

His works:

- a. I, II Apologies (add. to emp.)
- b. "Dialogue with Trypho" - Justin talks for two days with an eminent Jew escaped from Bar Kopa's rebellion.

In Rome 166 A.D. Justin was publicly charged as a Christian by a philosopher whom he had successfully exposed as arguing upon hearsay. He refused to sacrifice to the gods before the tribunal saying "We desire nothing more than to suffer for the Lord Jesus Christ" He and a few associates were scourged and beheaded.

Tatian (d. 172) A restless, sarcastic itinerant philosopher somewhat younger than Justin, whose works show considerable previous reading. He is best known for his unity of the gospels, the "Diatessaron". A later bishop records 200 copies of Tatian's harmony in one town. (widely circulated)

G. Early Controversy and Heresy. - evidence from Acts and epistles.

1. Ebionism - Mentioned in Acts and Galatians the Ebionites insisted that Christians must abide by the letter of the law. There were many different groups ranging from slight deviation to those whose accent was so strong upon ceremony as to make them Christian in name only. (Judiazers)
2. Gnosticism - Mentioned in Colossians, the Gnostics sought to make a philosophy of Christianity by a spiritualization of its tenets and by denying the humanity of Christ. Marcion, one of the "earliest and best of the Gnostics was termed the "first born of Satan" by Polycarp.

II. Period from 170-313 Period of Persecution

A. General Characterization

1. A good deal more literature.
2. Roman state recognizes Christianity as a threat to the status quo.
3. Persecution when it comes is wide-spread. Persecution spasmodic.
4. Good Emperors persecute: bad ignore
5. Christians during peace at least protected by law.

B. Relation of Christianity to Roman state

1. The state maintains general law and order, and peace. Three-fourths of time Christianity spreads unmolested.
2. Spasmodic, fiery persecution purifies church.