Gal. 1, 7. 1 Thess. 3, 2.

7) Luke 4, 18; cf. Matt. 11, 1—5.

8) Luke 24, 47.

9) Matt. 28, 19 f.

10) 2 Cor. 5, 18.

11) Acts 6, 4.

12) 2 Cor. 5, 19.

13) 2 Cor. 3, 6.

14) 1 Cor. 4, 1.

15) Eph. 3, 1. 7. Col. 1, 23.

16) Acts 1, 17. 25.

begin their labors at Jerusalem, and by their preaching the first church of Christendom was gathered. While they were at Jerusalem, they were also the first pastors and teachers of the church, the local congregation, of that city, administering *the ministry of the word*,¹⁾ by preaching the gospel of Christ in the temple and *κατ' οἶκον*, in the various houses in which, for want of special meeting houses, the various groups of disciples assembled for worship, to hear the word, celebrate the sacrament, and unite in prayer.

As the number of disciples still increased, other ministers were added. They were termed *πρεσβύτεροι*, *elders*. These presbyters were not the successors of the apostles; for we find them side by side with these earliest ministers of the earliest church,²⁾ which sent a letter to the early churches among the Gentiles as addressed to them by *the apostles and elders and brethren*.³⁾ Thus Paul recognizes other *ministers of Christ* besides himself,⁴⁾ also such as were not apostles. He speaks of himself and Apollos as of *ministers*,⁵⁾ of Tychicus as a *minister and fellow servant*,⁶⁾ of Epaphras as a *minister of Christ*,⁷⁾ of Timothy as a *minister of God* and a *fellow laborer in the gospel of Christ*.⁸⁾ Peter, writing to the churches in Asia, terms himself *συνπρεσβύτερος*, *fellow presbyter*, of the presbyters among his readers.⁹⁾ While the apostles were still active in their peculiar ministry, the churches throughout Christendom had their elders, and the apostles themselves saw to it that the congregations everywhere should be provided with faithful stewards of the mysteries of God.

Though the apostles and presbyters labored side by side in the primitive church, their ministries were not in every way and respect identical. The apostles were the special messengers of Christ chosen and called and commissioned directly and immediately by the Master whom they

1) Acts 6, 4.

2) Acts 11, 30; 15, 2. 4. 6. 22. 23.

3) Acts 15, 23.

4) 1 Tim. 4, 6.

5) 1 Cor. 3, 5.

6) Col. 4, 7.

7) Col. 1, 7.

8) 1 Thess. 3, 2.

9) 1 Pet. 5, 1.

were to serve as his missionaries to the nations. Their territory was the world, and they were to be for all time the infallible teachers of Christendom. Their number was fixed, and when Judas, who *had obtained part of this ministry*,¹⁾ was no longer of their number, Matthias was chosen by lot and *numbered with the eleven apostles*.²⁾ One more apostle was afterwards added by Christ himself when he chose Saul of Tarsus and commissioned him to bear his name before the Gentiles,³⁾ and Paul lays particular stress upon his apostleship, not only announcing himself an apostle of Jesus Christ,⁴⁾ but also vindicating his apostolic character against such as called it into question or denied it.⁵⁾ In this peculiar office the apostles had no successors. When James, the brother of John, had been killed by king Herod, no one was chosen in his place to the apostleship.⁶⁾ For *James the Lord's brother*⁷⁾ was simply *James the son of Alphaeus*,⁸⁾ the apostle, and cousin of Jesus, whom Paul had met at Jerusalem as an apostle before the death of James the son of Zebedee.⁹⁾

It seems that most of the apostles left Jerusalem at a very early day. When Paul was *brought to the apostles*¹⁰⁾ by Barnabas, he saw only Peter and James.¹¹⁾ When Peter fled, after James the brother of John had been put to the sword, he sent word to the younger James that he was going.¹²⁾ Speaking of his meeting with the apostles and elders and brethren,¹³⁾ Paul mentions three apostles only, James, Peter and John.¹⁴⁾ Whether other apostles were in the city upon any of these occasions, we do not know. We know that Peter, having left the city and gone *into another place*,¹⁵⁾ returned to Jerusalem and sat in council with other

1) Acts 1, 17.

