

community had seen the "Apocrypha" and a lot of extra biblical writings. The output in legendary and/or pseudopigrapha materials was great and the fathers, as they studied the Holy Writ, would need to be able to set it apart over the literary output of unbelievers. Theirs was a necessary duty and for the most part it was well executed. The work was made more difficult due to the lack of positive communication and consistency in reports and studies.

- f. Among these early scholars the group known as the "Apostolic Fathers" is particularly interesting. The term defines both persons who acted and some of the literatures left to us. The question before them related to the concepts of what Christians believed and what they practiced. All of these works are of great interest but the three that have most gripped this author are:
- the Shepherd of Hermas (Christian living)
 - the Didache (Christian belief and practice)
 - the Epistles of Ignatius

- g. The earliest versions of the "Apostles' Creed" and is dated about 130 (plus or minus) AD

3. The Nicene crisis and the definitive creeds (a brief note on "creeds" and "canons" and council decisions

- a. The legalization of Christianity: the Edict of Milan in 313 issued by Constantine, Emperor of the Western Empire and Licinius, Emperor in the East.
- the circumstances leading to the decree
 - the effect of the decree
- b. Ideological divisions: east and west
- c. The theological crisis: Arianism
- brief historical note
 - Nicene decision: The orthodoxy of Athanasius is upheld but...confusion continues. The issue is the essential deity of the Lord
- d. Subsequent issues and great doctrinal statements of the faith concerning the Lord Jesus
- Apollinarianism: The issue is the essential Humanity of the Lord
 - Nestorianism: The full person of the Lord
 - Eutychianism: The Divine/human nature of the Lord: The Chalcedonian Creed

*But the lack of letters helps...
distances, etc.*

*Problems
concerns*

(!)