2) Acts 1, 26.

3) Acts 9, 15; 26, 16 ff.

4) Rom. 1, 1. 1 Cor. 1, 1. Eph. 1, 1 al.

5) 2 Cor. 11, 5; 12, 11 f. Gal. 1, 1 ff.

6) Acts 12, 2.

7) Gal. 1, 19; cf. 2, 9.

8) Acts 1, 13; cf. 12, 17; 15, 13.

9) Acts 9, 27. Gal. 1, 19.

10) Acts 9, 27.

11) Gal. 1, 19.

12) Acts 12, 17.

13) Acts 15, 4 ff.; cf. Gal. 2, 1 ff.

14) Gal. 2, 9.

15) Acts 12, 17.

apostles, the presbyters and the brethren.¹⁾ Other apostles may have returned after a temporary absence. But the disciples at Jerusalem as well as the churches of Corinth and of Ephesus knew that they had no claim upon a permanent stay of an apostle among them.²⁾ While they were with them, the churches gladly availed themselves of their services, and when they went, they left the presbyters in charge of the flock of Christ which had been gathered by the exercise of their apostleship.³⁾

That the presbyters, or elders, were looked upon as the permanent ministers of the local congregations may also be seen from another name by which they were known to the primitive church, that of ἐπίσκοποι, *overseers*, or *bishops*. The duties of an overseer are such that their efficient and successful performance is far more difficult from a distance than in personal, local presence, with every opportunity of continuous observation and communication. It is natural that the overseer should be in sight of those who are in his charge, that a shepherd should be with the flock for which he is responsible. Now, St. Paul applies the terms πρεσβυτερος and ἐπίσκοπος to the same persons when he tells the elders of Ephesus that the Holy Ghost has made them bishops, to feed the church of God;⁴⁾ and when, in his instruction to Titus, who was to see to the ordination of elders in Crete, he specifies the qualifications of a bishop,⁵⁾ it is clear that he takes elders and bishops as identical. And as the bishops or presbyters were to *feed the church of God* and to *take heed unto all the flock*,⁶⁾ they were fitly called ποιμένες, *pastors*.⁷⁾ Being, thus, the local ministers, the elders were supposed to be and remain with the local congregations, their congregations, and familiar with the conditions and wants of the various members of their flocks, and when the disciples at Antioch *determined to send re-*

1) Acts 15, 6 ff.

2) Acts 18, 18 ff.; 20, 1 ff.

3) Acts 20, 17 ff.; 14, 23.

4) Acts 20, 17. 28.

5) Tit. 1, 5. 7.

6) Acts 20, 28.

7) Eph. 4, 11.

lief to the brethren in Judaea at the approach of the great dearth, they very properly *sent it to the elders.*¹⁾ And not only in Judaea, but everywhere the elders were looked upon as the local ministers of their particular churches. Thus Paul and Barnabas, on their way through the several cities in which they had, by their missionary labors, gathered numbers of disciples, at Lystra, Iconium, and Antioch, saw to the election of *elders in every church.*²⁾ And Titus, whom Paul had left in Crete *to set in order the things that were wanting*, was charged with the placing of *elders in every city,*³⁾ until each local congregation should have its local pastor. St. Peter, also, writing to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, knows them to have among them *elders,*⁴⁾ men whose task it is to *feed the flock of God*⁵⁾ as pastors laboring under the *chief Shepherd.*⁶⁾

Of the first appointment of elders at Jerusalem we have no record. But we read that when Paul and Barnabas on their return journey through southern Galatia visited the churches recently founded, they commended them to the Lord, *χειροτονήσαντες αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους.*⁷⁾ The same word, *χειροτονεῖν*, is used by Paul where he says that Titus was chosen by the churches for a certain task.⁸⁾ In the little book entitled *The teaching of the twelve apostles* we read, *Χειροτονήσατε οὖν ἑαυτοῖς ἐπισκόπους καὶ διακόνους.*⁹⁾ Here, too, the churches are called upon to elect for themselves bishops and deacons. *Χειροτονεῖν* is the term for the ancient form of voting by lifting up the hand, a form which is to this day in use among some churches of Christendom. That Paul and Barnabas did not elect the Galatian elders by raising their own hands, but causing their election by a vote of the congregations, just as Herod did not kill James

1) Acts 11, 29. 30.

2) Acts 14, 23.

3) Tit. 1, 5.

4) 1 Pet. 5, 1.

5) 1 Pet. 5, 2.

6) 1 Pet. 5, 3. 4.

7) Acts 14, 23.

8) 2 Cor. 8, 19.

9) Cap. XV.

with the sword¹⁾ by his own hands, but by the hand of the executioner, may not only be inferred from the instances quoted where the *χειροτονεῖν* is ascribed to the churches, but we have a detailed account of an election of officers in the church of Jerusalem which is highly instructive. There the apostles, seeing that there was need of helpers in the work of the church, did not supply this want by appointing a number of men for such ministry; but, considering this a business of the church, and themselves the advisers of the church, *called the multitude of the disciples*,²⁾ and in this meeting of the congregation, following the advice of their teachers, *the whole multitude chose*³⁾ the seven deacons.

These deacons were subsidiary or assistant officers in the churches. Their office was not properly a second ministry with different duties or functions, like the functions of a secretary differ from those of a treasurer. The duties assigned to these assistants had previously been performed by the apostles as pastors of the congregation, until these pastoral labors exceeded their united energies and the church began to suffer in consequence.⁴⁾ To meet this *want*, *χρεία*, certain functions of the ministry were delegated to a sufficient number of men who were qualified for the performance of these particular duties. It is remarkable that, as their Greek names indicate,⁵⁾ the men chosen on this occasion, when the dissatisfaction had arisen among the Hellenists in the congregation,⁶⁾ were without exception Hellenists. Thus in other churches, as at Corinth and at Rome, there were *διαπρέσβεις διακονῶν*, and according as the gifts of the Spirit were variously distributed,⁷⁾ the various members were made to serve the church in various capacities. There were, besides those who *labored in the word and doctrine*,⁸⁾ those who *exhorted*,⁹⁾ others who *ruled*, *προϊστάμενοι*, *Vor-*

1) Acts 12, 2.

2) Acts 6, 2.

3) Acts 6, 5.

4) Acts 6, 1 ff.

5) Acts 6, 5.

6) Acts 6, 1.

7) 1 Cor. 12, 4. 11.

8) 1 Tim. 5, 17; cf. Acts 6, 2. 4. Rom. 12, 7.

9) Rom. 12, 7.

steher,¹⁾ all of which were functions of the ministry in the church.²⁾ It seems that in Jerusalem, after the dispersion after Stephen's death, the particular *χρῆλα* which had occasioned the election of the seven deacons no longer existed. Philip, who, like Stephen, had been one of their number, was employed as an *evangelist*, or traveling preacher.³⁾ Of the others no further mention is made. But the official functions with which these assistants in the ministry had been entrusted were still among the functions of the ministry, of which the elders or bishops were the incumbents; and when, soon after, relief was sent to the needy brethren in Judaea by the disciples at Antioch, it was sent *to the elders*.⁴⁾ In other churches, where the assistants were still needed, the auxiliary office of deacons was retained besides that of the elders or bishops.⁵⁾ In some of the churches we also find the office of deaconesses. Phebe, who carried Paul's epistle to the Romans, was *διάκονος τῆς ἐκκλησίας τῆς ἐν Κερχρεαῖς, a deaconess of the church at Cenchrea*,⁶⁾ and had been a succorer of many, also of the apostle himself.⁷⁾ It seems that older widows of good repute were chiefly chosen for this office.⁸⁾ From the ministry proper, the office of elders or bishops, the "ministry of the word," women were excluded.⁹⁾

From the *χειροτονία*, the election of the officers of the church to their ministry, the early church distinguished the *χειροθεσία*, the *laying on of hands*. When the deacons at Jerusalem had been chosen by *the whole multitude*,¹⁰⁾ they were set before the apostles; *and when they had prayed, they laid their hands on them*.¹¹⁾ This was not the conferring of the office. It was the *χειροτονία* which made men

1) Rom. 12, 8.

2) 1 Tim. 3, 4—7. Tit. 1, 9.

3) Acts 8, 5 ff. 26. 29 ff. 40; 21, 8.

4) Acts 11, 30.

5) Phil. 1, 1. 1 Tim. 3, 8 ff.; cf. v. 2 ff. *Teaching of the twelve apostles*, ch. 15, quoted above.

6) Rom. 16, 1.

7) Rom. 16, 2.

8) 1 Tim. 5, 9 ff.

9) 1 Cor. 14, 34. 1 Tim. 2, 12.

10) Acts 6, 5.

11) Acts 6, 6.

elders or bishops.¹⁾ By the *χειροθεσία* they were with due solemnity consecrated to the work for which they had been separated,²⁾ and the blessing of God was invoked upon them by the united prayers of the church.³⁾ As a public ceremony enacted with the word of God and prayer in the name of the church it was performed in the presence of the congregation by the ministers of the church.⁴⁾

That this rite of consecration was not ordination in a hierarchical sense, not initiation to holy orders, is plain for the simple reason that there were no holy orders in the primitive church. There were no superior or inferior ranks in the ministry. The bishops were not superior to but identical with the elders.⁵⁾ Epaphras and Tychicus, ministers to the churches, were *σύνδουλοι*, *fellow servants* of Paul the apostle of Jesus Christ,⁶⁾ and Peter was *συμπρεσβύτερος*, *fellow elder*, of the elders of all the churches.⁷⁾ That James, Peter and John were looked upon as *στῦλοι*, *pillars*,⁸⁾ in the church of Jerusalem was not a distinction of superior rank, but a recognition of superior service, even as Paul was *in labors more abundant, in stripes above measure, in prisons more frequent*,⁹⁾ than all others. Thus also between elders and deacons there was not a difference of rank, but only a difference of service. That there were more bishops or presbyters¹⁰⁾ than one at the same place was a matter of necessity where the number of disciples was large, as they had no spacious meeting houses for common worship and had to meet in smaller gatherings to hear the word and celebrate the sacrament and unite in prayer. But of one bishop presiding over a college of elders and a number of deacons we have no instance in the primitive church. It is a groundless assumption that James occupied the position of a pre-

1) Acts 14, 23. *Teaching of the twelve app.*, ch. 15.

2) Acts 6, 6; cf. 13, 2. 3.

3) Acts 6, 6; cf. 13, 2. 3.

4) 1 Tim. 4, 14. Acts 6, 6; cf. 13, 3.

5) Acts 20, 17. 28. Tit. 1, 5. 7.

6) Col. 1, 7; 4, 7.

7) 1 Pet. 5, 1.

8) Gal. 2, 9.

9) 2 Cor. 11, 23; cf. 1 Cor. 15, 10.

10) Acts 15, 2. 6. 22. Phil. 1, 1.

siding bishop at Jerusalem. He was probably the last apostle who resided in the city, while his fellow apostles had either departed to far-off countries or, still laboring in neighboring regions, sojourned in the city only on special occasions.¹⁾ This would account for the notice of Peter's delivery and flight sent *to James and to the brethren*,²⁾ and for Paul's statement that *certain came from James*³⁾ to Antioch, where Peter was at that time with Paul and Barnabas. But James also had no authority other than that of the word, being in agreement with *the words of the prophets*.⁴⁾ Not because of his *dictum*, and going beyond what he had recommended, *it pleased the apostles and elders, with the whole church*,⁵⁾ to send chosen men to carry a letter, not an episcopal encyclical, but a letter of the *apostles and elders and brethren*,⁶⁾ to the brethren in Antioch and Syria and Cilicia. In this letter no mention is made of an authoritative decision of James or any particular man, but they say, *It seemed good unto us, being assembled with one accord*,⁷⁾ and where an authority is named it is not James, but *the Holy Ghost*,⁸⁾ who did not speak through James any more than through the other apostles.

While, however, we find no holy orders, no ranks and superior or inferior degrees in the ministry of the primitive churches, we find a regular ministry, not lay preachers giving only a small part of their time to the performance of ministerial duties. That Paul earned his living by working at the tentmakers' trade⁹⁾ was an exception, and Paul knew it and would have it understood to be such as by his own choice and for particular reasons.¹⁰⁾ The only church from which he accepted material support was that of Philippi.¹¹⁾ At the same time he earnestly inculcated the rule estab-

1) Acts 9, 32; 11, 2; 12, 3, 17; 15, 7.

2) Acts 12, 17.

3) Gal. 2, 12.

4) Acts 15, 15—21.

5) Acts 15, 22.

6) Acts 15, 23.

7) Acts 15, 25.

8) Acts 15, 28.

9) Acts 18, 3; 20, 34. 1 Cor. 4, 12. 1 Thess. 2, 9. 2 Thess. 3, 8.

10) 2 Thess. 2, 10. 1 Cor. 9, 4—18. Acts 20, 33—35.

11) Phil. 4, 14—18.

lished by the Lord himself, that *they which preach the gospel should live of the gospel.*¹⁾ To the churches of Galatia he writes, *Let him that is taught in the word communicate unto him that teacheth in all good things,*²⁾ adding the warning, *Be not deceived; God is not mocked.*³⁾ It appears that the churches were not niggardly in their support of the ministry, but extended ample means of sustenance. Hence the repeated warnings to the bishops or elders and deacons not to seek the ministry *for filthy lucre's sake,*⁴⁾ a warning in place of which a word of admonition to bear poverty and privations in the ministry without grumbling would have been more appropriate if a meager pittance had been the common lot of those who labored in the word and doctrine. Yet the apostle deemed it proper to remind the churches of their duty in this respect, saying, *Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward.*⁵⁾ The support extended to the ministers was not to be looked upon as alms given to the poor, but as the merited reward of their labor, and to make ample provision for their support was to be part of the honor to which they were entitled. Thus, also, while the ministerial office was to be conferred upon such men only as were *blameless*, virtuous in every way, and had a good and honest report of them that were without,⁶⁾ special care was to be exercised in the preservation and protection of their good name⁷⁾ and that of their families.⁸⁾

That the ministers of the churches were married men and heads of families was the rule and celibacy the exception. Peter and other apostles had wives, who accompanied

1) 1 Cor. 9, 14; cf. Matt. 10, 10. Luke 10, 8.

2) Gal. 6, 6.

3) Gal. 6, 7.

4) 1 Pet. 5, 2. 1 Tim. 3, 3. 8. Tit. 1, 7. 5) 1 Tim. 5, 17. 18.

6) 1 Tim. 3, 2. 3. 1 Tim. 3, 4—7. Tit. 1, 6—9. Acts 6, 3.

7) 2 Cor. 6, 3 ff. 1 Tim. 5, 19. 8) 1 Tim. 3, 4 f. 11. Tit. 1, 6.

them on their travels,¹⁾ and Paul knew that he was waiving a right when he remained single.²⁾ In his instructions to Timothy and Titus he simply assumes that the candidates for or laborers in the ministry would be married men,³⁾ and when he inculcates that a bishop or a deacon should be *the husband of one wife*, *μῦς γυναῖκος ἀνὴρ*,⁴⁾ the meaning is not that married men only should be available for the ministry, nor that those living in a second marriage after the first wife's death should be unavailable, least of all that ministers should be unmarried, but what he would say is that ministers, who, as a rule, would be married men, should live in honest and irreproachable wedlock, not in marriage after illicit divorcement, or in concubinage instead of or together with the married state. This admonition was by no means superfluous in consideration of the looseness of sexual relations prevailing throughout the Roman world, among Jews and Gentiles, at the beginning of the Christian era, when the past history of many converts was probably far from being without reproach, and even to the church at Corinth the apostle had occasion to write, *It is reported commonly that there is fornication among you*.⁵⁾

Of the various functions of the ministry more will be said under different heads, especially in the chapter on public worship, and Christian missions and missionaries will be specially considered in a later chapter. But a word or two on the preparation for the ministry in the primitive church may fitly find a place here.

The first ministers of the early church, the apostles, had received their training as disciples of Jesus during the three years of their personal intercourse with him, and above this they were *endued with power from on high*,⁶⁾ the power of the Holy Ghost,⁷⁾ who was to guide them into all truth⁸⁾ and teach them all things.⁹⁾ Thus were they made

1) 1 Cor. 9, 5; cf. Matt. 8, 14.

3) 1 Tim. 3, 2. 11. 12. Tit. 1, 6.

5) 1 Cor. 6, 1.

8) John 16, 13.

6) Luke 24, 49.

9) John 14, 26.

2) 1 Cor. 9, 5.

4) Ibid.

7) Acts 1, 8.

the infallible teachers of all Christendom. Paul, before he was called to the apostleship, had been trained under Gamaliel, the foremost teacher of Jewish theology in those days.¹⁾ What Paul may have done toward preparing such men as Timothy, Titus, Tychicus, Epaphras, and others, for the ministry we cannot know. The epistles to Timothy and Titus, especially such passages as 1 Tim. 4, 13 ff. 2 Tim. 3, 14 ff., certainly impress us as written in the spirit of a teacher to his former students. To what extent the *gifts* bestowed by the laying on of hands²⁾ supplied in apostolic days what had to be acquired in later times by study must remain a matter of conjecture. We know that *aptness to teach*³⁾ was among the requirements for the ministry, that such men only should be chosen as held fast the faithful word as they had *been taught*, that they might be *able* by *sound doctrine* both to exhort and to convince the gainsayers.⁴⁾ We also know that, as no man has these qualifications by nature,⁵⁾ they had to be somehow acquired by or bestowed upon those who should serve in the ministry, and that where ever such sufficiency was, it was of God.⁶⁾ The question, then, remains, How were men prepared for the ministry? By whom were they taught? There is a passage in one of the pastoral epistles which may throw some light on this matter. St. Paul writes to Timothy: *The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*⁷⁾ Here we learn that Timothy had been taught by Paul, as appears also from what we read in the previous chapter: *Hold fast the form of sound words, which thou hast heard of me.*⁸⁾ And the doctrine which he had heard, learned by oral instruction of his teacher, Timothy was to commit to others, faithful men, that they in turn might become able to teach others, to labor in the

1) Acts 22, 3.

2) 1 Tim. 4, 14. 2 Tim. 1, 6.

3) 1 Tim. 3, 2 f.

4) Tit. 1, 7—9.

5) 2 Cor. 3, 5.

6) Ibid.

7) 2 Tim. 2, 2.

8) 2 Tim. 1, 13.

word and doctrine as ministers of the church. It is hardly a bold generalization when we assume that this was probably the practice throughout the primitive church, that the apostles and other early ministers of the church were also the theological instructors of such as should be fitted for the ministry, and that the early Christian parsonages were probably the theological seminaries of primitive Christianity.

(To be continued.)

A. G.

MARRIAGE AND DIVORCE.

INTRODUCTION.

The doctrine of Marriage and Divorce, in theology, is a chapter in Christian ethics. What we know and teach concerning this subject as theologians, we know from and teach according to holy Scripture. Secular jurisprudence deals with Marriage as a civil status determined by the law of the place where this status is assumed, or by the law of the domicile where the parties united in this status dwell, or by the law of the forum before which its validity is to be established, or by one and another or all of these together. Where the secular laws and the moral law of marriage coincide, the coincidence is only of the *materiale*, or of that which is enjoined or prohibited, owing to the fact that the secular laws have been at all times and among all nations largely shaped according to the *materiale* of the moral law, enjoining or prohibiting, as to the outward act, what the moral law enjoins or prohibits. As to their *formale*, the law of God and the laws of states must never be confounded or identified. The moral law is divine, its every transgression is under all circumstances sin.¹⁾ The laws of states are human, and offenses against them as such are crimes or

1) 1 John 3, 4.